

**SAINT ANTHONY**  
**MARY CLARET**

**AUTOBIOGRAPHY**  
**AND COMPLEMENTARY WRITINGS**

**Bicentennial edition**

# SAINT ANTHONY MARY CLARET

## AUTOBIOGRAPHY AND COMPLEMENTARY WRITINGS

Anthony Mary Claret, *“A great soul born to unite contrasting elements, he was humble in origin, yet illustrious in the eyes of the world. Small in stature, but a giant in spirit. Modest in appearance, but very capable of instilling respect, also in the great ones of the earth. Strong in character, but with the gentleness of someone who knows the restraint of austerity and penance. Always in the presence of God, even in the midst of prodigious activity. Slandered and admired, celebrated and persecuted, and among such great marvels, a gentle light that illumines all, his devotion to the Mother of God.”*

Pius XII – Homily of May 8, 1950

*“The life, teachings and example of this marvelous Shepherd constitute an extraordinary spiritual heritage, not only for those who are directly inspired by his charisma, but also for the whole Church. (...) His unconditional love for Christ was nurtured, in turn, by an intense life of prayer, filled with adoration and intimate dialogue with the Lord, as well as a humble and attentive listening to the Word of God. Moreover, from a very young age he was passionate about the divine Word, which occupied a central role in his spiritual life. In that regular and close contact with Scripture he always found a plentiful source of inspiration, comfort and strength, which led him to devote all his energies to spreading the Word and making it available everywhere, so that everyone could find in it the light of their lives.”*

Benedict XVI – Letter of December 8, 2007.

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# **SAINT ANTHONY MARY CLARET**

## **AUTOBIOGRAPHY**

### **AND COMPLEMENTARY WRITINGS**

Transcription, introductions  
and footnotes by  
JOSÉ MARÍA VIÑAS  
and  
JESÚS BERMEJO  
Claretian Missionaries

Introductions by  
JOSEP MARIA ABELLA  
Superior General  
and  
GUSTAVO ALONSO  
Former Superior General  
Claretian Missionaries

Viñas, José María,

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*To the entire Claretian family,  
heir of the spirit and mission  
of Saint Anthony Mary Claret  
on the bicentennial of his birth,  
with fraternal affection,*

José María Viñas  
and Jesús Bermejo

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# INTRODUCTION TO ENGLISH EDITION

To open one's heart to the story of another person's life is always an enriching experience, often awe-inspiring. The narrated events and the various resonances that these found in the heart of that person are transformed into messages of life for us who receive with great respect, the testimony that is given to us.

Anthony Mary Claret wrote the story of his own life because someone who was profoundly inspired by it and ardently desired that it continue being an inspiration for many asked him to do so. It was difficult for Claret to respond to this request and he only did it because, in that moment, the one asking, Fr. José Xifré was the superior of the Congregation of Missionaries that Claret himself had founded. Anthony Mary Claret has left us in his Autobiography a living testimony of those events and experiences that marked his life and guided his tireless apostolic work.

The life of Claret, like that of each human being, had its moments of light and of darkness. Reading the Autobiography will reveal them. It is important to make oneself a "fellow traveler" to be able to take in all of the force of the testimony presented to us.

It is of capital importance to discover the underlying principles that guided his life and that appear, in various ways, during the different periods of the same. Reading the Autobiography draws us into the spiritual experience of a man who allowed himself to be questioned and guided by the Word of God, who felt with a very strong intensity the call to dedicate his life to the proclamation of the gospel and who knew how to bring many others into that work. The Autobiography allows us to peer into the interior of the person and see how the Spirit of the Lord guided him to new horizons of sanctity and apostolic commitment.

The Autobiography of St. Anthony Mary Claret is available in many editions and in various languages. Many people from diverse countries and cultures have been able to approach these pages born in the heart of one who lived passionately for Christ and for the proclamation of the Gospel. The Spanish and English editions had finished and there were calls for new editions. It is a joy, dear reader, to be able to put this now into your hands. Fr. Jesús Bermejo, an expert in St. Anthony Mary Claret, and the team of the Center for Claretian Spirituality (CESC) in Vic, Spain, have done a revision of the text and its notes and have prepared some pedagogical materials that will facilitate greater comprehension of the pages of the Autobiography.

With regard to this English edition, I cannot but thank the work done for many years by Fr. Joseph Daries, who has dedicated countless hours so that the person of Anthony Mary Claret might be better known in the English-speaking world. To him do we owe the basic translation of the Autobiography and many of the autobiographical writings contained in this volume. I also want to acknowledge the invaluable collaboration of Frs. Rosendo Urrabazo who together with the CESC team of Frs. Anthony Ejikeme and S. Jesu Doss have reviewed and revised all of the English texts. Special thanks also to Fr. James Overend who translated the interesting and extensive notes by which this edition has been enriched.

I hope that contact with the testimony of Claret touches your life and increases your love for Jesus and the ardent desire to work for the kingdom. I place this edition in the hands, even more, in the heart of Mary, for whom St. Anthony Mary Claret felt so loved and accompanied in the growth of his faith and missionary commitment.

Rome, August 4, 2009  
JOSEP M. ABELLA  
*General Superior  
of the Claretian Missionaries*

## INTRODUCTION TO THE 1981 EDITION

The edition of the *Autobiographical and Spiritual Writings* of Saint Anthony Mary Claret published by the *Biblioteca de Autores Crisitianos* (BAC) in 1959 placed an exceptional document, the Autobiography of the Saint, at the disposal of the public-at-large for the first time; which until that time had been the private patrimony of the Missionary Sons of the Heart of Mary. As a matter of fact, the two previous editions (1915 and 1951), although with different characteristics, had only been planned for a limited distribution among the communities of the Congregation.

However, starting from the 1959 edition, the Claret Autobiography has been published in several languages (French, Portuguese, English, Italian), in addition to another—manual size—edition in Spanish. This has resulted in a widespread distribution of this document which has subsequently been extended even more with this new edition that the BAC now presents, with the intention of being critically more refined, while at the same time better situating the period, mainly through introductions and notes.

In presenting this new edition, I do not think it is necessary to refer to literary or historic aspects of the text. Even though they have their validity and it would be fair to focus on them when the time comes, these aspects do not correspond to what the author and editors specifically intended. I would like, therefore, to underline that the Autobiography of Saint Anthony Mary Claret is, above all, a testimonial and pedagogical document. Its greatest values and the key to its optimum reading are found there.

But most of all, it is a living testimony, in the sense that it communicates, emotionally and personally, a special experience of God and man, through which existence itself takes on a sense of mission, as it did with Jesus Christ. It is the testimony of a lived experience through a long process of search and affirmation, of action and passion, of dedication and martyrdom, and which little by little makes a total identification with Jesus Christ, the only measure of the missionary vocation.

It is a fact that the 19th century for Christians (especially in Spain) has much greater weight for its living testimonies than from its elaboration of a theology or a spiritual doctrine. For this reason, also is this autobiographic document of Claret of some importance. It can help in the understanding of an historic fragment of ecclesial life. Moreover, above all, it illustrates the encouraging presence of the Spirit in the ever-current praxis of the mission, which, through a total and unifying experience, gives meaning to life, placing it before the Father of Jesus, unchangeable source of the sending, and before the sometimes turbulent events of the people to whom we are sent.

On the other hand, the Autobiography of Saint Anthony Mary Claret has a stated pedagogical intention: to serve in the formation of those called for the mission. It entered into the plans of whoever imposed upon the Saint the obedience to write these pages. And, on the other hand, it fit in with Claret's constantly sought purpose, since the first years of his priesthood, in which he invested so much time and effort to cultivate in priests the dedication and adequate preparation for the missions. The Congregation of Missionaries that he founded has considered his Autobiography a living interpretation of the Constitutions and a necessary place for the encounter with his spirit.

But, going beyond this particular reference, it is natural that a document of this type, profoundly evangelical and vivid, retains a contemporary relevance in times when, everywhere, the Lord is arousing vocations for the service of missionary evangelization throughout the Church. It is truly a manual of missionary spirituality that introduces the experience of a life dedicated to the Gospel, to the proclamation of the Good News, the same as the life of Jesus. Transmitted in clear and warm pages, full of serenity and strength, this living proposal of Father Claret is fostering today the birth of many consecrated, as well as secular missionary, vocations from the most diverse latitudes.

Claret, moved by his apostolic keenness, having written extensively about many diverse subjects, found nothing more repulsive as in narrating his own life. Maybe because of this, with a sense of death to himself by which he planted this seed, today it has such force and is producing an abundance of missionary vocations. And, by the same token, nothing is more pleasing to his spirit, which yearned for the formation of a large family of evangelizers.

I hope that the optimum work carried out by the responsible persons of “Studium Claretianum” of Rome and by the BAC in the presentation of this volume is blessed by this same fruit: a new emergence of vocations for the mission, in a Church that is again clearly conscience of its everlasting condition: sent, as Jesus, for the salvation of mankind.

GUSTAVO ALONSO, CMF  
*Superior General  
of the Claretian Missionaries  
(1971-1991)*

## NOTE TO THIS BICENTENNIAL EDITION

Since the publication of the previous edition of this work (1981) more than twenty years have gone by. Around the time of the canonization of Saint Anthony Mary Claret (1950), there was an abundant flourishing of studies, whose results were integrated into the first BAC edition (1959). Later, over several decades, the scholars have continued their difficult task in both the historic and the spiritual fields, trying to highlight aspects that maybe the zeal of glorification had blurred or placed out of focus. A new climate of greater serenity, exempt from apologetic concerns, has allowed a new settling and clarification in this regard.

The 1959 edition contained the autobiographical and spiritual writings of Saint Anthony Mary Claret. The 1981 edition only included the autobiographical writings and the same is included in this edition as well. It was decided to leave the *Spiritual Writings* for a second volume, which was published also by BAC in 1985. In other courses of action, the *Epistolario Claretiano* was published in Madrid in three volumes: the first two in the *Editorial Cocusa* in 1970 and the third in *Publicaciones Claretianas* in 1987.

The present work includes the Autobiography, fifteen autobiographical documents, Resolutions and Spiritual notes, Lights and Graces and six appendixes.

Guided by the criteria of fidelity, all the Saint's hand-written manuscripts have been carefully checked. In the introductions and notes, we have tried to incorporate the results of the findings carried out during these last years.

We would like to express our sincere gratitude to all those who made possible the first and the second edition of this work and to all those who have collaborated in the bicentennial edition. All are Claretian Missionaries, whose names are the following: José Luis Albistur, Jordi Alsina, Augusto Andrés Ortega, Eleuterio Briongos, José María Ciller, Juan Manuel Lozano, Ángel del Molino, Isidro Muñoz, Joan Sidera, Jaime Torras and Francisco Vives.

This edition has been noticeably enriched with the numerous literal biblical citations or allusions of the Autobiography. Tracking them were Fathers Rudolf Mainka and Manuel Garde.

In the preparation of this new edition, the following have rendered valuable collaboration: Fathers Joan Sidera, Manuel Casanovas and Aldo Luis Cooper, as well as Brother Leopoldo Sánchez Cardenas, Sister María de la Cruz Bermejo, JST.

This initiative is that of the (2003-2009) General Government: Frs. Josep Maria Abella, Rosendo Urrabazo, Vicente Sanz, Domingo Ángel Grillía, Marcelo Ensema, Gonzalo Fernández, Mathew Vattamattam and José Félix Valderrábano.

The revision of the text has been done by the members of the CESC-Vic team, under the direction of Fr. Antonio Bellella and made up of by Frs. Jesús María Palacios, Jesu Doss S. and Anthony Ejikeme.

Finally, the printing of the Spanish Edition was undertaken by the team of the *Editorial Claretiana* of Buenos Aires, under the direction of Fr. Gustavo Larrazábal and composed of Fr. Raúl Mehring, María Gabriela Spalla Fuentes, María Gabriela Tavelli, Agustina Santarelli, Veronica Ferraro and Ramiro Pazo with the collaboration of Fr. Gustavo Alonso.

To all of them, we extend our most sincere gratitude with the hope that the effort we have carried out contributes to a greater understanding of one of the most significant figures in the Church of the 19<sup>th</sup> century.

J.M.V. and J. B.

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# ABBREVIATIONS

(Latin Citations)

## OLD TESTAMENT

Chr .....	Chronicles
Dn.....	Daniel
Dt.....	Deuteronomy (Deut)
Eccl.....	Ecclesiastes
Ex.....	Exodus
Ez.....	Ezekiel
Ezr	Ezra
Gn	Genesis
Hos	Hosea
Is	Isaiah
Jer	Jeremiah
Job	Job
Jon	Jonah
Judg	Judges
Lam	Lamentations
Num	Numbers
Prov	Proverbs
Ps	Psalms
Sam	Samuel
Sir	Sirach or Ecclesiasticus or Ecclesiasticus of Ben Sirach (Eccli)
Songs	Song of Songs
Tob	Tobias
Wis	Wisdom
Zep	Zephaniah
1 Esd	1 Esdras
2 Esd	2 Esdras
1 Mc	1 Maccabees (Mac)
1 Sm	1 Samuel (1 Sam)
2 Sm	2 Samuel (2 Sam)

## NEW TESTAMENT

Acts.....	Acts of the Apostles (Acta Apostolorum)
Col.....	Colossians
Eph .....	Ephesians
Gal.....	Galatians
Heb	Hebrews
Jas	James (Iac)
Jn	John
Lk	Luke (Luc)
Mk	Mark
Mt	Matthew
Rev	Revelation or Apocalypse (Ap)
Rom.	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
1 Jn	1 John
2 Jn	2 John
1 Pt	1 Peter
1 Thes	1 Thessalonians
2 Thes	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy

## OTHER IMPORTANT ABBREVIATIONS

AAS.....	<i>Acta Apostolica Sedis</i>
ACV.....	<i>Arxiu Claret</i> – Vic (mimeographed magazine)
AHN.....	Archivo Histórico Nacional (Madrid)
AP.....	Arxiu Pairal – Vic [Family Archive]
APT	Apostolic Process of Tarragona
APV	Apostolic Process of Vic
Arch. Post. CMF	Archives of the Postulation CMF – Roma
Art.	Article
Autob.	Autobiography of St. Anthony Mary Claret
Autob. Doc.	Autobiographical Documents of St. Anthony Mary Claret



BAC	Biblioteca de Autores Cristianos
BPC	Bolletin of the CMF Province of Catalonia
CESC – Vic	Center for Claretian Spirituality in Vic, archives, library and museum
Cf.	Con fer, see.
CL	Clotet archives
Claret-Nunc	Claretian Bulletin published in Rome.
CMF	<i>Cordis Mariae Filius</i> (Son of the Heart of Mary, Claretian Missionary)
CpR	<i>Commentarium pro Religiosis</i> (magazine of the Claretian Missionaries, Rome)
DHEE	<i>Diccionario de la Historia Eclesiástica de España</i>
DIP	<i>Dizionario degli Istituti di Perfezione</i> (Rome)
EC	<i>Epistolario de San Antonio María Claret</i> , prepared and annotated by José María Gil (Madrid 1970) vol. I and II; Madrid 1987, vol. III.
Ed.	Edition
Ex libris	Personal library of St. Anthony Mary Claret
Fr.	Father
HC	Ritzler-Seffrin, <i>Hierarchia Catholica Medii et Recentioris Aevi</i> .
GA CMF	General Archives of the Claretian Missionaries (Roma)
HD	Fernández, Cristóbal, <i>El Beato Padre Antonio María Claret. Historia Documentada de su vida y empresas</i> (Madrid 1946) vol. I and II.
Hist.Arch.CMF	Historical Archives of the Congregation of Missionaries Sons of the Immaculate Heart of Mary, J. Postius, ed. Vol. I (Madrid 1915) 432 pp.
IC	<i>Ilustración del Clero</i> (magazine of the Claretian Missionaries, Madrid)
IP	<i>Iris de Paz</i> (magazine of the Claretian Missionaries, Madrid)
IPB	Informative Process of Barcelona
IPL	Informative Process of Lérida
IPM	Informative Process of Madrid
IPT	Informative Process of Tarragona
IPV	Informative Process of Vic
J.M.J.	Jesus, Mary and Joseph
LR	Librería Religiosa
Mss. Claret	Manuscripts handwritten by St. Anthony Mary Claret
n. (nn.)	Number(s)
NUNC	<i>Nuntii de Universa Nostra Congregatione</i> , CMF Congregation bulletin published in Rome
op.cit. (o.c.)	opere citato, in the work cited
Pal. Lat.	<i>Palaestra Latina</i> (Claretian magazine, in Latin)
PL	Patrologia Latina

PUG	Pontifical Gregorian University
RC	<i>Revista Católica</i>
RMI	Religious of Mary Immaculate Claretian Missionary Sisters
SC	<i>Studia Claretiana</i>
Ses(s)	Session(s)
SL	<i>Selected Letters from the Correspondence of St. Anthony M. Claret, Vol. I, 1832-1857, Trans. by J. Davies, (Bangalore, 2007)</i>
VL	<i>Virtud y Letras</i> , magazine of the Claretians of Colombia
WORKS II, III	<i>Works of St. Anthony Mary Claret, vol. II Autobiographical Writings (1995) and vol. III, Selected Spiritual Writings (1991).</i>
v.g.	Verbi gratia (=for example)

## IMPORTANT REMARKS

So that the reading, study and meditation of the Autobiography answers the needs of the reader and helps to guide him throughout, some prior notes are offered here to keep in mind.

1<sup>st</sup>. As opposed to the previous editions of the *Autobiography*, that may have been lacking, this is presented not as a critical edition, but rather as an one that is fully faithful to the original text. For this reason, another patient and tedious task has been carried out in collating the Saint's original manuscripts.

2<sup>nd</sup>. The integral text of the work is offered, with the exception of some chapters for reasons that are indicated in their corresponding location.

3<sup>rd</sup>. The only corrections that have been made had to do with mistakes in spelling – very frequent in that time, even among people with a high level of education – and in punctuation, also somewhat careless in that time.

4<sup>th</sup>. At times, to complete or clarify incorrect phrases, we put some words or literal meanings in brackets. The words or phrases added subsequently in the margins by the Saint or by some of his closest friends (we believe by Fr. James Clotet or Don Carmelo Sala) are placed between parentheses.

5<sup>th</sup>. The footnotes have been thoroughly revised, completed, and updated. They help us to accurately represent the historic facts and significant figures cited throughout the narration, and allow us to highlight the apostolic personality and as well as the intense life of Saint Anthony Mary Claret in his untiring work throughout more than over thirty years of apostolate. For the English edition, references to the English translations of cited works are added whenever possible.

6<sup>th</sup>. In order to draw as near as possible to the biblical texts used by the Saint, the Spanish versions of the texts that we provide in the notes are taken, for the Old Testament, from SCÍO DE SAN MIGUEL, FELIPE, *La Santa Biblia, traducida al español de la Vulgata latina* (Librería Religiosa, Barcelona 1852-1853), 4 volumes; and, for the New Testament, from TORRES AMAT, FÉLIX, *La Sagrada Biblia nuevamente traducida de la Vulgata latina al*

*español* (Madrid 1832) volume V, 2<sup>nd</sup>. Edition; except for the Gospel of Saint Matthew, which is quoted from to Claret's version, *El santo evangelio según San Mateo* (Librería Religiosa, Barcelona 1856) 230 pp. For the English edition, we have placed in the notes the excellent translation of the Latin texts done by Fr. Daries and where necessary have used the *Revised Standard Version-Catholic Edition*<sup>1</sup> for scripture quotes.

7<sup>th</sup>. In the *General Bibliography* (Claret's own works), the first edition of each work is indicated, and successively, where applicable, the last edition of the same published during the life of the Saint. In addition to a translation of the title, when available, the bibliographic reference for the English edition of the work is added.

8<sup>th</sup>. When a work is cited and its author is not specified (and the word Anonymous or CMF is not placed there), it is understood that the authorship belongs to Claret.

9<sup>th</sup>. The illustrations, photographs, etc., that appear in this work, are given to help to visualize the person of St. Anthony Mary Claret as well as the geographic and historical surroundings in which is lived out his life and mission.

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<sup>1</sup> (San Francisco: St. Ignatius Press, 2006).

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# PRELIMINARIES

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## CHRONOLOGICAL SYNTHESIS OF CLARET'S LIFE AND WORKS

The following chronological synthesis offers an overall vision of the life and works of St. Anthony Mary Claret, together with the most important events in Spain and in the world. From this point of view it will be easier to frame the autobiographic works that later were acquiring significant relevance. In drafting it we have omitted almost completely all interpretative judgment, limiting ourselves to consigning year-by-year, and, when it has been possible, day-by-day, the raw events that make-up the life of the saint.

This synthesis is based, summarizing and at times correcting, that which Fr. Ángel del Molino wrote for the first edition of this work. For the English edition, some changes and additions were made especially of those world events of particular relevance to Africa and Asia.

Although critically based, it does not have the finality of a rigorous review. Because of this, we do not cite the sources that endorse it. We only note here the principle studies that scientifically lay the foundations for each one of the outstanding events.

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FORT I COGUL, EUFEMIÀ. *El Beato Claret y el arzobispado de Tarragona* (Tarragona 1949) 198 pp.

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GIL, VICENTE. *Itinerario Claretiano* (Pocrí 1987) 276 pp. – mimeograph copy.

GUTIÉRREZ, FEDERICO, *San Antonio María Claret, apóstol de Canarias* (Madrid 1969) 586 pp.

HUSU, FRANCESCO. *Sant'Antonio Maria Claret* (Roma 1950) 780 pp.

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SERRA FITÓ, JUAN. *Dietari del Venerable Servent de Déu P. Antoni Maria Claret i Clará* (Barcelona 1931) 76 pp.

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YEAR	SPAIN	CLARET	WORLD
1801	War with Portugal		Unification of Great Britain and Ireland.
1802	Creation of the House of Charity of Barcelona. Prohibition of the importation of cotton fabric.		Peace of Amiens marked the end of the French Revolutionary War
1803	First mechanical spinning jenny using hydraulic energy in <i>Rec Comtal</i> .		Beethoven composes the Third Symphony (Heroic), inspired by Napoleon.
1804	Definitive suspension of colonial commerce. War with Great Britain		Proclamation of the Empire of Napoleon. Napoleon, emperor. Promulgation of the Napoleonic Civil Code. Haiti declares independence from France.
1805	Battle of Trafalgar (British victory)		Battle of Austerlitz (defeat of Austria)
1806			Beginning of the continental blockade (until 1870). Discourses to the German Nation by Fichte.
1807	Treaty of Fontainebleau. Napoleon orders the occupation of Spain. The musician Hilarión Eslava is born.	On December 23, Claret is born in Sallent (Barcelona). On December 25, he received the Sacrament of Baptism	Peace of Tilsit between Russia and France. Abolition of slave trade in the British Empire. Fulton's steam ship. R. Morrison, first protestant missionary in China. Translated Bible into Chinese.
1808	French occupation. Revolt of Aranjuez Fall of Godoy. Abdications of Bayona. Joseph I (Bonaparte), King of Spain Constitution of Bayona. War of independence begins against the invasion of Napoleon. Local Councils and Supreme Council. Battle of Bailén. Beginning of the separatists movements of the American colonies.	The delicate health of his mother obliged her to seek-out a wet nurse.	Napoleon's France invades Spain and Portugal Great Britain and the United States abolish the slave trade in Africa. Birth of Napoleon III, future emperor of France
1809	Anti-French conspiracy in Barcelona. Siege and occupation of Gerona and Zaragoza.		First efforts towards independence in Bolivia. Austria revolts against Napoleon. Death of musician Joseph Haydn. British enact Hottentots' Code in African colonies.

YEAR	SPAIN	CLARET	WORLD
1810	Joseph I (Bonaparte) occupies Andalusia Beginning of the Court of Cádiz. The Supreme Court of Catalonia demands the restitution of the code of law. Governing bodies in America.		Establishment of provisional Juntas in Caracas (Venezuela) and in the provinces of Rio de la Plata (Argentina/Uruguay). Insurrection of Miguel Hidalgo in Dolores (Mexico). Simon Bolivar in Venezuela begins an independence war against Napoleonic Spain.
1811	Abolition of seigniorial rights by the courts. Sacking of Montserrat.	On a trip to the country, while the relatives were collecting firewood, Anthony is caught-up in a fire. He succeeds in putting it out and remains unscathed.	Independence of Venezuela and Paraguay. First Luddite worker revolts in the United Kingdom.
1812	Constitution of Cádiz, first Spanish constitution, of a unifying and liberal nature. Battle of Arapiles (near Salamanca). Annexation in fact of Catalonia to the French Empire.	Sleeps little. Thinks about the wretched eternity of sinners. "Always, always." A very pious childhood.	Napoleon invades Russia. Franco-Russian war: war of Russian Liberation. The USA declares war against Great Britain. Great Britain limits working day for children to 12 hours. José de San Martín leads the insurrection in Argentina
1813	Battles of Victoria and San Marcial. Treaty of Valençay. Joseph I abandons Spain. Abolition of the Inquisition.	Attends the school of Don Antonio Pascual. Learns the catechism by memory. Leads the recitation of the rosary in church and in his father's shop.	War of German liberation. Birth of philosopher Kierkegaard and musician Giuseppe Verdi.
1814	Armistice and evacuation of the French troops. Return of Fernando VII, who reins till 1833. <i>Manifiesto de los Persas</i> and the return of absolutism. Coup d'état by absolutist. Period of absolutistic restoration. Reestablishment of the Inquisition.	Receives Confirmation in Sallent, at the hands of the titular Archbishop of Palmira, Don Félix Amat de Palou y Pont.	End of Napoleonic empire. Napoleon confined to the isle of Elba. Stephenson invents the steam engine. On December 24 in Ghent, Belgium, USA and England sign a "perpetual peace" agreement. Birth of Russian anarchist Mijail Bakunin.
1815	Spanish offensive in America, in an effort to recapture the colonies. Reestablishment of the guilds.		Return of Napoleon. Battle of Waterloo and exile of Napoleon. - Congress of Vienna, in which Pope Pius VII gives back almost all the papal territories. Holy Alliance. On April 10, the 13,000 foot Mount Tambora on Sumbawa Island, Indonesia erupts killing 50,000 islanders and shrouding the planet in debris. Birth of St. John Bosco on August 16.

YEAR	SPAIN	CLARET	WORLD
1816	Reestablishment of Spanish power in Venezuela and New Granada.		Congress of Tucuman and the Independence of Argentina on July 9. Shaka Zulu becomes chief of the Zulu in Africa.
1817	Treaty with Great Britain. Victory of San Martín in Chacabuco (Spanish defeated in Chile). Slavery abolished. F. Cros creates in Barcelona a chemical products industry.	Receives First Communion. Great love for Jesus in the Blessed Sacrament. A tender devotion to the Virgin. He makes frequent visits to the Sanctuary of the Virgin of Fusimanya with his sister Rose.	
1818	Defeat of Spanish troops in the battle of Maipú, Chile.		On February 12, Chile attains independence from Spain. Birth of Karl Marx on May 5.
1819	The United States buys Florida. Queen Maria Luisa dies.	He begins to study Latin with Don Juan Riera. His father makes him an apprentice in the family business.	Simon Bolivar obtains the independence of Colombia. In England children less than 10 years of age are prohibited from working.
1820	Reigo military uprising in Cádiz. Liberal Triennium (till 1823). Return to the Constitution of 1812. Foundation of the Commission of Factories (Barcelona).		First wave of liberal revolutions in Europe. Liberal revolution in Portugal and Naples. Belgrano creates the flag of Argentina.
1821	First worker actions against machines in Alcoy, Alicante (destruction of textile mills).		San Martin enters Peru. Independence of Peru, Venezuela and the formation of the Great Columbia. Independence of Mexico. Iturbide proclaims himself the emperor of Mexico. Greek revolution.
1822	Creation of National Militia. Failed monarchical coup d'état. Sucre defeats the Spanish in Pichincha, Ecuador. First action of workers against the machines of Camprodón (Catalonia).		Congress of Verona. Independence of Ecuador. Brazil becomes independent. Birth of Louis Pasteur.
1823	Intervention of the <i>Hundred Thousand Sons of St. Louis of France</i> . End of Liberal Triennium. Return of the absolutist (till 1833) (Ominous Decade). The French army occupies Barcelona (till 1827).		Absolutist reaction in Portugal. Monroe Doctrine in the USA. Guatemala, Costa Rica, El Salvador, Nicaragua and Honduras organize themselves into the United Provinces of Central America. Death of Jenner, inventor of the small pox vaccine.



YEAR	SPAIN	CLARET	WORLD
1824			Proclamation in Mexico of the federal republic, after the dethronement of the emperor. Union legislation in Great Britain. Appearance of the first unions (Trade Unions). <i>Histoire de la Revolution Française</i> , by Michelet.
1825	Battle of Ayacucho (Peru). End of the Spanish domination in America (only Cuba, Puerto Rico and Philippines remain as colonies).	Travels to Barcelona to perfect himself in the textile arts. In La Lonja he studies drawing, grammar and French.	Independence of Alto Peru (Bolivia). Independence of almost all of Spanish and Portuguese America. G. Stephenson builds the world's first public railways.
1826	Publication of the <i>Manifiesto de los Realistas puros</i> . Beginning of the policy of tariff protectionism: protective tariffs.		Congress of Panama. Failure of the Bolivar project to create a United South America. First railway in the United Kingdom.
1827	War of the <i>Malcontents</i> . Fernando VII visits Catalonia.	Is freed from the temptations of a bad woman by invoking the Virgin. Is cheated by an unfaithful friend.	First photograph of N. Niepce.
1828		A house collapses in Sallent during a dance. 28 people die. Anthony had been there just before it happened. He is saved from drowning at the beach of the Barceloneta of Barcelona. Crisis evoked by the question "Quid Prodest."	Uruguay declares independence. Birth of Jules Vern on February 8. Hottentot Code abolished in Africa.
1829	Trade Laws.	He is admitted to the seminary in Vic. He lives in the house of Don Fortián Bres. He makes a general confession.	Pius VIII is elected Pope. Louis Braille creates a system of reading for the blind.
1830	Publication of the <i>Pragmatic Sanction</i> (allowing a female heir to the throne). Birth of Isabel II.	He decides to enter the Carthusians of Montealegre (Barcelona); but, a furious storm makes him change his mind.	Second wave of liberal revolution in Europe. Revolutions in France, Belgium and Poland. Independence of Greece and of Belgium. French occupation of Algeria. First passenger railway (Liverpool-Manchester). Creation of the National Association for the Protection of Labor in Great Britain. Showing of the dramatic work <i>Hernani</i> , a play by Victor Hugo. Beginning of the publication of the <i>Course in Positive Philosophy</i> by A. Comte. Gregory XVI is elected Pope. Death of Simon Bolivar.

**Period of 1831-1840**

YEAR	SPAIN	CLARET	WORLD
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Year	SPAIN	CLARET	WORLD
1831		During his second year of Philosophy he suffers a great temptation against chastity. The apostolic vocation is awakened in him while reading the Bible and the lives of the Saints. He joins various confraternities in Vic. He strikes-up a friendship with Jaime Balmes.	The German philosopher Hegel dies. Faraday discovers electromagnetic induction. <i>Notre-Dame de Paris</i> , by Victor Hugo.
1832	Foundation in Barcelona of the Bonaplata factory (first steam factory in Spain). Prohibition of importation of foreign cotton. First blast furnace in Marbella.	Receives tonsure at the hands of the Bishop of Vic, Don Pablo de Jesús Corcuera, and takes possession of the benefice of Santa María de Sallent. Finishes the third year of Philosophy. Stands out in science and mathematics. Begins Theology.	British abolish slavery in West Indies S. Morse invents the electric telegraph.
1833	Death of King Fernando VII. Regency of María Cristina (till 1840). Start of the First Carlist War, confronting liberals and absolutists. Division of Spain into provinces. Cholera epidemic. First great wave of Catalan industry. Beginning of the <i>Renaixença catalana</i> .	Receives minor orders at the Church of St. Philip Neri in Vic.	Abolition of slavery in the United Kingdom.
1834	Royal Statute Freedom of industry. Definitive suppression of the guilds.	On May 24, he receives the subdiaconate at the same ordination in which Jaime Balmes is ordained Deacon. On December 20, Claret is ordained Deacon at the Church of the Presentation in Vic	Quadruple Alliance. End of Absolutism in Portugal. The <i>Zollverein</i> or German Customs Union formed among the majority of the German Confederation states.
1835	Progressive uprisings in the cities. Álvarez Mendizábal, head of government. Dissolution of religious orders (exclaustration). Popular uprising in Barcelona (burning of convents).	On June 13, in the episcopal palace, the Bishop of Solsona, Fray Juan José de Tejada, Mercedarian, ordains Claret to the Priesthood. On the June 21, in Sallent, he celebrates his first Mass. He is named paroquial vicar and then administrator of St. Mary's Church in Sallent.	Birth of USA writer Mark Twain.

<b>YEAR</b>	<b>SPAIN</b>	<b>CLARET</b>	<b>WORLD</b>
<b>1836</b>	La Granja revolt. Laws related to the sale of Church lands and severance of ties (until 1837). Mendizábal begins sale of Church goods. Establishment of the business Nueva Vulcano in Barceloneta. First steam ship.	Lives a life full of ministerial activity. He lived in the rectory with his sister Mary in Sallent.	J. Ericsson patents boat propeller. Texas declares its independence from Mexico.
<b>1837</b>	Progressive constitution. The Carlists reach the gates of Madrid. Moderates come to power. Definitive abolition of seigniorial rights and the tithe.		Beginning of the reign of Queen Victoria I in the United Kingdom (until 1901).
<b>1838</b>	Foundation of the most important textile businesses in Catalonia (until 1847).		<i>People's Charter</i> presented to the British House of Commons. United Provinces of Central Americas dissolved.
<b>1839</b>	Vergara Treaty. Beginning of a new progressive period (until 1843).	In September, he travels to Rome to offer himself to the "Propaganda Fide." On October 2, he travels by boat from Marseilles to Civitavecchia. On October 6, he arrives in Rome. In November, he enters the novitiate of the Society of Jesus.	L. A. Blanqui, French political activist, calls utopian the contemporary social thinkers.
<b>1840</b>	End of the Carlist war in Catalonia. Law of Municipal Governments. Constitution in Barcelona of the Association of Weavers (first worker association). Espartero Government. Exile of Queen Maria Cristina. Creation of the first society of workers.	The Father General of the Jesuits advises him to return to Spain. On May 13, he is named regent of Viladrau. On August 15, he asked to be freed from his responsibilities to dedicate himself more freely to giving popular missions.	Explorations of D. Livingston in Equatorial Africa (until 1873). England produces the first postal stamp.

### **Period of 1841-1850**

<b>1841</b>	Regency of Espartero. Abolition of the Basque privileges. Beginning of the demolition of the Barcelona citadel. Economic free-trade measures. Movements for the free association and organization of workers. Birth of federal republicanism with Abdón Terradas.	On January 23, he moves to Vic to dedicate himself completely to preaching. On July 9, he receives from Rome the title of Apostolic Missionary.	.
<b>1842</b>	Uprising of Barcelona against Espartero and the bombing of the city. Abdón Terradas proclaims the Republic in Figueras.	Adverse political circumstances prevent him from preaching. In June, he is named vicar of Sant Joan d'Oló.	France begins the conquest of Algeria. Treaty of Nanking, ending first opium war in China.

YEAR	SPAIN	CLARET	WORLD
	Foundation of the Catalan society for gas lighting.		
<b>1843</b>	Anti-Espartero uprising. Isabel II is declared to be an adult, rules (till 1868).	The political situation eases. On March 1, he begins his intensive missionary activity in Catalonia. Publishes <i>The Straight Path</i> .	March 21, date of the end of the world, erroneously set by American preacher William Miller.
<b>1844</b>	Beginning of the Moderate Decade (till 1854). Creation of the Civil Guard. Creation of the Bank of Isabel II. Prohibition of workers' societies.	Preaches the month of May in Santa María del Mar, in Barcelona. A great crowd is moved to hear him. His missionary campaign continues with great conversions.	The Dominican Republic gains independence from Haiti. Birth of Friedrich Nietzsche. Treaty of Wanghia establishing diplomatic relations between the US and China.
<b>1845</b>	Moderate Constitution. Reform of state finances. Publication of <i>El Criterio</i> by J. Balmes	Missionary activity continues. He establishes in Mataró the "The Spiritual Society of Mary Most Holy against Blasphemy."	Annexation of the Texas territory into the United States.
<b>1846</b>	Second Carlist war: war of the Martiners (till 1849): carlist and federal republicans against liberal unionists.	In Tarragona gets to know Don José Caixal. With him he establishes the Brotherhood of Good Books. In May he preaches the famous mission in Lérida. In this mission the people begin to calling him "Father Claret." Campaign of defamation begins.	The planet Uranus is discovered. Mexican–American War, annexation of California to the US. Pius IX is elected Pope. His pontificate lasts until 1878. Polish author, Henryk Sienkiewicz, is born, winner of the Nobel prize for literature 1905.
<b>1847</b>	Fusion of the Bank of San Fernando with that of Isabel II. Assembly of factories of Catalonia.	He founds the Librería Religiosa with Don José Caixal and Don Antonio Palau. In March, he retires to Vic. In August, he founds in Vic the Archconfraternity of the Heart of Mary.	Independence of Liberia.
<b>1848</b>	Dictatorship of Narváez. Republican and progressive political parties. The first railroad in Spain between Barcelona and Mataró.	On March 6, he embarks for the Canary Islands from Cádiz. On March 11, he arrives in Santa Cruz de Tenerife and on the 14 <sup>th</sup> he arrives in a Las Palmas and preaches missions throughout the Grand Canary Island. He becomes known as "El Padrino."	Third wave of liberal European revolutions. Parliament of Frankfort. Italian war of Independence. California gold rush. Communist Manifesto of K. Marx and F. Engels. Declaration of Seneca Falls. USA-Mexico war ends, the USA acquires almost half of Mexico's territory (New Mexico, Nevada, Arizona, Utah and California)
<b>1849</b>	End of the War of the Martiners.	On July 16, in a cell at the seminary in Vic, he establishes the Congregation. On August 11, he receives his nomination as Archbishop of Santiago, Cuba and on October 4, he accepts the nomination.	Independence of Hungary.

YEAR	SPAIN	CLARET	WORLD
1850		He is dedicated to missionary preaching while awaiting his episcopal consecration, which takes place in Vic on October 6. He is ordained by the bishop, Luciano Casadevall. On December 28 he embarks in Barcelona for Cuba.	Growth of suffrage movement (until 1900). Death of General José de San Martín, Liberator of Argentina, Chile and Perú, and of José Gervasio Artigas, hero of the independence of Uruguay.

### Period of 1851-1860

1851	Concordat with the Holy See. Madrid-Aranjuez Railroad.	On February 16, he arrives at Santiago, Cuba. On March 3, he visits the shrine of Our Lady of Charity of El Cobre. On April 2, he begins the diocesan pastoral visitation.	Napoleon III staged a coup d'état and seized dictatorial powers of France. First World Exposition in London. First performance of <i>Rigoletto</i> by G. Verdi
1852	Foundation in Cuba of the A. Lopez and Company shipping company.	In October there is a great cholera epidemic. Almost 3,000 victims in three months. Claret visits hospitals, confesses, counsels, distributes alms.	
1853		Claret continues untiringly his pastoral activity in Cuba.	Crimean War (until 1856).
1854	Uprising of progressives in Barcelona. Barcelona-Granollers Railroad. Military uprising in Vicálvaro. Popular revolt in Barcelona (July). Manifest of the Manzanares. Fall of the moderates. Beginning of the Biennial of the Progressives (till 1856). Economic expansion. Reorganization of worker movement (till 1856).	On February 15, he establishes savings banks.	Pope Pius IX proclaims the dogma of the Immaculate Conception of the Virgin Mary. Births of playwright Oscar Wilde. Death of philosopher Fichte.
1855	Law of Civil Desamortization of Pascual Madoz. Bank laws. Railroad laws. Blast furnace in Vizcaya. First national telegraph network in Spain. First general strike in Catalonia.	On January 8, he begins the Agricultural Farm of Puerto Príncipe. On July 12, he finishes a letter about the Immaculate Conception. On August 25, he issues the decree of the foundation of the Claretian Missionary Sisters.	Bessemer converter for making steel. Foundation of the Young Men's Christian Association (YMCA). Alexander II named czar of Russia.

YEAR	SPAIN	CLARET	WORLD
1856	Fall of Espartero. Beginning of a new era of a moderate government (until 1868). The Bank of San Fernando becomes the Bank of Spain. Bank laws. Worker organizations return to clandestine existence.	On February 1, he suffers an attempted assassination in Holguín. On the 23 <sup>rd</sup> he writes to the Pope putting his miter at his disposition. Pius IX suggests that he continue in the archdiocese.	Birth of Sigmund Freud.
1857	First modern census of the population: 15 million inhabitants. Revolts caused by the subsistence crisis. Moyan law regulates education. First Fontaine turbine to use the energy of water.	On March 18, he receives a letter from Queen Isabel II asking him to return to Madrid. On April 12, he leaves the island of Cuba. On May 18, he enters the port of Cádiz, Spain. On May 26, he arrives in Madrid. Is interviewed by Queen Isabel II, who has chosen him as her Confessor. On June 5, the official nomination arrives. In the fall, he gives various spiritual exercises in Madrid.	March 9, death of St. Dominic Savio. First India struggle for independence repressed by the British.
1858	First government of the Liberal Union. The “Railroad Company of Northern Spain” is organized for the construction of the Madrid-Irún line.	In May, he travels with the Queen to Levante; in July and August to Castile, León, Asturias y Galicia. On September 19, the Queen names him president of the royal monastery the Escorial. On November 1, he establishes the Academy of St. Michael.	Birth of Theodore Roosevelt. India comes under direct rule of the British crown. Birth of G. Puccini.
1859	War against Morocco for having destroyed their fortifications in Ceuta. Mining Law. Approval of the Cerdà Plan for the extension of Barcelona. First immersion of the submarine <i>Ictineo</i> .	In May, he travels with the King and Queen to Catalonia and Valencia. On May 28, he presides at the First General Chapter of the Congregation. On July 11, he moves with the King and Queen to their summer residence in La Granja (Segovia).	Austria-Italian war. First oil well in Pennsylvania, USA. Publication of <i>Origin of Species</i> , by C.R. Darwin. On April 25, Suez Canal construction begins. Civil war between the Buenos Aires and the federal government.
1860	Peace treaty signed between Spain and Morocco. Birth of musician Isaac Albéniz. Failure of the Carlist’ military uprising at San Carlos de la Rápita.	In June, he finishes <i>The Well-instructed collegian or Seminarian</i> . On July 13, he is recommended to be Archbishop of Trajanópolis. In September, he travels with the King and Queen to the islands of Baleares, Catalonia and Aragón.	Abraham Lincoln, 16 <sup>th</sup> president of the USA. J.H. Speke and J.A. Grant discover the source of the Nile. Death of German philosopher, Arthur Schopenhauer. Peking convention ending second opium war in China.

### Period of 1861-1870

1861	Expedition to Mexico. Expansion of the railway network (until 1867). Railroad from Barcelona to Zaragoza passing	In July, he travels with the royal family: Valladolid, Palencia and Santander. On August 26, he receives an important	Proclamation of the Kingdom of Italy (Italian Unification). Víctor Manuel II, King of United Italy.
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<b>YEAR</b>	<b>SPAIN</b>	<b>CLARET</b>	<b>WORLD</b>
	<p>through Lérida.</p> <p>Fifteen thousand Catalan workers ask the Cortes freedom of association.</p> <p>Foundation in Barcelona of the Cultural Association of the Worker Class.</p>	<p>mystical grace of the sacramental species in the Church of the Rosary, in La Granja.</p>	<p>Civil war (1861-64) in the United States.</p> <p>Abolition of servitude in Russia.</p> <p>Production of soda (E. Solvay).</p> <p>Birth of Rabindranath Tagore, Indian Nobel prize writer.</p>
<b>1862</b>	<p>Notary Law. First Spanish sewing machines.</p> <p>Railroad from Barcelona to Gerona.</p>	<p>From January to May, he is dedicated, by obedience, to write the Autobiography, begun in the final months of the previous year. From July 7-14, he presides over the second General Chapter of the Congregation of Missionaries in Gracia (Barcelona). In September-October, he travels with the Queen to Andalucía. Continuous activity.</p>	<p>Bismarck, chancellor of Prussia.</p> <p>War in Mexico. Dungan revolt of Muslim ethnic groups in China.</p>
<b>1863</b>	<p>England, France and Spain designate Maximilian I emperor of Mexico.</p>	<p>Established the “Congregation of Catholic Mothers.”</p>	<p>Abolition of slavery in the United States. Construction of the metropolitan railway system in London (6km). Foundation of the Red Cross (in Switzerland).</p>
<b>1864</b>	<p>Railway from Madrid to Irún.</p> <p>Birth of Miguel de Unamuno.</p>	<p>In July, he presides at the third General Chapter of the Congregation, in Gracia (Barcelona). Throughout the year he is slandered and persecuted by the secular press.</p>	<p>Creation of the First International (AIT-International Working Men’s Association) in London.</p> <p>End of the war of Prussia and Austria against Denmark (Peace of Vienna).</p> <p>France crowns the archduke Maximilian of Austria emperor of Mexico.</p>
<b>1865</b>	<p>Military uprising of General Prim. Spain abandons Santo Domingo.</p>	<p>On July 15, Isabel II recognizes the Kingdom of Italy. On July 20, he leaves Madrid for Catalonia. November 7 and 23, he is received by Pius IX, who is informed about Spain. On December 1, he arrives in Barcelona and on the 22<sup>nd</sup> by order of the papal Nuncio he returns to Madrid to continue his post as confessor to Queen Isabel II.</p>	<p>G.J. Mendel publishes his work on inheritance, first step of genetics (laws about genetic inheritance).</p> <p>End of the US Civil War.</p> <p>Abraham Lincoln assassinated.</p>

YEAR	SPAIN	CLARET	WORLD
1866	San Gil barracks events. Ostende Accord to expel the Borbón Monarchy. Economic and financial crisis.	In August, he travels with the queen to the Basque country. In December he travels to Portugal. Preaches in Ciudad Real, Mérida, Badajoz and Lisbon.	War between Austria and Prussia. Italy occupies Venice. First successful transatlantic telegraph cable between Europe and America. A. Nobel invents dynamite.
1867	Railway between Barcelona and Valencia via Tarragona. Birth of musician Enrique Granados.	On May 14, he travels to Extremadura and in June to Burgos. In October God reveals to him about the amount time left in his life: "two years and ten months."	British electoral reform. Dual Monarchy Austria-Hungry. Canada is declares independence from the United Kingdom. Karl Marx publishes the first volume of his work <i>Das Kapital</i> . USA buys Alaska from Russia.
1868	Military uprising of Admiral Juan Bautista Topete in Cádiz. September revolution that suppresses the Borbón Monarchy (fall of Isabel II). Beginning of the democratic period of the Sexennium Revolution (until 1874). Beginning of the first Cuban war (the ten years war). The <i>peseta</i> , new Spanish monetary unit begun. Freedom of association.	On May 31, he submits his resignation as president of the Escorial, which Isabel II accepts on June 22. In August he travels with the King and Queen to San Sebastián. On September 30, the Queen is exiled to France. Fr. Claret accompanies her. He resides in Pau (France). On November 6, he arrives in Paris. Resides in the school of the Sisters of St. Joseph of Bourg.	End of the shogunate and triumph of the Meiji revolution in Japan. Discovery of prehistoric human remains, Cro-Magnon man. Patent of the typewriter (C.L. Scholes). Yangzhou riot-revolt against missionary presence in China.
1869	New constitution, democratic, monarchic based on national sovereignty. Serrano, regent, and Prim head of government. Establishment of an agency for the Fomentation of National Production Creation of nuclei of the International (International Working Men's Association) in Spain. Catalan federal republicans propose a return to the Catalan-Aragon confederation under a republican state with a federal character. Protectionist campaigns. Establishment of the union: Las Clases de Vapor.	In Paris he lives a poor and simple life. March 30, he decides to separate himself from the court. Leaves Paris for Rome. On April 2, he arrives in Rome. Is put up at the rectory of the Mercedarians of San Adrián, at the Roman Forum. On April 24, Pius IX receives him. In Rome he is dedicated to prayer, study, writing, visiting hospitals, preaching. The book <i>L'egoismo vinto</i> (Selfishness conquered) is published in Italian. On December 8, he attends the opening of the First Vatican Council.	Suez Canal inaugurated in Egypt. On December 8 First Vatican Council begins. Mendeleviev's Periodic Table of the Elements. First successful electric motor in industry (Z. Gramme). Birth of Mohandas Gandhi.
1870	Strong growth in organized worker movements. First Congress of Spanish Workers, with the framework of the International, in Barcelona	He continues his participation in the Council. On May 31, he delivers a moving address in defense of infallibility. On July 23, the Council is interrupted.	Franco-Prussian War. Proclamation of the III French Republic. Italy occupies Rome. Disappearance of the Papal States. <i>Principles of Psychology</i> by H.



YEAR	SPAIN	CLARET	WORLD
	<p>(Worker Congress of the Spanish Regional Federation of the International Workers Association). The thesis of Mijaíl Bakunin is adopted.</p> <p>Revolt against the obligation to serve in the military.</p> <p>Assassination of Juan Prim.</p> <p>Queen Isabel abdicates from the Spanish throne. Amadeo de Saboya, King (parliamentary monarchy). Death of Gustavo Adolfo Bécquer.</p>	<p>He arrives in Prades (France). On August 6, he finds refuge in the Cistercian monastery of Fontfroide, near Narbonne, where he dies on October 24, at 8:45 a.m. He was 62 years and 10 months. His funeral was celebrated with simplicity on October 27. His body was placed in a tomb in the monastery cemetery. On a simple memorial tablet were engraved these words of St. Gregory VII: "I loved justice and hated iniquity; for this I die in exile."</p>	<p>Spencer.</p> <p>Death of C. Dickens. Tianjin Massacre, attack on Catholic institutions in China.</p>

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# GENERAL INTRODUCTION

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# THE “APOSTOLIC MISSION” OF SAINT ANTHONY MARY CLARET

## I. An extraordinary “mission”

As the 19<sup>th</sup> century acquires historic perspective, the figure of Saint Anthony Mary Claret is also finding its proper place. Claret’s personality, made of contrasts, created an even more contrasting “circumstance:” slandered and celebrated in his time, discussed and praised in the beatification process with the obstructions of the “devil’s advocate” and the arguments of the defense lawyers. These contrasts of light and shadow have helped little to reach an objective vision of his mission and his real influence in the Church. Nevertheless, when it came to the moment of truth, on the occasion of his beatification and the canonization, what the Supreme Pontiffs Pius XI and Pius XII, said respectively, and which could have sounded like extravagant praise due to the circumstances, is now repeated by historians from the viewpoint of rigorous scientific objectivity.

Pius XI said that, among the providential men that God sends to His Church in extraordinary circumstances, “among the greatest men of the 19<sup>th</sup> century arose Anthony Mary Claret.”<sup>1</sup> Pius XII proclaimed that Claret had served the Church up to the end of his life “more than anyone.”<sup>2</sup> Now, the historians express that “Father Claret centers the Spanish 19<sup>th</sup> century with his saintly and apostolic life.”<sup>3</sup> “There is none more distinguished than Saint Anthony Mary Claret among those who were dedicated to the rough task of improving the customs and religiously instructing the people.”<sup>4</sup> The movement of evangelization to re-catholicize the Spanish society “is linked to Father Claret, apostle of Spain.”<sup>5</sup>

Father Claret, at first sight called to be a popular missionary, had an extraordinary mission in the Church because of his extraordinary gifts of the Spirit and because of his multiform and submissive action in the same Spirit. From his self-identity as a missionary–consecrated and configured with Christ, the evangelizer—he had a prophetic vision of the world, of the Church and of the urgent needs of his time. As a missionary, he endeavored to give an appropriate response using the most effective methods and he stirred-up this same vision and this same response in others: secular, religious and priests, inspired by this same apostolic spirit.

## II. Claret, “apostolic missionary”

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<sup>1</sup> PIUS XI, Apostolic Letters *Magnus vocabitur*, February 25, 1934: AAS 26 (1934) 174.

<sup>2</sup> PIUS XII, *Litterae decretales: Beato Antonio Mariae Claret, confessori Pontifici Sanctorum honores decernuntur: Quos Spiritus Sanctus*, May 7, 1950: AAS 44 (1952) 351.

<sup>3</sup> JIMÉNEZ DUQUE, BALDOMERO, *Espiritualidad y apostolado*, en: BAC, *Historia de la Iglesia en España. V: La Iglesia en la España contemporánea (1808-1975)* (Madrid 1979) p. 468.

<sup>4</sup> MONTALBÁN, FRANCISCO JAVIER, *Historia de la Iglesia católica*, V: BAC (Madrid 1953) p. 607.

<sup>5</sup> CARR, RAYMOND, *España. 1808-1939* (Barcelona 1970) p. 280. (cf. R. Carr, *Spain, 1808-1975*, USA, Oxford University Press; 2<sup>nd</sup> edition, 1982.)

In the first biography of Anthony Mary Claret, written a year after his death, Fr. Francisco de Asis Aguilar, well-informed about the Saint as a friend and collaborator, gave him his first title on the book's cover and with highlighted typography, that of *the apostolic missionary*, leaving in second place, and in smaller type, that of Archbishop of Santiago of Cuba and Trajanópolis.<sup>6</sup> This fact is very significant, because “apostolic missionary” describes the most authentic and profound personality of Anthony Mary Claret.

Apostolic missionary, in its original and legal sense, means a priest sent by the Apostolic See to raise-up the Church where it is not established; it also means a priest *recommended* by the Apostolic See as Ordinary of an established Church with the canonical mission of animating or re-evangelizing it.<sup>7</sup> Claret obtained the title of apostolic missionary *ad honorem* in 1841; but for him it was not an honorific title, but a definition of his being, a recognition of his charisma and a commitment with the Church.<sup>8</sup>

For Claret, to be an apostolic missionary means to be one who continues in the mission of Jesus Christ, the Son sent by the Father, and of the Apostles, sent by Jesus Christ to the whole world to make God known as Father and to raise-up his Kingdom through the announcement of the Gospel. First, he was sent to the *universal mission* of the Church. Because of this, he found the boundaries of a parish to be too narrow,<sup>9</sup> likewise, those of a diocese, no matter how vast it would have been, such as that of Santiago of Cuba,<sup>10</sup> and also those of a country, when exercising the role as confessor to Isabel II.<sup>11</sup> Universal mission is in the widest geographic sense: “the salvation of all the inhabitants of the world,”<sup>12</sup> and in sense of classes: hierarchy and faithful, saints and sinners, evangelized and evangelizers, rich and poor, wise and ignorant, kings and vassals.

In second place, the *evangelizing mission*. The Word is the first means, so to speak, of salvation. Among the elements of the apostolic ministry – magisterium or prophecy, sanctification and shepherding, – Claret felt called to favor, by vocation and in an integrated manner, the first: magisterium; but through evangelization and prophecy: the Word that converts and transforms. Because of this, when it was in his hands, he renounced being a parish priest and sacramental maintenance in favor of missionary, and for the same reasons, itinerant evangelization.<sup>13</sup>

In third place, he chose *evangelical witness*, according to the lifestyle of Jesus and the Twelve. Itinerancy brings with it poverty, and he felt the call to live it in a concrete manner, following exactly the letter of the Gospel: he traveled on foot and with no supplies, and, to be totally free to preach, he did not wish to be a burden, and did not accept money for the ministry.<sup>14</sup> In Cuba, where distances demanded a means of transportation, he adopted the horse, but bought at a very low price and “which he sold at the end of the missions so as not to defraud the poor with its maintenance.”<sup>15</sup> At the beginning, he lived this radical life as a

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<sup>6</sup> AGUILAR, FRANCISCO DE ASÍS, *Vida del Excmo. e Ilmo. Sr. D. Antonio María Claret, misionero apostólico* (Madrid 1871).

<sup>7</sup> Urbaniana, *Sylloge* (Roma 1939) 13, III.

<sup>8</sup> HD, I, pp. 271-397.

<sup>9</sup> *Annales CMF* 35 (1939) 165.

<sup>10</sup> “Besides, I would thus be tying myself down to a single archdiocese, whereas my spirit goes out to all the world.” (letter to papal nuncio Brunelli, August 12, 1849: SL, 179).

<sup>11</sup> Autob. n. 762.

<sup>12</sup> *Constituciones CMF*, 1857, n. 2.

<sup>13</sup> Autob. nn. 193, 460.

<sup>14</sup> Autob. Doc. VII, 2.

<sup>15</sup> Cf. Report of Marqués de la Pezuela to the Director General of Ultramar: Havana, February 7, 1854: AHN

lonely pioneer. Afterwards, the Lord gave him the possibility of living in community, in the likeness of the evangelizing community of Jesus and the disciples.<sup>16</sup>

This way of understanding the apostolic mission is not the fruit of study, but of an experience of the Spirit and of a charismatic reading of the Gospel, of a personal identity with Jesus Christ the evangelizer. It is the fruit of much soul-searching prayer, and likewise he was only able to accomplish it by responding with much prayer and meekness to the Spirit.

As a missionary, he felt possessed by the Spirit, which had consecrated him to evangelize the poor and heal those of a contrite heart.<sup>17</sup> This possession was so full, that he felt like an instrument—arrow, horn—; from another came the strength and the drive, or the wind;<sup>18</sup> at times, up to the roar of thunder. The spirit was the charity of Christ, which stirred in him the intimacy of the Father or pushed him in all directions in search of sinners who had gone astray.<sup>19</sup>

He knew through the Gospel, inherent in the Spirit and through the life he lived, that Christ the evangelizer is a sign of contradiction, and therefore, hardships, slanders, and persecutions, are the badge of the apostle.<sup>20</sup> Claret experienced this in slander, forged writings, cartoons, songs, shows; in threats and intimidation, including a bloody attempt on his life.<sup>21</sup>

A Chapter book of the Tarragona Cathedral has left us this suggestive portrait of the apostolic missionary in his first years: “Anthony Claret, apostolic missionary, accomplishes his mission in the towns to where he is called and sent by the prelates. He is thirty-eight years old, a truly apostolic man, of great zeal and fervor, tireless and extraordinary. He is always on foot; does not accept money or gifts under any pretext. His work is imponderable, because from four o’clock in the morning up until the time he goes to bed, he hardly has time to pray and take necessary food, always going from the confessional to the pulpit and from the pulpit to the confessional.”<sup>22</sup>

### III. “Missionary” vision

An outstanding characteristic of Claret was his sensibility to understand the popular soul, his capacity to enter into communion and share the feelings of the people, the fruit of his gifts of human goodness and apostolic zeal.<sup>23</sup> His evangelization did not spring from a laboratory of self-sufficiency, which drives his methods and programs, but from that which comes forward from a vision of reality. A vision that sprung from the eyes of the heart, ignited by apostolic zeal.

When Father Claret showed himself to the people, the first thing he saw and felt was the hatred between brothers, triggered by the question of succession to the throne, but which

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Ultramar leg. 1662, n. 81. Photocopy: CESC-Vic: FC-H 3.

<sup>16</sup> Autob. nn. 488-491.

<sup>17</sup> Autob. nn. 685 and 118.

<sup>18</sup> Cf. Declaration of D. Carmelo Sala: IPT ses. 3, art. 58.

<sup>19</sup> Autob. nn. 439-488.

<sup>20</sup> Autob. n. 427.

<sup>21</sup> Autob. nn. 573-584, 798.

<sup>22</sup> HD, I, p. 227.

<sup>23</sup> MONTSONIS, S. DE, *Un segle de vida catalana* (Barcelona 1961) II, p. 786.

had deeper roots. The consequences, in addition to death, fires and pilferage, were fear, sadness and sorrows, and psychic diseases.<sup>24</sup>

He saw, in spite of all this, that the people kept their faith, though dimly lit, due to a general illiteracy and a lack of catechists and proper “catechisms.”<sup>25</sup> These believing people were sinners because the “three concupiscences” had been triggered by the same passionate environment as the war.<sup>26</sup> On the other hand, the ministers of pardon, influenced by a baroque pastoral style and even by Jansenism, terrorized, but did not convert.<sup>27</sup> There were also social causes that had negative consequences upon popular piety, among them, industrialization, with all its problems of urban concentration, of injustices, of recriminations. He himself, who had experienced the enthusiasm of manufacturing as a specialist and the progress of being a worker in a large factory in Barcelona, had also seen how it breaks from Christianity when it serves greed, and, by the same token, is converted into oppression.<sup>28</sup>

Another conquest of technology – steam locomotion – was also going to have a strong impact on society. The railroad made possible the transportation of the masses previously anchored to their native soil with their customs and traditions as norms of life, but without deep principles.<sup>29</sup> This illiterate people, with memorized catechism, felt disoriented in the midst a materially diverse world.<sup>30</sup> Those who knew how to read would no longer have time for long reading sessions.<sup>31</sup> Another literary style and a new way of writing had to come to life. The steam engine could also be a medium of evangelization and Claret would use it on his trips with the queen.<sup>32</sup>

But the people were not evangelized at this critical juncture, because the religious orders and the popular preachers had been suppressed. Or, if there were any, they were not evangelical, because the Gospel had been replaced by other themes or, by an oratory that sought to “show-off” rather than edify, or, that was discouraging due to baroque harangues, or that was too sentimental due to Romanticism.

## THE SOCIAL SIN

In Cuba, and also in the south of Spain,<sup>33</sup> he saw the social consequences of personal sins. “In this land [Cuba]...there are some forces of destruction and corruption that provoke the Justice of God.”<sup>34</sup> The first of these were “the learned and the teachers of the country, in whom not only is there no shadow of religion, but a disdain and hatred against it; who take

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<sup>24</sup> Autob. nn. 288, 291.

<sup>25</sup> Autob. nn. 170, 171, 179.

<sup>26</sup> Autob. nn. 285, 286.

<sup>27</sup> Cf. letter to the Bishop of Vic, September 27, 1848 (SL, pp. 161-162).

<sup>28</sup> Autob. nn. 56-77.

<sup>29</sup> *Historia general de las civilizaciones*, VI: *Siglo XIX* (Barcelona 1958) pp. 28-48, 172-185.

<sup>30</sup> CLARET, *Unidad de catecismo* (Barcelona 1867) p. 4.

<sup>31</sup> Autob. n. 312.

<sup>32</sup> HD, II, cap. 12.

<sup>33</sup> Autob. nn. 717-735; cf. HD, I, pp. 614-618.

<sup>34</sup> Letter to Fr. Stephen Sala, Jiguaní, November 4, 1852 (SL, p. 327).

any opportunity to print and imbue these same feelings in the people, who are extremely docile and humble, and easily seduced by the total ignorance that is present today.”<sup>35</sup>

Slavery, or the domination of man over the man, was the high point of all the oppressions. “The slave owners...are of course, enemies of Missions, religion and morality.”<sup>36</sup>

Finally, “because of the infamous conduct shown by the Europeans.”<sup>37</sup> “All of them... worship no other god than greed.”<sup>38</sup> As a consequence, the family is destroyed by divorce and by unmarried couples living-together, and social justice is violated by the greed to get rich.”<sup>39</sup>

## THE IDEOLOGIES

In his last period in Cuba and in the years in Madrid, Claret realized that a new sign of destruction had appeared: the atheist ideologies. German idealism, with Hegel’s pantheism; English positivism, encyclopedism, Renan’s rationalism, Marxist materialism: these were truly the dark shadows that wandered in the winds, and which were going to influence the world more than liberalism.<sup>40</sup> It was the definitive battle of man against God; the existence of faith itself that was now at stake. Saint Anthony Mary Claret was aware of this reality not only through reading and study, but through prayer and supernatural communication.<sup>41</sup>

On the other hand, Protestantism, because of the effective proselytism of some sects, kept throwing simple people into confusion, unprepared to defend themselves, and who resisted more by an interior instinct rather than by an enlightened doctrine.<sup>42</sup>

## IV. Evangelization as a response

The vision of the troubles of the world, born from his good and sensible heart and from his apostolic zeal, provoked in him an active reaction in both his character as well as in his vocation as apostle, and it was strange that this did not produce in others – priests, religious or secular – the same effect.<sup>43</sup>

To face the ills of the world, Father Claret, missionary, did not find a more effective cure than that of evangelization: “The divine word made everything from nothing. The divine word of Jesus Christ restored all things. Jesus Christ said to the apostles: *Go into the world and preach the Gospel to every creature.*”<sup>44</sup> And he made his own a quote from Donoso

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<sup>35</sup> Letter from Fr. Pedro García, S. J., cit. en HD, I, p. 616.

<sup>36</sup> Letter to Fr. Stephen Sala, Jiguaní, November 4, 1852 (SL, p. 327).

<sup>37</sup> Letter from Fr. Pedro García, S. J., cit. in HD, I, p. 616.

<sup>38</sup> Letter to Fr. Stephen Sala, Jiguaní, November 4, 1852 (SL, p. 327).

<sup>39</sup> HD, I, pp. 761-803.

<sup>40</sup> DANIEL-ROPS, HENRI, *L’Église des Révolutions* (Paris 1960) p. 573. (cf. English trans. H. Daniel-Rops, *The Church in an Age of Revolution, 1789-1870*, trans. by John Warrington, Garden City, N.Y.: Image books, 1967, c1965).

<sup>41</sup> Autob. n. 685; Ejercicios 1865; cf. FERNÁNDEZ, CRISTÓBAL, *La Congregación de los Misioneros Hijos del Inmaculado Corazón de María (1849-1912)* (Madrid 1967) p. 374.

<sup>42</sup> CLARET, *Antídoto contra el contagio protestante* (Barcelona 1862).

<sup>43</sup> Cf. Autob. n. 13.

<sup>44</sup> Autob. n. 450.

Cortés: “Society does not perish from any another thing than that it has removed itself from the word of the Church, which is the word of life, the word of God.

Societies are getting weak and hungry since they do not receive the daily bread of God’s word. Every proposal of salvation will be in vain if the great Catholic word is not restored in all its fullness.<sup>45</sup>

## THE EVANGELIZATION OF THE PEOPLE

To evangelize the people, Father Claret, full of human feeling and evangelical love, delivered to them the saving word through traditional and known ways; above all, through “popular missions.”<sup>46</sup> Born during the Reformation, they had their systematic development in the 17<sup>th</sup> and 18<sup>th</sup> centuries. Their influence was extraordinary all over Europe.<sup>47</sup> But Claret tried to give these missions a new orientation. “The principal subject matter of the popular missions was the inheritance of baroque piety: innovative in plan but very frightening; the shortness of life, vanity of temporal things, sin and its consequences, a causality explanation of the commandments, preparation for confession and communion.”<sup>48</sup> He, being a man of his times, had a new sensibility. Jaime Balmes noted the difference and writes: “In the pulpit, he never talks about theater shows. Or of heresies. Or of philosophers or the impious. He always supposes faith...using little terror, softness in all. Never examples that give rise to ridicule. The examples, in general, from the Scriptures. Secular historical facts. Never of antagonistic things. He speaks of hell, but is limited to what the Scripture says. The same about purgatory. He does not want to exasperate or turn people crazy. There is always a catechetical part.”<sup>49</sup> A reporter from Havana also noticed this: “He speaks of hell and the price of unconceivable pain a sinner pays when he sees himself deprived forever from God’s presence; without using images of the horrors of screeching members in melted lead boilers or of poisoned harpoons that rip-up tissues with bloody slaughter. His words are of conciliation and consolation; he never abandons the auditorium in the tempest until the rainbow of peace appears on the horizon; he never descends from the sacred lectern without leaving the souls in the sweet expectation of hope, without having lavished on them the comfort of divine mercy.”<sup>50</sup>

To evangelize the people, Claret used the culture of the people: simplicity, clarity, comparisons and similarities.<sup>51</sup> Another journalist from Madrid described as biblical his eloquence: “Not a single phrase comes from his lips that tends towards emphatic grand eloquence, so typical in our days; nor does he revel in the pretensions of an outstanding speaker, nor shows a tendency to show-off gifts or position that are so important among men.”<sup>52</sup>

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<sup>45</sup> Autob. n. 450.

<sup>46</sup> CLARET, *Antídoto contra el contagio protestante* (Barcelona 1862).

<sup>47</sup> FLORISTÁN, CASIANO, AND USEROS, MANUEL, *Teología de la acción pastoral*, BAC (Madrid 1968) pp. 34-37.

<sup>48</sup> JIMÉNEZ DUQUE, BALDOMERO, *Espiritualidad y apostolado*, en BAC, *Historia de la Iglesia en España* (Madrid 1979) V, p. 413.

<sup>49</sup> CASANOVAS, IGNASI, *Balmes: la seva vida, el seu temps, les seves obres* (Barcelona 1932) II, p. 64.

<sup>50</sup> Cit. in HD, I, p. 341.

<sup>51</sup> Autob. nn. 222, 297-299.

<sup>52</sup> Cf. HD, I, p. 343.



The credibility of his preaching was endorsed by the anointing of the Spirit, the zeal of his charity and the coherence of his life with the message he proclaimed; in addition, by his total unselfishness and dedication, without rest or compensation. In the seven years of evangelization in Catalonia, he gave missions in 150 places, whether in the capitals of the provinces, or in the most distant mountain towns. Always on foot, always watched by the Government, because it scared them whenever a multitude of people came together and the universal prestige they feared they would lose in a general uprising.<sup>53</sup> In the fifteen months he spent in the Canaries, he preached every day, either in missions, or in spiritual exercises. In Cuba, he crossed through the diocese four times on pastoral visits, which were truly missions. In Madrid, in addition to the royal trips, in which he preached continuously, he took advantage of the stays in the royal places to give missions in the neighboring towns. Exiled, he preached in Paris. And in Rome, a Father of Vatican Council I, he did not excuse himself from teaching catechism to children and soldiers and in giving conferences to seminarians and religious.

“I dare to state—said Cardinal Isidro Goma—that Father Claret’s preaching contributed more to the restoration of the faith and the piety of the people and the priestly virtues of the Lord’s ministers than all the ordinary means of illumination and sanctification of souls. Because there is nothing that revives the people more deeply than these divine bursts passed on to them by men truly possessed with the Spirit of God.”<sup>54</sup>

But in addition to the traditional means, such as the popular missions, Father Claret used new forms: spiritual exercises, publications and community or parish libraries. Especially because of his use of publications, Pius XI gave Claret the title of modern apostle: “We say modern because of the objectivity of the means and methods adopted, which antiquity neither had nor knew, and which in our days represent such an important and effective part of our life.”<sup>55</sup>

“Not everyone wishes to or is able to hear the Word of God—wrote Father Claret—, but everyone can read or listen to the reading of a good book.”<sup>56</sup> This moved him to write flyers, short works, and books; robbing himself of sleep at night. To insure that the books would be really economical and at popular prices, he established, with canon Caixal, the *Librería Religiosa*, which in its first nineteen years of existence published 9,569.800 copies.<sup>57</sup>

In Cuba, he distributed at no cost 200,000 books.<sup>58</sup> In Madrid, he established parochial libraries. Before dying, even in Rome and in Fontfroide, he continued the apostolate of the written word. He desired that every household would have *The Catechism Explained*,<sup>59</sup> to illuminate the family’s faith; *The Straight Sure Path*<sup>60</sup> to facilitate piety, and *books of counsel*<sup>61</sup> to all, to promote the sanctification of each one according to his own state.

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<sup>53</sup> Cf. FORT I COGUL, EUFEMÍA, *Itinerari de Sant Antoni M.<sup>a</sup> Claret per Catalunya* (Barcelona 1970); Autob. n. 458.

<sup>54</sup> GOMÁ, ISIDRE, *Panegíric del Beat Pare Anton Maria Claret* (Barcelona 1934) p. 16.

<sup>55</sup> PIUS XI: L’Osservatore Romano, January 7, 1926.

<sup>56</sup> Autob. n. 310.

<sup>57</sup> Cf. LOZANO, JUAN MANUEL, *Un gran apóstol de la prensa* (Madrid 1963) p. 44.

<sup>58</sup> Tesoro de Barriosuso, II, n. 728, p. 1583.

<sup>59</sup> Autob. nn. 323, 476; cf. Bibliography.

<sup>60</sup> Ib.

<sup>61</sup> Autob. n. 325.

To confront the new atheistic humanism at a popular level, he published *Summer Evenings*<sup>62</sup> and *The Railway*,<sup>63</sup> spreading, by means of short stories, devotions that were most opposed to these ideologies: the Trisagion, against pantheism; the Mass, against the negation of the divinity of Jesus Christ; the Rosary, incorporating the difficulties of life in the mysteries of Christ and Mary, against the materialistic conception of existence.<sup>64</sup>

## EVANGELIZATION AND HUMAN DEVELOPMENT

Saint Anthony Mary Claret evangelized always in direct contact with the people: “Because I always went on foot, I would fall in with mule-drivers and ordinary folk.”<sup>65</sup> Neither in Cuba nor in Madrid, did he allow himself to be isolated by Episcopal dignity. Because of this, his evangelization answered the real needs using effective means. As we have said, in Cuba, he perceived more clearly the social consequences of personal sins, and, because of this, a conversion to a Christian life carried within positive social consequences. Pope Paul VI has said that between evangelization and human advancement – development, liberation – there are very strong anthropological, theological and evangelical links.<sup>66</sup> Claret saw the union between evangelization and advancement mainly from the point of view of apostolic charity. In his time, the difference between rich and poor was considered to an act of providence against which one could not fight; one had to be content in living with the contrasts.<sup>67</sup> To the rich, it was necessary to preach that they had to be fair and charitable with the poor, and to the poor, that they should be austere and hard working. The evangelizers of 19<sup>th</sup> century did not have the support of a social doctrine, nor of scientific criticism, nor of a social justice sensibility like those which we have today.

Claret was not satisfied with denouncing, from the pulpit and in his writings, the sins of the rich and the poor, but he put into practice measures that were *modern* for his time. He wrote a couple of books on agriculture<sup>68</sup> for the promotion of field workers in the technical and human-Christian aspect. He organized a model farm and created savings banks to facilitate the means of work, “for I saw that when the poor have proper direction and are given a decent means to earn a living, they are upright citizens; it is only otherwise that they become debased.”<sup>69</sup> In his *Rules*, he shows the connection between the savings banks and what he had taught, in word and writing, to preserve good manners, to elevate public morality and to promote agriculture and the mechanical arts.<sup>70</sup> The liquid profits had to be invested in dowries for poor girls and aid for widows. He also started an arts and trade school that would function in the prison, “for experience had shown us that many men turn to crime because they have no trade and don’t know how to make an honest living.”<sup>71</sup>

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<sup>62</sup> Autob. n. 799, cf. Bibliography.

<sup>63</sup> Cf. Bibliography; *The Railway*, pp. 171, 179.

<sup>64</sup> Cf. Autob. n. 695.

<sup>65</sup> Autob. n. 461.

<sup>66</sup> PAUL VI: *Evangelii nuntiandi*, n. 31.

<sup>67</sup> *Constituciones CMF*, 1857, n. 93.

<sup>68</sup> Cf. Autob. n. 568.

<sup>69</sup> Autob. n. 569.

<sup>70</sup> CILLER, JOSÉ MARÍA, *El ahorro en las cajas de ahorros benéficas y en la doctrina social de la Iglesia* (Madrid 1971) pp. 25-35; LAVASTIDA, JOSÉ IGNACIO, *El Padre Claret y las Cajas de Ahorros parroquiales en Cuba*: SC 18 (1998) 23-44.

<sup>71</sup> Autob. n. 571.

In Cuba, he also fought a great battle in favor of the family, disrupted by the abusive interpretation of the Laws of the Indies, which contributed to the rise of divorce and unmarried couples living together.<sup>72</sup>

## EVANGELIZATION AND SLAVERY

The evangelization of the slaves was more difficult, because of the opposition from the hacienda owners and the slave traders.<sup>73</sup> Claret was bent on an action on a human level. Due to its complexity an effective social action for emancipation transcended even the possibilities of an archbishop. England was in favor of the emancipation, but not even with its strength as a great power could it make it happen in Cuba due to the interference of the United States. The States of the South wanted to annex Cuba and give it a place in the Confederacy, in which they could “strengthen the power of slavery as an element of political control.”<sup>74</sup> On their part, the Cuban slave traders favored the annexation as a means to save their interests. Nevertheless, the Marquis of Pezuela issued a very forceful decree on December 26, 1853 against the slave trade. To prepare for the acceptance of this decree by public opinion, the governor inspired a series of articles in the newspaper *Diario de la Marina* in which he praised Archbishop Claret for his opposition to the slave trade.<sup>75</sup> Because of this opposition, the slave owners-annexationists tried to poison the Saint.<sup>76</sup>

## EVANGELIZATION AND POLITICS

Father Claret, the missionary, affirmed a thousand-and-one times that he did not want to meddle into politics. Nevertheless, his evangelization had political consequences, and the parties would have liked to use it in their favor in one way or another. Referring to the preaching in Catalonia, the anarchist Jaime Brossa declared: “Before the appearance of Father Claret, Catalonia was mature for indifferentism...If Father Claret had not existed, Catalonia would have understood the message of the revolution.”<sup>77</sup> During his time in Cuba, the slave owners-annexationists “said that the Archbishop of Santiago did them more harm than the whole army.”<sup>78</sup> Historian Raymond Carr affirmed that the intensification of Spanish Catholicism, due in great part to the preaching of Father Claret, “was useful because it was an element of social cohesion, which shamed and divided liberalism.”<sup>79</sup> Pius IX summarized Claret’s conduct this way: “I saw Monsignor Claret, and recognized in him a dignified ecclesiastic, a man totally of God, and even though distant from politics, as with everything, he experienced much of the intemperances of the same politics and the malice of the men

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<sup>72</sup> HD, I, pp. 790-798.

<sup>73</sup> *Ib.*, pp. 763-765.

<sup>74</sup> HUGH, THOMAS, *Cuba, la lucha por la libertad* (Barcelona 1973) I, p. 295. (cf. *Cuba or The Pursuit of Freedom*, by T. Hugh, New York, N.Y. Da Capo Press, 1971, updated edition, 1998.)

<sup>75</sup> *Ib.*, p. 293.

<sup>76</sup> Cf. *Autob.* n. 524.

<sup>77</sup> BRUNET, MANUEL, *Actualidad del Padre Claret* (Vic 1953) p. 39.

<sup>78</sup> *Autob.* n. 524.

<sup>79</sup> CARR, RAYMOND, *España. 1808-1939* (Barcelona 1970) p. 281. (cf. *Spain, A history*, ed by Raymon Carr, Oxford University Press, 2000, p. 328.)

who are Catholic in name only.”<sup>80</sup> “As source and head of Catholic politics, Father Claret became the favorite target of attacks from radicals and liberals.”<sup>81</sup>

## V. The Evangelizers

Claret discovered that the people were not evangelized, and the Word did not produce the wonders of conversion in society as would have been achieved in other times because there was a lack of evangelizers of authentic evangelical life who were motivated by truly apostolic zeal.<sup>82</sup> In praying, he asked the Lord to raise up these evangelizers, and he tried to engage the action of the Spirit by means of the spiritual exercises to laity and priests.<sup>83</sup>

Little by little, the Holy Spirit was raising Claret to become a mediator of missionary grace for others, the beginning of vocation identification, a global persona, that is, He gave him the charism of founder not only of associations of prayer and apostolic action, but of true families of God in the Church, or, to say it better, of an extended family born from his spiritual experience, from his doctrine – from his charismatic reading of the Gospel, – from his organization.

Saint Anthony Mary Claret promoted the ministry of associations not only because of the effectiveness and the advantages of the association, but because of the testimony and strength of the fraternal charity lived in communion of life in different degrees.<sup>84</sup>

The base organization was the Confraternity of the Blessed and Immaculate Heart of Mary for the conversion of the sinners.<sup>85</sup> A popular and universal association; from it sprung groups who were more specialized either because of the intensity of the committed evangelical life or due to the quality of the apostolate. From this confraternity the Brotherhood was born (1847), which integrated priests and laity. The priests would be dedicated mainly to the preaching of missions and exercises. The laity, in writing and distributing books, to promote peace in families, unity of marriages, rehabilitation of fallen women, charity for the sick, the imprisoned, the poor, the aged, orphans and widows. An important branch of this Brotherhood were the “deaconesses,” women who, in addition to fulfilling the obligations of their given state in life, were devoted especially to the catechism, teaching and charity, together with a testimony of an irreproachable Christian life. This active participation of women in the ministry encountered opposition from the metropolitan bishop of Tarragona.<sup>86</sup>

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<sup>80</sup> Cf. GORRICO, JULIO, *Epistolario de Pío IX con Isabel II de España*: Archivum Historiae Pontificiae 4 (1966) 313.

<sup>81</sup> CARR, RAYMOND, o. c., p. 280.

<sup>82</sup> Letter to the nuncio, August 12, 1849: “Seeing the great lack of evangelical and apostolic preachers in our Spanish territories...” (SL, p. 179).

<sup>83</sup> Autob. n. 307: “Not a few very zealous and fervent preachers have left (the exercises).”

<sup>84</sup> VIÑAS, JOSÉ MARÍA, *San Antonio María Claret y la piedad de Cataluña*: Analecta Sacra Tarraconensia 28 (1955) 493.

<sup>85</sup> BERTRANS, PEDRO, *Dos cédulas históricas*: Boletín CMF Cataluña, núm. extr. (1949) pp. 56-58; Canal, José María, and Alonso, Joaquín María, *La Archicofradía de Nuestra Señora de las Victorias* (Madrid 1959) pp. 160-167.

<sup>86</sup> FERNÁNDEZ, CRISTÓBAL, *La Congregación de los Misioneros...* (Madrid 1967) p. 91.

Claret also promoted consecrated virginity in the world because the times did not favor the cloistered life; but as true a Christian vocation of secular evangelical life. From this movement, a secular institute, the Cordimarian Filiation was born.<sup>87</sup>

On July 16, 1849, he founded the Congregation of Missionaries called Sons of the Immaculate Heart of Mary, which were to be his followers in the universal evangelization, not only to renew the faith and Christian life in the established Church, but also to raise up, through evangelization, the Church where Christ had not yet been announced. Missionaries sent, like the Apostles, to announce the Gospel to every creature, and living a truly apostolic life.<sup>88</sup> To supply the regular preachers, some priestly congregations were formed, but none went so forward with the pledge of apostolic life, later authorized with public simple vows.

This “itinerant” evangelization would have to be complemented by an ongoing cultivation of the renewal initiated. To this end, Claret thought of an institute of secular clergy of common life without vows, at the stable service of the diocese, “made up of those who have their faculties, stipends, territory, rights, titles, and teaching credentials.”<sup>89</sup>

The primitive Confraternity had made possible the Brotherhood, and from this Brotherhood was born that family or the army of the Heart of Mary, made up of three groups, with a complement of gifts and functions: prophetic priesthood and religious life, priesthood focused on sacraments and pastoral maintenance, and the lay apostolate with or without consecration in the world. Among these orders there was union of grace and charity, but they were not organized hierarchically or dependent upon one another.<sup>90</sup> The revolution of '68 interrupted, maybe, a subsequent development that could have lead to a common coordination or programming.

Around this fundamental nucleus arose other associations for evangelization, such as the Brotherhood of Christian Doctrine<sup>91</sup> and others with a more modern character, such as the Spiritual Brotherhood of Good Books.<sup>92</sup> Above all, the Academy of St. Michael.<sup>93</sup> Their objective was to make the laity responsible for the specialized apostolate. The associates were divided into three groups: the well read the artists and the promoters. “Tied together in this way, the academics will endeavor to live with the simplicity of the first Christians, having nothing more between them than one heart and one soul.”<sup>94</sup>

The episcopal experience in Cuba made him understand the Church as the mystical body of Christ and as a mystery and sacrament of salvation. Because of this, he tried with the missionary word to influence his brothers in the episcopacy toward a joint pastoral plan of action.<sup>95</sup> He promoted the formation of good priests with his writings<sup>96</sup> and with the

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<sup>87</sup> TORRES, ISMAEL, *Filiación Cordimariana* (Madrid 1960).

<sup>88</sup> Cf. Autob. nn. 488-491; *Constituciones CMF*, 1857, 1865 and 1870.

<sup>89</sup> CLARET, *Reglas del Instituto de los clérigos seculares que viven en comunidad* (Barcelona 1864) prólogo. Cf. Works II, p. 383.

<sup>90</sup> Ib.

<sup>91</sup> Letter to the bishop of Vic, August 20, 1849 (EC, I, p. 307); Autob. n. 560.

<sup>92</sup> HD, I, p. 495. Founded in 1846.

<sup>93</sup> Cf. Autob. nn. 581, 332, 701.

<sup>94</sup> BERMEJO, JESÚS, *El apóstol claretiano secolar* (Barcelona 1979) p. 155; Claret, *Plan de la Academia de San Miguel* (Barcelona 1859).

<sup>95</sup> CLARET, *Apuntes de un Plan para conservar la hermosura de la Iglesia y preservarla de errores y vicios* (Madrid 1857); see also *Escritos Pastorales* (BAC, Madrid 1997) p. 465-492.

<sup>96</sup> Cf. *El colegial o seminarista instruido* (Barcelona 1860-1861) 2 vols.; *Carta pastoral al clero*. Santiago de Cuba 1852; *La vocación de los niños* (Barcelona 1864); Autob. n. 326; See also *Escritos Pastorales*, o. c. pp. 624-627.

interdiocesan seminary at the Escorial.<sup>97</sup> He saw that the Church did not have to rely on the help of the civil authorities, but on its own internal force.<sup>98</sup> Thus, he promoted the education of the youth with his writings<sup>99</sup> and in helping to establish congregations devoted to teaching,<sup>100</sup> even to encouraging his missionaries to widen their catechesis to include integral Christian education, telling them that it was the greatest good they could do for the Church.<sup>101</sup>

## VI. “I Have Fulfilled My Mission”

One year before dying, he wrote confidentially from Rome: “It can be said that the plans the Lord had for me have been fulfilled.”<sup>102</sup> “I think I have completed my mission: in Paris and in Rome I have preached God’s law: in Paris, as the capital of the world; and in Rome, the capital of Catholicism. I have done it by word and through writing. I have observed holy poverty.”<sup>103</sup> The addressees of these letters understood what the Saint calls “the plans of God over me,” “my mission.” In the years 1855 and 1859, he commenced a new reading of his mission in the Church through the sign of the eagle and angel of the Apocalypse.<sup>104</sup> The words that he quotes in the Autobiography are taken from commentary of Cornelio a Lápide, in which accordingly, the eagle meant a saint and a celestial prophet sent by God, which would fly or run at great speed across the land and will announce the great punishments that are coming.<sup>105</sup> The same sign, even though more explicit, is that of the angel, in which Claret is seen followed by his missionaries as an echo of his voice and anointed by the Spirit with the same prophetic anointing to evangelize the poor and those with a repentant heart.<sup>106</sup> The

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<sup>97</sup> *El seminario y colegio de San Lorenzo de El Escorial* (Madrid 1863); Autob. nn. 869-872.

<sup>98</sup> CARR, RAYMOND, o. c., p. 444: “The evangelical spirit, revived by Fr. Claret in the last quarter of the century, was dedicated to the efficient organization of the existing piety, with the intention of protecting the faith, through social pressures and powers; and above all, by means of a Catholic education. This protection could no longer be entrusted in the hands of the state. Formal religion was not enough when it was losing the battle.”

<sup>99</sup> *La colegiala instruida* (Barcelona 1863); *La cesta de Moisés* (Barcelona 1846).

<sup>100</sup> Religious of Mary Immaculate Claretian Missionary Sisters, Adorers of the Blessed Sacrament, Carmelites of Charity.

<sup>101</sup> Letter to Fr. Joseph Xifré, Rome, July 16, 1869 (EC, II, p. 1406).

<sup>102</sup> Letter to M. María Antonia París, Rome, July 21, 1869 (EC, II, p. 1411).

<sup>103</sup> Letter to D. Paladio Currius, Rome, October 2, 1869 (EC, II, p. 1423).

<sup>104</sup> Autob. nn. 685, 686; “Lights and Graces,” September 23, 1859.

<sup>105</sup> Rev. 8:13; *Commentaria in Apocalypsin* (Amberes 1672) pp. 167-168: “Quarto... aptissime Ribera per aquilam hanc intelligit aliquem sanctum et coelestem prophetam, quem Deus in fine mundi excitabit, ut hominibus toto orbe existentibus praenuntiet sequentes tres plagas, atque Antichristi adventum imminere. Unde volabit per medium caelum, id est, celerrime per mediam terram discurrat, ut praedicet graviora instare impiis supplicia, ni vitam mutant...”

Vae... terrenis et mundanis, qui corde affectu habitant in terra, imo eidem prorsus affixi sunt” (see the contradictory quote in “Lights and Graces” and in the *Autobiography*).

[Translation: Wisely, Ribera understands by this eagle some heavenly and holy prophet that God will rise up at the end of time, to announce in advance to the people scattered around the world the three coming plagues and the imminent arrival of the Antichrist. Afterwards, he will fly through the skies, i.e. travel, across the land, to prophesize that the greatest torments are to fall on the wicked, if they do not change their lives. Woe to the earthly and mundane whose heart and affection abide on earth, indeed, are completely committed to it.]

<sup>106</sup> Cf. Autob. n. 687.

preaching in Paris and Rome was like a symbolic and prophetic anticipation of what he, as founder, would carry out in the Church.

Claret's voice, which started-out timidly proclaiming the Gospel in the pulpit of a small mountain church, kept growing larger like the roar of a lion, and was left heard all over Catalonia, the Canary Islands, Cuba, all of Spain, Paris and Rome. His children, the missionaries, continue and will continue amplifying it like thunder throughout Africa and Asia. Claret's word, which starts as a single handbill, grows like a gale with millions of handbills that reach the rural areas and cities.

His first missionary method<sup>107</sup> is transformed into a pastoral plan of bishops at the level of the universal Church.<sup>108</sup> The small group of children in the catechism class of Sallent has been converted into an auditorium of thousands of children on five continents.

The five priests who in 1849 committed themselves to live evangelical lives to be able to announce the Gospel apostolically, have been converted into thousands of missionaries who are extending, in time and in space, the closer following of Jesus Christ, re-presenting his life of consecration to the Father in the work of evangelization.

The saintly bishop Don Pablo de Jesus Corcuera advanced Claret's priestly ordination because he saw in him something extraordinary.<sup>109</sup> Indeed, he was a diocesan seminarian, but his heart was for the whole world.<sup>110</sup> The "discretion" of the bishop was accurate, because Claret was always extraordinary: a boy that is already an apostle;<sup>111</sup> a precocious technical worker who had extraordinary human relations with the workers;<sup>112</sup> a pastor who felt confined in a parish;<sup>113</sup> a missionary, but apostolic in the strictest sense of the word and of evangelical demands;<sup>114</sup> a bishop-missionary, or, better still, a missionary bishop, who does not want to be a prince of the Church, but a servant of all, traveling impossible roads, like the mountain tops of Baracoa, to reach all.<sup>115</sup> Confessor to the queen, yet not a courtesan; and a national evangelizer;<sup>116</sup> Father of the Council with scars of a martyr<sup>117</sup> and a Trastevere catechist.<sup>118</sup> He died not like bishops die, but like the poor and missionaries: in the guestroom of a monastery and lying in wait up to the last moment; without the funeral of a dignitary, but of a poor exile.<sup>119</sup> The Lord made him extraordinary so he could fulfill the extraordinary mission that had been entrusted to him: to preserve and defend the beauty of the Church so that she could announce the Gospel to all in a convincing and credible manner.

José María Viñas, CMF

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<sup>107</sup> *Método de misionar en las aldeas o campos y arrabales de las ciudades* (Santiago de Cuba 1857).

<sup>108</sup> *Apuntes de un Plan...* (Madrid 1857).

<sup>109</sup> AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret...*, p. 414.

<sup>110</sup> Cf. Autob. n. 120.

<sup>111</sup> AGUILAR, FRANCISCO DE ASÍS, o. c., p. 15: "He was an apostle before he was a man."

<sup>112</sup> Cf. Autob. nn. 31, 33, 34, 62, 63.

<sup>113</sup> Cf. Autob. nn. 106-111.

<sup>114</sup> Cf. Autob. nn. 130, 135, 192-467.

<sup>115</sup> Cf. Autob. nn. 538-544.

<sup>116</sup> Cf. Autob. nn. 637-641.

<sup>117</sup> Cf. Autob. Doc. XV: discourse on papal infallibility.

<sup>118</sup> Cf. Resolutions of 1869: particular examine, n. 3.

<sup>119</sup> Cf. CLOTET, JAIME, *Resumen de la admirable vida del Excmo. e Ilmo. Sr. Don Antonio María Claret y Clará* (Barcelona 1882) pp. 118-119.





[NEW PAGE]

## GENERAL BIBLIOGRAPHY

Offered in this section are the unpublished as well as published bibliography of St. Anthony Mary Claret and a large selection of books and articles in which the life, works, and spirituality of the Saint can be studied. Presented in the following order:

- A) Claretian manuscripts.
- B) Published works.
- C) Edited or attributed works.
- D) Writings.
- E) Pontifical documentation.
- F) Letters.
- G) Biographies.
- H) Studies.
- I) Anti-Claret writings.

### **A) Claretian manuscripts (Mss. Claret)**

The written manuscripts of St. Anthony Mary Claret were catalogued in a definitive systematic manner in 1960. During the years 1960-1961 they were subjected to a chemical treatment, for their conservation, in the Abbey of St. Nilo, by the Greek monks of Grottaferrata (cf. Anónimo, *Los manuscritos de nuestro Santo Padre Fundador: Annales CMF 45 [1959-1960] 326-331*).

Today they are preserved in the General Archives of the Claretian Missionaries in Rome. The number and content of these volumes is as follows:

- I Autobiography (Biography of the Archbishop Anthony Mary Claret), 537 pp.
- II Autobiographical documents:
  - Resolutions, Spiritual Notes, Lights and Graces, 431 pp.
- III Letters (1844-1858), 647 pp.
- IV Letters (1859-1862), 537 pp.
- V Letters (1863-1870), 560 pp.
- VI Photocopies of letters and other documents which are not in the Congregation's possession, 127 pp.
- VII Mission sermons (in Catalan), 665 pp.
- VIII Sermons about the Eucharist, the Virgin, and the Saints, 703 pp.
- IX Mission sermons (in Castilian), 773 pp.

- X Spiritual Exercises: to Claretians, priests, nuns and laity, 722 pp.
- XI Notes from Cuba and original pastoral letters, 471 pp.
- XII Notes from Madrid and materials for the Vatican Council, 472 pp.
- XIII Reading notes, 816 pp.
- XIV Personal and official documents, 545 pp.
- XV General account book of expenses in Madrid, 130 pp.
- XVI Papal Bulls and apostolic briefs, 21 copies.
- XVII Miscellaneous, I, 250 pp.
- XVIII Letters (complementary), 370 pp.
- XIX Miscellaneous, II (in preparation).

This material, very copious as can be imagined, is still, in part, unpublished. To be able to use it with ease, Fr. José María Gil made an index volume which corresponds to the first 14 volumes. It is typewritten and also preserved in the General Archives and in the CESC in Vic.

## B) Personal works

The literary work of St. Anthony Mary Claret is the fruit of his apostolic zeal. It came about due to the needs which were touched upon during his missionary preaching.

We possess various catalogues of books published by the Saint: They are the following:

Various Catalogs of the Librería Religiosa.

*Idea de los libros y opúsculos, escritos por el Excmo. e Ilmo. Sr. D. Antonio María Claret, por orden alfabético:* in CLOTET, JAIME, *Resumen de la admirable vida del Excmo. e Ilmo. Sr. Don Antonio María Claret y Clará* (Barcelona 1882) 317-333.

*Escritos que publicó el Padre Claret desde el principio de sus misiones hasta 1850:* in CLOTET, JAIME, *Vida edificante del Padre Claret, Misionero y Fundador* (Madrid 2000) pp. 233-242; and *Escritos del Padre Claret siendo Arzobispo:* *ib.*, pp. 679-695.

AGUILAR, MARIANO, *Vida admirable del Siervo de Dios P. Antonio María Claret* (Madrid 1894) II, pp. 511-527.

BLANCH, JACINTO, *Estudi bibliogràfic de les Obres del Venerable Sallentí Anton M. Claret i Clará* (Barcelona 1907) XVIII+60 pp.

*ID.*, *Catálogo alfabético de sus obras*, in: *Vida del Venerable...* (Tarragona 1907) pp. 114-118.

VILA, FEDERICO, *Bosquejo de bibliografía claretiana* (Barcelona 1932) 70 pp.

VIÑAS, JOSÉ MARÍA, *Estudios de bibliografía claretiana: Cuadernos Claretianos* (Rome 1955) 30 pp. - typewritten.

LOZANO, JUAN MANUEL, *Ensayo de bibliografía crítica claretiana* (Rome 1962) 110 pp.

These catalogues are almost all done in alphabetical order. Here we prefer to give a chronological catalogue, which helps us to frame each one of the publications of Fr. Claret within the different phases of his mission in the Church.

In all the works we offer the first and last edition published during the life of the Saint, with the objective of showing the evolution of some of them and the number of editions printed. For the English edition, titles are presented in the original (Castilian, Catalan,\* Latin, Italian), followed by translation and, where necessary or useful, brief comment.\*\* For an introduction to specific bibliographical problems in studying Claret's works, see LOZANO, JUAN MANUEL, *Ensayo de Bibliografía crítica claretiana* (Rome, 1962).

### 1832-35

*Cartas de los nueve coros de los Angeles* (Letters from the nine choirs of Angels). Nine Offices of the Sacred Heart of Jesus, in the form of letters from each of the heavenly choirs concerning each of the Offices. Written while Claret was still in the seminary, they provide interesting insights into his devotional life at the time. Published in M. Aguilar, C.M.F., *Vida admirable del S. de D. Antonio Maria Claret*, vol. 2 (Madrid, 1894), 508 pp.

### APOSTOLIC MISSIONARY (1840-1850)

This is the period of great popular missions in Catalonia and the Canary Islands. He writes for different categories of people, with the objective of conserving the fruits of the missions and to reach with his writings those he cannot reach in his preaching.

He publishes:

- That God be known: *Catechisms*.
- That God be praised: *Respect for churches, trisagions*.
- For sanctification in general: *A review of the principal documents which souls need to aspire to perfection, The lover of Jesus Christ, Dialogue on prayer*.
- For the sanctification of those in a variety of states: *Council for children, to maids, married people, widows, priests*.
- For the development of Christian life: *The Straight Path*.

### 1843

*Reglas de espíritu que a unas religiosas muy solícitas de su perfección enseñaban San Alfonso y el V. P. Segneri Juniore* (Vich) 16 pp. (Rules of spirit that St. Alphonsus and Ven. Father Segneri taught to some nuns who were very solicitous of their perfection). Ascetical advice in the form of maxims, written for the Poor Clares of Vich. First booklet published by Claret. Appeared later under alternate title, *Avisos a las nzonjas* (Advice to Nuns).

*Camí dret y segur per arribar al cel* (Vich) 48 pp. (The straight and sure path that leads to heaven). Immensely popular book of prayers and devotions. We cite a later, much augmented edition (Madrid, 1859), 506 pp. Translations: Castilian, Basque, Portuguese, Pangasinan.

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\* Claret's native tongue was not Castilian, but Catalan. He learned to speak Castilian only later in life, and there are many traces of Catalanisms in his writings in Castilian, except in those works that have been extensively edited by others.

\*\* These are taken from LOZANO, JOHN, *Mystic and Man of Action: Saint Anthony Mary Claret*, translated by Joseph Daries, Appendix II and III, 317-336 (Claretian Publications, Chicago 1977).

## 1844

*Avisos a un sacerdote que acaba de hacer los ejercicios de San Ignacio, a fin de conservar el fuego que el divino Espíritu haya encendido en su corazón* (Vich) 24 pp. (Advice to a priest who has just finished making the Spiritual Exercises of St. Ignatius, to help him maintain the fire the Divine spirit has set in his heart. English trans. *Priestly Pathways* (San Gabriel, Ca.)). Portuguese trans., *Aos Sacerdotes* (1937). See also *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 239-267; *Works III*, pp. 288-321

*Avisos saludables a las doncellas, o sea, carta espiritual que escribía a una hermana suya* (Vich: Trullás) 50 pp. (Salutary advice to young ladies or spiritual letters that he wrote to one of his sisters). Translations: Catalan, Basque, Portuguese, Tagalog, Visayan.

*Colección de varios opúsculos* (Barcelona) 4 vols. (Collection of various short works).

## 1845

*Avisos molt útils als pares de família que per son bé espiritual y temporal los dirigeix D. Antoni Claret* (Barcelona: Pla) 72 pp. (Most helpful advice to parents). Translations: Castilian, Portuguese, Tagalog.

*Avisos saludables a las doncellas, o sea, carta espiritual que escrigué a una germana seva* (Barcelona: Pla) 48 pp. (Salutary advice to young ladies, or spiritual letter that he wrote to one of his sisters).

*Avisos saludables als nois que per son bé espiritual los dirigeix* (Vich: Trullás) 72 pp. (Salutary advice to children). Spanish version: *Avisos saludables para los niños* (Barcelona: Pla) 64 pp. - (Palma) 120 pp. Also done in various Philippine languages: Bisaya, Ilokano, Bisaya Panayano, Bikol, Pangasinan, Tagalog.

*La cesta de Moisés entre las siete bocas del Nilo, o sea, avisos saludables a los jóvenes para preservarse del siglo* (Vich: Trullás) 144 pp. (The reed-basket of Moses among the seven mouths of the Nile, or collection of salutary counsels to young men, to preserve them from the perils of the age). Instructions for young men, especially on chastity and piety. Translations: Castilian, Basque, Pangasinan.

*Máximas de moral la més pura que ensenyava al més petit de sos germans D. A. C. P., o sian consells utilíssims als noys per guardarse de pecar y per viurer santament en la primera edad* (Vich: Trullás) 72 pp. (Maxims of the purest morality). Instructions for boys. From 1846 on, it appeared under the title *Avisos als nois*. Translations: Castilian, Tagalog, Pangasinan, Visayan.

*Máximas de la moral más pura...* (Palma) 120 pp. (Maxims of the purest morality). See above.

## 1846

*Avisos saludables a las casadas, o sea, carta espiritual que escrigué a una germana seva* (Vich) 64 pp. (Salutary advice to married women). Instructions on the obligations of married women. Some interesting passages on the Blessed Virgin. Recommendations for certain pious practices. Translations: Castilian, Tagalog, Visayan, and Chamorro (Mariana Islands).

*Avisos saludables a las casadas, o sea, carta espiritual que escribía a una casada hermana suya* (Barcelona) 64 pp. (Salutary advice to married women). See above.

*Avisos saludables als nois que per son bé espiritual los dirigeix* (Barcelona: Pla) 64 pp. (Salutary advice to children). See 1845.

*Camino recto y seguro para llegar al cielo* (Barcelona) 80 pp. (The straight and sure path that leads to heaven). See above, 1843. Last publication, (Barcelona: Verón 1988) 252 pp.

*La canasta de Moysés entre les set bocas del Nilo, o sia, colecció de avisos saludables als joves para preservarse dels perills del sigle* (Vich: Trullas) 144 pp. (The reed-basket of Moses among the seven mouths of the Nile, or collection of salutary counsels to young men, to preserve them from the perils of the age). Instructions for young men, especially on chastity and piety. Translations: Castilian, Basque, Pangasinan.

*La escala de Jacob y la porta del cel, o sian súplicas a Maria Santíssima* (Vich: Trullas) 64 pp. (Jacob's ladder and heaven's gate, or supplications to the Blessed Virgin Mary). Short treatise on devotion to the Blessed Virgin, followed by invocations in the form of a litany. The treatise abounds in comparisons, which were one of Claret's fortes; also a statement of the Thomistic doctrine on prayer and Providence. The invocations express some of Claret's favorite devotional themes. Translation: Castilian.

*La escalera de Jacob y puerta del cielo, o sean súplicas a María Santísima* (Barcelona 1846) 32 pp. (Jacob's ladder and heaven's gate, or supplications to the Blessed Virgin Mary). See above.

*Sant Exercici del Via Crucis ab una explicació del modo quel cristiá ha de portar la sua creu y seguir a Jesucrist* (Barcelona: Pla) 64 pp. (Holy exercise of the Way of the Cross, with an explanation of the way in which the Christian must take up his cross and follow Jesus Christ). A Way of the Cross, followed by a short treatise on mortification and patience. The treatise is modeled on parts of St. Alphonsus's *Selva* and other sources, such as Rodriguez's *Practice of Perfection*.

## 1847

*Auxili dels difunts* (Barcelona: Pla) 96 pp. (Help for the departed). Short treatise on purgatory. Examples. Prayers for the dead. All Souls' Novena. Translations: Castilian: *Socorro a los difuntos* (Barcelona: Pla, 1848) 104 pp; Pangasinan: Novena dai camarerua tan limaran pananolong et sicara (Manila, 1865).

*Breu noticia de las instrucciones de la Arxiconfraria del Santíssim e Immaculat Cor de Maria per la conversió dels pecadors* (Barcelona: Pla) 128 pp. (A brief account of the constitutions of the fraternity of the Most Holy and Immaculate Heart of Mary for the Conversion of Sinners). Followed by a novena to the Immaculate Heart. See also *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 324-328; *Works III*, pp. 388-395

*Breve noticia del origen, progresos, gracias e instrucciones de la Archicofradía del Sagrado Corazón de María para la conversión de los Pecadores* (Barcelona: Pla) 138 pp. (Brief notice ...). See above.

*Catecismo menor que per la ensenyansa dels noys y noyas luego que saben parlar ha escrit...* (Pla: Barcelona) 40 pp. (Short catechism for children who know how to read and write).

*Método senzill i facil de fer lo examen particular* (Vich: Trullas) 16 pp. (Plain and easy method for making the particular examen).

## 1848

*Avisos molt utils a las viudas que per son bé espiritual y temporal las dirigeix* (Barcelona: Pla) 48 pp. (Very helpful advice to widows). Translation: Castilian.

*Catecisme de la doctrina cristiana explicat y adaptat a la capacitat dels noys y noyas y adornat ab moltas estampas* (Barcelona: LR), 430 pp. (Catechism of Christian Doctrine, explained and adapted to children's level). Classic catechism with commentary; each chapter

illustrated with engraving designed by Claret. Translations: Spanish: *Catecismo de la doctrina cristiana explicado y adaptado a la capacidad de los niños y niñas y adornado con muchas láminas* (Barcelona: LR 1848), 484 pp.; Portuguese: *Catecismo da Doutrina Cristiana explicado* (Sao Paulo: Ave Maria, 1934).

*Catecismo brevísimo que solamente contiene lo que indispensablemente ha de saber todo cristiano* (Las Palmas de Gran Canaria: Ortega), 104 pp. (Very brief catechism that contains only the indispensable minimum that every Christian must know).

*Compendi o breu explicació de la doctrina cristiana en forma de diàleg entre pare y fill* (Barcelona: Pla) 156 pp. (Compendium or brief explanation of Christian doctrine in the form of a dialogue between father and son). Ordinary catechism based on the work of Smandia, arranged and augmented by Claret. Translation: Spanish.

*Consejos santos y saludables para saber arreglar bien las acciones* (Barcelona: Pla) 16 pp. (Holy and salutary advice on how to act properly).

*Modo facil de confessarse bé y ab brevedat y de combregar ab utilitat* (Vich) 16 pp. (Practical way of making a good confession). Spanish version 1867 (Barcelona: LR) 64 pp.

*Reflexiones que hace a todos los cristianos y a cada uno en particular...* (Barcelona) 40 pp. (Reflections made by all Christians and each one in particular...) Three laminated drawings with explanations about the last things (death, judgment, hell and heaven), devotion to the Virgin Mary and the condemnation of a soul respectively. First appeared as a flyer. Later published by LR.

*Resumen de los principales documentos que necesitan las almas que aspiran a la perfección, escrito bajo el símbolo de una Paloma* (Barcelona: Pla), 32 pp. (Resume of the principal texts needed by souls aspiring to perfection). Brief summary of ascetical principles, with a method for making the particular examen. See *Escritos Espirituales* (Madrid: BAC, 1985) pp. 77-93; *Works III*, pp. 91-112.

*Vida buena y mala del cristiano o los dos árboles* (Barcelona: Pla) (A good and a bad Christian life). Published first as a leaflet, in 1847.

## 1849

*Colección de opúsculos* (Barcelona 1849) vol. I. (Collection of short works).

## ARCHBISHOP OF CUBA (1850-1857)

The publications of this period reflect, overall, his pastoral concerns: sacred liturgy, formation of clergy, instructions to the people, and help for the poor.

## 1850

*Colección de opúsculos* (Barcelona 1849) vols. II-IV (these four volumes have a total of 1,168 pp.)

*Diálogo sobre la oración* (Barcelona: Pla), 16 pp. (Dialogue on prayer). Short treatise on the stages of Christian prayer. See *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 94-106; *Works III*, pp. 113-128.

*Manna del cristiá* (Barcelona: Pla), 64 pp. (Manna of the Christian). Rules for Christian living. Daily prayers, Mass, and rosary. Brief summary of catechism. Translation: Castilian.

*Método senzill y facil de fer lo examen particular* (Barcelona 1850) 30 pp. (Plain and easy method for making the particular examen).

*Religiosas en sus casas o las Hijas del Santísimo e Inmaculado Corazón de María. Instrucciones y reglas que da a las doncellas que quieren vivir religiosamente en el mundo* (Barcelona: Pla), 176 pp. (Nuns in their own houses, or Daughters of the Most Holy and Immaculate Heart of Mary. Instructions for single women who want to live religiously in the world). Rules for living a consecrated life in the world; source of inspiration for a lay institute. Translations: French, Portuguese. See JESÚS BERMEJO, *El Apostol Claretiano Seglar*, (Barcelona, 1979) pp. 128-143); Later published in Madrid (Pub. Claretianas 1990) 262 pp.

### 1851

*Alocución para el ofertorio de la misa* (Santiago, Cuba: Espinal), 5 pp. (Allocution for the Offertory).

*Carta sobre la Hermandad de la Doctrina cristiana* (Santiago, Cuba: Espinal), 11 pp. (Circular letter on Confraternity of Christian Doctrine). Concerning its establishment and statutes.

*Modo facil de confessarse be* (Vich: Trullas) 2<sup>nd</sup> ed., 16 pp. (Easy way to make a good yet brief confession).

### 1852

*Bálsamo eficaz para curar un sinnúmero de enfermedades de alma y cuerpo* (Barcelona: LR) 88 pp. (An effective balm to cure a host of spiritual and bodily ills). Medico-moral considerations on chastity. Translation: Portuguese.

*Carta pastoral... al venerable clero de su diócesis* (Santiago, Cuba 1852) 84 pp. (Pastoral letter to the clergy). Letter to the clergy of his diocese on the vocation, spirituality, and ministry of priests. See also *Escritos pastorals* (Madrid: BAC, 1997) pp. 29-143.

*Maná del cristiano* (Santiago, Cuba) 64 pp. Rules for Christian living. Daily prayers, Mass, and rosary. Brief summary of catechism.

*Reglas de espíritu que a unas religiosas muy solícitas de su perfección enseñaban...* (Barcelona: LR) 16 pp. (Rules of spirit that St. Alphonsus and Ven. Father Segneri taught to some nuns who were very solicitous of their perfection). Ascetical advice in the form of maxims, written for the Poor Clares of Vich. First booklet published by Claret. Appeared later under alternate title, *Avisos a las monjas* (Advice to Nuns).

### 1853

*Apéndices a la carta pastoral... al venerable clero de su diócesis* (Santiago, Cuba) 70 pp. Appendices to his 1852 pastoral letter to the clergy of his diocese. In 1855 both letter and appendices were published together (Barcelona: LR) 116 pp.

*Auxili dels difunts* (Barcelona 1853) 2<sup>nd</sup> ed., 96 pp.

*Carta pastoral... al pueblo de su diócesis* (Santiago, Cuba 1853) 108 pp. (Pastoral letter to the people). Letter on Christian life addressed to the laity of his diocese after visitation of the diocese. See also *Escritos Pastorales* (Madrid: BAC, 1997) pp. 191-291.

### 1854

*Circular a nuestro Venerable Dean y Cabildo* (Santiago, Cuba: ed. unknown), 4 pp. (Circular letter to our Venerable Dean and Chapter). On the approaching definition of the dogma of the Immaculate Conception. See *Escritos Marianos* (Madrid: Pub. Claretianas, 1989) pp. 185-187.

*Exhortacion pastoral... a todos sus diocesanos* (Santiago, Cuba: Martinez), 10 pp. (Pastoral exhortation to all the members of his diocese). On reading Protestant editions of the Bible, illegally smuggled into Cuba. See *Escritos Pastorales* (Madrid: BAC, 1997) pp. 333-341.

*Instruccion que debe tener la mujer para desempenar bien la mision que el Todopoderoso le ha confiado* (Barcelona: LR), 32 pp. (The instruction women need in order to fulfill properly the mission entrusted to them by the Almighty). The importance and effectiveness of woman's role, the need to promote their education.

*Modificaciones de los estatutos del seminario tridentino de Cuba* (Barcelona: Libreria Religiosa), 30 pp. (Changes in the Statutes of the Tridentine Seminary of Cuba).

*Reflexiones sobre la agricultura* (Barcelona: LR), 22 pp. (Reflections on agriculture). Address to the farmers of Cuba. See *Escritos Pastorales* (Madrid: BAC, 1997) pp. 295-305.

## 1855

*Asociacion de Hijas de la Concepcion* (Barcelona: Pla) (Association of the Daughters of the Immaculate Conception). Marian society for young women.

*Breu noticia de las instrucciones de la Arxicofraria* (Gerona 1855) 5<sup>th</sup> ed., 98 pp.

*Carta pastoral... dirigida a sus amados diocesanos con motivo de haberse declarado dogma de fe el misterio de la Inmaculada Concepción de la Santísima Virgen María* (Santiago, Cuba: Casañas 1855) 38 pp. (Pastoral letter concerning the dogmatic definition of the Immaculate Conception). Mary, her role in Christian life, the apostolate, the Bible, and the Eucharist. See *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 433-485; *Escritos Marianos*, (Madrid: Pub. Claretianas, 1989) pp. 188-239; *Works III*, pp. 513-570.

*Carta pastoral... al venerable clero de su diócesis* (Barcelona 1855) 3<sup>rd</sup> ed., 116 pp. See above 1852 and 1853.

*Catecismo de la doctrina cristiana explicat...* (Barcelona: LR) 4<sup>th</sup> ed., 480 pp. See 1848.

*Ejercicios espirituales preparatorios a la primera comunión de los niños* (Barcelona: LR) 192 pp. (Retreat in preparation for First Communion). Theology of Baptism, Confirmation, and the Eucharist.

*Exhortación pastoral... con motivo de la indulgencia plenaria* (Santiago, Cuba: Casañas 1855) 14 pp. (Pastoral exhortation concerning the indulgence). On the Jubilee declared by Pius IX, in preparation for the definition of the Immaculate Conception.) See *Escritos Pastorales* (Madrid: BAC, 1997) pp. 343-357.

*Las delicias del campo* (Cuba 1855) (published as a series of articles in the newspaper "El Redactor" in Santiago, Cuba). (The delights of the country). Christian morality in marriage. Biblical passages on creation. Finding God in nature, the open air, etc. See *Escritos Pastorales*, (Madrid: BAC, 1997) pp. 307-332.

*Novena al Santísim Cor de Maria* (Barcelona 1855) 48 pp.

## 1856

*Carta pastoral... de la Inmaculada Concepción* (Barcelona: Pla) 30 pp. (Pastoral letter



concerning the dogmatic definition of the Immaculate Conception). Mary, her role in Christian life, the apostolate, the Bible, and the Eucharist.

*El viajero recién llegado* (Barcelona: LR) 20 pp. (The newly arrived traveler). Apologetics in dialogue form on Catholic-Protestant morals.

*Las delicias del campo* (Barcelona: LR 1856) 3<sup>rd</sup> ed., 312 pp. (The delights of the country).

Christian morality in marriage. Biblical passages on creation. Finding God in nature, the open air, etc.

*Magatzem sant* (Vich 1856) 32 pp.

*Origen del Trisagio* (Vich) 64 pp. (Origin of the Trisagion). How to say the Trisagion. Its origin. Examples. Songs.

## 1857

*Maná del cristiano* (Barcelona 1857) 3<sup>rd</sup> ed., 64 pp. (Manna of the Christian). Rules for Christian living. Daily prayers, Mass, and rosary. Brief summary of catechism.

*Metodo de misionar en las aldeas o campos y arrabales de las ciudades* (Santiago, Cuba: Casañas), 88 pp. (Method for giving missions in villages, in the country, or in suburbs of great cities). Norms for popular missions. Brief catechism. Nine examples, the seventh of which narrates the Saint's temptation and subsequent vision of Our Lady in Vich.

## ROYAL CONFESSOR (1857-1869)

In this period he receives two warning from heaven: to write books and to make a stand against the evils in Spain. This he brings to bear, in his preaching and with his writing, on the renewal and organization of all the apostolic forces of the Church: bishops, missionaries, priests, seminarians, and laity.

## 1857

*Apuntes... para el régimen de la diócesis* (Madrid:La Esperanza) XXII+107 pp. (Notes for personal use and for the governance of a diocese). Original title: *Apuntes de un plan para restaurar la hermosura de la Iglesia* (Notes of a plan for restoring the beauty of the church). We cite the texts of the second, revised and augmented edition (Madrid: Aguado 1865), 259 pp. Theology of the church, spirituality of bishops, asceticism of priests. Pastoral concerns. Translation: Latin, under the title *Episcoporum Stimulus*. See also *Escritos Pastorales* (Madrid: BAC, 1997) pp. 463-498.

*Conferencias de San Vicente de Paúl para los señores eclesiásticos con unos reglamentos* (Barcelona: LR) 28 pp. (St. Vincent de Paul conferences for clerics). History and rules of monthly workshops for the continuing formation of priests, based on an idea of St. Vincent de Paul. See *Escritos Pastorales* (Madrid: BAC, 1997) pp. 171-186.

*Constituciones para los Misioneros de la Congregación del Inmaculado Corazón de María* (Barcelona: LR) 78 pp. (Constitutions for the Missionaries of the Immaculate Heart of Mary). First text of the *Constitutions* of the Claretian Community, written in 1849-50, revised and completed in 1857. We quote from our own critical edition, *S. Antonio M Claret, Constituciones y textos sobre la Congregación de Misioneros* (Barcelona: 1972).

*El ferrocarril, o sea, medios para conseguir la felicidad y evitar la infelicidad o desgracia*

(Barcelona:LR) 152 pp. (The railway, or means to reach happiness). Later published in *El Padre Claret en el periodico La Esperansa* (Madrid: Pub. Claretianas, 1987) pp. 130-190.

*La época presente, considerada como probablemente la última del mundo, según los datos que sobre esto nos suministran las santas Escrituras, los Santos Padres y expositores de aquéllas* (Barcelona: LR) 96 pp. (The present epoch considered as probably the last in the world).

*La llave de oro, o serie de reflexiones que para abrir el corazón cerrado de los pobres pecadores ofrece a los confesores nuevos* (Barcelona: LR) 144 pp. (The golden key of reflections to open the locked hearts of poor sinners, which he (Claret) offers to beginning confessors). Handbook for newly ordained priests, with a discussion of the commandments. This book was obscenely parodied by Claret's enemies in various spurious editions in Spanish and French, some of them coarsely illustrated.

*Respeto a los templos. Avisos a todos los cristianos para que tengan a los templos el respeto que se les debe* (Barcelona: LR) 24 pp. (Respect for churches). Respect of Hebrews for their temple. Greater excellence of the Christian church. Royal orders on the subject. Chastisements for abuses. Examples.

## 1858

*Avisos muy útiles para las viudas* (Barcelona: LR) 56 pp. (Very helpful advice to widows).

*Devoción del santísimo rosario* (Barcelona: LR 1858) 32 pp. (Devotion of the Most Holy Rosary). Claret's notion of the rosary, method of reciting it, and meditations on each of the mysteries. *Escritos Marianos*, (Madrid: Pub. Claretianas, 1989) pp. 265-277.

*La canasta de Moisés* (Barcelona:LA) 4<sup>th</sup> ed., 144 pp. (The reed-basket of Moses among the seven mouths of the Nile, or collection of salutary counsels to young men, to preserve them from the perils of the age). Instructions for young men, especially on chastity and piety. Spanish translation form Catalan original. Translations also in Basque, Pangasinan.

*Los tres estados de un alma* (Barcelona 1858) 16 pp. (The three states of soul). Three illustrations of a soul in varying stages of grace, temptation, and sin, with explanation of each.

*Manna del cristiá* (Vich: Anglada) 48 pp. (Manna of the Christian). Rules for Christian living. Daily prayers, Mass, and rosary. Brief summary of catechism.

## 1859

*Devocionario de los párvulos que en obsequio de la santa infancia del Niño Jesús se ofrece a los niños y niñas desde su concepción y nacimiento hasta la edad de siete años* (Barcelona: LR) 64 pp. (Prayer book for wee folk . . . up to the age of seven). Children's prayers and first catechism. Duties of mothers.

*Ejercicios espirituales de San Ignacio explicados* (Barcelona: LR) 462 pp. (Spiritual Exercises of St. Ignatius). Based on the work of Fr. Joseph Pergmayr, but with a number of lengthy original contributions by the Saint.

*El ferrocarril* (Barcelona 1859) 3<sup>rd</sup> ed., 146 pp. (The railway, or means to reach happiness).

*Excelencias y novena del glorioso príncipe San Miguel* (Barcelona: LR) 24 pp. (Excellence of the Glorious Prince, St. Michael, and a novena to him).

*La misión de la mujer que el Todopoderoso le ha confiado* (Barcelona: LR) 80 pp. (The mission of women that the almighty has entrusted to them...) Three parts. The first repeats the work *The instruction women need...*, see 1854, The second is new and surely by Claret:valued

norms of maternal pedagogy. The third is the maternal catechism. The fourth repeats *The Vocation of children*.

*Los viajeros del ferrocarril, o sea, conversación sobre la profanación de los días festivos y modos de santificarlos* (Barcelona: LR) 80 pp. (The passengers of the train, or the conversation about profaning the holidays and ways of making them holy). The style is not that of the Saint. Given the nature of the matter, it is not possible to identify his ideas. It is possible that the last redaction was done by a friend.

*Plan de la Academia de San Miguel* (Barcelona: LR) 40 pp. (Plan of the Academy of St. Michael). Plan for the launching of a society for Catholic intellectuals and artists. See *Escritos Espirituales* (Madrid: BAC, 1985) pp. 329-340; *Works III*, pp. 396-410.

## 1860

*Avisos molt utils als pares de familia* (Vich 1860) 6<sup>th</sup> ed., 70 pp. (Most helpful advice to parents). Translations: Castilian, Portuguese, Tagalog.

*Colección de opúsculos* (Barcelona 1860) 6<sup>th</sup> ed., 4 vols., Collection of small works with a total of 1,540 pp.

*Condiciones para ingresar en El Escorial* (Barcelona: LR). (Conditions for entering the Escorial).

*Conferencias de San Vicente de Paúl* (Barcelona 1860) 28 pp. (St. Vincent de Paul conferences for clerics). History and rules of monthly workshops for the continuing formation of priests, based on an idea of St. Vincent de Paul.

*Consejos que una madre dio a su hijo al tiempo de despedirse para ir a la guerra de África y los santos evangelios* (in *Opusculos*, 1860, vol. 4; separately, Barcelona: LR 1862), 32 pp. (Advice a mother gave her son on seeing him off to the war in Africa, and the Holy Gospels). Written as a keepsake for soldiers going to the African war. It contains moral and ascetical reflections and a few texts from the Gospels.

*El Colegial o seminarista teorica y practicarnente instruido. Obra utilisima o mas Bien necesaria para los jovenes de nuestros dias que siguen la carrera eclesiastica, vol. 1* (Barcelona: LR), 424 pp. (The theoretically and practically well-educated collegian or seminarian. A most helpful or even necessary work for young men of our day who are engaged in studies for the priesthood), vol. 1. See Vol. 2 in 1861.

*La llave de oro* (Barcelona 1860) 2nd ed., 144 pp. (The golden key of reflections to open the locked hearts of poor sinners, which he (Claret) offers to beginning confessors). Handbook for newly ordained priests, with a discussion of the commandments. See above, 1857.

*Reglamento de la comunidad de capellanes reales de San Lorenzo del Escorial* (Madrid: Aguado) 18 pp. (Rules of the community of royal chaplains of St. Lawrence of the Escorial). Signed by the Saint. The Rules at the end of the plan of life for the chaplains and students are very Claretian.

## 1861

*Arte de canto eclesiástico para uso de los seminarios* (Madrid: Aguado) 170 pp. (Art of ecclesiastical chant for use in seminaries).

*El colegial o seminarista teórica y prácticamente instruido* (Barcelona 1861) vol. II, 526 pp. (The theoretically and practically well-educated collegian or seminarian.) A most helpful or even necessary work for young men of our day who are engaged in studies for the priesthood.

*Reglamento para el gobierno y régimen de El Escorial* (Madrid 1861) 8 pp. (Regulations for

the government and rule of the Escorial).

*Les filles de l'Immaculé Coeur de Marie* (Avignon 1861) 54 pp. (Daughters of the Immaculate Heart of Mary). See *Religiosas en sus casas...* 1850.

## 1862

*Carta ascetica ... al presidente de uno de los coros de la Academia de San Miguel* (Barcelona: LR), 52 pp. (Ascetical letter to the president of one of the choirs of the Academy of St. Michael). Short summary of Christian virtues; Eucharist. See *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 113-144; *Works III*, pp. 137-174.

*Las delicias del campo* (Puerto Rico) (doubtful). (The delights of the country). See 1856.

*Nuevo viaje en ferrocarril, o sea conversacion sobre la blasfemia y el lenguaje brutal y obsceno* (Barcelona: LR), 32 pp. (New trip by railway, or conversation on blasphemy and coarse, obscene language).

*Origen del escapulario azul celeste* (Madrid: Aguado), 32 pp. (Origin of the heavenly blue scapular).

*Plan de la Academia de San Miguel* (Barcelona:LR) 46 pp. (Plan of the Academy of St. Michael). See 1859.

*Reglas de espíritu* (Barcelona: LR) 4<sup>th</sup> ed., 16 pp. (Rules of spirit) See 1852.

*Religiosas en sus casas* (Barcelona: LR) 5<sup>th</sup> ed., 160 pp. (Nuns in their own houses) See 1850.

*Vida de Santa Monica* (Barcelona: LR) 104 pp. (Life of St. Monica). For Christian wives.

## 1863

*Arte de canto eclesiástico* (Barcelona: LR 1863) 3<sup>rd</sup> ed., 314 pp. (Art of ecclesiastical chant for use in seminaries).

*Carta ascética* (Barcelona: LR) 2<sup>nd</sup> ed., 50 pp. (Ascetical letter to the president of one of the choirs of the Academy of St. Michael). Short summary of Christian virtues; Eucharist.

*La colegiala instruida, libro utilísimo y necesario para las niñas* (Madrid: Aguado), 480 pp. (The well-instructed schoolgirl, a most useful and necessary book for girls). Handbook for the Christian education of girls. Contains some interesting passages for students of Claretian spirituality. Frequently relates to the author's personal experiences.

*Nuevo viaje en ferrocarril* (Barcelona: LR) 7<sup>th</sup> ed., 98 pp. (New trip by railway) See 1862.

*Origen de la devoción del escapulario azul celeste* (Barcelona: LR) 3<sup>rd</sup> ed., 32 pp. (Origin of the heavenly blue scapular).

*Origen del Trisagio* (Barcelona: LR) 64 pp. (Origin of the Trisagion). See 1856.

*Personal del Colegio del Escorial* (Madrid: Aguado), 20 pp. (Personnel of the College of the Escorial).

## 1864

*Avisos saludables a las casadas* (in Catalan) (Barcelona: Pla) 4<sup>th</sup> ed., 48 pp. - (in Spanish) (Barcelona: LR) 54 pp. (Salutary advice to married women). See 1846.

*Breve noticia del origen... de la Archicofradía* (Barcelona: LR) 6<sup>th</sup> ed., 134 pp. (Brief notice on the instructions of the Archconfraternity of the Most Holy and Immaculate Heart of Mary for the Conversion of Sinners). Followed by a novena to the Immaculate Heart. See 1847.

*Carta a un devoto del Purísimo e Inmaculado Corazón de María* (Letter to a devout client of the Most Pure and Immaculate Heart of Mary). Appeared posthumously in 1940.

- Reprinted in *Escritos* (Madrid: BAC, 1959), pp. 766-72. Doctrine on the Heart of Mary; reasons for loving her. See *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 496-506; *Escritos Marianos* (Madrid: Pub. Claretianas) pp. 382-392; *Works III*, pp. 583-593.
- Catecismo de la Doctrina Cristiana* (Catecismo unico) (Barcelona: LR), 128 pp. (Catechism of Christian Doctrine [Single Catechism]). A combination of the best of six texts submitted to Rome. The resultant text was to be a unified catechism for Spain. Translations: Catalan and five West African languages.
- Compendio o breve explicación de la doctrina cristiana* (Barcelona: LR) 128 pp. (Compendium or brief explanation of Christian doctrine ...). To the original “dialogue” he adds many questions taken from other catechisms. See 1848.
- Devoción del santísimo rosario* (Barcelona: LR) 38 pp. (Devotion of the Most Holy Rosary). See 1858.
- Devocionario de los párvulos* (París: Rosa) 4<sup>th</sup> ed., 64 pp. (Prayer book for wee folk . . . up to the age of seven). See 1859.
- El consuelo de un alma calumniada para use de las que se hallan en igual estado* (Barcelona: LR), 32 pp. (Solace of a slandered soul, for those in the same state). The author, himself more slandered than anyone, offers words and thoughts to console those who are going through this trial. See *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 202-218; *Works III*, pp. 243-261.
- El Santísimo Rosario explicado* (Barcelona: LR), 160 pp. (The Holy Rosary explained). Explanation in dialogue form, based on other authors. Translation: Portuguese.
- Errosario chit santuaren devocioa...* (Azpeitia) 38 pp. (Devotion of the Most Holy Rosary). Basque version.
- La mision de la mujer que el Todopoderoso le ha confiado* (Barcelona: LR), 2<sup>nd</sup> ed. 80 pp. (The mission confided to women by the Almighty). The role of women in life and society. Cf. *Instruccion que debe ...* 1854. Adds new section on teaching role of mothers.
- La vocacion de los niños. Como se han de educar e instruir* (Barcelona: LR), 133 pp. (The vocation of children. How they must be educated and instructed). Educative roles of mother and father. The priest's influence. How to promote priestly vocation in boys. Some passages contain insights into Claret's life and spiritual teaching.
- Las bibliotecas populares y parroquiales* (Madrid: Aguado), 32 pp. (Popular parish libraries). How to organize libraries for the faithful in every parish. See also *Escritos Pastorales*, (Madrid: BAC, 1997) pp. 443-450.
- Memoria de la Academia de San Miguel* (Madrid: Aguado), 28 pp. (Memoir of the Academy of St. Michael). See *El Apostol Claretiano Seglar* (Barcelona:1997) pp. 167-183.
- Sermones de misión...* (Barcelona: LR) II, 550 pp., and III, 553 pp., 3 editions. (Mission Sermons). See *Escritos Espirituales* (Madrid: BAC, 1985) pp. 341-367; *Works III*, pp. 411-441.
- Tardes de verano en el real sitio de San Ildefonso llamado La Granja* (Barcelona: LR), 200 pp. (Summer evenings in the royal residence of St. Ildephonsus, called La Granja). Remarks on apologetics and basic theology in dialogue form. Some interesting insights into Claret's Christology and Mariology. The correctness of the Castilian suggests the hand of a collaborator. See *Escritos Pastorales* (Madrid: BAC, 1997) pp. 359-441.

1865

*Apuntes... para el régimen de la diócesis* (Madrid: Aagudo) 2<sup>nd</sup> ed. enlarged, 259 pp. *Apuntes de un plan para restaurar la hermosura de la Iglesia* (Notes of a plan for restoring the beauty of the church). See 1857.

*Avisos muy útiles para las viudas* (Barcelona:LR) 3<sup>rd</sup> ed., 56 pp. (Very helpful advice to widows). See 1848.

*El colegial o seminarista teórica y prácticamente instruido* (Barcelona: LR) 4<sup>th</sup> ed., I, 448 pp. (The theoretically and practically well-educated collegian or seminarian). See 1861.

*La cesta de Moisés* (Barcelona: LR) 5<sup>th</sup> ed., 120 pp. (The reed-basket of Moses). See 1845.

*Memoria de la Academia de San Miguel* (Barcelona: LR). (Memoir of the Academy of St. Michael).

*Miscelánea interesante* (Barcelona: LR) 338 pp. (Interesting miscellaneous material).

*Origen de las calamidades publicas, como son colera, peste, guerra, hambre, etc., y el modo de conjurarlas y disiparlas* (Barcelona: LR), 48 pp. (Origin of public calamities, such as cholera, plague, war, hunger, etc., and how to counteract and banish them). Very Claretian work, dedicated to consoling the just who suffer. See *Escritos Espirituales* (Madrid: BAC, 1985) pp. 219-236; *Works III*, pp. 263-283.

*Resumen de los principales documentos...* (Barcelona: LR) 4<sup>th</sup> ed., 40 pp. (Resume of the principal texts needed by souls aspiring to perfection). See 1848.

*Tardes de verano* (Barcelona: LR) 2<sup>nd</sup> ed., 206 pp. (Summer evenings...). See 1864.

## 1866

*Avisos muy útiles para los padres de familia* (Barcelona 1866) 8<sup>th</sup> ed., 64 pp. (Most helpful advice to parents). Original in Catalan. Translations also in Portuguese, Tagalog. See 1845.

*Avisos saludables a las doncellas* (Barcelona: LR) 9<sup>th</sup> ed., 48 pp. (Salutary advice to young ladies, or spiritual letter that he wrote to one of his sisters). See 1844.

*Camí dret* (Barcelona: LR) 46<sup>th</sup> ed., 352 pp. (The straight path...) See 1843.

*Constitutiones pro Missionariis Congregationis Immaculate Cordis B.M. V.* (Vich: Soler), 129 pp. (Constitutions for the Missionaries of the Immaculate Heart of the B. V. Mary). Second Constitutions for his Missionaries, approved by Rome in 1865. We cite from the critical edition, St. A. M. Claret, *Constituciones y textos sobre la Congregacion de Misioneros* (Barcelona, 1972). *El templo y palacio de Dios Nuestro Señor* (Barcelona: LR), 68 pp. (The temple and palace of God our Lord). The indwelling presence of God in the soul. Allusions to experiences in the mystical state of transforming union.

*El templo y palacio de Dios Nuestro Señor* (Barcelona: LR), 68 pp. (The temple and palace of God our Lord). The indwelling presence of God in the soul. Allusions to experiences in the mystical state of transforming union. See *Escritos Espirituales* (Madrid: BAC, 1985) pp. 144-172; *Works III*, pp. 175-208.

*Instrucción que debe tener la mujer* (Barcelona: LR 1866) 3<sup>rd</sup> ed., 32 pp. (The instruction women need in order to fulfill properly the mission entrusted to them by the Almighty). See 1854.

*La escala de Jacob* (Vich:Trullás) 48 pp. (Jacob's ladder). See 1846.

*Origen de las calamidades públicas* (Barcelona 1866) 2<sup>nd</sup> ed., 48 pp. (Origin of public calamities). See 1865.

## 1867

*Avisos saludables als nois* (Vich) 8<sup>th</sup> ed., 64 pp. (Salutary advice to children).

*Bálsamo eficaz* (Barcelona: LR) 4<sup>th</sup> ed., 80 pp. (An effective balm ...). See 1852.

*Catecisme de la doctrina cristiana* (Barcelona 1867) 128 pp. (Catechism of Christian Doctrine). See 1864.

*Ceruraco bide zucena eta segurua* (Barcelona: LR) 568 pp. (The Straight and Sure Path) Basque version.

*Memoria de la Academia de San Miguel* (Barcelona: LR). (Memoir of the Academy of St. Michael).

*Modo practico de recibir bien el Santo Sacramento de la Penitencia* (Barcelona: LR), 64 pp. (Practical manner to receive the Holy Sacrament of Penance well).

*Unidad del Catecismo* (Barcelona: LR), 30 pp. (Unity of the catechism). Defends the idea of a single, unified catechism for all Spanish dioceses.

### 1868

*Aprecio del tiempo y modo de ocuparlo bien* (Barcelona: LR), 30 pp. (Appreciating time and using it well).

*Avisos a un sacerdote* (Barcelona: LR) 12<sup>th</sup> ed., 48 pp. (Advice to a priest). See 1844.

*Catecismo de la doctrina cristiana* (Madrid) 10<sup>th</sup> ed., 162 pp. (Catechism of Christian Doctrine). See 1864.

*Compendi o breu explicació de la doctrina cristiana* (Barcelona) 128 pp. (Compendium or brief explanation of Christian doctrine). See 1848.

*Ejercicios espirituales de San Ignacio* (Barcelona 1868) 4<sup>th</sup> ed., 468 pp. (Spiritual Exercises of St. Ignatius). See 1859

*La época presente* (Barcelona: LR) 6<sup>th</sup> ed., 88 pp. (The present epoch). See 1857.

*La escalera de Jacob* (Barcelona: Pla) 6<sup>th</sup> ed., 54 pp. (Jacob's ladder). See 1846.

*Los viajeros del ferrocarril* (Barcelona: LR) 3<sup>rd</sup> ed., 80 pp. (The passengers of the train). See 1859.

### COUNCIL FATHER (1869-1870)

This is the period of the end of his life and at the same time of his Glory. In his innermost being are crowded together the souls of the whole world.

His writings reflect the character of the fight of good against evil, but with a more universal vision, like a participation in conciliatory ecumenism. They are, in addition, works of recapitulation and balance in his life.

### 1869

*Ceruraco bide zucena eta segurua* (Tolosa) 4<sup>th</sup> ed., 582 pp. (The Straight and Sure Path). See 1843.

*Ejercicios espirituales preparatorios a la primera comunión de los niños* (Barcelona 1869) 5<sup>th</sup> ed., 326 pp. (Retreat in preparation for First Communion). See 1855.

*El consuelo de un alma calumniada* (Barcelona 1869) 2<sup>nd</sup> ed., 44 pp. (Solace of a slandered soul). See 1864.

*El viajero recién llegado* (Barcelona: Riera) 4<sup>th</sup> ed., 46 pp. (The newly arrived traveler). See 1856.

*L'Egoismo vinto ossia breve narrazione della vita di San Pietro Nolasco* (Rome: Marietti), 88 pp. (Selfishness overcome, or brief narration of the life of St. Peter Nolasco). The unpublished Spanish original was destroyed by fire in 1909. The work survives in the Italian version of Mons. Ferdinando Mansi. Interesting for its insights into Claret's view of the meaning of history. See *Escritos Espirituales*, (Madrid: BAC, 1985) pp. 368-430; *Works III*, pp 443-508.

*Triduo en obsequio a Maria Santisima* (Barcelona: LR), pp. in 1869 ed. unknown, 28 pp. in 1891 ed. (Triduum in honor of the Blessed Virgin Mary). Special relationship between Mary and each of the Persons of the Blessed Trinity. See *Escritos Marianos* (Madrid: Pub. Claretianas, 1989) pp. 426-432.

## 1870

*Avisos saludables a las doncellas* (Barcelona: LR) 13<sup>th</sup> ed., 40 pp. (Salutary advice to young ladies or spiritual letters that he wrote to one of his sisters). See 1844.

*Avisos saludables para los niños* (Barcelona: LR) 9<sup>th</sup> ed., 54 pp. (Salutary advice to children). See 1845.

*Camino recto* (Barcelona: LR) 54<sup>th</sup> ed., 542 pp. (The Right Path). See 1843.

*Catecismo de la doctrina cristiana explicado* (Barcelona: LR) 19<sup>th</sup> ed., 542 pp. (Catechism of Christian Doctrine, explained and adapted to children's level). See 1848.

*La devoción a San Jose* (Barcelona: LR), 29 pp. (Devotion to St. Joseph).

*La Santa Ley de Dios explicada* (Barcelona: LR), 124 pp. (The Holy Law of God explained). An explanation of the ten commandments, followed by a catechetical dialogue on each of them and a series of pertinent examples taken from the Bible.

*Las dos banderas* (Barcelona: LR) 64 pp. (The two standards). On the church and the apostolate. A series of ascetical counsels on the Last Things, the presence of God, and sin. A note attached to the title says that the Saint wrote it on his death bed. Probably published in 1871. See *Escritos Pastorales*, (Madrid: BAC, 1997) pp. 663-676.

*Reflexiones que hace a todos los cristianos* (Barcelona: LR) 6<sup>th</sup> ed., 48 pp. (Reflections made by all Christians and each one in particular...). See 1848.

*Refutacion de Renan* (Barcelona: LR), 15 pp. (Refutation of Renan). Also published as an appendix to *Devotion to St. Joseph*, it appeared separately in 1885.

*Respeto a los templos* (Barcelona: LR) 4<sup>th</sup> ed., 16 pp. (Respect for churches). See 1857.

## POSTHUMOUS WORK

### 1871

*Libro de vida* (Barcelona: LR) 8 pp. (Book of Life). Ascetical advice, about the last things (death, judgment, hell and heaven), the presence of God, and sin. The note that accompanies the title indicates that he wrote this just before his death. Probably published after his death.

### C) Edited or accredited works

St. Anthony Mary Claret, in addition to being a writer, was a great publisher. He founded the publishing house, Librería Religiosa, the Academy of St. Michael, and popular and parochial libraries for the dissemination of good books. For this reason, it is no surprise that at



times, given the resonance his name had all over Spain and beyond, that there were some publications attributed to him that he did not write, but that he only translated, reviewed or published. Taking into account the difficulty of coming to an accurate critical judgment about their authorship, we group this series of publications under the generic title of edited or attributed works with major or minor foundation.

#### 1845

*El rico epulón en el infierno* (Vich: Valls), 76 pp. (Dives in hell). Popular verses on hell.

#### 1846

*Catecismo de los principales deberes de un militar cristiano* (Barcelona: Pla), 104 pp. (Catechism of the principal duties of a Christian soldier).

*Galería del desengaño adornada de hermosos cuadros* (Barcelona: Pla), 32 pp. (Gallery of disenchantment). The long 18th century-style title (Gallery of disenchantment adorned with fair pictures representing vividly the vanity of the things of this earth to help lift up the human heart to the only sovereign good that can satisfy it, namely, God. A glance offered the public for its agreeable and salutary pastime), is out of character with Claret. The foreword and opening passages are by Claret.

*Las mujeres españolas a los ojos de las francesas* (Vich: Trullas), 30 pp. (Spanish women as French women see them). A conversation between some French ladies and a Spanish gentleman on the subject of women's fashions. Moralistic implications.

#### 1847

*La verdadera sabiduría* (Barcelona: Pla), 352 pp. (True wisdom). Meditations, observations, and instructions on the sacraments.

*Nuevo manojito de flores, o sea, recopilación de doctrinas para los confesores* (Barcelona: Pla), 424 pp. (A new bouquet of flowers, or compilation of teachings for confessors). A mystical-moral discourse, treatise on general confession, and Ignatian rules for discernment of spirits.

*Trisagi que a instancias dels devots de la Santíssima Trinitat y per alcansar remey en totes las necessitate ha traduit en Catalan . . .* (Barcelona: Pla) 48 pp. (Trisagia that he (Claret) translated into Catalan at the instance of devout clients of the Blessed Trinity in order to obtain a remedy in all necessities).

#### 1848

*Algunos documentos para la buena casada* (Barcelona: Pla) 24 pp. (Some documents for the good wife) Anonymous booklet. Not Claret's style. Comparing these *Documents* with the Advice of Claret, it is immediately apparent that the first *Documents* have the same content as the Advice dealing with the *obligations to God*. The *Documents* on pregnancy and the education of children correspond literally with that of the related Advice publication. However, the *Documents* have a concise and careful form along with a more elegant style.

*El amante de Jesucristo, o sea, historia de la vida y muerte de un verdadero discipulo de Jesucristo* (Barcelona: Pia), 112 pp. (The lover of Jesus Christ, or story of the life and death of a true disciple of Jesus Christ). The foreword and maxims for those desirous of attaining Christian perfection were written by Claret.

*Trisagi que a instancias dels devots de la Santíssima Trinitat y per alcansar remey en todas las necessitats ha traduit en catalá . . .* (Barcelona: Pla) 48 pp. (Trisagia that he (Claret) translated into Catalan at the instance of devout clients of the Blessed Trinity in order to obtain a remedy in all necessities).

#### 1849

*Manual de meditaciones, compuesto por el P. Tomas de Villacastin, S.J.* (Barcelona: Pla) (Handbook of meditations, composed by Fr. Villacastin). Preceded by two dialogues on prayer and an explanation of the "talents" of prayer, composed by Claret. The "talents" are based on an anonymous 17th-century work, *Coloquios entre el Esposo Cristo y su esposa el alma* (Colloquies between Christ the Bridegroom and the soul, his bride), rewritten with some originality by Claret.

#### 1850

*Instrucción y reglas de la Congregación de la Inmaculada Concepción de María Santísima y de San Luis Gonzaga* (Barcelona: Pla), 120 pp. (Instruction and rules for the Sodality of the Immaculate Conception of the B.V.M. and St. Aloysius Gonzaga). Revised by Claret.

*Reglas y Constituciones para las Hermanas Terciarias de María Santísima del Carmen, arregladas* (Vich: Valls) 96 pp. (Rules and constitutions for the Tertiary Sisters of the Blessed Virgin Mary of Mt. Carmel, arranged by His Excellency . . .). Claret wrote the particular rules for the government of the institute. Those of an ascetical character are typically Claretian.

#### 1851

*Avisos a un militar cristiano* (Barcelona: LR) 120 pp. (Advice to a Christian soldier.) Original published in 1846 under the title *Catecismo de los principales deberes de un militar cristiano*. See above.

*Carta que contiene las principales leyes de Indias* (Santiago, Cuba: Espinal), 23 pp. (Letter containing the principal laws of the Indies).

#### 1852

*Prontuario de la teología moral* (Lárraga-Claret) (Barcelona: LR) 768 pp. (Handbook of Moral Theology, composed by Fr. Francisco Larraga, O.P. . . . and most recently augmented and corrected by His Excellency . . . Claret). Larraga's classic handbook revised by Claret. Considerations on individual vices added by him.

#### 1855

*Prontuario para la administración de los sacramentos y bendiciones que más fácilmente ocurren a los párrocos* (Cuba and Barcelona: Pla), 456 pp. (Handbook for the administration of the Holy Sacraments).

#### 1856

*El Santo evangelio de nuestro Señor Jesucristo según San Mateo* (Barcelona: LR), 230 pp. (The Holy Gospel according to St. Matthew). Annotated Castilian text.

## 1857

*Antídoto contra el contagio protestante* (Barcelona: LR), 62 pp. (Antidote against Protestant contagion).

*Apparatus et praxis formae pro doctrina in conciones pro ponenda, auctore Richardo Arsdekin* (Barcelona: Libreria Religiosa), 288 pp. (Technique and practice of presenting doctrine in sermons).

*Cánticos espirituales que se cantan en las misiones, mes de mayo y demás funciones que se hacen en el arzobispado de Cuba* (Barcelona: LR), 134 pp. (Spiritual songs sung at missions).

*Máximas espirituales, o sea, reglas para vivir los jóvenes cristianamente* (Barcelona: LR), 16 pp. (Spiritual maxims, or rules for Christian living for youth).

*Sermones de Misión, escritos unos y escogidos otros por . . .* (Barcelona: LR) vol. 1, 410 pp. (Mission sermons, some written, others selected by . . .). Combined 3 vols. published in 1858. The introductory "Letter to a Missionary" is certainly Claret's work.

## 1858

*Coleccion de pláticas dominicales ... de los mas clasicos autores* (Barcelona: LR), 7 vols. (Collection of Sunday sermons ... from the most classic authors).

*Ramillete de lo más agradable a Dios y útil al género humano* (Madrid: Sanchez), 32 pp. (Garland of things most agreeable to God and the human race). Some passages by Claret.

## 1859

*Carta pastoral del Ilmo. Sr. Don Félix Herrero Valverde... con varios ejemplos anadidos por... Claret* (Barcelona: LR), 430 pp. (Pastoral letter of His Exc., Don Felix Herrero Valverde . . . with various examples added by Claret).

## 1860

*Copiosa y variada colección de selectos panegíricos* (Barcelona: LR), 11 vols. published between 1860-1863, with a total of 5,136 pp. (Copious and varied collection of select panegyrics).

## 1861

*El espejo que a un alma cristiana que aspira a la perfección ofrece... Claret* (Madrid: Aguado) 104 pp. (A mirror held up to the Christian soul by . . . Claret). Examens from Pergmayr. Appendix apparently by Claret. 104 pp.

## 1862

*Biblia Sacra Vulgatae editionis* (Barcelona: LR), 894 pp. (Holy Bible, Vulgate edition). Foreword by Claret. Titles and marginal notes from Lambert Gentot (Lyons 1844). The Saint has added various lines and indexes on his own, to draw attention to certain texts.

## 1863

*El seminario y colegio de San Lorenzo del Escorial* (Madrid: Aguado) 18 pp. (The seminary and college of St. Lawrence of the Escorial) Written by D. Dionisio Gonzalez, this small work contains the rule of the college in the appendix signed by the Saint.

*Verdadero retrato de los neofilosofos* (Barcelona: Libreria Religiosa), 43 pp. (A true portrait of the new philosophers).

#### **1864**

*Constitutiones iuventutis in seminariis ..* (Madrid: Aguado), 30 pp. (Constitutions for youth in the seminary). Written by Bl. Holzhauser. Prepared in 1862; not actually published by Aguado until 1864.

*Reglas del Instituto de clérigos seculares que viven en comunidad y son los que componen el Orden segundo de Hijos del Inmaculado Corazón de María* (Barcelona: LR) 78 pp. (Rules of the Instituted of secular clergy who live in community and who form the second order of the Sons of the Imaculate Heart of Mary). As stated by the author himself, this is an extract of the rules of V. Holzhauser. See *Escritos Espirituales* (Madrid: BAC, 1985) pp. 316-320; *Works III*, 379-384.

#### **1865**

*Tesoro del cristiano* (Madrid) 256 pp. (Christian Treasure) Devotional work that seems to be in part the work of the Saint. Contains prayers and words of advice. Reprinted in 1879.

#### **1866**

*La Virgen del Pilar de Zaragoza y los francmasones* (Barcelona: LR) 62 pp. (Our Lady of the Pilar of Zaragoza and the Freemasons). Small work attributed to the Saint by F. Aquilar. Perhaps edited by the Saint. Apologetic dialogue written in the form of a conversation of two people on a train. The style is not that of Claret. Reprinted in 1868.

#### **1868**

*Pláticas doctrinales sobre los mandamientos de la ley de Dios* (Barcelona: LR) 2 vols., with a total of 744 pp. (Doctrinal talks on the commandments of God's law...) Publication of a manuscript by his friend D. Buenaventura Codina, CM, Bishop of Canarias. Contains his sermons and those of others. The whole work was reviewed by Claret. Reprinted in 1890.

#### **1870**

*Remedios contra los males de la época actual aplicados por medio del santísimo rosario* (Barcelona: LR) 56 pp. Remedies against the evils of the current age applied by means of the holy rosary). With the exception of the introduction and the last article, this is a translation of the Abbot Bellet *L'adoration chretienne dans la devotion du rosaire* which he had in the Italian version.

## **D) Writings**

There are many texts written by St. Anthony Mary Claret which have been published completely or in part after his death. The works of the Saint are scattered throughout magazines, pamphlets, flyers, etc., as of yet without having been brought together and published in a complete and definitive form. Here we offer, in chronological order, the biography of the most significant texts.

- Cartas de los nueve coros de los ángeles, escritas por el Siervo de Dios P. Claret cuando estudiaba teología*, published by AGUILAR, MARIANO, *Vida admirable del Siervo de Dios P. Antonio María Claret* (Madrid 1894) II, pp. 485-508.
- Carta a un devoto del Corazón de María*: CMF Bolletin of the Province of Catalonia 11 (1949) 227-232.
- Escritos Espirituales*, in SAN ANTONIO MARÍA CLARET, *Escritos autobiográficos y espirituales*, BAC (Madrid 1959) pp. 655-788.
- Escritos Cordimarianos de San Antonio María Claret* (selección), in LOZANO, JUAN MANUEL, *El Corazón de María en San Antonio María Claret* (Madrid 1963) pp. 151-252.
- Epistolario de San Antonio María Claret*, prepared and written by José María Gil (Madrid 1970) I, 1,847 pp.; II, 1,598 pp.; (Madrid 1987) III, 928 pp. (cited by EC, I, II or III).
- Constituciones y textos sobre la Congregación de Misioneros*, ed., introductions, notes, and indexes by Juan Manuel Lozano (Barcelona 1972) 702 pp. (documents about the Congregation of Missionaries, Constitutions, and writings by the Founder, spiritual exercises given to the Congregation, etc.).
- Antología espiritual de San Antonio María Claret*, ed. Prepared by Jesús Bermejo (Madrid 1973, 370) pp.
- Carta al Misionero Teófilo* (Rome 1979) 56 pp.
- Escritos de San Antonio María Claret sobre el apóstol seglar*, in: *El apóstol claretiano seglar. Su origen y actualidad en la Iglesia y en el mundo*. Ed. prepared by Jesús Bermejo (Barcelona 1979) pp. 99-183.
- Escritos Espirituales*. Ed. prepared by Jesús Bermejo, BAC (Madrid 1985) XXI+528 pp.
- Pisma Duchowe*. Przelad: Barbara Muszel, Mari Turecka (Warszawa 1991) 596 pp.
- Works of Saint Anthony Mary Claret: Volume III. Selected Spiritual Writings*. Prepared by Jesús Bermejo. Translated by Joseph C. Daries (Quezon City: Claretian Publications 1991) xx+618 pp.
- Escritos Marianos*. Ed. prepared by Jesús Bermejo. Publicaciones Claretianas (Madrid 1989) 469 pp.
- Pisma Maryine*. Przelad: Jerzy Zebrowski (Warszawa 1991) 492 pp.
- Works of Saint Anthony Mary Claret: Volume II. Autobiographical Writings*. Translated by Joseph C. Daries (Quezon City: Claretian Publications 1995) xvi+357 pp.
- Escritos Pastorales*. Ed. prepared by José María Viñas and Jesús Bermejo, BAC (Madrid 1997) XXXVIII+688 pp.
- Gesammelte Werke*. Band 1. Übersetzt und herausgegeben von P. Wolfgang Deiminger. Nachdruckt nur mit Erlaubnis der deutschen Provinz der Claretiner (Weissenhorn 1990) XXXVII+386 pp. – Multicopied document.
- *Gesammelte Werke*. Band 2... (Weissenhorn 1992) XXIV+385 pp. - Multicopied document.
- *Gessamelte Werke*. Band 3... (Weissenhorn 2002) 216 pp. - Multicopied document.

## E) Letters

- GIL, JOSÉ MARÍA, *Epistolario Claretiano* (Madrid 1970) I, 1847 pp., II, 1598 pp., and (Madrid 1987) III, 926 pp.
- BERMEJO, JESÚS, *Epistolario Pasivo de San Antonio María Claret*. I (1838-1857) (Madrid

1992) XXVIII+902 pp.; II (1858-1864) (Madrid 1994) VIII+821 pp.; III (1865-1870) (Madrid 1995) VIII+738 pp.

CLARET, SAN ANTONIO MARÍA, *Cartas selectas* (Madrid 1996) XLVII+626 pp.

— . *Selected Letters from the Correspondence of Saint Anthony Mary Claret*. Trans. by DARIES, JOSEPH C. (Bangalore, India: Claretian Publications 2007) 504 pp.

## F) Pontifical documentation

### PIUS IX

Letter to Isabel II (January 2, 1866), in GORRICHIO, JULIO, *Epistolario de Pío IX con Isabel II de España*: Archivum Historiae Pontificiae 4 (1966) 312-313.

### PIUS XI

- Speech on the declaration of the heroic virtues of the Venerable Anthony Mary Claret: L'Osservatore Romano (7-8 January 1926).
- *Apostolic Letters Magnus vocabitur* (February 25, 1934): AAS 26 (1934) 173-179.
- *Address to Spanish pilgrims*: L'Osservatore Romano (March 5-6, 1934).

### PIUS XII

- *Bull of Canonization "Quos Spiritus Sanctus"* (May 7, 1950): AAS 44 (1952) 345-358.
- *The Saint of the Holy Year, Saint Anthony Mary Claret. Bull of Canonization of Saint Anthony Claret "Quos Spiritus Sanctus"* (Los Angeles 1950) 22 pp.
- *Homily at the mass of canonization* (May 7, 1950): AAS 42 (1950) 370-372. (also in: *Vida Religiosa* 7 (1950) 195-197).
- *Speech to pilgrims* (May 8, 1950): AAS 42 (1950) 479-481. (Also in: *Vida Religiosa* 7 (1950) 197-199).
- *Radio address on the occasion of the consecration of Spain to the Immaculate Heart of Mary*: AAS 46 (1954) 682.

### PAUL VI

- *Address to the XVIII General Chapter of the Claretian Missionaries* (October 25, 1973): AAS 65 (1973) 598-600.

### JOHN PAUL II

- *Address to the XIX General Chapter of the Claretian Missionaries* (October 13, 1979): *Annales CMF* 54 (1979) 205-206.
- *Speech to the XX General Chapter of the Claretian Missionaries* (September 21, 1985): *Annales CMF* 57 (1985) 108-110.
- *Speech to the XXI General Chapter of the Claretian Missionaries* (September 9, 1991): *Annales CMF* 60 (1991) 139-140 (in English, ib., pp. 142-143).
- *Speech to the XXII General Chapter of the Claretian Missionaries* (September 23, 1997): *Annales CMF* 63 (1997) 290-292 (in English, ib., pp. 295-297).

- *Letter-Message to the Claretian Missionaries on the occasion of the 150th anniversary of its foundation*: Warsaw June 12, 1999: *Annales CMF* 64 (1999) 7-10; *SC* 17 (1999) 103-107.
- *Message on the 150th anniversary of the arrival of Archbishop Claret to Cuba*: To Archbishop Pedro Claro Meurice Estiú, Archbishop of Santiago, Cuba, January 25, 2001: *Annales CMF* 65 (2001) 7-9 (in English, *ib.*, pp. 10-12); *SC* 19 (2001) 175-178.
- *Speech to the XXIII General Chapter of the Claretian Missionaries* (September 8, 2003): *Annales CMF* 66 (2003) 319-320 (in English, *ib.*, pp. 321-323).

## BENEDICT XVI

- *Letter-message to Fr. Josep Maria Abella Batlle, Superior General, and to the Missionaries Sons of the Immaculate Heart of Mary* (on occasion of the bicentennial of the birth of St. Anthony Mary Claret): Rome, December 8, 2007.

## G) Biographies

In addition to the diverse autobiographical accounts—*The Autobiography, Outline of His Life, Testimony of Truth* and other autobiographical documents which we publish in this work—, there are many more biographies about Anthony Mary Claret, some that are still unpublished. We offer here a list, inevitably incomplete, of those which we know.

### 1. UNPUBLISHED

BLANCH, JACINTO, *Vida admirable del Beato Antonio María Claret y Clará, fundador y arzobispo*. In 2 volumes, typewritten, with a total of 968 pp. And an appendix of XIV pp. Also preserved in the CESC-Vic. This work helped Fr. Cristóbal Fernández for his work *El Beato P. Antonio María Claret*. The same Fr. Blanch also left us another typewritten work, *Admirable Life of Fr. Claret*, in one volume, with a total of XXXIII+561 pp., which is also preserved in the CESC-Vic.

ARAMENDÍA, JULIO, *El Beato Antonio María Claret extraordinario*. His infused gifts – a vindication of these against modern claims of unbelief. A typewritten volume, without place or year, 590 pages, typewritten (in CESC-Vic).

—*El Beato Antonio María Claret místico* (1936) 366 pp.: in CESC-Vic, unpublished.

### 2. PUBLISHED DURING THE LIFE OF THE SAINT

While he was still alive, various panegyrics of the holy missionary were written, especially to defend him from the attacks of his enemies, who were many. We present the following writings:

J. S., *Poesias dedicadas a la felis memoria del célebre y admirable predicador apostòlich catalá Mosén Anton Claret* (Barcelona 1844) 48 pp.; 2<sup>nd</sup> ed. in 1846, 48 pp.; reproduced by BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret, III* (1865-1870) (Madrid 1995) p. 501-526).

ECHÁNOVE Y ZALDÍVAR, ANTONIO FERNANDO, *Circular a los párrocos*, October 24, 846. A defense of the missionary against the lies said about him. It includes the first brief biography of the Saint.

FUENTE, VICENTE DE LA, *Arzobispo electo de Cuba*: in *Boletín del Clero Español in 1849* (Madrid 1850) pp. 10-11; Id., *Arzobispo de Cuba* (Madrid 1851) pp. 39-40. It is also a short biography and reflection of the new Archbishop of Cuba.

ANÓNIMO, *El Sr. Arzobispo Claret...*: magazine, *La Esperanza*, of Madrid, Tuesday, January 24, 1865, p. 2 col. 2-4 (published by Gutiérrez, Federico, *El Padre Claret en el periódico La Esperanza (1844-1874)* (Madrid 1987) pp. 361-364). It is a defense against the accusation of getting involved in politics and of writing and painting obscenities.

- *El P. Claret*: magazine, *El Pensamiento Español*, from Madrid, Friday, February 5, 1869.

- *El sapatero (sic) componedor de boteras e irrinartes* (Vitoria 1869). Publication unknown.

### 3. PUBLISHED AFTER THE DEATH OF THE SAINT

We offer only the works we have catalogued, by languages, and within each language in alphabetical order.

#### **In Castilian:**

AGUILAR, FRANCISCO DE ASÍS, *Vida del Excmo. e Ilmo. Sr. D. Antonio María Claret, misionero apostólico, arzobispo de Cuba y después de Trajanópolis* (Madrid 1871) 428 pp.

AGUILAR, MARIANO, *Vida admirable del Siervo de Dios P. Antonio María Claret, fundador de la Congregación de los Misioneros Hijos del Inmaculado Corazón de María* (Madrid 1894) vol. I, 638; vol. II, 536 pp.

ALAIZ, ATILANO, *Antonio María Claret*, in: *Diccionario de los Santos* (Madrid 2000) pp. 245-248.

— *Claret, una pasión misionera*. Ed. Claretiana (Buenos Aires 1996) 32 pp.

— *“No puedo callar.”* Ed. San Pablo (Madrid 1995) 672 pp.

— *San Antonio María Claret, misionero apostólico*. Vida Nueva: suplemento al n. 2011, (Madrid, septiembre de 1995) 16 pp.

— *San Antonio María Claret, Misionero Apostólico*. Folletos CONEL, n. 141. September (Madrid 1995). Testimonies and Witnesses, XXXIV pp. (small format).

ANÓNIMO, *Claret, Antonio María*: in *Diccionario Popular Universal de la Lengua Española, artes, biografía, ciencias, historia, geografía, literatura y mitología...*, compiled and delivered by Don Luis P. de Ramón (Barcelona, Imp. and Lib. Religiosa y Científica, 1887) III, pp. 154-155.

— *Claret y Clará (Ven. Antonio María)*: in *Enciclopedia Espasa*, vol. 13, pp. 637-639.

ARAMENDÍA, GIL, *San Antonio María Claret, el santo de hoy* (Córdoba 1950) 24 pp.

BERENGUERAS, JOSÉ MARÍA, *Compendio de la vida de San Antonio María Claret* (Barcelona 1950) 96 pp.

BERMEJO, JESÚS, *Antonio María Claret, una vida entregada al Evangelio* (Rome 1982) 70 pp.

BERMÚDEZ, ALEJANDRO and BERMEJO, JESÚS, *Antonio María Claret: “Mi vida fue el Evangelio”* (Madrid 1985) 160 pp.



- BLANCH, JACINTO, *Vida del V. Antonio María Claret* (Barcelona 1906 and 1924) 160 and 166 pp.
- BLANCH, MIGUEL, *El V. Antonio María Claret* (Tarragona 1907 and 1912) 32 pp.
- BOCOS MERINO, AQUILINO, *San Antonio María Claret, Obispo, fundador de los Misioneros Hijos del Inmaculado Corazón de María*, in: MARTÍNEZ PUCHE, JOSÉ A. (DIR.), *Nuevo año cristiano, octubre*. EDIBESA (Madrid 2001) pp. 505-533.
- BONCI, FALIERO, *Jardín claretiano o estampas de una vida admirable* (Bogotá 1950) 64 pp.
- BROTO, FRANCISCO, *Pequeña vida de San Antonio María Claret* (Buenos Aires 1950) 112 pp.
- CABRÉ RUFATT, AGUSTÍN, *Evangelizador de dos mundos. Vida anecdótica de San Antonio María Claret* (Santiago de Chile 1977) 174 pp. – 2<sup>nd</sup> ed. (Barcelona 1983) 208 pp.
- . *San Antonio María Claret (1807-1870), Un obispo misionero, en la evangelización de la "viña joven,"* in: E. M. STEHLE, *Testigos de la fe en América Latina* (Estella 1982) pp. 93-104.
- CAPILLA GARCÍA DE PAREDES, RAMÓN, *El P. Claret. Oración y recuerdo* (Maracaibo 1979) 52 pp.
- (CLOTET, JAIME), *Apuntes biográficos del Excmo. e Ilmo. Sr. D. Antonio María Claret:* in *El Domingo*, from Vich (1870); *Boletín oficial eclesiástico del obispado de Vich* 32 (1870) 192-196, and *La Convicción*, in Barcelona (1870) (reproduced at the end of this work).
- . *Resumen de la admirable vida del Excmo. e Ilmo. Sr. Don Antonio María Claret y Clará* (Barcelona 1882) 348 pp.
- . *Vida edificante del Padre Claret, Misionero y Fundador*. Transcription, revision and notes by Jesús Bermejo, CMF. Publicaciones Claretianas (Madrid 2000) XXVIII+922 pp.
- CMF, *Beato Padre Antonio María Claret* (Buenos Aires 1934).
- . *Beato Padre Antonio María Claret* (Santiago de Chile 1934).
- . *San Antonio María Claret, apóstol de fuego*. Misioneros Claretianos (Paraguay 2004) 12 pp.
- . *San Antonio María Claret, Apóstol de Jesucristo* (La Habana 1996) 36 pp. —. Multicopied document.
- . *Semblanza de San Antonio María Claret...*, Imp. and Encuadernación "Claret" (Santiago de Chile 1950) 64 pp.
- . *Sendas de fuego* (Barcelona 1957) 84 pp. —. (Iguazada 1957) 84 pp.
- . *Vida del Venerable Padre Antonio María Claret...*, Imp. and Encuadernación "Claret" (Santiago de Chile [1920]) 48 pp.
- CODINACHS, PERE, *Pobre y a pie* (Barcelona 2000) 112 pp.
- CONSTANS, LUIS, *Sobre las huellas de Cristo* (Barcelona 1954) 180 pp.
- CRUZ DE ARTEAGA, CRISTINA DE LA, *San Antonio María Claret, astro central de la constelación isabelina: Ignis ardens*, May 2, 1950, n. 24, pp. 13-27.
- CRUZ, VIDAL, *¿Quién es el Padre Claret?:* Reinado Social del Sagrado Corazón 272 (May 1950) 9-14.
- D. J. S., *Compendio de la vida del Excmo. Sr. D. Antonio María Claret* (Barcelona 1872) 60 pp.
- DOMÍNGUEZ DEL RÍO, TEODORO-MESA, CARLOS EDUARDO, *San Antonio María Claret. Su vida, su apostolado, su pedagogía* (Medellín 1979) 84 pp.
- ECHEVARRÍA, JUAN, *Recuerdos del B. Antonio María Claret* (Madrid 1934) 364 pp. - (Madrid 1935) 448 pp. - (Santiago de Chile 1936) - (Madrid 1944) - (Madrid 1954) 448 pp.

- EL P. LUIS [LUIS MARTÍNEZ GUERRA], *San Antonio María Claret* (Madrid 1950) 32 pp. - (Madrid 1951) - (Madrid 1959) 32 pp.
- ESTERAS Y PALACIOS, JULIO, *Romancero Claretiano* (Madrid 1935) 224 pp.
- FERNÁNDEZ, CRISTÓBAL, *El Beato Padre Antonio María Claret. Historia documentada de su vida y empresas* (Madrid 1946) I, 1.066 pp., II, 930 pp. (se cita: HD).
- . *Flores claretianas o rasgos biográficos del B. Antonio María Claret* (Madrid 1941) 304 pp. - reedición (Madrid 1950) 304 pp.
- . *Itinerarios de un apóstol* (Madrid 1950) 160 pp.
- . *Un apóstol moderno* (Madrid 1950) 576 pp.
- FERNÁNDEZ LIEDO, ANTONINO, *Un héroe de santidad. El Beato Padre Antonio María Claret* (Madrid 1935) 110 pp.
- FERRER MALUQUER, MANUEL, *Beato Antonio María Claret* (Barcelona 1944).
- FRANCISCO, EUSEBIO DE, *El Beato Padre Antonio María Claret* (Bogotá 1934) 24 pp.
- FUENTE, VICENTE DE LA, *Breve reseña de la vida del Excmo. Sr. D. Antonio María Claret* (Madrid 1878) 16 pp. (transcribed and footnoted with the title: *Reseña biográfica del Padre Claret escrita por Vicente de la Fuente*, in: SC 9 [1991] 157-194).
- GARCÍA, PEDRO, *Claret, un apóstol grande y genial* (Guatemala 1980) 48 pp. – 2<sup>nd</sup> ed. (Guatemala 1983) 62 pp. – 3<sup>rd</sup> ed. (San Jose, Costa Rica 1989) 90 pp.
- GIRABAL, JOSÉ MARÍA, *El hombre legión* (Madrid 1965) 36 pp. - (Barcelona 1986) 36 pp.
- . *San Antonio María Claret* (Barcelona 1971) 192 pp. – 4<sup>th</sup> ed. (Barcelona 1988) 192 pp. - (Barcelona 1991) 60 pp.
- GRIERA, ANTONIO, *Biografía de San Antonio María Claret* (Galería de catalanes ilustres, vol. 6) (Barcelona 1954) 168 pp.
- GUTIÉRREZ, FRANCISCO, *Boceto biográfico del Beato Antonio María Claret* (Bogotá 1935) 108 pp.
- GUZMÁN, CARLOS A., *San Antonio María Claret, misionero apostólico*. Centro Claretiano de Pastoral Juvenil y Vocacional (Bogotá 1982) 56 pp. - Multicopied document.
- HIDALGO JUÁREZ, ARGIMIRO, *San Antonio María Claret, obispo, Fundador de los Misioneros Hijos del Corazón de María (1807-1870)*, in: *España, tierra de santos* (León 1970) pp. 301-305.
- JARA, FRANCISCO JAVIER, *San Antonio María Claret, un misionero al estilo de los Apóstoles para nuestra América Latina* (Santiago, Chile around 1994) 32 pp.
- . *San Antonio María Claret, un obispo misionero, místico y profeta* (Santiago, Chile around 1994) 32 pp.
- JIMÉNEZ, ISIDRO-BELMONTE, LEOPOLDO, *Un apóstol moderno: San Antonio María Claret* (Madrid 1965) 24 pp.
- LERENA ACEVEDO DE BLIXEN, JOSEFINA, *Alto camino. Vida de San Antonio María Claret* (Montevideo 1950) 252 pp.
- LLOPIS, ARTUR, *Sant Antoni Maria Claret*, in: *Les imatges de la Verge i dels Sants a Catalunya* (Barcelona 1950) pp. 133-158.
- LOZANO, JUAN MANUEL, *Una vida al servicio del Evangelio: Antonio María Claret* (Barcelona 1985) 608 pp.
- MAHONEY, JOHN, *Perfil del arzobispo Claret* (San Juan de Puerto Rico 1975) 48 pp.
- . *San Antonio Claret. El apóstol inquieto* (Chicago 1977) 48 pp.

- MARÍN, VÍCTOR, *Estampas claretianas o vida de San Antonio María Claret* (San Antonio, Texas 1951) 100 pp.
- MAS, SANTIAGO, *Vida compendiada e ilustrada del Venerable P. Antonio María Claret* (Barcelona 1919) 64 pp. - (Barcelona 1922) 64 pp. - (Barranquilla 1934) 32 pp.
- MATEU, EMILIO VICENTE, *Claret, vida y misión* (México 1985) 52 pp.
- . *Claret. Vida y misión en las islas Canarias*. (Las Palmas, Gran Canarias: Anroart 2005) 100 pp.
- . *San Antonio María Claret. Misionero Apostolico*. (Buenos Aires: Ed. Claretiana 2006) 126 pp.
- MATTHEI, MAURO, *San Antonio María Claret, C. M. F. (1807-1870)* in: *Esbozo para un santoral latinoamericano*. Ed. Paulinas (Buenos Aires 1992) pp. 157-188. Reprinted in SC 16 (1998) 47-48.
- MAYENS, ANA MARÍA, *El P. Claret* (Barcelona 1960) 128 pp.
- MESA, JOSÉ MARÍA, *Claret, Antonio María*, in: *Diccionario de Historia Eclesiástica de España* (Madrid 1972) pp. 430-431.
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## **H) Studies**

There are innumerable studies, scientific as well as revealing, published about the person, the life, and work of St. Anthony Mary Claret. The Claretian magazines *Iris de Paz*, *Ilustración del Clero* and *Anales (o Annales) CMF* are a rich depository of data about the Saint. Many other magazines published valuable articles above all about important Claretian dates: beatification (1934) and canonization (1950). Also various important books have been written about the spirituality and the mission of Fr. Claret, as well as various monographs, which help us to discover interesting facets of his personality and apostolate.

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[NEW PAGE]

# **AUTOBIOGRAPHY**

**Revised edition, introduction  
and footnotes by**

**JOSÉ MARÍA VIÑAS**

**AND**

**JESÚS BERMEJO**



## INTRODUCTION TO THE AUTOBIOGRAPHY

Autobiographical literary genre has been recurrent throughout history since the ancient times. Many people, namely philosophers, thinkers, theologians, men of science, noblemen and saints, who have enjoyed elevated mystical experiences, have wanted to leave to posterity a more or less extensive and profound story of their own life. Of these, it is worth mentioning Saint Augustine in his famous *Confessions*, Saint Teresa of Jesus in her *Life*, Saint Ignatius of Loyola, Saint Mary Michael of the Blessed Sacrament, and, of course, Saint Anthony Mary Claret. All of these saints had much to say from their own imagination, revealing – often restrained by discretion and humility – only a small part of the many wonders that the Lord deemed worthy to bring about in his humble servants.

As is well known, an autobiography is a story, controlled by its own writer, and specified for a possible target audience, based on the sum of experiences lived throughout life from childhood to a point of maturity that usually coincides with the last phase of existence; and which, for this reason, does not encompass nor is able to encompass the entire existence of the person.

Saint Gregory the Great seems to allude in some way to what this literary genre would be when he wrote: “To the eyes of others, the secret of the mind, lies as if behind a wall of the body; but, when we want to express who we are, we go outside as if by the door of the tongue, so that we can make known who intrinsically we are.”<sup>1</sup>

We are not going to enter here into the latest debates that arose regarding what, above all, a great French specialist has called “the autobiographical pact” that, in his opinion, is best described as a calculated and planned personal decision; one which guides the pen of the writer throughout the story of his own life, to relay only that which can selfishly be beneficial for his own glory; narrowing what happens within the genre of the novel and moving away from what a biographer tries to do, with the greatest liberty, objectivity, and best documentation, by opening a deep gap in the soul and the intimate life of the subject of the biography. The danger of one who writes an autobiography lies in the decision towards the sin of “bias” and, by the same token, of insincerity. Therefore, what arises almost automatically in the reader is a doubt, which for good reason can accompany him throughout the entire reading of the autobiographical story.<sup>2</sup>

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<sup>1</sup> The original text in Latin says: “Alienis quippe oculis, intra secretum mentis, quasi post parietem corporis stamus; sed cum manifestare nosmetipsos cupimus, quasi per linguae ianuam egredimur, ut quales sumus intrinsecus ostendamus” (SANCTI GREGORII MAGNI, *Expositio in librum Job libri XXXV (Moralium)*, liber II, cap. VI, vers. 8: PL 75, p. 559).

<sup>2</sup> Cf. LEJEUNE, PHILIPPE, *Le pacte autobiographique*. Seuil (Paris 1975) 326 pp.; ID., *Signes de vie: le pacte autobiographique*. Tome 2. Seuil (Paris 2005) 276 pp.

Does this happen with Saint Anthony Mary Claret as well? Does it occur with Saint Augustine, with Saint Theresa, etc.? At least to the first question, a well-thought response will be attempted below.

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To the extent that the history of the Church in the XIX century is being studied, the figure of Saint Anthony Mary Claret continues to attract more attention, because, in one way or another, it corresponds with the most prominent events and people of the Church – hierarchy or founders – and with the most characteristic movements of his century. For this reason, the desire to learn of his true identity, the secret of his apparently contrasting personality - is also continuously growing. And along with this desire, comes the impeccable luck of actually possessing his handwritten BIOGRAPHY that, with every right, we can call and we have been calling AUTOBIOGRAPHY.

For one who only knows the external life of Saint Anthony Mary Claret, it is a revelation that the Autobiography vividly presents the internal genesis of the consciousness of his mission-charisma; of his vocation to serve in the Church as an evangelizer. The foundation of grace that sustained the life of the great apostle appears here freely and spontaneously, without preconceived notions, without artificiality of any kind.

In this, there is a notable and perhaps original value, in the autobiographical literature. Autobiographical stories of apostolic men are not abundant, especially with the character of the present one, which so clearly and strongly highlights the interior motive of his life in the apostolate.

If, by his external action, he is a model of the apostolic missionary, he is no less, in his interior life, an example and an interpreter of apostolic spirituality.

Saint Anthony Mary Claret, as founder of religious families in the Church, as initiator of movements of sanctification and of the apostolate, as promoter of so many works of the Church, has received an abundance of grace concerning his mission; and no one is better suited to interpret this gift than he is, having received a special interior light and having been the first one to travel the path. In both aspects – attainment and interpretation – the life and confession of the Saint are very notable.

Together with this aspect, which constitutes the nerve of the story, there are some fundamental points. Of them all, in these introductory notes, we will focus on the ones that help to facilitate a faster and more adequate comprehension. We offer the information that we deem essential for guiding the reader to delve further into the heart of the apostle, so faithfully reflected in the pages of the Autobiography.

## Historical Background

Sufficient data has been collected to reconstruct, in general lines, the external history of the Autobiography, although some fundamental points still remain obscure, and others might have benefited from more explanation on the part of the sources.

The point that is most clearly spoken of in the testimonies of contemporaries – and that the author himself mentions in a prior note – is that Claret wrote the Autobiography by mandate of Father José Xifré, his spiritual director and general superior of the Congregation of Missionaries that he founded.<sup>3</sup>

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<sup>3</sup> Autob. n. 1.

Precursor of this mandate was Don Paladio Currius, confessor and spiritual confidant of the Saint. Currius was becoming more and more convinced that Claret was a key person in the Church of his time, not only for the works that he carried out, but also for the intensity of his life in Christ, as much on ascetic levels as from mystical experience, and especially since he was entrusted with knowledge of his mission under the apocalyptic signs of the eagle and the angel. To see this more clearly, he was able to get the Saint to write a summary of the interventions of the Lord in his life from childhood until the attack of Holguín in 1856. This writing carries the title *Overview* and contains, in a still very rudimentary way, the subsequent Autobiography.<sup>4</sup>

Father Xifré had another motive. As supreme head of the Congregation, he believed that knowledge of the Founder's spiritual experience on the journey towards his vocation and mission should have contributed, to a large extent, to the clarification of the Missionaries' vision, to their formation, and to the edification of the Congregation; similar to Father Jerome Nadal's statement that St. Ignatius' life was the basis for the Company of Jesus and that to tell it was to truly establish the Company.<sup>5</sup> As spiritual director and superior, he asked him many times, by word and in writing, to write the story of his life, without allowing him to decide for himself to do it. However, since this objective was not achieved through his many requests, he decided, very characteristically, to impose an explicit mandate of obedience. The Saint confesses that he would never have conceded to writing it "had he not been ordered to do so. Thus, only by obedience I do it, and by obedience I will reveal things that I greatly wish be ignored."<sup>6</sup> There are various witnesses that, in the beatification process, confirm the fact that the Autobiography was written obeying an express mandate of his director.<sup>7</sup>

Claret obeyed the formal order without hesitation, although this did not lessen the enormous repugnance that he felt, due to his modesty and humbleness, towards revealing such intimate and extraordinary things. He alludes to this in a letter dated February 17, 1862 to Father Xifré: "I am complying in obedience to you, writing it, although with much repugnance."<sup>8</sup>

It is not only this testimony. His own relatives speak to us of the great fatigue that the Saint experienced in writing these things and how they very often intervened to encourage him to continue writing.<sup>9</sup>

We can reconstruct the chronology of the composition thanks to the testimony of Don Paladio Currius. Currius, who prompted the Saint to write the *Overview*, now urged him, for the same reasons, to let him copy the Biography. In the copy, the following title appears: "Biography of His Excellency and The Honorable Don Anthony Mary Claret and Clará,

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<sup>4</sup> Cf. Autob. Doc. VIII.

<sup>5</sup> SAN IGNACIO DE LOYOLA, *Autobiografía*, prologue of Father Luis Gonçalves da Câmara, n. 4, BAC, *Obras completas* (Madrid 1977) 3<sup>rd</sup> ed., p. 90.

Father Claret asked Saint Mary Michael of the Blessed Sacrament, founder of the Religious Adorers of the Blessed Sacrament and of Charity, to write about her own life for the Institute, because—according to Sister Catalina de Cristo—Father Claret said that it was suitable for the principles of a religious institution "to declare the divine favors for the benefit and prestige of that institution" (Proceso Apostólico de Valencia, 295, in: BARRIOS MONEO, ALBERTO, *Una intervención decisiva en la vizcondesa del Jorbalán* [Madrid 1964] p. 199).

<sup>6</sup> Autob. n. 1.

<sup>7</sup> Cit. in JUAN POSTIUS, "Advertencias sobre las 'Autobiografías' del V. P. Claret" in *Archivo Histórico CMF*, I, (Madrid 1915) pp. 358, 363.

<sup>8</sup> EC, II, p. 442.

<sup>9</sup> JUAN POSTIUS, "Advertencias...", p. 371

copied from the original that was written in his own handwriting in the year 1861 and concluded in May of 1862, in Madrid, and was delivered by him to the Missionary Sons of the Heart of Mary.” Furthermore, there are the specific testimonies shared for us in two letters from Saint Anthony Mary Claret to Don Paladio. He says from Madrid on January 30, 1862: “I see what you are saying about the Biography; I will let you copy it, as well as the notes on personal matters.”<sup>10</sup> And in a letter dated May 21 of the same year: “When you have a chance, I submit to you the Biography, as it is already written.”<sup>11</sup>

However, while we can specify the date that it was finished – May 21, 1862 –, it is not as easy to determine the date in which it was begun. The only reference – that of Currius – sets the year at 1861, with no further details. Upon verifying Father Postius’ theory that the instruction to write the autobiography was prompted by Father Xifré in an interview that he had with the Saint in October or November of 1861, we can estimate the last months of that year as an approximate date.<sup>12</sup>

Regarding its delivery to his Missionaries in Vic, the author himself wrote to Don Paladio on May 26, 1862: “Likewise goes the Biography, which you will have until June 28<sup>th</sup>, on which date you will bring it to me so that I can carry it to Catalonia on the 30<sup>th</sup>.”<sup>13</sup> From this we also know that the Saint made a brief journey to Catalonia in the summer of 1862, leaving Madrid on July 1<sup>st</sup> and arriving in Vic on the 4<sup>th</sup>.<sup>14</sup>

Saint Anthony Mary Claret wrote a *Continuation of the “Biography”* that extends to the year 1865. We do not know if the Chapters that comprise the Continuation were written simultaneously, as the facts themselves were happening, or if they were written all at once during the summer of 1865. Saint Anthony Mary Claret withdrew from the court due to the recognition of the Kingdom of Italy – July 15, 1865 –, remaining with his Missionaries of Vic until October 25<sup>th</sup>, the date in which he went to Rome to request direction from the Holy Father. During those months, he had time to write the *Continuation*. From chapter 18 forward, he writes facts that occurred in Catalonia. The change in the type of paper, starting from sheet 14, gave Father Juan Postius reason to believe, with good basis, that those chapters were written at the house in Vic.<sup>15</sup> This is the case, at least, with the writing of the last chapters and the organization of the remainder of the material gathered, which is evidenced in the fact that this part was written on loose sheets that were then pasted successively into a volume bound beforehand for this purpose; unlike the Biography, which was written in sequence in booklets that the author himself numbered before it was bound.<sup>16</sup>

It might be interesting to pause for a moment to consider the era in which the Autobiography was written, as this enhances its inner value. It is regrettable that so few autobiographies cover the period of time during which the author was most mature. They lack the most fundamental experiences and the interpretation of many facts, which, for this reason, depict a completely different story. Fortunately, this did not happen with Saint Anthony Mary Claret; the dates in which the Autobiography was edited correspond to the mature years of his life. The Saint began to write it at the age of fifty-four, finished it when he was fifty-eight and passed away at sixty-three years of age. He had been in Madrid for

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<sup>10</sup> EC, II, p. 438.

<sup>11</sup> EC, II, p. 471.

<sup>12</sup> JUAN POSTIUS, “Advertencias...”, p. 370.

<sup>13</sup> EC, II, pp. 475-476.

<sup>14</sup> HD, II, p. 366.

<sup>15</sup> JUAN POSTIUS, “Advertencias...”, p. 317.

<sup>16</sup> *Ib.*, p. 289.

five years already, covering the three fundamental stages of his apostolate: apostolic missionary, archbishop of Cuba, and royal confessor. It was a time of spiritual fullness. It was during this time that he received the greatest mystical graces; undertook the last and most daring apostolic initiatives; and was suffering his greatest trials. These circumstances gave him the opportunity to genuinely interpret the meaning of his previous life.

Of all the rest of the external circumstances regarding the editing of the *Autobiography*, it is convenient to note, above all, its relationship with various other autobiographical writings, which served as previous examples for the author to apply to his final and extensive editing: Overview, or brief summary of his life, the Lights and Graces, and brief writings in which he confides extraordinary communications from the Lord. Don Paladio Currius explains to us the connection that these papers have with the *Autobiography*. Loyal reporter of all that the archbishop cited, he copied the entire *Autobiography* in a private notebook, along with these loose papers, to which he added these two “Notes”:

“1<sup>st</sup>. All that has been noted thus far from page 217 is copied from the preserved pieces of paper that His Excellency supplied me with before he wrote his *Biography*, which concluded in the month of May of 1862.

Said expressions and knowledge were spoken to me out loud, and because of the confidence that he had in me, though I was not worthy of it; but because of my begging, he wrote them down and submitted them to me so that I could copy them, with the obligation of returning the originals to him, as I always did comply.

2<sup>nd</sup>. When he wrote his *Biography*, he noticed various details on these papers from chapter 19 and the last of the third part; some of which he extended a little, and others which he omitted (perhaps for having digressed), and he added those that are noted on page 329 (in other words, the favors received from June 7, 1860 until 1862)”.

## The Manuscript of the *Autobiography*

We have already stated the external circumstances of the *Autobiography's* composition. To complete these external aspects, we provide you with a brief analysis of the modifications and the manuscript description, as well as some critical questions regarding them.

Originally, the manuscript consisted of two volumes that were submitted to the community of the Missionaries of Vic in 1862 and 1865 respectively. There, they remained in the local archive, after being carefully bound, until the Missionaries took them to France upon being expelled due to the September 1868 revolution. This was explicitly evident from a warning that Father Jaime Clotet attached on loose papers to the first page. This note holds the following information: “Thuir, February 1, 1880”. Upon return to Spain, he brought the *Autobiography* with him, making it part of the Claretian Archive, that, because of the Founder's death, was being reestablished in the house of Vic in order to introduce the beatification process.

The bad luck this Archive suffered during the 1936 war is regrettable. Only a scarce part could be salvaged from the fury with which the militiamen searched and burned everything that had some relation to Saint Anthony Mary Claret. The *Autobiography* was saved largely thanks to the diligence of Mrs. Dolores Lletjós, who guarded it safely in her house and managed to hide it, keeping it away from the thorough searches that were being carried out at her residence.

As the Vic community was reorganized when peace returned, the Autobiography was also returned to the Claretian Archive, where it remained until the year 1954, when Father Peter Schweiger, Superior General, decided that it would be transferred to the General Archive in Rome, where it is currently being preserved together with the most important and notable manuscripts of Saint Anthony Mary Claret.

In order to ensure its preservation, the manuscript underwent technical treatment, and in this process, was bound into one single volume – the first of the volumes of the manuscripts of the Saint.<sup>17</sup>

The 4<sup>th</sup> volume, bound in red leather, holds the following inscription on the back cover stamped in gold: “S.A.M. / CLARET / VOL. I. It consists of 540 numbered pages. The preceding blank pages are not included in this numeration; nor is the album sheet with a crimson border, whose center shows a pasted photograph of the Saint that was taken in 1868 by the Laurent house, of Madrid, nor the page with the note written by Father Jaime Clotet in Thuir. The Biography begins from the first numbered page to page 424, and the Continuation, from page 433 to 540”.

In the manuscript, chapter 17 of the Continuation is missing and the original numeration of the sheets skips from 18 to 20, and the numeration of the chapters, from 16 to 18, which indicates that the author wrote it or had the intention of writing it. In its place, Father Clotet included a sheet of paper with a note that says the following: “The signer, superior of this mission-house of Vic, certifies that the sheet that corresponds to page 19 and chapter 17 of the *Continuation of the “Biography” of the Archbishop don Anthony Mary Claret* was lost; we do not know how it got lost or what were its contents.

And so, in witness hereof, I sign in the same mission-house, on the third of April of eighteen-eighty-nine.

Jaime Clotet, priest superior” (Signed and sealed).

The absence of this chapter had much to do with the beatification processes. Father Juan Postius, who extensively studied this problem at length, conjectures that this chapter, following the disclosure of matters of former years, should correspond to the account of conscience of 1865.<sup>18</sup> This had either not yet been done, or, if it was submitted, it could have been misplaced by Father Xifré, to whom the Saint was charged. When Don Paladio Currius copied this part, he skipped from chapter 16 to 18 without the slightest warning, which proves that, when he created his copy, it was either not written or the author did not submit it.

This is the greatest difficulty of internal criticism that the manuscript presents. Apart from this, the text is very clear. In the corrections or amendments, it can be noted without difficulty that they are from the same author, being able to be read the corrected words the majority of the time. The strangely written additions or corrections – by Father Jaime Clotet, judging by the handwriting –, always respect the original phrase, and are so few and so clear, that they do not convey the slightest confusion.

## Literary Form

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<sup>17</sup> The restoration work was carried out by the monks of the Greek Abbey of San Nilo of Grottaferrata (Italy) between 1960 and 1961: cf. CMF, *Los manuscritos de nuestro Santo Padre Fundador: Annales CMF 45* (1959-1960) 326-331.

<sup>18</sup> JUAN POSTIUS, “Advertencias...”, p. 295.



By the circumstances and the manner in which the Autobiography was written, we know that Saint Anthony Mary Claret considered his manuscript a rough draft that should have been corrected and revised before its publication. This explains why the author did not review the writing, nor pay attention to the repetitions and mistakes, most likely caused by the haste of the writing and the difficulty created for him of having preached and written for so many years in the Catalanian tongue.

This haste and incorrectness, that, on one hand, reduces the perfection of the work, can, nonetheless, be beneficial, on the other. A work of this kind actually turns out to be more appreciated and of greater value in terms of learning about the person when it is far removed from any deception he might be able to hide from us. Saint Anthony Mary Claret was a man of extreme simplicity, a stranger to society's sophisticated customs and set ways, so much so that in each page, he appears just as he is, with his direct, passionate, provocative way of speaking. The pages do not suggest to us a retouched work or an interest in softening aspects that might be viewed as harsh. The stories and reflections emerge with the utmost spontaneity. It would have been difficult to request of him more immediacy in the most challenging existential analysis. All of his conscience, psychology, and supernatural concerns, are offered to us in a spotlight, full of clarity and vigor.

The virtue, the force of supernatural grace that dominated him, is communicated so freely that it is difficult to open these pages and not feel perplexed before a man so literally evangelical, so without pretenses, without comfortable and easy commitments. Before him, many apostolic works seem to be a veneer, timid concealments of the supernatural rather than free and brave passages to the virtue of God who is salvation for all who believe in it.

With enormous sincerity and veracity, Saint Anthony Mary Claret tells us of his faith in the saving power of God. Before this force, he was not stopped by prudent calculations, by courtesies and personal demands, or by well-meaning intentions. This great faith launched him towards the most daring pursuits and did not let him rest. The paragraphs in which he refers to the salvation of the souls or the love of God reveal a soul enraptured by the divine force of charity.

Furthermore, his style presents very valuable aspects even as a literary consideration. The intensity with which he expresses himself is reflective of his temperament and it gives us an idea of his oratory that moved the most reluctant audiences. Other times, his speech becomes contemplative, in heights filled with anointing and spirit. With regards to descriptions, there are chapters known for the grace with which he narrates some events. Thus, the joyous ways and picturesque details in which he tells us of his first trip to France or his travels through the mountains of Cuba.

The simplicity of his stories, at last, gives us a familiar image of the author, in which we are amazed by a casual chat with his Missionaries or an intimate conversation with God, up to the most spontaneous moments of freedom with himself, in which the Saint asks himself questions and makes observations with ingenuity and unique openness.

## **Historical Value**

The first thing that we look for in an autobiography is always the revelation of intimacy, the secret of a man's life; which forms the basis for which an autobiographical story is primarily evaluated.

In the most obvious view of the external description that the author gave us, the question that is initially proposed is whether the life that the author himself narrates corresponds

entirely to the real facts just as history has shown them or whether there is some unconscious distortion or invention. The difficulties presented to historians have not been small, as there have been, at times, invented or real contradictions in some autobiographies with information transmitted in other ways. We remember the case of Saint Augustine regarding the insincerity and historical distortion that rationalists have attributed to his *Confessions*. More frequent are cases of difficulties in setting a chronology or the accurate sequence of facts.

With regard to Saint Anthony Mary Claret there are no special difficulties. His Autobiography is very close to our history.

Regarding the external information, there are some explainable mistakes, especially regarding dates. So that the justification of a certain date does not present particular difficulty, we will explain each case in footnotes to the text, which can also prove very useful in preventing the reader from being presented with facts in such a way that leads him to a false interpretation of the reality.

What could represent a triumph for the expansion of the Kingdom of Christ is told with certain optimism; for example: all were converted. On the other hand, with humility he exaggerates his own defects. The years of his youth during his stay in Barcelona are presented as a time of decreasing piety and inattention to Godly things, when it is known through not a few of the witnesses of the processes, that he heroically confronted the continuous provocations towards sin on the part of his factory companions or the temptation to find mere human triumph, which for him came easy because of his technical skills. It is not unusual that this time for him in Barcelona is made to coincide with the night of the senses, interpreting the characters that are present during this time in the Saint's life with the notes or criteria that Saint John of the Cross establishes as distinctive of the night of the senses.<sup>19</sup>

Other times, his strict standards of conduct can create a misconception about his personal qualities. His character and temperament – for instance, in the Autobiography – can appear reserved and melancholy, mainly in his childhood and youth, because of his fondness for solitude and prayer. The witnesses of that time, on the other hand, recall his cheerfulness, having been the delight of his companions during working hours or in moments of recreation. On occasions, a sweet and soft temperament appears because of the compassion and sentiment that he displays, although the magnitude of the works that he describes and the same enthusiasm of style tell us of the energy and liveliness of his nature, as all who knew him affirm.

These and other considerations can offer a great deal in terms of partial criteria. However, it is worthwhile to include a more extensive consideration. Soon after knowing the life of the Saint, it is immediately seen that his life and works can only be comprehended in a very small way. What, then, is the overall value of this document to know the Saint?

For one who knows the external life of Saint Anthony Mary Claret, in the magnitude of his works and his activities, it is clear that in the Autobiography, he will find a very different image far removed from these. The “silences” in the Autobiography can be explained by the author's aim to help in the formation of the Missionaries; thus he doesn't mention certain historically important events and lavishes a great deal of attention on others apparently insignificant, which for him had significant value in the context of his mission and spirit. For this reason, anyone who wishes to have a more global view of the Saint must frame the Autobiography within his own life.

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<sup>19</sup> ARAMENDÍA, JULIO, *El Beato P. Claret, místico mariano*: Vida Sobrenatural 3 (1934) 514-519.

It could be that humility is the reason for these silences: “He who knows the servant of God as I know him – testified his confessor Don Carmelo Sala –, easily understands, upon reading the mentioned annotations, that he says as little as possible, wishing in this way, without a doubt, to comply with the imposed order of obedience, without waning from his deep humility.”<sup>20</sup>

Nor is the Autobiography a document sufficient enough for gaining a perfect knowledge of the spiritual life of the Saint. Much of it is revealed to us; however, much is also lacking. The Notebook of resolutions and notes, Lights and Graces can help to fill in the gaps. Nevertheless, one must not expect to find in his writings a very introspective analysis of his states of mind. In his way of being and apostolic devotion he did not have the temperament or stillness for this.

Ultimately, there is another important aspect for which the Autobiography is also not a decisive and complete source. We are referring to the personal characteristics of the Saint. Saint Anthony Mary Claret did not attempt to address them directly, and his humility led him to sometimes conceal many revealing details. Knowledge of many of these has been only understood with the passage of time. We recall his strange prediction of the future, which is brought forth in many of his works, or his unusual power of personal attraction. In the Canary Islands missions, for example, it is very difficult to explain how, in such a short time – in little more than a year – he was able to develop, without intending to, an incredible charism among the islanders; so much so, that over the course of more than one hundred and fifty years, they have passed-down by word of mouth, a vivid remembrance and affection for “el Padrito” even in towns and places totally inaccessible to subsequent news, none of which could explain the reason for the survival of his memory.

With these aforementioned exceptions, the road remains open for us to enter into what constitutes the original and positive contribution of the Autobiography; as this is the only way to get to know the Saint without the necessity that each and every detail of his life being complete.

## **An Interpretation of his own Life from his Missionary Charism**

The value that most originally characterizes Saint Anthony Mary Claret’s Autobiography – and that strikes a common note in all sincere autobiographical stories – is the revelation to us of the vision that he had of his own life and his interpretation of it from his charism as a founder.

A founder is not merely an organizer or legislator. He is a man who has lived a unique experience of the mystery of Christ, has had a particular vision of the signs of the times, and has given an appropriate response to them. It is a characteristic aspect of a founder’s charism to have arrived at enlightenment not only for himself, but also for his disciples. Furthermore, is the ability to transmit it, convincingly and intelligently, as a message to those who have also received it, but without the same intensity.

Saint Anthony Mary Claret does not communicate his experience of the Spirit to his disciples in slippery abstracts, but rather in the direct and existential form of an *Autobiography*. In it, he describes for us how the gift – the charism – awakened all of his

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<sup>20</sup> JUAN POSTIUS, “Advertencias...”, p. 364.

gifts of nature and grace: baptism, priesthood, and even the episcopate. With great descriptive elegance, he opens up for us diverse moments of being consciousness of the possession and demand of the Spirit. In the most remote and smallest of details, the Saint encounters a resonance in this fundamental message. We will analyze the most noteworthy moments.

Maybe because of the charism particular to a founder, there is an anticipation of grace to nature in Claret's childhood. In him, passion preceded reason. His first biographer says that Anthony was an apostle before he was a man.<sup>21</sup>

In early childhood, he had an experience of the absoluteness of God and of the fragility of man, of his unfaithfulness – and, thus, his unhappiness –, so profound, that it rendered him sleepless and stayed with him for the rest of his life.<sup>22</sup>

During his youth, he naturally opened up to life with an optimistic world view of creation and of the “creator.” He experienced the goodness of work, of friendship, of human values, but also their limitations and danger when in the service of evil. Facing this disillusion, he wanted to hide from the world – becoming dead to it in a monastery –, however the Lord, who by choosing him, separated him from the world, left within him an nascent evangelical spirit which would later place him little by little closer to apostolic life.<sup>23</sup>

All of this was a necessary prelude. The explicit calling to evangelization began at this very moment; but with such urgency that it was his reason for being; like the servant, like the Son, like the apostles, through the reading of the Word internalized as the voice of the Lord in his heart.<sup>24</sup> Added to this was the example of the missionary saints through their works or through their zeal,<sup>25</sup> as well as the extraordinary phenomenon of a vision.<sup>26</sup>

For him, the day of his ordination to the diaconate was a day of vocational revelation. The key was the figure of Saint Steven – the man of the Spirit and of the Word – and the words of Saint Paul in the *Pontifical*: “Your struggle is not against flesh and blood, but against the spirits of evil.” From the perspective of struggle, the bishop delivered the Gospel to him as a weapon, and in the laying-on-of-hands called to descend upon him the power of the Spirit and from the same Spirit came the anointing for evangelization and mission.<sup>27</sup>

Everything was clear and everything would always be clear. What was yet obscure was the manner of carrying-out the mission; and that he lacked, as well, adequate training and preparation.

The experience as a parish priest confined him, so he went to Rome to be sent to the missions.<sup>28</sup> But the Lord converted this trip into his most decisive formative phase. He granted him the gift and the experience of evangelical poverty.<sup>29</sup> Moreover, after a few months of novitiate in the Company of Jesus he learned the various ways of evangelizing and the experience of consecrated life in service for the mission.<sup>30</sup> This formative period

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<sup>21</sup> AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret...*, p. 15.

<sup>22</sup> Autob. nn. 8-15.

<sup>23</sup> Autob. nn. 56-65, 66-82, 93.

<sup>24</sup> Autob. nn. 113-119.

<sup>25</sup> Autob. n. 113.

<sup>26</sup> Autob. nn. 95-98.

<sup>27</sup> Autob. n. 101.

<sup>28</sup> Autob. nn. 112.120.

<sup>29</sup> Autob. nn. 121-135.

<sup>30</sup> Autob. nn. 141-152.

ends with the first missionary forays that lasted until 1841, during which he leaves parochial stability for the never ending journey of the mission.<sup>31</sup>

At the beginning of his travels to Catalonia and the Canary Islands, the Holy See granted the title of apostolic missionary “ad honorem” to *Mosén* Claret. He saw in it an official recognition of his spirit, which he did not take as an honor, but rather as a definition of his being. Sent, like the apostles, to the four cardinal points to the ends of the earth, to place his entire life at the service of evangelization, to the prophetic service of the Word, renouncing, as soon as he was able, the other functions of ministerial priesthood: the regimen and stability of sacramental life. The *apostolic* title refers to the See that sends or recommends him; the Saint, however, applied it to himself as a way of life: “an apostolic one,” in the style of the apostles; in other words, in poverty, itinerancy and brotherhood, and always under the mission of the shepherds or the great shepherd.

Thinking of the Missionaries, he pauses in the Autobiography to communicate his existential interpretation of being a missionary: vocation, mission, motivation, means, and virtues.<sup>32</sup>

In the rest of the *Autobiography*, he describes his devotion to his *apostolic missionary* vocation in situations of governance or of stability. Obligated, for a great service to the Church, to accept the episcopacy<sup>33</sup> and later as royal confessor,<sup>34</sup> he endured these situations as an apostolic missionary while living a poor and fraternal lifestyle. In Cuba, he withdrew himself, as soon as he could, from bureaucratic ties in order to be free for preaching.<sup>35</sup> In Madrid, he converted royal travels into missions, and, upon taking charge of El Escorial, the resting place of kings, he immediately thought of converting it into a lively center of evangelization, such as an interdiocesan seminary, a university college, and mission-house for international outreach.<sup>36</sup>

Saint Anthony Mary Claret does not only describe the process of his assimilation and experience from the gift that made him a founder, but has also transmitted to us mystical theological content.

The experience of the creative Spirit was the intense lived experience of Christ the evangelizer.<sup>37</sup> He considered it and lived it like the Son, sent to the world as Teacher and Savior; like the Son, concerned with the plans of the Father; servant of the saving will of the Father. The Son, anointed to evangelize the poor; the Son of man, who has no place to lay his head, who prays, evangelizes, always faithful to the truth and to love, and, thus, placed as a sign of contradiction, persecuted in his teachings, in his works, and in his person until his death on the cross.<sup>38</sup>

In this same mystery of Christ-evangelist, Claret lived the mystery of Mary. The Son of the Father is sent, born of woman by the Spirit. For Claret, this woman is the Woman of Genesis, of the Apocalypse, of Cana and of Calvary. Mother of Christ missionary, she is the Mother of the disciple, of the apostle, and of all missionaries in Christ. Claret felt formed in

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<sup>31</sup> Autob. nn. 170-174, 193.

<sup>32</sup> Autob. nn. 192-487.

<sup>33</sup> Autob. nn. 491, 495.496.

<sup>34</sup> Autob. nn. 587.614

<sup>35</sup> Autob. nn. 511, 514, 525-528.

<sup>36</sup> Autob. nn. 638, 639, 702-708, 869-872.

<sup>37</sup> Autob. n. 221.

<sup>38</sup> Autob. nn. 114-119; Autob. Doc. IV and VIII.

the heart by she who is Mother because of her charity, which becomes for him the maternal charity in the apostolate, a flame that burns and sets ablaze wherever it goes.<sup>39</sup>

The Founder is a gift of the Spirit to the Church and to the people of his time and of the future. Therefore, in Claret, the experience of the mystery of Christ did not end in intimate contemplation or in timeless memory. At the heart, his prophetic eyes were opened to interpret the signs of Christ resurrected in that time. In childhood, the eschatological vision of the world and of the sinners predominates.<sup>40</sup> In his youth, he sees in the factory and in the great city a show of living humanity, with its aspirations of triumph, its passions, and its weaknesses.<sup>41</sup> As a popular missionary, he sees the sinners terrified by Jansenism.<sup>42</sup> In Cuba, he discovers the social consequences of personal sins: man exploited by man.<sup>43</sup> In Madrid, he perceives the princes of evil that walked in the dark; those ideologies that today we call “atheistic humanism”, and whose implications for the future could only be discovered in his time by prophetic eyes.<sup>44</sup>

To this prophetic vision – not merely sociological – he responded to the *urgencies* of his time with an *opportune* evangelization using the *effective* means of the media, being an innovator in many of them.<sup>45</sup>

## A Spirituality for the Mission

Saint Anthony Mary Claret received the charism and the spirit in the same communication of grace: the objective competence to complete the mission and the subjective capacity to assimilate the gift and live it. The Spirit that consecrated and sent him is the same that cried-out ¡Abba, Father! In his heart; the same one that compelled him to follow Christ more closely, and the one that inflamed him and made him run, work, and suffer for the glory of the Father and salvation of people. Claret lived the mission as a continuation of the mission of Christ; for this reason, it is not something that emanated from or added to his spiritual life; but, on the contrary, that which teaches and molds him from his deepest roots. The manner of living-out supernatural grace and the effectiveness in which it is manifested in him, almost always carries this mark of apostolic dynamism: for him, it is sometimes a force that makes him run and shout and does allow him to settle for a moment; it is the brazier of his superhuman activity, which with him all is possible and all is made easy and tolerable. Other times he compares it with fire: “such burning within me that I couldn’t sit still. I had to get up and run from one place to another preaching continuously.”<sup>46</sup> Finally, it is worth noting the comparison with the force of instinct that is so powerful in nature: “Grace is stronger and braver than nature. Well then, if the natural love a mother feels for her child can make her run to him, shout at him, take hold of him,

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<sup>39</sup> Autob. nn. 5, 154-164, 270-272, 686.687.

<sup>40</sup> Autob. nn. 8-16.

<sup>41</sup> Autob. nn. 56-57.

<sup>42</sup> Autob. nn. 378, 379; Autob. Doc. VII; letter to the bishop of Vic, September 27, 1848 (SL, p. 162).

<sup>43</sup> Autob. nn. 518-524, 562-572; letter to Father Esteban Sala, Jiguaní November 4, 1852 (SL, pp. 326-328).

<sup>44</sup> Autob. nn. 685, 717-735; *Tardes de verano*. Barcelona 1864; ROPS, DANIEL, *L’Église des Révolutions* (Paris 1960) p. 573.

<sup>45</sup> “We say modern... with regard to the objectivity of the media and methods adopted” (Pius XI, *The Roman Observer*, January 7, 1926).

<sup>46</sup> Autob. n. 227.

and pull him back from the brink of ruin, that is just what grace does in me. Charity urges and impels me; it makes me run from town to town.”<sup>47</sup>

The supernatural life that is developed in the contemplative with a preeminence of passive gifts is seen primarily as active gifts in him. Saint Anthony Mary Claret has been called *mystic of action*,<sup>48</sup> not only for the presence of God in his action, but also because he was moved by the spirit in an unusual way in his own apostolic activity.

He could not have lived in Christ without a personal encounter with Him in faith. Claret tells us how he found Christ living, first in the Eucharist,<sup>49</sup> and later in the Word;<sup>50</sup> also in his neighbor and in the events of life; and finally, in his heart, as a center from which his effectiveness in the apostolate came, like a source and oven of passion, like a dwelling: the house of Martha and Mary, of the disciple and of the apostle.<sup>51</sup>

We can also track his transformation process, in his following and imitating the very letter of the Gospel to his complete inner formation with the sentiments of Christ.<sup>52</sup>

Claret dedicates eight long chapters in the Autobiography to describing the virtues of the missionary, as a demand of his ministry and as a means of the apostolate in their own right. He credits much importance to the *virtues of relationships*, since the evangelizer is found with the Father who sent him and the men to whom he is sent: for humility,<sup>53</sup> he will be grateful to God, and for meekness,<sup>54</sup> to his neighbor. These two virtues, were a particular test for him; first, as a student until 1861, and secondly, from 1861 to 1864. During the last seven years of his life, he did it for the love of God. He recognizes that the most necessary virtue for a missionary is love, and he endeavors to obtain it by any means.<sup>55</sup>

From the point of view of testimony, particular attention is placed on *poverty*<sup>56</sup> and *modesty*,<sup>57</sup> and, as a condition for all of the virtues, *mortification*. Christ redeemed us mostly with joyous passion; for this reason, a formation with the patient Christ is necessary for the missionary as a culmination of his mission. In this sense, mortification is more than a virtue; it is love of friendship; it is martyr-testimony; it is pain that engenders life so that all of the chosen attain salvation.<sup>58</sup>

Claret does not present us with a theory on apostolic prayer; he places his experience before the missionaries. Claret the evangelizer prays because Christ the evangelizer does it.<sup>59</sup> Furthermore, his prayer is in the Son, and through his Spirit, which shouts: Father. In dialogue with the Father, he finds love and strength to share the obedience of He who accepted the will of salvation in the greatest test of love. Apostolic prayer is the prayer of a disciple, in which Claret, at the feet of the Teacher, heard his voice in Scripture;<sup>60</sup> it is

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<sup>47</sup> Autob. nn. 211, 212.

<sup>48</sup> ANDRÉS ORTEGA, AUGUSTO, *El P. Claret*: Bolívar 37 (1955) 305-331.

<sup>49</sup> Autob. n. 40.

<sup>50</sup> Autob. n. 120.

<sup>51</sup> Autob. n. 798, Resolutions 1864, 8.

<sup>52</sup> Autob. nn. 428-437; Spiritual notes: Royal Confesor, 7.

<sup>53</sup> Autob. nn. 340-356.

<sup>54</sup> Autob. nn. 372-383.

<sup>55</sup> Autob. nn. 438-453.

<sup>56</sup> Autob. nn. 357-371.

<sup>57</sup> Autob. nn. 384-389.

<sup>58</sup> Autob. nn. 390-427.

<sup>59</sup> Autob. n. 434.

<sup>60</sup> Autob. nn. 114, 120.

prophetic prayer that interprets the plans of the Father in different situations.<sup>61</sup> For Claret, prayer was, to a great extent, a battle with God on behalf of the people to obtain the conversion of all to the Gospel.<sup>62</sup> In prayer, ultimately, his charity is converted into a flame of passion.<sup>63</sup> Temperamentally, his oral prayer is developed better than methodical, discursive prayer; in it he felt freer in mind and heart. Likewise, his innate dynamism as a weaver felt more appeased.<sup>64</sup> It calls to mind the great deal of time that he dedicated to prayer, robbing him of sleep so as not to curtail him from apostolic action.<sup>65</sup>

## The Congregation of Missionaries

It seems as though in the *Autobiography* more should be spoken of the Congregation of Missionaries. While it is true that there is a chapter dedicated to describing the foundation<sup>66</sup> and another suggesting an initiative for having vocations,<sup>67</sup> it's not spoken of in his life. The response could fall along these lines: the *Autobiography* speaks to the Congregation; she is the listener; to her is revealed the most profound things about his being, which will remain alive. The concrete "how" of this life is pointed out by the Founder in the Constitutions; here, they speak about the main inspirer, reporter, and surmounter of obstacles. Nevertheless, enough is told of his communitarian nature and of the principles of the equilibrium of his life within the diverse elements of his charism, each one of which could give meaning to life in and of itself.

In the *Autobiography*, it appears clear that the Congregation of Missionaries, despite having been born because of an emergency due to a lack of preachers, is not a team of preachers, but rather a group in communion: "Thus we had begun and thus we continued, living together strictly in community."<sup>68</sup> This common life was not conventual; it was completely apostolic: "All of us were going out regularly to work in the sacred ministry."<sup>69</sup> Although the Founder could not live in a "classic" community of Missionaries – Vic, Gracia or Segovia –, he tried, nonetheless, to make his own bishop's house a real community of Missionaries and always asked to have Missionaries with him. In this sense, the Cuba community was no different, and the Founder describes it to us as a mission-community: "Our house was like a beehive, with everyone coming and going,"<sup>70</sup> according to the demands of the ministry. It was also a brotherly community: "Everyone showed an equal liking for everyone else,"<sup>71</sup> and this love was sustained by the community of life. It was an evangelical community by lifestyle, and was conformed as much as possible to the life of the Lord with the apostles and disciples together in evangelization. The members of this community were "of good dispositions and solid virtue, and they were so detached from worldly cares that they never once spoke or thought of self-interest or honors. Their only

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<sup>61</sup> Autob. nn. 420-423.

<sup>62</sup> Autob. nn. 264-272, 659-663.

<sup>63</sup> Autob. n. 442, 4.º.

<sup>64</sup> Autob. n. 766.

<sup>65</sup> Autob. n. 745, 2<sup>nd</sup> ; Resolutions 1843, 1858 ("I will pass the nights in prayer").

<sup>66</sup> Autob. nn. 488-494.

<sup>67</sup> Autob. nn. 793-795.

<sup>68</sup> Autob. n. 491.

<sup>69</sup> Autob. n. 491.

<sup>70</sup> Autob. n. 608.

<sup>71</sup> Autob. n. 612.



concern was for God's greater glory and the conversion of souls."<sup>72</sup> "They gladly set themselves to do whatever I asked."<sup>73</sup> The reason for such peace, joy, and harmony "to reign for so long a time" was the presence of the Spirit: "This is a singular grace God has given us through his infinite mercy and kindness."<sup>74</sup> Nevertheless, this community had the adequate means to respond to this gift. For the mission: availability and permanent formation; for fraternity: a certain security that fostered intimacy; and for the evangelical life: an order of prayer and work and intense times of conversation.

## The Publication of the Autobiography

The content of the Autobiography was made available to all by means of the "Lives," written by Francisco de Assisi Aguilar,<sup>75</sup> by Father Clotet,<sup>76</sup> and other biographers; however the Autobiography, as such, was considered as a spiritual patrimony of the Congregation, having been composed with the thought of the author, so directly and in so many ways, placed in it. For almost one hundred years, it has been treated as a private document. The character of doctrine for the missionaries, the familiar tone of many reflections, and some mistakes caused by the haste with which it was written, have all contributed to accentuating its character. Until 1915, at which time it was published in the *Historical Archive CMF*, the Autobiography was known, within the Congregation, by way of manual copies. In 1951, to commemorate the canonization of the Founder, a manual edition was made, as a personal book for all of the members of the Congregation.

The canonization opened new horizons. Pope Pius XII said that Anthony Mary Claret was a saint to all, and that his gifts were for the edification of the Church; gifts that he had received and lived with the intensity proper to his charism and his mission, that could help others to experience what is common in these gifts, but according to the particular needs essential for their particular vocation.

The desire to get to know the "Saint of all" and to make all, especially the priests and the secular apostles, participants in the spiritual richness enclosed in such a notable document, has prompted the need to give it to the public.

The two first editions (1915, 1951) presented the pure text, dispensing with any critical apparatus, because the text did not require the clarity of the original. In the 1981 edition, as well as the present one, we follow the same criteria. Dealing with an edition for the general public, however, presents another difficulty: the express desire of the Saint that the writing be corrected and revised before being made public, reserving furthermore some chapters as delicate cases for experienced confessors. This is explicitly evidenced in a note that Father Jaime Clotet attached to the first page of the writing: "Warning: His Excellency Archbishop Claret left us the manuscripts of his Biography in rough draft; not that they be read, and less that they be published in their current state, but before all else that the diction be corrected, leaving the substance intact. Nor was it his wish that everything be given to everyone, but

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<sup>72</sup> Autob. n. 606.

<sup>73</sup> Autob. n. 607.

<sup>74</sup> Autob. n. 609.

<sup>75</sup> AGUILAR, FRANCISCO DE ASÍS, *Vida del Excmo. e Illmo. Sr. D. Antonio María Claret, misionero apostólico* (Madrid 1871).

<sup>76</sup> CLOTET, JAIME, *Resumen de la admirable vida del Excmo. e Ilmo. Sr. Don Antonio María Claret y Clará* (Barcelona 1882).

rather that certain things remain reserved for the oldest and most prudent Fathers. Thuir, January 1<sup>st</sup>, 1880. – JAIME CLOTET, CMF” (Signed).”

Because it is a rough draft, edited with great haste and not reviewed by the author, some mistakes and repetitions occur. The task of correcting it, however, is not easy, being the sacred document that it is. Hence, we prefer to present it just as it left the hands of the author, limiting ourselves to the minimal corrections necessary for reading, noting the correction in a footnote, if it is a phrase.

With regards to the cases meant for the instruction of confessors, the most confidential have been suppressed, while the remainder has been published. We, therefore, omit the publication of the last part of chapter 12 and all of chapter 15 of the *Continuation of the “Autobiography.”* We indicate the omissions and refer to the source in the footnote.

The division of the Autobiography into paragraphs, as well as its numeration, was introduced in the first edition of the collection from the *Biblioteca de Autores Cristianos* (BAC) [Library of Christian Authors].<sup>77</sup>

## How to Read the *Autobiography*

Those who have a technical, historical, or psychological interest in reading the Autobiography already have their reading methodology. We refer here to the reader who wishes to read for his own *edification*; the following is directed to such a reader:

1) *Go beneath the surface.* Written more than a century ago, much has changed in terms of cultural sensitivity, transitioning from romanticism to existentialism and vernacular. Furthermore, Saint Anthony Mary Claret is not a classic speaker of the Castilian language; nor does he write literature. He communicates simply his experience with the haste of a man that wanted to dedicate all of his time to the mission of a preacher.

2) *Delve into the intention of the author.* The author is a founder, and writes about his original and creative experience. Through the testimony of his life, he introduces the reader to the secret of the Holy Spirit’s action in the formation and consecration of the one chosen for the mission, from first enlightenment to completeness. As founder, this transforming action instilled in him the intensity of one who was meant to be a leader and a model; but, also in being a founder, he has the grace of transmitting, of being the message, the beginning of identification for those who have received, although to a smaller degree, the same grace.

3) *Harmonize with the spirit of the author.* The Autobiography is written in a spirit of prayer; or better yet, it’s a prayer spoken aloud. It is from this prayer that he discovers, in the events of his life, the expressions of love of the Father. Saint Anthony Mary Claret shares these sentiments in light of the word of the Lord, especially in light of those texts in which, through the movement of the Spirit, he discovered the demands and the meaning of his vocation. So that the reading of the Autobiography serves the author’s purpose, one must read it in prayer; in the same climate of prophetic and providential prayer in which it was written. There are other passages, such as when he speaks about zeal that can be contagious in and of itself.

4) *In communion with the person.* A canonized saint is a living example, authenticated by the Church. He is our brother, friend, and benefactor.<sup>78</sup> Dealing with the Founder unites

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<sup>77</sup> *Biografía del arzobispo Antonio María Claret.* In: *Escritos autobiográficos y espirituales.* Ed. prepared by José María Viñas; BAC (Madrid 1959) pp. 179-423 (numbered: from 1 to 872).

<sup>78</sup> Cf. *Lumen gentium*, nn. 49, 50.

us to him in the community dimension of the vocational gift and his living presence in the family of God, which the Spirit raised-up through him for the life and the mission of the Church.

## The Bicentennial Edition

This new edition of the Autobiography, which we can call “official,” is presented to our entire Congregation and to the Claretian Family as a manual of the Claretian Missionary, to pay homage and brotherly respect to Saint Anthony Mary Claret in the bicentennial of his birth.

Up to now, of all the editions that have been published, this is the richest and most complete. In it, the manuscript text that we inherited from the Saint has been purified as much as possible, as a faithful reflection of his spirit and evangelizing mission. The biblical foundation that runs through its pages has been taken very much into consideration and all or almost all of the quotes – literal or allusive – of the sacred books have been incorporated within them. Some contents of the spiritual notes have been expanded and some appendices have been introduced that contribute to complete the gaps in the last years of the life of the Saint, as well as the dramatic and glorious weeks of his final illness and holy death. Errors have been corrected, gaps filled-in, and critical devices expanded with new data. Moreover, the bibliography and indexes, above all, those of subjects, have been enhanced.

It is true that this is not a completely perfect and definitive work, because it is known that in the world of human things, few things can reach the quality of finality or accomplished perfection. But, it is also true that we have incorporated, on our part, not only the affectionate love and brotherly affection that connects us to our Founder and Father, but also the “five senses,” so that this gift offered to Claret is worthy of his person and of his work.

In this task, we have been guided, at all times, by the desire that our Saint be increasingly more loved and known, and that, through the great missionary of the XIX century – just as Claret himself said – that the Lord Our God be better known, loved, served, and praised each day by all creatures.<sup>79</sup>

God wishes that the Autobiography of our Founding Father Saint to be for all Claretians what it has been for the generations that have preceded us: an “inexhaustible quarry” of evangelical life and of strong apostolic commitment.<sup>80</sup>

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<sup>79</sup> Cf. *Autob.* 233.

<sup>80</sup> Expression of Fr. Juan Postius in “*Advertencias ...*”, p. 289.

## **Editions of the Autobiography**

### IN CASTILIAN

*Autobiografía del Venerable P. Antonio María Claret*: Historical Archive of the Congregation of Missionaries Sons of the Immaculate Heart of Mary, 1 (Madrid 1915) 432 pp.

*Autobiografía de San Antonio María Claret* (Madrid 1951) 418 pp.

*Biografía del arzobispo Antonio María Claret*. In: *Escritos autobiográficos y espirituales*. Ed. prepared by José María Viñas, BAC (Madrid 1959) pp. 179-423 (numbered: from 1 to 872).

*San Antonio María Claret: Autobiografía*. Ed. manual prepared by José María Viñas; prologue by Alfredo Espósito (Barcelona 1975) 550 pp.

*San Antonio María Claret: Autobiografía*. Ed. prepared by José María Viñas and Jesús Bermejo, (Barcelona: Ed. Claret 1985) 530 pp.

*San Antonio María Claret Mi propia vida. Un servicio de amor al Evangelio*. Selections of the Autobiography revised and footnoted by Jesús Bermejo. Gráficas Diamante, Ed. Claret (Barcelona 1979) 358 pp.

*Biografía del arzobispo Antonio María Claret*. In: *Escritos autobiográficos*. Ed. prepared by José María Viñas and Jesús Bermejo, BAC (Madrid 1981) pp. 102-403 (numbered: from 1 to 872).

*Autobiografía de San Antonio María Claret. Tomada de los escritos del Santo*. Edition presented by Fr. Eliécer Sálesman. Apostolado Bíblico Católico. Printed by Editorial Centro Don Bosco (Bogotá 2003) 320 pp.

### IN CATALAN

*Claret. Recull autobiogràfic*. Traducció, selecció i ordenació dels textos, amb comentaris, a cura del P. Manuel Vilar i Bassas (Barcelona 1981) 206 pp.

*Sant Antoni Maria Claret, Autobiografia*. Versió de l'original castellà per Miquel Peix Missioner Claretia. Presentació: Ramon Olomí i Batlle (Barcelona 1996) 486 pp.

### IN ENGLISH

*Autobiography of Blessed Anthony Mary Claret*, translated from the original Spanish by Louis Joseph Moore (Compton, California, 1945) 258 pp.

*Saint Anthony Mary Claret. Autobiography*, edited by José María Viñas; forward by Alfredo Espósito, translation by Joseph Daries (Chicago 1976) 354 pp.

*The Autobiography of St. Anthony Mary Claret*. Edited by Miles Jesu (Chicago 2004) 228 pp.

### IN FRENCH

*Saint Antoine-Marie Claret: Autobiographie*, textes traduits par Léonor-Alban, choisis et annotés par Jean-M. Lozano (Namur 1961) 182 pp.

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*S. Antonio Maria Claret, Autobiografia.* Trans. by Fr. Giuseppe Matteocci. Claretian Missionary (Rome 1991) 278 pp.

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*Sw. Antoni Maria Klaret, Autobiografia,* trans. by Malgorzata Wykrzynska, OCD, (Cracow 1977).

*Sw. Antoni Maria Klaret, Autobiografia.* Uzupełniona naukowym opracowaniem Jose M. Viniasa i Jesusa Bermejo w tłumaczeniu Ruiz Orge (Wroclaw 1987) 732 pp.

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#### IN JAPANESE

*Sei Antonio Maria Kuraretto Jijoden,* trans. by Pedro de Grandis. Shinseisha (Nagoya 1977) 592 pp.

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*Antonius Maria Claret, Autobiografi.* Edisi saku yang disediakan oleh José María Viñas. Diterjemahkan dari Bahasa Spanyol oleh Tim Seminari Tinffi Claret Kupang di bawah bimbingan P. José Miguel Celma, CMF, 406 pp.

**Prayer before reading  
the *Autobiography***

Lord, renew in our Claretian Family  
and in each one of us  
the spirit that moved St. Anthony Mary Claret,  
our Father, so that,  
filled and strengthened by it, we may come  
to love what he loved and to put into practice  
what he taught us.

# AUTOBIOGRAPHY OF SAINT ANTHONY MARY CLARET

**J.M.J.**

## BIOGRAPHY OF ARCHBISHOP ANTHONY MARY CLARET<sup>1</sup>

### Preface

1. Although Father Joseph Xifré, Superior of the Missionary Sons of the Heart of Mary,<sup>2</sup> has frequently spoken and written to request that I write a biography of my insignificant self, I have heretofore always excused myself. I would not have agreed to do so even now had I not been ordered to.<sup>3</sup> Thus I am doing this only out of obedience, and out of obedience I am going to reveal several things that I would rather have left unknown. At any rate, may it all be for the greater glory of God and my sweet mother Mary<sup>4</sup> and for the embarrassment of this poor sinner.<sup>5</sup>

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<sup>1</sup> Saint Anthony Mary Claret wrote this title in the upper part of the first page of the autobiographical manuscript. Fr. Jaime Clotet (1822-1898) attached a note to it that says: "Preface. His Excellency Monsignor. Claret leaves us the manuscripts of his biography in draft form, not to be read and certainly not to be published in its current state, but only after the grammar is corrected, leaving the substance in tact. Nor was it his will that everything be told to everyone, but rather that certain things remain reserved for the oldest and most prudent Fathers. - Thuir, January 1, 1880. - Jaime Clotet, CMF" (Mss. Claret, I, introduction).

<sup>2</sup> Fr. José Xifre (Vic, February 19, 1817 - Cervera, November 3, 1899), co-founder of the Congregation of Missionaries and its third Superior General (1858-1899). He first asked, and later ordered, Claret (1861) to write his Biography, which traditionally has been called the *Autobiography*.

<sup>3</sup> Fr. Xifre must have imposed upon him this precept of writing towards the end of 1861, during the visit he made to deal with the foundation of the Segovia mission-house. In a letter written on February 17, 1862, the Saint said: "I am complying out of obedience to you, writing this, although with much repugnance" (EC, II, p. 442). By May 21, 1862, he already had it written (cf. Letter to Don Paladio Currius: EC, II, pp. 410-471) and on July 1st he took it to Catalonia to submit it to Fr. Xifre.

<sup>4</sup> This explicit mention of the Virgin is not casual. It reveals an important characteristic of Claretian spirituality: sonship. It is the first in a series of quotes that prove what is very evident that Saint Anthony Mary Claret is one of the great saints of the Marian era. The expression "my sweet Mother" will appear again at the end of his life so as to indicate that the life of Claret is deeply rooted in Mary and marked by her maternal presence at all times.

<sup>5</sup> Some expressions in the *Autobiography* seem to be in contradiction to this norm of humility. The best response to this was already given by his confessor Don Carmelo Sala y Vines, well-known to the Saint from January of 1859 to November of 1866: "I read the notes as they were being written by the Servant of God, who, guided by his humility and the confidence that he had in me as his ordinary confessor at that time, wanted me to read them . . . Whoever knew the Servant of God as I knew him could easily see, upon reading these notes of his (the *Autobiography*), that he leaves unsaid far more than he reports. The reason for this is, without a doubt, that in writing as he did he could fulfill the precept imposed on him in obedience and yet not jeopardize his deep humility" (Informative Process, Tarragona, session 8, art. 134).

I will divide this Biography into three parts.

2. The first part will include the principal events of my life from my birth until my departure for Rome [1807-39].

The second part will contain events pertaining to the missions [1840-50]. The third part will deal with the most notable events that occurred after my consecration as archbishop [1850-62]



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## Part One



### EARLY LIFE

#### Chapter I

#### My Birth and Baptism

3. I was born<sup>1</sup> in the village of Sallent,<sup>2</sup> deanery of Manresa, diocese of Vich, province of Barcelona. My parents, whose names were John Claret and Josephine Clara, were married, upright, and God-fearing people, very devoted to the Blessed Sacrament and Mary Most Holy.<sup>3</sup>

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<sup>1</sup> The omission of the birth date has generated confusion and controversy among scholars. The birth record, written by Don Anthony Toll, rector of Saint Mary of Sallent from 1784 to 1809, states: “*Die vigesima quinta Decembris baptizatus... ante pridie natus.*” The expression *ante pridie* only appears in this birth record, and in all likelihood refers to “two days earlier”; in other words, the 23<sup>rd</sup>. Many biographers interpreted it as such: AGUILAR, FRANCISCO DE ASÍS, *Vida del Excmo. e Illmo. Sr. Don Antonio María Claret, misionero apostólico* (Madrid 1871) pp. 9 y 409; CLOTET, JAIME, *Resumen de la admirable vida del Excmo. e Ilmo. Sr. D Antonio Marta Claret y Clará* (Barcelona 1882) p. 11; AGUILAR, MARIANO, *Vida admirable del Siervo de Dios P. Antonio María Claret* (Madrid 1894) I, p. 10. Today, this is the most common and founded opinion. Nonetheless, on February 18, 1890, Don Picus Palou, vicar of Sallent, claimed *ante pridie* to signify *the day before*; in other words, the 24<sup>th</sup>. This interpretation was defended by: BLANCH, JACINTO, *Fecha del nacimiento de N. V. Padre*: *Anales CMF* 25 (1929) 185-193; SERRA FITÓ, JUAN, *Dietari del venerable servent de Déu P. Antoni Maria Claret i Clará* (Barcelona 1931) p. 6; ECHEVARRÍA, JUAN, *Recuerdos del Beato Antonio María Claret* (Madrid 1934) p. 11, and ARAMENDÍA, JULIO, *Claret*: *Dictionnaire de Spiritualité*, II, col. 932. This matter in its entirety was studied by JIMÉNEZ DELGADO, JOSÉ, *Valor del “ante pridie natus” en la partida de bautismo de San Antonio María Claret*: *Salmanticensis* 6 (1959) 143-157). At the end of his study, this great Latinist arrives at the following conclusion: “The historians that set the birth date of the Saint as the *antevíspera* of Christmas, or the 23<sup>rd</sup> day of December, are correct, and, consequently, those who support the interpretation of the birth date as the 24<sup>th</sup>; in other words, the *víspera* of the Birth of the Lord, are in fact incorrect” (art. cit., p. 157). To Francis Besalu, it was evident that Claret had been born on December 23<sup>rd</sup> “having celebrated in the company of Fr. Claret the anniversary of his birthday many times” (IPM ses. 5) on this date.

<sup>2</sup> Sallent belongs to the jurisdictional district of Manresa and to the province of Barcelona. It is located 15 and 51 kilometers from these two cities respectively. At the beginning of the XIX century, it had a population of about 2,000. It currently has 8,000 inhabitants. The name originates from the leaps—*sallents*—that the river Llobregat makes as it descends upon the populated area. The river and the drive of the hard-working inhabitants have made Sallent an expanding industrial center. Claret is, without a doubt, the greatest glory of the village, and the Sallentinos have recognized him as such, including the Saint’s episcopal coat of arms in that of the town (cf. SOLÁ, FORTIÀ, *Historia de Sallent* [Vich 1920] pp. 12-14; LLOPIS, ARTURO, *Cuna y hogar del P. Claret*: *Destino*, 26 marzo 1949, p. 12 ss). Claret wanted precisely to pay tribute to his birthplace with the bridge and the river on the coat of arms: “The bridge, river, cascade and houses indicate Sallent, my birthplace. My father was from this side of the river, my mother from the other. They are symbolized by the sun, Claret, and the moon, Clará” (letter to a religious sister in Manresa, July 25, 1850: EC, I, p. 413; SL, p. 226).

<sup>3</sup> Juan Claret Xambo (1774-1854) was a weaver, like his ancestors. Josefa Clara Rodoreda (1771-1842) came from a working-class family. They lived in a house “of one-story, with its orchard at the back and an adjacent room of more or less 31 square meters... on a street named Cos, number 4” (Property Registry, Manresa). The family lived on the first floor, and the loom was installed in the bottom of the building. On June 11, 1814, they moved to Grande street, where they had bought house number 1 (cf. HD, I, p. 30). The family

4. I was baptized in St. Mary's Parish, Sallent,<sup>4</sup> on December 25, Christmas Day, 1807, although the parish books say 1808. The reason for this is that they counted the year as beginning on December 25, and so it is that mine is the first entry in the books for the year 1808.<sup>5</sup>

5. I was christened Anthony Adjutor John. My mother's brother, Anthony Clara, was my godfather, and he wanted me to be named after him. Mary Claret, (my father's sister), was my godmother. She was married to Adjutor Canudas, so they gave me her husband's Christian name. My third name, John, was my father's name. Later, out of devotion to Mary Most Holy, I added the sweet name of Mary, because Mary Most Holy is my mother, my patroness, my mistress, my directress and my all, after Jesus.<sup>6</sup> Thus my name is Anthony Mary Adjutor John Claret y Clara.

6. I was one of eleven children, six boys and five girls, whom I shall list in order, indicating the year of their birth:

1. My sister Rose, born in 1800. Formerly married, she is now a widow. She has always been hard-working, upright, and pious. She is the one who has loved me the most.<sup>7</sup>

2. My sister Marian was born in 1802 and died when she was two years old.

3. My brother John (1804) was heir to all our goods.<sup>8</sup>

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environment was one of deep piety and hard work, but of middle-class economic position. The mother was able to see Anthony become an apostolic missionary. The father had the opportunity to attend his episcopal consecration. In his final years, his blindness forced him to retire from his work. The archbishop-son, after consulting with him, helped him with a daily pension to meet the demands of filial piety (ib., pp. 1008-1009). The family tree of the Clarets is found in BLANCH, JACINTO, *Estudi bibliogràfic sobre el V. P. Antoni Maria Claret* (Barcelona 1907) pp. I-XV. Regarding the origin of the last name Claret cf. MIR, JOSÉ MARÍA, *De cognomine "Claret"*: Palaestra Latina 11 (1941) 87-90, 113-116.

<sup>4</sup> Saint Mary's church became a parish in the XII century. The church was completely reconstructed between 1883 and 1901. An iron statue of the then Venerable Fr. Claret was placed on the facade, and later destroyed in the war of 1936.

<sup>5</sup> The translated baptism record states: "On December 25<sup>th</sup> of the year 1808 of the Lord's birth, Rev. Ramon Mas, priest and vicar of the parish of Saint Mary of Sallent, Diocese of Vic, solemnly baptized according to the rite of the Holy Roman Church - Anthony, John, Adjutor, born two days earlier (*ante pridie natus*), legitimate and natural son of John Claret, cotton weaver, and Josephine Clara, a married couple, of said village. The godfathers were Anthony Claret, muleteer, and Mary Claret, wife of Adjutorio Canudas, basket maker (*cisteller*) from the city of Manresa. All from the same diocese of Vic" (cf. certification authorized 1832 in its original Latin in Mss. Claret, XIV, 165). The priest that administered the baptism, Don Ramon Mas, passed away in 1849, at the age of 68, as rector of Manlleu.

<sup>6</sup> At the time of his episcopal consecration (October 6, 1850), he added the name Mary to Anthony, although previously, at least one time, he signed his name this way (cf. EC, I, p. 392, note 34; SL, p. 221-222). His sister Mary declared in the beatification processes: "He had told me many times that he was envious of me for being named Mary" (IPV ses. 36, int. 12). "The name 'Mary' indicates my spiritual origin, for she is my mother and Mary is the patroness of the parish in which I was baptized" (letter to a religious sister in Manresa, March 25, 1850: EC, I, p. 413; SL, p. 226).

<sup>7</sup> Rose (1800-1874) married José Muntanola, on April 15, 1828 and had five children: Valerio, two named Isidro (older and younger), Mariana, Francisca and José. Francisca entered the congregation of the Carmelites of Charity. Further on, he would say that Rose was "very devout" (Autob. n. 49); she was also the most beloved by Anthony, because she accompanied him to the sanctuary of Fusimaña. Widowed in 1848, and alone again, Anthony assigned her a pension (cf. HD, II, p. 372). She died at the end of April of the year 1874 (cf. SIDERA, JUAN, *La familia de San Antonio María Claret* [Vic 1991] p. 66. – Multicopied document.

<sup>8</sup> Juan, being the oldest of the male children, was the heir (*l'hereu*) to all the property. He married Maria Casajuana on May 20, 1828. Four children were born from this marriage: Juan, Domingo, Mauricio, and Valerio. The last one was baptized by Claret, in his role as vicar of Sallent, on the 1<sup>st</sup> of August of the year 1837 (cf. Mss. Claret, XVII, 3). Mauricio and Valerio undertook an ecclesiastical career, but the Saint dissuaded them, as he did not see a well-rooted vocation in them. (cf. letter to Fr. Joseph Xifre, April 20, 1861:

4. My brother Bartholomew (1806) died when he was two years old.
5. Myself (1807 or 1808).<sup>9</sup>
6. One sister (1809) died shortly after birth.
7. My brother Joseph (1810) married and had two daughters who became Sisters of Charity or Tertiaries.<sup>10</sup>
8. My brother Peter (1813) died when he was four years old.
9. My sister Mary (1815) became a Tertiary Sister.<sup>11</sup>
10. My sister Frances (1820) died when she was three years old.
11. My brother Manuel (1823) died when he was thirteen years old, after studying humanities in Vich.<sup>12</sup>

## Chapter II

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EC, II, p. 267). After becoming a widower, he got married again in March of 1856 to Antonia Sellares, with whom he had no offspring. Juan suffered an attack of apoplexy and died on April 21, 1870 (cf. EC, I, p. 439, note 13).

<sup>9</sup> In numerous documents, including official ones, the year of birth appears as 1808, due to the very statement of Fr. Claret here in n. 4.

<sup>10</sup> José (1810-1870) had a textile factory in Olost. He married Manuela Sola on November 20, 1834, and from this marriage were born: María Filomena and Juan who died at an early age, the same as another Juan; and later Dolores, Ramón and María Asunta. Dolores of Saint Anthony (n. in Olost on December 11, 1835, was a Carmelite of Charity since 1854. She resided in Madrid from 1855 and in Sabadell from 1859. She passed away on November 12, 1859 and was buried in Sallent (cf. Carmelites of Charity: *Registro General*, volume I, Vich 1890). Also, her sister María Asunta, born posthumously on January 4, 1845, entered the same institute in 1854, but was not able to profess, because she died on August 10, 1861 (cf. ib.; BLANCH, JACINTO, *Estudi bibliogràfic*, apendix p. VII).

Claret spent a few days in Olost in 1837, when he negotiated his resignation from the parish of Copons; and again in 1839, there, he obtained the pass that permitted him to travel to the French border. Upon his return from Rome, he took the house of his brother as place of departure.

<sup>11</sup> María was born on July 27, 1815. Anthony registered her in the Confraternity of the Rosary of Vic on April 20, 1834 (cf. Mss. Claret, II, 282). She accompanied Anthony when he was made Administrator of the parish of Sallent (1835-1839). When he embarked on his fully apostolic career, she entered the Carmelites of Charity on May 7, 1842, taking the name of María de Santa Teresa. In 1845, she was named superior of Borjas Blancas, and in 1851, Mistress of Novices. She was “of tall stature, brown eyes, regular nose, elongated face, and healthy color,” according to the description of her passport (cf. ALONSO, FERNÁNDEZ, ANA MARÍA, *Historia documental de la Congregación de las Hermanas Carmelitas de la Caridad* [Madrid 1968] I, pp. 205, 273-275). She was an example of all of the virtues, above all humility and strict observance of the Rules of the Institute. In 1888, in the Informative Process in Vich, she declared, “I have been envied as the sister of a saint; I have seen myself confused many times at seeing my imperfections before the innumerable congratulations granted me for simply being the sister of a Servant of God” (IPV ses. 36, int. 12). She revealed to us important details on the virtues of Claret the seminarian and priest. She passed away in a saintly manner in Vic on March 2, 1894.

<sup>12</sup> Manuel (1823-1836). In addition to what the Saint tells us, we know that he registered him for the Confraternity of the Rosary in Vic on April 20, 1834 (cf. Mss. Claret, II, 282). In the liturgical calendar that Anthony used for prayer, he consigned his death, on September 20, 1836 with these words: “En aquest dia morí mon estimat germá Manuel, de edat 13 anys y mesos, a la una y quart de la tarde” [Trans. On this day died my beloved brother Mauual, at the age of 13 years and months, at 1:15 in the afternoon.](*Ordo recitandi et celebrandi iuxta rubricas in Sancta Cathedrali totaque Vicensi Dioecesi, pro anno Bisext. MDCCCXXXVI*). On the first page lies the autographed signature of the Saint: “Anton Claret, Pbre.” In the family archive (*Arxiu Pairal*) of Vic is preserved a book with the signiture of Juan Claret, written by Simon Salomo and Melchor Gelabert, and translated into Castilian by a clergyman, with the title *Regla de vida muy útil para los pobres y para el pueblo menos instruido, muy saludable a los ricos y a las personas doctas* (Barcelona s. a.) 350 pp.

## Early Childhood

7. Divine Providence has always watched over me in a special way, as will be seen in this and other instances I shall relate. My mother always breast-fed her children, but in my case she could not do so because of ill health. She sent me to stay day and night with a wet nurse who lived in our town.<sup>13</sup> The owner of the house of which the wet nurse was mistress had made a fairly deep excavation beneath it in order to enlarge the cellar. One night when I happened not to be there, the foundations, weakened by the digging, gave way. The walls buckled and the house collapsed, killing my wet nurse and burying her and her four children under the rubble. If I had been in the house that night, I would surely have suffered the same fate as the rest. Blessed be God's Providence! I owe so many thanks to Mary Most Holy, who preserved me from death in my childhood and has freed me since then from so many predicaments. How ungrateful I am!

8. The first ideas I can remember date back to when I was five years old. When I went to bed, instead of sleeping – I never have been much of a sleeper – I used to think about eternity. I would think *forever, forever, forever*. I would try to imagine enormous distances and pile still more distances on these and realize that they would never come to an end. Then I would shudder and ask myself if those who were so unhappy as to go to an eternity of pain would ever see an end to their suffering. Would they have to go on suffering? *Yes, forever and forever they will have to bear their pain!*<sup>14</sup>

9. This troubled me deeply, for I am by nature very compassionate. The idea of an eternity of torment made such a deep impression on me, either because of the tenderness it evoked in me or because of the many times I thought about it, that it is surely the thing that to this day I remember best. This same idea has made me work in the past, still makes me work, and will make me work as long as I live, in converting sinners, in preaching, in hearing confessions, in writing books, in distributing holy cards and pamphlets, and in having familiar conversations, etc.<sup>15</sup>

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<sup>13</sup> It has not been possible to identify this wetnurse. Perhaps she belonged to a parish nearby to Sallent. The testimony of Teresa Altarriba, native of Oló, who was thought to have been the second nursemaid of Claret, does not seem trustworthy. It only confirms that said woman knew the Saint years later, being a *courier* or messenger between the priests and the curia of Vic. (cf. HD, I, p. 28).

“In the human—not the divine—sense it is interesting to note how long the child lived among strangers, for this must have had an influence on his character. That humility of his that left everyone impressed, that marked sense of obedience and respect that he will never lose... may very well be the consequence of this period of displacement and lack of understanding, and of the many hours when he must have felt smaller than anyone else” (Lerena Acevedo de Blixen, JOSEFINA, *Alto camino: vida de San Antonio María Claret* [Montevideo 1955] p. 10).

<sup>14</sup> In the small book *Bona nit*, that was published when Claret was an adolescent, there is mention of eternity, which at the end speaks of the *always* of Saint Teresa (cf. ROQUER, PEDRO, *Bona nit* [Vich 1834] 2<sup>nd</sup> ed., pp. 137-156).

<sup>15</sup> Saint Teresa spoke of her childhood in the book she wrote entitled *Life*: “It used to cause us great astonishment when we were told that both pain and glory would last for ever. We would spend long periods talking about this and we liked to repeat again and again, ‘For ever—ever—ever!’” (*Libro de la vida*, cap. 1, n. 2: *Obras de la gloriosa Madre Santa Teresa de Jesús, fundadora de la Orden de Nuestra Señora del Carmen, de la primitiva observancia*. Dedicated to the King our Lord Don Fernando VI. In Madrid. In the Printing Press of Don Joseph Doblado. Year of MDCCXCIII, vol. I, p. 4. *Ex libris* (In the Claretian Theologate Library of Granada, Spain)[English text taken from: *The Life of Teresa of Jesus, The Autobiography of Teresa of Avila*, Translated and edited by E. Allison Peers, from the critical edition of Fr. Silverio de Santa Teresa, C.D. <<http://www.catholicfirst.com/TheFaith/CatholicClassics/StTeresa/life/teresaofavila.cfm>> (September 5, 2008)] Claret marked this passage for a double underline. Nonetheless, the effect these words had on her

**10.** The reason is that, as I have said, I am so soft-hearted and compassionate that I can't bear seeing misfortune or misery without doing something to help. I would take the bread out of my own mouth to give it to the poor. In fact, I would abstain from putting it into my mouth in order to have something to give to those who are asking for it. I am even scrupulous about spending anything at all on myself when I think of the needs I can remedy. Well, then, if these momentary physical misfortunes affect me so much, it is understandable what I feel in my heart at the thought of the everlasting pains of hell – not for me, but for all those who willingly live in mortal sin.

**11.** I often say to myself: It is of faith that there is a heaven for the good and a hell for the wicked. It is of faith, that the pains of hell are eternal. It is also of faith that a single mortal sin is enough to damn a soul because of the infinite malice of mortal sin, which is an offense against an infinite God. Since these principles are all so certain, the thought of the ease with which people sin – as if it were like taking a glass of water, as if it were something funny or amusing – the thought of the crowds that stay continuously in mortal sin and are thus on the road to death and hell – this thought robs me of rest, and I feel like running and crying out. And I tell myself:

**12.** If I were to see someone about to fall into a pit or a fire, I would surely run and cry out a warning to save him from falling. Why shouldn't I do the same to save someone from falling into the pit and fire of hell?<sup>16</sup>

**13.** I simply can't understand how other priests who believe the same truths that I do, and as we all should, do not preach and exhort people to save themselves from falling into hell.<sup>17</sup>

**14.** I wonder too how is it that the laity, men and women who have the faith, do not cry out. What if a fire broke out in a house in the middle of the night and the people in the house and in the neighborhood were asleep and unaware of the danger? Wouldn't the first person who noticed the fire run through the streets shouting "fire, fire in such and such a house!" Well, why not shout "hellfire!" to awaken those who are asleep in their sins, lest they awake to find themselves burning in everlasting fire?<sup>18</sup>

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was a consolidation towards goodness: "Through our frequent repetition of these words, it pleased the Lord that in my earliest years I should receive a lasting impression of the way of truth." (ib.). It was also underlined in B. R., *María de Jesús de, Espiritu de Santa Teresa sacado de sus obras, cartas y opúsculos* [Madrid-Lima 1852] p. XVIII. *Ex libris*). In the child Anthony, the vision of hell produced an exclusively apostolic effect. His first biographer was quite right in claiming that Claret "was an apostle before he was a man" (Aguilar, Francisco de Asís, *Vida de Claret*, p. 15). A similar reaction has been noted among the visionary children of Fatima (cf. Gutiérrez Serrano, Federico, *San Antonio María Claret, precursor de Fátima* [Carvalhos-Porto 1954] pp. 75-79).

In a sermon about hell, he wrote: "Hell's Clock. The pendulum is always saying: Always, forever, it will last forever, it will never end, always, forever, always, forever" (Mss. Claret, VII, 424).

<sup>16</sup> Somewhere else he wrote: "When one falls or drowns, they grab onto anything up to a red-hot iron. How many times have I found myself with dying men who before claimed not to believe in God nor in the Saints, nor Friars nor Priests, and yet took my hand firmly and pleaded to me: Mosén Anthony, do not leave me" (Sermon about death, 18: Mss. Claret, VII, 40).

<sup>17</sup> The reason is a lack of faith. To live a life consumed by apostolic zeal requires a special movement of the Holy Spirit, because, although it is true that, as Saint Teresa said, God gives these illuminations to the souls "worn out from many years of meditation," she herself admitted an exception to those that had "a signaled calling" from the Lord (*Meditations on the Canticle of Canticles*, c. 5, n. 3, from *The Collected Works of St. Teresa of Avila*, translated by Kieran Kavanaugh and Otilio Rodriguez. Washington, DC: Institute of Carmelite Studies, 1976-1987. 3 vols., v. 2, p. 248] And we know that Claret's mission in the Church was extraordinary.

<sup>18</sup> These same ideas were expressed in the *Letter to the Missionary Theophilus* in: *Works*, vol. III, p. 420 and in the *Revista Catolica* 48 (1862) 221.

15. This idea of a lost eternity that began to move me so vividly at the tender age of five and that has stayed with me ever since<sup>19</sup> and that, God willing, I will never forget is the mainspring and goad of my zeal for the salvation of souls.

16. In time I felt a further stimulus for zeal of which I shall speak later, namely, the thought that sin not only condemns my neighbor but is mostly an offense against God, my Father.<sup>20</sup> This idea breaks my heart with pain and makes me want to run like... And I tell myself, "If a sin is infinitely malicious, then preventing a sin is preventing an infinite offense against my God, against my good Father."

17. If a son had a very kind father and saw that he was being maltreated for no reason at all, wouldn't the son defend the father? If the son saw that this good father was being led to execution, wouldn't he do all that he could to set him free? Well, then, what should I be doing for the honor of my Father, who is offended with such indifference and who, though innocent, is being led to Calvary to be, as St. Paul says, crucified anew by sin? Would it not be a crime to remain silent? What would be the sense of not doing everything we could? My God, my Father! Help me to prevent all sins, or at least one sin, even if I should be cut into pieces in the attempt.

## Chapter III

### First Inclinations

18. For my greater embarrassment I should like to quote the words of the author of the Book of Wisdom (8:19): *I was a boy of happy disposition. I had received a good soul as my lot.* That is, I received a good nature or disposition from God, out of his sheer goodness.<sup>21</sup>

19. I remember that during the war of independence, which lasted from 1808 to 1814, the people of Sallent were so frightened of the French—and with good reason, since

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<sup>19</sup> In the Resumé of his life, he writes: "1813. I used to think frequently on eternity and it made a greater impression on me then than it does now." (*Works*, v.II, p. 28 and Mss. Claret, II, 179; cf. *Autob. Doc.* VIII).

<sup>20</sup> In the mature years of his apostolic life, Claret reveals the motives for his zeal following a more objective scheme, in which the glory of God and love for the Father take precedence over the desire for his neighbor's happiness (cf. *Autob.* nn. 203-213).

<sup>21</sup> God gave Anthony Mary Claret a nature that best suited his apostolic mission: practical intelligence over the speculative; extraordinary willpower; optimism and faith in his own initiatives; ease in adapting to circumstances (cf. PUIGDESENS, JOSÉ, *Espíritu del Venerable P. Antonio María Claret: ensayo psicológico* [Barcelona 1928] p. 405). A phrase by the Venerable Palafox underlined by Claret is evocative: "Mystical men say very well that God, in the souls that He wants for this purpose, does not destroy their nature, but rather perfects it, and to those with an angry temperament, he makes jealous, and later gives them moderation along with the spirit" (cit. by B. R., *Espíritu de Santa Teresa* [Madrid-Lima 1852] p. IX). *Ex libris*. It can be found in: *Obras del ilustrísimo y venerable siervo de Dios Don Juan de Palafox y Mendoza... Notas a las cartas, y avisos de Santa Teresa de Jesús, y varias poesías espirituales del Venerable Autor*. Published in Madrid by Gabiel Ramirez, 1762, introductory letter, n. X.

Some have exaggerated the choleric temperament of Claret. His temperament was mixed between sanguine and bilious, having as characteristic elements *equilibrium* and *activism* (cf. PUIGDESENS, JOSÉ, o.c., p. 145). Regarding the latter element, the Saint underlined (with double lines) these words by philosopher James Balme: "The human mind was not born to contemplate itself, to think that it thinks: its affections were not given an an object of reflection, but as impulses which elevate it to what it is called to" (*Fundamental Philosophy*, Trsl., [fr. Spanish], Henry F. Brownson. Two vols. Publisher: NY., D. & J. Sadlier & Co. 1858.; <http://name.umdl.umich.edu/AJE9998.0002.001> (downloaded on 23 September 2008)).

the French had burned the city of Manresa and the town of Calders, near Sallent<sup>22</sup>—that everyone fled when they heard the news that the French army was on its way. During the first evacuation I recollect being carried on someone's shoulders; but during the last evacuation, when I was four or five, I went on foot and gave grandfather John Clara, my mother's father,<sup>23</sup> a helping hand. It was at night, and his eyesight was failing, and I guided him through the obstacles with such patience and kindness that the poor old man was very glad to see that I hadn't run off to join my brothers and cousins who had abandoned the two of us. I always showed him a great deal of affection until he died, and not only him but also all those who were elderly and disabled.

20. I couldn't stand for anyone to make fun of them, as young boys are often wont to do, despite the exemplary punishment meted out to the boys who made fun of Elisha.<sup>24</sup>

Moreover I remember that when I was seated in church and an old man would come in, I would stand up gladly and give him a seat. I would always greet old people on the street, and if I had the pleasure of talking with one of them, I enjoyed it immensely. God grant that I have known how to take advantage of the advice of these elderly gentlemen.<sup>25</sup>

21. My God, how good you are! How rich in mercy you have been to me!<sup>26</sup> If you had given others the graces you have given me, they would have cooperated with them so much more. Mercy, Lord: I'll begin to be good from now on, with the help of your grace.

## Chapter IV

### Early Education

22. I was barely six when my parents sent me to school. My first schoolmaster was a very active and religious man, Mr. Anthony Pascual.<sup>27</sup> He never punished or upbraided

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<sup>22</sup> By railroad, Manresa was three hours from Sallent, and six from Calders (cf. F. C., *Itinerario de Cataluña* [Barcelona 1823] p. 85). Manresa was taken over by the French on March 16, 1810 and abandoned on April 5<sup>th</sup>. They entered again in November and on March 30, 1811. On both of these occasions it was burned down. In 1812, they returned to bring about the Manresean correction. The *somatenes* of Sallent, at the command of the parish priest, Don Anthony Toll, took part in the battle of Bruch on June 6, 1808. After his death in 1809, the vicar, Don Ramon Mas, “who because of his tactics and self-sacrifice soon was confided highest military charges,” did not cease to harass the French, who on one occasion even plundered the village and burned some of its streets. The Saint refers to the incursions of 1812, who at the time was four years and a few months old (cf. SOLÁ, FORTIÀ, *Historia de Sallent* [Vich 1920] pp. 227-237). On April 26, 1814 an evacuation treaty was published in Barcelona and in June, the French retreated for good from Catalonia.

<sup>23</sup> Juan Clará Reguant (1738-1814). At this time, he was seventy-four years old (cf. BLANCH, JACINTO, o. c., appendix, p. XII; SIDERA, JUAN, *La familia de San Antonio María Claret* [Vic 1991] pp. 39-40) – typed copies.

<sup>24</sup> Cf. 2Kings 2: 23-24: “In the Holy Scriptures one reads that Elisha went up to the city of Bethel, and some children, upon seeing him bald and without anything on his head, began to mock him, saying: *Go up, thou bald head, go up, thou bald head* (for this, they were cursed by God). From a neighboring forest, two terrible bears appeared, threw themselves upon the forty-two children, and left them all dead and torn to pieces” (CLARET, *La vocación de los niños* [Barcelona 1864] n. XIV, p. 91 [The vocation of children.]).

<sup>25</sup> In the primitive *Constitutions* (Barcelona 1857) he counseled his younger Missionaries to go on walks with the elderly (n. 104, p. 53). And elsewhere he says: “A man who is young lacks prudence; A man who is elderly lacks drive; Put them together you will have both in each one” (*Reglas del Instituto de los clérigos seglares* [Barcelona 1864] pp. 68-69).

<sup>26</sup> Cf. Eph 2:4.

<sup>27</sup> He earned a Bachelor's degree from the University of Cervera. He was Anthony's teacher throughout his elementary schooling. He refers to him in this chapter as well as in subsequent ones (Autob. n. 45).

me, but I was careful not to give him any cause for doing so. I was always punctual, always attended classes, and always prepared my lessons carefully.

23. I learned the catechism so well that whenever I was asked to I could recite it from beginning to end without a mistake.<sup>28</sup> Three of the other boys learned it as well as I had, and the teacher presented us to the pastor, Dr. Joseph Amigo.<sup>29</sup> This good man had the four of us recite the whole catechism on two consecutive Sunday nights. We did it without a single mistake before all the people in the church. As a reward he gave each of us a beautiful holy card, which we have treasured ever since.

24. When I had mastered the catechism, I was given Pinton's *Compendium of Sacred History*<sup>30</sup> to read, and between my reading and the teacher's explanations, the work was so deeply fixed in my memory that I could repeat it and discuss it with ease and without getting confused or flustered.

25. Besides having a very good elementary teacher, which, as I have said, is no small gift from heaven, I also had very good parents who cooperated with my teacher in molding my understanding in truth and nurturing my heart in the practice of religion and all the virtues.<sup>31</sup> Every day after lunch, which we ate at a quarter past twelve, my father had me read a spiritual book,<sup>32</sup> and at night we would sit for a while around the table, where he would always tell us something edifying and instructive until it was time for us to retire.

26. Whatever my parents or teacher told me or explained to me, I would grasp it perfectly, notwithstanding the fact that I was a very small boy. I didn't really comprehend the wording of the catechism although, as I have said, I could parrot it extremely well. Nevertheless, I can see now the advantage of knowing it by heart, because in time, without quite knowing how or adverting to it, those great truths that I had rattled off without understanding them would come back to me so forcibly that I would say, *Ah! That's what that meant! How stupid you were not to understand that!* Rose buds open in time, but if there were no buds there would be no blossoms. The same holds for religious truths:<sup>33</sup> if

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<sup>28</sup> It is difficult to identify the catechism that Anthony learned as a boy. There was great variety in a same diocese and even among the same teachers. According to Fr. Juan Sidera, it is likely that he used that of Francisco Orriols, Paborde of Castelltersol (Barcelona 1710) or that of the Domeros of the Cathedral in Vic (Vic 1790), later transformed to that of Don Raimundo Strauch i Vidal, bishop of that city (1817-1823), that was continued to be used in the diocese throughout the 19<sup>th</sup> century up until the venerable bishop Torras i Bages. The second scenario is most probable.

<sup>29</sup> Don José Calasanz Amigó was parish priest of Sallent from 1815 to 1825 (cf. SOLÁ, FORTIÀ, *Historia de Sallent*, p. 265). Later he was magistral canon of Vic. He passed away on July 5, 1833 (cf. CASANOVAS, IGNASI, *Balmes: la seva vida, el seu temps, les seves obres* [Barcelona 1932] p. 213).

<sup>30</sup> The complete title is: *Compendio histórico de la religión desde la creación del mundo hasta el estado presente de la Iglesia*, prepared by Don José Pinton. It was published for the first time in 1760 and re-printed an infinite number of times. It is written in the form of a dialogue and consists of seven long chapters: creation of the world, departure of the Hebrews from Egypt, division of the monarchy, the capturing of Babylon, the birth of the Messiah, the coming of the Holy Spirit, and the peace of Constantine. This compendium was the primary instruction book in all the schools in Spain. Claret must have enjoyed it a great deal, because he highlights this in the *Bibliotecas populares y parroquiales* p. 30 (Barcelona 1864), and at the end of his life he recommended it for the children of the minor seminary to the Spanish bishops meeting in Rome to attend Vatican Council I (cf. *Works*, v.II., XVI.2, p.72).

<sup>31</sup> It resonates with what the Roman emperor Marcus Aurelius wrote: "I have a great debt to the gods: having good grandparents, good parents, a good sister, good teachers, good friends" (*Meditaciones*, book I, n. 17).

<sup>32</sup> It is difficult to know to which book is referred. In that time, *La regla de vida*, the *Ejercicio del cristiano* and the *Meditaciones* by Fray Luis of Grenada were very well-known in Catalonia (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 12, note 1). Among the *ex libris* of Claret, is found *Flos sanctorum*, by Fr. P. Pedro of Ribadeneira (Madrid 1761), very worn-out from use.

<sup>33</sup> "I always remembered and agree with what my Parents and Teachers taught me, in the midst of the



there are no catechism lessons, then there is complete ignorance of religious matters, even among those who otherwise pass for intelligent persons. How useful my catechism lessons and the advice of my parents have been to me!<sup>34</sup>

27. Later on, when I was living alone in the city of Barcelona, (about which I will tell later) and witnessed so much evil, I would remember and tell myself: *That is evil, you should avoid it. You had better believe in God, your parents, and teacher rather than on these unhappy people who don't know what they're doing or saying.*<sup>35</sup>

28. My parents and teacher not only instructed me in the truths I had to believe but also in the virtues I needed to practice. With regard to my neighbor, they told me never to take or covet what belongs to others and that, if I ever found something, I should return it to its owner. It just so happened that one day after school, as I was walking along the street toward home, I saw a quarter lying on the ground. I picked it up and wondered to whom I should return it. Since I couldn't see anyone on the street, I decided that it must have fallen from the window of the nearest house. So I went up to the house, asked<sup>36</sup> for the head of the house, and gave him the quarter.<sup>37</sup>

29. I was trained so well in obedience and resignation that I was always content with whatever was done, decided, or given to me by way of food or clothing. I never remember saying *I don't like this* or *I want that*. I was so used to thinking like this that even later, when I was a priest, my mother, who was always very fond of me, used to say, *Anthony, would you like this?* I would always answer; *I always like what you like. But, she would say, there are always some things we like better than others. And then I'd say, Whatever you give me is what I like best of all. And so she died without finding out what material things I liked the best.*<sup>38</sup>

## Chapter V

### At Work in the Factory

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dangers. I did not understand many things then, and later, like rose blossoms, are open in due time” (Mss. Claret, IX, 682).

<sup>34</sup> Regarding catechism, Fr. Claret wrote to Pius IX: “The Catechism is the fountain in which we Spaniards have drunk the pure and crystalline waters of the most holy catholic religion. Just as infants do not know how to speak, their mothers and the nursemaids teach them the unity of God and other important truths with signs, and they take utmost care that the first words that form those stammering lips be the sweet names of Jesus and Mary” (letter dated in Madrid on December 8, 1863: EC, II, pp. 729-730). In a text titled *Instrucción que deben dar los Padres a sus hijos* it reads: “You teach with good example. You teach of the word, although they do not yet understand as you do with the language without grammar. Sí[m]il]: blossoms of roses: like what happened to me” (Mss. Claret, IX, 221).

<sup>35</sup> Cf. Lk 23:34.

<sup>36</sup> In the original, it says *pedí* (catalanism).

<sup>37</sup> A quarter was worth three centimos. This episode is mentioned elsewhere as well: “Somewhere else, the following example is referred to by another person: “a poor man from Milan found a bag that contained two-hundred pounds. He returned it to its owner without requesting anything in return for the finding, and only through pure strength, the grateful owner convinced him to accept five pounds, as Saint Augustine mentions” (CLARET, *La vocación de los niños* [Barcelona 1864] n. XI p. 91).

<sup>38</sup> Josefa Clara, Anthony’s mother, died of apoplexy on October 26, 1842, at the age of 68 years when Anthony was thirty-five years old. The Saint lived in the family house in Sallent from 1835 to 1837, and beginning from this year, when he was named trustee, lived in the rectory house with his sister María and a sixty-year-old servant named Jaime.

**30.** When I was still a small boy in elementary school, a distinguished visitor to the school asked me what I wanted to be when I grew up. I answered that I wanted to be a priest.<sup>39</sup> Accordingly, when I had successfully completed my elementary school, I was enrolled in the Latin class taught by a very holy and learned priest, Dr. Don John Riera.<sup>40</sup> From him I learned and memorized nouns, verbs, genders, and a bit more, but as the class was discontinued I could no longer study and had to give it up.

**31.** Since my father manufactured thread and cloth, he set me to work in his factory.<sup>41</sup> I obeyed without a word, a long face, or any sign of displeasure.<sup>42</sup> I set to work as hard as I could and never spent an idle, half-hearted day. I did everything to the best of my ability so as not to displease my dear parents in the slightest, because I loved them very much and they loved me.

**32.** What used to hurt me the most was to hear that my parents would have to scold a worker for not doing his job properly. I am sure that I suffered more than the one who was being corrected because I am so tender-hearted that when I see someone hurt I feel it more than he does.

**33.** My father set me to work on every job available in his well-equipped little thread and textile factory. For a long time I and another young man were in charge of putting the finishing touches on the work of everyone else in the shop. Whenever we had to correct anyone, it upset me a great deal; yet I did my duty. I always tried to find something good to say about the piece of finished work. I would praise its good points, saying that this or that about it was very good but that it had such and such a defect and if these little defects were corrected, it would really be a perfect job.

**34.** I didn't know why I did things this way, but in time I came to see that it was the result of a special grace of kindness that the Lord had granted me.<sup>43</sup> This is why the workers always took correction from me and mended their ways. My friend, however, who was a better worker than I but lacked this gift of kindness, always got upset when he had to correct anybody. He would scold the workers harshly and they would get angry, and often they

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<sup>39</sup> Don Felix Amat of Palou y Pont (1750-1824) must have been the archbishop of Palmira and abbot of La Granja. By then, already elderly, he had retired to Sallent with the desire of finishing his last days there, living with his sister Teresa, mother of Don Felix Torres Amat (1772-1847). Don Felix Amat administered Confirmation to Anthony on December 12, 1814.

<sup>40</sup> The Latin school was probably established in the XVII century with a small library. Closed during the first years of the war for Independence (1808-1812), it re-opened in 1813. Don Juan Riera began to give classes there in 1817. Anthony frequented this school from 1818 until it closed in 1820.

<sup>41</sup> In that era, the textile industry was very important in Catalonia. The statistics from 1808 provide these figures: more than 2,000 cotton factories, that employed more than 100,000 families, with a weekly salary of 6,000,000 reales; 400,000 pieces were stamped and exported to American lands by 200 embarkations manned by 6,000 sailors (cf. CASANOVAS, IGNASI, *Balmes...* [Barcelona 1932] II, p. 394). In Sallent, the wool and cotton industry was also very important. It underwent an era of great splendor beginning from the XVII century. The Sallentine weavers constituted a very strong guild until the year 1841. United in the Brotherhood of Saint John, they celebrated the feast of their patron with great splendor, illuminating the church with a famous "candelabra" and organizing popular feasts (cf. SOLÀ, FORTIÀ, *o.c.*, pp. 178,181-182,185).

The young Claret's first job in the family factory was the spinning wheel, where he loaded the spools that had to be put on the shuttles of the loom. He placed a book on the spinning wheel, so that, while the right hand turned the handle and the left governed the thread, he could read and be instructed (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 411; PAV ses. 69).

<sup>42</sup> A neighbor of the Saint, called the *corromayre* (the wool comber) says that Anthony wove 50% more every week than was the custom (*tres trossos*) (cf. AGUILAR, FRANCISCO DE ASÍS, *ib.*; PAV, *ib.*).

<sup>43</sup> Cf. Ps 20:4.

wouldn't know what it was they were supposed to correct. I learned from this that everyone, even the rudest people, should be treated kindly and affably and that much more may be gained by kindness than by harshness and irritability.<sup>44</sup>

**35.** My God, you have been so good to me!<sup>45</sup> I have been very late in understanding the many great graces you have given me.<sup>46</sup> I have been a useless servant and have not properly invested the talent you have entrusted to me.<sup>47</sup> But Lord, I give you my word that I will work. Be<sup>48</sup> a little patient with me.<sup>49</sup> Don't take my talent away; I'll invest it wisely now. Give me your holy grace and your divine love and I promise you that I will work.

## Chapter VI

### First Devotions

**36.** Ever since I was a small boy I have been attracted to piety and religion. I used to attend the Holy Mass on all feasts and holy days and on other days, too, when I possibly could. On feast days I usually attended two Masses, a Low Mass and a High Mass, always together with my beloved father. I cannot remember ever playing, looking around, or talking in church. On the contrary, I was always so recollected, modest, and devout that when I compare those early years with the present I am ashamed because, to my great embarrassment, I must admit that even now I lack the fixed attention and heartfelt fervor that I had then.<sup>50</sup>

**37.** I attended all the functions of our holy religion with great faith! The services I liked best were those connected with the Blessed Sacrament, and I attended these with great devotion and joy.<sup>51</sup> Besides the constant good example of my father, who had great devotion to the Blessed Sacrament, I had the good fortune of discovering a book entitled *Courtesies of Jesus in the Blessed Sacrament*. How I loved that book! I liked it so much that I learned it by heart.<sup>52</sup>

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<sup>44</sup> Cf. *Carta ascética* (Barcelona 1862) p. 10. – His first biographer writes: “He won the affection of his factory companions in such a way that he exercised a true moral control over them” (AGUILAR, FRANCISCO DE ASÍS, *o. c.*, p. 16).

<sup>45</sup> Cf. Ps 20:4.

<sup>46</sup> When the apostolic vocation was manifested to him, he must have been amazed to see that everything in him formed an organic synthesis with it. Among the qualities that so existed to serve it, meekness occupies a pre-eminent place, since, as he mentions later on, “meekness is a sign of vocation to the ministry of an apostolic missionary” (Autob. n. 374; cf. PUIGDESENS, JOSÉ, *El secreto del P. Claret*, en VILA, FEDERICO, *La beatificación del P. Claret* [Madrid-Barcelona 1936] pp. 328-333).

<sup>47</sup> Cf. Mt 25:24-27.

<sup>48</sup> In the original, it says *habed*

<sup>49</sup> Cf. Mt 18:26..

<sup>50</sup> The intensity of the interior life of Anthony as a child – which he himself would be amazed at later – can not be explained without the *premature* intervention, in our manner of speaking, of instilled contemplation (cf. Autob. nn. 38, 50; Autob. Doc. VIII: Mss. Claret, II, 179).

<sup>51</sup> Devotion to the Eucharist was an important characteristic of his spirituality that accompanied him throughout his life. It is one of the symbols on his coat of arms: “The Host that is pictured in Mary’s Heart signifies both her being the Mother of God and the faith and devotion I wish to have towards the Blessed Sacrament” (letter to a religious entity in Manresa, July 25, 1850: EC, I, p. 413).

<sup>52</sup> The first Castilian edition is from 1738. In Vic the re-printed versions from 1766, 1775, 1779 and 1816 were preserved. The complete title is: *Finezas de Jesús sacramentado para con los hombres e ingratitudes de*

**38.** When I was ten years old, I was allowed to make my First Communion. Words cannot tell what I felt on that day when I had the unequalled joy of receiving my good Jesus into my heart for the first time.<sup>53</sup> From then on I always frequented the sacraments of Penance and Communion, but how fervently and with what devotion and love: more than now – yes, more than now, I must say to my embarrassment and shame. Now that I know so much more than I did then, now that the many benefits I have received since then have accumulated continually, in gratitude I should have become a seraph of love, whereas God knows what I am. When I compare my early years with the present, I become sad and tearfully confess that I am a monster of ingratitude.

**39.** Besides assisting at Holy Mass, frequent Communion, and Benediction of the Blessed Sacrament, which I did with great fervor because of God's goodness and mercy, I also attended the pastor's catechism class and explanation of the Holy Gospel that took place every Sunday<sup>54</sup> and feast day. These sessions always closed in the afternoon with recitation of the Holy Rosary.

**40.** In addition to attending these morning and afternoon services, I used to enter the church at nightfall, when hardly anyone was there, and talk alone with our Lord. With great faith, trust, and love, I would speak to God, my good Father. A thousand times over I would offer myself to his service. I wanted to become a priest so that I could dedicate myself to his service day and night. I remember telling Him, *Humanly speaking, I see no hope, but you have the power to make it happen, if you will.* Then, with total confidence, I would leave it all in God's hands, trusting Him to do whatever had to be done: which He did, as I shall say later.<sup>55</sup>

**41.** At this time I chanced upon another book called *A Good Day and a Good Night*,<sup>56</sup> which I read with great pleasure and profit! After reading from it awhile, I would

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*los hombres para con Jesús sacramentado. Escrito en lengua toscana y portuguesa por el P. Fr. Juan Joseph de Santa Teresa, carmelita descalzo, y traducido en castellano por Don Íñigo Rosende, presbítero* (Madrid 1766) 295 pp. The style is baroque and full of religious fervor. The book is divided into two parts. The first focuses on the “*courtesies*” of Jesus in the Blessed Sacrament, with 14 in total. The second exposes the “*ingritudes*” of men towards Jesus in the Blessed Sacrament, in 10 sections. It ends with four colloquies, for before and after communion. The entire book is filled with emotion. The Prologue warns: “The author has provided sustenance for the heart alone and not for curiosity.”

<sup>53</sup> Cf. the example of the first communion of the young Albini (cf. *Colección de pláticas dominicales* [Barcelona 1863] VII, pp. 275-276).

<sup>54</sup> This testimony by Don Tomás Viladomiu, his childhood friend, is interesting: “When he was a child, his mother sent him to catechism that was taught in the parish on holidays. Anthony Claret was always very punctual, obedient, and devoted, in such a way that the priests nominated him as a model for us. I was more distracted, and many times, in place of attending catechism, I did not think about anything except playing on the streets with other friends. And so as to be able to answer my mother, who upon my return home would ask me the name of the priest that had explained the catechism and the boy that had risen to the pulpit, I asked these things of Anthony Claret. On two occasions, he told me; but the third time, wise to my cunning, he responded: “I don’t want to tell you; go to the catechism as your mother ordered. I would be bad to give in to you.” (cf. HD, I, p. 36).

<sup>55</sup> Cf. Chapters 10 and 11. Active by nature, Anthony always responds to the voice of the Lord with a *quid me vis facere?* (what do you want me to do?). At the sight of hell, he aims to work for the salvation of souls. Now, before the tabernacle, he offers himself a thousand and one times to the service of the Lord. Even though the desires to be a priest can soar at the age of seven (cf. Autob. n. 30), now at twelve, upon the closing of the Latin school, he must have felt a special calling (Summary of his life; Autob. Doc. VIII: Mss. Claret, II, 179).

<sup>56</sup> It deals with two different prayer books written by Don José Roquer (born around 1755 in Sant Joan de Fàbregues [Barcelona] and deceased in Vic in 1835). In Vic, the second edition of each was preserved. The first is titled: *Bon dia del cristià empleat en varios exercicis de pietat* (Vich 1828) 272 pp.; and the second: *Bona nit empleada en piadosos exercicis y conversas familiars, molt utils per fomentar la devoció y la verdadera alegria* (Vich 1834) 241 pp. The fourth edition of *Bon dia* was published in 1827 and was modified

close it, press it to my heart, look up to heaven with tears in my eyes, and say, "Lord, how many good things I was ignorant of. My God, my Love, who could ever help loving you?"

42. The realization of how much good I have derived through reading good and pious books has prompted me to distribute them generously, in the hope that they will bring my neighbors, whom I love so much, the same happy results they brought to me. If only all people could know how good and lovable and loving God is. My God, make all creatures come to know, love, and serve you with full faith and fervor.<sup>57</sup> Give glory to the Lord, for he is good: for his mercy endures for ever.<sup>58</sup>

## Chapter VII

### Early Devotion to Mary

43. During these same years of my childhood and youth, I had a very warm devotion toward the Blessed Virgin Mary. I only wish that I had the same devotion now. To use Rodriguez's comparison,<sup>59</sup> I am like those old servants in great houses who hardly do anything and, like old pots and pans, are kept in the household more out of pity and charity than for any great usefulness. That is how I am in the service of the Queen of heaven and earth: she puts up with me out of pure charity.<sup>60</sup> To show that this is the plain truth, without the least exaggeration, I am going to relate what I used to do in honor of Mary Most Holy.

44. When I was a little boy I was given a pair of rosary beads, and I was more pleased with them than with the greatest treasure. I used them after school when my classmates and I marched in double file to the nearby church where our teacher led us in reciting a part of the rosary.

45. At about this time I discovered in our house a book called *El Roser*, the rose-tree, which contained pictures and explanations of the mysteries of the rosary.<sup>61</sup> I learned

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in 1828 (cf. MELENDRES, MIGUEL, *Una monja y un siglo* (Barcelona 1960) p. 100). The *Bon dia* brings a rule of life, Christian prayers, meditations, sacraments, and a summary of spiritual life in the form of a dialogue between the confessor and the penitent. All of it is impregnated with the spirit of Saint Alphonsus Mary Ligouri. The *Bona nit* contains a series of reflections, conversations, and prayers for all the days of the week, distributed in the following manner: Monday: pride and happiness; Tuesday: greed and confession, cause of happiness; Wednesday, lust, meditation, and prayer; Thursday: anger and the need and the efficacy of prayer; Friday: the passions, gluttony and eternity; Saturday: envy and devotion to the most Holy Mary; Sunday: well-governed family, sponsorship of Mary, laziness and perseverance. In *Avisos a un sacerdote* (Vich 1844), Claret includes the *Bon dia* in the list of the best books that confessors could use to counsel their penitents (p. 24).

<sup>57</sup> Cf. *Autob.* n. 233.

<sup>58</sup> Ps 106:1.

<sup>59</sup> RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) I, p. 47. *Ex libris*. This book was widely used for spiritual reading throughout the XIX century. Claret read it and appreciated it greatly.

<sup>60</sup> On another occasion, he wrote: "You already know that I do not have my own will; I am slave to my most Holy Lady Mary, and a slave can not have a will other than that of his Lady, to whom he serves" (letter to Don Manuel José Miura, Madrid, September 16, 1857: EC, I, p. 1408).

<sup>61</sup> Various prayer books were published with this title. The one that Claret used as a boy was, most likely, that of a Dominican: BARÓN Y ARÍN, JAIME (1657-1734), *Llibre del Rosari de Nostra Senyora del Roser... y un modo breu y facil de dirlo y contemplarlo*. This book was edited various times in Catalan: Barcelona 1748; Vich 1752; Gerona 1753; Barcelona around 1816 and Manresa around 1820. In it are various holy cards: one of the Virgin of Rosary with Saint Dominic and Saint Catherine of Siena and one for each of the mysteries of the rosary. In the spine of the parchment of the copy that was saved in the library of the Claretians of Cervera

from it how to recite the rosary, litanies, and other prayers. When my teacher heard of this, he was very pleased and had me kneel by his side in church so that I could lead the rosary. When the older boys saw how this had put me in the teacher's good graces, they learned it too. From then on we alternated in leading every other week, so that all came to learn and practice this holy devotion that, after Holy Mass, is the most profitable.<sup>62</sup>

46. After that time, I recited the rosary not only in church but at home every night, as was the custom of my parents. After I had finished grammar school and had begun to work regularly in the factory, as I mentioned in chapter 5, I recited the three parts daily along with my fellow workers, who kept on working as I led them. We said the first part before eight o'clock breakfast, the second before lunch at noon, and the third before nine in the evening when they went home to dinner.<sup>63</sup>

47. Besides the entire rosary that we said every working day, we also recited a Hail Mary on the hour and the Angelus at its due times. On feast days I spent more time at church than at home, as I rarely played with other children. I used to entertain myself at home, and even in the midst of these innocent diversions I seemed to hear the voice of the Virgin calling me to church. I would say *I'm coming*, and off I went.

48. I never tired of being in church before the image of Our Lady of the Rosary, and I talked and prayed so trustingly that I was quite sure the Blessed Virgin heard me.<sup>64</sup> I used to imagine a sort of wire running from the image in front of me to its heavenly one. Although I had not yet seen a telegraph line at that time, I had imagined how it would be to have a telegraph line to heaven. I can't explain how attentive, fervent, and devout I was at prayer then, but I was more so then than I am now.

49. As a small child I and my sister Rose, who was very devout, made frequent visits to the shrine of the Blessed Virgin Mary called *Fussimaña*, a league away from my home. I cannot describe the devotion I felt at this shrine. Even before I got there, as soon as I could see the outline of the chapel, I felt so emotional that tears of tenderness welled up in my eyes. We started saying the rosary and kept praying all the way to the chapel. I have visited the shrine at *Fussimaña* whenever I could, not only as a child but as student, priest, and even as archbishop before I left for my diocese.<sup>65</sup>

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(Lérida) it simply said *Roser*. Another similar prayer book was also diffused in Catalonia: TAIX, GERONI, *Llibre dels miracles de Nostra Senyora del Roser y del modo de dir lo Rosari de aquella*. This work had many Catalanian editions in the XVI (1592), XVII and XVIII centuries.

<sup>62</sup> Claret himself mentioned elsewhere: "... and it is not amazing that so many graces are reached through the rosary, assuming that, as Alano de Rupe affirms, after the holy mass is the most pleasant, greatest, and holiest devotion" (*Catecismo explicado* [Barcelona 1849] p. 189). The determination of the 15 mysteries of the rosary is attributed to the Blessed Alano de Rupe (1428-1475), which is like a second account and representation of the life, passion, and glory of Our Lord Jesus Christ.

<sup>63</sup> Furthermore – says his first biographer –, "they were obligated, without force, to pray the "Ave María" each time they heard the clock" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 16).

<sup>64</sup> The altar that the Saint refers to is ranked in fifth place in the decree of visits of 1685, counting from the presbytery. In addition, it was also a chapel, built from 1622 to 1627. The alter piece was worked on in 1641 and gilded in 1679. The devotion of the Sallentines to the Virgin of the Rosary dates back much further; the first *petitions* rise up around 1450 (cf. SOLÁ, FORTIÀ, *Historia de Sallent*, pp. 242 y 246).

<sup>65</sup> The Virgin of Fusimaña, although not a patroness or co-patroness of Sallent, is the object of devotion for all the towns of the region. The name derives from *faucis magna*, since, according to popular tradition, the image was found in the crevice of a rock. The hermitage is some seven kilometers from Sallent and is situated on a small plain in the middle of a mountainous landscape. It measures 15 meters long, 5 wide, and 10 high, and construction was commenced in the XVII century. The image is earlier; probably going back to the end of the XV century. It measures 80 centimeters in height. Its expression is kind and smiling. The Venerable bishop José Torras y Bages thought it had to do with the "Virgin of happiness." A glimpse of the hermitage is caught for the first time from the summits of Montcogull, and here is where Anthony began to pray the

**50.** All my joy was to work, pray, read, and think about Jesus and Mary Most Holy. I enjoyed keeping silence and spoke very little because I liked being alone so as not to be disturbed in my thoughts.<sup>66</sup> I was always content, happy, and at peace with everyone. I never had a quarrel or fight, great or small, with anyone.

**51.** While I was engaged in these holy thoughts that so delighted my heart, I suddenly had the most terrible and blasphemous temptation against the Blessed Virgin Mary. This is the greatest pain I have felt in my whole life. I would have preferred to be in hell to be free of it. I couldn't eat, sleep, or look at her image. What suffering! I went to confession, but because I was too young to know how to express myself very well, the confessor made light of what I was saying, and I was in the same predicament as before. What bitterness! This temptation lasted until the Lord Himself chose to come to my aid.<sup>67</sup>

**52.** Later I had another temptation against my own good mother, who loved me very much and whom I loved in return. I conceived a great hatred and aversion for her, and, to overcome the temptation, I forced myself to treat her with much tenderness and humility. I recollect that when I went to confession and told my director about my temptation and the means I had used to overcome it, he asked me, *Who told you to do these things?* I answered, *No one, Father.* Then he told me, *It is God who has been teaching you, son; keep on as you have been doing and be faithful to his grace.*

**53.** No one dared use foul language or hold bad conversations in my presence. Once I happened to be present at a gathering of young men—ordinarily I didn't join in because I was well aware of the kind of talk that went on in such gatherings—and one of the older ones told me, *You'd better leave, Anthony. We're going to talk about bad things.* I thanked him for the advice and left, never to join them again.

**54.** My God, how good you have been to me and how poorly I have responded to your favors! If you had given such graces to any other son of Adam, he would surely have done better than I. I am so embarrassed and ashamed. How shall I answer you on judgment day when you say, *Redde rationem villicationis tuae?*<sup>68</sup>

**55.** Mother Mary, how good you have been to me and how ungrateful I have been to you! I am embarrassed and ashamed. My Mother, I wish to love you from now on with all my heart, and not only to love you myself, but I shall try to bring everyone else to know, love, serve, and praise you and to pray the holy rosary, a devotion that is so pleasing to you. My Mother, help me in my weakness and laziness so that I may be able to live up to my resolutions.

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rosary with his sister. Being vicar of Sant Joan d'Oló (1842-1843), he organized several parish pilgrimages. In the visit that he made before heading off for Cuba, he granted 80 days of indulgence. In his letters to Don Dominic Sanmarti, of Serrahima, he put him in charge of those who would visit the Virgin of Fusimaña (cf. EC, II, p. 74 nota 2). Now in his last years, he recalled his visits as a child to the sanctuary of his loves (cf. letter to Rose Claret, June 17, 1868: EC, II, pp. 1263-1264). The feast of the Virgin of Fusimaña is celebrated on September 8<sup>th</sup> (cf. SOLÁ, FORTIÀ, *Nostra Senyora de Fussimanya* [Manresa 1911] 94 pp.).

<sup>66</sup> He had previously written referring to these first years of his life: "I was almost always in the presence of God and my desires were always to serve and to love God; I had more of an interior life that I don't have now" (Summary of his life: Mss. Claret, II, 179; Autobiography, Doc. VIII).

<sup>67</sup> This temptation must have developed an extraordinary character – as much in terms of its gravity as its way of disappearing. It can be considered a passive purification. The same is fit to say of the following temptation. The confessor recognized that the Holy Spirit carried the initiative in the heart of Anthony (cf. HUSU, FRANCESCO, *S. Antonio Maria Claret* [Roma 1950] p. 22).

<sup>68</sup> Lk 16: 2: "Render an account of your stewardship."

## Chapter VIII

# In 1825, around my Eighteenth Birthday, I moved to Barcelona

56. Because I wanted to improve my knowledge of manufacturing techniques, I asked my father to send me to Barcelona.<sup>69</sup> He agreed and took me there.<sup>70</sup> But, like St. Paul, I had to earn what I needed for food, clothing, books, teachers, etc., with my own two hands.<sup>71</sup> My first move was to submit a petition to the Board of Trade for admission to classes in design. My request was granted and I used it to some advantage.<sup>72</sup> Who would have guessed that God would one day use in the interests of religion the studies in design that I undertook for Early Life business reasons? And, in fact, these skills have been most useful to me in designing prints for catechisms and works on mysticism.<sup>73</sup>

57. Besides design I studied Castilian and, later, French grammar,<sup>74</sup> but always with an eye to their usefulness in business and manufacturing.<sup>75</sup>

58. Of all the things I have studied or worked at during my life, I have understood

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<sup>69</sup> Coinciding with a period of relative political peace after the triumph of the supporters of Fernando VII, Anthony moved to Barcelona, where he would work and study from seventeen-years-old to almost twenty-two, from 1825 to 1829. Barcelona was very fortified and still occupied by the "hundred thousand children of Saint Louis", fighting to be re-established after the almost un-interrupted series of wars beginning in 1808. The number of inhabitants decreased, from 150,000 at the beginning of the war for Independence to less than 90,000 by 1818. Afterwards, there was an increase. In 1826, there were 100,639 inhabitants (cf. SAURÍ, MANUEL, AND MATAS, JOSÉ, *Manual del viajero en Barcelona o sea Guía...* [Barcelona 1849] p. 65). In 1846, there were 121,506 and in 1847, 125,060 (cf. ib.). Gas lighting and the mechanization of industry were signs of progress. In the ideological field, the liberals had aggravated the spirits, putting the most solid convictions to the test (cf. LLOPIS, ARTURO, *Huellas barcelonesas de Antonio Claret: Destino*, May 15, 1950, pp. 12-13). "He departed Sallent, accompanied by his brother John, to establish himself in the city of the Counts, beginning in the year 1825 and approaching his 17<sup>th</sup> year in age" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 20).

<sup>70</sup> Anthony's spirit of initiative and firm will for perfection stands out in this decision. In Barcelona, at the age of seventeen, he would have to confront many difficulties, above all the moral order. Suffice to say that the owner of the factory where he was placed was a stubborn liberal and, in the burning of convents of 1835, was captain of the militiamen. Moreover, the laborers, unlike those of Sallent, cursed like devils (cf. HD, I, p. 50).

<sup>71</sup> Cf. 1Cor 4:12; 1Thes. 2:9.

<sup>72</sup> The Board of Commerce founded La Lonja in 1775 to promote the creation of new weaving models. Painter Francisco Rodriguez governed the School of Noble Arts. In the applied arts was Jacinto Corominas, drawing professor (sketcher and engraver). Claret obtained various drawing awards and, as such, it was noticeable when he missed one, mostly due to settling some difficulties of the engravers in the printing of the *Catechism Explained*. He wrote to Don José Caixal: "Allow me to say frankly but humbly that when I was a layman in Barcelona, I dedicated myself, among other things, to the study of design, and on three occasions I received an award from the Board of Trade" (letter of May 28, 1847: EC, I, p. 219). On April 23, 1952, already canonized, Fr. Claret was named patron of the School (cf. MARTINELL, CÉSAR, *San Antonio María Claret, patrono de la Escuela de Artes y Oficios Artísticos de Barcelona* (Barcelona 1952).

<sup>73</sup> Among the most obtained illustrations were the *Virgen de la Fuente*, the *enemigos del alma*, and the *Corazón de María* of the decree of 1865; but the most artistic are those of the *Catecismo explicado* (Barcelona 1848). They represent a great advancement and are perhaps the first typically said catechetical illustrations (cf. NAVAL, FRANCISCO, AND POSTIUS, JUAN, *Láminas catequísticas*, Madrid 1931).

<sup>74</sup> It is likely that the French text that Claret studied in La Lonja was CHANTREAU, PEDRO NICOLÁS, *Arte de hablar bien francés o Gramática completa dividida en tres partes* (Perpiñán 1824) 468 pp.

<sup>75</sup> Also these subjects, along with mathematics, in La Lonja. The dictionary that he used was preserved (SOBRINO, FRANCISCO, *Dictionnaire nouveau des langues française et espagnole* [Bruselas 1760] 6ème éd., II). It carries the signature of the Saint.



none better than manufacturing. Apropos of this, in the firm I worked for, there were catalogs of patterns shown at the yearly displays in Paris and London, and they were kept up-to-date to be in step with the latest fashions.<sup>76</sup> God gave me such a ready wit in this that all I have to do was analyze any pattern and in short order a copy would emerge from the loom exact to the last detail, or even with improvements if my employer so desired.

**59.** I found copying patterns difficult at first, but by applying myself day and night, both on workdays and holidays, to study, writing, and designing, I came to be successful at it. I only wish that I had applied myself as busily to virtue, so that I might have become better than I am. When, after much thought, I had managed to take a design apart and put it back together, I felt such a sensation of joy and satisfaction that I would walk back home quite beside myself with contentment. I learned all this without a teacher. In fact, far from teaching me how to understand patterns and imitate them perfectly, my instructors in the art actually tried to conceal it from me.

**60.** One day I told the shop superintendent that the pattern we both had in hand could be worked out in such and such a manner. He took a pencil and drew a plan of the way the loom should be set up for the job. I made no comment but told him that if he didn't object, I would study it. I took the pattern and his sketch for the loom-setting home with me. In a few days I brought him a sketch of the setup needed to produce the pattern and showed him how the one he had sketched would not have produced the pattern in question but a different one, which I also showed him. The superintendent was amazed at my sketches as well as at my reasoning and explanations.

**61.** From that day forward he held me in high esteem, and on holidays he used to take me with him on outings with his sons. His friendship, advice, and sound principles were very beneficial to me because he was not only a well-educated man but also a faithful husband to his wife and a good father to his children, a good Christian, and a realist both in principle and practice. To tell the truth, some of this man's advice was very useful for someone like me who had been brought up in a small town like Sallent, for at that time the very air we breathed was filled with constitutional ideas.<sup>77</sup>

**62.** With regard to manufacturing, I had become adept not only in design<sup>78</sup> but also in presetting looms. Some workers asked me to do them the favor of setting up their looms because they were not skilled at it. I helped them and they respected and liked me for it.

**63.** News of the technical ability the Lord had given me spread through Barcelona. This moved some gentlemen to call on my father to ask him what he thought of our forming a company and starting our own factory. My father found the idea very attractive, as it would mean growth for his own factory. He talked with me about it, pointing out the advantages and possible fortune it might bring me.

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<sup>76</sup> The house where he worked was the cotton weaving factory called *dels vigatans*. It was located on the street Nou de Sant Francesc. The owner was named Franciso Prat and was a native of Vic, where his family had had a factory on Gurb Street, later moved to Barcelona. In a hand-written list of this manufacturer, corresponding to the month of December of the year 1828, the names of his workers appear, and among them was Anthony Claret.

<sup>77</sup> The superintendent was named Jaime Ferrer. The civil jurisdiction of Sallent belonged to the miter of Vic until the publication of the Constitution of Cadiz (1812). The constitutionals had peaceful possession of the village, which obtained the title "heroic and eminently liberal" on December 13, 1822 (cf. SOLÁ, FORTIÀ, *Historia de Sallent*, pp. 313, 338). "The village of Sallent – states the first biographer of the Saint – achieved fame due to its ardent and universal liberalism" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 19).

<sup>78</sup> Until the civil war of 1936, two collections of wool and cotton weavings that Claret had given as a gift to Don Cristobal Bofill were preserved in the Claretian Archive in Vic (cf. AGUILAR, FRANCISCO DE ASÍS, o. c., p. 22, 412).

64. But how mysterious are God's ways,<sup>79</sup> for although I really enjoyed manufacturing and had made considerable progress in it, I couldn't make up my mind. I felt an inner repugnance for settling down and also for causing my father to contract any further liabilities on my behalf. I told him that I thought the time was not ripe, that I was still very young, and that because I was so short of stature, the workers wouldn't take orders from me. He told me not to be concerned about that because someone else could handle the workers and I would only be involved in the directorship of the business. I continued to decline, however, saying that we would consider the matter later but that just now I didn't wish to accept. My decision proved to be truly providential. This was the first time I had ever opposed my father's plans. The reason, of course, was that God willed something else for me: He wanted me to be a priest, not a businessman, although at the time such ideas never entered my head.<sup>80</sup>

65. My life at this time was an embodiment of what the Gospel says about the thorns choking the good grain.<sup>81</sup> My ceaseless preoccupation with machines, looms, and creations had so obsessed me that I could think of nothing else. My God, how patient you were with me! Oh Virgin Mary, there were even times when I forgot you! Mercy, my Mother!

## Chapter IX

### Why I gave up manufacturing

66. During those first three years in Barcelona, the fervor that I had had at home began to cool.<sup>82</sup> True, I received the sacraments frequently during the year. I attended Mass on all feasts and holy days of obligation and daily prayed the rosary to Mary Most Holy and kept up my other devotions, but with none of my former fervor. My only goal and all my anxieties were about manufacturing. I can't overstate it – my obsession approached delirium. Who can say? Perhaps the very intensity of my inclination was the means God used to take away my love for manufacturing.

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<sup>79</sup> Cf. Rom 11:33.

<sup>80</sup> In Barcelona, Claret's *natural* vocation – manufacturing – was manifested. He had exceptional qualities, a strong natural bent, persistence, imagination, and skill. To this was added extraordinary success. He was in the position to develop a very promising future. But God did not want him as a manufacturer. He uprooted him from the looms, but did not destroy his abilities as a weaver and hard worker. The working spirit remained as a basic psychological trait for the rest of his life. He preferred to characterize his apostolic mission more as a job than as a conquest. Having worked for his father in the early years, his attitude toward work was tinged with a filial feeling, which was super-naturalized and intensified when he began working in the interests of his heavenly Father. He returned occasionally to weaving, for charitable and apostolate motives, being a seminarian in Vic and missionary in the Canaries (cf. HD, I, p. 74; GUTIÉRREZ, FEDERICO, *San Antonio María Claret, apóstol de Canarias* [Madrid 1969] p. 360). "Providentially it was arranged that . . . he give the workers examples of integrity and holiness worthy to be imitated" (Pius XII, homily in the canonization mass: AAS 42 [1950] 372).

<sup>81</sup> Cf. Mt 13:7.

<sup>82</sup> Humility causes him to exaggerate the colors of the state of his soul. However, this was not just a simple case of Luke warmth, as he demonstrates faithful compliance of his Christian duties. In Sallent, his soul was moved by one sole objective: that of his apostolic calling. In Barcelona, however, his natural calling to manufacturing asserted itself and divided his soul, and had he continued to develop it, it would have meant the smothering of his apostolic vocation. On certain occasions, his friend and biographer Francisco de Asis Aguilar, before an accusation against Claret "having lived a dissipated youth", responded: "I can assure you... that it was never reckless, nor dissipated" (*Vida de Claret*, p. 21).

**67.** Toward the end of my third year in Barcelona, obsessed as I was, whenever I was at Mass on holy days, I experienced the greatest difficulty in overcoming the thoughts that came to me. It is true that I loved to think and dwell on my projects, but during the Mass and my other devotions I did not want to and I tried to put them out of my mind. I told myself that I'd think about them later but that for the present I only wanted to think on what I was doing and pray. My efforts seemed useless, like trying to bring a swiftly rotating wheel to a sudden stop. I was tormented during Mass with new ideas, discoveries, etc. There seemed to be more machines in my head than saints on the altar.<sup>83</sup>

**68.** In the midst of this whirling of ideas, while I was at Mass one day, I remembered reading as a small boy those words of the Gospel: *For what does it profit a man, if he gain the whole world and suffer the loss of his soul?*<sup>84</sup> This phrase impressed me deeply and went like an arrow that pierced my heart. I tried to think and reason what to do, but to no avail.

**69.** I was like Saul on the (road) to Damascus, but I was in need of an Ananias to tell me what to do.<sup>85</sup> I went to the house of the Fathers of St. Philip Neri, walked through the cloisters, saw an open door, knocked and entered. There I met a Brother Paul,<sup>86</sup> who was very fervent and devout, and I told him simply about my resolves. The good brother patiently and charitably heard me out, and then he told me in all humility, *Sir, I'm only a poor lay brother; I'm not the one to counsel you. I'll take you to a very wise and virtuous priest who will tell you what you should do.* He took me to Father Amigo, who listened to me, approved of my decision, and counseled me to study Latin. I obeyed him.<sup>87</sup>

**70.** The warmth of piety and devotion reawakened in me. I opened my eyes and recognized the dangers to soul and body that I had been passing through. I shall briefly relate some of them.<sup>88</sup>

**71.** That last summer, the Blessed Virgin saved me from drowning in the sea. Because I had been working so hard, I didn't feel very well during the summer. I began to lose all appetite, and the only relief I could find was to go down to the sea, wade in it, and drink a few drops of the salt water. One day as I was walking along the beach on my way to the "old sea" on the other side of *La Barceloneta*, a huge wave suddenly engulfed me and carried me out to sea. I saw in a moment that I was far from shore, and I was amazed to see

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<sup>83</sup> He refers to the baroque or silver altarpieces, that abounded then, and that were burned in 1835 or removed much later when the Romantic Movement was rediscovering the values of the Gothic. Those of Santa Maria del Pino y la Trinidad were very interesting (cf. CORNET Y MAS, CAYETANO, *Mirada retrospectiva, en Barcelona vella. Escenes i costums de la primera meytad del segle XIX* [Barcelona 1906]).

<sup>84</sup> Mt 16: 26. – This text converted Saint Francis Xavier. Being a student at the University of Paris, in the college of Saint Barbara, another student named Ignatius Loyola repeated the phrase of Jesus: "What does it serve a man to gain the whole world, if he destroys himself in the process?" At first, this thought seemed annoying and contrary to his aspirations, but little by little it began penetrating and challenging his pride and vanity; and at last Saint Ignatius succeeded in transforming Francis by the grace of God. A comment by Claret on this text can be seen in *El colegial instruido* (Barcelona 1861) I, pp. 74-75, 80-81.

<sup>85</sup> Cf. Acts 22:10.

<sup>86</sup> Fr. Jaime Clotet calls him "the famous brother Pablo Mach" (cf. Resumen de la admirable vida del Excmo. e Ilmo. Sr. Don Antonio María Claret y Clará, arzobispo, primero de Cuba, y después de Trajanópolis, in part. infid. [Barcelona 1882] p. 14).

<sup>87</sup> Fr. Francis de Paula Amigó (1793-1865). With regards to his personality and his relationship with Claret cf. LAPLANA, JOSEP DE CALASANÇ, *L'Oratori de Sant Felip Neri i el seu patrimoni artistic i monumental*. Publications of the Abbey of Montserrat (Barcelona 1978) 366 pp. He passed away in Barcelona on Saturday, February 25, 1865 (cf. La Esperanza, March 1.). It is worth mentioning that, elsewhere, Claret mistakenly refers to him as Anthony (cf. Autob. n. 85).

<sup>88</sup> These dangers, interpreted in the Light of a lively faith, became insights into the relativity of human values - love, property, freedom, life itself - and of the dangers of a world dominated by Evil.

that I was floating on the surface, although I didn't know how to swim. I called out to the Blessed Virgin and found myself on shore without having swallowed even a drop of water. While I was in the water, I had felt exceedingly calm, but afterwards, on shore, I was horrified at the thought of the danger I had escaped through the help of the Blessed Virgin.<sup>89</sup>

72. Mary also saved me from another worse danger, not unlike that of the chaste patriarch, Joseph. While I was in Barcelona, I used to visit a fellow townsman of mine from time to time. I never spoke with anyone else in the house except him. When I arrived there, I would go straight to his room and talk only with him, but the others in the house always saw me coming and going. I was fairly young then, and although it's true that I had to buy my own clothes, I liked to dress – I won't say luxuriously – but with a certain elegance, perhaps too much. Who knows? Maybe the Lord will take me to task for this on judgment day. One day I went to the house and asked<sup>90</sup> after my friend. The lady of the house, a young woman, asked me to wait for him, as he was coming back soon. I had waited a little while when I realized that her intentions were passionate, as her words and gestures made clear. I called out to the Blessed Virgin and escaping from her hands, ran out of that house, never to return. I didn't tell anyone about what had happened, for fear of ruining the lady's reputation.<sup>91</sup>

73. God dealt me all these blows to wake me up and help me escape from the dangers of the world. But it took an even harder blow, which came to me as follows. A young man of my own age suggested that we pool our interests, and I agreed. We began by entering a lottery and were quite lucky at it.<sup>92</sup> As I was always very busy with my job, about

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<sup>89</sup> Cf. Autob. n. 751. - In a draft sermon on the Virgin of Carmen, the following was written: “A mi me tragué de la Mar. Encara que tot jo fos llenguas per alabar y escortar a la devoció a M[aría]” (Mss. Claret, VII, 274). This episode reminds us of a similar one from Saint John of the Cross in his childhood (cf. CRISÓGONO DE JESÚS, *Vida de San Juan de la Cruz*: BAC, *Obras completas* [Madrid 1974] pp. 26-27); and yet another similar occurrence experienced by the martyr Saint Valentine of Berriochoa (Elorrio, Vizcaya, 1827-Vietnam 1861) one afternoon in Askizu (Gueteria), where some his kin lived, while he was swimming at the “Orrua” beach. The story goes, having invoked the Virgin, he had a sweet dream and, upon awakening, was found safe and sound on the beach (cf. MAYORA, WENCESLAO, *Andre Maria de Arritoquieta*. Ed. Vasca S.L. Celaya y Cía. [Zarauz 1930] pp. 34-35).

The Servant of God Don Joaquín Masmitjá offers us some details about this episode in the life of young Claret: “He related that having to, on a certain occasion, drink seawater for his health, the waves had carried him under; that he was there for some two hours and that on that day he did not drink seawater.” (NOGUER, Y MUSQUERAS, TOMÁS, *Biografía del Siervo de Dios M. Iltre. Dr. Don Joaquín Masmitjá y De Puig* [Gerona 1952] p. 122).

<sup>90</sup> In the original, it states *pedí* (catalanism).

<sup>91</sup> His sister María adds that he fled so hastily that he left his hat, and that, despite her attempt to let him know, he did not stop in his tracks or return to fetch it. The lady, upon seeing her failed attempt, went to the balcony shouting slanderously: “This has insulted me” (IPV ses. 37). The act of daring to go out into the street without a hat indicates the brave spirit of Claret, since in the XIX century “one could not do without the hat. Leaving the head uncovered was inconceivable” (DÍAZ-PLAJA, FERNANDO, *La vida española en el siglo XIX* [Madrid 1952] p. 82).

<sup>92</sup> .. In Barcelona, there were weekly raffles for the benefit of Holy Cross General Hospital, the Charity House, and for the paving of the city streets. However, Claret seems to be speaking of the national lottery. In these raffles, there were no tickets, but rather they wrote down the numbers on a list, noting the name of a saint or of a deceased person next to the chosen number, adding: “*Faci treure si convé*” (make it win, if it suits you). Tickets did not even exist in the primitive national lottery. These started when the Board of Cádiz, in response to the November 23, 1811 order, extended the lottery of Mexico across the Peninsula (1769). (cf. *Lotería nacional establecida en Cádiz; Ordenanza que ha de observarse para su buen manejo* [Cádiz 1812], 26 pp.; CORNET Y MAS, CAYETANO, o. c.; *Enciclopedia Espasa*: voz “Lotería”; SAURÍ, MANUEL, AND MATAS, JOSEP, *Manual histórico-topográfico, estadístico y administrativo, o sea, Guía general de Barcelona* [Barcelona 1849] pp. 231-232; DALMAU, ANTONIO R., *Las antiguas rifas barcelonesas* [Barcelona 1946]).

the only thing I could do was act as trustee. He bought the tickets and I took care of them. On the day of the drawing I gave him the tickets and he would tell me how much we had won. Since we bought a large number of tickets, we won in every drawing, sometimes quite a lot. We subtracted what we needed to buy more tickets and invested the rest with brokers at six percent. I kept the receipts and that was all. My companion did all the rest.

74. I already had a large number of receipts that added up to a pretty sum when one day, lo and behold, he came and told me that one of our tickets had won 24,000 *duros* but that when he went to collect the money he found that he'd lost the ticket. And he was telling the truth, all right, because he had gambled it all away and lost. But that wasn't all. He went to my room while I was away, picked the lock of my trunk, and took all the receipts of our partnership. He even took my personal money and pawned my books and clothes for a loan, which he lost at gambling. Finally, in an attempt to recoup his losses, and finding that he had nothing more to gamble with, he broke into the house of an acquaintance, stole the jewels of the lady of the house, and sold them. He gambled the money and lost again.

75. Meanwhile the lady discovered that her jewels were missing and surmised that this person had taken them. She reported him to the authorities, who captured the thief. He confessed his crime, was prosecuted and sentenced to two years in prison. I simply can't describe how great a blow this was to me – and not just because of my financial loss, although that was great enough, but because of my loss of honor.<sup>93</sup> I thought to myself, *What will people say? They'll think you were this fellow's accomplice in gambling and burglary. Just think – a friend of yours in jail, in the penitentiary!* I was so embarrassed and ashamed that I hardly dared show my face on the street. I thought that everyone was looking at me, talking about me, focusing on me.

76. My God, how good and wonderful you have been to me! You surely used strange means to uproot me from the world and an odd kind of aloes to wean me from Babylon.<sup>94</sup> And you, my Mother: what proper thanks can I show you for saving me from death in the sea? If I had drowned, as by all rights I should have in that condition, where would I be now? You know quite well, my Mother. I would be in the lower depths of hell because of my ingratitude. With David I should say: *Misericordia tua magna est super me, et eruisti animam meam ex inferno inferiorivi.*<sup>95</sup>

## Chapter X

### **My resolve to become a Carthusian Monk at Monte-Alegre**

77. Disenchanted, weary, and bored with the world, I considered leaving it for the solitary life of a Carthusian and pursued my studies with this end in view. I felt that I would be failing in my duty if I didn't tell my father of this decision, and the first chance I had, I did so, during one of his many business trips to Barcelona. He was deeply disappointed when I told him that I wanted to give up manufacturing. He told me of all the fond hopes he

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<sup>93</sup> A good name is more desirable than great riches, and high esteem, than gold or silver: Prov 22, 1.

<sup>94</sup> Cf. Is 48:20.

<sup>95</sup> Ps 85: 13: "Your love for me has been so great, you have rescued me from the depth of Sheol."

had for me and his business and for the partnership we might have entered. When I mentioned that I wanted to become a Carthusian, his sorrow reached its peak.<sup>96</sup>

**78.** But since he was a good Christian, he told me, *I don't want to thwart your vocation, God forbid. Think it over carefully, commend it to God, and consult with your spiritual director. If he says that this is God's will, then I respect and worship it, however it may pain me. Even so, I'd rather see you become a secular priest than a monk. Whatever happens, may God's will be done.*<sup>97</sup>

**79.** I dedicated myself to the study of Latin grammar with the greatest concentration. My first teacher was a certain Father Thomas, whose Latin was very good and who taught me for two and a half months. Then he had a stroke, lost his speech, and died within a few hours. What a setback! After this I studied with Don Francisco Mas y Artigas,<sup>98</sup> and continued to do so until I left Barcelona to begin courses in philosophy, as I shall relate next.

**80.** My older brother John married Mary Casajuana, the daughter of Maurice Casajuana, whom the bishop of Vich<sup>99</sup> had placed in charge of collecting the rents of certain properties and seigniories in Sallent. This man was very highly esteemed by the bishop and frequently went to see him. On one of these visits he spoke of my insignificant self. Who knows what it was he said, but it caused the bishop to want to meet me.

**81.** I was told that I should go to Vich, but I didn't want to because I was afraid that he might upset my plans for becoming a Carthusian, a life that I yearned for so much. I told my teacher this and he answered, *I'll go with you to see a Father of the Oratory, Father Canti, a man of wisdom, prudence, and experience,*<sup>100</sup> *who will tell you what you should do.*

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<sup>96</sup> Just as he had looked for the best environment to be a manufacturer - the industrial city of Barcelona -, now, to flee the world, he saw the most appropriate environment in La Cartuja. On the other hand, he has already told us of his love of solitude (cf. *Autob.* n. 50). At the height of his apostolic activity, he safeguarded the solitude of his "inner cell" and to some extent, kept a certain exterior isolation, and he had little contact with people outside the exercise of his ministry.

<sup>97</sup> "Worthy resolution of a truly Christian father. He fought with two opposing emotions, both powerful and legitimate: the natural affection of blood, and the desire to comply with the will of God. Both sentiments are admirably expressed in the response he gave to his son; nevertheless, the divine will conquered in the end." (AGUILAR, MARIANO, *Vida de Claret* (Madrid 1894) I, p. 45).

Surely, recalling this prudent opinion of his father, many years later he would write with great evangelical sensibility about the vocation of a seminarian: "Perhaps his father and his mother will feel he finds himself deprived of their company for leaving him in the Seminary; but he should console them by telling them not to feel ashamed by that, because they should know that he would occupy yourself in those things that are of the liking and will of the celestial Father, just as Jesus responded" (*El colegial instruido* [Barcelona 1860] I, p. 27; cf. *Apuntes de un Plan...* [Madrid 1857] p. 97).

<sup>98</sup> He was known by all as *Don Francisco the blind*, because he really was; however he had great clarity of soul. A number of students from the best families attended his classes. Besides being a teacher, he was a formator and spiritual counselor (cf. *Autob.* n. 81). He recounted that Claret "always displayed perceptive talent and amazing diligence in his class" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 24, note 1). Don Francisco came to know Anthony as archbishop, and he dedicated his *Latin-Spanish Dictionary* to him (Barcelona 1854). On his part, the Claret continued seeking his advice both in writing his own books and in running the Religious Library (cf. letter to Don Pedro Naudo, Vich, May 25, 1847: EC, I, p. 217; letter to Don José Caixal, Vich, June 11, 1849: EC, I, p. 296). Regarding the teaching method of Don Francisco of Paula Mas i Artigas cf. SANROMÀ, JOAQUÍN MARÍA, *Mis memorias* (Madrid 1887) I, pp. 18-22. Sobre Claret y los estudios clásicos cf. JIMÉNEZ, JOSÉ, *El P. Claret, impulsor de los estudios humanísticos: Helmántica* I (1950) 145-168.

<sup>99</sup> Don Pablo de Jesús Corcuera (1776-1835), bishop of Vic from 1825.

<sup>100</sup> .. The handwriting "Canti" which appears to be a surname, does not correspond to the surname of an Oratorian Father of Barcelona. In said Oratory, yes, Fr. Quintí Tort lived; Claret very likely refers to him. It can be assumed that Fr. Tort was called by his first name, which in Catalan sounds more or less like

We presented ourselves to the good father, and after hearing all my reasons for not going to Vich, he told me, *Go, and if the Lord Bishop knows that it is God's will that you enter the Carthusians, far from opposing you, he will be your protector.*

**82.** I held my peace and obeyed. I left Barcelona after living there almost four years. During that time my fervor had cooled and I had been filled with the winds of vanity, praise, and applause, particularly during the first three years. How bitterly I regret and lament it all now! But the Lord took care to humiliate and embarrass me.<sup>101</sup> Blessed be God for all the goodness and mercy he has shown me.

## Chapter XI

### From Barcelona to Vic

**83.** At the beginning of September, 1829, I left Barcelona and because my parents wanted me to go to Sallent, I did so to please them. I stayed with them until September 29, the feast of St. Michael, when we left after hearing Mass. It was a gloomy trip because of the rain that accompanied us all the way. We reached Vich that night, completely soaked.<sup>102</sup>

**84.** On the following day we went to see the bishop, Paul of Jesus Corcuera,<sup>103</sup> who received us kindly. So that I might have more time for study and my particular devotions, I was stationed with the Steward of the Bishop's Palace, Msgr. Fortian Bres,<sup>104</sup> a very good

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*“Quenti”, and from there “Canti.”*

<sup>101</sup> Cf. Ps 118:71

<sup>102</sup> Ten hours on the road was needed to cover the distance between Sallent and Vic. (cf. DON F. C., *Itinerario de Cataluña* [Barcelona 1823] p. 52). Vich, fenced in, with 1,217 houses and some ten thousand inhabitants, was to become Anthony's spiritual homeland. A levitical city full of clergy and convents, living in a spiritual golden age, distinguished by holy martyrs, and founders, like St. Pedro Almató, St. Joaquina of Vedruna, the Blessed. Francisco Coll, and Fr. Pedro Bach; bishops, such as Luciano Casadevall, Jaime Soler, Mariano Puigllat and Juan José Castañer y Ribas; wisemen like Jaime Balmes. Other figures, such as Jacinto Verdaguer and the Venerable José Torras y Bages, belong to the successive generation. The anarchist Jaime Brosa said that Vic was "the bulwark of the most powerful and illustrious reaction that I have known in my country" (cf. BRUNET, MANUEL, *Actualidad del P. Claret* [Vich 1953] p. 37). The seminary was the largest one in Spain; many years it exceeded a thousand students (cf. CASANOVAS, IGNASI, *Balmes...*, I, p. 10). The year in which Claret was ordained (1835) it had greater enrollment than the Universities of Salamanca and Alcalá: 671 (cf. FUENTE, VICENTE DE LA, *Historia de las universidades* [Madrid 1884-1889] III, p. 29). Regarding the city in all its aspects cf. JUNYENT, EDUARD, *La ciutat de Vic i la seva història* (Barcelona 1976) 552 pp.

<sup>103</sup> Don Pablo de Jesus Corcuera y Caserta was born in Cadiz on February 9, 1776. He studied in Osuna, was canon and rector of the seminary of Sigüenza. He was elected Bishop of Vic on December 21, 1824, was consecrated in Madrid on April 17, 1825, and took possession of the diocese in Vic on August 15<sup>th</sup> of the same year. A man of deep interior life, he considered the seminarians to members of his own family, inviting them on a rotational basis to his palace and often presided at their spiritual acts and exercises. He died on July 3, 1835. Claret always held great esteem and veneration toward him as a model of episcopal action, particularly in the formation of seminarians. He passed away in a saintly manner in Vic on July 3, 1835 (cf. VILAMITJANA, BENITO, *Elogio fúnebre que con motivo de la traslación de los restos del Ilmo. y Rmo. Sr. Don Don Pablo de Jesús Corcuera, obispo que fue de Vich, pronunció...* [Vich 1862] 16 pp.; SIDERA, JUAN, *Pablo de Jesús Corcuera. El santo obispo de Vic. Biografía*. Arxiu Claret [Vic 1992] 316+XXVIII pp.) – Multicopied document.

<sup>104</sup> Don Fortián Bres (1781-1855) had already been the steward of Bishops Don Francisco de Veyán y Mola (1784-1815) and Don Raimundo Strauch y Vidal (1760-1823). He received Claret as *famulus*, and, despite the difference in age, became a close friend. The Saint repaid his benefactor and friend, even to the extent of

priest who showed me a great deal of affection. I lived with him throughout my stay in Vich, and later whenever I visited Vich I was a guest in his house. This good man was my sponsor when I was consecrated Archbishop of Cuba in the cathedral at Vich.<sup>105</sup>

**85.** In the early days of my stay in Vich, I asked whether anyone could recommend a good priest to hear my general confession. I was advised to go to a priest of the Oratory of St. Philip Neri, Father Peter Bach.<sup>106</sup> I made a general confession of my whole life to him and afterward always made my weekly confessions with this very good director. It is worth noting that God has used three Fathers of the Oratory of St. Philip Neri to counsel and direct me at the most crucial moments in my spiritual life: Brother Paul<sup>107</sup> and Fathers Anthony Amigo,<sup>108</sup> Cantí,<sup>109</sup> and Peter Bach.

**86.** After arriving in Vich, I confessed and received Communion every week, but after a while the director had me confess twice a week and receive Communion four times a week.<sup>110</sup> I served Mass daily for Father Fortian Bres. Every day I made a half-hour of mental prayer, visited the Blessed Sacrament during Forty Hours' Devotion, and also visited the shrine of Our Lady of the Rosary in the Dominican Church of the same city, rain or shine. And even though the streets were filled with snow, I never omitted my visits to the Blessed Sacrament and the Blessed Virgin Mary.<sup>111</sup>

**87.** Every day at table we read the life of the saint of the day. Furthermore, with the director's approval, on three days, Monday, Wednesday, and Friday, I took the discipline and on Tuesday, Thursday, and Saturday I wore the cilice.<sup>112</sup> Through all these devotional practices I returned to my first fervor, without slacking off in my studies to which I applied myself to the utmost of my ability, always with the purest and most upright intention possible.<sup>113</sup>

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making a miraculous trip to him on January 15, 1844 from Olost at Vic, assisting him when he broke his leg on a snowy day (cf. HD, I, pp. 174-176). As a missionary in Catalonia, Claret stayed on the same floor as Don Fortián Bres when he was in Vic. The priest Don Francisco Guardia lived in the same house, and passed on at the age of 80 on July 16, 1856.

<sup>105</sup> A copy of the printed invitation to the ceremony is preserved, signed by Don Fortian Bres (Mss. Claret, XIV, 395).

<sup>106</sup> Fr. Pedro Bach y Targarona Plandolit de Marcillo (1796-1866). Restorer of the Oratory of Vic. On May 26, 1850, along with Mother Teresa Saits i Villardebo (Vic, November 4, 1827- August 29, 1856), founded the Religious of Saint Philip Neri and of the Immaculate Conception, called *dels Saits*. In the same city, he also established an asylum for sick priests and a college for poor seminarians. When Claret chose him as his spiritual adviser, he was thirty-three years old and already enjoyed extraordinary prestige (cf. PADRES DEL ORATORIO, *Record biogràfic del M. R. P. Pere Bach* [Vich 1915] 160 pp.).

<sup>107</sup> Brother Pedro Mas.

<sup>108</sup> Here, there is a *lapsus memoriae*: the name of Fr. Amigó was Francisco of Paula.

<sup>109</sup> About Fr. Cantí (Quintí Tort) cf. *Autob.* n. 81.

<sup>110</sup> The Constitutions of the Seminary prescribed confession only every 15 days. The greater frequency of Anthony's confessions says a lot in favor of his director, immune of the Jansenist contagion that was very common then.

<sup>111</sup> According to some witnesses, the mental prayer of the young seminarian often lasted one hour. Bishop Corcuera would only give the major seminarians a copy of the *Arte de encomendarse a Dios*, of Fr. Antonio Francisco Bellati (Madrid 1781). In Vic, he resumes visits to the Blessed Sacrament and to the Virgin of the Rosary. The climate of Vic is extreme: "Nine months of winter and three of hell." In winter, frost, fog, and snows are frequent.

<sup>112</sup> Through the indiscreet spying of Don Fortián's maid, we know that Anthony took the discipline at night in the attic and that he put on a crown of thorns as well. While he was scourging himself, he would repeat: "Lord, you on the Cross and me in a cozy bed!" Moreover, he fasted every Saturday and on the vigils of the Feasts of the Virgin (cf. IPV ses. 37).

<sup>113</sup> Regarding the manner of bringing together science and virtue cf. *Autob. Doc. III*. To enliven the memory



**88.** During my first year of philosophy, in the midst of all my studies and devotions, I never lost sight of my longing for the Carthusian life. I had a large picture of St. Bruno on my desk. Nearly every time I went to confession I spoke to my director of my desire to enter the Carthusians, and so he came to believe that God was calling me there. Thus he wrote to the Father Prior, and both agreed I should go at the end of that year's course. He also gave me two letters, one for the Father Prior, the other for a religious he knew there.<sup>114</sup>

**89.** Quite content, I undertook the journey to Barcelona, Badalona,<sup>115</sup> and Monte-Alegre.<sup>116</sup> Shortly before my arrival at Barcelona, a hurricane came up, so dreadful that I was terrified. I had studied so much that year that I was a little weak in the chest, and as we ran for shelter from the great sheets of rain, the strain of running and the clouds of dust that rose from the parched earth began to suffocate me severely. I thought, *Perhaps God doesn't want you to join the Carthusians*. This thought alarmed me greatly. What is certain is that I didn't have the will to go on, and so I returned to Vich. When I told my director he fell silent, without telling me that it was good, bad, or indifferent. And so the matter stayed.<sup>117</sup>

**90.** I had told no one but my director about my desire to become a Carthusian; hence all the rest knew nothing about it. In those days a vacant benefice in Sallent was being claimed by a priest who lived in the town though he was not born there. Unfortunately, the man was not all that one would have liked.<sup>118</sup> The vicar general, who had sized up the problem, talked to the bishop and made him see that the priest in question should not have the benefice. To prevent his entering the community, they had me claim the benefice since I, as a native, should have preference. I obtained the position, and on February 2, 1831<sup>119</sup> the bishop gave me tonsure, the vicar general gave me my stipend, and on the following day I went to Sallent to take possession of the said benefice. From that day on, I always wore the cassock and had to recite the Divine Office.

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of the presence of God, pebbles were placed in the shoe (cf. IPV ses. 37).

<sup>114</sup> Fr. Ildefonso Falgas was Prior of the Charterhouse of Monte-Alegre. A Carthusian in 1804, Prior from 1825 to 1832, Definitor (1832) and Vicar General of the Spanish Congregation from 1833 to 1835, the year the community was dispersed when the building was burned down.

<sup>115</sup> This trip must have been carried out at the end of July of 1830.

<sup>116</sup> The Charterhouse of Monte-Alegre was established in 1415 close to Mataro, 12 km from Barcelona. Suppressed in the secularization of 1835, it would be inhabited again in 1901. (cf. GÓMEZ ILDEFONSO M., *Montealegre, Santa María (Barcelona)* en DHEE, III, p.1601.

<sup>117</sup> Supporting him in this passage, the promoter of the faith made an objection to the heroism of Anthony's strength and prudence. It gave as an answer the doctrine of the temporary vocation. The suffocation brought him to see from where the illness of the chest, that impeded him from being a Carthusian, had come. A compatriot seminarian of his, Antonio Camps, confirmed that Claret had various hemorrhages. Traces of it remained until 1837: "At times, I remove blood from my mouth" (letter to Don Francisco Riera, Olost, October 16, 1837: EC, I, p. 81). From August 3, 1839 it is a portrait drawn in pen by José Solá y Abadal (1823-1887), of Manresa, whose lines do not reveal poor health. Doctors have devised various hypotheses regarding the Saint's tuberculosis (cf. *El P. Claret, enfermo*: El Correo Catalán, May 7, 1950). It is likely that, before undertaking his trip to Rome in 1839, he underwent a medical evaluation at the Hospital de San Andrés in Manresa (cf. GASOL, JOSEP MARIA, *Sant Antoni Maria Claret i la ciutat de Manresa* [Manresa 1970], pp. 36-37).

<sup>118</sup> The vacant benefice was that of the "monk", one of the oldest of the Sallent community. It was equivalent to that of an older sacristan, with the obligation of ringing the bells, adorning the temple, etc. When Claret received this benefice, these obligations had ceased and only the common ones of official prayer, etc. remained. (cf. SOLÁ, FORTIÀ, *Historia de Sallent*, ed. cit., pp. 259-262).

<sup>119</sup> Fr. Jaime Clotet corrected the date in the autobiographical manuscript, writing this note in the margin: "It was in 1832. Letter of the secretary of the bishop of Vich. - November 18, 1879 - J. Clotet" (Mss. Claret, I, 54). In fact, according to the dates of the parish archives, Anthony's residency in Sallent begins in July of 1832.

**91.** During Christmas, Holy Week, and vacations I resided in Sallent, by reason of the benefice; the rest of the year I resided in Vich because of my studies. I have already mentioned some of my personal devotions. Besides these, every month all of the students had to assist at a general communion called the Academy of St. Thomas.<sup>120</sup> In addition, the bishop had also installed the Congregation of the Immaculate Conception and of St. Aloysius Gonzaga in the seminary chapel. All tonsured resident and non-resident seminarians were members of this Congregation. If anyone without tonsure wished to attend, he had to submit a petition to the bishop. The members received Communion in a body every third Sunday of the month. The bishop himself came to say Mass in the seminary chapel, during which he gave us Holy Communion and, on the evening of the same day, delivered a sermon.<sup>121</sup>

**92.** Every year in the chapel, during Lent, we made an eight-day retreat, from Sunday to Sunday. The bishop attended all the morning and evening exercises. I recall that during a sermon one day he said, *Perhaps someone will ask why the bishop is spending so much time with the students. I would tell him that I know what I'm doing. If I can have good students now, I'll have good priests and good pastors later. Think how much more rest I'll have then!*<sup>122</sup> *It is very important for students to be continually nourished spiritually during their studies; otherwise they will grow up to be proud, which is the worst they can bring upon themselves and pride is the source of all sin.*<sup>123</sup> *I would rather have them know a little less and be pious, than to know a great deal with little or no piety and be puffed up with the wind of vanity.*<sup>124</sup>

**93.** After that first year of philosophy I no longer thought about becoming a Carthusian and realized that that vocation had only been temporary.<sup>125</sup> The Lord had been calling me away so that I would come to detest the things of the world and, once detached from them, might remain in the clerical state, as the Lord has given me to understand since.

**94.** While I was in studies, I joined the congregation of *Laus perennis* of the Sacred Heart of Jesus. The hour of prayer assigned me is from four to five p.m. on St. Anthony's Day in June. I was enrolled by Father Ildefonso Valiente,<sup>126</sup> rector of the College of Manresa, who came to my house. In the same town I am enrolled in the Perpetual Rosary, and my assigned hour of prayer is from one to two p.m. on June 29, the feast of St. Peter.<sup>127</sup> In the

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<sup>120</sup> It was called "Academia del Cíngulo de Santo Tomás." It was founded in the church of Saint Dominic by a pious parish priest from the Brull named Pedro Rovira. Every third Sunday, a communion mass was celebrated with a discussion, led by some professor. The feasts of the patron were solemnities (cf. ANONYMOUS, *Biografía de Balmes...*, BAC, *Obras completas* [Madrid 1948] p. 23).

<sup>121</sup> This Congregation had been erected by bishop Corcuera on February 22, 1826 (cf. *Constituciones y reglas primitivas del colegio-seminario tridentino*, Vich 1832). A detailed description of it can be found in: CASANOVAS, IGNASI, *Balmes...*, (Barcelona 1932) I, pp. 34-36.

<sup>122</sup> CLARET, *El colegial instruido* (Barcelona 1860) I, pp. 328-329.

<sup>123</sup> Cf. Eccl. 10:15.

<sup>124</sup> Cf. 1Cor 8:

<sup>125</sup> Cf. PALACIOS, JESÚS MARÍA, *Los signos vocacionales en San Antonio María Claret: Claretianum* 11 (1971) 97-137; RANDLE, GUILLERMO, *Discernir en el desconcierto. Una experiencia: Claret (1807-1870)* (Madrid 1993) pp. 75-80.

<sup>126</sup> Fr. Ildefonso Valiente (1802-1870) had entered the Company in 1817. The Congregation of the *Laus perennis* was a section of the Congregation established in the church of San Ignacio, annexed to the famous school of the Company of Jesus (cf. GASOL, JOSEP MARIA, o. c., p. 17).

<sup>127</sup> The association of the *Rosario Perpetuo* had its headquarters in the chapel of the Virgin of Rosary of the Dominican Fathers, in the convent of Saint Peter Martyr, of Manresa (cf. GASOL, JOSEP MARIA, o. c., pp. 17-18). The Saint believes that he was admitted into this Congregation in 1819 (cf. *Autob. Doc. V: Mss. Claret*, II, 281).

city of Vich I was also enrolled in the *Confraternity of the Rosary* and that of *Our Lady of Mt. Carmel*, as well as in the *Congregation of Our Lady of Sorrows*.<sup>128</sup>

**95.** I had the following experience while I was in my second year of philosophy at Vich. That winter I had caught a bad cold and was ordered to bed; so I obeyed. One day<sup>129</sup> as I lay there at about ten-thirty in the morning, I felt a terrible temptation. I turned to Mary, called on my guardian angel,<sup>130</sup> and prayed to all my name-saints as well as to those to whom I have a special devotion. I fixed my attention on indifferent objects so as to distract myself and forget about the temptation. I made the sign of the cross on my forehead so that the Lord would free me from evil thoughts, but everything I did was in vain.

**96.** Finally I turned over on my other side, to see if the temptation would go away, when suddenly I saw the Blessed Virgin Mary, very beautiful and gracious. Her dress was crimson, her mantle blue, and in her arms I saw a huge garland of the most beautiful roses. I had seen lovely artificial and real roses in Barcelona but none as lovely as these. How beautiful it all was! As I lay face up in bed, I saw myself as a beautiful white child kneeling with hands joined. I never lost sight of the Blessed Virgin, on whom I kept my eyes fixed. I remember distinctly thinking to myself, *She is a woman and yet she doesn't give you any evil thoughts; on the contrary, she has taken them all away from you*. The Blessed Virgin spoke to me and said, *Anthony, this crown is yours if you overcome*. I was so preoccupied that I was not able to utter a single word. Next I saw the Blessed Virgin place on my head the crown of roses that she held in her right hand (besides the garland, which she held between her arm and her right side). I saw myself crowned with roses in the person of that little child, and even after this I was speechless.

**97.** I also saw a band of saints standing at her right hand, in an attitude of prayer. I didn't recognize them, except that one seemed to be St. Stephen.<sup>131</sup> I believed then, as I do now, that those were my patron saints praying and interceding for me so that I wouldn't fall into the temptation.<sup>132</sup> Then, on my left, I saw a great crowd of demons in battle array, like

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<sup>128</sup> In the Congregation of the Sorrows, it claims that he professed, while in others, it says that he only enrolled. In fact, this Congregation had been founded in Vic as a Third order of the Servites in 1689. He was, therefore, a true tertiary. As such, the Congregation of Madrid, upon admitting him into their bosom in 1858, extended to him only a certificate of incorporation, causing some to note that "he received the holy habit of our sovereign Mother in the principality of Catalonia" (cf. RAMOS, CLEMENTE, *Un apóstol de María* [Barcelona 1936] p. 25). In one of his monographs, referring to himself in the third person, he says: "He was a member of the confraternity of the Rosary, of Carmen, of Our Lady of Sorrows, and of the Immaculate Heart" (*Método de misionar en las aldeas* [Santiago de Cuba 1857] p. 63; cf. *Autob. Doc. I*). It was the very Fr. Valiente who, on November 11, 1831, enrolled him in the Confraternity of the Heart of Jesus and the Heart of Mary, established in the school of the Company of Manresa, subsidiary of the primary schools of Saint Mary "ad Pineam" and of Saint Eustaquio, of Rome (cf. RAMOS, CLEMENTE, o. c., ib.).

<sup>129</sup> Fr. José María Rodríguez Bori, who published a revised, amended, and modified version of the eighth edition of DOLZ, ESTEBAN, *Finezas de María... o sea año virjineo* (Barcelona 1849), volume X, on p. 468 of this work, affirms: "It was in mid-February of the year 1830, when I encountered this young person, still in his bed due to a small illness . . ."

<sup>130</sup> Regarding devotion to the angels and the virtue of chastity cf. CLARET, *Religiosas en sus casas o las Hijas del Inmaculado Corazón de María*, LR (Barcelona 1850) pp. 57-76; (Madrid 1990) pp. 109-124. It is chapter IV that is titled: Devotion to the holy angels is another means of preserving the angelical virtue of virginity.

<sup>131</sup> Fr. Pedro Vallier affirms that among the saints was also the deacon Saint Vincent martyr (cf. *Anales CMF* 2 [1890] 212).

<sup>132</sup> Saint Stephen was patron of Sallent. Within the parish church he had a chapel, built in 1419 by the Portuguese Lorenzo de Beja (cf. SOLÁ, FORTIÀ, *Historia de Sallent*, p. 241). At his deacon ordination (1834) Anthony understood that the Saint was there not only as patron, but also to signal his future mission as conqueror of the powers of hell (cf. *Autob. Doc. II*), becoming a principle of vocational identification.

soldiers who fall back and close ranks again after a battle. I said to myself, *What a host of them there is – and so fearful!* During all of this I remained as if caught by surprise, without quite realizing what was happening to me. As soon as it had passed, I felt free of the temptation and filled with a joy so deep that I couldn't grasp what had been going on within me.

**98.** I am quite sure that I was neither asleep nor suffering from dizziness or anything else that could have caused a state of illusion. What made me believe that what had happened was real, and a special grace from Mary, was the fact that from that moment on I was free from temptation and for many years stayed free of any temptation against chastity. If later there have been any such temptations, they have been so insignificant that they hardly deserve to be called temptations. Glory to Mary! Victory through Mary!<sup>133</sup>

## Chapter XII

### Ordination

**99.** The bishop would not ordain anyone who was enrolled in the complete course of studies until he was well-advanced in the course. He followed a regular procedure. After four years of theology, he conferred the four minor orders, preceded by a ten-day retreat. After the fifth year, he conferred the sub-diaconate, preceded by a twenty-day retreat. After the sixth year, he conferred the diaconate, preceded by a thirty-day retreat. Finally, after the

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<sup>133</sup> In other documents, Fr. Claret recounts, in the third person, this vision that took place in the Casa Tortadés *Método de misionar en las aldeas* [Method of giving missions] [Santiago, Cuba 1857] pp. 63-67; *Origen del Trisagio* [Origin of the Trisagion] [Barcelona 1861] pp. 42-46), or alludes to it (cf. *Reseña de su vida*: [Reumé of his life]). Other times he preached about it, also in the third person, but his tone and emotion betrayed him. Thus, declared his first biographer (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 29), and some witnesses to the processes, such as Don Joseph Fernandez Montana (cf. IPM ses. 4). Don Antonio Barjau affirms: “This act... which was preached by the servant of God many times and I myself have heard it, and, despite him always preaching it in the third person, nevertheless the listeners commonly attributed it to him” (IPV ses. 33). He preached it to the seminarians of the Escorial, speaking to them of chastity: *Medios: ejemplo de Sto. Tomás, qué dice S. Gerón[imo] mi ejemplo se apa[eci]ó M[aría] Sma. Devoción al Sacramento, a M[aría] Sma., Ángel y Patronos*. [Means: example of St. Thomas, to whom St. Geronimo my example says appeared Mary Most Holy. Devotion to the Blessed Sacrament, to Mary, Most Holy, Angels and Patron Saints] (Mss. Claret, X, 469).

This vision and the consequent grace of the chastity that he relates to the case of Saint Thomas of Aquinas (cf. Mss. Claret, X, 469), had great transcendence in his life. The case has been interpreted as a correspondence from the Virgin to test Anthony's love and devotion (cf. PUIGDESENS, JOSÉ, *Espíritu del Venerable P. Antonio María Claret* [Barcelona 1928] p. 251). It is, beside this, and above all, a grace related to his apostolic vocation, now discovered with great force in the Sacred Scripture. The Saint himself perceived the apostolic reach of this vision in his deacon ordination (cf. *Autob.* n. 101). Furthermore, he experienced in his person God's tactic of conquering the Snake by means of the Woman, a tactic that he would expose doctrinally in the *Pastoral de la Inmaculada* (Santiago, Cuba 1855) pp. 17-30 and in *L'egoismo vinto* (Rome 1869) pp. 52-53. On the other hand, chastity at the service of the apostolate is a testimonial reality and, at the same time, a guarantee of zeal and spiritual fertility (cf. *Lumen Gentium*, n. 42). Regarding the vocational and apostolic reach of this vision cf. LOZANO, JUAN MANUEL, *Un místico de la acción* (Roma 1983) 2.<sup>a</sup> ed., pp. 138-145.

seventh year, he conferred the priesthood, preceded by a forty-day retreat.<sup>134</sup>

**100.** Although this was his constant procedure, he altered it in my case, wanting to see me ordained sooner. Whether it was because I already had to say the Office or because of my age, he chose to ordain me in the following manner.<sup>135</sup> After my first year of theology, when I had already begun my second, he gave me minor orders during the Ember Days of St. Thomas, 1833.<sup>136</sup> During Trinity Ember Days, 1834, he ordained me to the subdiaconate. At that ceremony Jaime Balmes received the diaconate. He was first among the deacons and I was first among the subdeacons. He sang the Gospel and I the Epistle. The two of us accompanied the priest who presided over and closed the procession on ordination day.<sup>137</sup>

**101.** During the Ember Days of St. Thomas in that same year of 1834, I received the diaconate.<sup>138</sup> At the ordination the bishop read those words of St. Paul in the Pontifical: *For it is not against human enemies that we have to struggle, but against the Sovereignities and the Powers who originate the darkness in this world....*<sup>139</sup> At that moment the Lord made me understand clearly the meaning of the demons I saw during the temptation I described in the preceding chapter.<sup>140</sup>

**102.** On the thirteenth of June, 1835, I was ordained to the priesthood, not by the

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<sup>134</sup> ) Cf. CLARET, *El colegial instruido* (Barcelona 1861) II, pp. 47 y 49, nota 3; ANONYMOUS, *Biografía de Balmes*, BAC, *Obras completas* (Madrid 1948) I, p. 84.

<sup>135</sup> The real reason, which Claret omits because of humility, was given by bishop Corcuera to Don Fortián Bres: "Don Fortián, I want to ordain Anthony because there is something extraordinary there." And Don Benito Vilamitjana, bishop of Tortosa, who communicated this phrase in 1870, says that Dr. Corcuera's discernment regarding the seminarians was "a supernatural gift" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, pp. 36 y 414). "The Bishop ordained him ahead of the others because he saw in him extraordinary virtue and his knowledge in Theology and Morals" (declaration of Ignacio Alemany: IPV ses. 46, p. 209).

<sup>136</sup> The Saturday of the ember days of Advent was December 21<sup>st</sup>. The ceremony took place in the church of Saint Philip Neri. In the same rite, Jaime Balmes was ordained as subdeacon. Twenty-two priests, 21 deacons, 20 subdeacons, and 32 of lesser orders were ordained. Ninety-five in total. Of these, 62 from the secular clergy and 33 religious (cf. ANONYMOUS, *Biografía de Balmes*, BAC, *Obras completas* [Madrid 1948] I, p. 85).

<sup>137</sup> It was May 24<sup>th</sup> first thing in the morning. He was ordained with the title of benefice in San Justo church, the seminary church where, on July 16, 1849, the Saint had an orientation talk about the Congregation of Missionaries. That day, 73 (40 seculars and 33 religious) were ordained; among them, 12 priests, 16 deacons (among them, Jaime Balmes) and 33 with minor orders. The presiding priest wearing the cope was Don Francisco Ros (cf. ANONYMOUS, *Biografía de Balmes*, o. c., pp. 85-86). "Anno a nativitate Domini millesimo octingentesimo trigessimo quarto Sabb. quat. tempor. Pentecost. in Eccles.<sup>a</sup> S. Justi huj. Vicens. Civits. Ordines Generales celebrantes..." (Balmes' deacon certificate: CASANOVAS, IGNASI, *Balmes...*, III, p. 594).

<sup>138</sup> On the ember days of Saint Thomas: On Saturday, December 20<sup>th</sup>. The church of the Presentation, of the Calced Carmelites, where the ordination took place, was destroyed during the Spanish civil war, in 1937.

<sup>139</sup> Eph 6: 2.

<sup>140</sup> Cf. Autob. nn. 95-98. – Fr. Pablo Vallier (1833-1895), confidant of the Saint, confirms: "Saint Vincent, deacon, glory of Spain (...), together with the first deacon, Saint Stephen protomartyr, had appeared before our Founding Father on the day that he was ordained a deacon. Perhaps they prophesied his great sufferings and promised him the necessary forces; maybe that apparition had some relation to the first foundation of the Congregation in the Americas" (Anales CMF 2 [1890] 212). Father Hyacinth Blanch affirms: "We are inclined to believe that during his deacon ordination, he already received some idea that he would have to fight powerfully against the devils and the forces of evil. In fact, in the prayer that he recited at the beginning of each mission, and in which he would have concentrated all of his spirit, makes reference to this text of Saint Paul (Ep.6, 12), which, in *El colegial instruido* (cap. 26), is translated: "It is not our fight against flesh and blood or only against man, but rather against. ..." As virtues of the deacon himself, he insists on vigilance, strength, and charity (*El colegial o seminarista instruido* [Barcelona 1861] II, cap. 31 art. 1-3, pp. 225-235).

bishop of Vich, who had an illness of which he was to die on July 5,<sup>141</sup> but by the bishop of Solsona.<sup>142</sup> Before my priestly ordination I made a forty-day retreat. I have never made a retreat so full of sufferings and trials but neither, perhaps, so replete with great graces. I realized this on the day I said my First Mass, June 21, the feast of St. Aloysius Gonzaga, a patron of the Congregation, as well as on my ordination day, the feast of St. Anthony, my own patron saint.<sup>143</sup>

**103.** I sang my First Mass in my home town, to the great satisfaction of my relatives and the whole town. Since I had been studying moral theology<sup>144</sup> during all my vacations and holidays, I knew it as well as my catechism. Thus, on St. James's Day, I passed my examinations and received faculties for preaching and for hearing confessions. On August 2, Feast of the Portciuncula, I began to hear confessions. I was in the confessional for six straight hours, from five until eleven in the morning. I gave my first sermon in September of that year, a panegyric for the feast day of the patron saint of the town.<sup>145</sup> The next day I gave another sermon, on the faithful departed of the town, which won the admiration of all my fellow citizens.

**104.** After I had performed these functions in my home town, I returned to my studies in Vich, but because of the civil war<sup>146</sup> the students were unable to gather in the seminary

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<sup>141</sup> It is certain that the ordination was in Solsona. This is what the long-lasting tradition, confirmed as well by a passport granted on Monday, June 8<sup>th</sup> of that year by the city hall of Vic to Anthony Claret, deacon, to go to Solsona for one month, describing him in this way: "Age, 27 years; normal stature; brown hair; brown eyes; no beard, good color" (passport n. 982) cf. Arxiu Claret-Vic, II, p. 149; *Anales CMF* 31 (1935) 415). This passport served the Saint for his move to Solsona to receive his priestly ordination at the hands of Bishop Tejada. From what has been observed in other cases, it can be certain that he undertook the trip either the same day or the following day.

<sup>142</sup> Don Pablo de Jesus Corcuera passed away, not on Sunday the 5<sup>th</sup>, but rather on the previous Friday, the 3<sup>rd</sup> of July, at 9:15 p.m. (cf. VILAMITJANA, BENITO, *Elogio fúnebre...* [Vich 1862] p. 15).

Fray Juan José Tejada y Sáenz was bishop of Solsona. He was born in Ausejo, diocese of Calahorra, in 1768. He took the habit of the Mercedarians in Logrono, in 1785. He studied in Salamanca. He was a theology professor and rector of the Alcala de Henares school. General of the Order in 1827. Publicly named bishop of Solsona in 1832, he was consecrated on September 16<sup>th</sup> of the same year, making his solemn entrance on November 10<sup>th</sup>. He worked a great deal on the restoration of his order after the war for Independence. In the diocese, he was distinguished for his charity towards the poor. He passed away on June 15, 1838 (cf. LLORENS, ANTONIO, *Historia de la diócesis de Solsona durante el siglo XIX*). The ordination must have been celebrated in the chapel of the Episcopal palace of Solsona.

<sup>143</sup> Perhaps the grief and temptation increased due to the serious illness of bishop Corcuera, who would die three weeks later.

<sup>144</sup> The text of prescribed morality was that of the Salamancans, but for his private study, he preferred the *Prontuario* by Fr. Francis Larraga and the *Compendium* by Saint Alphonsus Mary Ligouri. In 1852, Claret, being as archbishop of Cuba, published an edition of Larraga's with some notes from Saint Alphonsus: "I have read various handbooks and summaries – it says in the presentation - Spanish versions as well as versions in French, Italian, Neapolitan and German, and I have preferred above all, the *Prontuario* by Fr. Francisco Larraga, not only for the abundance of doctrine that is found in such a small volume, but also because of it is in our language and written for Spaniards" (LÁRRAGA-CARET, *Prontuario de teología moral* [Barcelona 1856] 3.<sup>a</sup> ed., p. 7). He recommends the Salamancan's text as a reference book (cf. GARCÍA F. BAYÓN, JOSÉ, *El "Prontuario de teología moral" del P. Larraga*: IC 28 [1934] 241-244, 262-264).

<sup>145</sup> It was Sunday, September 13<sup>th</sup>. The feast of Saint Stephen was celebrated, "always respected as patron of the village and era" (SOLÁ, FORTIÀ, *Historia de Sallent*, p. 241; cf. *Apostolat Claretia* 5 [1935] 505, 507).

<sup>146</sup> Upon the death of King Fernando VII (September 29, 1833), the civil war between the Carlists and Liberals was re-ignited, intensifying the religious persecution. In 1835, a battalion company of nationals from Barcelona called "of the shirt," came-up to Vic, sent by Francisco Maimó. The troops occupied the Seminary and prevented it from continuing to function. The liberal furor was infuriated, throwing crucifixes and other religious symbols on the ground, and attacking all in fear of espionage. This situation lasted until 1839 (cf.

and had to pursue their studies in private conferences. At this time, as the Ecclesiastical Governor and Vicar Capitular had no one to fill the post of assistant pastor in my parish, he wanted me by all means to go there and study in conference, as I was doing in Vich, for the remainder of my training.<sup>147</sup> I did so out of obedience and finished my studies, as the certificate I received from the Seminary of Vich attests:

**105.** "I, the undersigned, Secretary of the Conciliar Seminary of the City of Vich, certify that Father Anthony Claret, a native of Sallent in this diocese, has studied and satisfactorily completed three years of philosophy, during which he studied: first, logic, ontology, and the elements of mathematics for the school year of 1829 to 1830; second, general and special physics, for that of 1830 to 1831; third, a private course in metaphysics and ethics, for that of 1831 to 1832. Likewise he has studied and passed four years of theological studies during the school years 1832 to 1836. Finally, in the aforesaid seminary, he has successfully completed three years of moral theology, from 1836 to 1839. This may be seen in the records of matriculation and qualification, kept in my office, by anyone who applies through me.

"In witness of which I grant this certificate to the petitioner and sign and seal it with the seal of this Secretariat. Given at Vich this twenty-seventh day of August, in the year eighteen hundred thirty-nine. Augustine Alier, Secretary." (Seal).<sup>148</sup>

## Chapter XIII

### Assistant Pastor and Administrator

**106.** Once I had settled in the parish of St. Mary in Sallent,<sup>149</sup> I was occupied both with daily studies and matters of the ministry. The pastor and I divided the work of preaching between us, alternating on the Sundays of Advent and Lent, and on Corpus Christi and other major feasts, when we preached from the pulpit at the principal High Mass. On other feast days we preached in the evening after we had finished teaching the catechism class.

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CASANOVAS, IGNASI, *Balmes...*, [Barcelona 1932] I, pp. 408-409). Sallent enjoyed relative calm, perhaps because the edict of Isabel predominated there. But it lived with the tension of a state of war, above all due to its proximity to Berga, where the Supreme Junta of the Carlists had its general headquarters.

<sup>147</sup> Don Luciano Casadevall (1785-1852) was chapter vicar beginning from 1837. He was born in Vic on November 22, 1785. Upon receiving his priestly ordination in 1809, bishop Don Francisco de Veyán took him in as private secretary. His benefice was the cathedral beginning in 1814 and canon from 1815. In 1837, aftermath the resignation of canons Francisco Martí and Pablo Coll, he was elected chapter vicar, governing the diocese with unbreakable apostolic resoluteness until 1848. Devotee of Mary Immaculate and great defender of the Church, prudent, energetic, and full of love for the town. Gregory XVI said of him to some of the ordained of Vic: "*Bravo vicario generale!*" Publicly named bishop of Vic on July 3, 1848, he was consecrated by Don Florencio Llorente y Monton in Barcelona on October 15<sup>th</sup> and took possession of the diocese on October 20<sup>th</sup> of the same year. After a prolific pontificate, he passed away in Vic on March 11, 1852. His funeral was celebrated with great solemnity on the 13<sup>th</sup> day and he was buried in the cathedral (cf. GENÍS Y AGUILAR, MARTÍN, *El Obispo Casadevall* [Vich 1896] 84 pp.).

<sup>148</sup> In *Autob. Doc. VI* it speaks of the authors that studied: Andrés de Guevara y Basoazabal (philosophy) and Saint Thomas Aquinas (theology).

<sup>149</sup> Then the parish should have had about 2,000 parishioners. In 1847, it had 2,564 (cf. SOLÁ, FORTIÀ, *Historia de Sallent*, p. 349; CORNET Y MAS, CAYETANO, *Guía del viajero de Manresa* [Barcelona 1860] pp. 276 y 300-305). The municipality included the parishes of Sallent, Cornet, Serrasans and Sant Martí i Sant Pere de Serrahima. The parish of Sallent was limited to the town and to Cabrianes.

After two years as assistant, my superior<sup>150</sup> made me administrator since the pastor had left for political reasons and I was left alone in administering the parish.<sup>151</sup>

**107.** I followed a regular plan of life.<sup>152</sup> Every year I made a ten-day retreat, a practice I have followed ever since I joined the seminary. Every eight days I received the sacrament of reconciliation. I fasted on Thursdays and Saturdays, took the discipline on Monday, Wednesday, and Friday, and wore the cilice on Tuesday, Thursday, and Saturday.

**108.** Every day before leaving the house I made my mental prayer alone, since I rose so early. In the evening I was joined at meditation by my sister Mary, who is now a Tertiary,<sup>153</sup> and by an elderly servant, since there were just the three of us in the house. After meditation, we said the rosary together.

**109.** I preached on all Sundays and feast days, as the Council of Trent<sup>154</sup> requires. On the Sundays of Advent and Lent and on the principal feast days I preached at Mass, whereas on the remaining Sundays I preached in the evening after the catechism class, which I held every Sunday of the year without a single exception.

Besides the Sunday catechism class I also had a daily Lenten class in the church from two to three in the afternoon for girls, and one in the rectory from seven to eight at night for boys.

**110.** Every day I celebrated Mass very early and went to the confessional, where I stayed as long as there were penitents. Every evening I walked through the main streets of the town, especially those where there were sick people. I visited them every day to bring them the Viaticum, until they either died or got better.<sup>155</sup>

**111.** I never made any personal social calls, not even to my relatives, although there were a number of them in the village. I loved and served everyone equally, rich or poor, relatives or strangers, townsmen or outsiders – and there were many of the latter because of the civil war. Day or night, winter or summer, I was quick to serve them all. I frequently visited the many houses in the outlying countryside. I worked as hard as I could and the

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<sup>150</sup> The chapter vicar Don Luciano Casadevall, future bishop of Vic.

<sup>151</sup> One must distinguish three phases in the priestly life of Claret in his hometown: as one who received a benefice, from his ordination until November of 1836, the rector being Don Mariano Cots; as vicar, from that date until October 29, 1837; and as trustee from that date until June 15, 1839, the day in which he presented his resignation, which was accepted the following June 30<sup>th</sup>; although he continued working until Sunday, July 14<sup>th</sup>, at which point he was substituted by the community priest Don José Costa and therefore free to proceed to Rome. Upon escaping the town on September 30, 1837, Don Juan Domenech, who in certain regards, did not want to yield to the liberals, was named trustee (cf. HD, I, p. 105). We know that on the day of Saint Stephen (September 10, 1837), Claret received a position from the vicar general, which he passed up in order to direct the parish of Copons. The Saint declined the appointment for three main reasons: 1) the great size of that particular parish; 2) lack of health; 3) his position as one who had the benefice of Sallent. Nonetheless, he wished to speak with the vicar general in person, and on September 28<sup>th</sup>, he undertook a trip to Vic, seemingly dressed as a peasant to avoid to the combatants (cf. HD, ib.).

<sup>152</sup> His notebook on life goals and plans would start later, in 1843 (cf. Mss. Claret, II, 3-8). The plan proposed here is not the complete one. Through his sister María, we learned that he slept only two hours, even though, in obedience, he had to spend six in bed on a straw mattress (IPV ses. 38).

<sup>153</sup> It means Tertiary of Carmen or Carmelite of Charity. The servant was named Jaime and he was sixty years old. Anthony opened the parish classrooms in the afternoon for children's catechism classes.

<sup>154</sup> Ses. 22: *Doctrina de sacrificio missae* cap. 8. ses. 24: *Decretum de Reformatione* cap. 4 y 7; cf. LÓPEZ DE AYALA, IGNACIO, *El sacrosanto y ecuménico Concilio de Trento* (Barcelona 1848) pp. 194, 257-258, 260. *Ex libris*.

<sup>155</sup> "I thoroughly enjoyed spiritual things – he declared upon entering the Company of Jesus -, above all, visiting the sick, listening to confessions, and exhorting the people, both because it never tires me and because I myself have benefited by it these last years" (Autob. Doc. VI).



people cooperated, made progress, and loved me for it.<sup>156</sup> They always showed me signs of their affection, particularly when I tried to leave for the foreign missions, as in fact I did when I went to Rome to enter the Congregation for the Propagation of the Faith, as I shall relate in Part Two.<sup>157</sup>

**112.** And you, my God, how good you have been to me, guiding me gently along the paths that you have traced for me! As the parish was not my final goal, I felt a deep desire to leave it and go to the missions in order to save souls, even if it meant undergoing a thousand labors and even death.<sup>158</sup>

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<sup>156</sup> He revealed the secret of winning hearts in this advice to a pastor: “You should be particularly careful in all that you say and do, to look to the good of your flock, showing them how desirous you are for their spiritual and temporal well-being, and how much you regret their trials, while trying to alleviate them. Thus you will win them over with so much luck that they will look at you as their beloved father and a watchful pastor, and you will become so dear to their hearts as to merit their complete confidence. If you act otherwise, the contrary will be the case, Believe me: I know from experience” (*Avisos a un sacerdote* [Barcelona 1846] appendix n. 12, pp. 64-65; *Escritos Espirituales*, pp. 266). General Manuel Pavía y Lacy (1814-1896), who knew him during this time, declared: “His conduct was such that, young though he was, his preaching, advice, and example kept the people closely united” (cit. por AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 416).

<sup>157</sup> The activity of Fr. Claret in Sallent provides the following information: one year as one who had the benefice, another as vicar, in which he performed 71 baptisms – the first on November 29, 1836 and the last on September 25, 1837 (cf. SERRA FITÓ, JUAN, *Dietari del venerable Servent de Déu P. Antoni Maria Claret i Clará* [Barcelona 1931] pp. 8-9) -, and two as trustee. He was, furthermore, prison sacristan beginning in December of 1835, assistant to the archivist and judge of accounts in 1836 and 1837, and professor at theological institutions in the same town during the school year 1838-1839 (cf. EC, I, p. 79, nota 16; NB p. 89, nota 1).

<sup>158</sup> In the *Explanation of the Parable of the Talents* he shows the difference between a missionary and a parish priest. Both have received the talent of the priesthood; however the parish priest has received only the single talent of the parish, whereas the missionary the four talents of the whole world (cf. *Avisos a un sacerdote* [Barcelona 1846] 2.<sup>a</sup> ed., appendix pp. 47-48). In a letter to Fr. Domingo Ramonet (1833-1903) he writes: “Consider that being a missionary is greater than being a pastor or a canon... The dangers in these last two states are greater, and the fruits lesser, than in the missionary state” (letter dated June 26, 1861: EC, II, p. 316).

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## Part Two



# MISSIONS

## CHAPTER I

### God's Call To Preach Missions

**113.** Ever since I lost the desire to become a Carthusian--which God had used to uproot me from worldliness--I not only thought about becoming holy myself, but I was continuously trying to imagine what I could do to save the souls of my neighbors. Hence I prayed continuously to Jesus and Mary, offering myself to them for this purpose.<sup>1</sup> The lives of the saints, which we read daily at table, and my own spiritual reading all contributed to this. But what moved and stimulated me most was reading the Holy Bible, to which I have always been very strongly attracted.<sup>2</sup>

**114.** There were passages that impressed me so deeply that I seemed to hear a voice telling me the message I was reading.<sup>3</sup> There were many such passages, but the following stand out: *Apprehendi te ab extremis terrae et a longinquis ejus vocavi te et dixi: servus es*

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<sup>1</sup> "The lives of saints are the Gospel in action just as music put into notes or sung." (Hermandad Apostólica, doc. 2, en CLARET, *Constituciones y textos sobre la Congregación de Misioneros*. Ed. by J. M. Lozano [Barcelona 1972] p. 55). Claret took this idea from St. Francis de Sales (*El predicador*, en: *Obras* [Madrid 1768] IV, pp. 251-274). For information in English about St. Francis de Sales see: Pernin, Raphael. "St. Francis de Sales." *The Catholic Encyclopedia*. Vol. 6. New York: Robert Appleton Company, 1909. 8 Mar. 2009 <http://www.newadvent.org/cathen/06220a.htm>.

<sup>2</sup> Claret read two chapters of the Bible every day and four during Lent, following Bishop Paul Corcuera's advice. He would always carry the Bible with him on his trips. He studied the most valued commentaries of that age: Calmet, Cornelius A Lápide, Tirino, etc. He was an Apostle of his readings. He had the Librería Religiosa publish a bilingual Bible, with notes by Fr. Felipe Scío de San Miguel, "so as to put an end to a sort of laziness that is noticeable among our brothers and fellow-citizens in regard to the reading and pondering of the Holy Scriptures" (*La Santa Biblia* [Barcelona 1852] I, p. 5). In 1862, he published (*La Biblia Sacra o Vulgata latina* (Barcelona) 894 pp., indicating the most important verses with an index mark or a dash and suggesting that they be reread and learned by heart. He donated five copies to each seminary in Spain (cf. *Autob. N.* 779). In 1856, he published *El Santo Evangelio de Nuestro Señor Jesucristo según San Mateo anotado* (Barcelona) 230 pp. Among his *ex libris*, *The Holy Bible* (New York 1856) 1671 pp., was preserved which was dedicated to him in a luxurious binding by the editors Edward Dunigan and Brother. *Ex libris* (cf. CASALS, RAMÓN, *Devoción a la Sagrada Escritura*: IC 28 [1934] 237-241; PEINADOR, MÁXIMO, *La edición de la Vulgata del Beato P. Claret*: IC 42 [1949] 373-385; PALACIOS, JESÚS MARÍA, *Lectura de la Palabra de Dios según Claret*: SC 12 [1994] 7-56).

<sup>3</sup> During the Barcelona crisis, a gospel text served to remove him from the world (cf. *Autob. n.* 68). Now, upon reading the Bible, he reacts according to his new inclination: the apostolic ideal. This "revelation" is reminiscent of that of San Francis regarding his ideal of poverty (cf. CASSUT, LORENZO, *L'eredità di S. Francesco. Riesame della sua spiritualità* [Roma 1952] pp. 53-64). In the *Autob. Doc IV* and *VIII* there are other lists of the texts that impressed him the most. They partly coincide with these and partly complement them. By internalizing deep within his heart these passages from Isaiah, which end with the calling of the Servant of Yahweh, as well as the passages from Ezekiel on prophetic vigilance, the Holy Spirit made Claret aware of the mission that he was predestined to fulfill.

*tu, elegi te et non abjeci te* (Is XLI, 9);<sup>4</sup> “You whom I brought out from the confines of the earth and called from the ends of the world.” By these words I understood how the Lord had called me without any merit on the part of my birthplace, my parents, or myself. *You to whom I said, you are my servant, I have chosen you, not rejected you.*

**115.** *Do not be afraid, for I am with you; stop being anxious and watchful, for I am your God. I give you strength, I bring you help, I uphold you with my victorious right hand* (ibid, 10). Here I understood how the Lord had drawn me safely out of the narrow escapes to which I have referred in Part One, and of the means He used to do so.

**116.** I understood what great enemies I would have to face and the awful and terrifying persecutions that would arise against me, but the Lord told me, *All those who raged against you shall be put to shame and confusion; they who fought against you shall be destroyed and perish.... For I, Yahweh, your God, I am holding you by the right hand; I tell you: Do not be afraid, I will help you.* (ibid, 11 and 13)

**117.** *See, I turn you into a threshing sled, new, with doubled teeth; you shall thresh and crush the mountains and turn the hills to chaff* (ibid, 15). Through these words the Lord made me understand the effect that my preaching and the mission He had entrusted to me were to have. The "mountains" are the proud, the rationalists, and others of that sort, and the "hills" are the lustful, both of which loom above the place where all sinners pass. I shall argue with them and convince them of their sin,<sup>5</sup> and hence the Lord tells me, *You shall winnow them and the wind will blow them away, the gale will scatter them. But you yourself will rejoice in Yahweh, and glory in the Holy One of Israel* (ibid, 16).

**118.** The Lord made me understand that I would not only have to preach to sinners but that I would also have to preach to and catechize simple farmers and villagers. Hence He said to me, *The poor and needy ask for water, and there is none, their tongue is parched with thirst. I, Yahweh, will answer them. I, the God of Israel, will not abandon them* (ibid, 17). *I will make rivers well up on barren heights, and fountains in the midst of valleys; turn the wilderness into a lake, and dry ground into a water spring* (ibid., 18).

And God our Lord made me to understand in a very special way those words: *Spiritus Dominis super me et evangelizare pauperibus misit me Dominus et sanare contritos corde.*<sup>6</sup>

**119.** I had the same experience on reading the prophet Ezekiel, especially chapter 3, at these words: *Son of man, I have appointed you as sentry to the House of Israel. Whenever you hear a word from me, warn them in my Name. If I say to a wicked man: You are to die, and you do not warn him; if you do not speak and warn him to renounce his evil ways and so live, then he shall die for his sin. But I will hold you responsible for his death. If, however, you do warn a wicked man and he does not renounce his wickedness and his evil ways, then he shall die for his sins, but you yourself will have saved your life* (Ezek 3:18-19).<sup>7</sup>

**120.** In many passages of the Bible I felt the voice of God calling me to go forth and preach. The same thing happened to me while I was at prayer. Thus it was that I determined to leave the parish and go to Rome, to present myself to the Congregation for the Propagation of the Faith so that they could send me anywhere in the world.<sup>8</sup>

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<sup>4</sup> Claret wrote LXI; it is actually XLI.

<sup>5</sup> Cf. Lk 21:15.

<sup>6</sup> He quotes from memory Lk 4:18 (cf. Is 61:1). By contrast, in number 687 of the *Autobiography*, he quotes Jn 4:17 literally, and does likewise in “Lights and Graces.”

<sup>7</sup> Cf. *Pastoral al pueblo* (Santiago de Cuba, 1853) p. 3: *Escritos Pastorales* (BAC, Madrid, 1997) p. 196.

<sup>8</sup> Don Lucian Casadevall accepted his resignation on June 30, 1839. It appears that Claret had already thought of gathering a group of priests to devote themselves to mission work, but he was dissuaded from doing

## CHAPTER II

### Departure from Spain<sup>9</sup>

**121.** Before I could leave the parish I had to contend with a great many difficulties both on the part of church superiors and the townspeople, but with God's help I managed it. I set out for Barcelona with the intention of obtaining a visa and embarking for Rome, but in Barcelona they wouldn't grant me one and I had to turn back. I went to Olost, where a brother of mine, Joseph, had a factory. From there I traveled to la Tria de Perafita,<sup>10</sup> where I met an Oratorian, Father Matavera, a man of great experience, learning, and virtue,<sup>11</sup> whom I told of my voyage and the reasons for which I was undertaking it, as well as the difficulties I had encountered. The good father listened to me with great patience and charity and encouraged me to continue in my purpose. I listened to him as if he were an oracle and presently resumed my travels. Having obtained a passport for the Spanish interior, I headed for Castellar de Nuch, Tosas, Font del Picaso, and Osseja-this last town being already across the border in France.<sup>12</sup>

**122.** My itinerary took me through Castellar de Nuch, Tosas, Puerto, Font del Picaso, Osseja,<sup>13</sup> Olette,<sup>14</sup> Prades, Perpignan, Narbonne, Montpellier, Nimes, and Marseilles, where

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so by Father Pedro Bach due to the civil war. Feeling destined to preach and not being able to do so in Spain, he wished to offer his services to the Pope so that he would send him to the missions abroad, "for I am thirsty – as declared to his friend Luis Sauquer – to shed my blood for Jesus Christ" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 412).

<sup>9</sup> One of his biographers, Fr. Cristóbal Fernández, calls this chapter "outstanding", adding that it could be termed "picturesque literature turned divine" (HD, I, p. 117). The style of these three chapters, where he relates his first trip to Rome, differs from the other pages of the *Autobiografía* by the spirit and youthful liveliness, almost cinematographic that emerge from his words. As to Claret's former itinerary through France, cf. ALBA, FÉLIX, *Saint Antoine Marie Claret de passage à Marseille*: SC 9 (1991) 130-135; this author corrects to a good extent the approximate dates provided by Fr. Cristóbal Fernández in the work that was cited, i.e. HD, I, pp. 117-124.

<sup>10</sup> Perafita is twelve kilometers from Olost.

<sup>11</sup> Fr. Francis Matavera, from the Chapel of St. Philip Neri of Vic was a wise and experienced man; he is known to have been tonsured and given minor orders in Vic by Bishop Veyán on the 8<sup>th</sup> and 9<sup>th</sup> of March 1805. In 1810, he served as Vicar of Sant Feliu de Torelló, and Bishop Corcuera appointed him to be one of the twelve prosynodal examiners during three consecutive three-year periods (1827-1830, 1830-1833 and 1833-1835). It appears that he hailed from Mas Matavera, located in the municipality and parish of Santa María de Corcó. Claret sought advice from Fr. Matavera because Fr. Pedro Bach was in France at the time (first in Perpignan and then, during this period, in Nice.)

<sup>12</sup> Osseja had 1,085 inhabitants at the time, who chiefly lived off border traffic. The certificate attached to the inland pass was issued in Olost on the 13<sup>th</sup> of September 1839 by Juan Doménech and Juan Clotet, the mayor. It stated "that Rev. Anthony Claret, Presb., a native of the parish of Sallent, of the same diocese [Vic] and who currently lives in Olost, is an individual who has never been involved in political matters, but one who has only been seen fulfilling the duties inherent to his sacred ministry, always driven by a great zeal for the religion of Jesus Christ, which zeal, in order to be employed more effectively in the aforesaid ministry, prompted him to set out on a long trip for Rome" (Archives of the Ministry of Foreign Affairs, sec. "Embassy of Spain to the Holy See", XIX century, leg. 966: Passports). The original text in Catalan can be viewed on EC, I, p. 96. See also Claret's letter to Spanish Ambassador in Rome, SL, pp. 66-67.

<sup>13</sup> The name of this town, correctly spelled, is Osséja.

<sup>14</sup> The exact spelling of this town is Olette.

I sailed on the steamer *Tancredi*. I landed at Civitavecchia and finally I arrived in Rome.<sup>15</sup>

**123.** I shall now relate the principal events of my trip. I left Olost very early and made my way to the parish of Castellar de Nuch to spend the night. The pastor gave me a kind reception, God reward him.<sup>16</sup> I said my prayers and went to rest, which I really needed since I had been traveling on foot all day long through fairly deserted places. Very early next day I celebrated Mass and pushed on to Tosas.<sup>17</sup> Here I learned that there was a band of robbers around Puerto, so I stayed on until I heard that they had left. I began the climb toward Puerto, and just before I cleared the hilltop of Font del *Picasó*, a man emerged and pointing his rifle at me shouted *Halt!* He came up and told me I'd have to accompany him to his chief, the leader of a group of ten armed brigands. The chief asked me a number of questions, which I answered in detail. He asked me if I had a pass. I said I did, handed it over to him, and he returned it to me. He asked me why I hadn't gone through Puigcerda. I told him it didn't really matter to me whether I went through Puigcerda or any other way, since a person with the right papers can go any way he pleases. I could see that I was embarrassing them.

**124.** At the same time I noticed that off to one side a large group of people were being held prisoner, and at a signal all started marching, while the armed men were still talking with me. Finally the chief told me that they'd have to take me with them to Puigcerda to show me to the governor. I told them that I had nothing to fear from the governor, but that they might, for arresting someone with the proper legal papers. They formed ranks and started marching toward Puigcerda. They were walking briskly, and I began to slow down gradually. Seeing that this didn't seem to bother them, I began to think, *If they'd wanted to take you prisoner, they'd have put you at the head or in the middle of the column, but they've let you stay to the rear. This means you'd better go quickly.* So, without a word, I turned around and started heading for France. After I had gone several paces, the same man who had taken me prisoner turned around and caught sight of me leaving. He shouted after me and came running. When he caught up with me, he said in a low voice, *Don't tell anyone about this.* I told him, *God go with all of you!*

**125.** How many thanks I owe the Lord for freeing me and those people who had been taken prisoner! I must also add, for the glory of God, that a few days earlier a young ordinand and I had agreed on traveling to Rome together. The day we had agreed on for our departure came, and he didn't show up. He sent me a message not to wait for him because he couldn't go with me. When I heard this, I walked on by myself and met with the adventure I have just related. My friend left a few days later, and passing through the same place was taken by that same band of thieves. They stole all his money and, to search him the better, made him strip and even took the shirt off his back, as he told me when we met at the port of Marseilles. Yes, how many thanks I owe God. My Father, may you be blessed for the great

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<sup>15</sup> Since he had not been able to obtain a pass to travel abroad, he followed the mountain road used by smugglers and fugitives up to Osséja. In Perpignan, he rejoined the regular route from Barcelona to Rome. The entire itinerary of places and hours of travel up to Marseille, where he embarked, can be recreated (cf. ANÓNIMO, *Guía de camins per anar y venir de las partes mes principals de España y Roma* [Manresa 1843] pp. 4-7).

<sup>16</sup> His name was Don Ramón Raurell and he acted as the ecclesiastical administrator of Castellar de N'Huch (Barcelona) from 1834 to 1848. However, another author affirms that it was Don Carles Buscallá (cf. BERTRANS, PEDRO, *Petjades apostòliques del Beat Anton Maria Claret en el bisbat de Solsona* [Barcelona 1934] p. 20).

<sup>17</sup> The liberal government authorities, depended upon groups of civilians to act as a militia for border control; they helped control the transit of fugitive Carlists, quite numerous at the end of the war. People considered them thieves due to their irregular behavior. Claret was held for not carrying identity papers and they insisted on taking him before the commander of Puigcerda.

providence and care you have always shown me wherever I have been.

## CHAPTER III

### Events of my Journey through France

**126.** On the evening of that same Saturday<sup>18</sup> when our Lord and the Blessed Virgin had freed me from the thieves, I entered the first city inside France, Osseja, where I had a warm welcome. As I was carrying a pass for the interior of Spain, they took it and gave me a refugee's pass. With this pass in hand I resumed my trip through the town of Olette. The people there insisted that I stay, but my mind was set on going to Rome. From Olette I passed on to Prades and there again I met people who received me with all charity. Next I went to Perpignan, where they exchanged my pass for one to Rome. I was also welcomed there by people I had never seen or known before. I passed through Montpellier, Nimes, and other towns, and just on the merits of my pass, without any further recommendation, I met unknown people everywhere who seemed to be waiting just for me! Blessed be God's Providence for all his creatures and especially for me!

**127.** As I was nearing Marseilles a person joined me on the road.<sup>19</sup> He took me to a house where I was very well lodged for the five days I had to wait for my boat in Marseilles. The next day as I was leaving the house to go to the Spanish Consulate --I was legally obliged to go there to get my passport stamped--I asked the first person I met on the street to tell me where the consul lived. This same gentleman not only told me the name of the street but was kind enough to accompany me there. He acted as spokesman for me and I was well taken care of. Afterwards he accompanied me to my lodgings. During the whole five days, in the morning and the evening, he came to my apartment and took me on a guided tour of the churches, the cemetery, and all of the most beautiful religious sites in that town. Never once did he so much as mention worldly places or things to me.

**128.** Finally the hour for my sailing arrived. It was one o'clock in the afternoon. Shortly before this, the gentleman came to my room, took my little bundle of things, and steadfastly insisted on carrying it. And so we went, the two of us, to the port and said our farewells at shipside. All five days he had been so courteous, attentive, friendly, and preoccupied with my welfare that it seemed to me some great lord had sent him to look after me with all care. He seemed more like an angel than a man--modest, happy, and at the same time, serious. He was so religious and devout, always taking me to churches, which pleased me greatly. He never suggested entering a cafe or anything of that sort, nor did I ever see him eat or drink because at mealtime he would leave me and come back later.

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<sup>18</sup> It was probably on Saturday, September 14, 1839 (cf. ALBA, FÉLIX, art. cit, p. 131).

<sup>19</sup> By stating that the young man who took care of him in Marseille "looked more like an angel than a man", he confirmed what he said at the beginning of the *Autobiography*: "the divine Providence has always looked after me in a special way" (n. 7). In any event, perhaps that special providence could have manifested itself through one of the aids of Fr. Enrique Margalhan Ferrant (Sainte-Marthe, Marseille, January 15, 1799-ib. January 28, 1883): he was founder of a Congregation of the Trinitarian Nuns on February 2, 1845 (cf. DIP, V, col. 909); he also created an apostolic society to aid the monks, nuns and priests in exile, with agents posted in the most important cities and ports of France and Italy (cf. JIMÉNEZ DUQUE, BALDOMERO, *Espiritualidad y apostolado*, BAC, *Historia de la Iglesia en España*, ed. cit., p. 455). The young man who attended to Claret could have been one of its members (cf. SERRA, JUAN, *Ascética: Anales CMF* 24 [1929] 589-592).

## CHAPTER IV

### Events Aboard Ship

**129.** At one in the afternoon we sailed.<sup>20</sup> I had said vespers and compline earlier, so as not to be praying distractedly during all those maneuvers that have to be done during the first few hours at sea, and also just in case I might get seasick and not be able to pray. On reaching the ship, where people of all nationalities were gathered for that passage, I heard a group speaking Castilian. This cheered me up and I asked, Are you Spaniards? They answered yes, that they were Benedictine monks who had left Navarre because of the action of General Maroto<sup>21</sup> and were on their way to Rome. They told me of the sufferings and trials they had undergone and of their present miserable predicament. They also mentioned that there was another Spaniard on board, a Catalan, who was in very bad shape, having been robbed while crossing the harbor. Sure enough, it was the same man who was to have accompanied me and had not kept his word. When I saw him, he really was reduced to misery and I did what I could to console him. We spent the afternoon and evening in these conversations.

**130.** Since my voyage to Rome was not intended as a pleasure trip but one in which to work and suffer for Jesus Christ, I felt that I ought to look for the humblest and poorest place aboard so as to have a better chance of suffering. With this in mind, I bought a ticket for standing-room on the deck near the bow, which was the poorest and cheapest passage. After I had gone off by myself to say my rosary and other devotions, I looked for a place where I could rest a bit and could find nothing more suitable than a pile of coiled rope, which I sat on, resting my head on an artillery piece in the battery on one side of the ship.

**131.** In this position, I meditated on how Jesus might have rested when he set out in the boat with his disciples. It turned out to be an ideal meditation, for the Lord even chose to add something of a tempest to it.<sup>22</sup> I was just about to doze off when such a storm arose that we were shipping water. I sat motionless on my pile of rope and pulled my cloak over my head. I had a little bundle of provisions and my hat in my lap, and I pressed them close to my body, leaning my head forward a bit so that the water from the waves that were crashing over the boat could run off. When I heard a wave striking I would bow my head, brace my back to it, and the water would come rushing over me.

**132.** Thus I passed the whole night until the dawn came and with it a rain that stilled

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<sup>20</sup> The Spanish consulate in Marseille situated at the foot of Notre Dame de la Garde, and the cemetery, which is one of the places he visited, was located in the place now occupied by St. Charles station. Claret took lodging in the district located between the Old Port and St. Charles, where he entered the city.

Once he obtained the fare to Civitavecchia, whose cost was 35 Francs in third class, he boarded the steamboat "Tancredi" in Marseille, on Tuesday the 1<sup>st</sup> of October at one o' clock in the afternoon, which was bound for Genoa, Livorno (Leghorn) and Civitavecchia. It is a known fact that the postal ships, of whose fleet the Tancredi was part, departed from Marseille on the 1<sup>st</sup>, the 11<sup>th</sup> and the 21<sup>st</sup> of every month.

<sup>21</sup> It refers to "the Hug of Vergara" (October 31, 1839) that sealed the accord between generals Rafael Maroto (1783-1847) of the Carlist faction and Baldomero Espartero (1793-1879) of the liberal faction, which ended the First Carlist War and caused Don Carlos María Isidro de Borbón (1788-1855), brother of Fernando VII and pretender to throne of Spain, to flee to foreign lands.

<sup>22</sup> Cf. Mt 8:24-28; Mk 4:37-39; Lk 8:23-26.

the tempest. First I had been drenched with seawater and now I was being drenched with sweet rain-water. My entire luggage consisted of a shirt, a pair of socks, a handkerchief, a folding razor, a comb, my breviary, and a very small edition of the Bible. Since deck passengers were given nothing to eat, they had to carry their own provisions for the trip. Knowing this before I left Marseilles, I had bought my provisions, which consisted of a pound-loaf of bread and a piece of cheese. These were all my provisions for the five days from Marseilles to Civitavecchia-stops, storms, and all.<sup>23</sup> The storm had been so strong that a great deal of water had washed over me. My cloak was drenched, and the bread and cheese were soggy, but I had to eat them as they were. Although they were quite salty I was so hungry that they tasted very good to me.

**133.** On our second day out, after the storm had calmed and the rain stopped, I took out my breviary and said Matins and the little hours. When I had finished my prayers, an English gentleman walked over. He said that he was a Catholic and liked priests. After we had chatted awhile he went to his cabin, and in a short time I saw him coming toward me with some silver coins on a tray. When I saw him, I thought, What are you going to do? Will you accept the money or not? I said to myself, You don't need it, but those poor Spaniards do; so take it and give it to them. And that is just what I did. I accepted it, thanked the man, and went to divide it among those poor people, who went at once to the kitchen or refreshment counter to buy whatever food they needed.

**134.** Other passengers did the same. They gave me money and I distributed it to the others, not keeping so much as a penny for myself although it had been intended for me. I didn't take a mouthful of the food they had bought; I was content with my water-soaked bread. The Englishman was very edified when he saw how poor and detached I was and how the others were eating food that they had bought with the money I'd given them, while I ate none of it. He told me that he was getting off at Livorno<sup>24</sup> and traveling overland to Rome. He gave me a card on which he had written his name and the address of the palazzo in which he would be staying and told me to come and see him and he would give me whatever I needed.

**135.** This whole adventure confirmed what I had already believed: that the best and most effective means to edify and move people is good example, poverty, detachment, fasting, mortification, and self-denial. Since this English gentleman was traveling in Oriental luxury, with his coach, servants, birds, and dogs aboard, one might imagine that my appearance would move him to contempt. But the sight of a priest who was poor, detached, and mortified moved him so deeply that he couldn't do enough for me. And not only he but all the passengers showed me great respect and veneration. Perhaps if they had seen me rubbing elbows with them at table, and ordering rich and elegant dishes, they would have criticized and looked down on me as I often saw them do with others. Virtue, it would seem, is so necessary for a priest that even the wicked want us to be good.

**136.** After five days at sea we landed at Civitavecchia and headed for Rome, where we arrived without incident, through God's goodness and mercy.<sup>25</sup> How good you are, my

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<sup>23</sup> It is a known fact that the vessels made a stop in Genoa and Livorno (cf. ANONIMO, *Nuovissima Guida dei viaggiatori in Italia* [Milano 1839] 5<sup>th</sup> ed., p. XXVIII).

<sup>24</sup> Livorno, port city of Tuscany (Italy), on route of the Via Aurelia, towards France in the north and Civitavecchia and Rome in the south.

<sup>25</sup> The *Nuovissima Guida* quoted above states: *I batelli a vapore che fanno il viaggio da Marsiglia a Napoli sbarcano a Civitavecchia i forestieri che vanno a Roma* (o. c., p. 351). The distance between Civitavecchia and Roma – 80 kilometers – was covered in approximately seven hours by stagecoach through “a new and comfortable road, recently fixed” (cf. *ib.*, p. 351). They had to travel the same day they came ashore, as Claret states in one of his notes: “On the year 39, on the day of the Rosary, I reached Civitavecchia and Rome” (Mss.



Father. Let me serve you always with fidelity and love. Give me your constant grace to know what pleases you and the will power to put it into effect. My Lord and Father, I want nothing more than to know your holy will, so that I may do it; nothing more than to love you with all my heart and serve you with all fidelity. My Mother--Mother of Fair Love<sup>26</sup>--help me!

## CHAPTER V

### Arrival in Rome and Entering the Jesuit Novitiate

**137.** It must have been about ten in the morning when we arrived in Rome. The religious went to a house of their order and we parted company. I and the Catalan ordinand went to the nearest house to ask where any Catalan seminarians might be staying.<sup>27</sup> We approached the entrance of the Carmelite priory, the Transpontina,<sup>28</sup> and asked the brother porter whether there was a Spanish religious in the house. He told us that indeed the head priest, Father Comas, was a Catalan.<sup>29</sup> We went to his cell and were welcomed. We asked him whether he knew of a place where there were any Catalan ordinands. He told us that there were some at San Basilio, and he was charitable and kind enough to accompany us there despite the fact that the Transpontina is about an hour's distance from San Basilio.<sup>30</sup>

**138.** The Catalan ordinands received us kindly although they had never seen or heard of us before. I began immediately to apply myself to the task for which I had made my journey. The only letter of recommendation I had was addressed to His Excellency, Bishop Vilardell, a Catalan, who had recently been consecrated bishop of Lebanon<sup>31</sup> and had just left for his new post when I arrived in Rome. I then applied to the Cardinal Prefect of the

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Claret, II, 214). The feast of the Virgin of the Rosary was celebrated that year on Sunday, the 6th of October. They road they followed was the *Via Aurelia* to the *Cavalleggeri* gate, near the Bernini colonnade, and from there to his final stop located in *Vicolo dell'Albergo di Civitavecchia*. From this place, after crossing the *Sant'Angelo* bridge and walking towards the Vatican, they reached the convent and church of *Santa María in Traspontina*.

<sup>26</sup> Cf. Sir 24:24..

<sup>27</sup> The Spanish government, presided by the revolutionary and violent José María Calatrava (1781-1847), through a Decree dated October 8, 1837, had prohibited the same bishops from ordaining their seminarians or granting them dimissorial letters to be ordained in other dioceses. This is the reason many seminarians left for southern France or for Rome in order to be ordained as priests. In 1838, the Government of Count Ofalia (1777-1843) lifted this prohibition, but it was imposed a second time in December 1840 under the regency of general Baldomero Espartero..

<sup>28</sup> The church of *Santa María in Traspontina* was inaugurated in 1587; the Calced Carmelites priests were entrusted with its care.

<sup>29</sup> Fr. Edward Comas (Pineda 1788 - Barcelona 1865). Carmelite (1806). Apostolic commissary (1839-1864). He was parish priest at *Santa María in Traspontina* from 1841 and, thereafter, benefice holder of the Bethlehem Church in Barcelona (1850), and a professor of Philosophy (1854).

<sup>30</sup> The church and the convent of St. Basil are located on the street bearing the same name, between the Barberini Plaza and Via Leonida Bissolati, very close to Plaza Barberini and Via Vittorio Véneto.

<sup>31</sup> Fr. Francis Vilardell, Franciscan. Born in Barcelona in 1787, he served during 20 years as a missionary in Palestine, a Commissary General of the curia for Franciscan missions, titular Archbishop of Filippi, and Apostolic Vicar to Mount Lebanon from March 8, 1839. He died in Beirut, on June 9, 1852 (cf. CHACÓN ALFAYATE, *El Padre Claret malogrado misionero de Fray Francisco Vilardell ofm, vicario apostólico de Alepo*: Claretianum 23 [1983] 325-333).

Propaganda Fide,<sup>32</sup> but he had just left for a stay in the country and they told me that he would be gone for the whole month of October. I believed that this was providential since it gave me time to make the retreat I had always made since my student days but had been unable to make this year because of my trip.

**139.** With this in mind, I went to visit one of the fathers of the professed house of the Company of Jesus.<sup>33</sup> He praised my idea of making the exercises and gave me a copy of St. Ignatius' Book of Exercises, which I was to follow in making them.<sup>34</sup> After some advice that he thought I needed, I began the Exercises. On the days he appointed, I gave him an account of my spirit, and during the closing days he remarked, Since God our Lord is calling you to the foreign missions, it would be better for you to join the Company of Jesus because it would be the means whereby you could both be sent and accompanied by others. For it is a very dangerous business going it alone. I answered, As for me, I know well enough that it would be better, but what could I do that the Company would admit me?

**140.** I had formed such a high and overblown opinion of the Company that I would never have dreamed of their admitting me. I thought of all those fathers as giants of virtue and learning and of myself as a pigmy in both--and so I told the priest who was directing me. But he encouraged me and told me that he would write a memorandum to the Father General, who lived in that same professed house.<sup>35</sup>

**141.** He did as he said, and on the day after he had received the request, the General asked to see me. I went, and as I arrived at his door, the Father Provincial was leaving.<sup>36</sup> The General spoke to me for some time and then said, That father who was leaving as you entered was the Father Provincial, and he lives at Saint Andrea de Monte Cavallo. Go there and tell

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<sup>32</sup> Cardinal James Philip Franzoni, born in 1775, was created cardinal by Pope Leo XII on October 2, 1826. He was Prefect of the Sacred Congregation of *Propaganda Fide* from 1834. He died in Rome on April 20, 1856 and is buried at the church of St. Lawrence "in Lucina."

<sup>33</sup> The professed house was the community of the church of *Gesù*. The only Spanish priest then was Fr. Bernardo Hernández (Santiago de Compostela 1802 - Córdoba, Argentina, 1847). This priest was one of the directors of the exercises in the church of St. Eusebius, although it cannot be ascertained that he directed them to Claret (cf. FRÍAS, LESMES, *El Beato Antonio María Claret y sus relaciones con la Compañía de Jesús: Razón y Fe* 104 [1934] 437).

<sup>34</sup> Contrary to what Fr. Lesmes Frías presumes (ib.), one must abide by the letter of the Saint's words: that he followed the same text of St. Ignatius, not that of the expositor. Fr. John Philip Roothaan had given new life to the Ignatian text and preferred it to that of any expositor (cf. PIRRI, PIETRO, *P. Giovanni Roothaan, XXI Generale della Compagnia di Gesù* [Roma 1930] pp. 190-191). In addition, Claret himself later stresses that he did them "because of St. Ignatius' writings" (Autob. n. 306).

<sup>35</sup> The Servant of God, Fr. John Philip Roothaan was born in Amsterdam on November 23, 1785. Elected Superior General on July 9, 1826, he has been called "second founder" for furthering the Society's restoration. He died in Rome, on May 8, 1853. (cf. CHAPPIN, M., *Roothaan, Juan Felipe (Jan Philip. Siervo de Dios. Vigésimo primer General*, en: *Diccionario histórico de la Compañía de Jesús. Biográfico-temático*. Directors: Charles O'Neill, S.I.-Joaquín M.<sup>a</sup> Domínguez, S.I. (Roma-Madrid 2001) II, pp. 1665-1671). Claret lived the fervor of this rebirth, most of all the exercises and the Marian devotion. Fr. Roothaan had already published the Latin translation of the exercises (1835) and the book *De ratione meditandi* (1837). He had not yet published the *De cultu purissimi Cordis Mariae* letter (1848), but he had launched the devotional movement for the Heart of Mary with the "vote" in 1837 in favor of those Jesuits who aided the victims of those affected by cholera (cf. PIRRI, PIETRO, o. c., p. 327). Fr. Roothaan's esteem for Fr. Claret is evidenced in the letters that he wrote to Claret (cf. JONGE, LUDOVICUS DE-PIRRI, PETRUS, *Epistolae Ioannis Phil. Roothaan* [Rome 1939-1940] IV, letter 257, pp. 416-417; V, letter 401, pp. 625-626; letter 402, pp. 626-627) and in those addressed to Don Lucian Casadevall (cf. ib., V, letters 480 and 481, pp. 722-724).

<sup>36</sup> Fr. José Spedalieri. Born in Bronte (Catania) on March 8, 1791. He entered the Society of Jesus on September 26, 1830. He took his vows on March 25, 1830. He was Provincial of Sicily (April 12, 1830) and of the Roman Province (1835-1840). Again appointed Provincial of Sicily (1842-1845 and 1849-1853) and of the Neapolitan Province (1859-1865). He died in Malta on April 23, 1872.

him that I'm sending you, and that whatever he may do for you I will consider a favor. I went there directly, was very well received, and on November 2 was already living in the novitiate, so that I found myself a Jesuit overnight.<sup>37</sup> When: contemplated myself dressed in the holy habit of the Company,<sup>38</sup> I could hardly believe my eyes; it all seemed a dream an enchantment.

**142.** As I had just finished making the Exercises, I was full of fervor. With all eagerness I was bent on aspiring to perfection. And since I saw so many good things in the novitiate, everything attracted my attention. I liked everything and it was engraved on my heart. I had something to learn from everyone, and in truth I learned it, with the help of God's grace. I was deeply embarrassed at seeing everyone else so advanced in virtue and myself so backward. I was most embarrassed and ashamed on the Vigil of the Immaculate Conception, during the reading of the list of good works performed in preparation for the feast, as homage to the Blessed Virgin Mary.

**143.** Whenever a feast of our Lord, the Blessed Virgin, or a special saint was drawing near, the novitiate followed this custom: Each of the novices, with the permission of his spiritual director, proposed to practice a virtue which he was inclined toward or needed. Each would perform acts of the virtue in question and note down carefully what he did and how he did it. This continued until the eve of the feast, when the list was closed and the virtues practiced were written in the form of a letter and posted in the box on the rector's door.<sup>39</sup> Then one of the rector's assistants collected the lists and made a master list of them, like a litany, and this was read at night when all were gathered in chapel.

**144.** This list began as follows: Virtues which the fathers and brothers of this house have practiced in honor of the Blessed Virgin Mary, in preparation for the feast of her Immaculate Conception. Someone has performed so many acts of such a virtue, in such a manner--and thus it went through the whole catalog. Of all the practices I observed in that

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<sup>37</sup> He must have requested his admission around the 20<sup>th</sup> of October. The *Liber admissorum et dimissorum* states that he was admitted on October 30 (p. 239), while the *Diario de la casa-noviciado*, where the Father Minister recorded the events in the community, states: "29 tt., art.: D. Claret Ant. in Prob. - 30 Ott., Merc.: Entra il P. Spagnolo." In the book entitled *Libro degli esami che si fanno all'ingresso* the Saint wrote: "Antonius Claret, Pbr., ingressus die 29 octobris anno 1839, interrogatus respondi ad omnia affirmative." In an autograph he affirms: "On the 29th of October 1839, I entered the Company and on the 13<sup>th</sup> of November of the same they gave me the habit" (Mss. Claret, II, 282).

The *Sant'Andrea de Monte Cavallo* Novitiate, located on the *Via di Porta Pia* (known today as *Via del Quirinale*), was founded on September 20, 1566, when Saint Francis Borja was General of the Society of Jesus (1510-1572). It started as a novitiate in June 1569. Its first rector and novice master was Fr. Alphonsus Ruiz and Cardinal Francis Toledo was the second to act as such. St. Stanislaus Kostka, who had started the novitiate in Gesù, died here on August 15, 1568 (cf. GIACHI, GUALBERTO-MATTHIAE, GUGLIELMO, *S. Andrea al Quirinale* [Rome, 1969] 104 pp.). During Claret's time, it had 60 novices and Fr. Roothaan made of it a model for all the other novitiates. Fr. Claret, who received number 53 by order of arrival, was fortunate to get the room next to that occupied by St. Francis Borja until he died (cf. HD, I, pp. 307-308). Some fellow novices worth mentioning are Fr. Louis Pincelli (1822-1885), who was in charge of St. Gabriel of the Sorrowful Mother (from 1841 to 1856), and Salvator Tongiorgi (1820-1863), philosopher and author of two philosophical treatises. Still present at the novitiate, although recently ordained, was Brother Ferdinand Bonacina, who was martyred in Zahlé, Al Bika (Lebanon) on the 18<sup>th</sup> of June 1860, together with four other Jesuits (cf. JALABERT, H., *Bonacina (Bonacini), Ferdinando*, en: *Diccionario histórico de la Compañía de Jesús. Biográfico-temático*. Directors: Charles O'Neill, S.I.-Joaquín M.<sup>a</sup> Domínguez, S.I. (Rome-Madrid 2001) I, p. 485).

<sup>38</sup> He received the habit on Wednesday the 13<sup>th</sup> of November, day of the feast of St. Stanislaus Kostka.

<sup>39</sup> Fr. Vincent Maurizi, novice master and rector, was born in Macerata in 1780. He entered the Society in 1815, already a priest. He was appointed rector and novice master on August 1, 1832 and held office until December 1, 1845, when he was transferred as Spiritual Director to the professed house of the *Gesù*. He worked zealously to maintain the highest level of spiritual life at the Novitiate. He died in Rome in 1865.

holy house, this seemed to me to be one of the best and the one that pleased and profited me the most. As the name of the one who practiced the virtue was not revealed, there was no danger of any one becoming vain; and we all benefited from learning how a virtue had been practiced so that we could do something similar on another occasion. How often I used to tell myself, How well this virtue would suit you! You must put it into practice. And I would, with the help of God's grace.

**145.** The Jesuit rule calls for no mandatory mortifications, but there is perhaps no other order in which they are more practiced. Some mortifications are seen, others are not, but they must all be done with the permission of the director. On Fridays everyone fasted, and the same almost held true for Saturdays, because that evening when each was served an egg with his salad, nobody took it. Most left their dessert untouched, or else took very little. They also left a great part of the other dishes untouched, and always the ones they liked best. I observed that they all ate very little any day, and that the stoutest fathers were always the ones who ate the least.

**146.** There was a priest there called the spiritual father of the house,<sup>40</sup> who nearly every day, except Sunday, took nothing but bread and water, and did that on his knees, at a low table in the middle of the refectory. He stayed in this posture throughout the Community's dinner or supper. Anyone who saw that venerable man on his knees in front of the little table set with bread and water felt terribly ashamed to be sitting comfortably and enjoying a meal.

**147.** There was also a Father called the Collector or corporal.<sup>41</sup> On Wednesdays, Fridays, Saturdays, and the vigils of important feasts, he would pass around a little blank notebook in which each person would briefly jot down the thing he wanted to do: e.g., Father or Brother So-and-so would like to eat off the floor, kiss the feet, say grace before and after meals with arms outstretched in the form of a cross, serve at tables, wash dishes, etc.

All of this was done without breaking silence, in the following manner. When the time came, the collector would make his rounds, knock at each door, open it, and wait outside. The father inside would come to the door, take the notebook back to his table, write on a single line what he wanted to do, and return the notebook to the collector. Thus it was passed around to everyone. Then it was brought to the rector, who would say, X and Y, yes; the rest, no. The Collector would make the rounds again, knocking at and opening the door, and letting each one know, by a movement of his head, whether the answer was yes or no.

**148.** Besides these external and public mortifications, there were others of a more private character, such as wearing the cilice, small arm-chains, hair shirts; taking the discipline, etc.; cleaning chamber pots, lavatories, sooty lamps, etc. But to do any of these things, permission was always required.

**149.** Some of the mortifications assigned were unasked for and hardly looked like mortifications. I will mention a few that I experienced. I have never liked playing games, and for that reason they made me play every Thursday when we went to a field. I begged the rector, in all simplicity, to be good enough to let me study or pray instead. He answered me roundly that I should play and play well. I applied myself so thoroughly to playing that I won all the games.

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<sup>40</sup> Fr. Juan Maria Ratti held this office. Born in Codogno (Milan) on February 28, 1787, he entered the Society of Jesus on November 11, 1815. He took the three vows on February 2, 1815 and died in Tivoli (Rome) on May 7, 1851 (cf. MENDIZÁBAL, RUFO, *Catalogus Defunctorum a renata Societate Iesu ab a. 1814 ad a. 1970* (Romae 1972) p. 31).

<sup>41</sup> The person in charge of passing by the rooms with the little notebook was indistinctively called *portinaro caporale* or *capo* by the novices.

**150.** Once I noticed that one of the priests of the house had to celebrate Mass very late on feast days, and I realized that having to wait that long fasting must have been very inconvenient for him, although he never complained about it. Out of compassion for him I went to the Superior and told him that, if it was his good will and pleasure, I would say a late Mass because a late breakfast didn't bother me. Thus, the other priest could say Mass earlier at my assigned time, which was much easier. The Superior said he would see, and the result was that from then on I was scheduled to say Mass even earlier.

**151.** I have already mentioned that when I left for Rome the only books I brought with me were a one-volume breviary and a small-print edition of the Bible, which I could read every day, since I have always been a great reader of the Scriptures. When I got to the novitiate, they assigned me a room supplied with all the books I would need except the Bible, which I was so attached to. When they came to get my regular clothing they also took the Bible I had brought. I asked for it and was told, "Very well." But the fact is that I never saw it again until the day I had to leave because of sickness; only then was it returned to me.<sup>42</sup>

**152.** The Lord did me a great favor in bringing me to Rome and introducing me for however short a time to those virtuous fathers and brothers. I only wish that I had profited more by it.<sup>43</sup> But if I haven't, my neighbor has. It was there that I learned how to give the Spiritual Exercises of St. Ignatius,<sup>44</sup> and methods for preaching, catechizing, hearing confessions usefully and effectively, as well as many other things that have stood me in good stead.<sup>45</sup> Blessed be you, my God, for being so good and merciful to me. Make me love and serve you with all fervor; make all creatures love and serve you. All you creatures, love and serve your God. Taste and see by experience how sweet it is to love and serve God.<sup>46</sup> My God, my only good!

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<sup>42</sup> Perhaps, looking back on those days, Claret wrote to Fr. Juan Nepomuceno Lobo, his vicar general in Cuba and later a novice in the Society of Jesus: "For some time now the Lord has been rearing me and treating me as a Jesuit, that is to say, taking away what I want and denying me what I wish" (letter dated in Madrid on July 12, 1857: EC, I, pp. 1375-1376).

<sup>43</sup> He exaggerates, out of humility, the little benefit that he drew from the Society. Claret himself had said that he learned aided by the grace of God (Autob. n. 142). Ignatian spirituality, organized as it is for the service of a universal mission, struck a responsive chord in the spirit of Claret, the novice, who had come to Rome to be sent out by the Pope on a mission throughout the world. But this spirituality was not new to him. At the Vic seminary he had been a member of a Marian fraternity and had taken up meditation, examination of conscience and spiritual exercises. From then on he valued deeply the Ignatian spirituality. However, he assimilated it according to his own vocational needs, psychological conditioning, and family background, keeping his own originality intact. The *Charitas Christi urget nos* of his coat of arms expresses some nuances different from that of the *Ad majorem Dei gloriam* of St. Ignatius (cf. PUIGDESENS, JOSÉ, *Espíritu del Venerable P. Antonio María Claret* [Barcelona 1928] p. 195).

<sup>44</sup> Fr. Roothaan wrote Fr. Claret regarding the exercises: "I admire and praise the Providence of the Lord, which having brought you here to learn how to wield this *weapon*, then took away your health to afterwards restore you and allow you to do so much good in your native land" (cf. JONGE, LUDOVICUS DE-PIRRI, PETRUS, *Epistolae Ioannis Phil. Roothaan* [Roma 1939-1940] vol. V, letter 401, pp. 625-626).

<sup>45</sup> These "other things" are probably government and organization criteria that he mentions with frequency as, for example, in a letter to Fr. Joseph Xifré stating "I am always afraid of giving you advice on things that you ask me about regarding the Congregation, because I always recall St. Ignatius' caution in proceeding similarly with regard to the Society so as not to interfere with those who hold power" (June 11, 1867: EC, II, p. 1172).

<sup>46</sup> Cf. Ps 33:9.

## CHAPTER VI

### Prayers I Wrote during the Novitiate

**153.** Since during our recreations we talked of nothing but virtues, devotion to Mary, and means for winning souls for heaven, the flame of zeal for the greater glory of God and the salvation of souls took fire in my heart and totally consumed me. I offered my all to God without reserve. I was continuously thinking and planning what I could do for the good of my neighbor, and since the time had not yet come for me to set out on my work, I busied myself with prayer. Among others, I composed the following two prayers.<sup>47</sup>

**154.** First Prayer. "O Mary most holy, conceived without original sin, Virgin Mother of the Son of the Living God, Queen and Empress of heaven and earth: Since you are the Mother of pity and mercy, deign to turn your eyes toward an unhappy exile in this vale of tears, anguish, and misery who, though unworthy, has the great happiness of being your son. O my mother, how much I love and esteem you, and firmly trust that you will grant me perseverance in your holy service and grace until death.

**155.** "I beseech and beg you, my Mother, to destroy at the proper time the heresies that devour the flock of your most holy Son. Remember, O most gracious Virgin, that you have the power to end them all. Do so out of charity for that great love you bear toward Jesus Christ your Son. Look upon the souls redeemed through the infinite price of Jesus' Blood,<sup>48</sup> who are falling once more under the power of the demon, and neglecting your Son and you.

**156.** "What is lacking then, my Mother? Would you perhaps avail yourself of some instrument with which to remedy so great an evil? Here is one who however vile and contemptible he knows himself to be, is yet assured that he will serve the better for this end, since your power will shine forth all the brighter, and all will see that it is you who are at work, not I. Come now, loving Mother, let us lose no time. Here I am: dispose of me as you will,<sup>49</sup> for you know that I am wholly yours. I trust that you will do this out of your great kindness, pity, and mercy, and I ask you this through the love you bear for the Father, Son, and Holy Spirit. Amen."

**157.** Second Prayer. "O Immaculate Virgin and Mother of God, Queen and Mistress of grace: Deign out of charity to cast your compassionate glance upon this lost world. Consider how all have abandoned the way<sup>50</sup> that your most holy Son deigned to teach them. His holy laws have been forgotten and so much has been perverted that one might well say:

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<sup>47</sup> The spirit of the Founder and of the future missionaries is described in these fervent prayers, at least in general (cf. AGUILAR, MARIANO, *Vida admirable del Siervo de Dios P. Antonio María Claret* [Madrid 1894] I, p. 104). They represent a filial and apostolic consecration to the Virgin Mary, paraphrased with all the forcefulness and exuberance of a passion that filled the whole world and that now could only be channeled through prayer. The exalted, often exuberant tone reflects the romantic tendency of that age. But under this appearance emerges the sincerity of an apostolic, intense and universal love. Fr. Aguilar, in the cited work (I, pp. 102-103), presented them as unpublished prayers. However, Fr. Claret, who immediately distributed anything that could do any good, had published them 15 years earlier, in the second edition of *Avisos a un sacerdote* (Barcelona 1846) pp. 38-47: *Escritos Espirituales*, pp. 254-257. For English see *Works*, v. III, pp. 306-310.

<sup>48</sup> Cf. 1 Pt. 1:19.

<sup>49</sup> Cf. Is 6:8.

<sup>50</sup> Cf. Is 42:24; 56:11.

Non est qui faciat bonum, non est usque ad unum.<sup>51</sup> The virtue of faith has been extinguished in them, so that it can scarcely be found upon the earth.<sup>52</sup> Ah, once this godly light goes out, all is dark and shadowy, and men cannot see where they are falling.<sup>53</sup> And yet they rush with headlong strides along the broader path that leads them to eternal loss.<sup>54</sup>

**158.** "And would you, my Mother, have me, who am a brother of these luckless ones, look on indifferently at their utter ruin? Ah, no! Neither the love that I bear God, nor that I bear my neighbor, could stand it. For how can I say that I love God if, seeing my neighbor in this plight, I do not come to his rescue?<sup>55</sup> How can I have charity if, knowing that thieves and murderers are set to rob and kill all those who pass along a road, I do not warn all those who are heading there? How can I have charity if, knowing that ravenous wolves are devouring my Master's flock, I hold my peace? How can I have charity if I am silent at the theft of those most precious jewels that cost the lifeblood of a God, or at the sight of people setting fire to the house and heritage of my most loving Father?

**159.** "Ah, my Mother, I cannot still my voice on such occasions. No, I shall not be silent, even if I knew it meant that I should be cut to pieces. I shall shout, cry out, and lift up my voice to heaven and earth to remedy so great an evil. I shall not be silent, and when my voice is hoarse or mute from all my crying I shall lift up my hands to heaven, make my hair stand on end, and stamp my feet upon the ground to make up for my lack of speech.

**160.** "Therefore, my Mother, I shall start this moment to speak and cry out. I come to you, yes, to you, Mother of Mercy. Deign to offer me your aid in my great need. Never tell me that you cannot, for I know that in the order of God's grace you are all-powerful. Grant all men, I beseech you, the grace of conversion, for without it we can do nothing; then send me and you shall see how they will be converted. I know that you will give this grace to all who truly seek it. Yet even if they do not seek it is only because they fail to see how much they need it, and because, being so near death, they cannot tell what remedy is best for them. It is this, above all, that moves me to even deeper compassion.

**161.** "Hence I, the first and foremost sinner, plead for all the rest, and offer myself as an instrument for their conversion. Although I am bereft of every natural talent for this end, it matters not, mitte me:<sup>56</sup> thus it will be all the better seen that gratia Dei sum id quod sum.<sup>57</sup> Perhaps you will say that they, sick madmen that they are, will not listen to the one who wishes to heal them and would rather despise me and persecute me to the death. It matters not. Mitte me,<sup>58</sup> because cupio esse anathema pro fratribus meis.<sup>59</sup> Or perhaps you will say that I will not be able to support the many hazards of cold, heat, rain, nakedness, hunger, thirst, and all the rest. Doubtless, of my own I can bear nothing, but I trust in you and say: omnia possum in ea quae me confortat.<sup>60</sup>

**162.** "O Mary, my Mother and my hope, consolation of my soul and object of my

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<sup>51</sup> Ps 52:4: "There is not one who does good, not even one."

<sup>52</sup> Cf. Lk 18:8.

<sup>53</sup> Cf. Mt 7:13.

<sup>54</sup> Cf. Mt 7:7, 3-14; Lk 13:24.

<sup>55</sup> Cf. 1 Jn 3:17.

<sup>56</sup> Is 6:8: "Here I am, send me."

<sup>57</sup> 1 Cor 15:10: "By God's grace I am what I am."

<sup>58</sup> Is 6:8. "Send me."

<sup>59</sup> Rom 9:3: "I would desire to be anathema for my brothers."

<sup>60</sup> Phil 4:13: "I can do all things in him [her] who strengthens me." - Claret slightly modifies the text to apply it to the Virgin.

love, consider all the graces for which I have asked you in the past, all of which you have granted me. Shall I find that this ever-flowing stream has only now gone dry? No, no, it has never yet been heard, nor shall it ever be, that anyone who turns devotedly to you has ever yet been turned away.<sup>61</sup> My Lady, you can see that all these things I ask you are for the greater glory of God and you, and for the good of souls. Hence I hope to obtain them and I know I shall obtain them. That you may grant this all the sooner, I do not offer you my merits, for I have none to offer. Rather I shall say that, since you are the Daughter of the Eternal Father, Mother of the Son of God, and Spouse of the Holy Spirit, it is most becoming that you be filled with zeal for the honor of the Blessed Trinity, whose loving image man's soul is--an image, furthermore, that has been washed in the blood of God made man.

**163.** "Since both Jesus and you have done so much to enrich this image, will you now abandon it? True, it has deserved to be abandoned, but I ask you out of love not to forsake it. I beg you by all that is most holy in heaven and on earth; I beg you by Him who, despite my unworthiness is a daily Guest beneath my roof, to whom I speak as to a friend, who obeys my voice and comes down from heaven at my word. This is that same God who preserved you from original sin, who became incarnate in your womb, who crowned you with glory in heaven and made you Advocate of sinners. And this same Being, although He is God, listens to me and obeys me every day. Listen to me then, at least this once, and deign to grant me the grace I ask of you. I am confident that you will do this, because you are my Mother, my relief, my consolation, my strength and my all, after Jesus. Long live Jesus and Mary! Amen."

**164.** Aspiration. "O Jesus and Mary, the love I bear you makes me long to be joined with you forever in heaven; but this same love is so intense that it causes me to ask for a long life, in which to win souls for heaven. O Love, O Love, O Love ! "

These two prayers, as I have said, I wrote while I was in the novitiate in Rome. The Father Minister read them and was pleased with them.<sup>62</sup> May it all be for the glory of God and the salvation of souls.

## CHAPTER VII

### Departure from Rome and arrival in Spain

**165.** I was very happy in the novitiate where I was always occupied with our classes in catechizing,<sup>63</sup> preaching, and hearing confessions. Moreover, on Fridays we always went to the hospital of San Giacomo to hear the confessions of the sick,<sup>64</sup> and on Saturdays to

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<sup>61</sup> He refers to the prayer "Remember," for no reason attributed to St. Bernard.

<sup>62</sup> The Father Minister of the house and Novice Master was Fr. Geminiano Mislei (Modena 1803 - Rome 1867), author of various works of biblical and patristic inspiration, to wit: *Grandezze di Gesù Cristo tratte dalle lettere di S. Paolo* (Roma 1856). *Gesù Cristo ed il cristiano* (Roma 1859); *La Madre di Dio descritta dai SS. Padri e Dottori* (Rome 1862) and *Le lettere di S. Paolo spiegate a conforto ed istruzione dei cristiani* (Rome 1866) (cf. GUIBERT, JOSEPH DE, *La spiritualité de la Compagnie de Jésus* [Roma 1953] p. 504).

<sup>63</sup> A few years later he told Fr. James Clotet about some of the incidents at these practical catechism conferences (cf. CLOTET, JAIME, *Vida edificante del Padre Claret, Misionero y Fundador* [Madrid 2000] p. 87).

<sup>64</sup> It was called the *San Giacomo in Augusta* Hospital because it was near the mausoleum of Augustus, on today's *Via del Corso*. It was also known as the Hospital for the Incurable. The name of *San Giacomo* is due



preach in the prison. I entered the novitiate on November 2, 1839, All Souls' Day, and four months later,<sup>65</sup> on February 2, 1840, Feast of the Purification of Mary, we began the Spiritual Exercises of St. Ignatius, which lasted for a month. I began them with great joy and with a firm desire to derive much profit from them.

**166.** I was making great progress when suddenly one day I felt such a stabbing pain in my right leg that I couldn't walk. I had to go to the infirmary. Appropriate remedies relieved the pain somewhat but not totally, and it was feared that I might be permanently lame.<sup>66</sup> When the rector saw my condition, he said, What is happening to you is not natural. You have always been so content, happy, and healthy, and just now, during these days especially, this has happened. It makes me think that the Lord wants you for something else. He added, If it's all right with you, the General should be consulted because he is so good and has so much godly knowledge. We shall consult him. I replied that the plan seemed very good and so I went to see the General. He listened to me attentively, and after he had heard my account of the whole matter he told me, without any hesitation, It is God's will that you go quickly to Spain. Have no fear. Courage!

**167.** In the face of this forthright decision, I had no choice other than to return to Spain. In time I came to see that the Father General had been inspired when he spoke to me.<sup>67</sup> In a letter that he wrote me later, he said, God brought you to the Company not that you should remain in it, but that you might learn in it how to win souls for heaven.<sup>68</sup> In mid-March I left Rome for Catalonia.<sup>69</sup> The fathers of the Company wanted me to settle in the

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to the close proximity of St. James the Apostle Church. The hospital had a capacity of 300 patients and it held an average of 200. (cf. ANONIMO, *Guida di Roma* [1843] II, p. 619).

<sup>65</sup> Four months exactly since his admission on October 29, 1839; but much less if counted from the beginning of the novitiate when he received the habit (on the 13<sup>th</sup> of November).

<sup>66</sup> Another part mentions that it was a rheumatic pain "brought on by the amount of rain and humidity during that year" (*Testimonio de la verdad*: Autob. Doc. XI; cf. Autob. n. 859).

<sup>67</sup> This is how the anarchist James Brossa, director of the newspaper *El Diluvio*, condemned Fr. Claret's return to Spain: "Do not exaggerate by affirming that this was the great sign from Providence... This is how the General of the Jesuits unleashed his catapult against Spain" (BRUNET, MANUEL, *Actualidad del P. Claret* [Vic 1953] pp. 45-46). "Had Fr. Claret not existed, Catalonia would have understood the message of the revolution" (o. c., p. 39). "His stay in Madrid, when later appointed confessor to Isabel II, was a true catastrophe for the Spanish revolutionary movement" (o. c., p. 41).

<sup>68</sup> This phrase is not quoted literally in any of the three letters that Fr. Roothaan wrote to Fr. Claret, the one most similar being the following: "Con somma consolazione ho inteso il gran bene, che Dio benedetto si degna di operare col di Lei mezzo per gli Esercizi Spirituali di S. Ignazio, arma, sì, poderosissima per salvar le anime. Ammiro e benedico la Provvidenza del Signore, che avendola prima fatto venir qua ver prender cognizione di questa arma, poi non Le diede quella salute, che ora poi Le ha restituito per poter tanto operare in patria. Egli ne sia sempre benedetto! e Le continui la lena, e le forze per sì bella opera." [With great consolation I have understood the great good that God has deign to work with you through the Spiritual Exercises of St. Ignatius, surly a very powerful weapon to save souls. I admire and bless the providence of the Lord, who having first made you come here to become aware of this weapon, then not giving you the needed health, has now has returned you to do so much work in your home country. May He always be blessed! and you be given vigor and strength to continue such good work.] (letter from Fr. Roothaan to Fr. Claret, December 8, 1844: JONGE, LUDOVICUS DE-PIRRI, PETRUS, o. c., V, letter 401, pp. 625-626; and BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret, I (1838-1857)* (Madrid 1992) p. 22).

<sup>69</sup> He left the novitiate on Saturday, February 29, 1840. Fr. Geminiano Mislei notes this in his *Diario de la casa-noviciado*: "29 febr., sabato. Il P. Claret esce per sanità." On March 7, he requested the Spanish embassy for the pass that he had brought from France. The bottom of the request reads: "this note was issued to him by the French Embassy on March 15, 1840, upon taking out a passport for Spain from the Papal Government for having lost the French one under which he had traveled" (Archive from the Spanish Embassy to the Holy See, XIX century: Passports; cf. EC, I, pp. 95-96). On Thursday, March 19, on the feast of St. Joseph, he sailed from Civitavecchia, heading to France and Spain.

city of Manresa,<sup>70</sup> while the Rev. Father Fermin de Alcaraz<sup>71</sup> wanted me to go to Berga, where missions were being held. Nevertheless, in view of my condition, I was given complete freedom to decide. I placed myself under observation in Olost. From Olost I went to Vic, where my superior<sup>72</sup> told me to go to neither of the places that had been suggested but to Viladrau, and to this end I was named regent of the parish and left for Viladrau on May 13.<sup>73</sup> Here I successfully recovered from my illness.

**168.** In the parish of Viladrau there was an elderly and disabled pastor and an assistant pastor from the town itself. The assistant was in charge of all the church properties (from which he gave me enough for my bare subsistence), while I cared for the spiritual needs of the people. Nevertheless, since he was an assistant pastor, he was responsible for their spiritual needs as well, in my absence.<sup>74</sup> This was very convenient because it allowed me to start out on missions from there.

**169.** How admirable God's Providence is! He freed me from going to Berga, where my mere presence would have put me in danger because the royalists were in power there.<sup>75</sup> Blessed be God, who made everything work together for his greater glory and the salvation of souls.

## CHAPTER VIII

### Beginning of the Missions and Healing the Sick

**170.** After I had settled in the parish of Viladrau as regent, I did my best to care for the spiritual welfare of the people. On Sundays and feast days I explained the Gospel in the morning at the main Mass, and in the evening I taught catechism to children and adults of both sexes. I visited the sick daily. As Viladrau was not a fortified town, the opposing

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<sup>70</sup> Eminently religious population which strongly favored the Queen and would therefore protect him of any suspicion of being a Carlist emissary; his sermons and virtues would clear him from any suspicion of being an emissary for the revolution" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, pp. 50-51).

<sup>71</sup> Brother Fermín Sánchez Artesero was born in Alcaráz (Albacete) on November 27, 1784. He joined the Capuchins of Alcalá de Henares in 1802 under the name of Brother Fermín de Alcaraz. He was ordained a priest in 1809. He was a representative of the Carlist faction in Rome and helped the Spanish seminarians receive Holy Orders. In 1842, he was entrusted by Gregory XVI with the founding of missions in Mesopotamia, and later left for South America. On January 26, 1849, Queen Isabel II nominated him as Bishop of Cuenca. Pius IX confirmed the appointment at the consistory held in Gaeta on April 2, 1849 and consecrated him with great solemnity (cf. *Boletín del clero español* [Madrid 1850] II, pp. 23-27). He died in Cuenca, on December 4, 1855.

<sup>72</sup> Don Lucian Casadevall (Vic 1785-1852), Vicar General and, subsequently, from 1848, Bishop of Vic.

<sup>73</sup> Cf. letter to Mrs. Angela Pons, Viladrau, May 29, 1840 (SL, pp. 67-68).

<sup>74</sup> The parish priest was Don N. Verdaguer and the associate priest was Fr. José Vilanova (1806-1870), an exclaustated Trinitarian who hailed from Viladrau. The town was small and had no need for two priests. By sending Claret to Viladrau, his superiors were probably thinking of a way for him to regain his health rather than attend to the needs of the parish. The town is located on the northern slopes of the Montseny massif, (1,700 mts. high) in the province of Gerona.

<sup>75</sup> Berga was held by the Carlists since 1837, in which it was sieged by Juan Castells, being conquered on July 12 of that same year by Field Marshal Antonio Urbiztondo, until July 4, 1841, when it was taken by General Baldomero Espartero, after defeating General Ramón Cabrera in the highlands of Nouet (cf. VILARDAGA I CAÑELLAS, JACINT, *Historia de Berga* [Barcelona 1890] p. 325).

political factions seized control of it from time to time. Because doctors are usually public figures, they were so harassed by all the factions that they were eventually forced to move, and so the town was left without a single doctor.<sup>76</sup>

**171.** Thus I had to become not only the spiritual but also the bodily physician of the people, on the basis of my general knowledge and consultation of the medical books I procured. When some doubtful case arose, I would look it up in my books, and the Lord so blessed my remedies that none of those I visited died.<sup>77</sup> And so the word got around that I was healing people, and the sick came in from various places around.<sup>78</sup>

**172.** I started giving missions in the parish of Viladrau on August 15, 1840, while I was conducting a novena in honor of the Assumption of the Blessed Virgin Mary.<sup>79</sup> Next I gave another in the parish of Espineltas, a good hour away from Viladrau. Then I went to the parish of Seva. The mission here was more sensational than the others. A large number of people underwent conversion and made general confessions. This was the start of my fame as a missionary.

**173.** During November I held an All Souls' novena in Igualada and Santa Coloma de Caral,<sup>80</sup> and it was enthusiastically received. Thus I remained in Viladrau for eight months, going out on missions and returning. But I couldn't continue in this way any longer. As I have said, when I was in town, I visited the sick daily and they all got better. The only time any sick person died was while I was away. When I returned from a mission, the relatives of the deceased would come up to me saying, as Martha and Mary did to our Savior, Domine, si fuisses hic, frater meus non fuisset mortuus,<sup>81</sup> and because, unlike Jesus,<sup>82</sup> I couldn't raise them from the dead, they stayed dead. I was terribly upset at seeing the tears of the people and listening to all the reasons they gave why I shouldn't leave the parish to go preaching.

**174.** This forced me to ask my superior to relieve me of my duty as regent and free me from any parish obligations. I asked him to let me know his decision soon so that I could go and preach missions wherever he chose. This he did, and I left Viladrau with deep feelings on the part of the people for the cures our Lord had worked through me, which I

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<sup>76</sup> Although the civil war had officially ended by then, rivalry among citizens persisted and local factions still fought among each other. The situation at Viladrau – as noted by Claret – was one of anguish, for it was open to all incursions by regular troops and to raids by outlaws and marauders. It had been sacked 13 times and attacked by greedy gangs looking for supplies (cf. EC, I, p. 98, note 15 and the introductory note in SL, pp. 67-68).

<sup>77</sup> Cf. Mt 8:16; Lk 10:10.

<sup>78</sup> These healings, fruit of his *pastoral* charity, also had his *apostolic* radiance: “I believe that the Lord did all this... to show the importance of the Word of God that I was preaching” (Autob. n. 181). Among his *ex libris*, some deal with medicine, but they are after 1854. Fr. James Bofill y Noguer, a noted herbalist and supplier of the most famous pharmacies of Barcelona, initiated the study of medicinal herbs. Even though he used homemade remedies, the people attributed the healings to the sanctity of the young priest. He himself recognized the extraordinary nature of some, attributing them to the people's faith. A similar occurrence is found in the sermon of St. Peter Damian regarding St. Barbaciano (cf. PL 144, 877). “Whatever the cause of these events, it is nonetheless true that the sick were cured of their public and private passions that were heightened by past disturbances and that his healings contributed greatly to submitting once again to the yoke of God's law” (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 56).

<sup>79</sup> At the summit of Matagalls (over Viladrau) stands a great cross, praised by Jacinto Verdaguer and still venerated by the peoples of Montseny. The origin of this cross could be connected to the end of this novena-mission or more likely to a farewell visit on August 8, 1850, where he granted an 80-day indulgence to whoever would pray the creed before this cross.

<sup>80</sup> Santa Coloma de Queralt.

<sup>81</sup> Jn 11:21: “Lord, if you had been here, my brother would not have died.”

<sup>82</sup> Cf. Jn 11: 43-44.

know were more than merely natural.<sup>83</sup> I didn't offer<sup>84</sup> to heal people for money or any other kind of gain, for I never accepted anything for what I did; I did it only because of the people's need, out of charity.

**175.** During the summer several children became sick, and after I had given them only one application of a certain remedy they all got well. At one o'clock one morning, I visited a young man twenty-five years old who was unconscious and on the point of dying. I applied a simple remedy, and he recovered his senses and in two days was completely cured.

**176.** In one of the outlying areas of the town of Viladrau, there was a married woman who suffered from rheumatic pain; so intense was her suffering that the power of the sickness had tightened the nerves to the extent that the poor lady became like a ball. Despite this lamentable condition, she conceived, and was in labor for the nine months right up to the delivery. Precisely this occurred, while I was in the parish of Seva preaching a novena for departed souls; since they knew when I was to be back, they met me and told that that woman was having labor pains and was without any hope of surviving, such that the assistant parish priest had administered to her the sacraments of penance, viaticum and anointing of the sick and that death was eminent. But all her family members and even the sick lady herself wished to see me. At once I went to the house to see her without going to the parish rectory; I saw her critical situation and knew the remedy to be applied. But I told her husband that I should not do it and that it was absolutely necessary that they go to Taradell to find a medical surgeon. They went for him with my letter in which I explained all in detail and the doctor after reading the letter, saw the hopeless condition of the case, excused himself and did not want to come. They communicated to me the reply and so, I told the people of the house to take certain herbs, boil them and make her take deep breaths of the vapor of the boiled herbs while remaining seated and the result was that she had a safe delivery and upon recovering, she was healed from the rheum; she got well in such a way that within a few days she came to the Mass on her own.

**177.** A young boy of eighteen years was also cured. He was completely paralyzed, beyond remedy, and any effort on his behalf was considered useless. One day as I was walking along the street I saw him at the door of his house. I asked his mother what was wrong with him and how long he had been that way. After she had explained the case to me, I told her what to do, and in a few days I saw the boy, cured, in church, attending Mass.

**178.** In that town and in its surroundings there were many young girls from 15 to 19 years of age who suffered from a sickness called *espatlladas* or *naurella*<sup>85</sup> and occurs when kneading flour for bread or fetching water, fire wood and other tedious works above their strength that cause a fissure and later on makes them to suffer pain. And since the one who seeks remedy does not find it in the doctors, she goes to local healers who with their quackery says that they can cure her but do not, and collect money; and often they do indecent things with such sick people; seeing or knowing this, I entrusted the matter to God Our Lord, and I found the remedy to be applied; it consists of applying a sticking plaster and remaining still for a few days; this remedy healed all without any exception; but since

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<sup>83</sup> He left Viladrau – where he stayed a little over eight months – on January 23, 1841. The day before, using a blessing, he had extinguished a fire at the Noguer farmhouse, property of the Bofill family (cf. HD, I, p. 144).

<sup>84</sup> The Spanish text reads: *me introduje*. The original mistakenly reads: *me introducí*.

<sup>85</sup> *Espatllat* or *espatllada*: refers to the sick person (man or woman) affected by some sprain or dislocation produced by a sudden movement or gesture, especially in the upper part of the thorax. *Neurella*: means shoulder blade, specifically the cartilage which ends with the sternum, which corresponds to the area called the pit of the stomach.

it is known that others were doing very indecent things in the name of healing and because of fear that people would think that I was doing such things, I made use of this means. I told a very virtuous old widow of the same town, “when a young girl comes with her mother, tell her that it is espatllada and to apply this sticking plaster in such and such way.” And I sent all those girls who came to me with their mothers asking for the treatment for this illness, to that widow and she applied the sticking plaster and all were cured. Thus I did not have to get myself involved in this.

**179.** The town of Viladrau had been reduced to a state of exhaustion by the civil war. It had been sacked at least thirteen times, subjected to surprise attacks from both factions, and had suffered so many fires and deaths that, as a result of all the horror, sadness and disgust had taken possession of many of the people, especially the women, who were showing symptoms of hysteria. When they came to talk with me about it, I had them take some plain olive oil and boil some herbs in it. They made a kind of ointment out of this and applied it to themselves, and all of them were cured.

**180.** During my stay in Viladrau all the sick of the town, as well as those who were brought there from other places, were cured.<sup>86</sup> As word of this spread, in whatever town I went to, people would bring me a large number of sick persons suffering from all kinds of illness. There were so many sick and so many different illnesses, and I was so busy hearing confessions, that I didn't have time for prescribing physical remedies. I told the people, instead, that I would commend them to God, and in the meantime I would make the sign of the Cross over them, saying these words, *Super aegros manus imponent et bene habebunt.*<sup>87</sup> After I did this, they said that they were cured.

**181.** It is my conviction that these people were cured through the faith and trust with which they came, and that our Lord rewarded their faith with both bodily and spiritual health,<sup>88</sup> for I would also exhort them to make a good confession of all their sins, and they did. Furthermore, I believe that the Lord did all this not because of any merits of mine--I don't have any--but to show the importance of the Word of God that I was preaching. Because these people had been so long accustomed to hearing nothing but evils, blasphemies, and heresies, our Lord God was calling their attention to His Word by means of these bodily healings.<sup>89</sup> And indeed people came in droves, listened fervently to the Word of God, and made general confessions in their own towns, or even in others, because often it was impossible to hear the confessions of the many who wanted to confess.

**182.** My God, how good you are! You use the very weaknesses of the body to cure those of the soul. You make use of this miserable sinner to heal both bodies and souls. What the prophet said could clearly be seen: *Domini est salus.*<sup>90</sup> Yes, Lord, health was yours and you were giving it.

## CHAPTER IX

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<sup>86</sup> Cf. Mk 1:33-34.

<sup>87</sup> Mk16:18: “They will lay their hands on the sick, who will recover.” – When he started preaching as an apostolic missionary, he abandoned all physical remedies and would heal solely with prayers and the imposition of hands, saying that it was not his mission to cure the body, but to save souls (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 55).

<sup>88</sup> Cf. Mt 9:22.

<sup>89</sup> Cf. Mk 6:18-20; Lk18:42-43.

<sup>90</sup> Ps 3:9: *Salvation is Yahweh's!*

## On Healing the Possessed, and on the Many Fictitious Cases of Possession

**183.** Another kind of infirmity that caused me even greater trouble and took a lot of my time was the cure of those who were possessed or obsessed by the devil.<sup>91</sup> When I began preaching missions, I saw a large number of people who claimed to be possessed. Their relatives would ask me to exorcise them and, since I was duly authorized, I did so. Only one in a thousand could be called a genuine case of possession. There were other causes, physical or moral, that I won't go into here.

**184.** Seeing that so many people had no such demons and that, besides this, they made me lose a lot of time I needed for hearing the confessions of those who had been converted through my preaching, I said to myself, It is far more necessary for you to be casting the devil out of souls in mortal sin than it is from bodies, even when there really are demons there.<sup>92</sup> I thought that even this might be a snare of the devil, so I resolved to give up exorcisms and try another approach, which was as follows.

**185.** Whenever people came to me claiming to be possessed, I asked them whether they really wanted to be cured and whether they believed that, by doing what I said, they would be cured. If they assured me that they did, I demanded three things of them: First, that they bear all things patiently and never lose their temper. For I had noticed that some people become hysterical as a result of their bad dispositions and temper tantrums and that patience tends to calm them down.

**186.** Secondly, I forbade them to drink wine or any other liquor, and I told them that this was indispensable in casting out their sort of demon.<sup>93</sup> For I had also noticed that a number of people who drank too much tried to put the blame for their condition on the devil.

**187.** Thirdly, I made them say seven Our Fathers and Hail Marys every day to the Blessed Virgin in honor of her Seven Sorrows. Moreover, I insisted that they make a good general confession of their whole life and receive Communion with great devotion. Whatever their trouble, they would come back after a few days to thank me and tell me that they were free and cured. I'm not saying that there are no possessed persons. There are, indeed, and I have encountered some--but very few.<sup>94</sup>

**188.** In the course of missions I have met people, converted by the sermons, who have frankly admitted to me that they had never been possessed or even physically ill but had fabricated the whole thing for various reasons, such as to attract attention or to be coddled, pitied, helped, or a thousand other things.

**189.** One woman of this sort told me that everything she had done had been done with full knowledge and willful malice, but that some of the things she did were so striking and bizarre that she began to wonder about them herself. Doubtless the devil was at work with her. Not through diabolical possession, but through the malice in her heart, for she

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<sup>91</sup> According to the dictionaries of that age, these three words were equivalent. They referred to people who were possessed and tormented by evil spirits (cf. CAMPUZANO, RAMÓN, *Diccionario manual de la lengua castellana* [Madrid 1853]).

<sup>92</sup> The Spanish text reads *tienen* - have. The original reads *tengan* - might have.

<sup>93</sup> Cf. Mt 17:21

<sup>94</sup> From "at first when I missioned" (Autob. n. 183) until here, almost everything is copied from *El colegial instruido* (Madrid 1861) II, p. 84, note 2.

knew that in the natural course of things she couldn't do some of the things she did.

**190.** Another lady, who lived in a large city, told me that she was so adept at faking possession that she had been having exorcisms performed over a long period of time, during which she had deceived twenty of the wisest, most virtuous, and most zealous priests in that city.

**191.** These cases, and other cases of truly repentant sinners who were moved by grace to humbly confess their trickeries and diabolical fictions, taught me to move very cautiously in such matters. This is why I finally came to adopt the approach I have outlined above. My God, how many thanks I owe you for helping me understand the tricks of the devil and of deceivers. This understanding is a gift from your divine hand. Lord, enlighten me so that I may never err in giving spiritual direction. I am well aware, Lord, that if anyone needs wisdom, all he has to do is ask you for it and you will give it to him abundantly, and you will grant it without reminding him of his unworthiness.<sup>95</sup> But sometimes out of pride or laziness we neglect to ask for wisdom and so we lose it and this happens even to those who pass for wise and eminent theologians.

## CHAPTER X

### **192. The Care I took to see that the Superior sent me to Preach since I was well Convinced that to be Effective, a Missionary must be sent<sup>96</sup>**

**193.** In mid-January of 1841, after eight months as regent in Viladrau, where I had been ministering to the parish, leaving it from time to time to preach in various other towns to which my bishop sent me, I finally left it for good, so as to be permanently free to preach wherever he might send me, without any fixed residence.<sup>97</sup> My address, during the few days I stayed there, was at Vic. From this city I would set out with a list of the towns I had to preach in.<sup>98</sup>

**194.** Other bishops often asked my own bishop to let me preach missions in their dioceses. As long as he granted their requests I would go, for it was my inflexible rule never to preach in any parish or diocese except at the express command of my bishop, and this, for two weighty reasons. First, because it meant that I would be acting out of holy obedience, a virtue that is so pleasing to God that He rewards it instantly. In acting thus I was assured

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<sup>95</sup> Cf. Jas. 1:5.

<sup>96</sup> In the first nine chapters of the second part, he talks about his formation for the apostolic ministry. In the 23 chapters that follow, of being a missionary, of his life and his activities. These are the more formative chapters of the *Autobiography*. In order to be a missionary, a canonical mission is required (chap. 1). In order to be a *competent missionary*, one has to have a righteous intent (chap. 11); look at the examples of the saints (chap. 12-15); use apostolic means (chap. 23-30). In chapter 31, he explains the apostolic mode of travel and lists some towns where he had preached. Chapter 32 complements chapters 19-22.

<sup>97</sup> Upon leaving the town of Viladrau – on January 23, 1841 – he fully dedicated himself to his apostolic mission. He was thirty-three years of age. On July 9th of the same year, he obtained the title of Apostolic Missionary from the Holy See. Until 1843 he encountered many difficulties with the civil authorities, but from that year onward, he devoted himself to preaching without interruption.

<sup>98</sup> He lived in the house of Don Fortián Bres (1781-1855), his old benefactor and friend.

of doing God's will and of being sent by Him, not by my whim. Besides, I could clearly see God's blessing in the results that were forthcoming.<sup>99</sup> The second reason was one of convenience. Because there were so many demands for my services from far and near, I could satisfy them all by saying, "I'll be very happy to go if my bishop sends me." Thus they would leave me in peace and arrange things through him, so that it was up to him to send me.<sup>100</sup>

**195.** I had come to realize that a missionary must never thrust himself into an assignment. He should offer his services to the bishop, saying, *Ecce ego, mitte me.*<sup>101</sup> But he should not go until his bishop sends him, because when he is sent, it will be by God's sending. All the Old Testament prophets were sent by God.<sup>102</sup> Jesus Christ himself was sent from God, and Jesus in turn sent his Apostles. *Sicut misit me pater et ego mitto vos.*<sup>103</sup>

**196.** In the two miraculous draughts of fish--which were symbolic of the missionary apostolate--we can see the need for a mission both as to the time and to the place we should preach, if we are to catch souls.

The first catch, narrated by St. Luke (chap. 5), shows us that a mission is so necessary that without it nothing can be accomplished. The evangelist tells us that Jesus ordered his Apostles, Lower your nets for a catch. Simon answered, Master, we have toiled all night long and have caught nothing; but if you say so, I will lower the nets.<sup>104</sup> Upon doing this they caught such a great number of fish that their nets were at the breaking point. They signaled to their mates in the other boat to come and help them. They came then and filled the two boats to point of sinking.<sup>105</sup> St. Peter was amazed<sup>106</sup> and Jesus told him, Do not be afraid. From now on you will be catching men.<sup>107</sup> Here we can see that the catch was a symbol not only of the Apostles' mission but also of their need to be sent and of the right moment for them to preach.

**197.** The second miraculous catch took place after the Resurrection of Jesus, as St. John narrates in chapter 21 of his Gospel. The Apostles had been fishing but had caught nothing. Jesus appeared to them without their recognizing Him. When He asked them whether they had anything to eat they answered, Not a thing. Then Jesus told them, Cast your net off to the starboard side and you will find something. So they made a cast and took so many fish they could not haul the net in.<sup>108</sup> They counted the fish, and there were a hundred fifty-three large ones. In this second catch we can see not only the need to be sent

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<sup>99</sup> Regarding Claretian obedience cf. VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES AND JOSÉ CRISTO REY, *C.M.F., Our Project of Missionary Life. Commentary on the Constitutions: Vol. II, Fundamental Constitution and Missionary life of the Congregation, Trans. By J. Daries* (Claretian Pub., Rome-Quezon City, Philippines 1992) pp. 390-444.

<sup>100</sup> He received a great number of requests to do missions in the towns of Catalonia. In 1844, Fr. James Soler writes the following to Don Joaquín Masmitjá: "even if he could be split into twenty or fifty, they would all find an assignment" (cf. NOGUER Y MUSQUERAS, TOMÁS, *Biografía del Siervo de Dios M. Iltre. Dr. D. Joaquín Masmitjá y De Puig* [Gerona 1952] p. 423). And on March 11, 1845 he writes: "Every one asks for him. In January alone, I believe I heard the Vicar General say that he had written no less than seventy letters in response to requests for the Rev. Claret" (ib., p. 428).

<sup>101</sup> Is 6:8: "Here am I, send me."

<sup>102</sup> Cf. Jer. 1:7-17; Ez. 2:3; Jl. 1:1-2; Jon. 1:2; Acts 22: 21.

<sup>103</sup> Jn 20, 21: "As the Father has sent me, so I send you."

<sup>104</sup> Lk 5:5.

<sup>105</sup> Cf. Lk 5:6-7.

<sup>106</sup> Cf. Lk 5:8-9.

<sup>107</sup> Lk 5:10.

<sup>108</sup> Cf. Jn 21:5-6.



but also the need to preach at the right time, in the right place, and with the right intention if the souls of big sinners are to be caught--and not just a hundred fifty-three but vast numbers--since 100, 50, and 3 are mystical numbers.<sup>109</sup>

**198.** This need for being sent to a particular place by a bishop was something that God himself helped me understand from the very beginning. Thus, no matter how evil and demoralized the towns I was sent to, great fruits were always obtained, because it was God who sent me to them and prepared them and predisposed them for me.<sup>110</sup> Missionaries may rest assured, then, that they should go to no town, however good, unless they go under obedience; but that under obedience they should not hesitate to go to any town, however bad. As far as any possible difficulties or persecutions are concerned, let them have no fear: God has sent them through obedience and He will take care of them.<sup>111</sup>

## CHAPTER XI

### **The Goal I had in mind whenever I went to a Town to which my Superior sent me**

**199.** Whenever I went to a town, I did so without any worldly goal in mind; my only aim was to glorify God and save souls.<sup>112</sup> I was often forced to remind people of this because I knew that it was the most convincing argument for good and bad alike. I would tell them:

**200.** You know that men nearly always do whatever it is they do for one or another of the following reasons: (1) for gain or money, (2) for pleasure, (3) for fame.<sup>113</sup> I have not come to preach a mission in this town for any of these three reasons. Not for money, because I don't want a penny from anyone and I won't take one. Not for pleasure, for what pleasure could I get out of wearing myself out from early in the morning until night? If some of you have to wait your turn for three or four hours to go to confession, you get tired.<sup>114</sup> But what about me? I must be there all morning and afternoon; and at night, instead of resting, I have to preach--and not for just one day, but day after day, for weeks, months, and years. Just think about that, my brothers and sisters!

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<sup>109</sup> Cf. St. Augustine, Sermon 151 in "Sermons," Vol. V., (The Works of Saint Augustine, A Translation for the 21st Century), Trans. by Edmund Hill, Augustinian Heritage Institute, New City Press, 2000. (Also available online.) Regarding the uprightness of intent, it is like bricks of good deeds to raise-up the building of sanctity, cf. Boletín de las Conferencias de San Vicente de Paúl 6 (1862) 71.

<sup>110</sup> Cf. 2 Tim 3:10-11.

<sup>111</sup> Cf. Rom 10:15. – During the regency of Baldomero Espartero (1840-1843), times were "extremely critical and dangerous", and Claret's apostolic ministry was hindered at times. On one occasion he told his friend Don Miguel Alibés: "I have stopped preaching because this has been the will of my superior; as for the others, I would not have stepped back, even if they were waiting for me on the very steps of the pulpit with a dagger" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 61).

<sup>112</sup> In chapter II of the first part, he explains the reasons for his zeal, as manifested in his child's heart, his compassion for sinners who condemned themselves even to the compassion shown by the offended heavenly Father. Now, in the fullness of his formation, he puts forward his reasons objectively: that God may be loved, that He may not be offended, that sinners may not condemn themselves, that all may rejoice in the attainment of salvation.

<sup>113</sup> Cf. 1 Jn 2:16.

<sup>114</sup> The Spanish text corrects the original *dé* with *le*.

**201.** Maybe I do it for fame? Hardly. You must be well aware of the calumnies I'm exposed to. One person may praise me, but another makes all sorts of charges against me, as the Jews did against Jesus, speaking ill of his person, his words,<sup>115</sup> and his actions until finally they seized Him,<sup>116</sup> scourged Him, and put Him to death on a most painful gibbet of shame.<sup>117</sup> But I tell you, with the apostle, St. Paul, that I am not afraid of any of these things, nor do I esteem my life more than my soul; and I would gladly risk everything to fulfill the ministry of preaching the Gospel, which I have received from God our Lord.<sup>118</sup>

**202.** No, I repeat, I have no mere earthly aim but a far nobler one. My aim is to make God better known, loved, and served by everyone. If only I had all human hearts, with which to love God! My God, people do not know you! If they did, you would be loved far more than you are. If people only knew your wisdom, power, goodness, beauty, and all your divine attributes, they would all have become seraphim consumed with the fire of your divine love. This is my aim: to make God known, so that He may be loved and served by all.<sup>119</sup>

**203.** Another of my aims is to prevent all the sins and offenses that are being committed against God--that same God who is loved by seraphim, served by angels, feared by powers, adored by principalities--that God who is offended by a vile earthworm, man. Be astonished at this, you heavens!<sup>120</sup> If a noble knight saw an innocent damsel being outraged and in distress, he could not contain himself but would rush to her aid. How, then, can I do enough when I see God offended and outraged?

**204.** If you saw your father being beaten and stabbed, wouldn't you run to defend him? Wouldn't it be a crime for you to look on indifferently at your father in such a plight? Well then, wouldn't I be the greatest criminal in the world if I didn't try to prevent the outrages that men are perpetrating against God, who is my Father? My Father, I shall defend you, although it should cost me my life. I shall throw my arms about you and with St. Augustine tell sinners: Satis est vulnere, satis est, Halt, you sinners, halt! Stop scourging my Father.<sup>121</sup> You've already scourged Him enough and opened far too many wounds. If you must scourge someone, scourge me, for I deserve it; but don't mistreat and scourge my God, my Father, and my Love. O love of mine, my love!

**205.** I am also driven to preach without ceasing by the sight of the throngs of souls who are falling into hell--for it is a matter of faith that all who die in mortal sin are damned. It is estimated that about eighty thousand die each day, and how many of them die in mortal sin and hence are damned?<sup>122</sup> As the saying goes, "talīs vita, finis ita--your death will be as your life has been."

**206.** And when I see the way people live--so many of them set in their ways and living in habitual mortal sin; not a day goes by that they don't add to the number of their

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<sup>115</sup> Cf. Jn 6:41.

<sup>116</sup> Cf. Mt 26:50.

<sup>117</sup> Cf. Mt 20:19; Mk 10:34; Lk 18:32-33.

<sup>118</sup> Cf. Acts 20:24; Doc Autobi. XV, n. 4.

<sup>119</sup> Cf. Autobi. n. 233.

<sup>120</sup> Jer. 2:12.

<sup>121</sup> "His wounds are already too many; enough!"

<sup>122</sup> From a newspaper circulated in his day, which could not be identified, he clipped a statistic of the world population drawn from *Illustrated London News*. Therein it stated that 91,554 people died per day, 3,730 per hour and 60 per minute. For his part, he adds: "Thus, each one of our heartbeats coincides with the death of a human creature" (Mss. Claret, XIII, 723).

sins. They sin as easily as they'd take a glass of water;<sup>123</sup> they commit iniquities as if it were a joke, for a laugh. They are really tragic figures, marching on their own two feet toward hell. As Zephaniah says, *Ambulaverunt ut caeci quia Domino peccaverunt.*<sup>124</sup>

**207.** If you saw a blind man about to fall into a pit or over a cliff, wouldn't you warn him? That's just what I'm doing and must do in conscience: warn sinners and make them see the precipice of hell that they are about to fall into. Woe is me if I don't, for they could hold me responsible for their damnation.<sup>125</sup>

**208.** Perhaps you may tell me that they are only going to insult me and that I should leave them alone and not bother about them. No, my good brethren. I can't abandon them: they are my own dear brothers and sisters. Tell me, if you had a very dear brother who was so sick that he was delirious and in his fever insulted you and said every foul thing in the world to you, would you abandon him? I'm sure you wouldn't. You'd feel all the more sorry for him and do everything you could for his recovery. Well, that's the way I feel about sinners. The poor creatures are just delirious. That makes them all the more deserving of compassion. I can't abandon them. I have to work for their salvation and pray to God for them, saying with Jesus Christ, Father, forgive them, for they don't know what they're doing or saying.<sup>126</sup>

**209.** When you see a condemned man on his way to the gallows, it moves you to pity. If you could do something to free him, you'd do it. Well, brothers and sisters, when I see a person in mortal sin, I see someone drawing nearer with every step to the gallows of hell. And seeing him in this unhappy state, I happen to know the way to free him: that he be converted to God, ask God's pardon, and make a good confession. Woe is me if I don't!<sup>127</sup>

**210.** Maybe you'll say that a sinner isn't interested in hell, or doesn't even believe in it. All the worse. Do you think that this will stop him from being damned? Indeed no; rather it's an even clearer sign of his fatal condemnation, as the Gospel says: *Qui non crediderit, condemnabitur.*<sup>128</sup> Bossuet<sup>129</sup> remarks that this truth does not depend upon whether a person believes in it; even though he doesn't believe in hell, he'll go there if he has the misfortune of dying in mortal sin, no matter what his opinion on the subject.

**211.** I tell you quite frankly that whenever I see sinners, I grow restless, I cannot quiet down, I cannot be consoled, my heart goes out to them. To give you an idea of how I feel, I'll draw a comparison. If a loving mother saw her child in danger of falling from a high window or into an open fireplace, wouldn't she run and shout, *My son, my son, look out you're going to fall!* Wouldn't she run up behind the child and take hold of him and pull him back if she could? My brothers and sisters, you should know that grace is stronger and braver than nature. Well then, if the natural love a mother feels for her child can make her run to him, shout at him, take hold of him, and pull him back from the brink of ruin, that is just what grace does in me.<sup>130</sup>

**212.** Charity urges and impels me;<sup>131</sup> it makes me run from town to town shouting,

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<sup>123</sup> Cf. Job 15:16.

<sup>124</sup> Zeph. 1:17: "They shall walk like blind men, because they have sinned against Yahweh."

<sup>125</sup> Cf. 1 Cor 9:16.

<sup>126</sup> Lk 23:34. - Cf. Mss. Claret, X, 394.

<sup>127</sup> Cf. 1 Cor 9:16.

<sup>128</sup> Mk 16:16: "He who does not believe will be condemned."

<sup>129</sup> *Sermones*, transl. by Don Domingo Morico (Valencia 1774) II, p. 184. *Ex libris*.

<sup>130</sup> He expounds these same ideas in other notes (cf. Mss. Claret, II, 274-275).

<sup>131</sup> Cf. 2 Cor 5:14.

"My son, sinner, look where you're heading; you're about to fall into hell. Stop! Don't take another step! I often ask God, as St. Catherine of Siena<sup>132</sup> did: Lord, let me stand at the gates of hell and stop anyone from entering, by telling each of them, 'Where are you going, poor fool? Turn back! Make a good confession and save your soul. Don't come here, to be lost for all eternity!

**213.** Another force that drives me to preach and hear confessions is my desire to make my neighbors happy. Oh, what great joy there is in healing the sick, freeing the prisoner, consoling the afflicted, and cheering the sad. All this and much more is done in bringing one's neighbors to the glory of heaven. It means saving them from every evil and bringing them to the enjoyment of every good--and for all eternity. Mortals cannot understand this just now, but when they are in glory they will know the great good that was offered them and that they will have, happily, attained. Then they will sing the everlasting mercies of the Lord<sup>133</sup> and bless those who have been merciful to them.<sup>134</sup>

## CHAPTER XII

### **How I was moved to Preach Missions by the example of the Prophets, of Jesus Christ, of the Apostles, Fathers, and other Saints**

**214.** Besides my unfailing love for poor sinners, another force that has driven me to work for their salvation is the example of the prophets, of Christ himself,<sup>135</sup> of the Apostles, and of the many men and women saints whose lives and histories I have often read, noting down some of the more salient passages for my use and profit and as a stimulus to work harder. A few of these fragments follow.<sup>136</sup>

**215.** The prophet Isaiah, son of Amos,<sup>137</sup> of the royal house of David, was a prophet and preacher. His main objective was to confront the inhabitants of Jerusalem and Israel with their infidelities and to announce the chastisement that God would visit upon them through the Assyrians and Chaldeans, as He did, indeed. His brother-in-law, the impious King Manasseh, put him to death by having him sawn in half.

**216.** The prophet Jeremiah prophesied some 45 years. His main objective was to exhort his people to repent, announcing to them the chastisements that the Lord would visit upon them. He was carried off to Egypt and met his death in the capital city of Tanis, where

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<sup>132</sup> "Se, salva l'unione della tua carità, io fossi posta sopra la bocca dell'inferno per chiuderlo, talmente che niuno mai più v'entrasse, mi sarebbe gratissimo, affinché in tal maniera tutti i miei prossimi si salvassero" (BEATO RAIMONDO DA CAPUA, *La vita di S. Caterina da Siena*, volgarizzata da Bernardino Pecci [Roma 1866] Prologo primo, XV, p. 10. *Ex libris*).

<sup>133</sup> Cf. Ps 88:2.

<sup>134</sup> Cf. Mt 5:7.

<sup>135</sup> Cf. Mt 9:13; Rom 5:8.

<sup>136</sup> In describing the prophets and Apostles, Claret unintentionally offers us a self-portrait, describing those traits of his own vocation that he has discovered through the light of grace, and that he has endeavored to reproduce in his own life and apostolic action.

<sup>137</sup> Cf. Is 1:1.

he was stoned to death by his fellow Jews. The principal trait of this great prophet was his tender-hearted love for his neighbor, a charity full of compassion for both their temporal and spiritual needs, a charity that never let him rest. Thus, even in the midst of the tumult of war, the confusion of a kingdom going to ruin, and the very death throes of his people in Jerusalem, he worked with constant dedication for the well-being of his fellow-citizens, thus meriting the fair name of "Lover of the brethren and of the people of Israel."<sup>138</sup>

**217.** The prophet Ezekiel prophesied and preached some 20 years and had the glory of dying as a martyr for justice sake. He was killed near Babylon by the prince of his people, whom he had reproached for worshipping idols.<sup>139</sup>

**218.** The prophet Daniel was endowed with incredible gifts, as one of the great prophets. Not only did he predict future events, as did the rest of the prophets, but he also specified the time when they were to occur. Out of envy he was thrown into the lions' den, but God freed him.<sup>140</sup>

**219.** The prophet Elijah, the prophet, a man of fervent and powerful prayer and of great and extraordinary zeal,<sup>141</sup> was persecuted to the point of death, but he was not allowed to die and was carried off in a fiery chariot.<sup>142</sup>

**220.** Ecclesiasticus, speaking of the 12 prophets who are called lesser only because of the shortness of their writings, says that they gave new strength to Jacob and saved themselves through the virtue of faith.<sup>143</sup>

**221.** I am ever more deeply impressed at the thought of Jesus moving from town to town, preaching everywhere<sup>144</sup>-not just in big cities, but in little villages and even to a single woman. When he spoke to the Samaritan woman, he was tired and thirsty from traveling, and the moment was as inconvenient for him as it was for the woman.<sup>145</sup>

**222.** From the very beginning I have been thrilled by the preaching style of Jesus. What comparisons! What parables! I decided to imitate him with comparisons, similes and a simple style.<sup>146</sup> And how He was persecuted! He was a sign of contradiction,<sup>147</sup> persecuted for his teaching, his works, and his very person. Finally, they took his life amid affronts, torments, and insults, making Him suffer the most shameful and painful death imaginable.<sup>148</sup>

**223.** I am also much encouraged by reading the Acts of the Apostles. St. Peter in his first sermon converted three thousand men, and in his second, five thousand.<sup>149</sup> With what great zeal and fervor he preached! And what shall I say of St. James, St. John, and the other

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<sup>138</sup> 2 Mc 15:14.

<sup>139</sup> Traditionally, Ezekiel is deemed to have died a little after 570 BC in Babylon, and was buried in the grave of Sem and Arfaxad, descendents of Abraham.

<sup>140</sup> Cf. Dan 6:16-17, 22-23.

<sup>141</sup> Cf. 1 Mc 2:58.

<sup>142</sup> Cf. 2 Kgs 2:1-11.

<sup>143</sup> Cf. Ecc 49:12.

<sup>144</sup> Mt 4:23; 11:1; Mk 1:39.

<sup>145</sup> Cf. Jn 4: 6-26.

<sup>146</sup> Regarding Claret's style of preaching, his first biographer wrote: "the most important trait of his sermons was the abundance of similarities and comparisons with which he enlivened and rendered more sensible the most abstract concepts, drawing examples from animals, plants, stones, local customs and things, with singular swiftness and timeliness" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 76).

<sup>147</sup> Cf. Lk 2:34.

<sup>148</sup> Cf. Mt 16:21-23.

<sup>149</sup> Cf. Acts 2:41; 4:4.

Apostles? With great concern and zeal they rushed from one kingdom to another, preaching zealously and without human fears or concerns, considering that God must be obeyed rather than men! This was their answer to the scribes and Pharisees when the latter forbade them to preach!<sup>150</sup> Scourging could not intimidate them into giving up their preaching; on the contrary, they counted themselves fortunate to be able to suffer something for [the love] of Jesus Christ.<sup>151</sup>

**224.** Also the zeal of St. Paul has always awakened my deepest enthusiasm. He went from place to place, a chosen vessel, carrying the teaching of Jesus Christ.<sup>152</sup> He preached, wrote, and taught in synagogues, prisons--everywhere. He worked and made others work, in season and out of season.<sup>153</sup> He suffered scourgings, stonings, persecutions of all sorts, as well as the fiercest calumnies,<sup>154</sup> but he was never daunted; on the contrary, he so rejoiced in tribulations<sup>155</sup> that he could say that he did not wish to glory, save in the cross of Jesus Christ.<sup>156</sup>

**225.** I also took much heart from reading the lives and works of the Fathers of the Church:<sup>157</sup> St. Ignatius Martyr, St. Justine, the philosopher martyr, St. Irenaeus, St. Clement of Alexandria, Tertullian, Origen, St. Cyprian Martyr, St. Eusebius, St. Athanasius, St. Hilary, St. Cyril, St. Ephraim, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Ambrose, St. Epiphanius, St. Jerome, St. Paulinus, St. John Chrysostom, St. Augustine, St. Cyril of Alexandria, St. Prosper, Theodoret, St. Leo the Great, St. Caesarius, St. Gregory the Great, St. John Damascene, St. Anselm, St. Bernard.

**226.** I frequently read the lives of those Saints who were distinguished for their zeal in saving souls, and I felt the good effect of it, for I applied to myself those words of Augustine: *Tu non eris sicut isti et istae?*<sup>158</sup> Will you not be like these men and women and work as they did at saving souls? The lives of the saints<sup>159</sup> that most moved me were those of St. Dominic,<sup>160</sup> St. Francis of Assisi, St. Anthony of Padua,<sup>161</sup> St. John Nepomucen, St.

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<sup>150</sup> Cf. Acts 4:19.

<sup>151</sup> Cf. Acts 5:41.

<sup>152</sup> Cf. Acts 9:15.

<sup>153</sup> Cf. 2 Tim 4:2.

<sup>154</sup> Cf. 2 Cor 11:23-28.

<sup>155</sup> Cf. 2 Cor 7:4; 12:9-10.

<sup>156</sup> Cf. Gal 6:14. - It has been said, with good reason, that St. Anthony Mary Claret shares many traits with St. Paul, especially his passionate love for Christ and his apostolic fervor, chiefly reflected in that which is called "the definition of the missionary" (cf. *Autob.* n. 494).

<sup>157</sup> Among the books of Claret's library we can find: TRICALET, PEDRO JOSÉ DE, *Biblioteca portátil de los Padres y Doctores de la Iglesia*, translated by Fr. D. Francisco Vázquez (Madrid 1790-1791), 10 volumes. For each one of the Fathers it carries: 1) the biography of his life; 2) an analysis of the main works; 3) the most significant dogmatic and moral statements; 4) spiritual maxims. The enumeration of Fathers and Doctors that the Saint offers here follows the order of the work cited earlier. Also preserved are ST. JOHN CHRYSOSTOM, *Opera omnia* (Venice 1780) 13 vols; ST. AUGUSTINE, *Opera* (Paris 1831-1832) 9 vols.; and LÓPEZ, JOHANNES, *Epitome Sanctorum Patrum ad sacras conciones per locos communes* (Amberes 1614) 3 vols.

<sup>158</sup> *Confessions*, bk. 8, ch. 11, no. 27, (Translated by J.G. Pilkington. *From Nicene and Post-Nicene Fathers*, First Series, Vol. 1. Edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co., 1887.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/1101.htm>>..)

<sup>159</sup> Among the *ex libris* of the Saint the following have been preserved: RIBADENEIRA, PEDRO DE, *Flos sanctorum* (Madrid 1761) 3 vols. and CROISSET, JUAN, *Año cristiano* (Barcelona 1853-1855) 16 volumes.

<sup>160</sup> POSSADAS, FRANCISCO DE, *Vida del glorioso P. y Patriarca Santo Domingo de Guzmán* (Madrid 1721) 642 pp. *Ex libris*.

<sup>161</sup> Regarding his devotion to St. Anthony of Padua cf. *Camino recto* (Barcelona 1870) p. 339.

Vincent Ferrer, St. Bernardine of Siena, St. Thomas of Villanova, St. Ignatius Loyola, St. Philip Neri, St. Francis Xavier, St. Francis Borgia, St. Camillus de Lellis, St. Charles Borromeo, St. Francis Regis, St. Vincent de Paul,<sup>162</sup> and St. Francis de Sales.<sup>163</sup>

**227.** In the course of meditating on the lives and works of these saints, I used to feel such a burning within me that I couldn't sit still.<sup>164</sup> I had to get up and run from one place to another, preaching continually. I can't describe what I felt inside me. Nothing tired me; I wasn't terrified at the awful calumnies being leveled against me, or afraid of the greatest persecutions. Everything was sweet to me, as long as I could win souls for Jesus Christ<sup>165</sup> and heaven and save them from hell.<sup>166</sup>

**228.** Before ending this chapter, I would like to present two models of truly apostolic zeal who have always moved me deeply. The first is the Venerable Joseph Diego of Cadiz;<sup>167</sup> the second, the Venerable Master Avila. Of the former, we read in his Life: "The servant of God, moved by zeal to win souls for Jesus Christ, consecrated his whole life his whole life tirelessly in the apostolic ministry. He continually undertook long, tiresome journeys, always on foot, without regard for the inclemencies of the season as he went from place to place to announce God's Word and attain the results he longed for. He loaded himself with cilices, took the discipline twice a day, and observed a rigorous fast. After the hardship of his days, he took his nights' rest praying before the Blessed Sacrament, a devotion that so pleased him that he gave it his most tender and fervent love."<sup>168</sup>

**229.** From the Life of the Venerable Avila.<sup>169</sup> His baggage train was a little burro. On

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<sup>162</sup> COLLET, PEDRO, *Compendio de la vida y virtudes de San Vicente de Paúl* (Mallorca 1786) 538 pp. *Ex libris*

<sup>163</sup> MARSOLIER, JACQUES DE, *Vida de San Francisco de Sales* (Zaragoza 1835) 2 volumes; *Obras de San Francisco de Sales*, translated by Don Francisco Cubillas (Madrid 1768-1775) 8 vols. He omits St Alphonsus Mary Ligouri, one of the saints that inspired him the most. He was very grateful for *Vida* and the *Constituciones* which were offered to him in 1862 by the Redemptorists: *Oeuvres complètes du B. A. M. de Liguori: Vie, Règles* (Paris 1843) vol. XXII.

<sup>164</sup> Cf. Ps 38:4; Jer. 20:9

<sup>165</sup> Cf. 1 Cor 9:22

<sup>166</sup> This number brings to mind the "definition of the missionary" (cf. *Autob.* 494).

<sup>167</sup> The Blessed Friar Diego de Cádiz was born in this city, on March 30, 1743. He received the Capuchin habit in 1757 and became a priest in 1766. He initiated popular and apostolic preaching to massive crowds in 1772 and died in Ronda (Málaga) on March 24, 1801. He was called "the Apostle of Andalusia." A Spanish sage wrote the following about him: "Never was there a more popular speaker in every sense, and one can even say that Fr. Diego de Cádiz was a man of the people, both in his sermons and in his poetry, worthy of being born in the XIII century and of having been among the first Franciscan brothers" (MENÉNDEZ Y PELAYO, MARCELINO, *Historia de los hererodoxos españoles*, BAC [Madrid 1956] book VI, chap. 3, paragraph VII, volume II, p. 712). (English translation in process see book I: *A History of the Spanish Heterodox*, MARCELINO MENÉNDEZ PELAYO, Saint Austin Press, Great Britain 2009.)

<sup>168</sup> Claret summarizes in this brief biographical sketch, which could well be his own, the book of ARDALES, SERAFÍN DE, *El misionero capuchino. Compendio histórico de la vida del venerable Siervo de Dios el M. R. P. Fr. Diego Josef de Cádiz, misionero apostólico de Propaganda Fide* (Real Isla de León 1811) pp. 97 ff. In another manuscript, he repeats this paragraph almost exactly. (Mss Claret, II, 243-244). In the Claretian Archives of CESC-Vic four draft manuscripts are kept requesting the beatification of the then revered Diego José de Cádiz, who would be beatified by Leo XIII on April 23, 1894

<sup>169</sup> St. John of Ávila was born in Almodóvar del Campo (Ciudad Real) in 1499. He was a great apostle of Andalucía, who traveled around preaching untiringly, together with a group of priests. He is the first of the great spiritual writers of Spain's Golden Age. He died with the fame of sanctity in Montilla (Córdoba) on May 10, 1569. Claret used the works called *Obras del Venerable Maestro Juan de Ávila*, the Tomás Francisco de Aoíz edition (Madrid 1759-1760) 9 volumes. The penmanship of the handwritten original points to their possible purchase during his years at the seminary. He paid 167 Reales for them. On the margin he marked with a dash, all the passages that interested him.

it, he and his companions piled their cloaks and saddlebags. The latter contained a supply of hosts for celebrating Mass at hermitages, as well as cilices, rosaries, medals, holy cards, and some wire and pliers for making rosaries. He never carried food but trusted in God's providence. It was a rare day when he ate meat; most of the time he ate only bread and fruit.<sup>170</sup>

**230.** His sermons usually lasted two hours and were so fluent and varied that they could hardly have been shorter. He spoke so clearly that all could understand him, and no one ever grew tired of listening to him.<sup>171</sup> Day and night his only thought was how he might increase God's glory, reform morals, and convert sinners.<sup>172</sup>

In preparing his sermons he avoided using many books or elaborate concepts, and his talks were relatively free of scriptural allusions, far-fetched examples, and other such finery. With a simple thought and a single cry, he could set the hearts of his listeners afire.<sup>173</sup>

**231.** While Father Avila was preaching in Granada, another preacher, the most famous of his day, was also engaged in preaching there. People would leave this preacher's sermons crossing themselves in amazement at the many fine and profitable things that had been so beautifully said. But when they left Master Avila's sermons they all went out with bowed heads, not saying a word to one another, rapt and repentant from the sheer force of the truth, virtue, and excellence of the preacher.<sup>174</sup>

**232.** His preaching was directed mainly toward withdrawing sinners from their unhappy state by showing them the ugliness of sin, the wrath of God, the awful punishment that awaits the impenitent, and the reward that awaits the truly contrite and repentant. The Lord our God gave his words such power that venerable Father Luis of Granada says: "One day I heard him preach a sermon on the wickedness of those who for carnal pleasure do not hesitate to offend God, basing his remarks on a text in Jeremiah, *Obstupescite coeli super hoc*.<sup>175</sup> In truth, he spoke with such great dread of spirit that it seemed to me that the very

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The paragraphs recorded here were copied from a previous handwritten index card (cf. Mss. Claret, II, 259-261). He put the paragraphs in order using marginal numbers, as they appear in the *Autobiografía*. In another part, the Saint wrote down the letters to St. John of Avila that caught his attention the most: *Cartas escogidas del V. Ávila*, volume 7. (cf. Mss. Claret, II, 425-426). Interestingly, these two apostolic men, whose lives and apostolate were so similar, were also mechanically inclined. St. Anthony Mary Claret invented a means to steer balloons (cf. HD, II, pp. 479-480) and St. John of Avila had invented four ingenious ways to pump water (cf. *Obras completas*, BAC [Madrid 1970] I, pp. 138-142; See also *Studies of the Spanish Mystics*, vol.1-3, by E. Allison Peers (The Sheldon Press, 1927, 1930, 1960.) The relationship between these two great missionaries is described in: BERMEJO, JESÚS, *San Juan de Ávila y San Antonio María Claret: historia de un influjo decisivo*: in the volume: *El Maestro Ávila*. Actas del Congreso Internacional (Madrid, Nov. 27-30, 2000). EDICE (Madrid 2002) pp. 865-801.

<sup>170</sup> It is almost a literal quote from the *Vida y virtudes del Venerable Varón el Maestro Juan de Ávila*, in: *Obras de Juan de Ávila* (Madrid 1759) I, pp. 411-412. The beginning of this work reads as follows: "he lived in constant fasting and his everyday food consisted of unripe and non-nutritious fruit" (o. c., I, p. XIX).

<sup>171</sup> Cf. o. c., I, p. 43.

<sup>172</sup> He will repeat this in *Autob.* nn. 300-301.

<sup>173</sup> Cf. TERRONES DEL CAÑO, FRANCISCO, *Instrucción de predicadores*, trat. 1, cap. 2; SAN JUAN DE ÁVILA, *Obras*, BAC (Madrid 1970) I, pp. 279-281. He will repeat the last phrase of this number in *Autob.* n. 302.

<sup>174</sup> Almost textual quote of the testimony of Don Francisco de Terrones del Caño (1551-1613), bishop of Tuy (1601) and León (from 1608), in *Instrucción de predicadores* (l. c.), which was copied in the works called *Obras del Venerable Maestro Juan de Ávila* (Madrid 1759) I, p. 50. *Ex libris*; and in *Vida del Venerable Maestro Juan de Ávila*, in: *Obras del Venerable Padre Maestro Fray Luis de Granada...* (Madrid 1788) VI, p. 659.

<sup>175</sup> Jer. 2:12: "Be astonished, you heavens, at this."



walls of the church began to shake."<sup>176</sup>

**233.** O my God and my Father, may I know you and make you known; love you and make you loved; serve you and make you served; praise you and make all creatures praise you. Grant, my Father, that all sinners be converted, all the just persevere in grace, and all of us attain to eternal glory. Amen.<sup>177</sup>

## CHAPTER XIII

### The Example and Encouragement I received from certain Women Saints

**234.** If I was moved by the example of men saints, as I have said in the preceding chapter, I was moved still more by the example of women saints. How deeply they impressed me! I would ask myself, "If a woman has such feelings and desires and does so much to save souls, what ought I, a priest, however unworthy, be doing?" The reading of their lives affected me so much that I copied out excerpts of their words and works, some of which I wish to quote here.

**235.** From the Life of St. Catherine of Siena.<sup>178</sup> "She had a singular devotion and love toward those saints who spent their lives working for the salvation of souls, and since St. Dominic had founded his Order to spread the faith and save souls, she revered him so much that when she saw some of his friars passing by, she noted where they had set their feet and later, with all humility, would kiss their footprints."

**236.** "Magdalen at Jesus' feet chose the better part, but not the best, says St.

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<sup>176</sup> *Obras del Venerable Maestro Juan de Ávila*, ed. cit., I, pp. 49-50. Reproduces the declaration of Professor Juan Pérez de Aguilar in the beatification proceedings of John of Avila, Montilla, page 1043: cf. SAN JUAN DE ÁVILA, *Obras*, BAC (Madrid 1970) I, pp. 280-281 and note 281. He will reproduce this text in *Autob.* n. 301.

<sup>177</sup> This beautiful "apostolic prayer" which synthesizes the Claretian charisma in a simple yet admirable manner, has been and still is appreciated and used by the Claretian Family.

<sup>178</sup> St. Catherine of Siena, virgin and doctor of the Church, was born in Siena on March 25, 1347 and, beginning at the age of 18 (1365) she entered the Third Order of St. Dominic. A strong-willed woman, with a passion for the Lord and highly devoted to the Virgin Mary, she led an extraordinary mystical life and served the Church with fervor during a critical age. She was the author of a book entitled *Treatise on Divine Providence*. She died on April 29, 1380 at the age of 33. She was buried in Rome at the Basilica of St. Mary above Minerva. She was canonized by Pope Pius II in 1461. Her feast day is April 29<sup>th</sup>. Among Claret's *ex libris*, preserved at El Escorial, is the *Vida portentosa de la seráfica y cándida virgen santa Catalina de Siena*, by Fr. Lorenzo Gisbert (Gerona 1804) 288 pp., one of the books he most treasured and that aroused the most powerful emotions in him. Also preserved in Vic is *La vita di S. Caterina da Siena*, by the Blessed Raymond of Capua (Rome 1866): *Opere*, I, 308 pp. St. Catherine was a great influence on Claret's spirit. One just needs to read this paragraph from one of his letters "I am sending you the Life of St. Catherine of Siena, who is my teacher and director. She so moves me to fervor that whenever I read her life I have to hold the book in one hand and a handkerchief in the other, to dry the tears that it continually brings to my eyes" (Correspondence to Sister Mary Dolores, Sallent, October 30, 1843: SL, pp. 89-90). From St. Catherine he derived the practice of the *interior cell* in order to keep the presence of God in the midst of his apostolate, as revealed in his pamphlet *Temple and Palace of the Lord, Our God* (Barcelona, 1866) pp. 31-37. He chose the Saint as a co-patron of the Congregation of Missionaries (cf. *Constituciones CMF* [Barcelona 1857] n. 1, p. 3). The text contains the aforementioned work by Fr. Gisbert, almost literally, and it indicates the corresponding pages. See *Works*, v. III, chapter IV, pp. 191-193.

Augustine; for the best is to unite both parts, the active and contemplative, as St. Catherine of Siena did."

"She regarded all as bathed in the precious Blood of Jesus Christ and, considering the many upon whom the benefits of the Redemption are wasted, she wept tenderly. Especially during her ecstasies she was heard to pray for the conversion of the infidel, often repeating this prayer: O eternal God, like a Good Shepherd turn your merciful eyes upon the many sheep who, though separated from the fold of your Church, are yet yours, since you have bought them with your Blood."

**237.** "One day the Lord let her glimpse the joys of heaven and told her: 'See how many joys are lost forever by those who break my law to do their pleasure. See the fierce chastisement by which my justice must exact satisfaction from sinners, who would not give it through their penance. Consider, too, the blindness of those mortals who gamble away a good that includes all other goods by living a life subjected to their passions. My providence has placed the saving of many souls into your hands. I shall give you words and instill in you a teaching that all your adversaries will be powerless to resist or contradict.'"

**238.** "The ministry of preaching is the greatest that Jesus gave his Church. With this sword he armed his twelve captains, the Apostles. This sacred ministry of preaching is properly a duty of bishops alone, for they, as shepherds, must feed the flock from whose midst they may delegate others to aid them in their task. Gregory XI commanded Catherine to preach before him and the entire consistory of cardinals and other princes. She spoke so masterfully of heavenly things that they listened to her as motionless as statues, so struck were they with her admirable spirit. She preached before His Holiness and the cardinals on many other occasions and they always listened admiringly and profitably, venerating her as a new apostle, powerful both in words and works. She also preached to the laity, and as her own heart burned with the fire of holy zeal, her words broke out in flames, and so many sinners repented and changed their lives that she had to keep a number of confessors in her retinue, some of them with papal authority to absolve reserved cases."<sup>179</sup>

**239.** From the Life of St. Rose of Lima<sup>180</sup>. "She felt the deepest sympathy for those in mortal sin, because she knew by the light God gave her how miserable they were. She cried continually over their misery and asked God to convert all sinners. She even used to say that she would gladly suffer all the torments of hell herself alone, as long as she could do so without sinning, if by doing so no one would be damned. For this reason she had a great desire to see the Gospel preached to unbelievers and penance preached to sinners. One of her confessors had offered himself to go to the missions, but was afraid of the dangers of the voyage. He consulted the saint and she told him: 'Go, my dear father, and don't be afraid. Go, convert the infidel. Consider that the greatest service men can render God is the conversion of souls, and this is the proper work of the apostles. Can there be any joy greater than that of baptizing a single person, although it be the humblest little Indian, and have him enter heaven through the gates of baptism?'"<sup>181</sup>

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<sup>179</sup> He also copied these texts of the life of St Catherine in Mss. Claret X, 325-326 and 391.

<sup>180</sup> St. Rose of Lima was born on April 30, 1586 in Lima, Peru. Her name was Isabel Flores de Oliva. She had 12 siblings. Apparently, she received the sacrament of confirmation from St. Turibius of Mogrovejo, Archbishop of Lima. During her youth, she devoted herself to relieve the needs of the poor and the sick. Her role model was St. Catherine of Siena and she became a Third Order Dominican in Lima towards the year 1606. She had great mystical experiences and was completely devoted to the needy. Full of virtue, she died on August 24, 1617 and was canonized by Clement X in 1671. Her feast is celebrated on August 23<sup>rd</sup> (cf. RIBADENEIRA, PEDRO DE, *Flos sanctorum* [Madrid 1761] II, pp. 649-650). *Ex libris*.

<sup>181</sup> This text appears in Mss. Claret, X, 325.

**240.** "She used to persuade all the friars of St. Dominic to busy themselves with this apostolic ministry, telling them that it was no less important to the spirit of their profession than the study of sacred theology-indeed, that this ministry was the goal of all their theological studies. She also used to say that if it were permitted her she would walk from one kingdom to another preaching the faith until all unbelievers were converted, and that she would go out into the streets, wearing a cilice, with a crucifix in her hand, and shout to sinners in order to awaken them and move them to repentance. She was determined to raise an orphan child, pay for his studies and have him ordained a priest, so that he could convert the infidel and be a preacher, since she could not do so herself."

**241.** "She was deeply troubled at the thought of preachers who did not seek the good of souls in their sermons. Once a Dominican friar of the monastery of the Rosary was preaching in Lima, to great applause because of his florid style. One day the saint told him with great modesty, but forcefully: 'My father, see how God has made you his preacher to convert souls, not to waste your talents idly on these useless flowers. You are a fisher of men: cast your net so as to catch men, not the air and vanity of applause. And remember, God will hold you accountable for so exalted a ministry.'"

Even if she could not preach, she took every opportunity in conversation to use the eloquence God gave her to draw others to love virtue and hate vice.

## CHAPTER XIV

### On the Same Subject

**242.** From the Life of St. Teresa.<sup>182</sup> "My father was not the only person whom I prevailed upon to practice prayer.<sup>183</sup> When I saw persons fond of reciting their prayers, I showed them how to make a meditation, and helped them and gave them books. Life, VII,

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<sup>182</sup> Saint Teresa of the Child Jesus (Teresa of Avila) was born in Avila on March 28, 1515. A woman of an extraordinarily mystic life, sublime teacher, and doctor of the church. At the age of 19, she professed in the convent of the Incarnation in Avila. In the aftermath of an apparition of the Lord, she launched into the spiritual life and the reformation of the Carmel, an enterprise in which she had great difficulties which she had to overcome with courage and sacrifice; but with great help from various people, among them, the great ex-mystic Saint John of the Cross, he subsequently achieved her goal. Her life was nomadic and at the same time full of mystical experiences which she describes in her works. She died a saintly death at the age of 67 on October 4, 1582 and her feast is celebrated on October 15th - The works of Saint Teresa used by Claret during this period (with the exception of the II volume of the letters) are kept in Granada: *Obras de la gloriosa madre Santa Teresa de Jesús, fundadora de la Reforma de Nuestra Señora del Carmen de la primitiva observancia* (1793). Moreover, the book - with many handwritten notes - is kept in the CESC - Vic: B.R., *Espíritu de Santa Teresa* (Madrid-Lima 1852) 416 pp. In 1864, the Lord granted him great knowledge reading the works of the Saint (Autob. n. 797). In 1869, upon reading the fifth mansion, he also had great insights (cf. "Lights and Graces," 1869). The last resolutions of his life are based on the *Avisos* (cf. Resolutions 1870). Among the manuscripts are some notes taken from the works of Saint Teresa (Mss. Claret, XIII, 285-302). Claret chose the Saint as co-patron of the Congregation of Missionaries (cf. *Constituciones CMF* [Barcelona 1857] n. 1, p. 3). Regarding Fr. Claret and Saint Teresa cf. PLA and DENIEL, ENRIQUE, *La Madre de los espirituales*. Pastoral letter on the occasion of the canonization of the Blessed Mary Michael of the Blessed Sacrament and the beatification of the Ven. Father Anthony Mary Claret. Extraordinary number of the official ecclesiastical bulletin of the Diocese of Ávila, August 25, 1934 (cf. VILA, FEDERICO, *La beatificación del P. Claret* [Madrid-Barcelona 1936] pp. 189-205).

<sup>183</sup> He suppresses the phrase "though I was walking in vanity myself."

**243.** "Who could look upon the Lord covered with wounds and afflicted by persecution and not embrace them, love them, and desire to share them with Him? Who could glimpse something of the glory He gives those who serve Him, without realizing that everything we might possibly do or suffer is as nothing in view of the reward that we await? Who could look upon the torments of the damned without counting our torments as delights in comparison, and without realizing how much we owe the Lord for having spared us so many times from going to that place?"<sup>185</sup>

**244.** "What an added glory and contentment it will be for the blessed to know that, however late they started, there was nothing that they might have done for God that they left undone! They held back nothing that they were able to give, in accordance with their ability and their state in life; the more they could do, the more they did. How rich they will be who have left all things for Christ. How honored they will be who sought not honor, but delighted in being humbled. How wise will they be who were thought to play the fool-- for so men thought the Word incarnate--and how few wise fools there are nowadays, because of our sinfulness. Now, yes now it seems that we have seen the last of all those whom people scorned as madmen on seeing them perform the heroic works of true lovers of Christ. O world, world, how you go on gaining in honor simply because there are so few who know you truly!"

**245.** "But do we really believe that God is better served because the world regards us as wise or discreet? Indeed this would seem to be the case, if judged by the current fashion in discretion. For it seems to us that there is little edification unless people, each according to his state, go about with an air of great composure and assurance. It seems to us, nowadays, though we be a friar, clerk, or nun, that to wear an old or mended habit would be a novelty and a scandal to the weak. And what would we say of being recollected and given to prayer? So goes the world, and so forgotten the quest for perfection and the great vehemence of the saints, that I think much harm is added to the misfortunes of our times by the fact that religious do not commit the scandal of putting into act, as they put into words, the truth that the world is of little account. From such a scandal the Lord could draw great advantage: for if it would falsely scandalize some, it would truly bring others to remorse. Would it hurt us to have a living picture of Christ and his Apostles in our midst? We need one more than ever before."<sup>186</sup>

**246.** "One day while I was praying I felt myself suddenly--who knows how?--plunged into hell. I knew that the Lord wanted me to see the place that the devils had been preparing for me, a place which I had merited by my sins. It all took place quite quickly, yet I doubt that I shall ever forget it however long I live. The entrance seemed to be a long, narrow alley, like some very low, dark, and confining furnace. The ground appeared to be covered with muddy, foul-smelling water, swimming with vermin. At the end of it there was a niche like a closet in which I saw myself closely confined. All that I saw was delightful in comparison with the awful things I felt: what I have said about it can hardly do it justice."

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<sup>184</sup> See, TERESA OF AVILA, *The Life of St. Teresa of Jesus*, Produced by Elizabeth T. Knuth Translated from the Spanish by David Lewis. Third Edition Enlarged. With additional Notes and an Introduction by Rev. Fr. Benedict Zimmerman, O.C.D. London: Thomas Baker; New York: Benziger Bros. Project Gutenberg. Release Date: May, 2005 [EBook #8120] [This file was first posted on June 16, 2003] Note: Spanish and this English paragraph numbering differs. <http://www.gutenberg.org/dirs/etext05/8trsa10h.htm#17.0>

<sup>185</sup> O. c., Chapter XXVI, no. 7.

<sup>186</sup> O. c., Chapter XXVII, no. 15-16.

**247.** "It seems to me that what I felt could not begin to be explained or understood; but I felt a fire in my soul, the nature of which I cannot describe. My bodily pains were so unbearable that, though I have experienced the gravest pains and, as the doctors have said, the greatest pains in this world, such as the contraction of my sinews when I was paralyzed-- not to mention others, some of them caused, as I have said, by the devil--all of these were as nothing in comparison to what I felt then, especially in view of the fact that I saw that they would never end. But even this was as nothing in comparison with the soul's agony: a crushing sense of suffocation, an affliction so painful, together with such a sense of hopeless and cruel discontent that I cannot describe it. To say that the soul is constantly being torn away is not enough, for that would seem to imply that someone else is taking one's life; but here the soul itself is tearing itself asunder. The fact is that I simply cannot find words to describe the inner fire and despair I felt at such dreadful pains and torments. I could not see who was inflicting this torture on me, but I felt myself burning and being torn to pieces, so to speak, and I can only say that this inner fire and despair are the worst pain of all."

**248.** "While I was in that pestilent place, devoid of all comfort, I could neither sit nor lie down. I was lodged in a sort of hole in the wall; yet there was no room because those walls, so horrible to look at, pressed in upon me, stifling me. There was no light; all was thickest darkness. I cannot understand how, but everything that is painful to see could be seen. At that time the Lord did not wish me to see any more of hell. Since then I have had another vision of the dreadful punishments with which certain vices are chastised. They were dreadful to look at, but as I did not feel the pain, they did not frighten me as much as those in the other vision, in which the Lord wanted me truly to feel the torments and spiritual affliction, as if I were suffering them in my own body. I have no idea how the experience happened, but I know that it happened through the goodness of God, who wanted me to see with my own eyes the place from which he had freed me out of mercy. For just to hear about hell is nothing. Neither were any of my occasional thoughts about it (although these were few, since fear has always had small influence on my soul); nor even what I had read, such as stories of demons tormenting souls with pincers. No, all of this was mere nothing in comparison with that pain. In short, a picture is one thing, reality another. And all the burning in the world is but a trifle in comparison with the fire in that place."

**249.** "I was terrified then and I still am as I write, although it all happened some six years ago. Fear seems to make my blood run cold even now, and of all the labors and sorrows that have come my way I can remember none that does not fade into nothingness in comparison, and I think that our complaints are largely without foundation. Again I say that this was one of God's greatest mercies toward me. I have benefited greatly from it, both by losing the fear of this life's trials and contradictions, and by gaining the strength to bear them and thank the Lord who freed me, as I now see it, from such endless and terrible evils."

**250.** "Since then, as I have said, everything here seems easy in comparison with just a moment of suffering there. I am shocked to think how many books I read on the pains of hell and did not fear them or grasp what they meant. Where was I? How could I have taken delight in things that were leading me to such an evil place? May you be blessed forever, my God, for now I see that you loved me more than I loved myself. How often, Lord, you have freed me from that fearful prison, and how often I have turned back to enter it against your will!"

**251.** "But I also received the greatest pain of my life from that vision: the thought of the many souls that are being lost (especially the Lutherans, who were already members of the Church through Baptism), as well as a great longing for the salvation of souls. For it

seems to me<sup>187</sup> that I would surely undergo many deaths gladly, for a single soul. I have observed that in this world, if we see a person whom we particularly like in some trouble or sorrow, our very nature leads us to sympathize with him, and if the sorrow is great it touches us as if it were our own. Well then, at the sight of a soul forever in the greatest of all troubles, who would be able to bear it?

"No heart could bear the thought of it without great suffering. In this life, we know that pain will end at least in death, yet we are moved to compassion. In the next life, there is no end to pain, and so I cannot understand how we can be at peace, seeing the number of souls that the demon carries off every day."

**252.** "This makes me feel that in a matter of such great consequence we should content ourselves with nothing less than the utmost possible effort. May we spare no effort, and may it please the Lord to grant us the grace we need to this end."<sup>188</sup>

**253.** "One day the Lord let her see many of the joys of heavenly glory and said: 'See, my daughter, what those who oppose me lose; do not fail to tell them of it.'"<sup>189</sup>

**254.** "Once, when I was in prayer, I felt so great a joy that, since I was so unworthy of such a good, I began thinking how much more I deserved to be in the place I had seen as my lot in hell (the manner of which, as I have said, I shall never forget). At this thought my soul began to burn all the more and such a rapture of the spirit fell upon me that I cannot describe it. It seemed to me that I was immersed in and filled with that Majesty that I have known on other occasions. Within this Majesty I was given to understand a truth that is the fulfillment of all truths: I cannot say how, for I saw nothing. I was told--I could not see by whom--although I knew that it was Truth itself: 'It is no small thing that I am doing for you; it is a thing for which you are in my debt. All the ills of this world befall it from not clearly understanding the truths of Scripture, and not a jot of it will pass away.' It seemed to me that I had always believed this, as the entire faithful do. 'Alas, daughter,' he told me, 'Few are they that truly love me, for if they did, I would reveal all my secrets to them. Do you know what truly loving me means? It means understanding that everything that displeases me is a lie. What you do not understand now, you shall see clearly, in the good it does your soul.'"<sup>190</sup>

**255.** "At this time I learned of the misfortunes in France and the havoc wrought by the Lutherans, as well as of the growth of this misguided sect. I was much aggrieved and, as though I could do anything or were a person of any consequence, I cried to the Lord and implored Him to remedy this great evil. It seemed to me that I would have laid down a thousand lives for the rescue of just one of the many souls that were being lost there. And seeing that I was but a puny woman, unable to serve God as I would (and all my care, then as now, has been to see to it that God, who has so many enemies and so few friends, should at least have good friends), I determined to do the little that was in my power, namely, to observe the evangelical counsels as perfectly as I could and see to it that the few nuns who live with me should do likewise, trusting in the great mercy of God, who unfaillingly comes to the aid of all those who have determined to leave everything for his sake. I hoped that my sisters, since they were all that I might desire, would have virtue enough to resist the bad example of my faults and thus help me offer the Lord some solace, and that busying ourselves with prayers for the success of the preachers and scholars who defend the Church, we might do what we could to help this Lord of mine, who is so oppressed by those betrayers

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<sup>187</sup> The Saint removes the phrase "that, to save even one from those overwhelming torments."

<sup>188</sup> O. c., Chapter XXXII, no. 1-10.

<sup>189</sup> O. c., Chapter XXXVIII, no. 4.

<sup>190</sup> O. c., Chapter XL, no. 1.

whom He has favored that it seems as if they wish to nail Him to the cross again and deprive Him of a place on which to rest his head."

**256.** "O my Redeemer, my heart cannot dwell on this without becoming deeply troubled. What is it with these Christians nowadays? Must those who owe you the most be the very ones to grieve you? Must it always be those for whom you have worked the greatest wonders, those whom you have chosen as your friends, those in whose midst you have walked and to whom you have given yourself in the sacraments? Are they not content with the torments you have already endured for them?"

**257.** "Surely, my Lord, those who abandon the world lose nothing. For if the world treated you so lawlessly, what should we expect? Are we, perhaps, better deserving of its esteem? Have we done it greater favors than you have to merit its friendship? What am I saying! How can we hope for more, since through the mercy of God we are not in that pesthole where the devil's minions already are? They have earned just punishment at his hands and have reaped eternal fire with their pleasures. There they must remain, although it breaks my heart to see the many souls that are lost. Were their evil not so immense, I could not stand to see more of them lost each day."

**258.** "O my sisters in Christ, help me to pray to the Lord for this, because this is why we have come together in this place. This is your calling and these must be your occupations, your desires, your tears, and your prayers (Way of Perfection, Chapter 1, no. 5)."<sup>191</sup>

## CHAPTER XV

### On the Same Subject

**259.** From the Life of St. Mary Magdalen of Pazzi.<sup>192</sup> "It would be hard to find any apostolic man with a more burning zeal for the salvation of souls. She had a lively and most tender concern for their welfare, and it seemed to her that she had no love at all for the Lord unless everyone else loved Him, too. On learning of the great strides that the faith was making in the Indies in her day, she would say that if her vocation allowed, she would travel

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<sup>191</sup> See, ST. TERESA OF AVILA, *The Way of Perfection*, Translated & Edited by E. ALLISON PEERS from the Critical Edition of P. SIVERIO DE SANTA TERESA, C.D. Scanned by Harry Plantinga, 1995, From the Image Books edition, 1964, <http://www.ccel.org/ccel/teresa/way.ii.html> (This internet edition does not have paragraph numbering.) – In one of his favorite *ex libris*, he also wrote the following paragraphs of apostolic nature regarding Saint Teresa: "Almost all her nights were spent awake praying, moaning, sighing, and pleading to God to make her merciful to brighten those souls that were so pitifully fooled. She would give a thousand lives to repair a soul, and give up any pleasure, even if it were very spiritual; She would deprive herself willingly for another person's gain. The fruit born in souls and admirable conversions through the prayers and intercession of Saint Teresa warrant a long story, because they were many and they spanned throughout her lifetime, because she embraced the fervor of the house and honor of God. The difficulties she faced with others were many, but very few compared to her great charity, desiring to endure more and more for Christ, our Redeemer, and His redeemed... And as she did not live but to suffer, only this made her content and satisfied her soul. As she would say, there is nothing so good in this life but to suffer; nothing so short and brief to work for" (RIBADENEIRA, PEDRO DE, *Flos sanctorum* [Madrid 1761] III, p. 284).

<sup>192</sup> Saint Mary Magdalene de Pazzis was born in Florence in 1566. A Carmelite nun, she consecrated her life to prayer and a prodigious penitence in intimate union with Jesus crucified, taking on the motto of "not to die, but to suffer"; "nor to die nor heal, but to live to suffer." Full of mystical gifts, she died in her home town on the May 25, 1607. Her feast is observed on May 25<sup>th</sup>.

throughout the world to save souls and would envy the birds their wings that she might fly about everywhere to accomplish the task. 'If only it were possible for someone to take me to the Indies,' she used to say, 'so that I could take those little Indian children and instruct them in our holy faith, so that Jesus might be the Master of their souls and that they might possess Jesus!'<sup>193</sup>

**260.** Then, speaking of infidels in general, she would say, "If I could, I would gather them all together and bring them to the bosom of the Church, that She might purify them of all their infidelities and regenerate them as her children, drawing them to her loving heart and nourishing them with the milk of the holy sacraments. How well she would feed and nurse them at her breasts! Ah, if I could bring them to her, how gladly would I do it!

**261.** Considering the harm done to souls by widespread heresies, she used to say, "It is important that our souls be like weeping turtledoves, always lamenting the blindness of heretics." And on learning that the faith of Catholics had grown so lukewarm, she would exclaim, "Pour forth, O Word of God, pour forth a living, burning faith in the hearts of your faithful. Re-warmed and enkindled in the bonfire your heart with infinite charity, may their faith be matched by their works and their works by their faith." On other occasions, when praying for the conversion of sinners, she would say in accents of fire that the Lord should not listen to her, but to the sighing of his own precious Blood."<sup>194</sup>

**262.** "She wanted to instill this ardent zeal for the salvation of souls in everyone. Thus she continually told the nuns entrusted to her care to pray to God for souls. "Let us ask for as many souls as the steps we take around the convent, and as many as the words we say in singing the Divine Office." She brought all the warmth of her feelings to bear on the works permitted her as a nun, so that her biographer was able to fill 14 chapters with examples in proof of her zeal for saving souls. Of all the things that she could do--disciplines, fasts, vigils, prolonged prayer, exhortations, corrections, etc.--she omitted not the slightest act. She would give herself to whole months of the strictest penance for the reparation of any sin commended to her prayers."<sup>195</sup>

**263.** We know that many souls were saved through the prayers of St. Teresa of Jesus and St. Mary Magdalen of Pazzi, and that many are now being saved through the prayers of good and fervent nuns. For this reason I have always been ready to preach retreats and sermons to nuns although my time has been too restricted to allow me to be their confessor, namely, that they might commend me to God in their prayers.<sup>196</sup> Sometimes I would tell nuns that they must play the part of Moses on the mountain, while I played Joshua's in the field of battle<sup>197</sup>--they praying and I wielding the sword of God's Word. Thus, just as Joshua claimed victory through the prayers of Moses, so I would expect to claim it through the prayers of the nuns. And to urge them on to greater heights of prayer, I would tell them that we would share the merits of the victory.<sup>198</sup>

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<sup>193</sup> Mss. Claret, X, 391-392.

<sup>194</sup> PUCCINI, VINCENZO, o. c., p. 131.

<sup>195</sup> PUCCINI, VINCENZO, o. c., p. 131..

<sup>196</sup> Further on, he will tell us of his strategy for not wasting time when preaching to the nuns (Autob. n. 709). But he did not even refuse to lead them spiritually when he saw it was the will of God. Among the ones led, Saint Joaquina of Vedruna and Saint Mary Michael of the Blessed Sacrament stand out.

<sup>197</sup> Cf. Ex17:11.

<sup>198</sup> Whenever writing to religious and contemplative souls, he asks that they keep in their prayers this apostolic intention. He also makes use of the comparison of Esther and Ahasuerus (cf. letter to D. Pedro Cruelis, Vic February 7<sup>th</sup>, 1850 (It is not from 1840): EC, I. p. 104). Shortly after the attempt on his life at Holguin, the Venerable Founder of the Claretian Missionary Sisters of Mary Immaculate reminded the Saint with these words: "Now we can imagine how happy Your Excellency feels after being injured for teaching the



## CHAPTER XVI

### Means I used to Achieve Success

#### *First Means. Prayer*<sup>199</sup>

**264.** Because, as I have already said, I was driven to work for God's greater glory and the salvation of souls, I shall now say something of the means that the Lord showed me were the best and most fitting to attain that goal.

The first means I have always employed and still do is prayer. In my opinion, this is the greatest means that can be used for the conversion of sinners, the perseverance of the just and the relief of the souls in purgatory.<sup>200</sup> Hence in my meditations, Masses, recitation of the breviary (prayers) and other devotions, as well as in my aspirations, I always asked God and the Blessed Virgin Mary for these three intentions.<sup>201</sup>

**265.** I not only prayed myself but asked others to pray--nuns, Sisters of Charity,

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holy law of our Lord Jesus Christ, and I and all your daughters want to participate in the great reward that the Lord will grant Your Excellency for it in the life eternal, for Your Excellency will remember that in a sermon he told us that we will divide up the remains. May we have the great pleasure of sealing our lives shedding our blood in confirmation of the holy law of our Lord!" (letter to Maria Antonia Paris, dated in Santiago, Cuba, February 28, 1856. (BERMEJO, JESÚS, *Epistolario Pasivo de San Antonio María Claret*. I (1838-1857). Publicaciones Claretianas [Madrid 1992] p. 518; MARÍA ANTONIA PARÍS, *Epistolario* [s. l., 1993] p. 7).

<sup>199</sup> He speaks very little regarding his prayer experiences in the autobiography, but dedicates this entire chapter to talk about it as a means of apostolate. Claretian prayer always has an apostolic purpose. (cf. LOZANO, JUAN MANUEL, *Mystic and Man of Action, Saint Anthony Mary Claret* [Trans. by J. Daries, Claretian Publications, Chicago, 1977] pp. 167-183; VIÑAS, JOSÉ MARÍA, *La meditación claretiana*: SC 5 [1966] 43-67; VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES, JOSÉ CRISTO REY, C.M.F., *Our Project of Missionary Life. Commentary on the Constitutions: Vol. II, Fundamental Constitution and Missionary life of the Congregation*, Trans. By J. Daries [Claretian Pub., Rome-Quezon City, Philippines 1992] pp. 445-549.)

<sup>200</sup> Three weeks before his death, the Saint mentioned to Father Joseph Xifré, so that he may transmit to his missionaries: "Never leave the Divine Office, nor the meditation regardless of custom, authorization or need; these two things are food to the soul, which we can never do without in our Congregation. When the Founder went to the Canary Islands and later to Cuba, he encountered so much, perhaps much more need than you did in that one (Chile) and, even so, he never gave up the two things referred to. He said this to me a few days ago, charging me to write it to you" (letter from Father Xifré to Father Vallier, October 5<sup>th</sup>, 1870: original in: Archives Prov. CMF of Chile, copy in: A.G. CMF: BA 2, 10 [1]).

<sup>201</sup> "This prayer - he writes in another place - should not be said only for you, but also for others; for the conversion of sinners, for the perseverance of the righteous and for the blessed souls; imitating Christ" (*Catecismo explicado* [Barcelona 1849] 2.<sup>a</sup> ed., parte 4.<sup>a</sup>, sec. 2.<sup>a</sup>, cap. 18, p. 457). Later on he added to this triple request: "Let us entreat God to send saints to earth, and the world will be saved; meanwhile, let us pray: 1. for sinners who are more apt to be converted; 2. for the righteous who are in immediate danger of yielding to sin, and 3. for the souls in purgatory closest to soon to leave for him" (*Selfishness Overcome*, trans. J. Daries in *Works III* (Quezon City, Philippines, Claretian Publications, 1991, p. 503); originally published as *L'egoismo vinto* (Roma 1869) p. 72 in *Escritos Espirituales*, p. 425). He refers to the work of Father Fredrick W. Faber *Todo por Jesús* (Madrid 1866) I, pp. 188-208. *Ex libris*. This book contains many signs made by the Saint. Additionally, in his notes there are several phrases by Father Faber under the title of zeal; among them the following: "Let us ask God to send some saints over the earth, and the world will be healed. That they may preach and pray" (Mss. Claret, X, 425-426).

Tertiaries,<sup>202</sup> and all virtuous and zealous folk.<sup>203</sup> I would ask them to attend Holy Mass, receive Holy Communion and, both during Mass and after receiving Holy Communion, to offer to the Eternal Father his most holy Son; and in his holy Name and through his merits, to ask for the three graces I have mentioned, namely, the conversion of sinners, the perseverance of the just, and the relief of the poor souls in purgatory. I also asked them to make visits to the Blessed Sacrament and to make the Way of the Cross.<sup>204</sup>

**266.** I also exhorted them to commend themselves earnestly to the Blessed Virgin Mary and to pray to her for the same three requests, availing themselves of the devotion to the Holy Rosary, on which I preached to them, explaining a practical method of reciting it. Before beginning my sermon, I would recite the rosary with all the people, both to teach them how to pray it and, by saying it together, to obtain the three aforesaid graces.<sup>205</sup> I likewise taught them the devotion to the Sorrows of Mary and saw to it that on each day of the week they meditated on one Sorrow, so that by the end of the week they would have meditated on all seven.<sup>206</sup>

**267.** I also prayed and had people pray to the saints in heaven that they might intercede with Jesus and Mary to obtain these same graces. I especially prayed to those saints who during their earthly lives had shown the greatest zeal for God's glory and the salvation of souls.

**268.** I never forgot to invoke St. Michael and the guardian angels--especially my own, and those of the kingdom, the province, the city in which I was preaching, and of each individual present.<sup>207</sup>

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<sup>202</sup> Here, it refers to the Institute of the Carmelite Sisters of Charity, called Tertiaries of Mt. Carmel, which was founded by the Saint Joachima of Vedruna y Mas in Vic on February 26 1826. At the request of Don Lucian Casadevall, Father Claret assumed direction of this Congregation from 1843 until his Episcopal consecration (October 6, 1850). His relationship with them can be seen in HD, II, pp 250-262, ALONSO FERNÁNDEZ, ANA MARÍA, *Historia documental de la Congregación de las Hermanas Carmelitas de la Caridad* (Madrid 1968-1971) 2 volumes, passim; ID., *San Antonio María Claret y las Carmelitas de la Caridad*. *Vida Religiosa* 29 (1970) 215-221; SERNA, CATALINA, *Constituciones de las Hermanas Carmelitas de la Caridad. Historia, textos y fuentes* (Madrid 1969) pp. 55-69, 112-117; ID., *Elementos espirituales de las Constituciones de las Carmelitas de la Caridad* (Vitoria 1969) passim.

<sup>203</sup> Convinced of the need for and efficacy of prayer, he created a kind of association among his listeners, who gladly complied with this request from the missionary. (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 87).

<sup>204</sup> In writing to Saint Mary Michael of the Blessed Sacrament, he explained his method for visiting the Lord in the mystery of the Eucharist (cf. letter dated November 19, 1861: EC, II, pp. 396-397). To perform the way of the cross he published *Sant Exercici del Via Crucis ab una explicació* (Barcelona 1846) 64 pp. Later on, he incorporated it into *Camí dret*, in 1847, and into the Spanish translation in 1848 (pp. 170-196), achieving widespread coverage.

<sup>205</sup> Saint Anthony Claret is considered the modern day St. Dominic Guzmán. This was said by the Virgin on October 9, 1857 (Autob. n. 677). He propagated this devotion, "that after mass it is the most profitable" (Autob. n. 45) widely known with his example, his preaching, and his writings. Besides several loose flyers, he published these monographs: *Devoción del santísimo rosario* (Madrid 1858) 32 pp.; *El santísimo rosario explicado* (Barcelona 1864) 152 pp.; and *Remedios contra los males de la época actual aplicados por medio del santísimo rosario* (Barcelona 1870) 56 pp. About Claret and the rosary cf. RAMOS, CLEMENTE, *Un apóstol le María* (Barcelona 1936) cap. 11, pp. 254-271. See also *Works III*, pp. 169-170.

<sup>206</sup> From his youth, he had a devotion to Our Lady of Sorrows. He was admitted to the Congregation devoted to her in Vic and professed on June 9<sup>th</sup>. 1833. He spread this devotion by publishing *Corona dels set dolors de Maria SS*, including it in *Camino recto* (Barcelona 1847) pp. 130-139. The Virgin rewarded this devotion after the attempt in Holguin (1856) (cf. Autob. n. 580).

<sup>207</sup>The devotion to Saint Michael was one of the Saint's favorites. In it, he saw the struggle of good against the powers of hell. And that is the way he viewed his apostolate. He chose Saint Michael as co-patron of the Congregation of Missionaries (cf. *Constituciones CMF* [Barcelona 1857] n. 1, p. 3) and protector of the

**269.** I have had visible knowledge of the protection of the holy guardian angels.<sup>208</sup> I want to list here some of the aspirations I say every day. I have counseled others to say them, and they have told me that doing so has been of much benefit to them.<sup>209</sup>

Who is like God?

Who is like Jesus Christ?

Who is like Mary, Virgin and Mother of God?

Who is like the angels of heaven?

Who is like the saints in glory?

Who is like the just upon earth?

Long live Jesus! Long live Mary Most Holy!

Long live the holy law of God!

Long live the holy evangelical counsels!

Long live the holy sacraments of the Church!

Long live the holy Sacrifice of the Mass!

Long live the Blessed Sacrament of the Altar!

Long live the Holy Rosary of Mary!

Long live the grace of God!

Long live the Christian virtues!

Long live the works of mercy!

Death to vices, faults, and sins!<sup>210</sup>

## **270.** The Prayer I Said at the Beginning of Every Mission.<sup>211</sup>

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Librería Religiosa (Autob. n. 329). He founded the *Academia de San Miguel*, an association of Catholic writers and publishers (cf. Autob. nn. 332, 581, 582, 640, 701). He wrote the monograph *Excelencias y novena del glorioso príncipe San Miguel* (Barcelona 1859) 24 pp., in which he states: "All good priests and good laymen should come together and join the army of angels, and all should form a united and compact body, with one heart and one soul, under the protection and direction of Saint Michael" (p.8).

<sup>208</sup> Cf. Autob. nn. 127- 128, 464.

<sup>209</sup> Among the saints, the short prayers that contain anxieties of union or purification are very frequent. They do not lack the pleas of apostolic character either. But these exclamations and battle cries are something very characteristic of the apostolic spirituality of Claret. He later published them in his last monograph, written during Vatican Council I, in moments of most vivid ecclesial conscience (*Las dos banderas* [Barcelona 1870] pp. 38 39). In the exclamations "¡Hail Jesus!, Hail Most Holy Mary!" he adds: "Conceived without sin and crowned with glory" In this way, he expresses belief in the ascension, for which definition he also worked during Vatican Council I (cf. Autob. Doc. XV and *El colegial o seminarista instruido* [Barcelona 1861] II, p. 437; *Apuntes de un Plan* [Madrid 1865]: in *Escritos Pastorales*, pp. 599-602).

<sup>210</sup> These short prayers are also found in Mss. Claret, XII, 535-536.

<sup>211</sup> This prayer is a synthesis of the spirit of Saint Anthony Claret: Son of Mary, formed in the forge of her love: her Heart; minister and *sent* by Mary, arrow of her arm against the world, the devil and the flesh. He alludes to these words on the day of his ordination as deacon (December 20, 1834), that helped him understand the total meaning of the vision he had during the second year of Philosophy in the Casa Tortadés (Autob. n. 95- 98). These ideas of conquest do not come from a chivalrous idealism, but from a very real vision of the militant Church and the divine strategy to overcome the Serpent and its descendants through the Woman and her descendants (cf. ANTHONY CLARET, *Selfishness Overcome*, o. c., p. 486-488); *Pastoral Letter on the Immaculate Conception, Works III*, pp. 513-570). The mission, the battle, and the conquest are essential elements of the cordimarian affiliation as he lived it. In addition, the comparison with the arrow implies a *mystical* passivity in the apostolic ministry, that was clearly manifested in the vision of the day of the Ascension of 1870 (cf. "Lights and Graces," 1870).

O Virgin Mother of God, mother and advocate of poor and unhappy sinners, you are well aware that I am your son and minister, formed in the forge of your mercy and love. I am like an arrow poised in your mighty hand.<sup>212</sup> Release me, my Mother, with the full force of your arm, against the impious, sacrilegious, and cruel Ahab, wed to the base Jezebel.<sup>213</sup> I mean to say: release me against Satan, the prince of this world,<sup>214</sup> who has made an alliance with the flesh.

**271.** May the victory be yours, my Mother; you shall overcome. Yes, you have the power to end all heresies, errors, and vices. And so, trusting in your most powerful protection, I begin to do battle not only against flesh and blood, but against the rulers of darkness, as the Apostle says,<sup>215</sup> taking up the shield of the Holy Rosary<sup>216</sup> and armed with the two-edged sword of the God's Word.<sup>217</sup>

**272.** You are Queen of the angels: command them, my Mother, to come to my aid. Surely you know how weak I am and how strong my enemies are.

You are Queen of the saints: command them to pray for me and tell them that the victory and triumph to be won will be for God's greater glory and the salvation of their brothers.

Lady, through your humility, crush the pride of Lucifer and his followers who have the audacity to claim the souls redeemed by the blood of Jesus, the Son of your virginal womb.<sup>218</sup>

**273.** I also Pronounced the Following Exorcism.<sup>219</sup>

Satan, with all your followers; I, a minister--however unworthy--of Jesus Christ and Mary Most Holy, command you to depart from here and go to the place where you belong. I command you to do so in the name of the Father (+), who created us; in the name of the Son (+), who has redeemed us from your tyranny; in the name of the Holy Spirit (+), who has consoled and sanctified us. Amen.

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<sup>212</sup> Cf. Is 49:2.

<sup>213</sup> Cf. 1 Kings 16:31.

<sup>214</sup> Cf. 1 Kings 16:31.

<sup>215</sup> Cf. Eph 6:2.

<sup>216</sup> Cf. POSSADAS, FRANCISCO, *Vida del Glorioso Padre y Patriarca Santo Domingo de Guzmán* (Madrid 1721) p. 115.

<sup>217</sup> Cf. Heb 4:12; Eph. 6:16

<sup>218</sup> The reading of this prayer -- in which the Saint feels like an arrow in Mary's hands, with the shield of the rosary and the sword of the Word of God -- has suggested to some the figure of the apostles of the latter days, prophesied by Saint Louis Mary Grignion of Montfort (*Treatise on True Devotion to the Blessed Virgin*, (translated by Mark L. Jacobson, Aventine Press, 2007) chap. 1, art. 2, nn. 55-59. (See online edition, <http://www.ewtn.com/library/montfort/truedevo.htm#Part%20I:%20Ch.%201>). When Claret wrote this prayer, he did not know of the work of Montfort (cf. RAMOS CLEMENTE, *Un apóstol de María* [Barcelona 1936] pp. 232-234). Later, he learned a paragraph of the *Treatise*, transcribed in the book by HUGUET, JEAN-JOSEPH (MARISTE), *La dévotion à Marie en exemples* (Paris-Lyon 1861) 2.<sup>a</sup> ed. In it there is no mention of the future apostles. The phrases jotted by Claret are the following: *Dieu veut que sa sainte Mère soit à présent plus connue, plus aimée que jamais elle ne l'a été* (n. 55). *C'est par Marie que le salut du monde a commencé, et c'est par Marie qu'il doit être consommé* (n. 49). *Marie doit éclater plus que jamais en miséricorde, en force et en grâce dans ces derniers temps* (n. 50) (cf. o. c., *1ère partie*, pp. 1-2). [55. Finally, God in these times wishes his Blessed Mother to be more known, loved and honored than she has ever been. 49. The salvation of the world began through Mary and through her it must be accomplished. 50. In these latter times Mary must shine forth more than ever in mercy, power and grace.]

<sup>219</sup> The testimonies of the processes speak to us of the fierce opposition of the devil to the apostolic action of the Saint; coming, at times, as a personal attack (cf. HD, I, pp. 287 294).

I command you also in the name of Mary Most Holy, Virgin and Mother of the living God (+), who has crushed your head.<sup>220</sup>

Go away, Satan! Go away, you proud and envious one! May you never do anything to hinder the conversion and salvation of souls.

## CHAPTER XVII

### Other Means I Made use of to do Good

#### *Second Means. Instructing Children*<sup>221</sup>

**274.** I bore in mind the old saying: "Pray to God and row for shore." Thus I took great care and worked energetically, as if everything depended on my work and, at the same time, I put all my trust in God<sup>222</sup> because everything really does depend on Him, above all, the conversion of sinners, which is a work of grace and the greatest work of God.<sup>223</sup>

**275.** Catechizing children. The first thing I saw to was the instruction of children in Christian doctrine--not only because I have always felt a strong inclination toward this kind of education but also because I have come to realize its prime importance. Knowledge of the catechism is the foundation for the whole edifice of religious and moral instruction.<sup>224</sup> Moreover, children learn readily and are deeply impressed. Catechism preserves them from error, vice, and ignorance and more easily grounds them in virtue because they are more docile than adults. In the case of children, the only work required is that of planting, whereas adults require both weeding and planting.<sup>225</sup> There is yet another advantage: grownups are

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<sup>220</sup> Cf. Gen 3:15.

<sup>221</sup> Claret is inspired by the *Edicto Pastoral* by Bishop Corcuera, who also reproduces a *Pastoral* by Bishop Armiñá published in Vic in 1820. *Ex libris*. The Saint also deals with this subject in the teaching of the catechism in another place (Mss. Claret, II, 263-266), where he cites abundant testimonies of saints and others who dedicated themselves to the teaching of the catechism. Aside from what is mentioned in this chapter, there is mention of the Pius Schools of Saint Joseph Calasanz, Saint Charles Borromeo, Saint John Ribera, Fr. Baltasar Moscoso, Paul of Jesus Corcuera, Bishop of Vic, and Servant of God Buenaventura Codina, Bishop of the Canary Islands.

<sup>222</sup> This phrase is from Saint Ignatius of Loyola, who inspired Erasmus of Rotterdam and "was repeated by Saint Joseph Calasanz and Claret" (Anales CMF 19 [1923-1924] 324).

<sup>223</sup> "In this regard, we would do well to remember what the great champions of apostolic activity have always taught, namely, that we need to trust in God as if everything depended on him and, at the same time, to work generously as if everything depended on us." (JOHN PAUL II, Exhortación apostolic, *Vita Consecrata* n. 73).

<sup>224</sup> "The catechism is more necessary than preaching, since the latter is almost useless when the audience ignores the catechism" (*El colegial o seminarista instruido* [Barcelona 1861] II, sec. 5, cap. 4, pp. 514-515).

<sup>225</sup> Cf. SAINT GREGORY NAZANZIEN, *Orat. 1*: PG 35, 395. Some of these ideas found inspiration in the *Edicto Pastoral* by Bishop Paul of Jesus Corcuera for the edification of the Congregation of Christian Doctrine (Vic 1830) 64 pp. *Ex libris*. The monograph is highlighted arduously by Claret with lines and tiny pointers. Of the same Claret wrote: "Fr. Jean Gerson says that to have a good beginning and happy progress one would have to start with the children in whom no Malice has entered. *Ita manzana de Aten[a]s*. They are tender plants. Soft soil. White wool. In this manner, the tree is taken at its roots, the house at its foundation, and the water at its origin" (Mss. Claret, X, 689).[ *Ita manzana de Aten[a]s*. The meaning of this expression is not clear.

often won over by the little ones, and parents are won over by their children because children are like so many pieces of their parents' hearts. When the children receive a little holy card as a prize for their attendance and diligence, their parents and other adults read them at home out of curiosity, and this often results in their conversion, as I know from experience.

**276.** One of the things that has moved me most to teach children is the example of Jesus Christ and the saints. Jesus said, Let the little children come to me and do not hinder them. It is to just such as these that the kingdom of God belongs" (Mark 10:14). Then he embraced them and blessed them, placing his hands on them.<sup>226</sup> There is no doubt that a child whose innocence has been preserved through good instruction is a treasure more precious in God's eyes than all the kingdoms of this world.

**277.** The Apostles, who had been indoctrinated by Christ catechized the small and the great alike, and so their sermon became so many basic statements of the mysteries of faith.

St. Denis, St. Clement of Alexandria--a most erudite man, the teacher of Origen--as well as Origen himself, were catechists, as were St. John Chrysostom, St. Augustine,<sup>227</sup> and St. Gregory of Nyssa. St. Jerome, at the very time when he was being consulted from far and near as the oracle of the universe, was not ashamed to teach catechism to children. He spent his last days, which had otherwise been used so well in the service of the Church, in this humble occupation. He once told a widow, Send me your children and I'll babble with them; I'll have less glory in men's eyes, but I'll be glorious in God's.<sup>228</sup>

**278.** In this respect, St. Gregory the Great surpassed St. Jerome in zeal. Rome, the capital of the world and the center of religion, was amazed to see that great pope, despite his ill ness, spending as much time as he could instructing young people. After giving solid food to the strong, he was not ashamed to provide milk for children.

**279.** The celebrated chancellor of Paris, Jean Gerson, dedicated himself constantly to catechizing children. When he was criticized for this, he replied that he could find no greater employment than in snatching these little souls from the hellish serpent and in watering these tender plants in the Church's garden.<sup>229</sup>

**280.** The Venerable Master John-of Avila, the apostle of Andalucia, was dedicated to the instruction of children. His disciples were also and strongly recommended the same dedication to schoolteachers. He used to say that "the winning of youth means the saving of the whole republic; for the little become the great, and their hand will govern the republic.

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Literally, "That apple of Athens," Gerson speaks of the "rotten apple" with which nothing can be done, but whose seeds, referring to offspring, can still be salvaged. In Greek mythology there is mention of the "apple of discord" which was not given to the goddess Athena.]

<sup>226</sup> Mk 10:16.

<sup>227</sup> Saint Augustine wrote in *De catechizandis rudibus*, which can be found in: BESALÚ, FRANCISCO, *Enseñanza catequística. Apología, métodos, leyes y catecismos recopilados para fomentar y generalizar la enseñanza de la doctrina cristiana* (Madrid 1863) pp. 1-95.

<sup>228</sup> ST. JEROME, Epistle 128 to Gaudentius: PL 22, 1095.

<sup>229</sup> Jean de Charlier de Gerson (Gerson 1363-Lyon, July12, 1429) dedicated himself to the teaching of the Catechism, more so in the last ten years of his life. His ideas are found in the treatise *De parvulis trahendis ad Christum* [On Bringing the Little Ones to Christ] (cf. BESALÚ, FRANCISCO, o. c., pp. 97-151; CLARET, *Nuevo manojito de flores* [Barcelona 1847] pp. 156-157; LLORENTE, DANIEL, *Pedagogía catequística* [Valladolid 1948] p. 33; Salembier, Louis. "Jean de Charlier de Gerson." *The Catholic Encyclopedia*. Vol. 6. New York: Robert Appleton Company, 1909. 14 Mar. 2009 <<http://www.newadvent.org/cathen/06530c.htm>>). In one of his letters, Father Claret wrote this phrase: "As Gerson says, in caring for adults there are two very great duties, sometimes fruitless; but [in] caring for the children there is only one duty, and in general of great benefit and transcendence" (letter to Father Joseph Xifré, Rome, July 16, 1869: EC., II, pp. 1407-1408).

A good education, he would say, and the teaching of Christian doctrine is the fountain and source of the public happiness and welfare, so much so that miseducating youth is like poisoning the common water supply.<sup>230</sup>

**281.** Father Diego de Guzman, son of the Count of Bailen and a disciple of the Venerable Avila, spent the entire 83 years of his life in teaching Christian doctrine. He traveled through Spain and Italy with great zeal and effectiveness, at the cost of great personal pain and effort. To ensure the continuance of his work after his death, he founded a Congregation in Seville to continue teaching Christian doctrine to the children as he had done.<sup>231</sup>

**282.** St. Ignatius,<sup>232</sup> St. Francis Xavier,<sup>233</sup> and St. Francis Borgia<sup>234</sup> also applied themselves to teaching Christian doctrine to children. Lainez<sup>235</sup> and Salmeron,<sup>236</sup> envoys to the Council of Trent, were ordered by St. Ignatius to teach catechism to children.

St. Joseph Calasanz<sup>237</sup> and the Venerable Cesar de Bus founded a Congregation to teach children Christian doctrine:<sup>238</sup> the Brothers of Christian Doctrine.<sup>239</sup>

**283.** Father Ignatius Martins, an eloquent orator who was preacher to the king of Portugal, abandoned preaching and dedicated his whole life to teaching children, a work in which he continued for a span of 18 years.<sup>240</sup>

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<sup>230</sup> Cf. *Vida y virtudes del venerable varón el Maestro Juan de Ávila: Obras* (Madrid 1759) I, pp. 150-151. *Ex libris*.

<sup>231</sup> Father Diego de Guzmán was born around the year 1522 in Seville; educated by his uncle D. Alonso Manrique, archbishop of Seville. Upon his uncle's death, he began to study Law. In 1541, he heard Saint John of Avila preach, admired him and became his disciple. A simple and ingenuous man he became captivated by the Saint, who made him give up Law to study Theology in Toledo (1542-1546). He entered the Company of Jesus in Oñate (Guipúzcoa) in 1552, was ordained priest towards the year 1556, and professed his final vows the 23<sup>rd</sup> of May, 1560 in Rome. He dedicated himself to catechesis and wrote "Modo per insegnar con frutto la dottrina christiana" (1585). He died a saintly death in Seville May 8, 1606 (cf. SAN JUAN DE ÁVILA, *Obras completas*, new critical edition by Luis Sala Balust (+) and Francisco Martín Hernández. BAC (Madrid 2000) I, pp. 82-83; MEDINA, F. B, *Guzmán, Diego de*, in: *Diccionario histórico de la Compañía de Jesús. Biográfico-temático*. Directors: Charles O'Neill, S.I.-Joaquín M<sup>a</sup> Domínguez, S.I. (Roma-Madrid 2001) II, pp. 1857-1859).

<sup>232</sup> Saint Ignatius of Loyola (Loyola, Guipúzcoa, 1491-Rome 1556). Converted. Founder of the Company of Jesus. His motto: "Ad majorem Dei gloriam" (for the greater glory of God). His feast is celebrated on July 31<sup>st</sup>.

<sup>233</sup> Saint Francis Xavier (Castillo de Javier, Navarra, 1506-Isla Sanción, 1552). Followed Saint Ignatius of Loyola, assisted in the foundation of the Company of Jesus, and departed to India, then to Japan, where he ministered with extraordinary selflessness and devotion.

<sup>234</sup> Saint Francis Borgia (Gandia, Valencia, 1510 – Rome 1572). Third Superior General of the Company of Jesus from 1565 until his death.

<sup>235</sup> Diego Laínez (Almazán, Soria, 1512-Rome 1565). Was one of the founders of the Company of Jesus. He performed brilliantly as a theologian at the Council of Trent. He was the second Superior General of the Jesuit Company (1556-1565).

<sup>236</sup> Alfonso Salmerón (1515-1585) Jesuit, companion of Saint Ignatius Loyola and pontifical theologian at the Council of Trent, was born in Toledo, and died in Naples.

<sup>237</sup> Saint Joseph Calasanz (1557-1648), great educator and founder of the Piarist Community, was born in Peralta de la Sal (Huesca), and died in Rome.

<sup>238</sup> Blessed César de Bus (Cavaillon, France, 1544 - Aviñón 1607) founded the Congregation of Secular priests of Christian Doctrine (1592) and the Congregation of the Daughters of Christian Doctrine.

<sup>239</sup> Claret said of them: "I believe that, at this time, they are the ones who do the most good for the church, and those whom one can expect the most of" (letter to Father Joseph Xifré, Rome, July 16, 1869: EC., II, p. 1406).

<sup>240</sup> Father Ignatius Martins (1530-1598), Jesuit from the year 1547.

Father Edmond Auger, an apostolic preacher, who was called the Gospel Trumpet for his conversion of 40,000 heretics in France, was so deeply committed to teaching catechism that at his death it pleased God to allow him to be seen ascending into heaven accompanied by a host of angels and children.<sup>241</sup> To Isaiah's question *Ubi est doctor parvulorum?* (33:18),<sup>242</sup> one might well answer, Here he is.<sup>243</sup>

**284.** In view of all these examples, as well as others I know but have omitted here, I was greatly encouraged in my own constant inclination to teach catechism to boys and girls. I have made it my occupation as a student, priest, administrator, missionary, and even as an archbishop.<sup>244</sup>

**285.** Because I love children and want them to be educated in Christian doctrine, I have written four catechisms: one for small children, from the time they begin talking until they reach seven; one for country folk; another, more extensive one; and one fully explained and illustrated.<sup>245</sup>

**286.** The method I followed, based on what experience has taught me to be the best approach, I have described in the second volume of my *Well-Instructed Seminarian*, section 5, chapter 4.<sup>246</sup>

## CHAPTER XVIII

### Adult Instruction

#### *The Third Means I Made Use of to Do Good*

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<sup>241</sup> Father Edmond Auger (1530- 1619) entered as a novice of the Jesuits in Rome when Saint Ignatius was still alive. He was a great preacher, called the Chrysostom of France, and published the *Catecismo o suma de la religión cristiana* (Valencia 1565) 88 pp.

<sup>242</sup> Is 33:18: Vulgate edition. *Where is the teacher of the little ones?*

<sup>243</sup> Regarding these catechists cf. *Mss. Claret*, II, 263- 266.

<sup>244</sup> Also in Rome, during the Vatican Council I, he dedicated himself to the teaching of catechism to children. For this purpose, he copied a series of questions and answers in Italian with the fundamental truths of the faith. It was a small booklet, so as to be able to carry it readily at hand (cf. *Mss. Claret*, XII, 391- 396).

<sup>245</sup> Saint Anthony Claret was one of the principal catechists of his time. He composed - as he himself says - four fundamental catechisms that soon branched off into twelve. Furthermore, he edited others from various other authors. Here, the following are referred to: *Compendio o breve explicación de la doctrina* (Barcelona 1848); *Catecismo explicado* (Barcelona 1848); *Maná del cristiano (compendio de catecismo para los rústicos)* (Vic 1850) and *Devocionario de los párvulos* (Barcelona 1858). At the time he wrote the *Autobiografía*, he was preparing a complete catechism, the *Catecismo único* (cf. *Autob. Doc. XVI*). Here, the Saint refers to the *Catecismo explicado* (a Spanish edition and another in Catalan in 1848), which was the first book published by the *Librería Religiosa*. Of this catechism and of the author, one of the Saint's collaborators said: "Claret and Clará, Anthony Mary, Catalan, apostolic missionary, Archbishop of Santiago, Cuba presently of Trajanopolis "in partibus" and confessor of Isabel II, Queen of Spain, "Catechism of Christian Doctrine" explained and adapted for children, Barcelona 1861, fourteenth edition. So many repeated and numerous editions prove - better than our best judgment - the importance of a Catechism whose excellent intrinsic qualities compile the most genuine application of images. He also produced a "Catechism of Christian Doctrine" for children, printed several times in 16<sup>th</sup>, and another for preschoolers, both true excerpts of the original" (BESALÚ Y ROS, FRANCISCO JAVIER, *Enseñanza Catequística* [Madrid 1963] pp. 355-356).

<sup>246</sup> First edition (Barcelona 1861) II, pp. 515-517.



**287.** "The most productive means I have used has been adult instruction. It has helped me rescue adults from an ignorance that is greater than one might imagine, even in the case of persons who hear sermons frequently. Preachers often take it for granted that their listeners are well instructed, while the fact is that instruction is precisely what most Catholics lack. The use of instruction has the further advantage of informing adults of their respective obligations and teaching them how to go about fulfilling them.<sup>247</sup>

**288.** During a parish mission I gave these instructions every day except the first (which had its own assigned topic), as an introduction to the sermon just before we recited the Hail Mary together. As I was working alone, I had to do everything myself. This introduction lasted some 20 minutes, and the subject was always the Commandments of God's Law, which I explained at greater or lesser length, depending on how many days the mission or other service was to last. For the occasion I brought along a portfolio containing explanations of the commandments in general, as well as leaflets on individual commandments with topics related to each commandment.<sup>248</sup> I used these materials on the basis of the number of days I had to preach in the town and also on the basis of particular local customs or vices that needed to be corrected and virtues that needed to be cultivated or fostered. For it was my practice, before I went to a town, to make inquiries in advance, and in view of what I was told or discovered on my own, I applied the proper remedy.

**289.** Despite all I knew about the predominant local vices, I didn't begin talking about them at the very outset; on the contrary, I saved such topics for later. I waited until I had won my audience over, and then instead of being offended when I told them about their vices and little idols, they took my advice and mended their ways. I had noticed that at the beginning of a mission many came for the novelty of it, to see what I was going to talk about. If they had heard me rephending them for their cherished vices, they would have been cut to the quick, and in their irritation they would have gone off upset, never to return, wishing a plague on the missionary, the mission, and everyone attending it.

**290.** It seems to me that in these troubled times a missionary has to act like a man cooking snails. He starts by putting the snails on the stove in a pot of cold water. Sensing the coolness of the water, the snails come out of their shells. Then, as the water heats up gradually to the boiling point, the snails are killed and cooked. But if an imprudent person were careless enough to throw them at once into boiling water, they would retreat so deeply into their shells that no one would be able to get them out.<sup>249</sup> This was the line I had to follow when dealing with sinners steeped in all sorts of vices, errors, blasphemies, and impieties.

The first few days I would present virtue and truth in the brightest and most winsome colors, without saying so much as a word against vice and sinners. Seeing that they were being treated with tolerance and kindness, people would come back time and time again, so that afterwards, when I was more outspoken with them, they took it well, were converted, and confessed their sins. I met quite a few who came to the mission only out of curiosity, as well as others who came out of mischief, to see whether they could catch me in some slip; yet they were converted and made good confessions.

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<sup>247</sup> In another place, he wrote: "Those who do not know the Christian doctrine are blind without a guide, without light, in darkness; trees without root; navigators without compass nor rudder; soldiers without weapons; worker without bread. This science of the doctrine is the wharf; the weights of the clock; it is the dock that holds us secure, the *pomba* (= the pump) that makes us rise, the steam machine" (Mss. Claret, II, 263-266).

<sup>248</sup> This handbook is preserved in the CMF General Archives of Rome (Mss. Claret, VIII-IX).

<sup>249</sup> In another place he compares sinners to walnut trees: "There are certain sinners who are like the walnut trees that do not give their fruit unless struck with sticks" (letter to Don Carmelo Sala, Vic, September 13, 1865: EC., II, p. 932).

**291.** When I started preaching missions, in 1840, we were in the midst of a civil war between the royalists and the constitutionalists, and so I had to be on my guard not to make any political remarks pro or con regarding either party.<sup>250</sup> There were members of each party in all the towns I preached in. I had to be very careful because some people came to the mission only to catch me in some slip of the tongue, like the spies who were sent to Jesus, our Redeemer: *Ut caperent in sermone.*<sup>251</sup> But, thank God, they never succeeded.

**292.** The times were so troubled that I not only had to avoid talking politics, but also I had to avoid calling the service I was holding a "mission." I had to call it, instead, a "novena" in honor of All Souls, or Our Lady of the Rosary, or the Blessed Sacrament, or a saint, so as not to upset the constitutionalists, who were in power in the towns I was preaching in. If the town was so large that nine days were not enough, I would lengthen the "novena" by as many days as I thought necessary

On the first day of the service, I would begin with a sermon on the main theme of the entire mission; on the second day and on each day following, I would establish some doctrinal point; on the third day I would make a brief resume of the doctrine I had just covered the day before, saying, for example:

**293.** Yesterday I explained such and such (going over the main points). This I did for three reasons: first, because when people hear the same matter again, no matter how briefly, it makes a deeper impression on them. For as St. Alphonsus Mary Liguori says, simple folk have hard heads, and to impress things clearly on them you have to hit them over the head with several strokes.<sup>252</sup> Second, if someone had missed the day before because he had to stay home and take care of the home, the children, etc., he could learn what had been said and have a better idea of the connection between today's ideas and yesterday's. Besides, if those who attended the day before took home a mistaken version of what was said, this session is a good opportunity to correct it. A good number of people listen to things poorly and repeat them still more poorly, and in matters of doctrine an accurate understanding is very important. Third, this resume serves as an introduction to the message of the day and, in addition to being more profitable for the listeners, lightens the task of the preacher, who doesn't need to look for a new general or particular idea for an introduction.

## CHAPTER XIX

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<sup>250</sup> The *realists* were those in favor of prince Don Carlos Isidro, brother of Fernando VII and aspirer to the crown of Spain, of conservative tendency; whereas the *constitutionalists* were the liberals, who, taking advantage of the weakness of the throne, tried to take power in anomalous and fragile situations, first, taking advantage of the regency of Maria Cristina (1833 1840), and later, after the regency of Espartero (1840 1843), taking advantage of Isabel II, who began her reign at thirteen years of age (in 1843). Both ideologies, opposing each other, gave rise to the Carlist wars that, more than wars of succession, were ideological wars: different models of State and Society: Liberalism born of the French revolution proclaimed freedom, progress, democracy, and equality. On the other hand, Carlism defended and advocated absolutism and the defense of two great classes: throne and altar. Liberalism was represented by liberals and the bourgeoisie; and Carlism, by the nobility, the clergy and some of the people.

<sup>251</sup> Lk 20:20 "[they sent spies] to trap him in his speech" (cf. Mt 22:15).

<sup>252</sup> Cf. SAINT ALPHONSUS LIGUORI, *Selva di materie predicabili* (Bassano 1833) 3rd part, chap. 6, p. 305. For a general overview of his life and works see: CASTLE, HAROLD. "St. Alphonsus Liguori." The Catholic Encyclopedia. Vol. 1. New York: Robert Appleton Company, 1907. 14 Mar. 2009 <<http://www.newadvent.org/cathen/01334a.htm>>. For an English translations of his Writings go to: <<http://www.goodcatholicbooks.org/alphonsus.html>>

## Sermons

### *The Fourth Means*

**294.** Explaining points of doctrine serves to instruct the people; sermons serve to move them. Sermons should be chosen with the listener in mind. St. Alphonsus Mary Liguori calls some sermon topics, such as the last things, necessary, while he calls others optional.

**295.** I regularly arranged my sermons in the following order:

First day, All Souls, the Blessed Virgin, etc., depending on the theme of the service.

Second day, the importance of being saved.

Third day, the seriousness of mortal sin.

Fourth day, the need for confession and the way to make a general confession.

Fifth day, death.

Sixth day, judgment.

Seventh day, hell.

Eighth day, eternity.

Ninth day, glory.

Tenth day, perseverance.

**296.** If more time was available, I added or inserted a few other themes, such as the Prodigal Son or God's mercy, final impenitence, the general judgment, the death of the just, the conversion of St. Augustine, scandal, the conversion of Mary Magdalene, the harm sin does to the sinner himself, venial sin, the near occasion of sin, devotion to the rosary, mental prayer, almsgiving, the Passion of Our Lord Jesus Christ, the Sorrows of Mary, etc.

**297.** From the very beginning, the style I aimed at was that of the Gospel: simple and clear. To achieve this aim I made use of comparisons, likenesses, and examples from history and experience, most of them from Scripture.<sup>253</sup> I had observed that one of the best attention-getters with all sorts of people, whether learned or ignorant, believers or unbelievers, was the use of comparisons drawn from things in nature.

**298.** I recall that in 1841 I was preaching a Septenary of the Seven Sorrows of the Blessed Virgin in a town that had a particularly unsavory reputation. In the midst of a sermon, I had just mentioned a most sublime truth and was going on to prove it from the authority of Sacred Scripture. The congregation was as still as a tomb.

Suddenly, a profane voice broke the silence: *Quina garrofa que hi claves!*<sup>254</sup> I went on as if I had heard nothing and said, To give you a clearer idea of this most important truth, I will illustrate it by a comparison. After I had finished my explanation, the very same voice as before said loudly, *Tens raho.*<sup>255</sup> The next day the man who had spoken came to see me and made a good general confession.

**299.** This and many other cases I could relate convinced me of the usefulness of natural comparisons. In this respect, God has so favored me that there is no subject I discuss without finding some natural comparison--without the slightest premeditation--and always

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<sup>253</sup> He used much from the work of Mateo de Moya, *Símiles de la Religión* (390 pp.). *Ex libris*.

<sup>254</sup> Catalan expression equivalent to "That's some pill you expect us to swallow! or What a pack of lies!"

<sup>255</sup> "You are right."

such an apt one that it seems I have prepared it after long study. May you be blessed, my God, for enriching me with this gift, for it is yours, not mine. I know that of my own initiative I cannot say a word or have a single good thought!<sup>256</sup> May it all be to your greater glory!

**300.** I have always been an avid reader of works by authors of sermons, especially of materials useful for preaching missions. I have read St. John Chrysostom, St. Alphonsus Liguori, Siniscalqui, Barcia, and the Venerable John of Avila. I noted that the last-mentioned author preached so clearly that everyone could understand him and nobody ever tired of listening to him, although his sermons sometimes lasted for two hours. Considering the number of specific examples that occurred to him as he spoke, it would have been very difficult for him to say what he did in less time.

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**301.** Day and night his only thought was that of spreading God's glory through the reformation of morals and the conversion of sinners.<sup>258</sup> The main objective of his preaching was to retrieve sinners from their unhappy state by showing them the ugliness of sin, the wrath of God, the dreadful punishment that awaited impenitent sinners, and the reward that was offered to those who were truly repentant and contrite.

The Lord gave his words such power that, as the Venerable Luis of Granada says, "One day, in the midst of a sermon on the wickedness of those who for the love of beastly pleasure do not hesitate to offend the Lord our God, I heard him cite that passage in Jeremiah: *Obstupescite, coeli, super hoc*,<sup>259</sup> In all truth, he spoke with such great dread and spirit that I thought he made the very walls of the church tremble."<sup>260</sup>

**302.** In the days when the Venerable Avila was preaching in Granada, another preacher, the most famous of his time, was also preaching there. People would walk away from the latter's sermons, crossing themselves in wonder at the many fine things so finely said. But when they had finished listening to the Venerable Avila, they all left with heads downcast, silent, without a single word to their neighbor, humbled and heartbroken by the

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<sup>256</sup> Cf. 2 Cor 3:5.

<sup>257</sup> Among Claret's books *ex libris* are the works by the following authors: SAINT JOHN CHRYSOSTOM, *Opera Omnia* (Venice 1780) 13 volumes; SAINT ALPHONSUS M. LIGUORI, *Discorsi sacri o sia sermons* (Bassano 1829) 242 pp.; *Selva di materie predicabili* (Bassano 1833) 2 vols., 464 pp.; *Homo apostolicus* (Barcelona 1844) 3 volumes; *Meditaciones para todos los días de Adviento, novena y octava de Navidad* (Barcelona 1859) 244 pp.; *Theologia Moralis* (Paris 1840-1841) 7 vols.; *Compendium Theologiae Moralis* (Barcelona 1847) 846 pp.; *Instrucción al pueblo sobre los diez mandamientos* (Barcelona 1842) 318 pp.; SINISCALCHI, LIBORIO, *Quaresimale* (Venice 1773) 356 pp.; *La scienza della salute eterna ovvero Esercizi Spirituali di S. Ignazio* (Venice 1821) 524 pp.; BARCIA Y ZAMBRANA, JOSÉ, *Despertador christiano de sermones doctrinales* (Barcelona 1687), 5 volumes; *Despertador christiano eucharistico* (Barcelona 1690) 422 pp.; *Despertador christiano. Quadragesimal* (Madrid 1758-1762) 3 volumes; *Despertador christiano. Marial* (Madrid 1692) 394 pp.; *Exercitatorium christianum* (Madrid 1687) 2 volumes; SAN JUAN DE ÁVILA, *Obras del Venerable Maestro*.. (Madrid 1759-1760) 9 volumes.

<sup>258</sup> These lines and the last part of the previous number had already been reproduced in Autob. 230.

<sup>259</sup> Jer. 2:12: "Be amazed at this, O heavens!"

<sup>260</sup> BROTHER LUIS DE GRANADA, *Vida del V. D. Juan de Ávila: Obras del Venerable Maestro*. (Madrid 1788) VI, p. 659. Almost all of this number also appears in Autob. 232.

sheer power of the truth and by the virtue and excellence of the preacher.<sup>261</sup> With a single thought or cry, he moved the hearts of his listeners and set them on fire.<sup>262</sup>

**303.** I have chosen to include something of this venerable father's work at this point because his style is the one that I have adopted and practiced the most, with the most gratifying results. May the Lord our God be glorified for letting me come to know the writings of this great master of preachers and father of good and most zealous priests!

**304.** Whenever I went to a town, I preached not only the daily mission sermon but also a separate sermon for the priests (unless they were making a retreat, in which case I preached to them daily both in the morning and in the evening). I also preached to all the nuns, Sisters of Charity and Tertiaries in the local convents, to the men of the St. Vincent de Paul Society,<sup>263</sup> to women, prisoners, boys and girls, and to the sick. In a word, there was not a single pious or charitable institution that I did not visit or preach in. As for the rest of my time, I spent it in the confessional, hearing general confessions throughout the morning and the afternoon.

**305.** May you be blessed, my God, for giving me the strength, health, and more besides, so that I was able to bear so great and continuous a burden of work. I am quite sure that without special help from heaven it would have been impossible for me to bear up under the tiring and prolonged work load<sup>264</sup> I bore from 1840 to 1847, when I went to the Canary Islands with that virtuous and zealous man, Bishop Bonaventure Codina.<sup>265</sup>

Besides parish missions, I gave retreats to the clergy, nuns, students, laymen, and to boys and girls preparing for their first Holy Communion.

## CHAPTER XX

# The Spiritual Exercises of St. Ignatius

### *Fifth Means*

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<sup>261</sup> This number up until here also appears in Autob. 232.

<sup>262</sup> These lines also appear in Autob. 230.

<sup>263</sup> The Conferences of Saint Vincent de Paul originated in France and soon spread everywhere. In Spain, "Claret and all the apostles from then on protected them and cheered them on." (JIMÉNEZ DUQUE, BALDOMERO, *Espiritualidad y apostolado*, BAC, *Historia de la Iglesia en España* [Madrid 1979] V, p. 455). Their diffusion in Spain was due to Santiago de Masarnau. This Servant of God was born in Madrid in 1805. In 1823, he traveled to France with his exiled father. There, he encountered the Conferences of Saint Vincent de Paul, and was the one who introduced them to Spain. After a life dedicated to the poor, living through the spirit of Saint Vincent de Paul, he died with the fame of sanctity in Madrid December 14, 1882. (cf. QUADRADO, JOSÉ MARÍA, *Biografía de Don Santiago de Masarnau* [Madrid 1905] 362 pp.; FLORES AUÑÓN, JUAN CARLOS, *Semblanza biográfica. Santiago Masarnau Fernández, seglar: fundador y primer presidente de la Sociedad de San Vicente de Paúl en España (1805-1882)* [Madrid 1998] 100 pp.).

<sup>264</sup> The same doctors attribute the health of the Saint, in the midst of excessive apostolic works, to a supernatural cause (cf. APV ses. 47). The trip to the Canary Islands was not in 1847, as Claret mistakenly states, but in 1848 (cf. Autob. nn. 478-480).

<sup>265</sup> The Servant of God Buenaventura Codina (1785-1857), bishop of the Canary Islands from 1848, whom Claret describes in a single stroke as a "very virtuous and zealous man."

306 As I have already mentioned elsewhere,<sup>266</sup> I have made the Spiritual Exercises every year of my life since I was a student. I first made them following the text of St. Ignatius when I was in Rome-once by myself, upon arriving in that city, and again in the Society of Jesus, before I had to leave it because of illness. The Jesuit Fathers themselves conducted these, which were the ones that made the most lasting impression on me.

**307.** When I had to leave the Jesuits because of illness, I was given a copy of the aforesaid Exercises of St. Ignatius, with explanations by Father Diertins, and I followed that text ever after when I gave the Exercises. The esteemed clergy of Vic asked to borrow the book so as to have it reprinted. Trullas Printers handled the job.<sup>267</sup>

**308.** The Exercises of St. Ignatius are one of the most powerful tools I have used in the conversion of priests, which is without doubt one of the most difficult of undertakings. Nevertheless, I have seen the most gratifying results in a great number of priests who have been truly converted, and not a few of them have turned out to be very zealous and fervent preachers. I have given these Exercises to the reverend clergy of Vic,<sup>268</sup> Barcelona, Tarragona, Gerona, Solsona, Canarias, Mataro, Manresa, Pobla,<sup>269</sup>Baga, Ripoll, Campdevanol, San Llorens del Piteus,<sup>270</sup> etc.

**309.** I have also given them several times to the laity, to men and women separately, each in turn, and I have noticed that the results have been more solid and lasting than those of missions.<sup>271</sup> For this reason I published a book entitled *The Exercises of St. Ignatius*, explained by me, which has been very popular and has produced and still is producing marvelous effects.<sup>272</sup> By making the Exercises well, sinners are converted, and the just

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<sup>266</sup> Cf. *Autob.* nn. 92, 107.

<sup>267</sup> The copy given to him by the Jesuits is preserved in the Chapel of Claretian Relics (CMF General Curia - Rome): DIERTINS, IGNATIUS, *Exercitia spiritualia S. P. Ignatii Loyolae* (Taurini 1826) editio nova, 330 pp. The Saint wrote on the first page: *Haec sunt arma militiae nostrae* [Here are our military weapons]. And further on: *Ad usum Antonii Claret et Clara, Pabri*. The book is used and highlighted with lines, small arrows, and other markings. The Trullás' edition was made in 1844.

<sup>268</sup> Precisely, upon concluding the exercises that he gave to the clergy of Vic from the 8<sup>th</sup> to the 18<sup>th</sup> of July, 1844, he published the booklet *Avisos a un sacerdote que acaba de hacer los ejercicios de San Ignacio, a fin de conservar el fuego que el divino Espíritu haya encendido en su corazón* (Vic 1844) 24 pp.

<sup>269</sup> Pobla de Lillet.

<sup>270</sup> That town is called San Llorenç de Morunys or dels Piteus.

<sup>271</sup> It does not mention the exercises to priests and laypersons here - men and women - that achieved so much success in Madrid (cf. HD, I, pp. 361-392; II, pp. 55-60; *Boletín de la Sociedad de San Vicente de Paúl* 5 [1860] 45-49). "With the retreat - he said in one of his speeches at the Conferences - is how they are to communicate graces and the gifts of the Holy Spirit, and with them you will be transformed like the apostles, who before receiving the Holy Spirit did not know but to ask God to throw fire from the sky on the ungrateful city, and other such things; but as soon as the divine Spirit came upon them, everything in them was mercy, kindness and love" (*Boletín de la Sociedad de San Vicente de Paúl* 6 [1862] 70).

<sup>272</sup> *Ejercicios espirituales de San Ignacio explicados por el Excmo. e Ilmo. Sr. D. Antonio María (sic), arzobispo de Santiago de Cuba* (Madrid 1859) 478 pp. In the rustic abodes, the publishers corrected the omission of the last name of the Saint. The edition was made under the charge of the Academy of Saint Michael. The Librería Religiosa made three editions while the Saint was still alive (1859, 1864, 1868), with a total of more than 20,000 copies. Composing this volume were 24 meditations of PERGMAYR, JOSEF, *Gründliche Erwägungen ewiger Wahrheiten*, translated from the Italian version in 1842 by a Visitation Sister of Madrid. The manuscript is kept in the Claretian Archive of CESC - Vic. Claret added 11 meditations to the aforementioned distribution: plan of life, day of retreat, etc., completing a full harmony. It was published in the Saint's name, probably because of how much he added, or due to the prestige of the Claret signature. (cf. ARAMENDÍA, JULIO, *El Beato Antonio María Claret y los ejercicios espirituales*: Manresa 40 [1934] 333; POSTIUS, JUAN, *Librería claretiana de ejercicios*: *Annales CMF* 36 [1940-1941] 425-434). Father Pergmayr's preference is founded, no doubt, by the Salesian influence of his writings (cf. GUIBERT, JOSEPH DE, *La spiritualité de la Compagnie de Jésus* [Roma 1953] pp. 419-420). Among the eleven meditations added are

remain and are perfected in grace. May it all be for God's greater glory.<sup>273</sup> I should also like to mention that Her Majesty the Queen follows this book in making her annual Exercises and has counseled her ladies-in-waiting to do the same, following the same book.<sup>274</sup>

## CHAPTER XXI

### Books and Pamphlets

#### *Sixth Means*

**310.** Experience has taught me that one of the most powerful forces for good is the press, although when abused it can also be one of the most potent weapons for evil. By means of the press so many good books and pamphlets are circulated that God should be praised for it.<sup>275</sup> Not everyone wishes to or is able to hear the Word of God, but everyone can read or listen to the reading of a good book. Not everyone can go to church to hear God's Word, but a book can go to a person's house. The preacher can't always be preaching, but a book is always delivering the same message tirelessly and is always willing to repeat what it says. It is not offended if its reader picks it up and puts it down a thousand times. It is always ready to accommodate itself to the wishes of its reader.<sup>276</sup>

**311.** Reading good books has always been considered highly useful, but nowadays it is a real necessity. I say that it is nowadays a necessity because there is such a passion for reading that if people don't have good books they'll read bad ones. Books are the food of the soul, and just as the body is nourished by wholesome food and harmed by poisonous food, so it is with reading and the soul. If people read good books suited to their personal needs and circumstances, they will be nourished and grow. But if they read bad books, impious magazines, heretical booklets, and other pernicious literature, their beliefs will be corrupted and their morals perverted. Bad books begin by leading the mind astray and then go on to corrupt the heart; and as Christ Himself said,<sup>277</sup> it is from a corrupt heart that all evils flow, until one finally arrives at the stage of denying the very first truth, the existence of God, who is the origin of all truth: *Dixit insipiens in corde suo: non est Deus.*<sup>278</sup>

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some favorite subjects of the Saint, such as heaven, the Holy Sacrament, the Virgin, and love toward our fellowmen. In some of these meditations, the Lord granted extraordinary grace, such as love for enemies on October 15, 1869 in meditation 27 (cf. "Lights and Graces," 1869). He takes others as objects of his resolutions, such as meditations 20 and 28 (Autob. n. 742).

<sup>273</sup> Note the Ignatian touch in the phrase, very common in the Jesuit Company: *Ad majorem Dei gloriam*.

<sup>274</sup> The copy that Isabel II donated, which is kept in the Chapel of the Claretian Relics of Rome, bears this autographic dedication: "To her majesty, the queen, Our Lady, in testimony of love and veneration, the author. Antonio Maria Claret and Clará, Archbishop of Trajanópolis."

<sup>275</sup> "Saint Anthony Mary Claret was a tireless and popular publisher. The multitude of his simple and pious works instructed the people and maintained their piety for many years" (VALVERDE, CARLOS, *Los católicos y la cultura española*, BAC, *Historia de la Iglesia en España* [Madrid 1979] V, p. 525; cf. LOZANO, JUAN MANUEL, *Un gran apóstol de la prensa: San Antonio María Claret* [Madrid 1963] 62 pp.).

<sup>276</sup> In another place, he affirmed: "A good book is the best friend one can have and there is nothing comparable to the acquiring of a good friend" (Mss. Claret, XIII, 279).

<sup>277</sup> Cf. Mt 15:19.

<sup>278</sup> Ps 14:1: "The fool has said in his heart, 'There is no God.'"

**312.** In our day, then, there is twice the need for circulating good books. But these books must be small because modern people rush about so much and are pressed on all sides by a thousand different demands *la concupiscentia oculorum et aurium*<sup>279</sup> that has reached such a point that people have to see and hear everything and travel everywhere--so that a thick tome is just not going to be read. It will merely sit around gathering dust on the shelves of bookstores and libraries. It is because I am so convinced of this that, with the help of God's grace, I have published so many small booklets and pamphlets.

**313.** The first booklet I published was one containing some spiritual counsels I had originally written for the nuns at Vic. I had just finished giving them a retreat, and to help them remember what I had preached about, I planned to leave them these counsels in writing. Before giving them a draft that each could copy by hand, I showed it to my dear friend, Dr. Don Jaime Passarell, canon of the cathedral of Vic.<sup>280</sup> He told me that he would have it printed to save the nuns the work of copying it. The booklet would then be useful both to them and to others.<sup>281</sup> Since I held him in high esteem for his wisdom and virtue, I consented and it was printed. This is how I came to publish my first book.<sup>282</sup>

**314.** Encouraged by the good results of this first book, I determined to write a second entitled *Advice to Young Ladies*. After this, I wrote a whole series of "advice" books: to parents, children, youth, and others, as may be seen listed in the catalog of the *Librería Religiosa*.<sup>283</sup>

**315.** As I was giving missions, I ran into all sorts of needs, and as each new need arose I wrote a booklet or pamphlet on the subject. If I noticed that risqué songs were popular in the town I was visiting, I published a song with a spiritual or moral message. This is why nearly all my early pamphlets were song sheets.<sup>284</sup>

**316.** Another early publication of mine was a leaflet containing aids to overcome the habit of swearing. In those years when I was beginning to preach, there was so much serious cursing everywhere that it seemed all hell had been set loose on earth just to make men curse.<sup>285</sup>

**317.** In the same way impurity, too, was so far out of control that I wrote two pamphlets to help overcome it. Since devotion to the Blessed Virgin Mary is a powerful remedy against all ills, I started each pamphlet I wrote with the prayer that begins: O Virgin

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<sup>279</sup> Cf. 1 Jn 2:16: "the concupiscence of the eyes and ears"

<sup>280</sup> Fr. James Passarell (1803- 1864), great friend of Claret and of the Claretian Missionaries.

<sup>281</sup> The original reads: "and will use them and others more."

<sup>282</sup> *Reglas de espíritu que a unas religiosas muy solícitas de su perfección enseñaban San Alfonso y el V. P. Segneri Juniore* (Vic 1843) 16 pp. Also published in EC, III, pp. 575-577.

<sup>283</sup> Cf. in this volume, the *General Bibliography*. "As an apostle of the pen, Father Claret had no rival during his time, maybe in all of Europe" (BRUNET, MANUEL, *Actualidad del P. Claret* [Vic 1953] p. 22) "Writings in a functional and very original style, lively and very straightforward, his books and pamphlets achieved immense popularity" (ib., p. 25).

<sup>284</sup> An almost complete collection of his loose leaflets is preserved in the CESC Vic.

<sup>285</sup> One of these "prescriptions" contains four norms: 1. Resolution and three Hail Marys daily. 2. Do not get angry. 3. Penances for the blasphemies. 4. Flee from the blasphemies and short prayers of reparation. On the 5<sup>th</sup> of April, 1845, our Saint founded the *Society of Mary Most Holy Against Blasphemy* in Mataro and the following year a newsman stated from Espula de Francolí: "The habits have been corrected in a wonderful and satisfactory manner; the horrible monster of blasphemy almost disappearing, the demeanor that bound this religious principality in a highly scandalous way from past discords. (El Católico, Saturday, May 23rd, 1846: GUTIÉRREZ, FEDERICO, *San Antonio María Claret en el periódico El Católico (1840-1857)* [Roma-Madrid 1989] p. 84). Shortly after, in many places of Catalonia "there did not occur even the smallest amount of blaspheming as was previously the custom" (HD, I, p. 206).



and Mother of God, which can be found in nearly all my books and pamphlets.<sup>286</sup> I used the words "Virgin and Mother" because they reminded me of something I had come across in some summer reading I did as a student. I read in the life of St. Philip Neri (a two-volume work in quarto by Father Conciencia), that the Saint always liked to join these words because they greatly honor Mary and incline her to help us.<sup>287</sup> The rest of the prayer is an act of consecration to our Lady.

**318.** I could see for myself that this particular pamphlet was producing excellent results, so I resolved to write others as the need for them arose in society. I was always quite liberal in distributing them, not only to adults but to boys and girls too. Following the local custom, children would come up to kiss the priest's hand and ask for a holy card; so I always arranged to have my pockets stuffed with leaflets. I would like to relate just one of the many anecdotes I could tell of how much God is glorified by the distribution of leaflets.

**319.** One afternoon as I was walking along a street in one of the larger cities of Spain, a little boy came up to me, kissed my hand, and asked me for a holy card, which I gave him. Very early the following day I went, as was my custom, to celebrate Mass in the church, after which I would usually hear confessions because there was always a large crowd waiting. After Mass, I knelt in the sanctuary to make my thanksgiving. I hadn't been there long, when a tall, heavy-set man with a large mustache and full beard approached me. He was holding his cape together with his hands, so that the only features I could make out were his nose and forehead. His eyes were closed and the rest of his face was covered by his eyebrows, mustache, and beard, as well as by the high fur collar of his cape. In a trembling, hoarse voice, he asked me whether I would be so good as to hear his confession. I told him that I would and asked him to go and wait for me in the sacristy, where I would join him after I finished my thanksgiving. Although there were other men and women waiting in line for confession, something told me that I should hear him apart from the rest because from his appearance I felt that was the right thing to do; and as things turned out, it was. I went to the sacristy where there was no one but the two of us and, even so, led him over to the farthest corner of the room.

**320.** I sat down and he knelt before me and began to cry so disconsolately that I didn't know what to say to quiet him. I asked him a number of questions to try to find out the cause of his suffering, and finally, amid tears, sighs, and sobs, he told me: "Father, yesterday you were walking along the street where I live, and as you were passing by the door of the house where I'm staying, a little boy ran out and kissed your hand. He asked you for a holy card, and you gave it to him. The boy walked away with it, very content, and after he had held it for a while, he put it down on a table and ran off to play with the other boys. I was at home alone, watching all this, and my curiosity got the better of me. To pass the time, I picked up the card and read it. Father, I just can't tell you what I felt. It was like an arrow shot through

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<sup>286</sup> In Catalonia this prayer, spread through flyers, became as popular as the "Hail Mary" or the "Blessed be your purity" (very much promoted by Father Claret in his books and pamphlets). The fruits that it produced were countless. The Saint tells further on of an extraordinary conversion through it (Autob. n. 830). The prayer is similar to the consecration, propagated in Italy by Father Nicola Zucchi (1586- 1670). It is entitled "O Domina mea" and was published in the *Pratica della vera divozione nella servitù della Vergine* (Roma 1666). Claret's prayer has original traits. It reads: "Oh Virgin Mary and Mother of God! I surrender myself as your child, and in honor and glory of your purity I offer my soul and body, my mind and senses, and ask that you give me the grace never to commit any sin. Amen. (Then three times.) Mother, behold your son! (Continuing:) I have placed my trust in you, good Mother, and I shall never be confounded. Amen" (cf. RAMOS, CLEMENTE, *Un apóstol de María* [Barcelona 1954] pp. 347-354; CANAL, JOSÉ MARÍA, *La Oración "¡Oh Virgen y Madre de Dios!"*: SC 5 [1966] 105-116).

<sup>287</sup> Cf. CONCIENCIA, MANUEL, *Vida del glorioso taumaturgo de Roma... fundador de la Congregación del Oratorio de San Felipe Neri* (Madrid 1760) I, p. 277.

my heart. I made up my mind then and there that I'd go to confession. I thought to myself, 'Since God chose to use that good man to give you a true knowledge of yourself, you should make your confession to him.' I've spent the whole night crying and examining my conscience and now here I am, waiting to confess my sins. Father, I'm a big sinner. I'm 50 years old and haven't been to confession since I was a child. I've been the ringleader of a very bad gang. Father, is there any hope of pardon for people like me?"

"Yes, sir," I said. "Yes, indeed. Have courage and trust in God's goodness and mercy. The good God has called you because He wants to save you, and you have done well not to harden your heart.<sup>288</sup> You have carried out your resolution to make a good confession." He made his confession, I absolved him, and he was so happy that he couldn't speak.<sup>289</sup>

**321.** Well then, if all the pamphlets and cards had resulted in just this one conversion, I would have thought the time well spent and I would have been satisfied for all the effort and money put into printing them. However, this was by no means the only case of someone's being converted by reading the pamphlets I have published.

**322.** In Villafranca del Panades, four condemned convicts had refused to go to confession after three days of being brought to chapel; but after reading a pamphlet I had given to each of them, they thought it over, went to confession, received Viaticum, and died an edifying death.<sup>290</sup> Many--very many--have been converted by reading a pamphlet. My God, how good you are! You manage to find a way in all circumstances to shower your mercies on poor sinners. May you be blessed forever. Amen.<sup>291</sup>

## CHAPTER XXII

# **On the Same Subject (Books and Pamphlets), On Everyday Conversations, On Medals, Pictures, Rosaries, and Scapulars**

### *Seventh Means*

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<sup>288</sup> Cf. Ps 94:8.

<sup>289</sup> Seemingly, this man had been "the leader of a group of evil people" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 86).

<sup>290</sup> This episode occurred on Monday, January 14, 1850 (cf. The newspaper *La España*, January 23, 1850, p. 1; AGUILAR, FRANCISCO DE ASÍS, o. c., p. 143; declaration of Antonio Barjau: IPV ses. 19, art. 38; SIDERA, JUAN, *Los cuatro reos de Villafranca*: SC 18 [2000] 97-110).

<sup>291</sup> Cf. Sir 18:9.

**323.** Thanks be to God, all my books have had happy results, but the ones that I think have converted more people have been *The Straight Path* and *The Catechism Explained*.<sup>292</sup> I meet a great number of people who attribute their conversion to reading these two books. Even here in the royal court, not a day goes by but that I meet someone who has resolved to change his life as a result of reading one of these books. It seems that everyone is looking for a copy, and readers can't put it down until they have finished it. People of all classes want a copy, and the demand has been so great that I have had to bring out a deluxe edition for the upper classes, which the Queen, King, Princess, ladies-in-waiting, and all the nobility have purchased. It is safe to say that among the upper classes there is no residence or palace without one or more deluxe copies of *The Straight Path*. The same is true of the regular edition among the other social classes.<sup>293</sup>

**324.** I don't know how I could have managed to write so many different books. You must have done it, Lord. I know that even this is putting it badly; I haven't written anything; you have done it all. My God, you have made use of me, a worthless instrument without the knowledge, talent, or time to do all this. But, unknown to me, you were giving me all the help I needed. May you be blessed for it, my God!<sup>294</sup>

**325.** My objective was always to seek God's greater glory and the salvation of souls; hence I chose to write in the form of books of advice to all classes of society. But two classes were dearest to my heart: first, boys and girls. For them I published not only the four catechisms I have already mentioned but several other booklets and leaflets.<sup>295</sup>

**326.** The other group that most claimed my attention was the clergy. If all those studying for service in the Church were men of genuine vocation, virtue, and studiousness, what good priests we'd have and how many converts we'd make! This was what I had in mind in publishing my two-volume work, *The Well-Instructed Seminarian*, which has pleased all its readers.<sup>296</sup> May it all be for God's greater honor and glory!

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<sup>292</sup> Cf. SIDERA, JUAN, *Historia del "Camí dret" en los ocho primeros años de existencia (1843-1850), sexquicentenario de la primera edición*: SC 12 (1994) 57-120; 13 (1995) 17-76. "The booklet *Camino recto y seguro para llegar al cielo*, a popular devotional in which several generations were formed... is the book the Catalan author has the most editions (...) and the greatest number of copies altogether" (FERRET, ANTONI, *Compendi d'història de Catalunya* [Barcelona 1976] p. 233 and note 1).

<sup>293</sup> The *Camino recto* is not an anthology of devotions, but a manual of Christian formation. It is complete, accessible to everyone, and full of fervor. The anarchist James Brossa had to admit: "We have not been able to come up with any *Camino recto*" (BRUNET, MANUEL, *Actualidad del P. Claret* [Vic 1953] p. 40). The printed copies have reached two million. "It has brought more people to heaven than the number of letters it contains" COLLELL, JAIME, *Lo que cuesta hacer un santo* [Barcelona 1900] p. 25; cf. SIDERA, JUAN, *El primer libro claretiano: el Camí dret: edición de 1843* (Vic 1993) 30 pp.

<sup>294</sup> "I have written - he used to say - ...stealing sleep from the night and rest from the day" (letter to Bishop José Caixal, Port au Prince January 22, 1856: EC. I, p.1168).

<sup>295</sup> Cf. General Bibliography.

<sup>296</sup> He wrote it mainly for the seminary students of *El Escorial*. The complete title is: *El colegial o seminarista teórica y prácticamente instruido. Obra utilísima, o más bien necesaria para los jóvenes de nuestros días que siguen la carrera eclesiástica* (Barcelona 1860) I, 424 pp. In this first part - it says in the prologue - "we will deal with matters appropriate to forming a wise and virtuous priest" (pp. 7- 8). The following year, after overcoming many difficulties, he also published the second volume (Barcelona 1861) 526 pp.), which attempts "to develop a minister of the Lord who is not only wise, but also practical in performing his holy functions" (volume I, p. 8). Indeed, the second volume is an ascetic commentary to the ritual of Holy Orders and an ascetic-pastoral directory for the administration of the sacraments. The Librería Religiosa produced 28,000 copies in two editions. The work merited the approval from heaven (cf. Autob. n. 690 and "Lights and Graces," 1860, 1861). "In all that work, the goal that I set is already seen clearly: it is that God be known, loved, served, and praised well and wisely" (letter to Mother María Antonia París, Madrid

**327.** And because we have been created not only to know, love, and serve God but also to praise Him, I concluded that the clergy, in order to fulfill all their duties, needed to know plain chant. With this in mind, I wrote and published a book containing the shortest, easiest method for singing God's praises.<sup>297</sup>

**328.** In all the books I have published I have sought no financial gain, but only God's greater glory and the good of souls. I have never made a penny's profit from the works I have seen through the presses.<sup>298</sup> On the contrary I have given away thousands upon thousands of free copies. I am still doing so today and hope to be doing so until I die; for I consider this to be the best alms one could possibly give nowadays.<sup>299</sup>

**329.** In order to be able to give books away or to sell them as cheaply as possible, I planned on setting up a Religious Press under the protection of our Lady of Montserrat, patroness of Catalonia,<sup>300</sup> and that of the glorious St. Michael. I shared my plans with Fathers Caixal<sup>301</sup> and Palau,<sup>302</sup> who were then canons of the cathedral at Tarragona and are now

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January 30, 1862: EC, II, p. 441).

<sup>297</sup> *Arte del canto eclesiástico y cantoral para uso de los seminarios* (Madrid 1861) 170 pp. "It has been the most difficult for me to arrange, due to the diversity of opinions among the singers" (letter to Mother María Antonia París, March 26, 1862: EC, II, p. 453). There were three editions, amounting to 25,800 copies. "The demand for this little book of *Songs* has been amazing - wrote the bishop of Urgel -. Just today I have had to give away 60 copies that I had kept for myself" (fragment of a letter dated December 11, 1863: EC, II, p. 264, note 2).

<sup>298</sup> A publication of that time, upon announcing the *Sermones de misión*, he wrote: "The subscribers will not fail to notice this reduction in price; but they will not be surprised knowing that the Librería Religiosa, not having to buy the rights to the works of his Most Excellency and Illustrious Founder, his kindness along with his laboriousness, overflows in spiritual and financial gain for the purchasers" (*Revista Católica* 32 [1858] 360).

<sup>299</sup> Fr. José Quintanas Rieimbau, schoolmate of Claret and doctor in Jurisprudence from the University of Bologna, asked the Saint in writing how he could better invest an amount destined to pious works. This was the answer of the archbishop: "The most pious object, in the amount you mention, most useful and on the day it is able to be applied, is without a doubt, the distribution of good books. I see and feel the usefulness for this need every day; for this reason I exhort all people to give me the opportunity to invest in savings for this work whatever I can" (Letter dated in Real Sitio from San Ildefonso on August 31, 1864: EC, II, p. 813).

<sup>300</sup> "The Most Holy Virgin is the Lady and the Proprietor of the Librería Religiosa. The Board will represent the authority of Holy Mary, will defend the property that this Lady has in the Librería Religiosa, and in all its works will put her mark" (Letter to Fr. José Caixal, Lequeitio August 12, 1868: EC, III, pp. 537 and 539).

<sup>301</sup> Bishop José Caixal y Estrade was one of the great friends and collaborators of Father Claret. He was born in Vilosell (Lérida) on July 9, 1803. He was ordained a priest in 1831, canon of Tarragona in 1833, and presented for the bishopric of Urgel on October 29, 1852. On March 10, 1853, he was elected, and consecrated in Tarragona on June 5<sup>th</sup>; and took office as bishop on June 15<sup>th</sup> of the same year. He was Father of Vatican Council I. Senator in 1871. He was jailed by General Martínez Campos in 1876. He founded the Institute of the Holy Family Sisters, of Urgel, and later died in exile in Rome on August 26, 1879. (cf. PORTA Y VILALTA, VICENTE, *Biografía del Excelentísimo e Ilustrísimo Sr. Dr. D. José Caixal y Estradé* [Barcelona 1898] 318 pp.; NADAL, JOAQUÍN MARÍA DE, *El Obispo Caixal. Un gran prelado de la Edad Moderna* [Barcelona 1959] 124 pp.; PRATS, JOAN MARIA, *El Beat P. Claret i el Dr. Caixal: La Paraula Cristiana* 11 [1935] 196-228; MESTRE SAURA, FRANCESC, *La espiritualidad del obispo Caixal. Tesis doctoral* [Roma 1989] PUG, pro manuscripto; ID., *El obispo Caixal, Vicario General Castrense: Anthologica Anua* 32 [1985] 319-363; ID., *Escritos del obispo Caixal y Estradé: Anthologica Anua* 44 [1997] 591-627; MAURI PRIOR, J. M., *Josep Caixal i Estradé Bisbe de Urgell (1852-1879)* [Roma 1975], PUG; ID., *El obispo Caixal, Vicario General Castrense de las tropas carlistas por iniciativa del Papa Pío IX: Anthologica Anua* 44 [1985] 319-363; CASAS RABASSA, SANTIAGO, *El obispo Caixal y el Concilio Vaticano I. "Excepta e dissertationibus in Sacra Theologia"*, XLII [Pamplona 2002] 473-561; ID., *En el bicentenario del nacimiento de don José Caixal y Estradé, obispo de Urgel. Apuntes para una biografía: Analecta Sacra Tarraconensia* 76 [2003] 1-25; BARAUT, CEBRIÀ, *Episcopologi de l'Església d'Urgell, segles VI-XX* [La Seu d'Urgell 2002] pp. 109-111).

<sup>302</sup> Bishop Antonio Palau y Tremens, born in Valls (Tarragona) on July 27, 1806. Ordained a priest in 1831. Professor in the seminary in Barcelona, skillful canon of Tarragona, founder of *Revista Católica* and its

Bishops of Urgel and Barcelona, respectively. They are still running it under the immediate direction of an administrator.<sup>303</sup>

**330.** To form some idea of the past and present achievements of the *Librería Religiosa*, all one has to do is visit its offices and presses and read the catalog of its publications. Even this will not tell the whole story because several of the works have been reprinted a number of times--some of them as much as 38 times--with many thousands of copies to each printing.<sup>304</sup>

**331.** Through the offices of the Religious Publishing House, both clergy and laity have been and are still able to purchase good books, the best available and at the lowest prices. In fact, no press in Spain offers books printed as correctly or with the same quality of type and paper as those printed by the *Librería Religiosa*. I owe God countless thanks for having inspired me to undertake such an ambitious and advantageous enterprise.

**332.** While I am on the subject of books, I must mention the support given the *Librería Religiosa* by the Academy of St. Michael, approved by His Holiness, Pius IX and by royal charter. Their Majesties, the Queen and King are, in fact, members of its first ranks. The Academy's board of directors meets in Madrid every Sunday to carry out the objectives of its bylaws. There are a number of branches in Madrid and in all the major cities of Spain, and the amount of good they are doing is incalculable.<sup>305</sup>

**333.** Good books and pamphlets always produce good effects, but never so much as when they are distributed during missions, where they not only back up the message preached to the people but help people persevere in the progress they have made. This is why I always give so much printed matter away during missions and other preaching engagements.<sup>306</sup>

**334.** Another very effective way of doing good is taking part in familiar conversations with people. A great many benefits can be accomplished by this means! Among the early Jesuits there was a lay brother who went shopping every day, and as he made his rounds, the conversations he held with people were so effective that he converted

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director for eleven years (1842- 1853), and Bishop of Vic (1853- 1857) and of Barcelona (1858- 1862), where he died on July 8, 1862. Father Claret, who in those days presided in Gracia over the second General Chapter of his missionaries, officiated at the funeral of his good friend (cf. VILARRASA, EDUARDO MARÍA, *Biografía del Excmo. e Ilmo. Sr. D. D. Antonio Palau y Termens*: Revista Católica 48 [1862] 49-136).

<sup>303</sup> The official foundation of the *Librería Religiosa* took place in Tarragona on one of the first days of the month of February, 1847. The first book of this company - the *Catecismo explicado* by Claret - was published in December of 1848, and the printing company was established definitively in Barcelona in January of 1850 (cf. HD, I, p. 505). It functioned as a subscription service for the books that were published: many books on spirituality and almost all of Claret's works. They also printed classic books and foreign author's translations. The diffusion of its publications was tremendous (cf. BORRÁS Y FELIU, ANTONI, *La Librería Religiosa de Barcelona y la renovación de la piedad en España a mediados del siglo XIX* (1848-1868): Festschrift W. Zeller [Marbourg 1976] 370-383). D. José Sala Mas worked as administrator (cf. HD, I, p. 515).

<sup>304</sup> Here, *Camino recto*, which already had 400,000 printed copies, is referred to. In 19 years, the *Librería Religiosa* printed 9,569,800 copies of books, monographs, and flyers (cf. HD, I, p. 511).

<sup>305</sup> The Academy of St. Michael was blessed by Pius IX on February 28, 1859 and approved by Isabel II on the 16<sup>th</sup> of March of the same year. (cf. *Plan de la Academia de San Miguel* [Barcelona 1859] pp. 32-33).

<sup>306</sup> "Anthony devoted himself totally to this work, to its writing and distribution. He never got tired of giving, so much so that, as archbishop of Cuba, he gave away more than 200,000 volumes" (PIUS XII, Bull of Canonization *Quos Spiritus Sanctus* [May 7, 1950]: AAS 44 [1952] 348). A layman, contributor and fervent advertiser, who later became a priest, named Miguel Iter (1807- 1876), traveled with Father Claret through Catalonia, carrying on a small donkey large amounts of sacred books which the missionary distributed profusely. In Cuba as well as on his trip throughout Andalusia (1862), he sent ahead large boxes full of books, leaflets, stamps, rosaries, medals, etc.

more souls than any other missionary. I read this story as a student and liked it so much that I have followed the same practice as often as circumstances have permitted.<sup>307</sup>

**335.** If the subject of death came up or if a funeral bell was tolling, I seized the opportunity to talk about our human frailty and the uncertainty of our life and how we will have to render an account of our life to God when we die. Thunder and lightning would suggest the Judgment and I would speak of that great day. Standing by a blazing hearth, I would allude to the fires of hell. Once I was chatting with a parish priest by the fireside in his kitchen, and the conversation I was holding with him just as a pastime so moved him that the very next day he made a general confession to me of things he had never dared to confess before. As a result of that one conversation he was touched and genuinely converted.

**336.** While I was traveling I would strike up a conversation with those who chanced to join me about the various things we saw. If I happened to see some flowers, I would point to them and remark that, as these plants produced beautiful and fragrant flowers, we should produce virtues. The rose, for example, teaches us love, the lily symbolizes purity, the violet, humility, etc. We must, as the Apostle says, be *bonus odor sumus Christi Dei in omni loco*.<sup>308</sup> If I saw a tree laden with fruit, I would remark that we, too, should bear the fruit of good works, so not to end up like the two fig trees in the Gospel.<sup>309</sup> If we passed by a river, I would say that the running water reminds us that we are passing on toward eternity. If we heard birds singing or music being played, I would refer to the new and everlasting song of heaven,<sup>310</sup> etc. I have personally witnessed the great value of conversations like these; their effect was like that of the conversation Christ held with the two disciples on the road to Emmaus.<sup>311</sup> I also found that they had the further advantage of avoiding useless talk and grumbling.<sup>312</sup>

**337.** I found that another powerful means for doing good was giving away rosaries and teaching people how to use them. I also gave away medals and told people to wear them and kiss them morning and night. I did the same with scapulars, explaining their meaning and how they are to be worn.<sup>313</sup>

**338.** I also found that I could encourage piety by obtaining faculties to bless pictures, rosaries, medals, and scapulars. When people knew that I had these faculties, they would buy religious objects and, on the appointed day, bring them to the mission where I would bless them from the pulpit. Besides encouraging their fervor, this would also give them a souvenir of the mission and a reminder of all that was said and done there.

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<sup>307</sup> He must have read it in one of his favorite books: RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) parte 3.<sup>a</sup>, trat. 1, cap. 3, p. 13. *Ex libris*.

<sup>308</sup> 2 Cor 2:15: “the good odor of Christ in every place.”

<sup>309</sup> Cf. Mt 21:19. - See Mss. Claret, VII, 215.

<sup>310</sup> Cf. Rev. 14:3.

<sup>311</sup> Cf. Lk 24:32.

<sup>312</sup> In another text he alludes to a different reason, in accordance with the state of transformation in which he then lived: “In addition to the instruction that was given with these conversations we give them, those of the world, seeing that we only think of God, and that we do not happen to speak of anything other than of God, it edifies and moves them greatly to love to Him” (*Memoria de la Academia de San Miguel* [Madrid 1866] p. 10). In *Manuel du missionnaire*, Father Adrien Nampon (Jesuit), indicated this phrase: “He is frequently reprimanded [Father Lefebvre] for keeping silence when he could have spoken, and this fault, he said, made him lose the opportunity on many occasions to be useful to some souls” (Lyon-Paris 1848) 2.<sup>a</sup> ed., p. 190. *Ex libris*; cf. ANONIMOUS, *El espíritu de San Francisco de Sales...* translated by Sebastián de Jocano y Madarúa, LR (Barcelona 1856) pp. 155-157.

<sup>313</sup> We know that on his first pastoral visit to Cuba, he distributed 20,663 rosaries and 8,931 medals free of charge (cf. *Autob.* n. 545).

**339.** I also wrote a book on the origin of the scapular and on the graces and indulgences attached to wearing it. Many members of the royal court have been enrolled in it, especially the queen, the king, the prince, and the two infantas, and all the ladies of the court.<sup>314</sup>

## CHAPTER XXIII

### Virtues I Consider Essential for an Effective Ministry.

#### *The First Virtue I Strove for: Humility*

**340.** Thus far, I have been speaking of the ordinary means I made use of to produce fruit. Now I would like to say something about the virtues I know are necessary for any missionary in order to bear fruit.

Cicero, speaking of the orator, says that he should be proficient in all the arts and sciences: *in omnibus artibus et disciplinis instructus debet esse orator*.<sup>315</sup> In a similar vein, I would say that the apostolic missionary should be a model of all the virtues: he should, in fact, be virtue personified. Following Christ's example, he should first practice, then preach. *Coepit facere et docere*.<sup>316</sup> By his actions, the missionary should be able to say with the Apostle, "Be imitators of me, as I am of Christ." *Imita[to]res mei estote, sicut et ego Christi*.<sup>317</sup>

**341.** I knew that if I was to acquire the virtues I needed in order to become a truly apostolic missionary, I would have to begin with humility, which I regard as the foundation for all other virtues.<sup>318</sup> From the time I entered the seminary at Vic to study philosophy, I began to make a particular examination of this virtue of humility, and I really needed to because I had been so preoccupied in Barcelona with sketches, machines, and other such foolishness that my head was quite swollen with vanity and my tainted heart was flattered at hearing all the praises and compliments I received. My God, forgive me; I am truly sorry for it. The memory of my vanity has brought many a bitter tear to my eyes. But you, my God, have humbled me and I can do no less than thank you in the words of the Prophet:

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<sup>314</sup> *Origen de la devoción del escapulario azul celeste* [Origin of the Devotion to the Blue Scapular] (Madrid 1862) 32 pp. In the three editions released during the life of the Saint, 29,000 copies were printed. In addition to the devotional part, it had rules to fight against indifference, to reform habits, and to confront Lucifer. Thus, it carried out the charge of facing all evils in Spain (cf. *Autob.* n. 694).

<sup>315</sup> "The orator should be proficient in all the arts and sciences." The idea is from Latin writer Marco Tulio Cicero (*De Oratore* [Paris 1740] n. 6, p. 135), although it is not a literal quotation.

<sup>316</sup> Acts 1:1: "He began to do and teach."

<sup>317</sup> 1 Cor 11:1. One fundamental point of Claretian spirituality is that the missionary should conform himself to Christ, head and model of missionaries. All virtues are referred to the existential manner of life that the Lord adopted in spreading the Kingdom of God.

<sup>318</sup> The *focus* of humility, like the other virtues, is Christ-centered and apostolic (*Autob.* n. 356). *Motives*: apostolic need (n. 341) and to please Jesus (n. 356). *Nature*: practical knowledge directly from one's own nothingness and rejoicing in the dependence on God (n. 347). *Actions*: 1) Do not boast (n. 348); 2) Do not feel contempt (n. 349); 3) Gravitare always toward one's own nothingness, even in major heightened situations (n. 350). *Means*: fervor of charity (n. 342); inner light (nn. 343, 344); infusing feelings (n. 353); humiliation, especially in the ministry (nn. 342, 352); meditation and reading (nn. 343, 350); self examination (n. 351).

Bonum mihi quia humiliasti me.<sup>319</sup> Yes, Lord, you have humbled me and I have gone on humbling myself, with your help.

**342.** At the beginning of my stay in Vic I was undergoing an experience not unlike what goes on in a blacksmith's shop. The smith thrusts an iron bar into the forge, and when it is white-hot he draws it out, places it on the anvil, and begins to hammer it. His assistant joins in, and the two of them keep alternating hammer-blows in a sort of rhythmic dance until the iron takes the shape the smith had planned. You, my Lord and Master, thrust my heart into the furnace of the Spiritual Exercises and frequent reception of the Sacraments; and after thus setting my heart on fire with love for you and the Blessed Virgin Mary, you began to hammer away at me with humiliations, and I, too, began hammering away with my particular examination on this virtue that I needed so badly.<sup>320</sup>

**343.** I would often repeat St. Augustine's prayer: *Noverim te, noverim me*,<sup>321</sup> and that other of St. Francis: *Who art thou and who am I?*<sup>322</sup> And I could imagine the Lord telling me, *I am who am*,<sup>323</sup> and you are who are not; you are nothing and less than nothing, since nothingness has not sinned and you have.<sup>324</sup>

**344.** I have recognized quite clearly that all that I can call truly my own is sin. If I am or have anything else, I have received it all from God. My physical being is not mine, it belongs to God. He it is who created me, keeps me in being, and, through physical concurrence, sets me in motion. Without water, not even the best-built water mill can turn; I have come to know that this is true of me even in my physical and natural being.

**345.** The same is all the more true in the spiritual and supernatural orders. I realize that I cannot call upon the name of Jesus, nor have a single good thought, without the help of God.<sup>325</sup> For without Him I can do absolutely nothing. Yet, despite all I know, how many distractions I have!

**346.** I know that in the order of grace I am like a man who can throw himself into a deep pit but cannot get out again by his own efforts.<sup>326</sup> So it is with me; I can sin but can't

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<sup>319</sup> Ps 118:71: "It is good for me that you have humbled me."

<sup>320</sup> This instance is typical of the Saint's spirituality. God's initiative first thrusts his heart into the furnace of love and places it on the anvil of humiliation; the Saint corresponds with all his might and means. But even then, he knows that his corresponding is itself a grace.

<sup>321</sup> "May I know thee; may I know myself." ST. AUGUSTINE, *Soliloquios*, libro 2, cap. 1, n. 1: BAC, *Obras* (Madrid 1950) I, p. 544. Saint Augustine's phrase is *Noverim me, noverim te*; cf. S. ALFONSO MARIA DE LIGUORI, *Selva di materie predicabili* (Bassano 1833) I, p. 183. *Ex libris*. En BAC, *Obras ascéticas* (Madrid 1954) II, p. 248. For reference in English see note 109 of this section.

<sup>322</sup> ST. FRANCIS OF ASSISI, *Floreccillas. Consideraciones sobre las llagas*, 3.<sup>a</sup>, BAC, *Escritos y biografías de su época* (Madrid 1949) p. 207. For the English reference see: Ungolino di Monte Santa Maria, *The Little Flowers of St. Francis of Assisi*, W. Heywood, Trans., (Vintage Spiritual Classic 1998)

<<http://www.sacred-texts.com/chr/lff/index.htm>> Saint John of Avila, in a praising sermon preached to nuns (Biblioteca Naz. Vittorio Emmanuele - Mss. 1327), writes: "It is said of him that in prayer God revealed two things to him: that of his poverty and personal weakness, and the other of God's great riches... Seeing this, Saint Francis would say: "Lord, who are You and who am I?" (SAN JUAN DE ÁVILA, *Obras completas*, BAC [Madrid 1970] III, p. 290). See also *Studies of the spanish mystics*, vol.1-3, by E. Allison Peers (The Sheldon Press, 1927, 1930, 1960.)

<sup>323</sup> Ex 3:14.

<sup>324</sup> In his copy of *Flos sanctorum*, in the part corresponding to April 30<sup>th</sup>, feast of Saint Catherine of Siena, he underlined this phrase: "Do you know, my daughter, who I am and who you are? Blessed are you if you do: I am who am and you are she who is not" (RIBADENEIRA, PEDRO DE, *Flos sanctorum* [Madrid 1761] I, p. 665; cf. BEATO RAIMONDO DA CAPUA, *La vita di S. Caterina da Siena* [Roma 1866] p. 57). *Ex libris*.

<sup>325</sup> Cf. 1 Cor 12:3.

<sup>326</sup> He uses the same comparison to speak of impurity (cf. *Bálsamo eficaz* [Barcelona 1858] pp. 25-26).



get out of sin without the help of God and the merits of Jesus Christ.<sup>327</sup> I can be damned on my own, but I can't be saved without God's goodness and mercy.

**347.** I have come to know that the virtue of humility consists in this: in realizing that I am nothing, can do nothing but sin, and depend on God in everything--being, conservation, movement, and grace--and I am most happy to be dependent on God rather than on myself. May I escape the fate of Lucifer,<sup>328</sup> who clearly saw that his whole being, natural and supernatural, depended on God, and yet fell through pride. For his clear knowledge was merely speculative, and he set his will against it, desiring to be like God<sup>329</sup> not through grace, but through his own power.

**348.** I realized from the outset that my knowledge is practical only when I feel that I have nothing to boast of or be vain about because, of myself, I am nothing, have nothing, am worth nothing, can do nothing, and do nothing. I am like a saw in the carpenter's hands.

**349.** I understood, too, that I should feel nothing when I am scorned, since being nothing, I deserve nothing. And I have put this knowledge into practice, so that I am neither elated by esteem or honor nor cast down by censure or dishonor.

**350.** I have come to see that a truly humble man must be like a stone that, even if it is hoisted to the very top of a building, always gravitates toward the bottom. I have read many ascetical authors on the subject of humility, to gain a clearer idea of its nature and learn the means they suggest for acquiring it.<sup>330</sup> I used to read the lives of the saints most distinguished for this virtue, to see how they practiced it, because of my great desire to achieve humility.

**351.** With this in mind, I made humility the object of my particular examination and wrote down my resolutions, arranging them in the order in which they are presented in my booklet, *The Dove*.<sup>331</sup> I have made this examination noon and night for the past fifteen years and I am still not humble.<sup>332</sup> Even when I was doing my best, I would notice some new outgrowth of vanity in me that had to be cut back instantly--some feeling of complacency in something that had turned out well, or some vain word that slipped out, which I would have to regret, repent, confess, and do penance for.

**352.** I understood quite clearly that our Lord wanted me to be humble and that He was helping me greatly in this direction by supplying me with motives for humbling myself. During my early years as a missionary, I was very much persecuted everywhere I went, and to tell the truth this can be very humiliating. All sorts of ugly calumnies were spread about me. People said I'd stolen a mule, and who knows what other nonsense. In every town I went

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<sup>327</sup> Cf. Eph. 2:8.

<sup>328</sup> Cf. Rev. 12:7-9.

<sup>329</sup> Cf. Is 14:14.

<sup>330</sup> The following books have many notations by the Saint: VENERABLE MAESTRO JUAN DE ÁVILA, *Audi, filia*, cap. 57-65: *Obras* (Madrid 1759) III, pp. 315-358; RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) parte 2.<sup>a</sup>, trat. 3: "De la virtud de la humildad", pp. 123-265; SCARAMELLI, JUAN BAUTISTA, *Directorio ascético* (Madrid 1806) III, art. 11, cap. 1-4, pp. 547-579.

<sup>331</sup> This refers to his booklet whose complete title is: *Resumen de los principales documentos que necesitan las almas que aspiran a la perfección. Escrito bajo el símbolo de una paloma* [Resume of the Main Teachings Needed by Souls Aspiring to Perfection. Written under the Symbol of a dove](Barcelona 1848) 32 pp. It was issued first as a leaflet and a year later as a booklet. It can be found in Spanish in *Escritos Espirituales*, pp. 78-93, and in English in *Works III*, 91-112.

<sup>332</sup> On another occasion, in the cathedral of Gerona, he pronounced these words: "For eighteen years I have practiced the particular examination of humility, and I am still at the beginning" (FUSTER, JUAN, *Oración fúnebre... en las exequias de... Claret (diciembre de 1870)*, en: CLOTET, JAIME, *Resumen...* [Barcelona 1882] p. 309).

to, the only things to be heard about me during the first half of the mission or other service were silly stories, lies, and calumnies. Thus I had much to suffer and to offer God, and at the same time a rich opportunity to practice humility, patience, meekness, charity, and other virtues.

**353.** This lasted throughout the first half of the mission, and it was the same wherever I went.<sup>333</sup> But from the middle of the mission to the end, everything changed completely. Then the devil would try the opposite approach. Everyone would say that I was a saint and thus I would be tempted to become puffed up with vanity. But our Lord took good care of me. During the closing days of the mission large crowds would come to the sermons, confession, Communion, and other services. One could see the rich results and hear my praises on every side. But in those very days the Lord allowed me to feel a sadness so great that I can only explain it by saying that it was a special providence of God, letting this sadness press upon me like ballast, so that the winds of vanity could not carry me away.

**354.** My God, may you be blessed for taking such good care of me. How many times I would have lost the fruits of all my labors if you had not guarded me. Lord, I would have been like a hen that lays an egg. She cackles, the farmer comes and takes the egg away, and thus, although she lays many eggs a year, she loses them all by her cackling. My God, if you hadn't silenced me when I felt like talking about my sermons, etc., I would have been like that foolish hen, cackling and not only losing all the good of it, but gaining a well-deserved punishment. For, you Lord have said: *Gloriam meam alteri non dabo*<sup>334</sup> and I, by talking about it, would have given your glory to the demon of vanity. Then you would have had to chastise me, and justly, Lord, for giving the credit not to you, but to your archenemy, the devil. When all is said and done, Lord, only you know whether or not the devil has managed to pilfer something in spite of all the powerful help you gave me. Have mercy on me, Lord!

**355.** So as not to be carried away by vanity, I strove to keep in mind the twelve degrees of humility listed by St. Benedict and approved by St. Thomas (IIa, IIae, q. 161, a. 6): First, to be humble inwardly and outwardly, in heart and in body, with eyes turned toward the ground--for that is what the word *humi-litas* (ground-liness) means. Second, to speak sparingly, reasonably, and quietly. Third, not to be overly ready to laugh. Fourth, not to speak unless you are spoken to. Fifth, not to do your regular work differently from the way others do. Sixth, to consider yourself the lowest of all and say so sincerely. Seventh, to think yourself unworthy and of no use for anything. Eighth, to know your defects and frankly admit them. Ninth, to show prompt obedience in hard tasks and patient obedience in extremely harsh tasks. Tenth, to obey and be subject to superiors. Eleventh, to do nothing of your own will. Twelfth, to fear God and keep His holy Law always uppermost in your mind.<sup>335</sup>

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<sup>333</sup> The defamation and persecution campaign against the missionary was very violent, mainly during the preaching missions in the province of Tarragona. The archbishop, Don Antonio Fernando de Echánove y Zaldívar (1765-1854), had to stand up in his defense with a circular letter sent to the parish priests on October 24, 1846. The archbishop spoke of "crude slander and absurd accusations." He also greatly praised Father Claret: "His private conduct is irreproachable; his customs, uplifting; his works, in accordance with his language of a minister of the Gospel; his dedication and self-denial, complete." "The penitent, mortified, laborious life, is of a true apostolic missionary. He always travels on foot and without provision for food or clothing. This is well-known by the people in Catalonia as well as in other provinces" (HD, I, p. 257).

<sup>334</sup> Is 42: 8: "I will not give my glory to another."

<sup>335</sup> Cf. ST. BENEDICT, *Sancta Regula*, cap. 7, BAC, *Su vida y su Regla* (Madrid 1954) pp. 375-391. The order of Saint Thomas is opposite to that of Saint Benedict (cf. *ib.*, p. 373, nota). For English see: *The Holy Rule of St. Benedict*, 1949 Edition, Trans. Boniface Verheyen, OSB. Electronic text (with added scripture references) prepared by Boniface Butterworth, OSB <<http://www.ccel.org/ccel/benedict/rule2/files/rule2.html>>. Claret

**356.** Even more than the teaching contained in these twelve degrees I strove to imitate Jesus, who tells all of us, Learn of me, because I am meek and humble of heart, and you will find rest for your souls.<sup>336</sup> And so I constantly thought on Jesus--in the crib, in the carpenter's shop, on Calvary. I meditated on his words, his sermons, his actions; on the way He ate, dressed, and traveled from town to town. I took courage from his example and would ask myself, "How would Jesus act in this case?" Striving to imitate Him filled me with contentment and joy because I was pleased to think that my model was also my Father, my Master, and my Lord.<sup>337</sup> My God, how good you are! You gave me these holy inspirations to help me imitate you and be humble. May you be praised, my God, for if you had given anyone else the grace and help you have given me, how different they would have been from what I am!<sup>338</sup>

## CHAPTER XXIV

### The Second Virtue I Strove for: Poverty<sup>339</sup>

**357.** Seeing that our Lord, out of sheer good will and no merit on my part, was calling me to stem the torrent of corruption and cure the ills of a moribund society, I thought that I should dedicate myself to studying and gaining a thorough knowledge of the maladies of this social body. I did so, in fact, and found that this world is nothing but the love of riches, the love of honor, and the love of sensual pleasure. The human race has always been bent on this threefold lust,<sup>340</sup> but in our day the thirst for material things is drying up the heart and bowels of modern societies.<sup>341</sup>

**358.** I see that we live in a century that not only adores the golden calf as did the

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studied the treatment of the virtues by Saint Thomas and in the introduction it closely follows the text of *Summa Theologica*.

<sup>336</sup> Mt 11:29.

<sup>337</sup> Cf. 1 Cor 4:16. - "In the desire to make the Gospel an unchangeable rule of life and in the obsession to materially reproduce materially all the traits of the Savior, Our Saint comes very close to Saint Francis of Assisi" (LOZANO, JUAN MANUEL, *Mystic and Man of Action*, J. Daries, trans., [Claretian Publications, Chicago, 1977] p. 124).

<sup>338</sup> Regarding humility cf. VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES, JOSÉ CRISTO REY, *C.M.F., Our Project of Missionary Life*, vol. II, o.c. p. 592-612.

<sup>339</sup> Saint Anthony Claret embraced poverty as a requirement for following Christ in preaching (Autob. nn. 362, 370; cf. nn. 130-135). Even in the Biblical texts in which he discovered his apostolic vocation, he indicated some that are related to poverty (Lk 9:59; Is 48:10). He always embraced it without question: "Had nothing, wanted nothing, and refused it all" (Autob. n. 359). Poverty gave him added personal perfection. (Autob. nn. 370-371). The apostolate was not a consequence of his religious life, but to be an apostle with greater intensity he radically lived the demands of the religious life. This poverty reminds us of that of Saint Dominic and of the best apostolic men. As Archbishop and confessor to Isabel II he followed the same conduct: "He only allowed himself very little luxury in the purchase and binding of books" (FUENTE, VICENTE DE LA, *Breve reseña de la vida del Excmo. Sr. D. Antonio María Claret* [Madrid 1878] p. 13; en SC 9 [1991] 188; VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES, JOSÉ CRISTO REY, *Our Project of Missionary Life*, vol. II, o. c., pp. 317-390).

<sup>340</sup> . Cf. 1 Jn 2:16.

<sup>341</sup> Cf. Mss. Claret, IX, 288; XIII, 391-394. Similar ideas in the little Claretian book: *Origen de la devoción al escapulario azul celeste*, [Origin of the Devotion to the Blue Scapular] (Librería Religiosa, Barcelona 1862) pp. 24-25.

Hebrews<sup>342</sup> but also worships gold so avidly that it has pulled down the most generous of all virtues from their sacred pedestals. I have seen this era as one in which selfishness has made men forget their most sacred duties to their neighbors and brothers--for all of us are images of God, children of God, redeemed by the Precious Blood of Jesus Christ, and destined for heaven.

**359.** I believed that this dreadful giant, which worldlings call all-powerful, had to be confronted with the holy virtue of poverty. So wherever I encountered greed, I countered it with poverty. I had nothing, wanted nothing, and refused everything.<sup>343</sup> I was content with the clothes I had on and the food that was set before me. I carried all I had in a bandanna. The contents of my luggage were a full-year breviary, a sheaf of sermons, a pair of socks, and an extra shirt--nothing more.

**360.** I never carried money or wanted any. One day I had a shock. I put my hand into my coat pocket and thought I felt a coin.<sup>344</sup> Horrified, I took it out and was much relieved to discover that it wasn't a coin but a medal someone had given me long ago. I felt as if I had come back to life from the dead, so great was the horror I felt for money.

**361.** I had no money, but then I had no need of it. I didn't need it for horses, carriage, or train because I always traveled on foot, even though I did have to make some quite long little journeys, as I shall tell later. I didn't need it for meals because I begged for them wherever I went. Nor did I need it for clothes because the Lord preserved my clothes and shoes almost the way he did the clothes of the Hebrews in the desert.<sup>345</sup> I knew quite clearly that it was God's will for me not to have any money, nor to accept anything but the meal that was set before me, never carrying any provisions.<sup>346</sup>

**362.** I knew that people were deeply impressed by this detachment, and for that reason I was determined to maintain the position I had taken. To encourage myself, I would recall Christ's teaching on the matter and meditate on it constantly, especially those words, "Blessed are the poor in spirit, for theirs is the kingdom of heaven...."<sup>347</sup> If you would be perfect, go, sell what you have, give it to the poor and come, follow me...<sup>348</sup> No one can be my disciple unless he renounces all things."<sup>349</sup>

**363.** I always remembered that Jesus had become poor Himself; he chose to be born,<sup>350</sup> to live, and to die in the utmost poverty. I thought of how Mary, too, had always wanted to be poor. And I thought, too, of how the Apostles left everything to follow Jesus Christ.<sup>351</sup> Sometimes the Lord made me feel the pinch of poverty but only for a short time.

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<sup>342</sup> Cf. Ex 32:1-26.

<sup>343</sup> This norm of conduct is inspired by the recommendations given by Jesus to the apostles on their first mission. (cf. Mt 9, 35-10, 42). There is a similar axiom by the holy bishop of Geneva, which states: "Ask for nothing nor refuse nothing" (ANONIMOUS, *Máximas entresacadas de las obras de San Francisco de Sales y distribuidas para todos los días del año* [Vic 1840] p. 27); but Claret's phrase goes beyond that: to pure evangelical radicalism.

<sup>344</sup> In that time, as was mentioned in various times in letters back then, the cassock had no sleeves and required the use of the Americana or vest. Perhaps the episode today will make us smile; but it is one more testimony – an exaggeration, if you will - of the Claretian evangelical radicalism.

<sup>345</sup> Cf. Ex 16:12; Dt. 8:4, 29:4; CLOTET, JAIME, *Resumen...*, (Barcelona 1882) p. 272.

<sup>346</sup> Cf. Lk 9:3.

<sup>347</sup> Mt 5:3.

<sup>348</sup> Mt 19:21.

<sup>349</sup> Cf. Lk 14:26, 33.

<sup>350</sup> Cf. 2 Cor 8:9.

<sup>351</sup> Cf. Lk 5:11.

Then He would console me with whatever I needed, and the joy I experienced in feeling poverty was so great that the rich could never enjoy all their riches as much as I enjoyed my most beloved poverty.<sup>352</sup>

**364.** I have observed one thing, and the least I can do is set it down here: When one is poor and really wants to be poor, freely and not by force, then he enjoys the sweetness of poverty. Moreover, God will take care of him in one of two ways --either by moving the hearts of those who have something to give so that they will give it to him, or else by helping him live without eating. I have experienced both.

**365.** I am going to list here just a few of the things that happened to me. Once I was on my way from Vic to Campdevàdol to preach the Spiritual Exercises to some priests who had joined Canon Soler in the rectory. It was near the end of July and the weather was really hot.<sup>353</sup> I was hungry and thirsty, and as I was passing the Inn of San Quirico de Besora,<sup>354</sup> the proprietress asked me to come in and have something to eat and drink. I answered that I didn't have any money to pay for it.<sup>355</sup> She told me I could eat and drink as much as I needed and she'd give it to me gladly. I accepted.

**366.** Once I was traveling from Igualada to Barcelona. As I was passing the King's Mill Inn, at noon, a poor man took pity on me and asked me into the inn, where he spent four quarters to buy me a plate of beans. I ate them gladly and arrived perfectly well in Barcelona that same afternoon.<sup>356</sup>

**367.** On another occasion I was on my way back from giving a mission in the town of Baga. I passed through Badella, Montana de Santa Maria, Espinalbet, and Pla d'en Llonch, as far as San Lorenzo dels Piteus. I walked all the way over the most rugged roads and had to cross swollen rivers and creeks. In truth, crossing the rivers pained me the most--yes, even more than not eating; yet even in this the Lord was favoring me.<sup>357</sup>

**368.** On one occasion I had to cross the river Besos, which was then quite swollen with water. I was about to take off my shoes when a little boy I'd never met before came up to me and said, "Don't take off your shoes; I'll take you across. - You'll take me across? You're so small you couldn't even get me up on your shoulders, let alone carry me across. Nevertheless, he carried me across easily, without getting me wet at all.<sup>357a</sup>

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<sup>352</sup> To the Venerable Mother Maria Antonia Paris, he would say: "God wants a public testimony to be given in favor of poverty, since, unfortunately, in this day, more confidence is placed in money than in God" (Letter dated in Madrid on the 30<sup>th</sup> of January, 1862: EC, II, pp. 440-441).

<sup>353</sup> It took ten and a half hours to travel from Vic to Campdevàdol. (D. F. C., *Itinerario de Cataluña* [Barcelona 1823] p. 49). When he passed the San Quirico de Beora Inn, he had been walking five hours. This incident must have occurred towards the end of July 1843.

<sup>354</sup> The Inn of San Quince de Besora was called "Hostal nou" (stated. by F. Lorenzo Font: APV ses. 100, p. 278).

<sup>355</sup> The simple peseta was divided in 34 quarters; the quarter was equivalent to 4 maravedises.

<sup>356</sup> From Igualada to Molins del Rey was a ten and a half hour walk, and from Molins to Barcelona, another three hours (cf. D. F. C., *o. c.*, p. 8).

<sup>357</sup> It happened on Thursday, October 2, 1845. From Baga to San Lorenzo de Morunys or dels Piteus, there is a twelve hour walk. It corresponds to the pre-Pyrenees region and the courses of the rivers Llobregat and Cardoner. They are very rough terrains, in the foothills of the Cadí mountain range. Following his itinerary, he must have crossed the rivers Bastereny, Saldès, Aguadé, Valls y Cardoner (cf. BERTRANS, PEDRO, *Petjades apostòliques del Beat P. Antoni Maria Claret en el Bisbat de Solsona* [Barcelona 1934] p. 26).

<sup>357a</sup> "The circumstances of this event were such that, among the few people who heard it told by our protagonist, it was a true miracle, believing unanimously that the boy gifted with so much strength, appeared unexpectedly without knowing from where it came and disappeared without knowing where it went, was Mr. Claret's Guardian Angel" (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 104, nota 1).

**369.** I once found that the stream on the other side of Manresa had risen so high that the stepping stones across it were covered with water. So that I would not have to take my shoes off, I decided to leap from stone to stone, coming down as hard as I could on each stone. With each step I took the water splashed away and by continuing to leap like this I got to the other side without getting wet.<sup>358</sup>

**370.** I had observed that the holy virtue of poverty not only edified people and upset the idol of gold but also helped me greatly to grow in humility and advance in perfection. I can sum up what I learned by experience in the following comparison: The virtues are like the strings on a harp. Poverty is the shortest and thinnest chord and hence gives the highest sound. The shorter we are in life's conveniences, the higher we reach on the scale of perfection. Thus we see that Jesus spent forty days and nights without anything to eat.<sup>359</sup> He and his Apostles ate barley loaves, and they even ran out of these at times. Once the Apostles were so short of food that they took ears of grain and rubbed them in their hands to kill their hunger with the grains.<sup>360</sup> They were even criticized for this by the Pharisees because they did it on a Sabbath.<sup>361</sup>

**371.** Furthermore, this lack of resources abates pride, banishes arrogance, clears a path for humility, and disposes the heart to receive new graces. Thus it makes us ascend in perfection, just as lighter liquids rise to the top and heavier liquids sink to the bottom. O my Savior, make your ministers understand the worth of the virtue of poverty. Make them love it and practice it as you have taught us to, in deeds as well as in words. How perfect we would all be if only we practiced it well. What a great deal of good we would do and how many souls would be saved! On the other hand, if your ministers do not practice poverty, souls are not saved and the ministers themselves bring about their own condemnation out of avarice, as Judas did.<sup>362</sup>

## CHAPTER XXV

### The Third Virtue: Meekness<sup>363</sup>

**372.** I knew that the virtue an apostolic missionary needs most, after humility and poverty, is meekness.<sup>364</sup> That's why Jesus told his beloved disciples, Learn of me, for I am

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<sup>358</sup> For someone born in Sallent, to speak of "the other side of Manresa" is to speak of the west. The stream referred to should be the Riera de Rajadell or the Cornet (cf. GASOL, JOSEP MARIA, *Sant Antoni Maria Claret i la ciutat de Manresa* [Manresa 1970] p. 30).

<sup>359</sup> Cf. Mt 4:2; Lk 4:2.

<sup>360</sup> Cf. Mt 12:1.

<sup>361</sup> Cf. Mt 12:2; Mk 2:24; Lk 6:2.

<sup>362</sup> Cf. Mt 26:15.

<sup>363</sup> Cf. Autob. nn. 745, 782-786, 792.

<sup>364</sup> Jesus and the Apostles announced the Kingdom of God with meekness and humility, not with power or violence (Autob. nn. 372-375) A missionary is a man of zeal – vehement love – and needs to be guided by prudence and kindness (Autob. n. 381). Meekness is so necessary, that it is a sign of vocation to apostolic ministry (Autob. n. 374). Claret took-up the particular examination of this virtue from 1862 to 1864. By the testimonies of the processes and by the graces and lights, one sees that the Lord perfected the meekness of the Saint with the gifts of piety and counsel.

meek and humble of heart, and you will find rest for your souls.<sup>365</sup> Humility is like the root of the tree, and meekness is its fruit. St. Bernard tells us that we please God by humility and our neighbor by meekness.<sup>366</sup> In the Sermon on the Mount, Jesus said, Blessed are the meek, for they shall possess the land.<sup>367</sup>--and not just the promised land of those living in heaven<sup>368</sup> but also the earthly hearts of men.

**373.** There is no virtue so attractive as meekness. If you stand by a fishpond and throw in little pieces of bread, the fish will crowd about the bank and come fearlessly up to your feet; but if you throw rocks instead, they will all swim away and hide. Men are much the same; treat them meekly and they will all show up at sermons and in the confessional; but if you treat them harshly they will be uncomfortable, stay away from the mission, and murmur against the minister of the Lord.

**374.** Meekness is one sign of a vocation to be an apostolic missionary. When God sent Moses, he gave him the grace and virtue of meekness.<sup>369</sup> Jesus Christ was meekness itself, and because of this virtue He is called the Lamb.<sup>370</sup> The prophets foretold that He would be so mild that He would neither break the bruised reed nor quench the smoking flax;<sup>371</sup> that he would be persecuted, calumniated, and covered with reproaches<sup>372</sup> and yet remain as one without a tongue and say nothing.<sup>373</sup> What patience and meekness! Yes, by his labors, his suffering, his silence and death on the Cross, He redeemed us and taught us how we must act to save the souls He has entrusted to us.<sup>374</sup>

**375.** The Apostles, who were taught by the Divine Master Himself, all had the virtue of meekness, practiced it them selves, and taught others, especially priests, to practice it. Thus St. James says to any of us who thinks he is wise and understanding enough to teach others, Let him show this in practice through a humility filled with good sense. Should you instead nurse bitter jealousy and selfish ambition in your hearts, at least refrain from arrogant and false claims against the truth. Wisdom like this does not come from above. It is earthbound, a kind of animal, even devilish, cunning (Iac c.3, 13-15).<sup>375</sup>

**376.** The first time I read these words of the Apostles I was horrified to learn that he called knowledge without meekness "devilish." Jesus! devilish! ..... Yes, it is devilish, for experience has taught me that a bitter zeal is a weapon that the devil uses, and that the priest who works without meekness serves Satan, not Christ. When such a man preaches, he frightens away his listeners; when he hears confessions, he frightens away his penitents (and if they do confess their sins they do so badly because they are embarrassed and hide their sins out of fear). I have listened to many general confessions of penitents who had hidden their sins because of so-called confessors who had harshly reprimanded them.

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<sup>365</sup> Mt 11:29.

<sup>366</sup> This phrase, attributed to Saint Bernard, is quoted by Saint Francis de Sales in his book *An Introduction to the Devout Life*, part III, chap. 8.

<sup>367</sup> Mt 5:4.

<sup>368</sup> Cf. Ps 26:13.

<sup>369</sup> Cf. Ex 11:3.

<sup>370</sup> Cf. Jn 1:29, 36.

<sup>371</sup> Cf. Is 42:3.

<sup>372</sup> Cf. Lam 3:30.

<sup>373</sup> Cf. Is 53:3, 5, 7.

<sup>374</sup> Claret's vocation received much influence from the texts of the figure of the *Servant of Yahwéh*, and one of the main characteristics of the Servant is meekness.

<sup>375</sup> James 3:13-15.

**377.** One May I was conducting services for the Month of Mary. Large crowds were coming to hear the sermons and go to confession. In the same chapel where I was hearing confessions, another wise and very zealous priest was also hearing confessions. Age and long illness had made him short-tempered and so ill-natured that all he ever did was scold people. He cut his penitents short and so upset them that they dared not tell him their sins, and so they made bad confessions. They left his confessional in such a disturbed state that to ease their consciences they would come over and confess their sins to me.<sup>376</sup>

**378.** Since bad temper and anger--the lack of meekness--often masquerade as zeal, I made a careful study of the distinction between the two so as not to make mistakes in a matter that can make such a crucial difference. I have found that the function of zeal is to abhor, flee, impede, detest, renounce, combat, and overthrow, if possible, everything that is contrary to God, his will and glory, and the hallowing of his Name. As David says, *Iniquitatem odio habui et abominatus sum; legem autem tuam dilexi* (Ps 118).<sup>377</sup>

**379.** I have observed that true zeal sets us on fire for the purity of souls, the spouses of Christ, as the Apostle tells the Corinthians: I am jealous of you with the jealousy of God Himself, since I have given you in marriage to one husband, presenting you as a chaste virgin to Christ.<sup>378</sup>

Of course! Eleazar would have taken pride of being jealous if he had seen the chaste and charming Rebecca whom he was taking as wife to the son of his Master,<sup>379</sup> in some danger of being raped, without a doubt he could have told this holy maiden, I am jealous of you because of the zeal I have for my Master, for I have betrothed you, a chaste virgin,<sup>380</sup> to the son of my Master Abraham. With this comparison, the zeal of the Apostle and of the rest of the apostolic missionaries can be better understood.

And he says the same in another letter: I daily die for your glory.<sup>381</sup> Who is weak that I am not affected by it? Who is scandalized that I am not aflame with indignation?<sup>382</sup>

**380.** The Church Fathers illustrate this matter by a comparison with the hen.<sup>383</sup> Consider, they tell us, the great love, care, and zeal a hen has for her chicks. The hen is by nature a timid, cowardly, and fearful animal, but when she is brooding she has a lion's heart; her head is always aloft, her eyes are always on the alert, always looking about for the least sight of danger to her chicks. No matter how great the foe, she rushes to their defense. She

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<sup>376</sup> For that reason, in another of his writings addressed to priests, he recommends the practice of this virtue: "If the poor soul who kneels at your feet is a habitual and relapsing sinner, or is living in some proximate occasion of sin, and you are unable for the moment to set him free, for God's sake do not scold him or exasperate him. Rather, by your kindness and great love show him how much you desire his salvation. Help him to realize the sad state he is in and show him the means he must use if he wishes to get out of it. In this way you will soon see him return and know that you have won him back for heaven." (*Advice to a priest* [Vic 1844] pp. 16-17: in *Works III*, p. 300.

<sup>377</sup> Ps 118:63: "I have hated and detested iniquity; but I have loved your law."

<sup>378</sup> 2 Cor 11:2.

<sup>379</sup> Cf. Gen 24:59-67.

<sup>380</sup> Cf. 2 Cor 11: 2.

<sup>381</sup> 1 Cor 15:31.

<sup>382</sup> 2 Cor 11:29.

<sup>383</sup> Cf. ST. AUGUSTINE, *Expositions on the Psalms*, Psalm 59, 1st part, 9, Philip Schaff, ed. Online in Select Library of Nicene and Post-Nicene Fathers, St. Augustine, Volume VIII <http://www9.georgetown.edu/faculty/jod/augustine/>

See also *Expositions on the Book of Psalms*, Edited, with Brief Annotations, and Condensed From the Six Volumes of the Oxford Translation. (A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Volume VIII) D.D. A. Cleveland Coxe, Ed. (Charles Scribner's Sons 1889).



lives in a perpetual state of care that she shows by her constant clucking. So great is her love for her brood that she always goes about looking sick and discolored. Lord, what a curious lesson of zeal you teach me in this example of the hen!

**381.** I have learned that zeal is an ardent and violent love that needs to be wisely controlled. Otherwise it might go beyond the limits of modesty and discretion. Not because divine love, however violent, can be excessive in itself, nor in the movements and inclinations it gives to our spirits, but because our understanding fails to choose the proper means or else uses them in a disorderly manner. Uncontrolled zeal takes us over rough and wild roads; moved by anger it fails to keep within the bounds of reason and pushes the heart into disorder. This is how zeal acts indiscreetly, intemperately, so that it becomes evil and reprehensible.<sup>384</sup>

**382.** When David sent Joab and his army against his disloyal and rebel son, Absalom, he charged Joab not to touch him.<sup>385</sup> But Joab, in the heat of battle, like a fury in his lust for victory, slew poor Absalom<sup>386</sup> with his own hand. God sends the missionary to do battle against vice and sin but charges him most clearly to pardon the sinner, to bring this rebel son home alive so that he may be converted, live in grace, and come to enjoy eternal glory.<sup>387</sup>

**383.** My God, give me a zeal that is discreet and prudent so that I may do everything *fortieter et suaviter*,<sup>388</sup> strongly yet sweetly, meekly yet thoroughly. I hope to act in all things with a holy prudence, and to this end I shall try to remember that prudence is born in man along with his natural reason, is nurtured by study, strengthened by age, clarified by consulting those who are wise, and perfected in daily experience.<sup>389</sup>

## CHAPTER XXVI

### The Fourth Virtue: Modesty<sup>390</sup>

**384.** The missionary, I would tell myself, is a spectacle to God, the angels, and men.<sup>391</sup> Hence he must be very circumspect and guarded in all his words, actions, and

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<sup>384</sup> Regarding apostolic zeal cf. VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES, JOSÉ CRISTO REY, *C.M.F., Our Project of Missionary Life*, vol. II, o. c., pp.579-591.

<sup>385</sup> Cf. 2 Sam 18:5, 12.

<sup>386</sup> Cf. 2 Sam 18:14, 15.

<sup>387</sup> Cf. Ez 18:12; 2 Pt 3:9. - A conversation of exercises to priests is preserved, in which it is instilled in them to have the zeal of a mother's heart. Among other things, it says: "A priest must have all the qualities of a good mother. A mother works, suffers, begs and pleads, cries" (Mss. Claret, X, 419-422).

<sup>388</sup> Cf. Wis 8:1.

<sup>389</sup> Cf. Mss. Claret, II, 17. - Regarding meekness cf. VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES, JOSÉ CRISTO REY, o. c., pp. 613-627.

<sup>390</sup> Modesty is understood as being circumspect in words (Autob. n. 384), in manners (Autob. n. 385), and in deeds (Autob. n. 387). The rules are almost the same as proposed by Saint Ignatius in his *Reglas de la modestia* (cf. BAC, *Obras completas* [Madrid 1952] pp. 626-627). But Claret's are totally conformed to the figure of Christ, *model of missionaries* (Autob. nn. 387-388); moreover, he identifies it with his own: "my modesty will be that of Jesus Christ" (Autob. n. 389). The motivation is not a purely spiritual esthetic, but imminently apostolic (Autob. nn. 387-388).

<sup>391</sup> Cf. 1 Cor 4:9. - Although the missionary is a "spectacle"; above all, it is Christ that should show in his

bearing. And so I resolved both at home and away, to speak very little and carefully weigh the words I did speak because people take in everything and often in a sense quite different from what one said.

**385.** I resolved that in speaking I would avoid all those manual gestures that people in some quarters laughingly call "shadow-boxing." So I made up my mind that when I had to speak I would be brief, quiet, and serious and avoid touching my face, chin, or head--much less my nose. I would avoid grimacing, as well as poking fun, scorn, or ridicule at anyone because I knew that a missionary, can lose much of the authority, respect, and reverence he needs through the levity and lack of self-control and modesty that lead him to indulge in such coarse displays. Besides, they only point to a man's lack of virtue and show that he has had little or no education.

**386.** I was convinced, too, that a missionary should be at peace with everyone, as the Apostle Paul tells us.<sup>392</sup> Thus I never quarreled with anyone but strove to be kind with all. I avoided all clowning and disliked silly and mocking talk. Although I always appeared joyful, pleasant, and kind, I disliked laughing because I remembered that Jesus was never seen laughing, although He did cry on occasion.<sup>393</sup> I also remembered the words, *Stultus in risu exaltat vocem suam; vir autem sapiens vix tacite ridebit.*<sup>394</sup>

**387.** It is well known that modesty is the virtue that teaches us to do all things in a fitting manner. Because we should do all things just as Jesus Christ did, I used to ask myself in every situation, and still do, how Jesus would have acted. How carefully and with what purity and rightness of intention He did everything: preaching, eating, dealing with all sorts of people, praying! Thus, with the Lord's help, I resolved to imitate Jesus Christ in all things so as to be able to say by my actions, if not in so many words like the apostle, *Be imitators of me as I am of Christ.*<sup>395</sup>

**388.** I understood, my God, how important it is for a missionary's effectiveness that he not only be beyond reproach, but appear so to everyone because people pay more attention to what they see in a missionary than to what they hear him say. This is why it was said of Jesus, the model of missionaries, *Coepit facere et docere.*<sup>396</sup> Doing comes first, then teaching.

**389.** My God, you know that, despite all my proposals and resolutions, I must have failed against the holy virtue of modesty! You know whether or not someone has taken scandal at my failure to observe this virtue!

Pardon me, my God. I promise you that I shall put the Apostle's words into action and strive to let my modesty be known to all men;<sup>397</sup> and my modesty will be that of Jesus Christ, as the same Apostle exhorts us.<sup>398</sup> My Jesus, I promise you that I shall also imitate the humble St. Francis of Assisi, whose modesty was a sermon in itself; who converted

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attitudes and actions (Autob. n. 387). The missionary must be virtuous "in everyone's eyes" so as to obtain fruit (Autob. n. 388).

<sup>392</sup> Cf. Rom 12:8; Heb 12:14.

<sup>393</sup> Cf. Mk 8:12; Lk 19:41; Jn 11:35. - ST. JOHN CHRYSOSTOM, *Hom. in Mat. 6, 6*: For Spanish see: *Obras*, BAC (Madrid 1955) I, p. 117. For English see: NPNF1-10. *St. Chrysostom: Homilies on the Gospel of Saint Matthew*, Philip Schaff ed. in *Nicene and Post-Nicene Fathers* (London and New York, 1889-90)

[http://www.ccel.org/ccel/schaff/npnf10.iii.VI\\_1.html](http://www.ccel.org/ccel/schaff/npnf10.iii.VI_1.html)

<sup>394</sup> Sir 21:23: "A fool raises his voice in laughter, but a prudent man at the most smiles gently."

<sup>395</sup> 1 Cor 4:16.

<sup>396</sup> Acts 1:1: "He began to do and teach."

<sup>397</sup> Cf. Phil 4:5.

<sup>398</sup> Cf. Col 3:12.

people by his good example.<sup>399</sup> Jesus, love of my heart, I love you and want to draw everyone to your most holy love!

## CHAPTER XXVII

### The Fifth Virtue: Mortification<sup>400</sup>

**390.** I knew that I could not practice modesty without the virtue of mortification, so with God's grace, I bent all my forces on acquiring that, cost what it might.

**391.** In the first place, then, I strove to deprive myself of every pleasure in order to give pleasure to God. Without knowing how, I felt obliged to fulfill what was a mere proposal. My mind was faced with choosing between my pleasure and God's, and because my mind saw the glaring inequality between the two, even in the slightest matter, I would be forced to choose what then seemed more pleasing to God. I would joyfully abstain from the pleasure in question, to please God. This is still the way it is with me in all things: eating, drinking, resting, talking, looking, hearing, going somewhere, etc.<sup>401</sup>

**392.** God's grace has greatly helped me in practicing mortification. I now know that mortification has been an essential need for me in working effectively for souls and in praying as I ought.

**393.** I have received special encouragement in practicing mortification from considering the example set by Jesus, Mary, and the Saints. I have read their lives carefully, with an eye to how they practiced mortification, and I have taken many notes from some of them such as St. Bernard and St. Peter of Alcantara. I read of St. Philip Neri that after thirty years of hearing the confession of one of Rome's most famous beauties he had no idea what she looked like.<sup>402</sup>

**394.** In my own case I can vouch for the fact that I know the many women who go to confession to me by their voice, rather than by their appearance. The fact is, I never look women in the face because it makes me blush and I get embarrassed. Not that they cause me temptations--thank God,<sup>403</sup> I no longer have any, just a sort of blushing I can't explain. Thus I quite naturally and unconsciously observe that oft-repeated maxim of the Fathers, Sermo

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<sup>399</sup> Cf. RIBADENEIRA, PEDRO, *Flos sanctorum* (Madrid 1761) III, p. 179.

<sup>400</sup> For Saint Anthony Claret, mortification is, above all, a basic attitude in the face of God: deprive yourself of your own pleasure to give pleasure to God (Autob. n. 391). Mortification is a condition of apostolic testimony (Autob. nn. 390, 392) and gives efficacy to the apostolate, for growth in holiness and prayer (Autob. nn. 411-413). It involves all the senses (Autob. nn. 401-411). Claret appreciates the beseeched value of mortification, but punctuates, above all, its value as exemplary, considering it an effective means of apostolate. It strives to build up to convert and rejoices when it is obtained. Regarding this virtue cf. VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES, JOSÉ CRISTO REY, o. c., pp. 626-638.

<sup>401</sup> In this paragraph, the Saint discloses - with simplicity and effortlessly - his spiritual refinement and the degree of heroism at which he had arrived: to always please God in everything, with ease and joy. It is easy to discover the work of the Holy Spirit in the phrase: "I felt obliged to fulfill what was a mere proposal" (Autob. n. 391).

<sup>402</sup> Cf. BACCI ARETINO, PIETRO GIACOMO, *Vita di S. Filippo Neri, fiorentino, fondatore della Congregazione dell'Oratorio* (Roma 1622); LOHNER, TOBIA, *Bibliotheca manualis concionatoria* (Dilingae 1691) I, p. 620.

<sup>403</sup> Cf. Autob. n. 98.

rigidus et brevis cum muliere est habendus<sup>404</sup> et oculos humi dejectos habe,<sup>405</sup> I hardly know how to prolong a conversation with a woman, however good she might be. In a few serious words I say what has to be said concerning her case; then I send her off immediately, without looking to see whether she is poor or rich, beautiful or ugly.

**395.** When I was giving missions throughout Catalonia, I was a guest in rectories, where I stayed during the mission, and I can't remember ever looking at the face of any woman, even if she happened to be the priest's housekeeper, servant, or relative. Thus, it has happened that, on my return to Vic or some other town after an absence of some time, a woman would come up to me and say, Father Claret, don't you recognize me? I'm the housekeeper at such-and-such a parish, where you stayed several days giving a mission." Of course I couldn't recognize her, never having looked at her, and so, with eyes downcast, I would just ask, And Father so-and-so, the pastor-he's well, I hope?

**396.** I had another experience that I know would have been impossible without a very special grace from God. During my six years and two months' stay in Cuba, I confirmed over 300,000 people, more of them women than men and more of these younger than older. But if someone were to ask me to describe the typical face and figure of the women of the island, I would have to say I could not, despite the fact that I had confirmed so many of them. I simply took a rapid glance at where their forehead was and then closed my eyes and kept them closed while I confirmed them.<sup>406</sup>

**397.** Besides this natural blushing of mine in the presence of women, which prevents me from looking at them, I have the further reason of wanting to benefit the people. I remember reading years ago that a famous preacher went to a town where he preached so effectively that afterwards people were saying, What a holy man! But one malicious wag remarked, He may be a saint, but he certainly had an eye for the women! This remark was enough to undo all the good results the preacher had gained in that town and canceled all the fruits of his preaching there.<sup>407</sup>

**398.** I have also noticed that people form a poor opinion of a priest who does not mortify his eyes. In reading of Jesus Christ, I observed that He was always very mortified and modest in his glances. The evangelists are always careful to note the number of times He lifted up his eyes, as if it were something most unusual.<sup>408</sup>

**399.** I always strove to mortify my sense of hearing. Thus, I took no pleasure in useless conversations or idle words. I couldn't abide or tolerate uncharitable conversations;

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<sup>404</sup> "Conversation with a woman must be serious and brief" (ST. AUGUSTINE, *Enarratio in Ps 50*, cit. by St. Alphonsus Mary de Liguori, *Istruzione e pratica pei confessor*, ch. X, 55 [Torino, Marietti, 1847] p. 640). For the writings of St. Augustine see note 109. See original Italian text online, S. Alfonso Maria de Liguori, *Opera Omnia Italiane*, Direzione: S. Brugnano, Edizione elettronica: Biblioteca Digitale IntraText, Direzione scientifica: N. Mastidoro, Èulogos SpA I edizione - Maggio 2003 <[http://www.intratext.com/ixt/ITASA0000/\\_\\_\\_PYN.HTM](http://www.intratext.com/ixt/ITASA0000/___PYN.HTM)> For English translations of his writings see note 252.

<sup>405</sup> "And set your eyes down" (St. Isidore of Pelusio, l. 2, epist. 284; cit. by St. Alphonsus Mary de Liguori, *Selva di materie predicabili* [Bassano 1833] I, p. 153; cf. Spanish text in BAC, *Obras ascéticas* [Madrid 1954] II, p. 214). For English translation see footnote 252.

<sup>406</sup> This attitude, so reserved and trying to correct it with due discretion, did not prevent the Saint from noticing the way the queen and ladies of the nobility dressed in the court, mainly in the gala ceremonies in full dress (Autob. n. 772).

<sup>407</sup> Cf. SAN ALFONSO MARÍA DE LIGORIO, *Selva di materie predicabili*, III, ch. 12, 5 [Bassano 1833] St. Alphonsus calls this preacher "uomo santo (oggi defunto: presently deceased)." See also note 404 for Italian text online.

<sup>408</sup> Six times: 1<sup>st</sup>) Mt 11:19; Mk 6:41; Lk 9:16 - 2nd) Mk 7:34 - 3rd) Lk 6:20 - 4th) Jn 6:5 - 5th) Jn 11: 41 - 6th) Jn 17:1.

if someone started one, I would either leave, change the subject, or frown in disapproval. I also disliked listening to conversations about food, drink, money, worldly things, or politics. I didn't care for reading newspapers and would say that I preferred reading a chapter from the Holy Bible, in which I would read the truth, to reading newspapers, which are ordinarily full of lies and trivia.<sup>409</sup>

**400.** I strove continuously to mortify myself in speaking. All the things I didn't like hearing, I didn't like talking about, either. I resolved never to talk about what I had said in my sermons.<sup>410</sup> I knew well enough how I myself disliked hearing others prate about their delivery, and I thought that I would only displease others if I spoke of such things. This is what led me to resolve never to talk about my preaching but to preach as well as I could and leave the rest in God's hands. If anyone offered me some advice on my preaching, I would accept it gratefully, without excusing my practice or giving reasons for it. Then I would try to correct any fault as best I could

**401.** I have already observed that some people act like hens that, having laid an egg, begin to cackle and so lose it.<sup>411</sup> This is much like the case of some ill-advised priests who, after they have done some good deed or heard confessions or given a sermon, go around looking for little tidbits to satisfy their vanity. They talk complacently about what they've said or how they've said it. Just as I myself am disgusted listening to such talk, I can well imagine that I would disgust others if I were to do the same. So I resolved never at all to talk about these things.

**402.** One thing I really couldn't bear was to hear any talk about things heard in the confessional, not only because of the danger of breaking the seal of confession but also because of the very bad impression such talk makes on people. So I resolved never to speak of topics or persons involved in confession, of how long it had been since someone had made his last confession, or whether or not someone had made a general confession. In short, I couldn't endure hearing priests talk about persons, topics, or times in connection with confession. If someone came to ask my opinion, I couldn't bear to hear him start, I have this case--what shall I do? I would tell him to express himself always in the third person, e.g., "Suppose a confessor was faced with such and such a problem; what should he do to solve it?"

**403.** One thing that the Lord gave me to understand is that it is important for a missionary to deny himself in taking food and drink.<sup>412</sup> The Italians have a saying to the effect that no one gives credit to saints who like to eat. People would like to think of missionaries as men who are more heavenly than earthly and that we are like saints' statues that don't need to eat or drink. In this respect, our Lord has given me the very special grace of being able to get along without eating, or with eating very little.

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<sup>409</sup> In a note entitled *Comparación del clero francés con el clero español* [Comparison between the French and Spanish clergy], he wrote: "The newspaper kills the book" (Mss. Claret, XII, 439). Nevertheless, in order to have full information of the political and social reality, he would leaf through some newspapers after a meal, especially during the years he spent in Madrid (1857-1868). He subscribed to *La Esperanza*, *El Real Museo de Madrid* and *La Regeneración* (cf. HD, II, p. 724).

<sup>410</sup> The purpose for not speaking of his sermons was first mentioned in 1844 and renewed in 1852, 1854, 1855 and 1858.

<sup>411</sup> "He did not want to incur the same fault that reprimands Father Rodriguez when he says that some act like the hen when after she has laid an egg clucks and they go and take the egg she has laid" (Letter to Father Juan Nepomuceno Lobo, Madrid December 5, 1857: EC, I, pp. 1465-1466).

<sup>412</sup> In one of the books he used, he highlighted this phrase: "Rien n'attire l'attention du monde comme la manière dont on se traite à table, notre régime fait sur lui plus d'impression que la vue d'un miracle" (NAMPON, ADRIEN, *Manuel du Missionnaire* [Perisse frères, Lyon-Paris 1848] p. 274).

**404.** I had three reasons for not eating. First, because I was able not to--I had no appetite, especially when I had to do a lot of preaching or had to hear large numbers of confessions. Second, on certain occasions when I did have some appetite, I wouldn't eat, especially when I was about to start on a trip, so as not to be heavy on my feet. Finally, I abstained from eating in order to edify people because I noticed that they were always watching me. Thus I ate very little even though I was hungry.

**405.** Whenever I did eat what was set before me, I always took very little and the poorest that was offered. If I arrived at a rectory at an inconvenient hour, I asked the cook for a little soup and an egg--nothing more. For I never ate meat then and I still don't. Not that I wouldn't like it, but I know that abstaining from it is very edifying. The same goes for wine. Of course I like wine, but I haven't taken any for years, outside of the ablutions at Mass. I never drink spirits or liquor, either, although I like them and have tasted them in the past. I have come to know that abstaining from food and drink is very edifying and is much needed nowadays to counteract the sad excesses that take place at table.

**406.** I was in Segovia on September 4, 1859 and while I was making my meditation, at 4:25 in the morning, Jesus told me, You must teach your missionaries mortification in eating and drinking, Anthony. A few minutes later the Blessed Virgin said, If you do, you will have great results, Anthony.<sup>413</sup>

**407.** At that time I was preaching a mission in the cathedral of Segovia to priests, nuns, and laity in the cathedral. One day, as we were at table together, someone told the story of how the former bishop,<sup>414</sup> a very zealous man, had exhorted a group of priests to go out and give missions, which they did. After walking for a good stretch they were hungry and thirsty and, since they had brought some food along with them, they sat down to have lunch. While they were eating, a delegation from the town to which they were going arrived to greet them. But when the delegation found them all eating, the priests lost so much prestige in the eyes of the delegation that their mission proved totally ineffectual. Thus the story went. I have no idea why it was told, but as far as I was concerned it came to me as a confirmation of what Jesus and Mary had told me.<sup>415</sup>

**408.** Past experience has shown me how edifying this practice can be in a missionary, and I still find it useful today. Many banquets are held at the palace--there were even more at an earlier date--and I am always one of the invited guests. If I can, I excuse myself from attending; if this doesn't work, I attend. On these days, however, I eat the least. It is my custom to take only a spoonful of soup and one small piece of fruit--nothing more. I drink no wine, only water. Everyone sees me, of course, and all are highly edified.

**409.** I have been told that before I arrived in Madrid there were some excesses at table. Indeed, it is no wonder because such a variety of rich courses, exquisite dishes, and excellent wines were served, all an invitation to over-indulgence. But since I have been forced by duty to attend, I have not noticed the slightest display of intemperance. On the contrary, it seems to me that the other guests take less than they need when they see that I am not eating. Often while we are still at table the guests seated on either side talk to me about spiritual matters and want to know what church I hear confessions in so that they can go to confession there.<sup>416</sup>

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<sup>413</sup> Cf. *Autob.* n. 684; "Lights and Graces," 1859.

<sup>414</sup> Friar Francisco de la Puente (Saldaña, Palencia, 1779-Segovia 1854) was Dominican and the Bishop of Segovia from 1848.

<sup>415</sup> The same Saint related this episode to his missionaries (cf. CLOTET, JAIME, *Vida edificante del Padre Claret, Misionero y Fundador* [Madrid 2000] p. 115).

<sup>416</sup> Cf. CLOTET, JAIME, *ib.* - On a certain occasion, some nuns from Vic asked him how he managed to spend

**410.** To give still greater edification, I have refrained from smoking or taking snuff. Furthermore, I have never said or even hinted that I prefer any one thing to another. This, of course, is an old habit with me. The Lord had already given me this heavenly blessing<sup>417</sup> while my dear mother (R.I.P.) was still alive. She died without ever knowing what I liked best.<sup>418</sup> Because she loved me so much and wanted to please me, she would sometimes ask me whether I liked this or that. I would answer that whatever she chose for me was what I liked best. Then she would say, I know, but there is always something we like better than something else. I would still tell her that what she gave me was what I liked best. Naturally I, like everyone else, prefer some things to others; but the spiritual joy I feel in doing the will of others is far greater than that of any particular physical preference, so that I was telling my mother the truth.<sup>419</sup>

**411.** Besides mortifying myself in sight, hearing, speech, taste, and smell, I also strove to practice some particular acts of mortification. On Mondays, Wednesdays, and Fridays I took the discipline. On Tuesdays, Thursdays, and Saturdays I wore the cilice. If circumstances were such that I couldn't take the discipline, I would do some equivalent penance such as praying with my arms outstretched in the form of a cross or kneeling on my fingers.

**412.** I am well aware that worldly people, who lack the spirit of Jesus Christ,<sup>420</sup> ridicule or even condemn such mortifications; but I remember the teaching of St. John of the Cross concerning this. He says that if anyone tells you that you can be perfect without practicing external mortification, you should pay him no heed. Even if he worked miracles to confirm what he says, you should regard them as illusions.<sup>421</sup>

**413.** I can see that St. Paul mortified himself and said so publicly, *Castigo corpus meum et in servitutum redigo, ne forte cum aliis praedicaverim ipse reprobus efficiar.*<sup>422</sup> All the saints down to this day have done so. The venerable Rodriguez relates that the Blessed Virgin told St. Elizabeth of Hungary that ordinarily no spiritual grace comes to the soul except by means of prayer and bodily affliction.<sup>423</sup> There is a maxim, *Da mihi sanguinem et dabo tibi spiritum,*<sup>424</sup> Woe to those who are enemies of the scourging and cross of Christ!<sup>425</sup>

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his time at the banquets, and he responded: "I attend the least that I can; I always have the soup; I also have the stew, and since there are always chick-peas, I am entertained in making them run around the plate" (HD, II, p. 46). Among his manuscripts are several notes regarding mortification. In one of them, corresponding to the exercises given to the priests in 1855, he added notes later in a different handwriting and in a different ink: "To give good example. Me in the Palace" (Mss. Claret, X, 289).

<sup>417</sup> Cf. Sam 20:4.

<sup>418</sup> His mother, Josefa Clará Rodoreda, died piously on October 26, 1842, at the age of 68.

<sup>419</sup> Cf. *Autob.* n. 29.

<sup>420</sup> Cf. 2 Cor 4:10.

<sup>421</sup> Cf. SAINT JOHN OF THE CROSS, LETTER to *Fr. Juan de Santa Ana*, in *The Collected Works of St. John of the Cross*. Trans. Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D., revised edition Institute of Carmelite Studies, (1991). (*Spanish*) BAC, *Vida y obras* (Madrid 1974) 8. <sup>a</sup> ed., p. 381.

<sup>422</sup> 1 Cor 9:27: "I chastise my body and bring it into subjection: lest having preached to others, I myself become a castaway."

<sup>423</sup> Cf. Rodríguez, Alonso, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) parte 3.<sup>a</sup>, pp. 343-344. *Ex libris*. See Alphonsus Rodriguez, *The Practice Of Christian And Religious Perfection*, 3 vol., (Kessinger Publishing, 2006)

<sup>424</sup> "Give me blood and I will give you spirit."

<sup>425</sup> Cf. Phil 3:18.

## The Virtue of Mortification (continued)<sup>426</sup>

**414.** I know that in a single act of mortification one may practice many other virtues, depending on the different intentions one has in performing each act. Thus, for example:

1. One who mortifies his body to check concupiscence performs an act of the virtue of temperance
2. If he does so to set his life in proper order, he performs an act of the virtue of prudence.
3. If he does so to make satisfaction for his past sins, he performs an act of justice.
4. If he does so to overcome difficulties in his spiritual life, he performs an act of fortitude.
5. If he does so to offer sacrifice to God by depriving himself of something pleasant and doing something bitter or repugnant to himself, he performs an act of the virtue of religion.

**415.** 6. If he does so to receive greater enlightenment in understanding the attributes of God, he performs an act of faith.

7. If he does so to make his salvation more secure, he performs an act of hope.

8. If he does so to help convert sinners or to free the souls in purgatory, he performs an act of fraternal charity.

9. If he does so to have more to give the poor, he performs an act of the virtue of mercy.<sup>427</sup>

10. If he does so to please God more and more, he performs an act of love of God.

In every act of mortification I can practice all ten of these virtues, depending on the intention I form in doing the action.

**416.** The greater the sacrifice involved, the more meritorious, splendid, winsome, and overwhelming is any act of virtue.

**417.** A man who is base, vile, stingy, and cowardly never sacrifices--nor can he because he never resists the slightest whim or urging of his concupiscence. All that his concupiscence asks for--if it is within his power to grant or refuse it—he grants, refusing nothing to his passion. Because he is a cringing coward, he lets himself be overcome and gives in to it. In a fight between a brave man and a coward, the brave man wins. In a fight between vice and a man of vice, vice wins and pins the man down.<sup>428</sup> This is why continence and chastity are praised so highly: because they enable a man to abstain from the pleasures and delights<sup>429</sup> that nature and passion offer him.

**418.** A man's merit will be greater depending on the greater the pleasure he abstains from, the greater the repugnance he has to overcome, the greater the intensity and length of the pain he has to bear, the greater the human respect he has to set aside, and the greater the sacrifices he has to make--provided he does all and bears all for the love of virtue and the

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<sup>426</sup> He insists in the virtue of mortification from a general point of view (Autob. nn. 414-416), according to excellence and merit (Autob. nn. 416-419). Active external and internal mortification (Autob. n. 419). Passive external mortification (Autob. nn. 420-426). The final exclamation sums up the fraternal-passive and Christ-like aspect (Autob. n. 427).

<sup>427</sup> In the manuscript from which these points are taken, he adds: "v. gr.: one pound of sweets, who cares about ten reales" (Mss. Claret, II, 256).

<sup>428</sup> Cf. Mss. Claret, XIII, 85-86.

<sup>429</sup> Cf. 1 Tim 4:12.



greater glory of God.<sup>430</sup>

**419.** I resolved that in my outward bearing I would be modest and recollected; that in my inner being I would be continuously and fervently absorbed with God; that in my work I would be patient, silent, and long-suffering. I proposed, furthermore, to fulfill the law of God and the Church exactly, as well as the duties that God demands of my state;<sup>431</sup> to do good to all men; to shun sins, faults, and imperfections; and to practice the virtues.

**420.** In all of life's disagreeable, painful, and humiliating events, I always remind myself that they come from God's hand, for my betterment. And so, as soon as I think of it, I manage to turn to God in silent resignation to his holy will, remembering that our Lord has said that not a hair can fall from my head unless it is the will of the Heavenly Father, who loves me so much.<sup>432</sup>

**421.** I know that 300 years of faithful service to God are rewarded, and more than rewarded, by one hour of pain that I am allowed to suffer, so great is its worth. Jesus, my Master! It is the man who is tried, persecuted, and deprived of friends; the man who bears the outer cross of work and the inner cross of spiritual dryness; the man who holds his tongue, suffers and endures out of love; this is the man you love, the man who pleases you and counts in your esteem.<sup>433</sup>

**422.** Thus it is that I have resolved never to vindicate, excuse, or defend myself whenever I am censured, misjudged, and persecuted because I would then be the loser in the eyes of God and of men. Yes, men would shape even the truth of my reasons into weapons to turn against me.

**423.** I believe that everything comes from God and that God expects of me the tribute of suffering patiently for his love's sake every injury to my body, soul, and honor. I believe that I do the most for God's greater glory when I hold my tongue and suffer like Jesus, who died on the cross, deprived of everything.<sup>434</sup>

**424.** Doing and suffering are the greatest proofs of love.

**425.** God became man. But what kind of man? What sort of birth, life, and death did He have? *Ego sum vermis, et non homo, et abjectio plebis.*<sup>435</sup> Jesus is God and man, and yet his Godhood is of no help to his manhood in his pain and suffering, any more than the soul of a just man in heaven is of any help to his body that lies rotting in the earth.

**426.** God gave the martyrs his special assistance, but this very same God abandoned Jesus, the man of sorrows,<sup>436</sup> in the midst of his sufferings and great pain. Christ's body was far more delicate than ours and hence felt pain more than we do. Well then, who can even imagine what Jesus suffered? His whole life passed before Him. How much He must have suffered out of love for us. Such an intense and prolonged agony!

**427.** Jesus, my Life, I know and fully realize that suffering, sorrow, and work are the badge of the apostolate. With the help of your grace, my Lord and Father, I embrace them,

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<sup>430</sup> Cf. Mss. Claret, XIII, 83.

<sup>431</sup> Cf. 1 Tim 6:13-14.

<sup>432</sup> Cf. Lk 21:18.

<sup>433</sup> Cf. TOMÉ DE JESÚS, *Trabajos de Jesús* (Barcelona 1726) II, pp. 603, 619. *Ex libris*. These paragraphs were included in the resolutions of 1864, the year in which he suffered slander and persecutions.

<sup>434</sup> Cf. Mt 26:56; 27:46; Mk 14:50; 15:34.

<sup>435</sup> Ps 22:7: "I am a worm, no man, scorned by men and despised by the people."

<sup>436</sup> Is 53:3.

I wear them<sup>437</sup> and declare that I am ready to drink the cup of inner torment<sup>438</sup> and the baptism of outer pain.<sup>439</sup> And so I say, "God forbid that I should glory, save in the cross on which you were nailed for me and on which I, too, would be nailed for you."<sup>440</sup> So be it.

## CHAPTER XXIX

### Virtues of Jesus that I Resolved to Imitate<sup>441</sup>

**428.** 1. Humility, obedience, meekness, and love are the virtues that shine in a special way through the Cross and the Blessed Sacrament of the Altar. O my Jesus, help me imitate you!

**429.** 2. Clothing. Throughout his life, He had only a coarse tunic, woven by his mother, and a cloak.<sup>442</sup> They even stripped Him of these so that He died naked,<sup>443</sup> unshod, and without hat or cap.<sup>444</sup>

**430.** 3. Food. He took only bread and water during the entire 30 years of his hidden life. In the desert, at the end of 40 days of rigorous fasting, the angels brought Him bread and water, as they had done to Elijah.<sup>445</sup> During the remaining years of his public life, He ate what was set before Him and conformed to custom. The meal that He and the Apostles shared was barley loaves and broiled fish,<sup>446</sup> and sometimes they didn't even have this because they plucked ears of grain to ease their hunger and were criticized for it.<sup>447</sup>

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<sup>437</sup> "I dress them." As in the original. As in Saint Paul: to *dress or to put on Christ*. As he wrote this (in 1861 or 1862), Claret had already suffered the attempt in Holguin (1856) and was on the verge of the beginning of the great defamatory campaign that would last until his death.

<sup>438</sup> Cf. Mt 20:2-23.

<sup>439</sup> Cf. Mk 10:38.

<sup>440</sup> Cf. Gal 6:14. – He arranges the text of Saint Paul to express his love for Jesus Christ and his conforming to Him. Here, mortification, more than a virtue to become a good apostle, is the culmination of the apostolate in reaching the total incorporation of the Lord's sacrifice.

<sup>441</sup> He copied this chapter with a preceding note about the virtues of Jesus (Mss. Claret, II, 251-253). The calligraphy puts it back to the year 1850. Here, in a very concrete synthesis and from an immediate evangelical vision, he describes to us the image of Jesus, model of missionaries, and the works of his life, which the Saint wished to live as literally as possible.

<sup>442</sup> It alludes to the legend of Jesus' seamless robe, which is said to be the only one during his entire life and that it increased in size as He grew up. The Saint read it in one of his favorite books: ÁGREDA, MARÍA DE JESÚS DE, *Mística ciudad de Dios* (parte 2.ª, Libro 4, cap. 29). See, *The Mystical City of God: Life of the Virgin Mother of God, manifested to Sister Mary of Jesus of Agreda, 1602-1666*. <<http://www.themostholyyrosary.com/mystical-city.htm>>

<sup>443</sup> Cf. Mt 27:35; Mk 15:24; Jn 19:23-24.

<sup>444</sup> This last phrase – that today seems innocent and superfluous to us – must be understood in its respective setting. It does not appear in a previous note; he added it later; we do not know why. The Saint wants to surface the absolute poverty of Jesus. The XIX century society had an almost idolatrous attachment to the hat. To do without it was considered seriously impolite. "The evident thing is that, in one way or another, one could not be without the hat. To go outside hatless was inconceivable" (DÍAZ-PLAJA, FERNANDO, *La vida española en el siglo XIX* [Madrid 1952] p. 82).

<sup>445</sup> Cf. Mk 1:13; 1 Kings 19:1-8.

<sup>446</sup> Cf. Jn 6:9; 21:9, 12.

<sup>447</sup> Cf. Mk 2:23-24.

On the cross He said "I thirst," but they only gave Him gall and vinegar,<sup>448</sup> to his greater torment.

**431.** 4. House. He had none. The birds have nests and the foxes have lairs, but Jesus doesn't even have a stone on which to lay his head.<sup>449</sup> For his birth, He had a manger;<sup>450</sup> for his death, He had a cross.<sup>451</sup> To survive, He had to flee to Egypt<sup>452</sup> as an exile. For the rest, He lived in Nazareth<sup>453</sup> or any place He happened to be.

**432.** 5. Travels. He always went on foot. The only time He rode on an ass was at his entry into Jerusalem, in order to fulfill the prophecies concerning Him.<sup>454</sup>

**433.** 6. Money. He had none. To pay the tribute tax He performed a miracle, taking what was needed from the mouth of a fish.<sup>455</sup> If pious people offered an alms, not He, but Judas, the only wicked Apostle, kept it.<sup>456</sup>

**434.** 7. By day He preached and cured the sick,<sup>457</sup> and by night He prayed. Et erat pernoctans in oratione Dei.<sup>458</sup>

**435.** 8. Jesus was the friend of children,<sup>459</sup> the poor,<sup>460</sup> the sick,<sup>461</sup> and sinners.<sup>462</sup>

**436.** 9. He sought not his own glory, but that of his heavenly Father.<sup>463</sup> Everything He did was done to fulfill his Father's will<sup>464</sup> and to save souls, the beloved sheep for whom He, their Good Shepherd, gave his life.<sup>465</sup>

**437.** O my Jesus, give me your holy grace so that I may imitate you perfectly in practicing all the virtues. As you well know, I can do all things with you<sup>466</sup> and absolutely nothing without you.<sup>467</sup>

## CHAPTER XXX

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<sup>448</sup> Cf. Jn 19:29-30.

<sup>449</sup> Cf. Lk 9:58; Mt 8:20.

<sup>450</sup> Cf. Lk 2:7.

<sup>451</sup> Cf. Jn 19:31, 33, 28.

<sup>452</sup> Cf. Mt 2:13-15.

<sup>453</sup> Cf. Mt 2:23; 4:13; Lk 4:16.

<sup>454</sup> Cf. Mt 21:5.

<sup>455</sup> Cf. Mt 17:27.

<sup>456</sup> Cf. Jn 12:6.

<sup>457</sup> Cf. Mt 9:35.

<sup>458</sup> Lk 6:12: "And He spent the night in communion with God."

<sup>459</sup> Cf. Mt 19:13-25.

<sup>460</sup> Cf. Lk 4:18.

<sup>461</sup> Cf. Mt 14:14.

<sup>462</sup> Cf. Mt 11:19.

<sup>463</sup> Cf. Jn 8:50.

<sup>464</sup> Cf. Jn 5:30.

<sup>465</sup> Cf. Jn 10:11 – These paragraphs were jotted down later in his booklet *La vocación de los niños* (Barcelona 1864) pp. 69-70; cf. Also in the letters to the Ursulines of Puerto Principe, Santiago, Cuba, March 2, 1851 (SL, pp. 251-253).

<sup>466</sup> Cf. Phil 4:13

<sup>467</sup> Cf. Jn 15:5. – This final exclamation was missing in the manuscript previously quoted.

## The Virtue of Love of God and Neighbor<sup>468</sup>

**438.** Love is the most necessary of all the virtues. Yes, I say it and will say it a thousand times: the virtue an apostolic missionary needs most of all is love. He must love God, Jesus Christ, the Blessed Virgin Mary, and his neighbors. If he lacks this love, all his talents, however fine in themselves, are for nothing. But if, together with his natural endowments, he has much love, he has everything.

**439.** Love in a man who preaches the Word of God is like fire in a musket. If a man were to throw a bullet with his hands, he would hardly make a dent in anything; but if he takes this same bullet and ignites some gunpowder behind it, it can kill. It is much the same with the Word of God. If God's Word is spoken only naturally, it does very little; but if it is spoken by a priest who is filled with the fire of charity-- the fire of love of God and neighbor--it will wound vices, kill sins, convert sinners, and work wonders. We can see this in the case of St. Peter, who walked out of the upper room afire with the love he had received from the Holy Spirit,<sup>469</sup> with the result that through just two sermons he converted 8,000 people, three in the first sermon and five in the second.<sup>470</sup>

**440.** The same Holy Spirit, by appearing in the form of tongues of fire above the Apostles on Pentecost,<sup>471</sup> showed us this truth quite clearly: an apostolic missionary must have both heart and tongue ablaze with charity. One day the Venerable Avila was asked by a young priest what he should do to become a good preacher. His ready answer was, Love much.<sup>472</sup> And both experience and the history of the Church teach us that the greatest preachers have always been the most fervent lovers.

**441.** In truth, the fire of love acts in a minister of the Lord in much the same way that material fire acts in the engine of a locomotive or a ship: it enables them to move the heaviest cargo with the greatest of ease.<sup>473</sup> What good would either of these two huge machines be without fire and steam to move them? None at all. What good is a priest who has finished all his studies and holds degrees in theology and canon and civil law if he lacks the fire of love? None at all. He is no good for others because he is like a locomotive without steam. Instead of being a help, as he should, he may only be a hindrance. He is no good even for himself. As St. Paul says, If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal.<sup>474</sup>

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<sup>468</sup> This chapter is where the apostolic personality of Saint Anthony Claret - passionate and zealous - is best reflected, where it defines the missionary as "a man who is on fire with love, who spreads its flames wherever he goes" (Autob. n. 494).

<sup>469</sup> Cf. Acts 2: 4.

<sup>470</sup> Cf. Acts 2:41; 4:4.

<sup>471</sup> Cf. Acts 2:1-3.

<sup>472</sup> Cf. VENERABLE MAESTRO JUAN DE ÁVILA, *Obras* (Madrid 1759) I, p. 45. *Ex libris*. The exact phrase is: "Love the Lord very much."

<sup>473</sup> "You are missionaries; you should be sent; boldly thrust; you should say: *Charitas Christi urget nos* [The love of Christ Impels Us] (Mss. Claret, X, 43; cf. *Constituciones y textos sobre la Congregación de Misioneros*. Ed. de J. M. Lozano [Barcelona 1972] p. 581).

<sup>474</sup> Cf. 1 Cor 13:1. - "Many, when listening to him [Claret], would say: How does he know so much? How much he loves! We exclaimed and will exclaim this whenever it is spoken of Father Claret. Charity is the soul, the powerful moving force of all the actions of the Archbishop. The sacred fire that continuously burns in his heart transfers him simultaneously everywhere and provides the mysterious secret of multiplying the moments, multiplying him, multiplying the works of his ardent zeal" (MANTEROLA, VICENTE DE, *Semanario católico*

**442.** Thoroughly convinced that to be a good missionary it is both useful and essential to have love, I have searched for this hidden treasure and would sell everything in order to find it.<sup>475</sup> I studied the means to acquire it and discovered the following: (1) keeping the commandments of God's law,<sup>476</sup> (2) practicing the evangelical counsels, (3) responding faithfully with divine inspirations, (4) making one's meditation well.<sup>477</sup>

**443.** 5. Asking and begging for love continuously and incessantly, without flagging or growing tired of asking for it, however late it seems in coming.<sup>478</sup> Praying to Jesus and Mary and, above all, asking our Father who is in heaven, through the merits of Jesus and Mary, in the sure hope that that good Father will give the Holy Spirit to those who keep asking thus.<sup>479</sup>

**444.** 6. Hungering and thirsting after this love. Just as a man who is physically hungry and thirsty is always thinking of ways to satisfy his craving and asks for food and drink wherever he thinks he can get them, I am resolved to do so by my sighs and burning desires. I turn to the Lord and ask Him with all my heart, "O my Lord, you are my love, my honor, my hope, and my refuge! You are my life, my glory, my goal! O my love, my happiness, my sustainer! O my delight, my reformer, my master, my Father! O my love!"

**445.** Lord, I want to know nothing but your holy will, that I may do it, and do it, Lord, as perfectly as possible. I want nothing but you yourself, Lord, and in you-and only through and for you--all other things. For you are all I need. You are my Father, my friend, my brother, my spouse, my all. I love you, my Father, my strength, my refuge, and my consoler. Make me love you, Father, as you love me and wish me to love you. I know, my Father, that I do not love you as I ought, but I am quite sure that a day will come when I will love you as much as I desire to because you will grant me this love I ask through Jesus and Mary.<sup>480</sup>

**446.** My Jesus, there is one thing I ask that I know you will grant me. Yes, my Jesus, I ask you for love, for great flames of that fire you brought down from heaven to earth.<sup>481</sup> Come, divine fire; come sacred fire enkindle, burn, melt, and pour me into the mold of God's will.

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*vasco-navarro*, September 15, 1866).

<sup>475</sup> Cf. Mt 13:44.

<sup>476</sup> Cf. 1 Jn 5:2-3.

<sup>477</sup> Cf. Ps 38: 4. - For Claret, keeping the commandments insures habitual charity; the practice of the evangelical counsels removes the obstacles that are opposed to charity in action (cf. Vatican Council II, *Lumen Gentium* and *Perfectae Caritatis*) and prayer turns charity into zeal and fire.

<sup>478</sup> On April 27, 1859, the Lord promised him divine love (Autob. n. 683; cf. Mss. Claret, II, 169). In 1863, he pleaded for this grace: "May I love like the Son" (Mss. Claret, II, 193). In 1869, he was granted unconditional love for his enemies (ib., p. 215). Even though in the last stage of his life his anxieties were calmer, in his last resolutions (May 1870), he says that he wants to go to heaven, because, according to Saint Bonaventure, "one beholder loves God more than a thousand wayfarers" (ib., pp. 129-130).

<sup>479</sup> Cf. Lk 11:13.

<sup>480</sup> In the notes from which these paragraphs are taken, he adds: "Note. These short prayers are to be repeated often to readily reach divine love; sometimes begging and other times exercising love, because there is no better means to acquire love than loving and pleading for love. Each one should try, on their own, to do everything possible to reach divine love... Have hunger and thirst for love. *Pater mi, accipe cor meum tibi*. Oh my Father! take for you my heart, for it will be better and safer in you than in me. From today on, I offer up my wants and likes, my deeds and everything I own: all the fruit of this tree I want to be yours. My beloved, freely I give it for you to eat, because the greater mercy you show me in wanting it to receive it than I serve in giving it to you" (Mss. Claret, II, 248-250).

<sup>481</sup> Cf. Lk 12:49.

**447.** Mary, my Mother, Mother of Divine Love, I can ask for nothing more pleasing to you, nor anything that you are more ready to grant, than the love of God. Grant me this, my Mother and my love. My mother, I am hungry and thirsty for love; help me, satisfy my need. O Heart of Mary, forge and instrument of love, kindle in me the love of God and neighbor.<sup>482</sup>

**448.** My neighbor, I love and cherish you for a thousand reasons. I love you because God wants me to love you;<sup>483</sup> I love you because God commands me to love you; I love you because God himself loves you. I love you because God has created you in his image<sup>484</sup> for the life of heaven.<sup>485</sup> I love you because you have been ransomed by the blood of Jesus Christ.<sup>486</sup> I love you because of all that Jesus Christ has done and suffered for you. To prove my love for you, I will strive and suffer; I will undergo any work or pain, even death, if necessary, for your sake. I love you because Mary Most Holy, my dear Mother, loves you, and because all the angels and saints of heaven love you. I love you and out of love for you I will free you from sins and the pains of hell; I love you and because of this love I will teach you the evils you must avoid and the virtues you must practice; and I will accompany you along the road of good works and of heaven.<sup>487</sup>

**449.** Here I hear a voice that says, "Man needs someone to help him understand his being, to instruct him in his duties, to guide him in virtue, to renew his heart, to restore him to his dignity and, to some extent, his rights,<sup>488</sup> and all this is done through the Word."<sup>489</sup> The

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<sup>482</sup> At the time, images of the Heart of Mary were designated with the title of "Mother of Divine Love." The heart is, according to Claret, the instrument of love: "In the Heart of Mary there are two things to consider: the physical heart and the formal heart which is the love and the will. The physical heart of Mary is the organ, sense, and instrument of love and will; just as we see with our eyes, hear with our ears, smell with our nose, and talk with our mouth, we love and desire with our heart" (*Letter to a devotee of the Heart of Mary*: EC, II, p. 1499). A spiritual and theological vision of this subject can be seen in VIÑAS, JOSÉ MARÍA, *La devoción al Corazón de María según las enseñanzas del Beato P. Claret*: Boletín Prov. Cataluña CMF 11 (1949) 201-225; LEGHISA, ANTONIO, *El Corazón de María y la Congregación en el momento actual* (Roma 1978) 62 pp.; HERNÁNDEZ, JOSÉ MARÍA, *Ex abundantia cordis. Estudio de la espiritualidad cordimariana de los Misioneros Claretianos* (Madrid-Rome 1991) 286 pp.

<sup>483</sup> Cf. Mt 19:19; Mk 12:33; Lk 10:27; Jn 15:12, 17.

<sup>484</sup> Cf. Gen 1:27.

<sup>485</sup> Cf. Spiritual Notes, 2. Love for your enemies, 3.

<sup>486</sup> Cf. 1 Pt 1:18-19.

<sup>487</sup> Cf. Ps 50:15. – The same reasons were already indicated by the Saint in his booklet, *Temple and Palace of the Lord, Our God* (Barcelona, 1866) *Works*, v. III, chap. IV, pp. 191-193.

<sup>488</sup> Cf. SABUNDE, RAMÓN, *Las criaturas. Grandioso tratado del hombre* (Barcelona 1854) p. 179. Regarding this author, born in Barcelona towards the end of the XIV century and deceased in 1432, cf. VIÑAS, JOSÉ MARÍA, *San Antonio María Claret y Ramón Sabunde*: SC 15 (1997) 95-101. In the writing where he copies this text, he adds: "Such was the object of Jesus and the apostolic missionaries" *Mss. Claret*, II, 246). The phrase "The word has been and will always be the queen of the world" and from "The society will not die" to "ruins" is a quote from Juan Donoso Cortés (Valle de la Serena, 1809-París, 1853) from a letter to María Cristina, dated November 26, 1851, BAC, *Obras completas...* compiled and revised with the addition of new writings by Dr. Fr. Juan Juretschke (Madrid 1946) II, p. 599. The Saint copies these same words in his manuscripts (*Mss. Claret*, II, 271-272) and in *Apuntes para el régimen de la diócesis* (Madrid 1857) pp. 45-46: in *Escritos Pastorales*, p. 497. Here, the Saint adds the text "The divine word created all things from nothing. The divine word redeemed the lost" as well as the text from Jesus and Saint Paul to underline the importance of missionary evangelization. See *Selected Works of Juan Donoso Cortés*, trans., ed., and intro. by Jeffrey P. Johnson (Wesport: Greenwood Press, 2000). See also "Juan Donoso Cortés" in *The Internet Encyclopedia of Philosophy* <<http://www.iep.utm.edu/d/donoso.htm#SH3a>>

<sup>489</sup> Cf. Wis 9:1.

Word has been, is, and will always be queen of the world.

**450.** The Word of God brought all things out of nothingness.<sup>490</sup> The divine Word of Jesus Christ restored all things. Christ told his Apostles, *Euntes in mundum universum, praedicate evangelium omni creaturae.*<sup>491</sup> St. Paul told his disciple Timothy, *Praedica Verbum.*<sup>492</sup> Society is perishing for no other reason than that it has withdrawn from the Church's Word, which is the Word of life and the Word of God. Societies have become weak and are starving because they have ceased to receive the daily bread of God's Word. Every plan of salvation will be sterile unless there is a return to the fullness of the great, catholic Word.

**451.** The right to speak out and teach the nations, which the Church received from God himself in the person of the Apostles,<sup>493</sup> has been usurped<sup>494</sup> by a mob of obscure journalists and utterly ignorant charlatans.<sup>495</sup>

**452.** The ministry of the Word--at once the most exalted and invincible of all ministries because it has overcome the world --has been converted everywhere from a ministry of salvation into a wretched ministry of ruin. And just as nothing or no one could hold back its triumphs in apostolic times, so nothing or no one can hold back its ravages today unless it is confronted by the preaching of priests and a flood of good books and other holy and wholesome writings.

**453.** O my God, I give you my word that I shall do this: I shall preach, write, and circulate good books and pamphlets in abundance, so as to drown evil in a flood of good.<sup>496</sup>

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<sup>490</sup> Cf. Jn 1:3.

<sup>491</sup> Mk 16:15: "Go out to the world and preach the Gospel to every creature."

<sup>492</sup> 2 Tim 4:2: "Preach the Word."

<sup>493</sup> Cf. Mk 16:15.

<sup>494</sup> In another writing, he places in parentheses – that the following words from Donoso Cortes not be published in *Apuntes de un plan para el régimen de la diócesis*: "diminishing Spanish greatness" Mss. Claret, II, 272). Here is Donoso Cortes' text and its context: "The Catholic spirit has been deposed by the revolutionary nature of our political and economic legislation; may this example be the starting point of the complete restoration of the catholic spirit in our political legislation. The right to speak and teach the people, which the church received from God himself in the persons of the apostles, has been usurped by a mob of obscure newsmen and very ignorant charlatans, diminishing the Spanish greatness. The ministry of the word, which is also the most magnificent and invincible of all, since by it the world has been conquered, has come to be converted everywhere, from ministry of salvation, to abominable ministry of ruin. Just as no one and nothing could contain the triumph in apostolic times, nothing or no one, my lady, will be able to contain today its ruin. The word has been, is, and will always be queen of the world. Society does not break down due to anything else but that it has taken His word, which is the word of life, out of the Church. Societies are weak and hungry because they are not getting their daily bread. Every purpose of salvation will be in vain if the great Catholic word is not restored. This last concordat (of 1851) is an excellent starting point for this restoration, but it is only an excellent starting point, nothing else...." See note 488.

<sup>495</sup> In another place, he would say: "by a mob of obscene writers" (*Apuntes de un plan...* [Madrid 1865] p. 57).

<sup>496</sup> Cf. Rom 12:21. – The Popes, as they beatify and canonize, recognize and praise this characteristic of the "modern" and "inspired" apostolate of Claret: "Apostle and teacher of apostles, teacher of the word in all its forms: spoken, written, printed, taught in schools, he preached in missions, arousing souls of teachers and missionaries" (PIOUS XII, Speech to Spanish pilgrims at the beatification: *L'Osservatore Romano*, March 5-6, 1934).

## Towns I have Preached in and Persecutions I have Suffered

**454.** Thus far I have described the means I considered essential for me to use and the virtues I must possess if I were to achieve any success in the towns to which bishops sent me (for I desired to go nowhere unless under obedience). Now I will say something about the towns I went to and what I did there.<sup>497</sup>

From early in 1840, after my return from Rome, until early in 1848, when I left Madrid to go to the Canary Islands with His Excellency Msgr. Codina, the bishop of those islands, I preached in the following towns: Viladrau, Seva, Espineltas, Artes, Igualada, Santa Coloma de Queralt, Prats del Rey, Calaf, Calldetenas, Vallfogona, Vidra, San Quirico, Montesquiu, Olot, Olost, Figueras, Bai;olas, San Feliu de Guixols, Lloret, Calella, Malgrat, Arenys de Mar.

**455.** Arenys de Munt, Mataro, Teya, Masnou, Badalona, Barcelona, San Andres, Granollers, Hospitalet, Villanueva, Manresa, Sampedor, Sallent, Balsareny, Horta, Calders, Moya, Vich, Gurb, Santa Eulalia, San Feliu, Estany, Olo, San Juan de Olo,<sup>498</sup> Pruit, San Feliu de Pallarols, Piera, Pobla de Lillet, Baga, San Jaime de Frontanya, Solsona, Anglesola, San Lorenzo del Piteus,<sup>499</sup> Lerida, Tarragona, Torredembarra, Altafulla, Constanti, La Selva, Valls, Alforja, Falset, Pont de Armentera, Barbara, Montblanch, Vimbodi, Vinaixa, Espluga de Francoli, Cornudella, Prades, Vilanova de Prades, and many, many more.<sup>500</sup>

**456.** I didn't travel directly from one town to the next. On the contrary, I would go to one town and when I had finished there, I would go to another town a good distance away. I did so either because the townspeople had requested my services of my superior, the Bishop of Vich, whom I always obeyed with the utmost deference, or because it was demanded by those turbulent times, when the ministers of religion or any good cause were being so greatly persecuted.

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<sup>497</sup> He does not list all the towns in which he preached. This did not interest him much for the purposes that he was seeking when writing the *Autobiography*. According to Father Manuel Vilar i Bassas in his book: *Claret. Recull autobiogràfic* (Barcelona 1981), the quotes are listed according to memory, not chronologically. With some exceptions, they can be grouped in: first missions, with certain chronological order; parishes of Girona; marine towns, of Barcelona, of Manresa, Vic, bishopric of Solsona and regions of Tarragona. It is impossible here to give an idea of the immense activity he carried out in all of Catalonia. We go back to the most important biographies and monographs: HD, I, 1066 pp.; SERRA FITÓ, JUAN, *Dietari del Venerable Servent de Déu P. Antoni Maria Claret i Clará* (Barcelona 1931) 76 pp.; BERTRANS, PERE, *Petjades apostòliques del Beat P. Antoni Maria Claret en el Bisbat de Solsona* (Barcelona 1934), 52 pp.; FORT COGUL, EUFEMIA, *El Beato Claret y el arzobispado de Tarragona* (Tarragona 1949) 198 pp.; GASOL, JOSEP MARIA, *Sant Antoni Maria Claret i la ciutat de Manresa* (Manresa 1970) 64 pp. He did not preach missions in all of the towns mentioned. In some of them, he preached a few sermons, or only one, during a patron saint celebration or for some other reason.

<sup>498</sup> He was the treasurer in this town for eight months, from May 1842 until the end of January 1843.

<sup>499</sup> Sant Llorenç de Morunys o dels Piteus

<sup>500</sup> In this list, Father Claret indicates only 74 towns, whereas a documented study shows the number as 154, including those the Saint visited during his time as confessor to Isabel II (1857-1868) (cf. FORT COGUL, EUFEMIA, *Itinerari de Sant Antoni Maria Claret per Catalunya* [Barcelona 1970] pp. 17-54). In the work mentioned, Father Manuel Vilar indicates, in addition, other places of Catalonia where Claret visited and preached as missionary.



**457.** At each town I preached in, the first half of the service was marked by persecutions and calumnies by the wicked of the town. Halfway through the mission these people would be converted and everyone would sing my praises. Then the government and the higher officials would begin persecuting me. This is why my bishop made me go from one town to another town far away. In this way, the government's persecution of me became something of a joke because by the time a warrant had been put out against me in one province of Catalonia, I had already finished the mission there and gone off to another province. And by the time they got around to persecuting me there, I was already off to yet another province. Despite all the government's efforts to pursue and apprehend me, they were never able to succeed.<sup>501</sup>

**458.** General Manzano<sup>502</sup> himself told me later, when we were both in Cuba (I as Archbishop and he as Governor General of the city of Santiago), that he had been commissioned to arrest me, not because the government had any charge against me—since they know that I never meddled in politics--but because they were worried at the crowds that gathered from all over whenever I preached. Furthermore they were afraid that, because of the immense prestige in which I was held, my least insinuation might cause a general uprising. Hence they sought to take me but could never catch me, either because of my strategy of moving so far away or because our Lord didn't want them to--and this was the main reason. The Lord wanted me to preach the Word of God to these people, while the devil was hard at work trying to corrupt them with dances, theatres, military maneuvers, platoons, books, evil magazines, etc.

**459.** On Sundays and feast days, in many of the towns, the men had to bear arms and take part in military maneuvers and so could not attend Mass or other religious services, as was their custom. Good deeds were hindered and bad deeds of all sorts were encouraged. Everywhere you turned you could see nothing but scandals and outrages and hear nothing but blasphemies and lies. It seemed as if all hell had broken loose.

**460.** During that whole seven years, I was on the go from one town to another.<sup>503</sup> I traveled alone and on foot. I had a canvas-backed map of Catalonia that I always carried with me, and on it I would mark the distances I traveled, as well as any resting places. I would walk for five hours in the morning and another five in the afternoon. Sometimes I had to walk through rain, other times through snow, or under the broiling sun of a summer's day. Summer caused me the most suffering because I always wore the same cassock and

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<sup>501</sup> The political situation was characterized by the fight between Carlists and Isabelines. It unfolded, mainly, in the mountainous zone of Catalonia, which was favorable to the guerrillas. Regarding the religious situation in the Spain during the XIX century, and the principal characteristics of spirituality at that time, cf. JIMÉNEZ DUQUE, BALDOMERO, *Espiritualidad y apostolado*, BAC, *Historia de la Iglesia en España* (Madrid 1979) V, pp. 410-418.

<sup>502</sup> Joaquín del Manzano (1805-1867) fought in Catalonia on the side of Isabel II (1840- 1843). Returned to fight against the Carlist insurrection (1847). Was field marshal and commander-in-chief of Tarragona and Gerona (1849). In 1851, he was named Governor-general of Santiago, Cuba and Commander of the Department of the Eastern Province, a position in which he took possession on March 26<sup>th</sup> of the same year, "leaving behind a good memory in the Antilles due to his gentlemanly conduct" (Sedano y Cruzat, Carlos de, *Cuba desde 1850 a 1853*. Imp. Nacional, Madrid, 1873).

<sup>503</sup> From 1840 to 1848. In those seven years, "Father Claret, a prodigiously active man, re-Christianized all of Catalonia" (BRUNET, MANUEL, *Actualidad del P. Claret* [Vic 1953] pp. 39-40). The Blessed Francisco Coll (1812-1875) founded the Dominican Sisters of the Annunciation (cf. GARGANTA, JOSÉ MARÍA, *Francisco Coll, fundador de las Dominicas de la Anunciata* [Valencia 1976] 486 pp.; COLL, FRANCISCO, O. P., *Testimonios (1812-1931)*. Vito Tomás Gómez García, O. P., ed.: Valencia, HH. Dominicas de la Anunciata [Madrid 1993] 1228 pp.).

raincoat in summer as I wore in winter--and it got very hot. Furthermore my shoes and heavy woolen socks caused my feet to blister so badly that I sometimes had to walk with a limp. The snow also gave me a chance to practice patience, for when high snowdrifts covered the roads I couldn't recognize the landscape, and in trying to cross the drifts I would sometimes get buried in snow-filled ditches.<sup>504</sup>

**461.** Because I always went on foot, I would fall in with mule-drivers and ordinary folk, and so I had a chance to talk with them about God and instruct them in their religion. This had the added advantage of helping take our minds off the road and giving us a great deal of consolation. Once when I was traveling from Banyolas to Figueras<sup>505</sup> to preach a mission, I had to cross a river that had a large boulder in the middle. A large plank led from one side to the boulder, and another led from the boulder to the other side. I was crossing the river with some other people during a heavy gale. The wind blew so violently that it carried away the plank in front of me, as well as the man who was standing on it, and threw both into the river. There I was, stranded on that boulder in the middle of the river, leaning on my walking stick and fighting the blast, until a stranger waded the river, hoisted me on his shoulders, and carried me to the other side. I continued my journey but had to fight a wind so fierce that it blew me off the road more than once. Anyone who has traveled through Ampurdan knows what a wind races through the place--enough to make the sandy hills of Begú shift their place.<sup>506</sup>

**462.** I had to suffer not only heat and cold, snow and mud, rain and wind, rivers and seas (as I did from San Feliu to Tossa, sailing the white-caps against the tide),<sup>507</sup> but the demons as well, who persecuted me terribly. Once they caused a boulder to fall as I was passing. Again, on a Sunday evening in the town of Serreal, the church was packed with people and Satan dislodged a large stone from the main arch and made it fall to the floor, where it broke into a thousand pieces. Yet no one was hurt, despite the fact that it fell into the very center of the congregation. This event was a source of admiration to all present.<sup>508</sup>

**463.** Sometimes while I was preaching and the people were in a state of deep compunction, Satan would appear in the form of a terrified peasant, shouting that there was a fire in the town. Knowing his trick, and seeing that the congregation was becoming alarmed at the news, I would announce from the pulpit, "Keep calm. There's no such fire; it's only a trick of the enemy. But to put your minds at ease, send one person to see where this fire is supposed to be burning. If there is one, I'll get up and go with you myself. But I assure you there's no such fire. It's only a snare of the devil to prevent you from growing in holiness." And so it was. When I was engaged in open-air preaching, the devil would threaten us with storms.<sup>509</sup> Sometimes he would afflict me with terrible maladies; but oddly

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<sup>504</sup> Living up to his resolution to travel on foot out of fidelity to the Gospel often carried Claret to heroic lengths. Only a special help from God can explain how he kept up his physical and moral resistance during these years.

<sup>505</sup> The Bañolas mission ended on Thursday, December 7, 1843. The river to which it alludes is the Fluviá, in Esponella (Gerona) (cf. IPT ses. 15).

<sup>506</sup> Begú: should be Begur or Bagur (Gerona), in Ampurdán (Costa Brava), near Palafrugell.

<sup>507</sup> "Trángulo" is a personal translation of the Catalan word "tràngul", which means *choppy water, tempest*. This episode occurred in the fall of 1844.

<sup>508</sup> It happened on Sunday, December 20, 1846. In reality, there were two stones that fell: one at the beginning of the sermon, of about 800 grams, and the other at the end. The pieces weighed six and a half kilos altogether (cf. CAPDEVILA I MIQUEL, TOMÁS, *Sarreal. Notes històriques de la vila* [Valls 1934] p. 134: fax edition of 1985).

<sup>509</sup> Fr. James Soler wrote to Don Joaquin Masmitjà on December 3, 1844 regarding Claret: "He remains, as always, in good health and very happy, in spite of the rage of the devil, and he does not lack some tribulations;

enough, as soon as I realized that the malady was the work of the enemy, I was totally cured without any medical aid.<sup>510</sup>

**464.** If hell's persecution was great, heaven's protection was far greater. I experienced the visible protection of the Blessed Virgin and of the angels and saints, who guided me through unknown paths, freed me from thieves and murderers, and brought me to a place of safety without my ever knowing how. Many times the word went out that I had been murdered, and good souls were already having Masses said for me. May God reward them.

**465.** In the midst of all these turns of events I somehow got through. I had some good times and some so bitter that they made me weary of life.<sup>511</sup> At such times the only thoughts and words I could summon up were about heaven, and this consoled and encouraged me greatly. I never refused suffering; rather, I loved it and even wanted to die for Jesus' sake.<sup>512</sup> I did not rashly place myself in danger, but I was glad when my superior sent me to dangerous places, realizing that I might have the joy of being killed for Jesus Christ.<sup>513</sup>

**466.** In the province of Tarragona I was loved by nearly all the people, but there were a few who wanted to kill me. The archbishop knew this,<sup>514</sup> and one day as we were talking about this possibility, I told him, "Your Excellency, this in no way frightens me or holds me back. Send me anywhere in your diocese and I'll go there gladly, even if I knew that the road was lined with two rows of murderers waiting for me with daggers drawn. I would gladly walk on, thinking, *lucrum mori*.<sup>515</sup> My gain would be to die at the hands of those who hate Jesus Christ."

**467.** I have always wanted to die a poor man in some hospital, or on the scaffold as a martyr, or to be put to death by the enemies of the holy religion we profess and preach, thus sealing the virtues and truths I have preached and taught with my blood.<sup>516</sup>

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but as he can do all things in He who comforts him, he laughs at all those jokes" (cf. NOGUER Y MUSQUERAS, TOMÁS, *Biografía del Siervo de Dios M. Iltre. Dr. D. Joaquín Masmítjá y De Puig* [Gerona 1952] p. 427).

<sup>510</sup> One of these diseases was a horrible sore on the side, on the bottom of which were several ribs, and it was suddenly healed invoking the Virgin (cf. IPV ses. 79; APV ses. 15, 16, 140).

<sup>511</sup> Cf. Job 10:1.

<sup>512</sup> Cf. Phil 1:21-23.

<sup>513</sup> "The value does not consist of exposing oneself recklessly to death, but in confronting it generously when obligation forces you; to put yourself in danger of dying for no reason is crazy, it is a crime. In short, the value has to be a virtue, and one must trust very much in help from heaven" (*Avisos a un militar cristiano* [Barcelona 1862] pp. 38-39). Miguel de Cervantes wrote: "valour which is not based upon a foundation of prudence is called rashness, and the exploits of the rash man are to be attributed rather to good fortune than to courage" (Miguel de Cervantes, *Don Quijote de la Mancha*,: John Ormsby, trans., parte II, cap. 28, web edition published by eBooks@Adelaide, Rendered into HTML by Steve Thomas, 2006.) <<http://ebooks.adelaide.edu.au/c/cervantes/c41d/>>

<sup>514</sup> Don Antonio Fernando de Echánove y Zaldívar (Ochandiano, Vizcaya, 1768-Tarragona 1854) was Archbishop of Tarragona from 1836.

<sup>515</sup> Phil 1:21: "To die is gain." - This likely refers to persecutions suffered during the second campaign by the archbishopric of Tarragona in September 1846; one of its manifestations was the attempt of Torredembarra (cf. FORT COGUL, EUFEMIA, *El Beato Claret y el arzobispado de Tarragona* [Tarragona 1949] p. 74).

<sup>516</sup> Claret repeats this idea with insistence mainly after the attack at Holguín (Autob. n. 573) "Thus the Apostles then began, with prayer, and continued persevering faithfully until the end, sealing with the blood from their veins, the truths they had preached" *Apuntes para el régimen de la diócesis* [Madrid 1857] p. 30: in *Escritos Pastorales*, p. 486; cf. CLOTET, JAIME, *Resumen...*, p. 272). A witness testifies: "Being very ill and about three or four months before dying, I observed great poverty in the convent of St. Adrian, where he was living in humble conditions, fulfilling his vehement desires to die a poor man" (statement of Francisco Sansolí: IPM ses. 13).

## CHAPTER XXXII

### **Topics I Preached on and the Care I took in Presenting Them.**

**468.** In all of the towns I mentioned in the last chapter, and in others I have not mentioned, I preached various services under different titles. Although they weren't called "missions," because we weren't allowed to call them that, nevertheless the subjects I preached on were really mission topics. The services were labeled, variously, Lent, Month of Mary; Fortnight of the Rosary; Novena for All Souls; Octave of the Blessed Sacrament; Septenary of the Seven Sorrows; etc. Such were the titles we usually gave these services, and although they were nominally a "novena," we lengthened the number of days if we needed to.<sup>517</sup>

**469.** In each of the towns I mentioned, one or more of these services had been held that year or some recent year and had always been quite fruitful. There had been conversions of all sorts everywhere--mass conversions, great and extraordinary conversions. At the beginning of the mission everyone would come to hear me: some in good faith, others out of curiosity, and others out of sheer malice, to see if they could trap me in my speech.<sup>518</sup>

**470.** During the opening service I never made a frontal attack on the vices and errors of the town I was visiting. Instead I always talked to them about the Blessed Virgin, the love of God, etc. As the wicked and corrupt saw that I was not attacking them, but was all love, sweetness, and charity in my speech, they were interested and felt like coming again. As I started talking about the last things that pertain to all of us, they were not offended. Finally, they underwent a complete change of heart. During the last days of the mission I was able to speak with complete freedom about their predominant vices and failings.<sup>519</sup>

**471.** I believed that a certain class of sinners must be caught after the fashion of a man cooking snails. He puts them in a pot of cold water, which they like, and hence they come out of their shells as far as they can. The cook, in the meantime, has to see to it that the water heats up only a little at a time so that the snails die without sensing it and thus are cooked. If the cook were careless enough to throw the snails directly into hot water, they would withdraw into their shells and nobody would be able to get them out. It is much the same with sinners. If a missionary starts by blasting away at them with fire and brimstone, at the sound of that blast those who have come out of curiosity or malice will withdraw into the shell of their obstinacy and, far from being converted, will spend all their time and energy discrediting the missionary and ridiculing everyone who goes to listen to him. But if they are treated with sweetness, kindness, and love, they will be won over.

**472.** Among the many sinners who were converted, one deserves to be singled out: Don Miguel Ribas, a landowner from Alforja, a town in the archdiocese of Tarragona.<sup>520</sup>

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<sup>517</sup> Cf. *Autob.* nn. 295-296, where he speaks of the subjects of the sermons and of their distribution.

<sup>518</sup> Cf. Mt 22:15.

<sup>519</sup> On Father Claret's apostolic activity in Catalonia, James Balmes preserves a very interesting note. We reproduce it in the introduction to the *Autob. Doc.* VII.

<sup>520</sup> This episode occurred during the month of February 1847.

This gentleman had formerly lived a very orderly life. Every year he made the Spiritual Exercises in the monastery of the Franciscan Missionaries of Escornalbou, where one of his cousins was a friar. When the Fathers saw the disastrous times that were fast approaching, they thought that they might prudently entrust certain documents to his safekeeping. But he interpreted their action in such a bad sense that he would never credit the word of a priest again. He gathered together his own little band of proselytes, who in a short while outstripped their master in wickedness.

**473.** His dogmatic and moral teaching was simple; it consisted in not obeying anyone. Children should not obey their parents; wives, their husbands; subjects, their superiors. Everyone was obliged to receive Communion daily, but without the inconvenience of fasting, etc., etc. At length Don Miguel was converted and, after offering to retract his errors, did so in a public document that was notarized in the parish rectory in the presence of 11 witnesses chosen from among the outstanding local citizenry, in accordance with the dispositions of the Archbishop of Tarragona.<sup>521</sup>

**474.** In every town I preached in, I spoke not only to the laity but also--depending on the amount of time I had at my disposal--to priests, students, nuns and sisters, the sick in various hospitals, and prisoners. In any event, I regularly preached to the priests for ten days, morning and evening, and directed them in the Spiritual Exercises.

**475.** As I traveled from town to town, I would think about some means for making the results of the mission or retreat more lasting. It occurred to me that one very effective means might be to give the people in writing what I had given them in preaching. This was the line of reasoning that led me to start writing small books and pamphlets for all states in life, entitled "Advice to..."-priests, parents, etc. The effects of these books and pamphlets were truly gratifying.

**476.** In order to distribute them more widely, I hit upon the idea of founding the Religious Publishing House. With the help of God and the protection of our Lady of Montserrat, I was joined in this enterprise by Don Joseph Caixal<sup>522</sup> and Don Antonio Palau,<sup>523</sup> both canons of Tarragona at the time, who have since become the Bishops of Urgel and Barcelona, respectively. Since I was then giving missions in the surrounding dioceses, I consulted them on this project, as men who were wise and zealous for the greater glory of God, and they were a great help to me. Thus it was that as early as December, 1848, while I was in the Canary Islands, the Religious Publishing House issued its first volume, my *Catechism Explained*.<sup>524</sup> It has continued issuing new works to this very day, and its catalog of publications has grown considerably. Some of these publications have had not only a

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<sup>521</sup> The retraction is signed Saturday, February 20, 1847. Writing to Don Lucian Casadevall, he said: "Help me to give glory to God for having deigned to avail himself of this poor little David in order to knock to the ground this Goliath, who seems to have been sent by the devil himself to cast opprobrium on the clergy and the Catholic people, besides profaning the august Sacrament of the Altar and, by his alleged visions and conversations with God, and with those in heaven, purgatory or hell, was causing God knows what mischief. The angels sing on my behalf, but all hell is ranting and raving against me" (letter dated in Alforja February 22, 1847: SL, pp. 127-128). Regarding the adventure of Miguel Ribas cf. MENÉNDEZ Y PELAYO, MARCELINO, *Historia de los heterodoxos españoles*, BAC (Madrid 1956) lib. VIII, cap. 2, párrafo VI, tomo II, pp. 1047-1048. (English translation in process see book I: *A History of the Spanish Heterodox*, MARCELINO MENÉNDEZ PELAYO, Saint Austin Press, Great Britain 2009.)

<sup>522</sup> Fr. José Caixal (1803-1879), bishop of Urgel from the year 1853.

<sup>523</sup> Fr. Antonio Palau (1806-1862), first bishop of Vic (1853-1857) and then of Barcelona (1858-1862).

<sup>524</sup> While the Saint was in the Canary Islands, in December of 1848, the *Catecismo de la Doctrina Cristiana explicado y adaptado a la capacidad de los niños...* (Librería Religiosa, Barcelona 1848) 484 pp., was published simultaneously in Castilian; and in Catalán, *Catecisme de la Doctrina Cristiana explicat y adaptat a la capacitat dels noys y noyas y adornat ab moltas estampas* (Barcelona 1848) 430 pp.

large first printing but also numerous reprints--The Straight Path, for example, now in its thirty-ninth edition.<sup>525</sup> May it all be for the greater glory of God and of the Blessed Virgin Mary, and for the salvation of souls. Amen.

## CHAPTER XXXIII

### Preaching Missions in the Canary Islands<sup>526</sup>

**477.** The world has always striven to hinder and persecute me, but our Lord has taken care of me and frustrated all its evil designs. During the month of August, 1847, a number of bands of men called The Early Risers began to spring up all over Catalonia. The newspapers put it out that the leaders of these groups would do nothing without consulting Father Claret first.<sup>527</sup> This was only a move of theirs to discredit my name and to invent some pretext for apprehending me and putting an end to my preaching. But God our Lord arranged matters so as to snatch me from their clutches. He sent me to preach in the Canary Islands, as I shall now relate.

**478.** I happened to be in Manresa, preaching to the Daughters of Charity in the local hospital,<sup>528</sup> when the Mother Superior<sup>529</sup> told me that Father Codina had been elected Bishop of the Canary Islands.<sup>530</sup> She asked me whether I would like to go to the islands to preach. I told her that I had no preference or will of my own; that the only thing I liked was going wherever my superior in Vich sent me. If he told me to go to the Canary Islands, I'd go there as I would to any other place.<sup>531</sup> That was all there was to it.

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<sup>525</sup> *Camino recto y seguro para llegar al cielo* (Barcelona 1862) 39.<sup>a</sup> ed., 524 pp.

<sup>526</sup> During this period, as brief as it was intense, we have an exhaustive study of the missionary Claret in the *Islas Afortunadas*: GUTIÉRREZ, FEDERICO, *San Antonio María Claret, apóstol de Canarias* (Madrid 1969) 586 pp. (2.<sup>a</sup> ed. en el año 1998, 526 pp.); and also from the same author: *El Padrito: San Antonio María Claret en Canarias* (Madrid 1972) 332 pp. (2.<sup>a</sup> ed. en 1998, 346 pp.).

<sup>527</sup> The war was called “montemolinista” or of the “matinés” or “matiners” (early risers). It began in the Catalonian mountains, and soon extended to all of Catalonia and all of Spain. General Ramón Cabrera (1806-1877), nicknamed “Tigre del Maestrazgo”, with a contingent of volunteers that never amounted to more than 6,000 men, dominated a regular army of 50,000 soldiers for two straight years (1847-1849), eroding the prestige and the energies of six commanders in chief (cf. OYARZUN, ROMÁN, *Vida de Ramón Cabrera y las guerras carlistas* [Barcelona 1961] pp. 160-179).

<sup>528</sup> The hospital of San Andres was entrusted to the Sisters of Charity of St. Vincent de Paul in February 1844.

<sup>529</sup> Sister María Quintanilla (cf. GASOL, JOSEP MARIA, *Sant Antoni Maria Claret i la ciutat de Manresa* [Manresa 1970] p. 30) held the position of Mother superior.

<sup>530</sup> The Servant of God Don Buenaventura Codina. Born on June 4, 1785 in Hostalrich (Gerona). In May of 1804, he joined the Congregation of the Mission (Paulist). Was ordained Priest in Urgel in September 1809. A missionary in Mallorca in 1810 and in Catalonia and Aragon in 1815. He moved to Badajoz in 1816, where he taught Theology and Philosophy for eleven years. He was jailed in Leganes in 1839. Once released from prison, he moved to France, where he dedicated his time to teaching dogma in the seminary of Chalons-sur-Marne until 1844. He returned to Spain as director of the Daughters of the Charity. He was elected bishop of the Canary Islands on December 17, 1847, and was consecrated in Madrid on February 20, 1848. He passed away on November 18, 1857 (cf. HERRERA, JOSÉ, *Vida del Excmo. Sr. D. Buenaventura Codina, misionero de San Vicente de Paúl y obispo de Canarias* [Madrid 1955] 318 pp.).

<sup>531</sup> It was then capitular vicar Don Lucian Casadevall (1785-1852), which, in this same year would be named bishop of Vic.

**479.** The good sister took it upon herself to write to the bishop-elect and tell him what I had said. He, in turn, immediately wrote to Vich, and the Bishop of Vich wrote to me, telling me to put myself at the disposal of the bishop-elect of the Canary Islands. The latter was in Madrid and summoned me at the beginning of January, 1847, and I went. During the time it took to complete arrangements for the voyage, I was a guest in the house of Father Joseph Ramirez y Cortes, an exemplary and zealous priest.<sup>532</sup> I attended the consecration of Bishop Codina and throughout my stay in the capital I busied myself preaching and hearing the confessions of poor patients in the General Hospital.<sup>533</sup>

**480.** We left Madrid for Seville, Jerez, and Cadiz, where I preached. From there we set sail for the Canary Islands.<sup>534</sup> Around the beginning of February, we arrived at Tenerife,<sup>535</sup> where I preached on Sunday, embarking from there on Monday for Grand Canary Island. Here I conducted the Spiritual Exercises for the priests, in a drawing room of the Episcopal residence, with the bishop presiding at all the sessions. I also gave a retreat to all the seminarians and preached missions in all the parishes of Grand Canary Island.

**481.** I often had to preach in public squares because the crowds who gathered for the mission in every town were too large to fit in the churches. With such huge crowds I always preferred preaching in public squares rather than in the churches, for obvious reasons.

**482.** My most time-consuming task was hearing all the confessions because everyone wanted to make a general confession. To be able to do this, I asked the other priests to help me and explained to them a procedure for doing the job both quickly and thoroughly. I wanted to avoid having penitents quarreling over their place in line, and so, as they arrived, I had them form in groups of eight, four men and four women. Then I had them bless themselves and say the Confiteor and all the preliminary prayers for confession along with me. I found this most helpful, for otherwise I would have had to spend a great deal more time waiting for them to say all these prayers individually. This way, after they had said the prayers in common, they could begin their confession directly, when their turn came. And so we not only saved time and avoided squabbles but also avoided having crowds of people pressed up against the confessional.

**483.** Whenever I finished a mission, all the townspeople would accompany me on my departure; and the people from the next town would come out to receive me--one group bidding me farewell amid tears and the other welcoming me with joy. If I tried to relate all the things that happened to me in those towns, I'd never be able to finish. I will relate just

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<sup>532</sup> Fr. José María Ramírez y Cotes was born in Palencia on October 26, 1777. Ordained in 1813, he was an exemplary and devout priest, rector of the church for Italians in Madrid, and a saintly and charitable man. He founded the Forty Hour Mass in Madrid, was of great ecclesiastic and political influence. More than once he refused the bishop's miter. He was the uncle of St. Mary Michael of the Blessed Sacrament, who Father Claret met on this occasion and encouraged in her apostleship of the college of *Desamparadas*. Later, the Saint chose Father Claret as her spiritual director (1857-1865). Fr. José Mary Ramírez lived in Plaza de las Cortes, number 4. He died quietly in Madrid on the 23<sup>rd</sup> of August, 1855. (cf. *Encyclopedia Espasa*, vol. 49, pp. 529-530; TÓFFOLI, MARÍA MILENA, *Santa María Micaela del Santísimo Sacramento: Autobiografía*, BAC [Madrid 1992] 2.<sup>a</sup> ed., pp. 228-229, nota 3).

<sup>533</sup> The old building, located on Atocha road, is presently occupied by the Museo Nacional Centro de Arte Reina Sofía (Calle Santa Isabel, n.º 52).

<sup>534</sup> The consecration of Don Buenaventura Codina took place in the college of *San Isidro el Real* in Madrid on Sunday, February 20th, 1848. On the 23rd they left Madrid heading to Cordoba (cf. GUTIÉRREZ, FEDERICO, *San Antonio María Claret en Córdoba* [Madrid 1976] pp. 33-62) and Seville, and on the 6th of March departed to the port of Cadiz.

<sup>535</sup> Due to a "lapsus memoriae", he made a mistake about the month. They arrived at Santa Cruz de Tenerife on Saturday, March 11<sup>th</sup>. There, he preached on Sunday the 12<sup>th</sup>, and on the 13<sup>th</sup>, they sailed to Grand Canary Island where they arrived on the 14<sup>th</sup>, beginning the great mission in the Cathedral of Las Palmas on the 20<sup>th</sup>.

one of my experiences so that the missionaries may learn from it.<sup>536</sup>

**484.** After I had finished giving missions on Grand Canary Island, the bishop asked me to go to Lanzarote.<sup>537</sup> He decided that his brother, Father Salvador, a Capuchin,<sup>538</sup> should accompany me there to help with confessions because there were very few clergy on the island.<sup>539</sup> Well, it happened that the priest in question was very fat, and as it was a trip of some two leagues inland from the port to the capital, he asked me, "How are we ever going to make it? Do you want to walk or ride?" I answered, "You know I never ride, but always go on foot." "Well," he said, "If you won't ride, neither will I." I told him, "You can plainly see what a burden it would be for you to walk that far. I can't permit it. Since you won't ride unless I ride, then I'll ride so that you can, too."

**485.** Presently they brought us a big camel and the two of us got up on it. Shortly before we arrived at the town, we got down and walked the rest of the way into town, where I started preaching the mission. As we were saying our goodbyes after the mission, a man asked me, "Are you the missionary who preached on Grand Canary Island?" I said that I was. "Well," he said, "people here were saying it couldn't be you because that missionary said he always went on foot and you came here on camelback. That's why I heard someone say, I'm not going to hear him talk because he's not the missionary from Grand Canary Island."

**486.** Toward the beginning of May, 1849, I left the Islands.<sup>540</sup> The bishop wanted to give me a new hat and coat, but I wouldn't hear of it. All I took away with me were five big rips in my old coat, which I got from the crowds that always used to press about me as I went from town to town.<sup>541</sup> I spent 15 months in those islands and worked every day, with God's help. I had no appetite whatsoever, and I underwent a few trials, but I did it all gladly because I knew that it was the will of the Lord and the Blessed Virgin Mary, and, furthermore, because so many souls were converted and saved.

**487.** My God, how good you are! What unexpected means you use to convert sinners. The worldly sought to discredit me in Catalonia, and yet this was the very thing you took advantage of to send me to the Canary Islands.<sup>542</sup> Thus you freed me from the prison that

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<sup>536</sup> In this phrase, it is noticed, once again, that the purpose of the *Autobiography*, is not simply narrative, but primarily educational. For that reason, being so modest in telling what he did, he expands in telling an episode "that the missionaries may learn."

<sup>537</sup> He was in Lanzarote from the 19<sup>th</sup> of April until the 1<sup>st</sup> of May, 1849 and ministered in Teguisse and Arrecife.

<sup>538</sup> Father Salvador Codina Auguerolas was born in 1785. Capuchin in 1802. He was expelled from the convent of Valls (Tarragona) by decree of the Government against the religious orders in 1835. He accompanied his brother Buenaventura to the Canary Islands, where he held the positions of secretary of the chamber and steward of the palace and singer at the Cathedral of Las Palmas from 1860. He passed away in Rome in the month of September 1861.

<sup>539</sup> To Don Lucian Casadevall, bishop of Vic, he said: "The Reverend bishop... told me the other day that he wanted to write to Your Excellency to see whether some suitable young professors might want to come here. No doubt it would be a great thing for the glory of God and the good of souls. It breaks my heart with pain to think of how many priests there are in the diocese of Vic with nothing to do, while there is such great need in these Islands." letter dated in Teror on the September 27, 1848: SL, p.162).

<sup>540</sup> Almost certainly on Wednesday, May 2<sup>nd</sup>. The ship's name was *Magdalena*.

<sup>541</sup> One day a priest asked him what he had brought from the Canary Islands, and the Saint responded: "Ragged clothes" (statement of D. Juan Codina: IPV ses. 7).

<sup>542</sup> "It seems that God has taken me out of Catalonia, where, they said it was impossible to preach Missions for want of peace, and has placed me here, where such abundant fruits are harvested. Blessed Obedience! For I let my self be led by it and give constant thanks to God" (Letter to Fr. José Caixal, Gáldar August 5, 1848: SL, pp. 159).



was planned for me and took me to those islands to pasture those little sheep of your heavenly Father's flock, for whom I would gladly have laid down my life to see them living the life of grace. Blessed be your love and the great providence you have always shown me. Now and forever I shall sing your eternal mercies. Amen.<sup>543</sup>

## CHAPTER XXXIV

# The Congregation of the Immaculate Heart of Mary

**488.** Toward the middle of May I arrived in Barcelona<sup>544</sup> and returned to Vich where I discussed with Canons Jaime Soler<sup>545</sup> and Jaime Passarell<sup>546</sup> my plan to form a congregation of priests who would both be, and be called, Sons of the Immaculate Heart of Mary.<sup>547</sup> Both

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<sup>543</sup> Ps 88:2 - In order to commemorate the centennial of the preaching of Father Claret, from May 1947 until the same month in 1948, there were general missions in the Canary Islands (cf. GUTIÉRREZ, FEDERICO, *San Antonio María Claret, apóstol de Canarias* [Madrid 1969] pp. 492-523). The love towards the “little Father” – as they called him because he was very short – persisted in the hearts of the islanders, who since 1952 have him as co-patron with the Virgin of Pino (cf. *ib.*, pp. 559-560). The Saint continues blessing those he loved very much, and of whom he said: “they have so stolen my heart that I will feel it deeply when the time comes for me to leave them” (letter to Fr. Lucian Casadevall, Teror September 27, 1848: SL, p. 162).

<sup>544</sup> He landed in Tarragona on Friday May 1, 1849. So stated Don Antonio Palau in la *Revista Católica*: “We are going to announce to our readers, a happy circumstance that we believe is going to boost the development of the work. The founder of Librería Religiosa, the exemplary Catalan missionary, Fr. Anthony Claret, has just returned to Catalonia. On the 11<sup>th</sup> of May, when we least expected it, we had the pleasure of embracing him. It took only nine days in crossing the long stretch that separates the Canary Islands [Lanzarote] from this port of Tarragona” (*Revista Católica* 14 (1849) 475). According to the *Diario de Barcelona*, the following Friday, the 18<sup>th</sup>, he arrived in the city.

<sup>545</sup> Fr. James Soler y Roquer was born in San Juan de las Abadesas (Gerona) on September 13, 1791. A priest in 1825, Major Canon and Magisterial Canon of Vic. Vice rector and then rector of the seminary. Professor of Philosophy, Theology and Holy Scripture. Was named bishop of Teruel on May 20, 1850. He was consecrated in Vic, along with Father Claret, on October 6, 1850. He died a saintly death in Jerica (Castellón) on March 19, 1851, and was buried in the Cathedral of Segorbe. He was a spiritual, wise, and prudent man.

<sup>546</sup> Fr. James Passarell was born in Moya (Barcelona) on August 18, 1803. He obtained a degree in Theology at the University of Cervera, and was a page of the bishop of Vic, Friar Raymond Strauch, and relative of bishops Paul of Jesus Corcuera and Don Lucian Casadevall. He was a professor of Philosophy, Theology and Ethics in the seminary of Vic, secretary of chamber and canon of the penitentiary, he was distinguished for his unselfishness and charity towards the most poor and needy. He died a saintly death in Vic on April 23, 1864.

<sup>547</sup> With regards to the Congregation of Missionaries, cf. AGUILAR, MARIANO, *Historia de la Congregación de Misioneros Hijos del I. Corazón de María* (Barcelona 1901) 2 vols.; FERNÁNDEZ, CRISTÓBAL, *La Congregación de los Misioneros Hijos del Inmaculado Corazón de María* (1849-1912) (Madrid 1967) 780 pp.; *ID.*, *La Congregación de los Hijos del inmaculado Corazón de María. Compendio histórico de sus primeros sesenta y tres años de existencia* (1849-1912) (Madrid 1967) 2 vols.; ÁLVAREZ GÓMEZ, JESÚS, *Claretian Missionaries. Return to Origins, Vol. I*. Forward by Aquilino Bocos, J. Daries, Trans. (Quezon city, Philippines 1994) 424 pp.; *Claretian Missionaries. Vol. II: Transmission and Reception of the Claretian Charism* (Quezon city, Philippines 2000) 709 pp.; SANZ, VICENTE, *Traces of Claret, J. Vasquez, trans.* (Quezon city, Philippines 2001) 181 pp.; JIMÉNEZ SÁNCHEZ, MANUEL, *La Congregación de Misioneros Hijos del Inmaculado Corazón de María* (Loja, Granada 1997-1998) I, 402 pp.; II, 408 pp.); BERMEJO, JESÚS, *San Antonio María Claret y la Congregación Claretiana: Claretianum* 39 (1999) 99-208 (translated into German by Wolfgang Deiminger: *Der Heilige Antonius Maria Claret und die Kongregation der Claretiener* [Weissenhorn 1999] 116 pp.)

“The expression *be and be called* not required by the context, is evidently reminiscent of the *Prima Joannis*,

of them approved of my plan<sup>548</sup> and the former, who was rector of the seminary of Vich, told me that as soon as the seminarians went home for the summer vacation we could meet in the seminary and live there until God would find some other place for us.<sup>549</sup>

**489.** I presented the same plan to the Bishop of Vich, Dr. Luciano Casadevall, who had always been very fond of me. He was enthusiastic in his praise of the idea and agreed that we should live in the seminary during the summer vacation, while he, in the meantime, could have the Monastery of Our Lady of Mercy rehabilitated because the government had left it at his disposal. And so he did.<sup>550</sup>

While the bishop was in the process of putting the monastery in order, I talked with a number of priests whom the Lord had given the same spirit that motivated me.<sup>551</sup> These were

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3:1: *Behold what manner of charity the Father has bestowed upon us, that we should be called and should be the sons of God*" (LOZANO, JUAN MANUEL, *Mystic and Man of Action, Saint Anthony Mary Claret* [Trans. by J. Daries, Claretian Publications, Chicago, 1977] p. 140).

<sup>548</sup> The word "plan" (*pensamiento* in the Spanish text) here has the significance of inspiration come from above, in other words, from the Holy Spirit. *Del Venerable Father Claret hom ha dit que als peus de la nostra Verge concebé la fundació dels Missioners del Cor Immaculat de Maria* [The Venerable Father Claret said that at the feet of our Lady of Montserrat he conceived the foundation of the Missionaries of the Immaculate Heart of Mary.] (ALBAREDA, ANSELMO, *Història de Montserrat*, Monestir de Montserrat 1931, p. 376). This opinion lacks basis.

<sup>549</sup> After trying it with different titles (cf. CLARET, *Constituciones y textos sobre la Congregación de Misioneros*. Ed. de J. M. Lozano [Barcelona 1972] pp. 13-123), he organized this association of priests of common life to dedicate themselves wholly to the apostolic ministry of preaching the Word of God. They established stability first with a filial and apostolic consecration to the Heart of Mary (1862) and with public religious profession (1870). The name Sons of the Immaculate Heart of Mary understood due to the influence that the Archconfraternity of the Heart of Mary had in his life and apostolate from 1847, established at the church of Our Lady of Victories in Paris. The *Heart of Mary* as center of the Virgin's being: Mother of Christ due to her total love. *Immaculate* is for Claret an apostolic title; it expresses God's strategy to defeat the Serpent's descendants by means of the descent of the Woman. The prophecies of Genesis and Revelations are the panorama of the apostolic action of the Saint. *Sons*, as an attitude more Christian and theological before the *Virgin* (cf. RAMOS, CLEMENTE, *Un apóstol de María* [Barcelona 1936] 318 pp.; GARCÍA GARCÉS, NARCISO, *Cordis Mariae Filius* [Barcelona 1949] 197 pp.; JUBERÍAS, FRANCISCO, *Un hijo del immaculado Corazón de María* [Zafra 1951] 292 pp.; BARRIOS MONEO, ALBERTO, *La espiritualidad cordimariana de San Antonio María Claret* [Madrid 1954] 465 pp.; LOZANO, JUAN MARÍA, *El Corazón de María en San Antonio María Claret* [Madrid 1963] 286 pp.; HERNÁNDEZ, JOSÉ MARÍA, *Ex abundantia cordis. A study of the cordimarian spirituality of the Claretian Missionaries* [Quezon City, Philippines, n.d.] 270 pp.).

<sup>550</sup> At the time, the convent of *La Merced* was a municipal court in Vic; it had previously been a military barracks, until the Mercedarians had been expelled, in the secularization of 1835.

<sup>551</sup> Cf. Num. 11:25. - "In the year 1849, a few priests gathered together - animated by the same spirit - with the sole purpose of striving for our greater sanctification and at the same time seeking the salvation of the souls redeemed by our Lord, Jesus Christ" (letter to Papal Nuncio Don Lorenzo Barili, San Ildefonso July 29, 1859: EC, I, p. 1835).

Fathers Stephen Sala,<sup>552</sup> Joseph Xifre,<sup>553</sup> Dominic Fabregas,<sup>554</sup> Manuel Vilaro,<sup>555</sup> and Jaime Clotet.<sup>556</sup> I, Anthony Claret, was last of all. And, indeed, they were all better educated and more virtuous than I so that I felt happy and content to consider myself their servant.<sup>557</sup>

**490.** On July 16, 1849, after we had gathered together in the seminary<sup>558</sup> with the approval of the bishop and the rector, we commenced our own Spiritual Exercises, which

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<sup>552</sup> Father Steven Sala was born in San Martin de Sescors (Barcelona) on May 28, 1812. Endowed with extraordinary moral and physical gifts, he was a man of great talent. He was educated and cultured, humble, meek and simple. He worked with great zeal in missions and the spiritual exercises. He succeeded the Founder as Superior General (1850-1858). Claret arranged for him to succeed him as archbishop of Santiago of Cuba: "He seemed to me the most appropriate, be it for his personal attributes, or for being of a like spirit as I" (letter to Fr. Antonio Barjau, Madrid January 8, 1858: EC, I, p. 1489). But death came shortly after his appointment. He died with the fame of sanctity in Barcelona on April 18, 1858 (cf. AGUILAR, MARIANO, *Biografía del Siervo de Dios R. P. Esteban Sala* [Barcelona 1907] 142 pp.).

<sup>553</sup> Father Joseph Xifré was born in Vic on February 18, 1817. Of a generous spirit, strict and energetic. He was a man of deep faith; in love with the Congregation and the Church. He was superior general for more than 41 years (1858-1899). His government constitutes a decisive stage in the history of the Congregation, for whose expansion, mainly in Spain, Africa and America, he worked untiringly until his last days. He died a saintly death in Cervera on November 3, 1899 (cf. PUJOL, LUIS, *Semblanza de un héroe o breve estudio biográfico-psicológico del Rdm. P. José Xifré Mussach* [Vic 1947] 32 pp.; BOCOS, AQUILINO, *Evocando la figura del P. José Xifré Mussach, C. M. F., Cofundador y Superior General de la Congregación. Un auténtico Misionero Claretiano*: Annals CMF 64 (1999-2000) 231-234; SIDERA, JAUME, *Lo que hay que saber sobre el Rmo. P. José Xifré, CMF, Tercer Superior General de la Congregación*: Nunc, November-December 1998, n. 333, pp. 4-5.

<sup>554</sup> Father Dominic Fábregas was born in San Gines de Oris (Barcelona) on July 10, 1817. A man of good talent and apostolic spirit. He was dedicated to giving missions and the exercises. Overcautious in his actions, prudent and devout. He was general consultant to the Congregation and superior of the communities of Huesca, Gracia and Solsona. He died piously in Solsona (Lérida) on October 27, 1895 cf. ANONIMOUS, *Breve noticia biográfica del R. P. Domingo Fábregas y Coma, Cofundador de la Congregación*: Annals CMF 22 [1926] 161-176, 209-224, 257-272, 305-320, 353-368, 401-414, 449-463 497-509).

<sup>555</sup> Father Manuel Vilaró was born in Vic on the 11<sup>th</sup> of September of 1816. Father Claret himself draws up his biographical sketch later on (Autob. n. 592). Shortly after the Congregation was founded, he accompanied the Founder to Cuba, where he was Claret's main secretary and apostolic missionary. He contracted pulmonary tuberculosis and returned to the Peninsula, dying piously in Vic on September 27, 1852 (cf. VILA, FEDERICO, *El R. P. Manuel Vilaró y Serrat, misionero y Cofundador de la Congregación*: Anales CMF 18 [1921-1922] 218-220, 236-239, 251-254, 267-269, 297-300, 330-336 372-378, 394-395).

<sup>556</sup> The Venerable Father James Clotet was born in Manresa (Barcelona) on July 24, 1822. He was a man of good talent and character. Friendly, helpful, prudent, totally committed to God, loved and respected by all. He was a model of piety, apostolic zeal, and Christian virtues. He dedicated his activity to the jails and hospitals and, above all, to the deaf-mutes. He was assistant director and consultant of the Congregation. Father Claret distinguished him with particular affection. He was biographer of the Saint, whom he cared for in his agony. Father Clotet passed away with remarkable fame of sanctity in Gracia (Barcelona) on February 4, 1898 cf. AGUILAR, MARIANO, *Biografía del Siervo de Dios P. Jaime Clotet y Fabrés* [Barcelona 1907] 491 pp.; LOZANO, JUAN MANUEL, *Un hombre en la presencia de Dios. Estudio sobre la experiencia espiritual del Siervo de Dios P. Jaime Clotet* [Roma 1971] 341 pp.; SEGURA GIRÁLDEZ, MANUEL, *Jaime Clotet catequista de sordomudos*. Dissertation for Licentiate. Universidad Pontificia Salesiana. Faculty of Theology. Rome 1986, 104 pp. - inédita; ID., *P. Jaime Clotet, memoria de su muerte 4-II-1898*: Información Provincia de Castilla CMF, February-March 1999, n. 299, pp. 70-74; April; n. 300, pp. 116-119; May-June 1999, n. 301, pp. 174-176; VILAR BASSAS, MANUEL, *Jaime Clotet: memoria de su vida*: Información Provincia de Castilla CMF, 150.º aniversario de la Congregación, n. extr., 1999, pp. 364-366.

<sup>557</sup> He served meals to his brothers from the first day of the exercises and became the nurse of Father Dominic Fábregas and Don Mariano Aguilar (1810- 1883), a priest-friend who lived with the missionaries.

<sup>558</sup> An eyewitness wrote: "The Servant of God (...) said to us: - *A great work begins today*. Father Vilaró answered smiling: - *What can its importance be, being that we are so young and few in number?* - *You will soon see* - said Father Claret. -: *and, if we are few, God's great power will shine brighter*" (CLOTET, JAIME, *Vida edificante del Padre Claret...* [Madrid 2000] p. 252).

we followed with all exactness and fervor.<sup>559</sup> Because July 16 is the Feast of the Holy Cross and of Our Lady of Mt. Carmel, I based my first sermon on those words of Psalm 22: *Virga tua et baculus tuus ipsa me consolata sunt* (v. 4), alluding to the devotion and confidence we should place in the Holy Cross and the Blessed Virgin Mary and applying it also to the project we were beginning.<sup>560</sup> We left those Exercises full of fervor, bound and determined to persevere, and, thanks be to God and Mary Most Holy, all have persevered. Two have already gone to the glory of heaven, enjoying God and the reward of their apostolic labors and praying for their brethren.<sup>561</sup>

**491.** Thus we had begun and thus we continued, living together strictly in community. All of us were going out regularly to work in the sacred ministry.<sup>562</sup> At the end of the Spiritual Exercises I gave to the tiny, newborn community, I was asked to give another set of Exercises to the clergy of Vich in the seminary chapel. On August 11, as I was coming down from the pulpit after the closing service, lo and behold, I was told that His Excellency, the Bishop, wanted me to go to his palace. When I arrived there, he handed me a letter dated August 4, containing my royal appointment as Archbishop of Cuba. I was struck dead by the news. I said that I would by no means accept and begged the bishop to be good enough to answer for me, saying that I would by no manner of means accept.

**492.** My God, may you be blessed for condescending to choose your humble servants to be Sons of the Immaculate Heart of your Mother!

**493.** Most Blessed Mother, may the courtesy of your Immaculate Heart, in accepting us as your Sons, be praised a thousand times! Mother, make us cooperate with such kindness by becoming daily more humble, fervent, and zealous for the salvation of souls.

**494.** I tell myself: A Son of the Immaculate Heart of Mary is a man on fire with love, who spreads its flames wherever he goes. He desires mightily and strives by all means possible to set the whole world on fire with God's love. Nothing daunts him; he delights in privations, welcomes work, embraces sacrifices, smiles at slander, and rejoices in suffering. His only concern is how he can best follow Jesus Christ and imitate Him in working, suffering, and striving constantly and single-mindedly for the greater glory of God and the salvation of souls.<sup>563</sup>

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<sup>559</sup> The vice chancellor of the seminary warned the Founder that the Fathers exceeded in mortification, and he had to restrain the ascetic impulses of the first missionaries.

<sup>560</sup> Ps 22:4: "Your rod and your staff give me courage." – "Cardinal Hugo understands *staff* as the wood of the cross, and the *rod* as Mary's intercession, which was the rod prophesied by Isaiah" (SAN ALFONSO MARÍA DE LIGORIO, *The glories of Mary*, part I, chap. 2, par. 3: See note 252. We preserve the outline manuscript of this conversation (Mss. Claret, X, 23-33; cf. CLARET, *Constituciones y textos sobre la Congregación de Misioneros*. Ed. de J. M. Lozano [Barcelona 1972] pp. 563-578).

<sup>561</sup> When he wrote these lines (1861-1862), the following were already deceased: Fathers Vilaró, in 1852, and Sala, in 1858.

<sup>562</sup> From the beginning, they were dedicated to catechesis and to preaching. Later, the Founder also appointed them the ministry of teaching. The Constitutions, approved definitively by Pius IX on February 11, 1870, say that they are to avail themselves of all means (cf. *Constituciones CMF* [Vic 1871] n. 63, p. 87). The Congregation of Sons of the Immaculate Heart of Mary - Claretian Missionaries, founded to prolong the evangelization work of Father Claret in the Church, has the specific purpose of the missionary preaching of the Word or the proclamation of the Gospel in all its forms and by all means, attending to what is most urgent, timely, and effective. According to the last statistics of 2008, the Claretian Missionaries (priests, deacons, brothers, and students) are more than 3,000 in 63 countries of the five continents, distributed in 463 communities. Dedicated to the missionary proclamation of the Word, they have numerous parishes, schools and mission centers, and centers of social communications.

<sup>563</sup> This text, known as the "definition of the missionary", is a compact synthesis of the spirit of Claret. In it, his inner personality and the enthusiastic force of his apostolic zeal is reflected, as it is in Saint Paul. We have

## CHAPTER XXXV

# Accepting the Appointment as Archbishop of Santiago, Cuba

**495.** Overwhelmed by the appointment, I had no desire to accept it because I considered myself unworthy and incapable of such a great dignity, for which I lacked both the necessary knowledge and virtue. Even after prolonged reflection on the matter, I concluded that, even if I had the required knowledge and virtue, it would be wrong for me to abandon the Religious Publishing House and the Congregation, which were just coming into being.<sup>564</sup> Therefore I forcefully rejected all the overtures of the Papal Nuncio, Monsignor Brunelli,<sup>565</sup> as well as those of the Attorney General of Spain, Don Lorenzo Arrazola.<sup>566</sup> When both of these gentlemen, the Nuncio and the Attorney General, saw that

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another text, with some variations, that Father Claret sent to Father Joseph Xifré in a letter, which said: “Here goes this slip of paper that I would like for each one of the missionaries to copy and take with him? (letter of August 20, 1861: EC, II, p. 352; cf. MUNÁRRIZ, JULIÁN, *La definición del Hijo del Corazón de María*: Annales CMF, núm. extr. 1949, p. 17-30; ASOLO, MARCOS DE, *La acción misionera* [Buenos Aires 1931] pp. 59-144; CLARET, *Constituciones y textos...*, ed. cit., pp. 614-616; BERMEJO, JESÚS, *La definición del misionero*: Noticias de Bética CMF 53 [1973] 78-92; VIÑAS, JOSÉ MARÍA-GARCÍA PAREDES AND JOSÉ CRISTO REY, *C.M.F., Our Project of Missionary Life. Commentary on the Constitutions: Vol. II, Fundamental Constitution and Missionary life of the Congregation, Trans. By J. Daries* (Claretian Pub., Rome-Quezon City, Philippines 1992) pp.151-163; ÁLVAREZ GÓMEZ, JESÚS, *Claretian Missionaries. Vol. II: Transmission and Reception of the Claretian Charism* (Quezon city, Philippines 2000) pp. 64-118. The slip of paper with the “Reminder” is found in Mss. Claret, X, 87.

Regarding the definition of a missionary, Paul IV would say to the General Chapter in 1973: “See here, projected towards you, a whole program of holiness, based on courageous renunciation of oneself, the fruit of its fertile evangelical vitality. It points out to you clearly, with expressions of clear Pauline dynamism, the good to which your personal and community life must aspire; the following and imitation of Christ to impulses of charity that is always operative” (*Declarations and Decrees of XVII and XVIII Claretian General Chapters* [Claretian Pub., Bangalore, India, n.d.] p. 5).

<sup>564</sup> The letter he wrote from Vic to Nuncio Brunelli on August 12, 1849 stated another reason that reveals to us his intense missionary spirit: “Besides, I would thus be tying myself down to a single archdiocese, whereas my spirit goes out to the entire world. But even on that small dot on the map I wouldn’t be able to preach as I would like, since I’ve seen with my own eyes how many business affairs an Archbishop has to attend to.” (SL, pp. 41).

<sup>565</sup> Bishop Juan Brunelli was born in Rome on June 25, 1795. He was papal nuncio in Spain from 1848 to 1853. Cardinal (1853). Prefect of the Congregation of Studies, member of the Secretariat of State, and Archbishop of Osimo and Cingoli from 1856 until his death in Osimo on February 21, 1861.

<sup>566</sup> Don Lorenzo Arrazola was born in Checa (Guadalajara) on the 10<sup>th</sup> of August of the year 1797. He studied Latin, Geography, and History in Benavente, with excellent achievement. Later he was an intern seminary student at the seminary of Valderas, in which he not only studied, but as an outstanding student, also managed the School of Philosophy and Theology. He was professor of Law and dean of the University of Valladolid. After this, he went into politics and was a member of a moderate party. He was one of the most outstanding political figures of the XIX century in Spain, holding numerous positions: President of the

they were getting nowhere with me, they decided to work through my superior, the Bishop of Vich, whom I always obeyed blindly, and he, in turn, formally commanded me to accept.<sup>567</sup>

**496.** This order shook me deeply: on the one hand, I didn't dare accept; on the other, I wanted to obey. I begged the bishop to allow me a few days of prayer to think things over before giving my answer, which he did. Then I called together Fathers Jaime Soler, Jaime Passarell, Pedro Bach, and Stephen Sala, all of them very wise and virtuous priests whom I trusted implicitly, and begged them to commend me to God. I told them that I hoped they would be good enough to tell me, on the last day of the retreat I was about to begin, what I should do--whether to accept the appointment as the bishop had commanded or to oppose it completely. When the appointed day arrived, after conferring among themselves, they concluded that it was God's will that I accept the nomination. And so I did, on the fourth day of October, two months after I had been elected.

**497.** Once I had accepted Her Majesty's choice of my humble person, the customary formalities were immediately set in motion and the dispatch was sent to Rome. Meanwhile, I went back to the work I had been doing before: giving retreats to the clergy, students, nuns, and laity. During this period I conducted the Spiritual Exercises for the clergy of Gerona and gave a mission in that city, preaching every day from a balcony in the Casa Pastors to a huge crowd that filled not only the plaza, staircase, and porch of the cathedral but also the adjoining streets, as well as to all the people who were standing in the balconies, at the windows, and on the rooftops of the houses roundabout.<sup>568</sup>

**498.** During these days, God our Lord made me understand some very special things for his greater glory and the good of souls.<sup>569</sup> My election was proclaimed in consistory,<sup>570</sup> the Papal Bull from Rome was delivered to Madrid and duly dispatched, and it was brought from Madrid to Vich by two exemplary priests, Fathers Fermin de la Cruz<sup>571</sup> and Andrew

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Supreme Court, Deputy and senator, seven times minister of Grace and Justice, and, by the same token, in charge of ecclesiastical matters, and three times minister of State and President of the Congress. In addition, he was a member of the Academy of St. Michael and one of the main figures of the second third of the XIX century. He died in Madrid on February 23, 1873 with the fame of being a consummate Christian

<sup>567</sup> Dated October 1, 1849, Don Lucian Casadevall wrote him from Manresa: "No one else [the papal nuncio Brunelli and minister Arrazola] wants to use the word *command*, but they will give reasons that, if you weigh them with the maturity they merit, are equivalent to a formal precept...Having consulted this subject with the Most Holy Virgin of Montserrat, I dare to ensure that you will withstand God's will if her resolution is negative to that reason, since those men want to abstain kindly from sending you an order, I proceed to say that *in quantum possum* I order you to accept said archbishopric" cf. HD, I, p. 564; BERMEJO, JESÚS, *Epistolario Pasivo de San Antonio María Claret*. I (1838-1857). Claretian Publications, [Madrid 1992] p. 75).

<sup>568</sup> The mission and the exercises to the clergy of Gerona took place from the 5<sup>th</sup> through the 16<sup>th</sup> of April, 1850. "The attendance was such that they had to officiate from the balcony of the Pastors' house, in the cathedral plaza, with a great crowd" (cf. NOGUER Y MUSQUERAS, TOMÁS, *Biografía del Siervo le Dios M. Iltr. Dr. D. Joaquín Masmitjá y De Puig* [Gerona 1952] p. 123). Among the participants was Don Ramon Escatllar, associated as director to the Servant of God Maria Gay (1813-1884) and to her Institute of Sisters of Saint Joseph of Gerona (cf. *El Padre Claret en Gerona: apuntes de un ejercitante*: SC 20 [2002] 87-97).

<sup>569</sup> In these days, he had in his hands issues of great responsibility: the consolidation of his missionaries and the Librería Religiosa, the definitive wording of the Constitutions of the Carmelites of Charity, and the organization of his future apostolate in Cuba (cf. Letter to D. José Caixal, Vic February 16, 1850: SL, pp. 205-207).

<sup>570</sup> He was named by Blessed Pius IX in the consistory celebrated on Monday, 20<sup>th</sup> of May of 1850.

<sup>571</sup> Don Fermín de la Cruz was born in Madrid, and ordained priest in Madrid on September 20, 1845 (cf. Arch. Arzob. de Toledo. Bk. N. 2092. Register of major orders, p. 297). In 1848, he was rector of the Italian church and hospital of Madrid, chaplain of honor to His Majesty, and administrator of Fr. José Ramirez and Cotes (See note 532). When Father Claret, upon his return from Cuba, arrived in Madrid, on May 26, 1857,

Novoa.<sup>572</sup> Meanwhile, I prepared myself by a retreat of several days, during which I drew up a plan of life that I would follow in my new assignment.<sup>573</sup> Thus prepared and disposed, I was consecrated in Vich, as I shall describe, God willing, in Part Three of this work.

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he was pleasantly surprised that Don Fermín had prepared him lodging in his own house of the Italians and soon would accompany him in his first steps to the capital of Spain (cf. EC, I, p. 1390). He was chaplain of honor to Queen Isabel II and administrator of the Royal College of Santa Isabel of Madrid, administered by the Piarist Sisters. He published a monograph entitled *Ejercicio diario de súplicas al Señor en las presentes necesidades de la Iglesia y del Sumo Pontífice, nuestro Smo. Padre el papa Pío IX* [Daily exercise of supplications to the Lord for the present needs of the Church and the Supreme Pontiff, His Holiness Pope Pius IX].

<sup>572</sup> Fr. Andrew Martínez de Novoa was born in Madrid on November 10, 1804. He received the priesthood on September 21, 1829. He was an exemplary priest; pious and kind. He was vicar in Navalcarnero (1835) and later, visitor to the Sisters in the Diocese of Toledo, and chaplain and confessor to the Adorers of the Blessed Sacrament. Several books were published by him, among them *Catecismo breve de la Doctrina Cristiana por preguntas y respuestas, según los principios de los más usados en España, principalmente el Ripalda y Astete para uso de las escuelas y colegios* (Madrid 1845). He died of a stroke in Madrid on March 11, 1871 (cf. St. Martin parish archives in Madrid: Book of baptisms, vol. 339 v.; Archive of the Archbishop of Toledo: Register of Ordinations *Extra Témpora* which begins in 1801: book n. 2091, vol. 107; ib., parish-priest application archives, L. 1824-1836; *El Pensamiento Español*, March 12, 1871: P. Lojódice) (cf. SANTA MARÍA MICAELA, *Correspondencia (1835-1855)* I [Madrid 1999] note 1). The author of the first biography of Claret transcribed in it a part of the obituary article published in *El Pensamiento Español* (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret...* [Madrid 1871] p. 140, note).

<sup>573</sup> On April 23<sup>rd</sup>, he began the spiritual exercises with his relatives and missionaries in the *Casa de la Merced* in Vic, which lasted eight or nine days. The objectives of these exercises, signed on May 2<sup>nd</sup>, do not contain norms of government. It is likely that the Plan he speaks of was written in the exercises he did some months later with Fr. James Soler, also in the *Casa de la Merced* in Vic, which would have started on Monday, September 23<sup>rd</sup> and ended on Wednesday, October 2, 1850 (cf. SIDERA, JUAN, *Corrección de fecha en una carta del Dr. Jaime Soler: Arxiu Claret-Vic*, IV, pp. 1-7; ID., *Ejercicios espirituales preparatorios a la consagración episcopal: Arxiu Claret-Vic*, IV, pp. 8-12).

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## Part Three



# FROM THE CONSECRATION AS ARCHBISHOP ONWARDS

## CHAPTER I

### Consecration, Voyage, Arrival, and First Ministries

**499.** October 6, 1850--the feast of St. Bruno, founder of the Carthusian order I had once wished to join<sup>1</sup>--was also the first Sunday in October and the Feast of the Most Holy Rosary, which has always been one of my favorite devotions. On this day I was consecrated Archbishop, together with Don Jaime Soler, Bishop of Teruel, in the cathedral of Vic.<sup>2</sup> The local ordinary, Don Luciano Casadevall, was the consecrating bishop, assisted by their Excellencies, Bishops Dominic Costa y Borrás and Fulgencio Lorente, of Barcelona<sup>3</sup> and Gerona,<sup>4</sup> respectively.

**500.** On Tuesday, the eighth, I left Vic for Barcelona and Madrid, where the

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<sup>1</sup> Cf. *Autob.* nn. 77, 88-90.

<sup>2</sup> In a newspaper from that era, the ceremony is described; indicating the crowd, the order and the excitement that prevailed: "In attendance were the elder Presbyter Don Fortián Bres, Beneficiary of this church, godfather, protector, and father figure to the most Illustrious Mr. Claret..., the Illustrious Claret's father has also been seen in a seat of honor along with an older sister and brother, who, just as humble and simple as he was, appeared overjoyed and were the envy of all, particularly, his father, now elderly and dressed as a humble artisan.... In view of the serenity and courage that was portrayed in all of the acts of blessings, songs, and other rubrics it seemed that the Illustrious Claret had been bishop all his life; this evangelical man seems not to be impressed by anything and, full of charity, he is unaffected by it all" *Diario de Barcelona*, October 8, 1850). The same journalist said that Don Jaime Soler was visibly moved.

<sup>3</sup> Don Domingo Costa y Borrás was born in Vinaroz (Castellón) on January 14, 1805. He was a Professor of Law in Valencia (1830) and Bishop of Lérida (1848) and of Barcelona (1850). He was exiled in 1855, after which he became Archbishop of Tarragona (1857). Writer. Founder, with Mother Alfonsa Cavín, of the Missionaries of the Immaculate Conception (Conceptionists). He died in Tarragona on April 14, 1864 (see CORTADELLAS SANROMÁ, FRANCISCO, *El arzobispo Costa y Borrás. Estudio histórico-biográfico* [Barcelona 1948] 212 pp.).

<sup>4</sup> Don Florencio Lorente y Montón (not, as Claret writes, "Fulgencio" Lorente) was born in Teruel on November 7, 1797. He was archdeacon of Palencia. Named bishop of Gerona by the Pope on December 17, 1848, he was consecrated in Palencia on March 5, 1848 and took possession of the diocese on March 20<sup>th</sup> of that same year. After a life filled with apostolic activities, he devoutly passed away on January 17, 1862, "after fourteen years of governing the diocese with a diligence and zeal that had distinguished him highly" (*Revista Católica* 46 [1862] 153).



Papal Nuncio, Msgr. Brunelli, invested me with the pallium on the thirteenth. I was presented to Her Majesty and the Ministers of State. During the time it took to arrange all my credentials, I busied myself preaching and hearing confessions in Madrid.<sup>5</sup> When all was in order I returned to Catalonia. I arrived in Igualada on October 31 and preached there for All Saints' Day. The following day I visited Montserrat, where I also preached.<sup>6</sup> Next I went to Manresa, where Father Mach<sup>7</sup> was conducting an All Souls' Novena. I preached there in the evening, and on the following morning gave Holy Communion to a large crowd who had heard that I would be there and so had prepared for it.

**501.** That afternoon I went to my home town, Sallent, where everyone came out to meet me. In the evening I preached to them from a balcony overlooking the town square because the church wasn't large enough to hold the crowd.<sup>8</sup> Next day we celebrated a Solemn High Mass, and in the afternoon I left for Sanmartí. The following morning I traveled to the shrine of Our Lady of Fussimanya, the scene of my great childhood devotion. I said Mass in the shrine and preached on devotion to Mary.<sup>9</sup> From there I went on to Artés, where I also preached, as I did at Calders, as well. I ate at Moyá and preached there that night. The following morning I was off to Collsuspina, where I preached; then I went on to Vic where I had dinner and preached that night. Next I went to Barcelona, where I preached every day in various churches and convents<sup>10</sup> until December 28, when we sailed on the frigate La Nueva

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<sup>5</sup> He made the trip through Valencia and arrived in Madrid on October 16<sup>th</sup>. On Sunday the 20<sup>th</sup> (and not the 13<sup>th</sup> as Claret claims, having mistaken the week), he received the pallium in the palace chapel from the hands of the Papal Nuncio. The audience with the King and Queen took place on the 27<sup>th</sup>. However, he arrived late because he had been preaching in the Italian church. On this occasion, he was knighted with the Great Cross of the Royal Order of Isabel the Catholic. One of his sermons was to the congregation of the Christian Doctrine, at the Hospital of St. John of God, whose head sister was Saint Mary Michael of the Blessed Sacrament, and whose spiritual director was Fr. Juan Nepomuceno Lobo. Among those who personally visited the Archbishop was General Francisco Castaños (1756-1852), victor of the battle of Bailén (cf. HD, I, pp. 578-579).

<sup>6</sup> Claret, always the missionary, converted the journey into a mission by preaching everywhere. He was in Montserrat for three days, just like the ancient pilgrims. St. Ignatius offered the Virgin his knight's sword; St. Anthony Mary Claret – as a missionary – the Word of God. Among so many saintly pilgrims, only to Claret is known with certainty what he preached at the sanctuary (cf. FORT COGUL, EUFEMIA, *St. Anthony Mary Claret and Montserrat* [Tarragona 1954] pp. 31-36; CARDONA, OSVALD-CAMPRUBÍ, RAIMON, *Montserrat* [Barcelona 1977] pp. 192-196).

<sup>7</sup> P. José Mach (1810-1885), Jesuit, famous preacher and writer of religious instructional books: *Áncora de salvación y Tesoro del sacerdote*. He was a great admirer of Father Claret. He used to tell the Claretian missionaries that heaven had given the Congregation a great Father (cf. Annals CMF 39 [1949] 17). Claret had preached the All Souls Novena at Manresa in 1843 and 1847 (cf. GASOL, JOSEP MARIA, *Sant Antoni Maria Claret i la ciutat de Manresa* [Manresa 1970] pp. 25-26).

<sup>8</sup> The balcony of house No. 5. Father Claret did not seem to feel the spattering of hot wax coming from two candles that were burning beside a crucifix and managed to touch his face and hands.

<sup>9</sup> He spent the night at a farm in Sant Martí de Serrahima, most likely to escape the hustle and bustle of Sallent, to fulfill obligations with his old benefactors, and to be able to celebrate the Eucharist in the sanctuary of Fusimaña.

<sup>10</sup> The level of activity carried out during these days was something to be marveled. He was there for 42 days (from November 16<sup>th</sup> to December 28<sup>th</sup>) and preached every single day “at least two sermons, some days, even up to five” (letter to the nuncio Giovanni Brunelli, Barcelona December 15, 1850: EC, III, p. 65). Fr. Cristóbal Fernández exaggerates when he estimates about between seven and ten sermons daily (cf. HD, I, pp. 582-585). On one occasion, upon seeing him so busy and active, some young university students followed him all day long and, at the end of the working day asked him how he could work so hard and not succumb to fatigue, upon which he replied: “Fall in love with Jesus Christ and with souls, and you will understand everything and will do much more than I.”

Teresa Cubana, under the command of Captain Manuel Bolivar.<sup>11</sup>

**502.** My traveling companions were my Vicar General, Father Juan Lobo, with a young man named Telésforo Hernández;<sup>12</sup> Fathers Manuel Vilaró, Anthony Barjau, Lorenzo San Martí, Manuel Subirana, Francisco Coca, Philip Rovira, Paladio Currius, and John Pladebella; and Mr. Ignacio Bertriu and young Philip Vila and Gregory Bonet.<sup>13</sup>

**503.** Among the other passengers sailing with us were eighteen Daughters of Charity who were also bound for Havana, together with their chaplain, Father Peter Planas,<sup>14</sup> a Vincentian. There were numerous others aboard as well.

**504.** We were all well and happy as we set sail from Barcelona for Cuba, but on reaching the Rock of Gibraltar we had to wait for a change of weather before we could pass through the straits. The sea got worse, and so the captain had to turn back to Malaga, where we had to wait three days for better weather. Meanwhile, some work was found<sup>15</sup> for me and I preached 15 sermons in the cathedral, the seminary, schools and convents, etc.<sup>16</sup>

**505.** At last we set sail under fair skies for the Canary Islands, where we hoped to land and visit with my beloved islanders. They were looking forward to it and so were we, but the sea was so choppy that we couldn't dock there, much to our mutual regret.

**506.** We continued our voyage to Cuba in high spirits and excellent order. The ship's cabin space was divided into two parts: I and my companions were quartered in the space between the main mast and the poop; the nuns were quartered all to themselves in the space between the main mast and the bow, and separated

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<sup>11</sup> His exact and complete name is: Jaime Manuel Bolivart. He was born in Calella (Gerona) in 1800. He was a close friend of Pedro Naudó in Barcelona, as well as Claret, Paladio Currius, and other family members of the archbishop of Cuba, and he used to visit them every time he arrived from a trip. On one of these trips, in January 1853, he appeared with a photographer and, thanks to Bolivart, we now have the historic daguerreotype in which, for the first time, Claret appears with his followers. He passed away in Barcelona on October 6, 1877 (cf. CASANOVES, MANUEL, *La travesía de Claret a la isla de Cuba*: SC 18 [2000] 80-82).

<sup>12</sup> The young Telesforo Bernáldez (this was his real surname and not Hernández, as Claret says).

<sup>13</sup> The same saint further on offers us a brief biography of each one of his missionaries (cf. *Autob. nn.* 591-605).

<sup>14</sup> Claret mistakenly gives him the name "Pedro"; but in reality, his name was Pablo Planas. He was born in Barcelona on September 8, 1801. He joined the Congregation of the Paulist on September 20, 1823, professed on September 10, 1825, and passed away in Havana on September 10, 1862.

<sup>15</sup> In the original work, it says "they did."

<sup>16</sup> Interesting details of the events during the journey can be found in a declaration from Antonio Barjau: IPV ses. 19, art. 39; in *Viaje a Santiago de Cuba*, written by D. Juan Nepomuceno Lobo and included in the *Epistolario de Paladio Currius* (unedited) I, pp. 4-41; *Viaje a Santiago de Cuba: 8 de diciembre de 1850 - 16 de febrero de 1851*: chronicle of Paladio Currius. Introduction and notes from John Sidera and Jesús Bermejo CMFF: SC 16 (1998) 61-110, en HD, I, pp. 587-603, and in CASANOVES, MANUEL, *La travesía de Claret a la isla de Cuba*: SC 18 [2000] 80-82). His arrival in Malaga coincided with the preaching mission given by Father Félix de Cádiz and three other Capuchins. Father Claret preached a lot during the three days that he stayed in Malaga (from January 16<sup>th</sup> to 18<sup>th</sup>, 1851). The results were overwhelming. "The Malagueños – he later wrote to the bishop of Vic – were quite content with me, and I with them. What a great harvest of souls was set before me!" (letter dated January 23<sup>rd</sup>, 1851: SL, p. 246) about Father Claret's stay in Malaga cf. GUTIÉRREZ, FEDERICO, *San Antonio María Claret en Málaga* (Madrid 1974) pp. 31-86; and in SC, art. cit., pp. 86-88.

from the rest of us by shuttered doors. My group got up every day on schedule;<sup>17</sup> I washed, and made a half-hour's meditation together. The nuns did the same in their quarters. After meditation I celebrated Mass in our quarters, where an altar had been set up. I said Mass every day of our voyage. It was attended by all in my group as well as by the sisters, who heard it from their own quarters by pushing back the shuttered doors that formed the dividing line between them and us. The sisters and priests all received Communion, except for one of the priests who celebrated a second Mass, during which we made our thanksgiving. There was a system of rotation for the priest who said the second Mass, so that every day we had two Masses--one said by me, the other by the priest whose turn it was that day.

**507.** After our first set of devotions, we went up on deck to take tea, during which each of us studied what he wished. We met again at eight in our quarters, recited the minor Hours in common, and held a conference on moral theology until ten, when we went to take lunch. Afterwards we were free to rest and study until three, when we gathered to recite Vespers, Compline, Matins, and Lauds. Then we had another conference lasting until five, when we went to dinner.<sup>18</sup> At eight we assembled again to say the rosary and other devotions. We had a conference on ascetical theology and finally, after taking a cup of tea, all retired to their berths.<sup>19</sup>

**508.** This was our schedule on all working days. But on holy days of obligation the second Mass was said when it was most convenient for the ship's crew to attend. On holy days we also had a sermon in the evening, each priest preaching in turn, starting with me, then the Vicar General, etc.

**509.** On reaching the Gulf of Damas, I began conducting a mission on deck.<sup>20</sup> Everyone on board attended it, passengers and crew, from captain to cabin boy, and everyone went to confession and received Communion at a general Communion service. We were on friendly terms with the crew, and on every voyage they would make to Cuba they used to come and visit us. We landed on February 16, 1851,<sup>21</sup> in good spirits, and were received with demonstrations of joy and good will. On the day following our arrival, we made our official entry into the capital city, in accordance with the established local custom.<sup>22</sup>

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<sup>17</sup> On January 30<sup>th</sup>, the schedule was set. They arose at six o'clock. On January 6, 15, 21, 23, and 24<sup>th</sup>, they were unable to preach due to the excessive swaying of the boat.

<sup>18</sup> Between compline and matins, they read a chapter of the Holy Gospel.

<sup>19</sup> The Archbishop always led the rosary, which concluded with the singing of "Holy God" and some verses of the rosary, which Fr. Antonio Barjau accompanied on the accordion.

<sup>20</sup> The mission lasted two weeks: from Monday January 27<sup>th</sup> to Monday February 10<sup>th</sup> of the same year, 1851.

<sup>21</sup> When Christopher Columbus and his men landed on the island of Cuba at Bariay Bay on October 28, 1492, they were dazzled by its beauty, as Columbus himself wrote to the Catholic King Fernando and Queen Isabel: "The numerous palm trees of different shapes, the tallest and most beautiful ones that I have ever seen, along with countless other large green trees; birds with exuberant plumage and the greenery of the fields make this country so princely serene, of a beauty so marvelous that it overwhelms all the rest in charm and grace, from day to night in all its splendor. I have been so astonished by the vision of such beauty, that I have not found words to describe it" (Spanish cit. in HUGH, THOMAS, *Cuba, la lucha por la libertad. 1 – De la dominación española a la dominación norteamericana, 1762-1909* [Barcelona-Mexico 1973] p. 15; Cf. *Cuba or the Pursuit of Freedom* [Da Capo Press, New York 1971, rpt. 1998]).

<sup>22</sup>The capital of the archdiocese was Santiago, Cuba. In 1851 there were 26,668 inhabitants, a total of 86,364 including those within his jurisdiction. The field of action was very challenging: a vast archdiocese, terrible communications, a burning hot climate that had been without a bishop for more

**510.** Fifteen days after our arrival we went to visit the Shrine of Our Lady of Charity at El Cobre, four leagues away from the capital, a center of devotion for all the inhabitants of the island. The picture of the Virgin is enshrined in a chapel that has been very richly adorned through the continual offerings brought there from far and near.<sup>23</sup>

**511.** On my return to Santiago, the capital city of the diocese, I began a mission that lasted until March 25, when a general Communion service was held. There was an unbelievably large crowd, both for the sermons and for the general Communion service.<sup>24</sup> While I was giving one mission in the cathedral, Father Vilaró was giving another in the church of St. Francis, the next largest church in the city after the cathedral, and on the Sunday following the Feast of the Annunciation I went to give Communion in the church of St. Francis.<sup>25</sup>

**512.** I also conducted the Spiritual Exercises for the entire clergy: canons, pastors, beneficiaries, etc. This was my yearly practice as long as I was on the island. For the greater convenience of all concerned, however, I also had them held in the principal cities of the diocese.<sup>26</sup>

**513.** I and the members of my household also made our own retreat each year, before the others did. We remained in the palace during this time, keeping strictest silence. No letters or calls were received. Absolutely no business was conducted

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than fourteen years; and clergy falling short in numbers and quality. Socially, it was plagued by slavery and immorality. Politically, the entrenched separatist movement was boiling over (cf. LEBROC, REINERIO G., *Cuba: Iglesia y sociedad (1830-1860)* [Madrid 1976] 326 pp.; ID., *San Antonio María Claret, arzobispo misionero de Cuba* [Madrid 1992] 602 pp.; BERMEJO, JESÚS, *Realidad socio-política, cultural y religiosa en Cuba en tiempo de Claret*: SC 11 [1993] 9-86; ÁLVAREZ GÓMEZ, JESÚS, *Respuesta del Padre Claret a los desafíos de la evangelización: testimonio y misión*: ib., pp. 147-177).

On the same day of his arrival, before retiring to bed, the archbishop wished to visit the seminary. Not on the following day – February 17<sup>th</sup> – but rather on the morning of the 18<sup>th</sup>, he took possession of it through his proxy: the confessor and today the venerable Don Jerónimo Mariano Usera (1810-1891), founder of the Sisters of the Love of God in Toro (Zamora, Spain) on April 27, 1864 (cf. GARMENDIA DE OTAOLA, ANTONIO, *D. Jerónimo Mariano Usera y Alarcón, Misionero y Fundador de las Religiosas del "Amor de Dios"* (Zamora 1970) 480 pp.; GÓMEZ RÍOS, MANUEL, *Jerónimo Mariano Usera, testigo del amor para el tercer milenio* [Madrid 2000] 494 pp.; ID., *Jerónimo Mariano Usera, la belleza de hacer el bien* [Madrid 2001] 152 pp.; VAZ, TERESA BERNARDETE, *D. Jerónimo Mariano Usera y Alarcón y su obra. Un precursor de la Pedagogía Social*. Doctoral thesis defended in the Faculty of Education, Department of Theory and History of Education, at the Universidad Complutense in Madrid (Madrid 1998) 834 pages. Published on CD-ROM, ISBN No. 84-669-1125-1). By the afternoon, he made his solemn entrance to the cathedral (cf. letter a D. Fortián Bres, Santiago, Cuba February 18, 1851: SL pp. 247-249).

<sup>23</sup>The visit to the sanctuary took place on Monday March 3<sup>rd</sup>. Upon entering the Bay of Santiago, with the sloop facing the El Cobre mountain, he made a salute with five cannon shots and they sang a prayer to the Virgin. On the day of taking possession he had already commended his activity under the protection to the Virgin. Turning to the image sculpted in the bishop's crosier, he said: "The Prelate will be the Holy Virgin. My form of governance will be that which she inspires me to carry out" (cf. declaration of Antonio Barjau: IPV ses. 20, art. 40; HD, I, pp. 602, 680, 885-894).

<sup>24</sup>On March 25<sup>th</sup>, he wrote to Don José Caixal from Santiago: "I am not able to explain the great and abundant fruits that we are reporting from this holy mission. On the 25<sup>th</sup>, 4,000 souls received the Holy Communion, including all of the nobility in the city" (EC, I, p. 469).

<sup>25</sup> The mission began on March 5<sup>th</sup>, Ash Wednesday; and even though general communion began on the 25<sup>th</sup>, the closing session was postponed until April 6<sup>th</sup>.

<sup>26</sup> These preliminary exercises for the Cuban clergy began on Monday, February 24<sup>th</sup> and ended on Saturday March 1<sup>st</sup>.

during that period of ten days, and since everyone had been so informed we were left in peace throughout.<sup>27</sup>

**514.** When the missions were over and the Holy Week and Easter services completed, I divided my companions into three groups. I sent Fathers Manuel Subirana and Francisco Coca to the city of El Cobre, and Fathers Paladio Currius and Stephen Adoain, a Capuchin, to the town of Caney, two leagues from Santiago. The latter presented himself to me on my arrival and was very helpful to me, as I shall tell later.<sup>28</sup> I distributed the third group as follows: Father John Lobo in the chancery as vicar general and ecclesiastical governor in my absence; Fathers Philip Rovira and John Pladebella in the seminary, to teach Latin grammar and moral theology, respectively; and Fathers Lorenzo San Martí and Anthony Barjau to the city of Puerto Príncipe to teach catechism until I arrived there.

**515.** I remained in the capital, where I inaugurated the pastoral visitation, starting in the cathedral and then going through the parishes. Every day administered the Sacrament of Confirmation. There were a great many to be confirmed, and so, to avoid confusion, I had some forms printed and distributed the right quantity of them to the rectories the day before confirmations.<sup>29</sup> These forms were then filled in with such data as the names of those to be confirmed, their parents, and their sponsors. This helped avoid confusion and crowding and made it easier to record the data later with greater accuracy and leisure. I always followed this procedure, and it worked quite well with all those I confirmed – and that came to no less than 300,000 persons during my stay of six years and two months on the island.<sup>30</sup>

**516.** Beside the visitation and confirmations, I preached on all Sundays and holy days of obligation. I never failed to preach, no matter what part of the diocese I happened to be in at the time.<sup>31</sup> Toward the beginning of June I left the city and went to Caney, to conclude the mission that Father Stephen<sup>32</sup> and Father Currius had started and were very successfully carrying on. After confirming everyone, I preached the closing service of the mission.<sup>33</sup>

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<sup>27</sup>About the circumstances and purposes of these exercises cf. Resolutions, 1851.

<sup>28</sup>Cf. *Autob.* n. 595.

<sup>29</sup>He began his first pastoral visit on Wednesday April 2<sup>nd</sup> and completed it on Monday June 9, 1851. He only interrupted the visit during Holy Week. Each morning, the archbishop would confirm about 500 people.

<sup>30</sup>“Confirmations are also going very well; in order to avoid all the confusion, it is done by parish; so many tickets are delivered to the priest and he, in turn, goes distributing them three days before so that people can prepare and make arrangements; and, on the appointed day, only those who have the tickets on which their names are recorded are allowed to solemnly enter, immediately we are ready to begin and in this way there is no shouting or obscenities in the temple” (letter to Don Luciano Casadevall, Santiago March 28, 1851: EC, I, p. 472; cf. CLOTET, JAIME, *Vida edificante del Padre Claret, Misionero y Fundador* [Madrid 2000] p. 349).

<sup>31</sup>“Preaching – he wrote – has always been considered a bishop’s main obligation... Woe to those bishops who neglect this essential obligation; that they will be treated like mute dogs who never knew how to bark! Woe to them!” (*Apuntes de un plan para el régimen de la diócesis* [Madrid 1857] p. 44). The Saint tried to delegate ordinary administrative matters to his assistants but personally reserved the duty of evangelization, assisted by the group of missionaries that he sent and led.

<sup>32</sup>The Venerable Fr. Stephen Adoain (1808–1880), fervent capuchin missionary.

<sup>33</sup>He was in El Caney from the 10<sup>th</sup> to the 13<sup>th</sup> of June, preaching, hearing confessions, and distributing communion to the children. On that occasion, he convalidated 40 marriages.

**517.** After this I went to the city of El Cobre, where Fathers Manuel Subirana and Francisco Coca were giving the mission, as I had said. They had worked very hard, with excellent results. Suffice it to say that when they got there only eight couples were properly married; and by the time the mission was over, 400 couples who had been living together illicitly were married.<sup>34</sup> I stayed there several days, administering the Sacrament of Confirmation, putting the finishing touches on the mission, and legitimizing some unions, in virtue of the faculties granted me by the Holy See.<sup>35</sup>

## CHAPTER II

### Persecutions in El Cobre and Events at Puerto Príncipe

**518.** It was in the city of El Cobre that the unpleasantness and persecutions began.<sup>36</sup> Naturally, the devil could hardly have been expected to look on indifferently at the multitude of souls who were daily being converted to the Lord. Moreover, God was right in letting us feel some tribulation for the great satisfaction we took in seeing everything going so well. This is how the troubles began: I had not yet left town and there were still some couples who wanted to get married because they hadn't been able to before. I wanted to be sure of my cases, and so I called on the major in charge of the town and said to him, "You know the people of this town better than anyone else. Could you tell me which of the people on this list of couples living together can contract a good marriage, or whether they have some legal impediment of race? I want to make sure, and not do something that would eventually cause trouble.

**519.** The major came to my house every day and informed me about the petitioners, and the parish priest<sup>37</sup> made public inquiries to ascertain whether the marriages in question would be licit. One day a European came to see me. A native of Cadiz, he had been living out of wedlock with a woman of mixed blood who had borne him nine children. I didn't speak with him personally, but he told my secretary that he had to see me because he wanted by all means to marry the woman and do

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<sup>34</sup> The figure is excessive. In a letter that was truer to the events, he says: "married people have mended their ways, people living in sin have separated or married; in Villa del Cobre, during the holy Mission, two hundred and six couples have married" (letter to D. José Caixal, Santiago, Cuba July 9<sup>th</sup>, 1851: EC, I, p. 554).

<sup>35</sup> In essence, through the nuncio, Pope Pius IX had conceded him "the right to bestow first degree affinity and second degree consanguinity." He would later ask the same nuncio Don Giovanni Brunelli again for these rights in a letter dated December 20, 1852 in Santiago, Cuba (EC, III, p. 117).

<sup>36</sup> The El Cobre mission lasted from Saturday June 14<sup>th</sup> to Wednesday July 2<sup>nd</sup>. More than four thousand people were confirmed.

<sup>37</sup> El Cobre's parish priest was Don Francisco Rodríguez. In his last years "he lived at no. 8, La S(antísima) Trinidad Street. He was very ill" (AG.CMF: Cuba. Diverse Papers). He died on August 15, 1851 at 72 years of age (cf. TESTÉ, ISMAEL, *Historia eclesiástica de Cuba* (Burgos 1973) III, p. 258).

right by the children she had borne him. The secretary said he would talk to me about the case and that the man should come back later because the major wasn't present and we ourselves knew nothing of the man's background. And that was the long and the short of it.

**520.** That very night the major brought charges against the parish priest, to the effect that he had been performing illicit marriages between racial classes--referring to the case of the man from Cadiz whom I mentioned. The parish priest in turn reported this to me, very much to my surprise. I summoned the major and told him that in acting as he did he was taking steps not against the parish priest, but against me, and that his charges were both untrue and unfounded. I made it clear to him that on my part I had been extremely careful not to announce the banns of anyone's marriage without first consulting him, to avoid any unpleasant surprises; whereas he had now started spreading this slanderous misstatement. In the notice he had served on the parish priest, he had stated that he was going to prefer charges against him to the Governor General of Cuba. In an effort to nip this rumor in the bud, I asked him whether he had done so or not. He lied to me again by telling me that he had not yet done so.<sup>38</sup> Lo and behold, the Governor General, acting on nothing more than the allegation of the major at El Cobre and the bad advice of the secretary of government, instigated a series of wild investigations that only resulted in arguments and trouble.<sup>39</sup>

**521.** Notwithstanding all these difficulties, with God's help in every way imaginable a great deal of good was accomplished. While I was still working in El Cobre, General Lemery, the major general in charge of the central district of Cuba, wrote me from his residence in Puerto Principe<sup>40</sup> urging me to come there at once, to dampen the mounting fires of revolution. At the same time I received another letter from the captain general of Havana, Don Jose de la Concha,<sup>41</sup> advising me not to go there because any petition for clemency on my part would prevent him from

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<sup>38</sup> As he stated in an official letter directed to the Governor of Santiago, Cuba - Don Joaquín del Manzano - during the first days of July 1851, regarding the behavior of El Cobre's commanding officer: "I called him to ask him if he had officiated for Your Lordship, as he indicated in this official note, and he responded that he hadn't; if he had told me the truth, I would have written to Your Lordship to spare you this annoyance" (EC, I, p. 551).

<sup>39</sup> A royal decree dated October 15, 1805 sent to the Royal Tribunal at Puerto Príncipe specified that "persons of known nobility and who were clearly pure breed" could not marry "blacks, mulattoes, or any other breed, even if they might be of age." This decree applied indiscriminately to all whites, and in turn, resulted in a proliferation of concubinage. In 1854, the Marquis of la Pezuela (1809-1906) revoked this abusive interpretation. However, shortly afterwards, when General Espartero rose to power (in July 1854), the resolution that had taken so long to be passed, was annulled in one stroke of a pen. Meanwhile, with much effort, Father Claret had managed to legitimize more than 10,000 families and have some 40,000 illegitimate children recognized (cf. HD, I, pp. 761-803).

<sup>40</sup> General Don José Lemery Ibarrola was born in Madrid on December 2, 1811. He was Governor of Puerto Rico until the end of 1856, in which he was named Lieutenant General. In Cuba, he was the Commanding General of the Center. In 1861 he was the Governor of the Philippines (February 2, 1861- July 7, 1862) (cf. CHAMORRO Y BAQUERIZO, PEDRO, *Estado mayor del ejército español* [Madrid, s. a.] p. 495).

<sup>41</sup> Don José Gutiérrez de la Concha (Córdoba, Argentina, June 4, 1809-1895). He was the Field Marshal of Vascongadas, Vice-President of Congress and Field Marshal and Governor of the Island of Cuba from November 18, 1850 until the month of April, 1852, and for a second time from September 21, 1854 to September 20, 1859. In 1868, Queen Isabel II entrusted the presidency of the Cabinet of Ministers to him, but the revolution forced him to seek refuge in France. He never enthusiastically supported Father Claret's initiatives. He died in Madrid on November 5, 1895.

dealing out justice and making a public example of the rebels. I informed him of the urgings of the major general of the central district, after which he told me to proceed as planned.

**522.** I went to Puerto Principe toward the end of July of that year.<sup>42</sup> As the whole city was deeply involved in the revolution of Narciso López<sup>43</sup> or with the anti-European insurgents of the north, a great many precautionary measures surrounded my arrival. At the start of the mission many people came to see whether or not I was going to talk about the political upheavals taking place all over the island of Cuba, and especially those at Puerto Principe. When they observed that I didn't breathe a word about politics either from the pulpit or in the confessional, publicly or privately, they were greatly impressed and I won their confidence.

**523.** Just at this time, the troops had captured four revolutionaries who were citizens of the town. They were carrying firearms at the time of their capture, and so they had been sentenced to death. The guilty men and their relatives had such confidence in me that they asked me to come to the prison to hear their confessions, which I did.<sup>44</sup> Their confidence in me grew to the extent that they asked me to act as their intermediary with the general. I was to tell him that all those who were implicated in carrying firearms would, if they were pardoned, lay down their arms and return home secretly, without saying a -word about the event or revealing the names of those involved. I obtained the general's agreement to these terms, with the result that the whole band was dissolved, all their guns, ammunition, and money were dispersed, and everything returned to peace. Two years later some North Americans made another attempt, but it failed to achieve the same response as before. Later another effort was made, but it failed utterly.

**524.** Thus there were three attempts to overthrow Cuba during my stay there: the first was very powerful but disappeared completely with the Lord's help; the

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<sup>42</sup> The seat of the central province was Puerto Príncipe (today Camagüey). It was 151 leagues from Havana, where the supreme government of the island resided. It was characterized by its political unrest and was a meeting point and a center for revolutionary activity. On July 16, 1851 - a few days after the insurrection led by Joaquín de Agüero - Claret walked to Puerto Príncipe. He made a solemn entrance on the 21<sup>st</sup>. "The welcome given to the archbishop was a perfect reflection of the atmosphere of unrest and suspicion that could be felt all around: the military element went overboard attending to him and bragged about the crowd that they had drawn; the clergy, on that evening, appeared very intimidated, and did no more than necessary, indicates Vilaró; from the other classes there was almost no one: a few gentlemen, some mulattoes and children" (HD, I, p. 649).

<sup>43</sup> Narciso López Urriola. Born in Caracas (Venezuela) on September 13, 1798. In his youth, he moved to Spain where he fought against the Carlists (1833-1839). He was the Governor of Valencia (1839) and General from 1840. Sent to Cuba, he was President of the Executive and Permanent Military Commission and Governor of the Province of Trinidad; but he soon fell out of grace and was forced into exile to New York on July 4, 1848. While there he designed the Cuban flag and came into contact with the guerillas of independence and organized two shipments of arms to Cuba. On a second occasion (August 1851) along with 434 men, López was captured and sentenced to death (cf. BLEIBERG, GERMÁN (DIR.), *Diccionario de historia de España* [Madrid 1981] II, pp. 789-790).

<sup>44</sup> The four insurrectionists were: Joaquín de Agüero, Miguel Benavides, José Tomás Betancourt and Fernando de Zayas. The Saint wrote two urgent letters to General Concha from Puerto Príncipe (today Camagüey), requesting pardon from the death penalty for the rebels (the letters were dated in Puerto Príncipe on July 25<sup>th</sup> and August 8, 1851: SL, pp. 280-282 and 285-288). Prophetically, he wrote "If this sentence is carried out, the day will come when the Spanish nation will lose this rich Isle" (ib., p. 287). The petition was not successful. The rebels were shot to death on August 12, 1851 in the savannah of the Arroyo de Beatriz Méndez. It is said that Ignacio Agramonte, a twelve year old child, gathered up with his handkerchief blood from the body of Joaquín de Agüero. In order to honor the memory of the four martyrs, the Camagueyans planted four palm trees in the town square.



second was not so strong;<sup>45</sup> the third was totally ineffective.<sup>46</sup> Because of this, the enemies of Spain could hardly stand the sight of me. They said that the Archbishop of Santiago did them more harm than the whole army. They were sure that as long as I remained on the island their plans would fail, and so they began plotting to kill me.<sup>47</sup>

## CHAPTER III

### Missions in Puerto Principe, Manzanillo, San Fructuoso, and Bayamo

**525.** The first thing I did on arriving in Puerto Principe was to lead the local clergy in the Spiritual Exercises. So as not to leave the parishes unattended, I gave the Exercises in two different shifts. I rented a house big enough for all of us to live in. Then I organized one group of 20 and another of 19. We ate together and lived under the same roof day and night. Our schedule included readings, meditations, recitation of the Divine Office, and the talks I gave. Everyone made a general confession, drew up a plan of life, and everything was put in order.<sup>48</sup>

**526.** After focusing on the clergy, I turned my attention to the laity. Because the city was more than a league long, I had three missions held simultaneously for the convenience of the people. I assigned Fathers Lorenzo San Marti and Anthony Barjau to preach the mission at the church of Our Lady of Charity, at one end of town, and Father Manuel Vilaró to preach the mission at St. Anne's, at the other end of town. I myself preached the mission at Our Lady of Mercy, the largest church in

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<sup>45</sup> During these very days, Narciso López came ashore for the second time. After the battles waged on the 15<sup>th</sup> and 17<sup>th</sup> of August, on the 29<sup>th</sup> he was taken prisoner and sentenced to death by clubbing, and on the 31<sup>st</sup> he was taken to Havana where he was executed in La Punta Square on September 1<sup>st</sup> at seven o'clock in the morning. There, he exclaimed defiantly: "My death will not alter Cuba's destiny."

<sup>46</sup> He is probably referring to the incidents in 1855: the arrest of the young Francisco D' Strampes Gómez, while on board an American boat, he tried to bring in a shipment of arms in order to carry out an uprising, being captured and executed in Havana on the 31<sup>st</sup> of March of that year, and of the earlier conspiracy that was to be headed by the American general John Anthony Quitman (1798-1858), but which never came to pass (cf. CLAIBORNE, J. F. H., *The Life and Correspondence of John Anthony Quitman* [1860]).

<sup>47</sup> In the letter to General José Gutiérrez de la Concha dated July 25, 1851, he said: "...since they know of no way to get around me, they have tried to poison me, and would have succeeded in doing so, except that one of them who had been hired to execute the deed repented of it. I pardoned them wholeheartedly" (SL, p. 282).

<sup>48</sup> The Exercises to the clergy lasted one week: from Sunday July 27<sup>th</sup> to the evening of Saturday August 2<sup>nd</sup>. Aside from the priests, also making the exercises were three Mercedarians and two Brothers of St. John of God: one of these the Servant of God José Olallo Valdés (cf. TORRE RODRÍGUEZ, FRANCISCO DE LA, *El Padre Olallo: un cubano testigo de la misericordia. Biografía documentada de Fray José Olallo Valdés, Hermano de San Juan de Dios*. Fisa, Barcelona 1994, LXXII+504 pp.; ESEVERRI CHAVERRI, C., *En el umbral del amor. Biografía del Siervo de Dios Fray José Olallo Valdés (1820-1889). Hermano cubano de San Juan de Dios* [Barcelona 1996] 112 pp.; HD, I, p. 650).

town, located in the center. The mission lasted two months, August and September, and with God's help it did incalculable good. I also visited the six parishes and other churches of the town.<sup>49</sup>

**527.** From Puerto Principe I pushed on to Nuevitas,<sup>50</sup> where we also gave a mission, and from there we went on to Baga, San Miguel, and San Jeronimo, returning to Puerto Principe to celebrate Christmas. We chanted Matins and celebrated a Solemn High Midnight Mass in the Church of Our Lady of Solitude. At this time Father Barjau fell ill with yellow fever. His condition became quite serious, but he recovered perfectly, thank God.<sup>51</sup> After this we continued giving missions, administering Confirmation, visiting parishes, and working our way, parish by parish, until we reached Santiago for Holy Week. We performed all the ceremonies of Holy Week with great solemnity because well in advance of this we had instructed all the priests who were to take part in the Mass of Chrism, and other services, in the proper observance of the rubrics.<sup>52</sup>

**528.** Toward the end of April I left Santiago and headed for Manzanillo, together with two of my priests, while the rest of my missionary band went off to different locations. At Manzanillo I began preaching for the month of May;<sup>53</sup> I preached several times daily. Without realizing it, I let slip some remarks about great earthquakes that would be coming soon.<sup>54</sup>

From Manzanillo we pushed on to the parish of San Fructuoso, and wherever we went we followed the same routine: hearing confessions, preaching, confirming, and performing marriages. From here we went to Bayamo, where I started the mission and did as elsewhere. I gave the Spiritual Exercises to the clergy, preached every day, and kept on confirming people until August 20, 1852. That day, at ten in the morning, as I was standing in the chapel of the Blessed Sacrament of Our Lady

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<sup>49</sup> "Puerto Príncipe, present-day Camagüey, was the most important inland city of the island. It had six parishes: *La Mayor*, under the patronage of *Santa María, Nuestra Señora de la Soledad, Santo Cristo del Buen Viaje, Santa Ana, San José*, and *Nuestra Señora de la Caridad*; a grand temple: *Nuestra Señora de la Merced*, whose adjoining convent was being operated as a military warehouse. There was another dedicated to St. Francis which had had its convent confiscated and converted into barracks. There was also a large church (*El Carmen*), a chapel (*San Juan de Dios*, with an adjoining nationalized hospital) along with three chapels (*San Francisco de Paula, Nuestra Señora de la Candelaria* and *San Lázaro*); In addition, the old building belong to the Company of Jesus, usufructed by the High Court" (LEBROC MARTÍNEZ, REYNERIO, *San Antonio María Claret, Arzobispo misionero de Cuba* [Madrid 1992] p. 167).

<sup>50</sup> He arrived in Nuevitas on Saturday November 15, 1851; on the 16<sup>th</sup>, he opened the mission but he had to suspend activities on the 19<sup>th</sup> because the lieutenant general insisted on holding a dance.

<sup>51</sup> He did not leave Puerto Príncipe until he saw that the health of Don Antonio Barjau, for whom he became a self-sacrificing care giver, watching over him day and night, had been restored. On one occasion, he lost all hope of saving him. On September 21<sup>st</sup>, the young Telesforo Bernáldez had died and, shortly afterward, on the 6<sup>th</sup> of October, Don John Pladebella.

<sup>52</sup> Don Paladio Currius commissioned the liturgy books from Spain, "because - he said - we are lost in the rubrics when we have to assist a Pontifical mass, without anyone having ever seen the rubrics, except for His Excellency" (*Miscelánea*, p. 18, unedited).

<sup>53</sup> They disembarked from the steamship *Cárdenas* at Manzanillo on Thursday, May 20, 1852, the Feast of the Ascension, at four in the afternoon.

<sup>54</sup> "In mid-May, God gave me to understand the great misfortunes that are drawing near: first, earthquakes, second, sicknesses and plagues, and third, the loss of the Island. I publicly mentioned the first two in different sermons, but I kept the third to myself, although I mentioned it in a general way, since it deals with politics, in which I have never meddled" (letter to P. Stephen Sala, Jiguaní November 4, 1852: SL, p. 327).

of Sorrows, I felt the first of a series of earthquakes that were to be repeated for several days.<sup>55</sup>

## CHAPTER IV

### The Earthquakes in Santiago

**529.** The havoc wrought by the Cuban earthquakes was truly dreadful.<sup>56</sup> The people were terrified, and my vicar general<sup>57</sup> sent for me to come to Santiago<sup>58</sup> as I was needed there. I left the mission at Bayamo and went to Santiago, where I was appalled at the sight of the ruins; one could hardly move through the streets, for all the wreckage and debris. The cathedral was a total disaster. To give some idea of the power of the tremors that hit that great church, I will describe just one detail. At the ends of the cathedral's facade there were two matching towers, one is a bell tower and the other is a clock tower, each of which had four corners topped by mace-like finials. One of these finials was dislodged and thrown through one of the bell tower windows. Imagine the arc that finial had to describe to break through one of those windows. The episcopal palace was a wreck, and so were all the other churches, more or less. Public squares were converted into chapels where Mass was said, the sacraments distributed, and sermons preached. Nearly all the houses in town were in a state of greater or lesser disrepair.

**530.** No one who hasn't experienced a major earthquake can have the slightest idea of what it's like. It's not just the moving or heaving of the earth and the sight of utensils and furniture sliding from one end of the room to the other. If that were all there was to it, then anyone who has sailed on rough seas has seen the like happen on a ship. But there is a great deal more to an earthquake than that.

**531.** Horses and other four-footed animals are the first to sense the quake; it's awful to see them freeze in their tracks, their legs braced like table-legs, so that all the beating and goading in the world couldn't budge them. Then all the birds -- chickens, turkeys, doves, parrots, parakeets, etc.—begin cackling, shrieking, crying, thrashing about, and flailing their wings. Next there is a deep, subterranean rumbling, and everything begins to sway, and you can hear the creaking of timbers,

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<sup>55</sup> On Tuesday, August 31, 1852, he abruptly interrupted his sermon and exclaimed with great emotion: "Let us pray to God for our brothers who live in Santiago, Cuba, as they find themselves undergoing great hardship; tomorrow we will go to console them" (IPV ses. 34).

<sup>56</sup> In one of his notes he wrote "Earthquakes. – The ungodly and the non-believers are more afraid of earthquakes than of storms. They shout: Have mercy on us! or they are speechless. This is what occurred in Cuba" (Mss. Claret, XIII, 263).

<sup>57</sup> Don Juan Nepomuceno Lobo occupied that post. He was born in Madrid on May 16, 1816 and obtained a Bachelor of Law from the Imperial University of Toledo (1834). Doctor of Jurisprudence from the University of Madrid (1843). Priest. Man of prayer and mortification. In Cuba, he was Vicar General (1850), ecclesiastical governor and vicar general (1851), treasurer (1850-1851), and dean (1854-1855). He left Cuba in October 1856 and joined the Company of Jesus (1857), professing in 1859. He was provincial of Castile (1872-1876). He died devoutly in Madrid on December 5, 1882 (cf. EGUILOR, L. R., *Lobo, Juan Nepomuceno*, in: *Lobo, Juan Nepomuceno*, en: *Diccionario histórico de la Compañía de Jesús. Biográfico-temático*. Directors: Charles O'Neill, S.I.-Joaquín M.<sup>a</sup> Domínguez, S.I. (Roma-Madrid 2001) II, pp. 2404-2405).

<sup>58</sup> He arrived in Santiago, Cuba on Friday September 3<sup>rd</sup> at nine thirty in the morning.

doors, and walls and the sound of pieces falling from buildings. This is accompanied by a change in the electrical field that throws compass needles completely off.

**532.** Moreover, everyone feels--and sees the same in everyone else--as if he were at the scene of an explosion. The air is filled with terrifying cries of *Mercy!* and, driven by their instinct for self-preservation, people start running for the nearest square, patio, or street, for nobody feels safe in his own home. Then, after running a while, they stop and suddenly grow silent. They look at each other foolishly and tears come to their eyes. What is happening is beyond explanation. In the midst of all these terrors, one touch of incongruous humor stands out: all the sick in private homes and in civilian and military hospitals--all of them wrapped in their blankets - -arose and left their sickbeds and said that they were quite well and that nothing could induce them to return to their beds.

**533.** So much was destroyed; yet we hardly had time to lament our personal losses. A great number of people were praising the wonders of God's mercy for preserving them from all bodily harm when their houses were utterly destroyed. The ruins were extensive and repairs were costly. Repairs on the cathedral cost me 24,000 *duros*, on the seminary 7,000 *duros*,<sup>59</sup> and on the episcopal palace, 5,000 *duros*.<sup>60</sup>

## CHAPTER V

### The Cholera Epidemic in the Diocese of Cuba

**534.** The quakes lasted from August 20 to the end of December, with a few brief interruptions--although there were days on which there were as many as five tremors. We offered prayers of supplication, and all the canons and other priests went in procession to the esplanade along the seashore where an outdoor chapel, made of posts covered by a large awning, had been set up. In the morning everyone gathered here, the authorities as well as the townspeople, to sing the litany and a votive Mass of supplication.<sup>61</sup>

**535.** Apart from the litanies, we celebrated votive masses and in the evening, after the rosary and petitions. I preached a mission, exhorting all to penance, telling them that God had treated some of them as a mother treats a sleepy-headed child of a morning. She shakes his cot to awaken him and make him get up. If this fails, she has to nudge him bodily. This, I told them, was what God was doing with his children who were oversleeping in their sins. He had shaken their cots, beds, and houses. If they still weren't awake, He would strike their bodies with a plague of cholera, for God our Lord had given me to understand that this is what He would do. Some of

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<sup>59</sup> Elsewhere in the text, it says that the amount spent for the repair of the seminary was eight thousand *duros* (cf. CLARET, *Miscelánea interesante* [Barcelona 1865] p. 83).

<sup>60</sup> The archbishop's spirit during the earthquakes was remarkable. "This - confessed a witness - was the moment in which I was most convinced of his saintliness" (cf. HD, I, p. 714).

<sup>61</sup> This mission, named "Misión de la Alameda," took place between from the 7<sup>th</sup> to the 15<sup>th</sup> of September, 1852 and coincided with the novena to the Virgin of Charity.

my listeners resented this and grumbled about me, but in scarcely a month's time a frightful epidemic of cholera broke out. There were streets in which everyone died within two days.<sup>62</sup>

**536.** Many who had not gone to confession during the mission did so because of the earthquakes and the plague. How true it is that some sinners are like walnut trees; the only way they will yield their fruit is by being beaten with sticks.<sup>63</sup> Withal I could only bless the Lord and thank Him continuously for visiting this plague upon us in due season; for I saw quite clearly that this was an act of his adorable mercy. I know that many who confessed on their deathbed had not gone to confession during the mission and that others who had confessed and been converted at the mission had already fallen back into their former sins. God used that plague to take them to Himself, and this very day they are with Him in heaven. If it had not been for this plague, they would have fallen back again into their sins and, dying in them, would have been condemned. Blessed and praised be God, our good Father, the God of kindness and of all consolation!<sup>64</sup>

**537.** During the cholera epidemic, all the clergy acquitted themselves admirably, day and night. I and all the priests were among the sick constantly, caring for their spiritual and corporal needs. Only one priest, the pastor of El Cobre, died and he was a victim of charity. He began to feel some slight symptoms of the disease, but he took his medicine and there was some hope of his being cured. He was in bed recuperating when word came that one of the victims needed to see a priest. At this, the pastor said, *I know that if I go I'll die because it will only worsen my condition; but because there is no other priest available, I'll go. I'd rather die than fail this sick man who is calling for me.* He went and on his return took to his bed and died.<sup>65</sup>

## CHAPTER VI

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<sup>62</sup> The existence of the plague was officially recognized on October 9, 1852. Instead of, according to Currius, being declared on October 8<sup>th</sup> (cf. Letter to Claret, Santiago, Cuba November 10, 1852: BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret. I (1838-1857)* [Madrid 1992] p. 205). In less than three months 2,734 people lost their lives.

<sup>63</sup> Elsewhere in the text, he said to the nuncio: "As there are some who are like walnut trees, do not give their fruit until beaten by a stick, it would seem therefore that God wishes to be acknowledged through the beatings and whippings of earthquakes and cholera so that no one remains without bearing the fruit of penance and other good works" (letter to Mons. Giovanni Brunelli, Santiago, Cuba November 23, 1852, EC, III, p. 112; See also Part II, note 249).

<sup>64</sup> Cf. 2 Cor 1:3. – The Saint had to interrupt his mission to Bayamo. On December 3<sup>rd</sup>, 1852 he wrote to Don José Caixal from Santiago: "I have come to this city, instead of going on my visit, to serve those infected with the plague. On one street alone there was a night in which 60 people died. No one has died without the sacraments. Even though we were continuously with those infected, not one of us has experienced even the most minor of symptoms. The Lord has also equally graced the other priests in the city, all of whom have behaved very heroically" (EC, I, p. 737).

<sup>65</sup> This heroic priest was called Don Francis Raymond de la Vega y Mustelier: "Son of Manuel and María Caridad. Baptized in the Santa Iglesia Catedral of [Santiago] Cuba on the 16<sup>th</sup> of June 1806. He died on December 1, 1852 in El Cobre where he was parish priest. He was the first cholera victim among the clergy. His death was due to his being in constant contact with those infected with cholera in the town and its surroundings, as written in the *Diario de la Marina* of December 1, 1852" (TESTÉ, ISMAEL, *Historia eclesiástica de Cuba* [Burgos 1972] III, p. 247).

## Journey To Baracoa, Mayarí, and Santiago. Outcome of My First Pastoral Visit

**538.** During the first two years, despite the earthquakes and the cholera epidemic, we managed to visit all the parishes in the archdiocese. In every one of them a mission was led either by me or my companions, and in rural parishes with a very large territory, several missions were given. Every two or three leagues we would hold a mission in one of the many large tobacco sheds. We would set up an altar, a pulpit, and a confessional with the help of some chairs and gratings we brought along for that purpose.

**539.** Throughout those first two years it rained a great deal. On one occasion it rained for nine months without skipping a day; and there were days when it rained through the night as well. This made traveling difficult, but I and my companions kept on going and the people kept on coming. We were all happy and in good spirits, although we sometimes lacked even the necessities of life.

**540.** I remember that in my second year on the island I wanted to go overland to Baracoa because the sea wasn't fit, and I took off with my companions.<sup>66</sup> We took along a cook, both because the places we were going to were few and far between and because the inhabitants of the few outlying houses had abandoned them in their flight from the cholera epidemic. Our good cook fell behind because his pack-mule couldn't walk; so the rest of us went on ahead, arriving very late that night at a house where we could find nothing to eat but a small and really tough piece of hardtack, which we broke into four pieces, one for each priest.<sup>67</sup> Next morning we had to start out, fasting, on the worst road I've ever traveled in my whole life.

**541.** We had to cross the river Jojo 35 times because it zigzags between two high mountain ridges, and the traveler has no course open to him other than to cross it. After we made it past the river, we had to climb a stretch of mountains called the Cuchillas de Baracoa. The name fits them perfectly because they really are like a row of knives. A road runs along the crest of the mountains, and there are stretches of it as tortuous as a chambered nautilus. These are divided, so that anyone descending can avoid ascending traffic. Otherwise, if two horses confronted each other, one would have to back up because the road is too narrow to turn around in. The mountains run along the spine of the island for about four leagues, and they are so high that you can see the ocean on both sides. We had to climb and cross these mountains fasting, and the road is so steep that on the way down I slipped and fell twice, although I wasn't badly hurt, thank God.<sup>68</sup>

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<sup>66</sup> On Saturday January 22, 1853, he resumed his pastoral visit which had been interrupted by the cholera plague. On Monday February 21<sup>st</sup>, he left Saltadero, heading in the direction of Baracoa. This was, beyond a doubt, the most daring and heroic journey that the Saint embarked upon in his entire life.

<sup>67</sup> The house was part of an estate by the name of *Llaterita* at which they arrived at nine o'clock in the evening. "On the afternoon of the 21<sup>st</sup>, we left [Saltadero] accompanied by all of the town's people, who followed us part of the way; we arrived at the *Llaterita* estate at nine o'clock at night" (ADOÁIN, ESTEBAN DE, *Memorias. Cuarenta años de campañas misioneras en Venezuela, Cuba, Guatemala, El Salvador, Francia y España, 1842-1880* [Caracas 2000] p. 131).

<sup>68</sup> The two falls – thanks to God without serious consequences – probably occurred on Wednesday,

**542.** Around noon we arrived at a farmhouse where we were able to get something to eat, and that evening we reached the city of Baracoa, where the explorer Columbus first set foot on Cuban soil. They still have the cross he planted on landing.<sup>69</sup> Well, now, it had been 60 years since a bishop had visited this city, which meant that the sacrament of Confirmation had not been administered there in all those years.<sup>70</sup> When I arrived, two of my mission band had already been there and given a mission; nevertheless, I preached there every day during my stay. I confirmed and visited everyone and then passed on first to the parish of Guantanamo and then to Mayari. Some of my mission band had given a mission in both of these parishes, and all that I did at Baracoa I did here, too.

**543.** From Mayari I traveled to Santiago, the capital, a distance of 40 leagues. We set out on the Monday of Holy Week. Since the route we were to travel was very isolated, we had to take along some provisions, which consisted of an earthenware pot containing a stew made of codfish, garbanzos, and potatoes. After we had been walking for a long stretch of road, my companions said that we needed to eat; so we stopped, took out the pot, lit a fire, and huddled behind the trunk of a large mahogany tree to shield ourselves from the wind. We all took turns gathering wood and the fire got so hot that the pot broke.<sup>71</sup> We got a piece of palm-bark (it peels off the palm tree like a large piece of cowhide) and poured what we could salvage of the stew into it. We didn't have any spoons or forks; so we hunted up a gourd and ate our mess of pottage with it. We were thirsty and got another piece of palm-bark, tied both ends of it together like a bucket, filled it with water, and enjoyed a refreshing drink. We were all so happy and content that it was a wonder to behold. The following day we arrived in Santiago to celebrate Holy Week services, as I did every year.

**544.** As I said, we had the earthquakes and cholera epidemic during the first two years; and yet, between me and my companions, we managed to give missions in every parish in the archdiocese. I made my pastoral visit to each of them and administered the sacrament of Confirmation, remaining as long as it took to confirm everyone.<sup>72</sup> Everywhere we went we distributed books, holy cards, medals, and rosaries, with the result that everyone was as pleased with us as we were with them.

**545.** During that first round of visits and missions we took the trouble to keep a count of all the articles we distributed Journey to Baracoa, First visitation and found that we had given away 98,217 books, either gratis or in exchange for the bad

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February 23<sup>rd</sup> between Vegalarga and Baracoa.

<sup>69</sup> Elsewhere in the text he had given this reason, among others, to elevate the town of Baracoa to a parish: "For the Archbishop's See in Cuba the fact that the standard of faith was hoisted in Baracoa for the first time on the island, that there was erected the Iglesia Matriz, Cathedral for the whole island, that remained in that place until it was transferred to this city, was a strong enough reason" (letter to D. John de la Pezuela, Santiago, Cuba, March 16, 1854: EC, I, p. 960).

<sup>70</sup> The last bishop to visit Baracoa in 1791 was Don Antonio Feliu y Centeno, born October 1, 1728 in Guardia de Ares, diocese of Urgel and province of Lérida. He was named bishop of Santiago, Cuba on March 30, 1789 and consecrated on August 16<sup>th</sup> of that same year in Havana by Don Philip José de Trespalacios y Verdeja, bishop of the diocese, assisted by two priests. He took possession of the diocese on October 9, 1789 and died in Santiago, Cuba on June 25, 1791. In Baracoa, Father Claret confirmed 4,620 people; he performed 62 weddings and gave out more than 3,000 communions.

<sup>71</sup> In the original, it states "broken."

<sup>72</sup> The first pastoral visit was very fruitful. Don Paladio Currius declared in one of his writings: "Before the end of the first two years of our stay in Cuba, 73,447 communions were given; 97,070 were confirmed; 8,577 couples living in sin were married; 210 divorced couples were united" (IPT ses. 12).

books that people brought in and we destroyed--and there were very many of these bad books. We also gave away 89,500 holy cards, 20,663 rosaries, and 8,931 religious medals.<sup>73</sup> After the first visit we no longer kept track of these things because we ordered such large quantities from Spain, France, and elsewhere that we distributed them throughout the diocese and beyond. May it all redound to God's greater glory and the good of the souls redeemed by Jesus Christ.

**546.** From the opening to the closing days of my tenure in office, I wrote a number of circular letters; but I had no desire to write a properly pastoral letter until I had finished my first pastoral visitation of the whole archdiocese, so that my words would apply to the real situation and not be just so much idle talk.

**547.** My first pastoral letter, written and signed on September 20, 1852, was addressed to the clergy. This letter was reprinted<sup>74</sup> and expanded to include declarations on the following: (1) clerical dress, (2) duties of vicars forane, (3) duties of pastors and other priests, (4) arrangements for pastors and assistants, (5) style of life, (6) chaplains, (7) marriage regulations, (8) marriage dispensations.

**548.** To these points I added seven appendices on: (1) church furnishings and parochial books, (2) cemeteries, (3) stipends, (4) the distribution of allowances for repairs, (5) conferences, (6) the Confraternity of Christian Doctrine, (7) the method of removing scandals.<sup>75</sup>

**549.** My second pastoral letter of March 25, 1853 was addressed to the laity, reminding them of what we had taught them in the missions and pastoral visits we had just completed.<sup>76</sup> The third pastoral was in protest against a shipment of evil books brought in by boat.<sup>77</sup> The fourth was an invitation to prayer and other pious works in order to obtain the declaration of the dogma of Mary's Immaculate Conception.<sup>78</sup> The fifth was written on the occasion of the declaration of the dogma of the Immaculate Conception. This was published in Cuba, Barcelona, and Paris.<sup>79</sup>

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<sup>73</sup> Cf. Mss. Claret, XIV, 99-100.

<sup>74</sup> The first edition, which consists of 84 pages, was printed in Santiago, Cuba in 1852. It talks about the holiness, wisdom, and zeal of the priests. It was reprinted in Barcelona in 1855 (114 pp.). The complete text can be seen in *Escritos Pastorales*, BAC (Madrid 1997) pp. 35-94.

<sup>75</sup> *Appendix to the pastoral letter* (Santiago, Cuba, 1853) 70 pp. The text can be seen in the work cited, pp. 95-143.

<sup>76</sup> *Pastoral letter that...he addresses to the people of his diocese after the holy pastoral visit* (Santiago, Cuba 1853) 108 pp. The complete text can be seen in the work cited pp. 195-291. Following a beautiful introduction, in which he reveals his pastoral zeal, he outlines how to avoid the bad spirits of the island and to practice virtues.

<sup>77</sup> *Pastoral Exhortation that... he addresses to all the faithful of his diocese* (Cuba 1854) 10 pp. It is a brief admonition to be wary of protestant propaganda and to read the Bible in its Catholic editions. It is dated March 22, 1854. It can be found in English in SL, p. 384-390; in Spanish in EC, I, pp. 963-971; *Escritos Pastorales* BAC (Madrid 1997) pp. 335-341.

<sup>78</sup> It is a brief circular containing few pages. In it he prescribes a triduum or novena to the Immaculate Conception and an exhortation to receive Holy Communion on the day of the Feast. It is dated November 20, 1854 (EC, I, pp. 1046-1048; in *Escritos Marianos*, pp. 185-187; *Escritos Pastorales*, pp. 345-357).

<sup>79</sup> *Pastoral letter that... he addresses to all the faithful of his diocese with the purpose of declaring the mystery of the Immaculate Conception of the Holy Virgin Mary a dogma of faith by our Holy Father Pius IX* (Santiago, Cuba 1855) 38 pp.; in *Works*, v. III, pp. 513-570; *Escritos Espirituales*, BAC Madrid 1985) pp. 431-485; and in *Escritos Marianos*, pp. 189-239. It is dated July 16, 1855, sixth anniversary of the founding of the Congregation of Missionaries. It is a very interesting Mariological synthesis. According to the Saint himself, the Virgin approved this letter on July 12<sup>th</sup>, 1855 (cf. *Autob.* n. 674 and "Lights and Graces," 1855). Father John Nepomuceno Lobo had it



May it all be for the greater glory of God and Mary Most Holy, and for the good of souls, as this has always been my intention.

## CHAPTER VII

### Various Arrangements I Made for the Good of the Diocese

**550.** Despite the fact that I had visited and given missions in all the parishes of the diocese during those first two years, I kept on doing so even afterwards. The Council of Trent demands that the pastoral visitation be made every one or two years; during my six years and two months in office, I visited every parish in the diocese four times.<sup>80</sup>

**551.** During my time the salaries of the cathedral and parochial clergy were adjusted and raised; my own salary was cut. Previously the Archbishop of Cuba had received a salary of 30,000 *duros*, plus parochial stole fees of 6,000 *duros*; in my time I had it reduced to 18,000 *duros*, minus all stole fees.<sup>81</sup>

**552.** Curates were earning a mere pittance. Those of Santiago were receiving only 33 *duros*, plus votive offerings, half of which went to the bishop and a so-called sacristan, who did nothing. During my stay in office, curates received 700 *duros* on commencing, 1,200 on promotion, and 2,000 on termination. They also received 200, 400, and 700 *duros*, respectively, for church expenses on these occasions.<sup>82</sup>

I also raised the salaries of canons<sup>83</sup> and provided them with a very well appointed and well endowed chapel. I brought in good musicians and organists from Spain, and some magnificent services were held.<sup>84</sup>

**553.** I insisted that canons, pastors, and other priests make a ten-day retreat

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published in Paris in the magazine *El Eco del Mundo Católico*, II 1857, pp. 135-144. In 1954, it was published in Madrid with the title of *María Inmaculada - Carta Pastoral dirigida a sus diocesanos al definirse dogma de fe la Concepción Inmaculada de María*. - 4.<sup>a</sup> ed. thoroughly annotated by C.M.F., Ed. Coculsa, Madrid 1954, 184 pp. More recently, by the First Brotherhood of the Nazarenes of Seville, Pontifical and Royal Confraternity of Our Father Jesus of Nazareth, Holy Cross of Jerusalem and Most Holy Mary of the Conception (Seville 2004) 64 pp.

<sup>80</sup> Cf. Council of Trent, ses. 24 *De reformatione*, ch. 3. – The first pastoral visit lasted almost two years: from April 2, 1851 to Palm Sunday, March 20, 1853. The second visit began on June 8, 1853 and ended in September of 1854. The third, from November, 1854 to April 1855. And the fourth, from August 1855 until it was interrupted by the attempt on his life in Holguín (February 1, 1856). In March 1857 when he tried to resume his visit, he was summoned back to Spain by Queen Isabel II.

<sup>81</sup> The “fourth,” as the very name suggests, was part of the money collected during the parochial functions, which the priest had to send to the archbishop for the needs of the diocese.

<sup>82</sup> The royal decree of September 30 1852, art. X (cf. BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret I (1837-1857)* [Madrid 1992] p. 188).

<sup>83</sup> The royal decree of September 30, 1852, art. V (o. c., I, p. 187).

<sup>84</sup> Proof of this is a letter sent to Claret by Santiago de Masarnau, Hilarión Eslava, and Ramón Gimeno (cf. o. c., I, pp. 288-291).

each year. I also insisted that they always wear the cassock and imposed a fine of ten *duros* for noncompliance. Only one failed to comply. I had him appear in lay garb and made him pay the fine.<sup>85</sup> As he was caught in a suspicious house of the women, I withdrew his faculties and placed him in seclusion. After warning a Canon and prebendary who was proved to be guilty of sin, I reduced a part of his incomes according to the laws of the Council of Trent.

When a priest had fallen in some weakness, I would have him make a retreat and if I saw that he was truly changed, I would send him to a far away place with the aim of keeping him from the danger.

**554.** I established clergy conferences to meet three times a week in all towns of the diocese; one of them was on rubrics, the other two on moral theology. I always presided over those in the capital. The first conference each month was a day of retreat, consisting of reading, prayer, and a talk.

**555.** I undertook the restoration of the diocesan seminary. More than 30 years had passed without seeing the ordination of a single resident seminarian. At the beginning of their studies they all said they had a vocation and were educated at the seminary's expense; but toward the end of their studies they would say that they didn't want to be priests, after which they were graduated and became lawyers. And so it came about that Santiago had a swarm of lawyers, all fed and educated at the seminary's expense, while the few priests there were outsiders.<sup>86</sup>

**556.** With God's help this situation was completely changed. I appointed Father Anthony Barjau, a priest whom heaven had endowed with a gift for educating young men and boys, as rector of the seminary. This good churchman by his winning ways put them back on course again, bringing them to practice their religion and apply themselves to their studies. Thus they finally began to show some progress, both in virtue and learning, and many of them have been ordained or soon will be.

**557.** Since the need for priests was pressing and the seminary could provide none for a long time, I hit upon the plan of writing to several Catalan seminarians who were nearing the end of their studies and inviting them to come to Santiago to finish them. I ordained 36 of them with title to the benefice of a sacristy and the right to apply later for a parish of their own.

**558.** With the help of the Vicar General I got rid of many grave abuses in chaplaincies. I saw to it that those chaplaincies I could dispose of were awarded to native sons of good character who were resident seminarians and showed some expectations of eventually becoming good pastors.

**559.** I increased the number of parishes and saw to it that pastors taught Christian doctrine and either preached or read to the people every Sunday.<sup>87</sup>

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<sup>85</sup> He wrote to Don Fortián Bres: "The all wear the long cassock, and if someone fails to do so, he pays a fine of ten *duros*. Thus far no one has had to pay this fine, except for one who went out in public wearing a frock coat" (letter dated in Puerto Príncipe on January 5, 1852: SL, pp. 297-299). "When he was in Cuba - he himself wrote - I applied eight *duros* as a fine and only one paid it" (Mss. Claret, XII, 435). This fine represented about a week's wages for a young curate. See no. 552.

<sup>86</sup> The testimony of Don Paladio Currius is more precise: "We found the seminary to be so disorganized that there were not even classes on morality or theology, and for the past thirty years at least, no seminarian within had been ordained. There were 60 lawyers in Santiago, and the majority of them, as with other professionals, had been educated at the expense of the seminary, claiming that they had no vocation when the time came for the prescribed ecclesiastical subjects" (APT ses. 12; cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret...*, p. 151).

<sup>87</sup> "He had a project to create 49 new parishes - declared D. Paladio Currius - ; among them, I do

**560.** I established the Confraternity of Christian Doctrine and, from the very outset of my stay in Cuba, insisted that seminarians be sent about to all the churches of the diocese to teach Christian doctrine. Every Sunday we had a children's procession, which used to stop in the courtyard of the church, where two tables had been set up, facing each other. A child would get up on each of these tables and in their clear, high voices ask each other their catechism questions. The first two would be followed by two others, and so on. The people who crowded around just for the novelty of it would also learn some sorely needed Christian doctrine in the process.<sup>88</sup> In all the towns I visited I would go to the schools for boys and those for girls and there speak with the teachers and the students.

**561.** I also established a convent of nuns dedicated to teaching girls, and I bought them a house that cost me about 12,000 *duros*.<sup>89</sup>

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not recall how many, he achieved to see some completed" (APT ses. 12). Thirty new parishes were created by Father Claret.

<sup>88</sup> This Brotherhood was formed by decree on July 9, 1851 by the pastoral exhortation *Doctrina cristiana* (Cuba 1851) 12 pp. "This Brotherhood was placed under the protection of the Immaculate Heart of Most Holy Mary; that the Most Holy Mary might be the Patroness and Director" (ib., p. 5). The complete text can be seen in *Escritos Pastorales*, BAC (Madrid 1997) pp. 128-136.

<sup>89</sup> Here was born the Apostolic Institute of the Immaculate Conception of Holy Mary (today, the Claretian Missionary Sisters of Mary Immaculate), with this first community erected in Santiago, Cuba on August 27, 1855. The founder was Mother María Antonia París i Riera of San Pedro. Born in Vallmoll (Tarragona) on June 28, 1813, in October 1841, she entered the convent of the Company of Mary, in Tarragona, where she spent ten years without being able to profess because it was prohibited by the government. In 1842, at the age of 29, she had a religious experience that affected her for the rest of her life. In 1850, she received the habit and, after a period of uncertainty, during which she immersed herself in prayer, and previous consultation, she decided to leave the Company of Mary on January 28, 1851. The reason for her leaving was "to change to another religion" [i.e. religious congregation]. (cf. FOZ Y FOZ, PILAR-MEJÍA RESTREPO, ESTELA, *Fuentes primarias para la historia de la educación de la mujer en Europa y América. Archivos históricos Compañía de María Nuestra Señora (1607-1921)* [Roma 1989] p. 378). Invited by St. Anthony Claret on February 22, 1852, she boarded ship in Barcelona heading to Cuba with four other companions: Florentina Seingler, Josefa Caixal, Rosa, and Antonia Gual. They arrived in Santiago, Cuba on May 26<sup>th</sup> of the same year, and were "received with great applause by the whole city." Along with the saintly Archbishop Claret, they founded the Institute of the Claretian Missionary Sisters in Santiago, Cuba, whose main mission can be summed up in one sentence: "To teach every living person the holy law of the Lord." Later she returned to Spain, where she established communities in Tremp, Reus, Carcagente and Vélez Rubio. She was a woman with a strong personality, who lived intimately united with Christ, with a profound spirit of poverty, climbing the peaks of the mystical experience. Lover of the Church, she vibrated at the same time with her restlessness. She stands out as an important figure, among the saintly Spanish founders of the XIX century, for her prophetic intuition on the reform of the Church. She died a holy death in Reus (Tarragona) on January 17, 1885 (cf. CRUZ UGALDE, FÉLIX, *Vida de la sierva de Dios María Antonia París de San Pedro* [Buenos Aires 1948] 246 pp.; JUBERÍAS, FRANCISCO, *Por su cuerpo que es la Iglesia. Semblanza espiritual de la Sierva de Dios...* [Madrid 1973] 334 pp.; LOZANO, JUAN MANUEL, *Con mi Iglesia te desposaré. Estudio sobre la experiencia religiosa de la Sierva de Dios* [Madrid 1974] 320 pp.; GÓMEZ MANZANO, RAFAEL, *La personalidad psicológica de María Antonia París* [Madrid-Roma 1999] 200 pp.; ÁLVAREZ GÓMEZ, JESÚS, *Historia de las RR. de María Inmaculada Misioneras Claretianas* [Rome 1980]; *Tarraconen canonizationis Servae Dei Mariae Antònia París i Riera... Positio super vita, virtutibus et fama sanctitatis* [Romae 1987] 481 pp.; PARIS, MARÍA ANTONIA, *Writings* [Barcelona 1985] 720 pp.; ID., *Escritos* [Rome 1993], XXIV+536 pp.). She was declared venerable by John Paul II on December 23, 1993 (cf. RMI - Claretian Missionaries, "To Hope against all Hope." *Biography of Maria Antonia París*. Ed. Claret, SAU. Imprimeix, Barcelona 2004, 122 pp.; MUÑOZ, MARÍA HORTENSIA-RUIZ, ROSA, *María Antonia París, mujer de la historia, mujer de Dios*. Folletos CONEL, n. 258 [Madrid 2005] XVIII pp.). The Congregation, founded by Father Claret and Mother París, has as its specific mission evangelization through education in the faith. In 2005 it was present in 21 countries

**562.** With the Lord's help, I saw to the needs of the poor. Every Monday of the year, as long as I was in Cuba, I gathered together the poor of whatever town I happened to be in and gave each person there a peseta; but since they were often poorer in spirit than in the flesh, I first instructed them personally in Christian doctrine. After teaching them catechism I always gave them a talk and urged them to receive the sacraments of Penance and the Eucharist. Many of them did go to confession to me, because they knew I loved them--for the Lord has indeed given me a heartfelt love of the poor.<sup>90</sup>

**563.** I bought a ranch for the poor of Puerto Principe. By the time I left Cuba I had spent 25,000 *duros* of my savings on it.<sup>91</sup> Father Paladio Currius oversaw the construction work on the house I was building there, for the Lord had gifted him with a good head for that sort of work. He ate and slept with the workers at the ranch, to keep an eye on them and direct the work.

**564.** My plan in starting this ranch was to gather together poor boys and girls, many of whom were wandering the streets begging. At the ranch they were fed, clothed, and taught their religion, as well as reading, writing, and whatever art or trade they wanted to learn. One hour--and only one hour--a day they had to work on the ranch. This provided enough food to make the ranch self-supporting. Whatever else they might earn had to be put in a savings account. In this way, when they left the ranch they had had some formal education, learned a trade, and earned some money for their efforts.

**565.** The building itself was divided into two major sections, a boys' wing and a girls' wing, with a chapel between them. At church services the boys sat in the body of the chapel, while the girls had their own section in the upper galleries that connected with their wing, so that both sections were completely separated. The building had two stories; workshops and classrooms were on the first floor, dormitories on the second.

**566.** The front part of the boys' wing housed a physics and chemistry laboratory, some agricultural equipment, and a library. The library was open to the public for two hours in the morning and two in the afternoon. The class in agriculture, which met three times a week, was open to all who wished to attend. All the other classes were for resident students only.

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and had some 600 members in 85 communities in Africa, Asia, and Europe. Regarding her spirituality cf. ÁLVAREZ GÓMEZ, JESÚS, *Espiritualidad de las Religiosas de María Inmaculada-Misioneras Claretianas* (Barcelona 1970) 192 pp. On the origins and development of the Congregation cf. ID., *Historia de las Religiosas de María Inmaculada, Misioneras Claretianas*, (Rome 1980) 1124 pp.; ID.; ID., *Historia de las Religiosas de María Inmaculada Misioneras Claretianas*. Vol. II: *Transmisión y recepción de la identidad congregacional* (Madrid 1999) 496 pp.; ID., *Visión inicial. La identidad carismática de las Misioneras Claretianas* (Barcelona 1992) 56 pp.

<sup>90</sup> "The prelate is the father of the poor," he said emphatically (*Apuntes de un plan...* [Madrid 1865] p. 69). And he added: "the prelate should at all times remember that all of his revenue belongs to the poor, and should therefore be given out" (ib., pp. 83-84). "His charity with the poor, says the Most Illustrious Don Dionisio González, went to the extreme; as all that was left over from the revenue of the bishopric that amounted to just over twenty thousand pesos was spent in alms and religious books of which he handed out more than two hundred thousand volumes in that diocese" (CLOTET, JAIME, *Resumen...*, p. 109).

<sup>91</sup> In order to carry out this important social work, Don John Arango bought a piece of property by the name of *La Faltriquera* on January 8, 1855 for the sum of 2,253 pesos. The property was 247 cords in size, and consisted of common pasture-land in Puerto Príncipe. Later on, he purchased other adjoining pieces of property (cf. CURRIUS, PALADIO, *Miscelánea*, fol. 18 vto., unedited).

**567.** I had the whole ranch walled and enclosed and later divided into plots. Around and along the dividing lines of these plots, I had a sort of botanical garden of trees planted, some native to the island, others foreign but adaptable and useful in that climate. The trees were numbered and listed by number in a catalog that explained their type, source, use, propagation, improvements, etc. I myself planted more than 400 orange trees with my own hands, and they were doing just fine when I left. I also had a yard sectioned off for animals, some native to the island, others imported for purposes of breeding and improving the various strains.<sup>92</sup>

**568.** While the ranch was still being built, I wrote a little work called *The Delights of the Country*, which contained a sketch in embryo of the foundation I had started. This little book has been very helpful in Cuba, and ranch owners give copies of it to their foremen and tell them to follow it.<sup>93</sup> The Generals of Havana and Santiago, whose duty it is to provide for the welfare of the country, were among the work's chief backers. General Vargas, who was then in Santiago but now is stationed in Puerto Rico, has had this book reprinted there for Puerto Rico<sup>94</sup> and Santo Domingo.<sup>95</sup>

**569.** I also set up a licensed credit union in the diocese, for the use and benefit of the poor. For I saw that when the poor have proper direction and are given a decent means to earn a living, they are upright citizens; it is only otherwise that they become debased. Hence my eagerness to help them was as much spiritual as it was material.<sup>96</sup> With the Lord's help it has worked out very well. May it all be for God's greater glory.<sup>97</sup>

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<sup>92</sup> The ambitious Claretian Project – a pioneering work of its time - was only completed materially. When the building was almost completed, the Holguín episode, and later on, his being summoned back to Spain, prevented it from functioning (cf. HD, I, pp. 734-738, 741-742; LAVASTIDA, JOSÉ IGNACIO, *San Antonio María Claret, pionero social en Cuba. Tres proyectos de justicia social*, Bachelor's Thesis in Theology. Accademia Alfonsiana [Rome 1996] 72-96 – unedited).

<sup>93</sup> *Las delicias del campo* (Barcelona 1856) 312 pp. The theme is developed in the form of conversations between a father and his children. Conference 25 is a small treatise on the spirituality of peasants. A small part of this work can be seen in *Escritos Pastorales*, BAC (Madrid 1997) pp. 307-332. Prior to this he had written the booklet *Reflexiones sobre la agricultura* (Barcelona 1854) 22 pp. It was the first in a series designed to introduce new agricultural techniques of cultivation. This little work can be seen in *Escritos Pastorales*, ed. cit., pp. 294-305.

<sup>94</sup> Don Carlos de Vargas-Machuca y Cerveto (1817-1876) was a Carlist general who sought refuge in France after the treaty of Vergara (1839). Upon his return to Spain, he was sent to Cuba in 1849. He was Governor and Commander General of Santiago, Cuba from 1855 to 1860; of Puerto Rico (1861); of Santo Domingo, from October 23, 1863 to March 30, 1864 and of the Basque Province (1867). He accompanied Queen Isabel II into exile in 1868. Father Claret wrote that he was a person of “whom I greatly appreciate and am in deep sympathy with” (Claret to the Captain General, Santiago, Cuba July 5, 1855: SL, p. 414). Of him, wrote *El Redactor* on December 4, 1859: “Upright and just General, esteemed magistrate who has made every possible effort to contribute to the progress and prosperity of this beautiful province, by whom all obstacles are overcome with his tireless zeal and efforts to improve things, promote good and root out evil, to support honesty and hard work and to lower crime” (cit. by BUCH LÓPEZ, ERNESTO, *Del Santiago colonial* [Santiago, Cuba, 1944] p. 114).

<sup>95</sup> Unfortunately this edition, if it was published at all, is completely unknown.

<sup>96</sup> “In his service as missionary of the Word, Claret was very close to the people; he knew their enslavement and distress and experienced martyrdom for remaining faithful to his proclamation of the Gospel. He taught us to integrate human advancement with evangelization” (BOCOS MERINO, AQUILINO, *Listening to the Prophetic Cry of America in Nunc*, October 1992, n. 274, p. 1).

<sup>97</sup> In the *Regulations for the parish saving bank*, approved by the Marquis de Pezuela on February 15, 1854, the purpose of the institution is outlined: “The Archbishop of Cuba, desirous of preserving

**570.** I also visited prisoners in jail, catechizing them and preaching to them frequently. After my visits I would give each of them a peseta, and so they were happy to listen attentively to what I had to say.

**571.** I was equally regular in visiting poor patients in the hospital and also gave them some help, especially those who were leaving as convalescents. I was president of the League of Friends of the Country.<sup>98</sup> We met at my residence, and all of us took an active interest in any developments on the island. We procured a workshop for poor boys, and we saw to it that prisoners in jail were taught reading, writing, religion, and a trade of some sort. With this in mind we had workshops set up in jail; for experience had shown us that many men turn to crime because they have no trade and don't know how to make an honest living.<sup>99</sup>

**572.** I made it easier for the poor to straighten out their marriages and baptismal records so that they could escape the evils of concubinage. I did what I could to combat crimes of rape, and I opposed marriages between close relatives, granting dispensations for the latter only when there was no alternative, because I had seen the results of such unions.<sup>100</sup>

## CHAPTER VIII

### How I Was Wounded and the Events

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good behavior that he has taught by both word and in writing and of preserving the morality of the people, while, at the same time, encouraging farming and mechanical arts, opens it in his diocese in 1854 as an effective way of saving” (cf. *Las delicias del campo* [Barcelona 1860] 3.<sup>a</sup> ed., p. 375). The cash profits were to be distributed amongst the poor widows and honorable maidens (cf. LUÑO PEÑA, ENRIQUE, *La obra social de San Antonio María Claret* [Barcelona 1954] 20 pp.; CILLER, JOSÉ MARÍA, *El ahorro en las cajas de ahorros benéficas y en la doctrina social de la Iglesia* [Madrid 1971] pp. 25-35; LAVASTIDA, JOSÉ IGNACIO, *San Antonio María Claret, pionero social en Cuba, op. cit.*, pp. 13-37).

<sup>98</sup> The Economic Society of Friends of the Country was one of a series of societies inspired by Pedro Rodríguez de Campomanes (1723-1803), who, under the patronage of King Carlos III (1716-1788), was able to carry out the project in Spain and its territories, among them, Cuba. Its main purpose was to set agrarian reform in motion and to encourage the development of industry, handicraft, and business. The Societies were to have been the stimulus for the Spanish economy and were also to initiate a plan for economic and social regeneration; thus becoming the “best method to spread enlightenment and encourage the development of the economy.” On September 13, 1787, the first was established in Santiago, Cuba under the reign of Carlos III.

<sup>99</sup> Cf. RICCIARDI, MARIO, *S. Antonio Maria Claret e i carcerati: Notiziario dell'Ispettorato dei Cappellani degli Istituti di prevenzione e pena in Italia* 10 (1986) 51-55.

<sup>100</sup> “In Cuba, a country in greatest need from all aspects, St. Mary Anthony Claret gave his very best as an apostle and an extremely humane colonizer from 1851 to 1857” JIMÉNEZ DUQUE, BALDOMERO, *Espiritualidad y apostolado*, BAC, *Historia de la Iglesia en España* [Madrid 1979] V, p. 460). “After his fruitful but difficult stay in Cuba, the situation of the West Indies continued to weigh heavily on his mind. For ten years, he tried hard to make those responsible for the ecclesiastical policies of the Crown aware of the terrible conditions on the islands” (CUENCA TORIBIO, JOSÉ MANUEL, *El episcopado español en el pontificado de Pío IX* [Valencia 1974] p. 82). In a brief note, the Archbishop writes, attempting to explain the situation in Cuba: “Just as children with great ease and without noticing learn languages, at the same time without being aware, will be bad. This is why lust is so common and widespread in this country; docile people with a good heart, but with bad habits” (Mss. Claret, IX, 707).

## Surrounding my Cure<sup>101</sup>

**573.** I was in Puerto Principe making my fourth pastoral visit since my arrival in Cuba five years before.<sup>102</sup> After I had finished visiting the parishes of that town, I headed for Gibara, visiting Nuevitas in passing. From the seaport of Gibara I moved on to Holguin. For several days I had been feeling very fervent and full of longing to die for Jesus Christ. The love of God seemed to be the only thing I knew how or chanced to talk about, both to the members of my household and to outsiders who came to visit me. I had a great hunger and thirst to suffer trials and shed my blood for Jesus' and Mary's sake. Even in the pulpit I would remark that I desired to seal the truths I was preaching with the very blood of my veins.

**574.** On February 10, 1856,<sup>103</sup> after arriving in Holguin, I opened the pastoral visitation. Because it was the eve of the Purification of the Blessed Virgin Mary, I preached to the people on this adorable mystery, making them see the great love the Blessed Virgin showed for us in offering up her most holy Son to suffer and die for us. I have no idea what I said or how I said it, but people remarked that I was happier than ever before. The sermon lasted an hour and a half.<sup>104</sup>

**575.** I came down from the pulpit filled with the greatest fervor, and at the end of the service we left the church to go to my lodgings. I was accompanied by four priests,<sup>105</sup> my attendant, Ignacio,<sup>106</sup> and a sacristan who carried a lantern to light our way, since it was 8:30 in the evening and it had already grown dark. We had left the church and were walking down the broad and spacious main street. On both sides of the avenue there were large crowds, and all were greeting me. A man stepped forward, as if to kiss my ring, when suddenly his arm flew back and he brought the razor he was holding down upon me with all his might. I had my head down and was touching a handkerchief to my mouth with my right hand, and so, instead of slitting

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<sup>101</sup> The attempt against his life in Holguín was not an isolated incident in the life of the Saint, but rather the culmination of a strong campaign of persecution (cf. HD, I, pp. 939-960). Nor was it an isolated incident in his spirituality: he was prepared to face it as it fits with the degree of heroism which he had attained in his *mystical apostolic* experience. It is probably equivalent to the stigmata and transfixion of contemplative mystics (cf. LOZANO, JUAN MANUEL, *Mystic and Man of Action, Saint Anthony Mary Claret* [Trans. by J. Daries, Claretian Publications, Chicago, 1977] pp. 269-271).

<sup>102</sup> He was in the city of Puerto Príncipe and neighboring towns from Monday, October 29, 1855 to the end of January of the following year, 1856.

<sup>103</sup> It is interesting to note that this day was Friday, the day of the week that is especially consecrated to reliving the passion and death of the Lord.

<sup>104</sup> "Among other things, he said that the Virgin had saved him many times from imminent dangers of losing his life" (cf. GUTIÉRREZ, FEDERICO, *El Padre Claret en el periódico La Esperanza (1844-1874)* [Madrid 1987] p. 109).

<sup>105</sup> He was accompanied by Don José Carbó, parish priest of Holguín; Don Antonio María Lladó, vicar forane, Don Miguel Téllez, administrator of St. Joseph parish; and Don Pedro Llausás, the Archbishop's chaplain.

<sup>106</sup> The very faithful young Ignacio Betriu. Born in Àreu (Lérida) on January 31, 1825. In his youth he was a carpenter by profession in Ventolar, along with Ribas de Freser (Gerona), where he had the opportunity to meet Father Claret. He faithfully followed the saint from 1850 to 1864. On November 12, 1864 he joined the Company of Jesus. He belonged to the Province of Aragón. Spiritual Assistant on March 28, 1875. He died in Manila on November 27, 1886 (cf. VIVIER, ALEXANDER, *Nomina Patrum ac Fratrum qui Societatem Jesu ingressi in ea supremum diem obierunt, 7 aug. 1814-7 aug. 1894* [Paris 1897] n.º 5302, p. 384; POSTIUS, JUAN, "D. Ignacio Betriu": *El Iris de Paz* 24 [1907, II] 248-289).

my throat as he had intended, he slashed my face across the left cheek, from the ear to the chin. The razor also caught and wounded my right arm in passing because I was holding it up to my mouth, as I said.<sup>107</sup>

**576.** The razor had cut clean through the flesh and sliced into the bone of the upper and lower jaw. Blood was gushing both outside and inside my mouth. I immediately pressed my right hand to my cheek to stop the torrent of blood, and my left hand to the wound in my right arm. We happened to be standing in front of an apothecary shop, and so I said, *Let's go in here; they'll have the medicines we need.*<sup>108</sup> Because all the civilian and military doctors had attended the sermon and had left the church at the same time we did, word soon got around and they were there in a moment. They were shocked at the sight of a bishop, vested in his mantle and pectoral, all bathed in blood--especially a bishop who was also a friend they all loved and revered. In fact, they were so overcome at the sight of me that I had to cheer them up and tell them what to do for me, since I myself was very tranquil and serene. Later the doctors said I must have lost no less than four-and-a-half pints of blood. With the loss of blood I felt somewhat faint, but I came to as soon as they gave me a little vinegar to smell.

**577.** After this first-aid treatment, I was carried to my lodgings on a stretcher.<sup>109</sup> I can't describe the pleasure, delight, and joy I felt in my soul on realizing that I had reached the long desired goal of shedding my blood for the love of Jesus and Mary and of sealing the truths of the Gospel with the very blood of my veins. My spirits soared at the thought that this was but a promise of what I might achieve in time-to shed my blood completely, in the ultimate sacrifice of death. These wounds reminded me of the circumcision of Jesus;<sup>110</sup> in time they might lead me to the incomparable good fortune of dying on the cross of some gallows, of some assassin's dagger, or the like.

**578.** This joy and delight lasted throughout the time I had to stay in bed and was itself a source of joy to all who came to visit me.<sup>111</sup> It gradually left me as my wounds began to heal.<sup>112</sup>

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<sup>107</sup> The name of the aggressor was Antonio Abad Torres. He was born in Santa Cruz de Tenerife. He was thirty five years old and a shoemaker by profession.

<sup>108</sup> The drugstore belonged to the pharmacist Don José Manuel Guerra Almaguer. His son, Roque Guerra Valerino, held the candle while he dressed the wounds with bandages. Upon arrival in Spain, Father Claret sent him a token of gratitude - a coffee set made of beautifully engraved silver, which had a value of about two hundred duros (cf. ANDÓNEGUI, AMADO, *Miscelánea claretiana: una entrevista interesante*: El Iris de Paz 49 [1932] 270-272). Afterwards, the doctor Don José Garófalo would travel to Holguín from Santiago with the express purpose of caring for the sick man.

<sup>109</sup> He was transported on a stretcher by four grenadiers from the Regiment in Havana to the house of the military chaplain where he was staying.

<sup>110</sup> Cf. Lk 2:21-38.

<sup>111</sup> He was in bed until Thursday, February 7<sup>th</sup>, when he was able to get up and sit in an armchair. On February 15<sup>th</sup>, with his hand still bandaged, he stamped his signature on a letter addressed to Don Dionisio González (EC, I, p. 1171). His convalescence lasted until March 2<sup>nd</sup>, Feast of the Presentation of the Lord or Candlemas.

<sup>112</sup> For the rest of his life, these scars were like the visible sign of his dedication to Jesus Christ for the apostolate (cf. letter to Pius IX, Holguín February 23, 1856: SL, pp. 425-428; for the original in Latin: EC, III, pp. 230-235). On December 8, 1860, he brought up the incident in a meeting with the Conferences of Saint Vincent de Paul of Madrid: "I can tell you that the mark that you see on my face, received as a result of my fulfilling my duty to the sacred ministry, has caused me neither sadness nor regret; on the contrary, I have never before been so content and satisfied" (*Bulletin of the*



**579.** The healing of these wounds was attended by three remarkable phenomena that I shall briefly describe here. The first was the instant healing of a fistula that the doctors had said would be permanent. The razor had completely severed the ducts of the salivary glands, so that the saliva was draining through a small opening in the scar on my cheek, just in front of the ear. The doctors were planning a painful operation of doubtful value, for the following day. I commended myself to the Blessed Virgin Mary in prayer, offering and resigning myself to God's will, when I was suddenly healed. Next day, when the doctors examined the wound, they were astonished to see the results of this remarkable healing.

**580.** The second phenomenon concerned the wound on my right arm. As it healed, it formed a raised image of Our Lady of Sorrows in profile. Not only was it raised in relief, but it was colored white and purple, as well. For the next two years it was perfectly recognizable, so that friends who saw it marveled at it. Afterwards it began to disappear gradually and is scarcely visible today.<sup>113</sup>

**581.** The third striking phenomenon was the master plan for the Academy of St. Michael, which came to me during those first few days I was in bed. As soon as I could get up, I started designing its emblem and drafting its bylaws, which have since been approved by royal charter and have received the blessing and good wishes of His Holiness, Pope Pius IX.<sup>114</sup>

**582.** The queen and king were the first to be enrolled. Since then, numerous branches have been formed and are doing an incalculable amount of good.<sup>115</sup>

**583.** The would-be assassin was caught in the act<sup>116</sup> and sent to jail. He was tried and sentenced to death by the judge,<sup>117</sup> notwithstanding the deposition I had made, stating that I forgave him as a Christian, a priest, and an archbishop.<sup>118</sup> When this was brought to the attention of the Captain General of Havana, Don Jose de la Concha, he made a trip expressly to see me on this matter. I begged him to grant the

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*Society de Saint Vincent of Paul* 6 [1862] 54). Also, in the speech he made to the Vatican Council I, he would bring up the incident, repeating with Saint Paul: "I bear the stigma or the scars of Our Lord Jesus Christ on my body, as you can see on my face and arm" (Doc. Autob. XVI).

<sup>113</sup> Cf. GUTIÉRREZ, FEDERICO, *El Padre Claret en el periódico La Esperanza (1844-1874)* [Madrid 1987] p. 109).

<sup>114</sup> The Project was outlined in his short work *Plan de la Academia de San Miguel* (Madrid 1859), where the regulations and approvals that the Saint mentions can be found (cf. *Escritos Espirituales*, pp. 329-340; *Rules of the Academy of Saint Michael, Works*, v. III, pp. 398-410).

<sup>115</sup> Cf. Autob. n. 332.

<sup>116</sup> The question of who instigated the attempt on his life should be posed. Three hypotheses have been formed about it: 1<sup>st</sup> - that it was the work of the Masons, intent on revolution; 2<sup>nd</sup> - that it was a question of race, because the former archbishop permitted a marriage between a woman from the Canary islands and a black man; 3<sup>rd</sup> - that it was the scheming of some shameful priests. Unfortunately, this last hypothesis was confirmed by Father Claret himself when he declares with great bitterness in his soul: "I was injured by three lecherous clergymen" (Mss. Claret, XII, 18; cf. ZAPATERO, FIDEL, *Recuerdos de nuestro Padre Fundador en Cuba: Anales CMF* [1922] 623-627; EC, II, pp. 1175-1176, notes).

<sup>117</sup> The death sentence was issued by the magistrate in Holguín on March 15, 1856. The prisoner appealed to the High Court of Havana, where he was defended by the well-known lawyer José Manuel Mestre, who was born on June 28, 1832 and was an outstanding figure in oratory and politics. From 1848, he worked at the *El Salvador* college, together with his teacher José de la Luz y Caballero, where he would later become Director (1851-1861). He practiced law and was one of the founders of the *Revista de Jurisprudencia*. He died on May 29, 1886.

<sup>118</sup> Cf. GUTIÉRREZ, FEDERICO, o. c., p. 108.

man a pardon and remove him from the island because I feared that the people would try to lynch him for his attack on me, which had been the occasion both of general sorrow and indignation as well as of public humiliation at the thought that one of the country's prelates had actually been wounded.

**584.** I offered to pay the expenses of my assailant's deportation to his birthplace, the island of Tenerife in the Canaries. His name was Antonio Perez,<sup>119</sup> the very man whom a year earlier, unknown to me, I had caused to be freed from prison. His parents had appealed to me on his behalf, and, solely on the strength of their request, I had petitioned the authorities for their son's release. They complied with my request and freed him, and the very next year he did me the favor of wounding me. I say "favor" because I regard it as a great favor from heaven, which has brought me the greatest joy and for which I thank God and the Blessed Virgin Mary continually.

## CHAPTER IX

### How I was Summoned to Madrid

**585.** Jesus told the men who came to seize him in the garden, *Haec est hora vestra et potestas tenebrarum.*<sup>120</sup> I might well have said the same, because for me that was the hour when God had allowed the wicked and the demons to wound me. For when my assailant wounded me, I saw the demon himself helping him and giving him the strength to strike. It made me think of those words in the formulas of anathema, *Si quis suadente diabolo....*<sup>121</sup> I thought to myself, "This poor man, *cooperante diabolo*, planned to lay violent hands on your miserable self. And though it's true you are a poor sinner and an unworthy priest, still, you are a priest and a prelate of the Church, a minister of Jesus Christ."<sup>122</sup> My Father, forgive him, for he knew not what he was doing!

**586.** I was restored to the Church to give thanks to God,<sup>123</sup> and once more I

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<sup>119</sup> The name that appears in the process is Antonio Abad Torres. He obtained a pardon from the death penalty, thanks to the intervention of Father Claret, on May 6, 1856, he was sentenced to ten years in prison, which he had to serve at the Ceuta prison, although he died before completing the sentence.

<sup>120</sup> Lk 22:53: "This is your hour -- the triumph of darkness."

<sup>121</sup> "If anyone the devil persuading..." Council de Vienna (1311-1312), *Decretum* 33. – The sentence in question says that, if anyone, persuaded by the devil, commits the sacrilege of hitting a priest or if he orders someone else to do it or is an accomplice to the act, incurs excommunication reserved by the Supreme Pontiff (cf. *Conciliorum Oecumenicorum Decreta* [Friburgo 1962] p. 364).

<sup>122</sup> Don Pedro Llausás tells us that, after the doctors had left, "the illustrious patient asked for his chaplain and said to him: Have you seen two tall heavily-built black men who were arguing with and beating each other, who were coming towards us? And why is it that you did nothing when they reached us; I pushed them and I said 'Get them off me'... Then the chaplain replied: 'Your Excellency's servant has not seen any black man, only a man who was coming from the my left, a bit hunched, walking with the intention to kiss your Excellency's ring'... The holy prelate responded to the chaplain: 'Enough, I only wanted to know if you had seen them'" (HD, I, p. 960).

<sup>123</sup> Cf. Lk 23:34.

began conferring the sacrament of Confirmation on all who were prepared for it. After this I returned to Santiago, administering Confirmation in all the parishes we passed along the way. We spent the night at a ranch called *Santo Domingo*. The opposition, thinking that we were staying at another ranch called *Altagracia*,<sup>124</sup> burned it to the ground that night. We arrived in Santiago by nightfall of the following day,<sup>125</sup> and the whole town came out to meet us amid signs of great joy at seeing me, since they had thought I was dead. The day after my arrival was Friday, the feast of Our Lady of Sorrows, and I went to the church of Our Lady of Sorrows in thanksgiving. I celebrated the Holy Mass, distributed Holy Communion to a large crowd, and attended a solemn High Mass with sermon. Later I performed the Palm Sunday blessing and all the ceremonies of Holy Week and Easter.<sup>126</sup>

**587.** As a result of the wound, my face was considerably disfigured, my voice was not very clear, and my speech was somewhat slurred; so, for the first few months after I got back to Santiago, I had to abandon my accustomed round of preaching engagements. I devoted my spare time, after confessions and my other ministerial duties, to private talks. But at the end of a few months I was back at work as usual, and during Lent of that year I started giving a mission in the church at San Francisco, Cuba. I was a few days into the mission when I received a royal summons to go to Madrid. As the Archbishop of Toledo, who was confessor to the queen, had died, and Her Majesty had chosen me as her new confessor.<sup>127</sup>

**588.** I received the royal summons on March 18 and on the 20<sup>th</sup><sup>128</sup> left Santiago for Havana, where I boarded a packet boat bound for Cadiz. All the people came to see me off at the port and bid me a sad farewell. My departure signaled the dispersal of my staff;<sup>129</sup> nevertheless, I begged Don Dionisio Gonzalez, whom I had left as administrator of the diocese, to continue in his post until further advised. I also asked Father Anthony Barjau and Father Galdacano to stay at their posts in the seminary until my successor arrived so as not to abandon the field.

**589.** From the day I arrived in Havana until March 12,<sup>130</sup> the day I left, I preached daily and heard the confessions of the most prominent citizens of the town. At one ceremony I gave First Communion to the Captain General's daughter and to

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<sup>124</sup> Monday, March 3, 1856.

<sup>125</sup> They also burned down the hacienda of *Santo Domingo* after Father Claret had already left. He found out about it in an revelation: "I was looking at the image of Most Holy Mary and she told me: Your enemies have burnt down this house [Santo Domingo]; they have already burnt down the house in *Altagracia*, and they will continue to burn down the houses where you will be hosted; leave Anthony" (Mss. Claret, II, 183; *Lights y Graces*, 1856).

<sup>126</sup> They arrived at the capital of the diocese on Thursday, March 13<sup>th</sup>.

<sup>127</sup> Cardinal Juan José Bonel y Orbe. Born in Pinos del Rey (Granada) on March 17, 1782. A priest in 1805. He was the bishop of Malaga (1831-1833), of Córdoba (1834-1839), Patriarch of the West Indies and Vicar General of the military (1839-1847), and Archbishop of Toledo (1848-1857). Confessor and spiritual director to Queen Isabel II from October 1843. Cardinal from 1850. He died in Madrid on February 11, 1857 (cf. FUENTE, VICENTE DE LA, *Boletín del clero español en 1850* [Madrid 1851] III, pp. 26-28; ORIVE, A.: DHEE, I, 273).

<sup>128</sup> Claret was mistaken on the date. It was actually Sunday the 22<sup>nd</sup>. The authorities put the merchant steamship *Cuba* at his disposition, which sailed towards Havana on the 22<sup>nd</sup> at two-thirty in the afternoon.

<sup>129</sup> Cf. Ez 34:5; Mt 26:31.

<sup>130</sup> He arrived in Havana on Saturday March 28<sup>th</sup> at 11 o'clock in the morning and he would board ship in the direction of the peninsula on Easter Sunday, April 12<sup>th</sup>, (not March 12<sup>th</sup> as the Saint writes).

his wife.<sup>131</sup>

**590.** En route we were in great danger of shipwreck a number of times, but the Lord looked to our welfare and delivered us.<sup>132</sup> We stopped at the Portuguese Islands of Terceiras and were treated very well there; but we suffered the unfortunate loss of two artillerymen who were killed in an explosion that took place as they were answering the salute of the city of Fayal. We all went ashore for their burial,<sup>133</sup> after which we resumed our voyage and arrived at the end of May in Cadiz.<sup>134</sup>

## CHAPTER X

### Biographical Sketch of My Co-workers

**591.** *Father John Nepomuceno Lobo:* I first met this priest as I was passing through the court on my way to the Canary Islands and was pleasantly impressed by his wisdom and virtue. When I became archbishop, I offered him the post of vicar general and, after commending the matter to God in prayer, he accepted. I also made him treasurer and, later, dean, so that he could watch over the cathedral chapter for me, which he did very well. In addition to his satisfactory fulfillment of the duties of vicar general, he also acted as administrator in my absence. He is a very virtuous, wise, and zealous priest and was a great help to me. Later he renounced all his possessions and entered the Society of Jesus.<sup>135</sup> I appointed Dr. Dionisio Gonzalez to replace him and he, too, met with my satisfaction. When Dr. Gonzalez had to return to Spain for reasons of health, I designated him vice-president of the Escorial.<sup>136</sup>

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<sup>131</sup> On the 29<sup>th</sup> he preached to two communities of the Daughters of Charity; on the 30<sup>th</sup> to the Ursulines and in the Military Hospital; the 31<sup>st</sup>, in the other hospital and to the Sisters of Santa Clara; on April 1<sup>st</sup>, to the Carmelites, at St. Francis Xavier school and in the seminary; on the 2<sup>nd</sup>, he gave Holy Communion to the daughter of General Concha and he preached to the Sisters of Santa Catalina; on the 3<sup>rd</sup>, to the Brothers of St. John of God and in the cathedral; on the 4<sup>th</sup>, in the Guadalupe church. He spent Holy Week with the Jesuits. The chronicler of the house describes the acts of humility performed by the saintly archbishop. Upon leaving, he presented the priests with the bloody rochet (white linen bishop's robe) from Holguín. In 1934, on the occasion of his beatification, the Jesuits handed the Claretians this precious relic, which is preserved in the Chapel of Relics in Rome.

<sup>132</sup> Cf. Ps 33:5; 2 Cor 1:10. – He left Havana, headed towards Spain on Easter Sunday, the 12<sup>th</sup> of April, “in the steamship *Pizarro*, with Don Juan Rovi6n as captain and 200 men as crew; they treated us very well, the whole crew was very docile and devout in their religious practices” (letter to Fr. Juan Nepomuceno Lobo, May 27, 1857: EC, I, p. 1332). They stopped at the island of St. George in the Bermudas and were exposed to two dangers: a leak in the ship, which no one could locate, and the running aground of the ship on the Cayo Sal reefs.

<sup>133</sup> While giving the cannon salute, during the penultimate cannon shot, a gunner was careless and two artillerymen were blown to pieces. The funeral, presided over by Claret, was celebrated in La Horta.

<sup>134</sup> They entered the port of Cadiz in the early morning of May 18, 1857. Regarding the incidents of the journey cf. SEGOVIA, ANTONIO MARÍA, *Las escalas del Pizarro: El Comercio* (newspaper of Cádiz), May 22, 1857; reproduced in SC 16 (1998) 145-155.

<sup>135</sup> Father Juan Nepomuceno Lobo (1816-1882) judge, ecclesiastical governor and vicar general, treasurer, and dean of the Diocese of Santiago, Cuba.

<sup>136</sup> Don Dionisio González de Mendoza. Born in Barriosuso de Valdavia (Palencia) on October 2, 1815. Doctorate in Theology and Bachelor in Jurisprudence from the University of Valladolid (1845).

**592.** *Father Manuel Vilaró.* This priest accompanied and assisted me in the missions I was giving in the diocese of Tarragona. He was one of the original members of the Congregation of the Sons of the Immaculate Heart of Mary, and when I left for Cuba he was kind enough to accompany me. For this reason I made him my secretary and he fulfilled this job very well. Besides acting as my secretary, he also preached and heard confessions frequently. He was well educated, virtuous, zealous, and a hard worker. He fell ill and, because the doctors in Cuba could do nothing for him, they ordered him back to Spain, where he died in his hometown of Vic.<sup>137</sup>

**593.** *Father Manuel Subirana.* A native of Manresa, he was a schoolmate of mine. We were ordained together, although to different orders. He was a very virtuous and wise man and a zealous worker in Catalonia and later in Cuba. He later went to Guatemala and Honduras, where he still is, working wonders and going from town to town preaching, as he did in my diocese.<sup>138</sup>

**594.** *Father Francis Coca.* A native of Capellades in the diocese of Barcelona. I met this priest when I went to preach the Month of May devotions at Villanueva, where he was an assistant pastor. When he learned of my nomination he offered me his services; I accepted and he came along with me. He was a very kind priest, as simple as a child and very zealous and fervent. He always worked with Father Subirana as a teammate, and there was a great bond of sympathy between them. They were very zealous and fervent, always on the move from one village to another, giving missions. Both had very pleasing voices, and everyone used to go to the mission just to hear them sing; of course, after the songs came the sermon, and so they were caught. There's no telling the amount of good they did. Later on Father Coca went to Guatemala, entered the Society of Jesus, and died a Jesuit.<sup>139</sup>

**595.** *Father Stephen Adoain, Capuchin.* On my arrival in Santiago, this good friar offered me his services. He had come to get away from Havana, where he was being persecuted for his tireless preaching. He stayed in my palace and went out with another priest as a mission team. The first priest to accompany him was Father Paladio Currius; the second was Father Lorenzo San Marti. This good Capuchin was

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Secretary to the bishop of Puerto Rico (1847), Priest (1847). Chapter Vicar of Puerto Rico (1848). Judge of Santiago, Cuba (1856), and governor of the archdiocese (1857). Vice-President of *El Escorial* (1860-1868). Auditor of the Ecclesiastical Tribunal of Madrid (1868). He was one of Claret's closest friends and collaborators. He died in his home town on January 6, 1887 (cf. TISNÉS J., ROBERTO M., *El Ilmo. D. Dionisio González de Mendoza (1815-1887). Un palentino olvidado.* Imp. Merino, Palencia 1991, 398 pp.).

<sup>137</sup> Regarding Fr. Manuel Vilaró cf. Autob. n. 490.

<sup>138</sup> Don Manuel Subirana born in Manresa in 1807. Priest the 24<sup>th</sup> of May 1834. Beneficiary of the Cathedral of Manresa. In 1846, was incorporated into the team of apostolic missionaries. He accompanied Claret to Cuba (1850-1856). Missionary in Central America, where he carried out a strong apostolic campaign of evangelization and promotion, renowned in holiness. He is considered the most popular Honduran missionary of the XIX Century, defender of the Miskitos, the Garífuna, the Jicaque, etc. He died in Santa Cruz de Yojoa (Honduras) on November 27, 1864 (cf. VILLAR, VALENTÍN, *El Santo Misionero Manuel de Jesús Subirana: Republic of Honduras – Central America – Magazine of the Archive and National Libraries, Tegucigalpa 1955, pp. 276-326; GARRIDO, SANTIAGO, El santo misionero Manuel de Jesús Subirana. En el centenario de su muerte* [El Salvador 1964] 152 pp.; ALVARADO GARCÍA, ERNESTO, *El misionero español Manuel Subirana* [Tegucigalpa 1964] 258 pp.; GARCÍA, PEDRO, *El Ángel de Dios en Honduras. Padre Manuel Subirana.* Editorial UNICAH [Tegucigalpa 2004] 96 pp.).

<sup>139</sup> Fr. Francisco Coca (1820-1858). Entered the Company of Jesus in 1856, and died shortly afterwards, without even having completed the novitiate.

most zealous and eminently practical in giving missions. He had the skill to help the people to come out from cohabitation. Later on he went to a Capuchin monastery in Guatemala.<sup>140</sup>

**596. Father Philip Rovira.** On arriving in Cuba, I placed him in the seminary to teach Latin because that is what he had been doing when he joined me to go to America. I made him secretary after Father Manuel Vilaro left. He accompanied me on visitations and missions and returned with me to Madrid. Afterward he went to Puerto Rico with the new bishop, His Excellency Dr. Benigno Carrion. He was very zealous and a hard worker, especially in removing concubinage and other scandals.<sup>141</sup>

**597. Father John Pladebella.** A priest of the diocese of Gerona and a good theologian. I placed him in the seminary as professor of moral theology, and he did an admirable job of it. He was very virtuous and diligent. He died of yellow fever, although the doctors didn't know he had it until after his death, when he turned yellow as happens to those who die of this disease.<sup>142</sup>

**598. Father Paladio Currius.** A native of Ridaura in the diocese of Gerona, a pious and zealous priest. He started going out on missions with Father Stephen a capuchin priest, but he fell ill and was brought to the palace, more dead than alive. As soon as he recovered I sent him to the seminary as moral theology teacher, to replace the late Father Pladebella. After this I sent him to the model ranch I was

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<sup>140</sup> The venerable Fr. Stephen de Adoáin. Born in Adoáin (Navarra) on October 11, 1808. He joined the Capuchin Order in 1828. Priest (1832). Refugee in France and Italy (1839). Missionary in Venezuela (1842-1849), in Cuba (1851-1855), in Central America: Guatemala (1855-1864), El Salvador (1864-1872) and in France and Spain (1875-1879). He died renowned for his holiness in Sanlúcar de Barrameda (Cádiz) on October 7, 1880 (cf. CIÁURRIZ, ILDEFONSO DE, *Vida del Siervo de Dios P. Esteban de Adoáin* [Barcelona 1913]; ESTELLA, GUMERSINDO DE, *Historia y empresas apostólicas del P. Esteban de Adoáin* [Pamplona 1944]; IRIARTE, LÁZARO, *Esteban de Adoáin. Llevó el Evangelio de la paz a siete naciones, restauró la Orden capuchina en España* [Burlada, Pamplona 1980] 352 pp.; ADOÁIN, ESTEBAN DE, *Memoirs. Cuarenta años de campañas en Venezuela, Cuba, Guatemala, El Salvador, France y España, 1842-1880*. Ed. Prepared by Lázaro Iriarte. Universidad Católica Andrés Bello – Vice-postulation Esteban de Adoáin [Caracas 2000] XVIII+350 pp.).

<sup>141</sup> Don Philip Rovira y Comas was born in Centelles (Barcelona) on November 27, 1818. He studied at the Piarist College of Moya and in the Seminary of Vic. He received priestly ordination in Rome in July 1844. He was a teacher in Balenyá and in Navarcles. Later on, he was a professor of Latin in Sallent and administrator of Sant Martí and Sant Pere de Serrahima. He accompanied Father Claret to Cuba and was a Professor of Latin in the Seminary. Afterwards, Claret named him his secretary, “and - as Claret himself writes - he continued to accompany me on all my visits and missions of the diocese until he returned with me to Madrid [1857].” At the end of 1858, he went to Puerto Rico, where he was the at first Assistant Prebendary and then Penitentiary Canon. Preserved are some “Notes of the Illustrious Don Philip Rovira, Canon of Puerto Rico, on the life story of the holy servant of God, Anthony Mary Claret y Clará, who was Archbishop of Santiago, Cuba and Confessor to Her Majesty Doña Queen Isabel II,” dated in Madrid February 14, 1880. cf. Arxiu Claret-Vic, II, pp. 34-40, 195-196; SIDERA, JUAN, *Rdo. D. Felipe Rovira y Comas* (Four-page typed Biographical Summary: in CESC-Vic: PRC: “Rovira”). He was devoted to Claret above all during the first few years; afterwards, he showed a certain coolness. The Puerto Rican Canon Don Juan Vargas wrote fondly of him: “This one is more mischievous than his boss [Claret] and the two of us understand each other.”

<sup>142</sup> Don Juan Pladebella Pujalriu born in La Pinya (Gerona), near Olot. He studied in the Seminary of Gerona (1832-1837). He was ordained outside of the country. In 1844, he appears as vicar of La Cellera. In 1846 he was named Vicar of Amer, and on September 14, 1848, Regent of San Miguel de Cruilles. He went with Father Claret to Cuba as a professor of moral theology in the seminary. He died in Santiago, Cuba, on October 4, 1851, at five thirty in the afternoon, nine days after contracting yellow fever, (cf. more information in Arxiu Claret-Vic, II, pp. 302-303).

building at Puerto Principe. He remained in Santiago as secretary when Father Philip Rovira returned to Spain with me. At length I recalled him to Madrid, where he helped me with my projects for the hospital and church of Montserrat. Finally I assigned him to the monastery of the Escorial.<sup>143</sup>

**599.** *Father Lorenzo San Martí.* Born at La Curriu, in the diocese of Solsona. He started giving missions with Father Anthony Barjau, then with Father Stephen Adoain. Later I stationed him in Puerto Principe as vicar forane, a task he performed very well. He was always very fervent and utterly detached. He eventually joined the Jesuits and is presently working in Fernando Poo.<sup>144</sup>

**600.** *Father Anthony Barjau:* A native of Manresa in the diocese of Vic, he began giving missions with Father Lorenzo San Martí. As he was exceptionally gifted for teaching and instructing boys, I made him rector of the seminary, a task he performed very well, remaining at his post until the arrival of my successor. He then returned to Spain, where I made him rector of the royal monastery of the Escorial. He is a priest who is detached from all earthly things and very zealous for the glory of God and the salvation of souls.<sup>145</sup>

**601.** *Father Anthony de Galdacano, a Basque Capuchin.* This priest joined my company after two years in Cuba. A religious exclaustated by the Revolution,

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<sup>143</sup> Don Paladio Currius y Gravalosa. Born in Ridaura (Gerona) on July 30, 1817. He did his primary education in his home town and his priesthood studies Gerona. He was ordained a priest in Rome on June 25, 1843. His ministry was in Amer y Castelló de Ampurias (1846-1847). He was very faithful to Claret and his confidant. Aside from what is said in the text, in Cuba up until 1859 he acted in the capacity as receiver for the Claretian Missionaries (1855). In Madrid, as Hospital Administrator and rector of the Church of Monserrat (1859-1861). In El Escorial, he was Royal Chaplain and Professor (1861-1868). He was Chaplain of the Claretian Missionary Sisters (1869-1875), whom he assisted a great deal, in Reus; afterwards, he was Chaplain of the Calced Carmelite Nuns of Valls. He could not join the Congregation of Missionaries, but he was always considered a member. He died piously in La Selva del Campo (Tarragona) on September 13, 1903 (cf. His autobiographical account in the manuscript *Miscelánea*, unedited).

<sup>144</sup> Fr. Lorenzo Sanmartí born in La Corriu, in the province of Lérida and the diocese of Solsona on April 12, 1821. Already a priest, he accompanied Father Claret to Cuba. In mid 1857, he returned to the peninsula and joined the Company of Jesus on September 13<sup>th</sup> of that same year and he professed in 1859. He belonged to the Province of Aragón. He was assigned to the missions of Fernando Póo and, after several years of missionary work, he fell ill and returned to the peninsula, and, assisted by Fr. Juan Nepomuceno Lobo, he died piously in Puerto de Santa María (Cádiz) on the Feast of the Ascension May 5, 1864 (cf. VIVIER, ALEXANDER, *Nomina Patrum ac Fratrum qui Societatem Jesu ingressi in ea supremum diem obierunt, Aug. 7<sup>th</sup>, 1814-7 aug. 1894* [Paris 1897] n.º 2908, p. 221).

<sup>145</sup> Don Antonio Barjau Codina born in Manresa (Barcelona) on May 7, 1825. He completed his studies in the seminary in Tarragona and was ordained a priest in Nice on May 23, 1848. In 1850, he accompanied St. Anthony Mary Claret to Santiago, Cuba, where he became Director of the seminary of San Basilio Magno (1851-1860) and Synodal Examiner. At the request of the Saint, he remained in Cuba to lead the seminary until the arrival of the new Archbishop Don Manuel Negueruela. In 1860, he returned to the Peninsula, and the same Father Claret appointed him Chaplain of El Escorial and rector of the seminary. In 1863, he fell ill and retired to Manresa. Appointed Canon of Santiago, Cuba, he resigned so as not to separate himself from Claret, but Claret obliged him to go in 1863 with the aim of preserving the apostolic fruits that he had harvested there. He was Vicar General and Ecclesiastical Governor of the Diocese upon the exile of the legitimate Chapter Vicar Don José Orberá. Due to health problems, he was obliged to leave Cuba in 1880, taking charge of the spiritual direction of the Valldemia de Mataró College. He died piously in Vic on August 12, 1892 (cf. his biography in: *Arxiu Claret-Vic*, II, pp. 197-198). During the beatification process of Father Claret, he declared: "I profess devotion and affection to the Servant of God for the affection that he professed to me" (IPV ses. 17, int 10).

he went first to the United States and later to Puerto Rico as a pastor. As he found Puerto Rico unsuitable to him, he came to Cuba, where he did better. He is a very well educated and zealous religious and has accompanied me on numerous mission campaigns, helping with confessions. I gave him a teaching position in the seminary and, after the arrival of my successor, he came to Spain, where I appointed him to the chair of theology in the seminary of the Escorial.<sup>146</sup>

**602.** *The young man named Telesforo Hernández:* He came, as I have said, with Father John Lobo, who employed him as a secretary in the chancery. He died of yellow fever.<sup>147</sup>

**603** *The cook, Gregory Bonet.* The climate did not agree with him. He was a wounded veteran soldier and the heat irritated his wounds. He had to return to his birthplace in Mallorca.<sup>148</sup>

**604.** *The young man Philip Vila:* Born in Vic. I took him along as house boy. He took very good care of the sick and the poor, distributing alms to them, teaching them Christian doctrine, and exhorting them to virtue. His instructions were so timely and forceful that the native clergy, who sometimes listened to them, began telling him he should give up service and study for the priesthood. He decided to follow their advice. I told him to forget about it because I knew that God didn't want him to become a priest, for all his winning ways. Despite my advice he began his studies, but in a short time he developed chest pains and had to return to Europe, where he died.<sup>149</sup>

**605.** *The young man Ignacio Betriu.* Born at Herus in the diocese of La Seo. He was most dependable, very well mannered, kind to the poor, and zealous. He also taught Christian doctrine to the poor and, during the missions, to others. He distributed books, medals, holy cards, and rosaries from the supply I ordered him to bring along with us. He returned from America with me and is still in my service to this day.<sup>150</sup>

**606.** These were the helpers who accompanied me in my apostolic labors amid the thorns and thistles of my diocese. I owe God endless thanks for providing me such good companions. The conduct of all of them was above reproach. They never caused me a moment's pain; on the contrary, they were all a great comfort to me. All had good dispositions and solid virtue, and they were so detached from worldly cares that they never once spoke or thought of self-interest or honors. Their only concern was for God's greater glory and the conversion of souls.

**607.** I had something to learn from all of them because they gave me such a

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<sup>146</sup> Brother Antonio María de Galdácano (Juan Antonio Abásalo de Larrea) was born in Galdácano (Vizcaya) on February 9, 1812. He joined the Capuchins (OFM Cap) of Bilbao on November 21, 1825 and professed in 1826. He was ordained a priest on March 14, 1835. In 1842, he left as a missionary to Venezuela, then to the United States and Puerto Rico, and finally, in 1853, to Cuba, where he was a missionary and professor of dogmatic theology in the seminary. In 1860, invited by Claret, he went on to teach the same subject in the seminary of *El Escorial*, receiving the title of Royal Chaplain on June 30<sup>th</sup>. He died of jaundice in Madrid on February 2, 1863 (cf. ALDAY, JESÚS MARÍA, *San Antonio María Claret en el País Vasco* [Zamora 1983] pp. 227-230).

<sup>147</sup> Claret was mistaken about the name: he wrote Hernández instead of Bernáldez. He was from Toledo and died on September 21, 1851.

<sup>148</sup> He returned to the Peninsula in April of 1852.

<sup>149</sup> He fell ill in the month of January, 1852.

<sup>150</sup> Cf. Note 106.



good example in all virtues, especially humility, obedience, fervor, and a constant readiness to work. They gladly set themselves to do whatever I asked, whether it was my commonest request--to go on missions--or something like taking charge of a parish or deanery. It was all the same to them, no matter what I asked them. They never asked for or refused anything or any task whatever.

**608.** Thus our residence was the admiration of all outsiders who came to visit with us. I mention this because I had given orders that any outside priests who came to town were to be guests in my residence, whether I was there or not, for as long as they cared to stay.<sup>151</sup> Fr. Gaspar Hernandez, a canon from Santo Domingo was forced to resign his post because of a revolution. He came to Cuba and stayed at my residence, where he was a guest at my table for three years. Clergy from the United States and other countries came to visit us, and all of them found bed and board at my residence. It seemed that God Himself brought them just to witness such an agreeable sight.<sup>152</sup> They couldn't help noticing that our house was like a beehive, with every one coming and going at my request, and all of them quite content and happy. Outsiders were always amazed at the sight of it and praised God for it.

**609.** I often wondered how it was possible for so much peace, joy, and harmony to reign for so long a time among such a large group. I always ended up saying the same thing, *Digitus Dei est hic*.<sup>153</sup> This is a singular grace God has given us in his infinite mercy and kindness. I knew that God was blessing the efforts we were putting forth when He gave us such a special grace. The following were some of those efforts:

**610.** (1) We got up every day on schedule and together made a half-hour's mental prayer, which no one ever missed. We all had lunch and dinner together, during which we all took turns reading at table. After lunch and dinner we all took a bit of recreation, which gave us all a chance to see and talk with each other. We rounded out our day by saying the rosary and other devotions.<sup>154</sup>

**611.** (2) Every year at a stated time we gathered in the palace to make a ten-day retreat, during which we never broke silence nor received visitors, letters, or business calls. Every day each of us would take turns waiting on tables, while another read, beginning with me. They always asked me to preach each day of the retreat. At the closing exercise I kissed the feet of everyone present, and they in turn asked my permission to kiss my feet and those of all the rest. This was a very moving, imposing, and most profitable gesture.

**612.** (3) The third thing we did was to avoid exclusive friendships; everyone showed an equal liking for everyone else. Moreover, we maintained no friendships outside the house. All that we had, we had in the residence, and so we didn't go out on social calls and we didn't receive social calls from outsiders. We had all learned

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<sup>151</sup> Among the obligations of the bishops he outlines: "Host the pilgrims with pleasure and joy, more so if they are clergy or religious, believing that by receiving them, you are also receiving the same Jesus Christ" (*Apuntes para el régimen de la diócesis* [Madrid 1857] p. 54: *Escritos Pastorales*, p. 510).

<sup>152</sup> Cf. 1 Cor 4:9.

<sup>153</sup> Ex 8:19: "This is the finger of God."

<sup>154</sup> Paladio Currius says that the Saint attended all the community acts. The ones who were familiar with this arose at four o'clock and went to bed about ten. "The [hour] of the Venerable was unknown to us, but I had noticed that he went to bed much later and that many nights he didn't even go to bed... He got up at two o'clock, three at the latest" (APT ses. 6).

by experience that this was an effective and even essential means for keeping peace and avoiding unpleasantness, jealousy, envy, suspicion, grumbling, and other very serious evils.

**613.** (4) The fourth thing that I forbade them to do with all the power of my authority, and begged them not to do with all the love of my heart, was to read anonymous accusations. These were four of the main practices we adhered to, and God deigned to bless them so that all went well for us. May the Lord be blessed in all things forever.

## CHAPTER XI

### How I Disliked Living in Madrid<sup>155</sup>

**614.** At the beginning of June, 1857, we arrived in Madrid,<sup>156</sup> where I was presented to Her Majesty, the Queen. On the fifth of that month the royal decree of my appointment as the queen's confessor<sup>157</sup> was approved and published. A few days

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<sup>155</sup> St. Anthony Mary Claret introduces us to a new stage in his life - that he was experiencing while writing these chapters. For this reason, the historical perspective is less than in earlier stages. In these chapters, he introduces his *state of mind* with regard to the new situation: tension in his spirit, which "is for the whole world," and his forced presence in the court (ch. 11); his *faithfulness to the apostolic vocation* and his consequent voluntary alienation from politics, his *detachment* (ch. 12 and 13); his *apostolic action* (ch. 14) and his *inner life* (cap. 15-19). In order to adequately understand the historical framework, the difficulties and vicissitudes of this important Claretian stage, cf. FERNÁNDEZ, CRISTÓBAL, *El confesor de Isabel II y sus actividades en Madrid* (Madrid 1964) 518 pp.

<sup>156</sup> On May 20, 1857, he left Cádiz by way of Seville and Cordoba, arriving in Madrid, not at the beginning of June as he says, but earlier: Tuesday, May 26<sup>th</sup>. The Queen received him the same day of his arrival.

<sup>157</sup> Isabel II (1830-1902). First-born daughter of Fernando VII and María Cristina. Queen at the age of five, first under the regency of her mother (from 1835 to 1840), and afterwards under General Baldomero Espartero (from 1841 to 1843). She was declared of age when she turned fourteen (1844) and at sixteen was married to her cousin Francisco de Asís de Borbón, from whom she separated because of marital incompatibilities, in 1847. After several attempts, they managed to reconcile in 1858. With a lively and spontaneous temperament, she became involved in the game of party politics. She only shared her intimate feelings with a few people, among them Saint Mary Michael of the Blessed Sacrament, Sister Patrocinio (the nun with the wounds), and later, Father Claret, whom she remembered and revered as a saint throughout her life. The testimony that she gave in writing about Father Claret is admirable. It can be seen in (AGUILAR, MARIANO, *Vida admirable del siervo de Dios P. Antonio María Claret* [Madrid 1894] II, pp. 509-510). She died in Paris (Avenue Kléber, n. 19) on April 19, 1904 strengthened by the last rites and the blessing of His Holiness. (Cf. ZORRILLA Y GONZÁLEZ DE MENDOZA, FRANCISCO JAVIER, *Genealogía de la Casa de Borbón de España* [Madrid 1971] pp. 181-182; ANGELÓN, MANUEL, *Isabel II: Historia de la reina de España*. Madrid-Barcelona 1860, 596 pp.; MARQUÉS DE MIRAFLORES, *Continuación de las memorias políticas para escribir la historia del reinado de Isabel II* [Madrid 1873] I, XLV+714 pp.; II, from p. 715 to p. 1520; CAMBRONERO, CARLOS, *Isabel II, íntima*. Anecdotal historical notes on her life and era. Montaner and Simón Editors [Barcelona 1908] 352 pp.; LUZ, PIERRE DE, *Isabel II, reina de España, 1830-1904*. Ed. Juventud [Barcelona 1973] 3.<sup>a</sup> ed., 248 pp.; OLIVAR BERTRAND, RAFAEL, *Así cayó Isabel II*. Ed. Destino, [Barcelona 1955] 436 pp.; LUARD, RENÉ, *Isabel II de España (la reina generosa)*, Ed. AHR [Barcelona 1958] 162 pp.; LLORCA, CARMEN, *Isabel II y su tiempo*, Ed. Marfil [Alcoy, s. a.] 288 pp. - reed. Istmo, Madrid 1984; LAMET, PEDRO

later the queen told me that one of my duties would be to attend to the religious instruction of the Infanta Isabel, then five years old. I always took personal charge of her lessons and on April 11, 1862, when she was ten years old, she made her First Holy Communion, in the company of her mother. I had been hearing her confession since she was seven. Presently, in addition to her instructions, she has made a ten-day retreat.<sup>158</sup>

**615.** The queen made the Spiritual Exercises that first year and has made them annually ever since. She always leaves them with a great sense of contentment and has asked others to make them. She especially likes the text of them that I published, and she has asked me to bring her copies so that she can have the pleasure of giving them as gifts; and she counsels the recipients to at least read them.<sup>159</sup>

**616.** All the ladies of the court have a copy of both *The Straight Path* and *The Spiritual Exercises*. Their Majesties both enjoyed *The Straight Path* so much that I had a deluxe edition brought out for them by Aguado Printers in Madrid.<sup>160</sup> At present, both Their Majesties and the ladies of the court lead very edifying lives: they hear Mass, read the lives of the saints daily, recite the Holy Rosary, and frequent the Sacraments. The queen and the infanta, as well as many ladies of the court, come to me for confession. They all keep busy all the time.

**617.** The queen, besides attending to her devotions and affairs of state, as well as receiving many people in audience, busies herself with various sorts of handiwork such as painting, embroidery, etc. Her commonest pastime is embroidering. Last year<sup>161</sup> she embroidered a beautiful flowered cushion for my prie-dieu. She also makes lace ruffles from time to time.

**618.** The Infanta Isabel also keeps busy all the time. Besides her devotions

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MIGUEL, *Yo te absuelvo, Majestad y. Temas de Hoy* [Madrid 1991] 2.<sup>a</sup> ed., pp. 272-305; ÁLVAREZ, MARÍA TERESA, *Isabel II. Melodía de un recuerdo*, Ed. Martínez Roca [Barcelona 2001] 2.<sup>a</sup> ed., 238 pp.; PÉREZ, GARZÓN, JUAN SISINIO, *Isabel II. Los espejos de la reina*, Marcial Pons [Madrid 2004] 350 pp. The best biographies of Queen Isabella II in English are Peter De Polnay, *A Queen of Spain: Isabel II* (1962), and Otilie G. Boetzkes, *The Little Queen: Isabella II of Spain* (1966). For a scholarly presentation of the economics and politics of her reign see Raymond Carr, *Spain, 1808-1939* (1966). See also Isabella II of Spain, in Answers.com <<http://www.answers.com/topic/isabella-ii-of-spain>>

<sup>158</sup> The princess Isabel de, first-born to Queen Isabel II, was born in Madrid on December 20, 1851. She had Father Claret as tutor and spiritual teacher. On May 13, 1868 in the Royal Palace of Madrid, she married Italian Prince don Cayetano María Federico de Borbón (1846-1871), Count of Girgenti. The Saint recorded these lines about the princess “I am pleased with the Lord on seeing that she has turned out to be such an educated, religious, and virtuous woman who does great honor to her parents and the entire nation of Spain and is the admiration of all foreigners” (Doc. Autob. XIII). Likewise, the princess Isabel always had a great veneration for her saintly confessor and she would say many years later: “He was my confessor whom I loved so very much” (Anales CMF 25 (1929) 235). She died without leaving an heir, in Paris on April 22, 1931 (cf. ZORRILLA Y GONZÁLEZ DE MENDOZA, FRANCISCO JAVIER, *Genealogía de la Casa de Borbón de España* [Madrid 1971] p. 182; PADRÓS, JUAN BAUTISTA, *Sobre la infanta Isabel: La Andacollo Star*, 1910, pp. 381-383).

<sup>159</sup> He refers to his work *Spiritual Exercises... Explained* (Madrid 1859) 462 pp.

<sup>160</sup> The copy that he gave to Isabel II and which is presently kept in the Chapel of Claretian Relics in Rome, is autographed by the Saint in dedication to her and says: “To her Majesty Queen Doña Isabel II as proof of love. The author. Anthony Mary Claret, Archbishop.”

<sup>161</sup> On saying “last year,” he is referring to 1861, since he wrote this in 1862. According to Paladio Currius, Father Claret never used that cushion nor others that they provided for him in the churches. Nor in his palace in Cuba (cf. APT ses. 12).

and spiritual reading, she spends a great deal of time at her lessons. At recreation she prefers boys' toys to girls', so much so that in the five years I have known her I have never seen her with a girls' toy. Her favorite trinkets are an embroidered sombrero and a sword. She also busies herself from time to time with wire and pliers, making rosaries. She embroiders and sews very well.

**619.** The chambermaids of the queen and the infantas are also continuously busy, either with their duties, or reading good books, doing needlepoint, etc.

**620.** Although I am pleased to see how well Her Majesty lives and how well she practices piety, charity, and the other virtues, so that others in the court follow her good example, still I can't settle down or become accustomed to staying in Madrid. I have no inclination or disposition to be a courtier or palace retainer; hence, living at court and being constantly in the palace is a continuous martyrdom for me.

**621.** I have sometimes remarked that God sent me to this job as a kind of purgatory where I am supposed to pay for the sins of my past. I have also said that in all my life I have never suffered as much as I do here at court. I am always sighing to get away from it all. I'm like a caged bird that keeps looking through the bars of its cage for a way to escape, and I keep dreaming up ways to get out. I would almost have been glad if a revolution had come along and they had thrown me out.<sup>162</sup>

**622.** I sometimes ask myself, "What cause have you to be so upset? Everyone in the palace respects you; the whole royal family appreciates you and values your presence; Her Majesty the Queen loves you and dotes on you."<sup>163</sup> Well, then, what makes you have such violent feelings on the subject?" In truth, I have none. I can't come up with any good reason for it. My only answer to the enigma is that the repugnance I feel is a grace God has sent me to prevent me from becoming attached to the prestige, honors, and riches of this world. For I can see clearly that this constant feeling of disgust for the court and my desire to escape from it have kept me from envy and from setting my heart on the things the world holds dear.<sup>164</sup>

**623.** I can see that what the Lord is doing in me is like what I observe going on in the motion of the planets; they are pulled by two forces, one centrifugal and the other centripetal. Centrifugal force pulls them to escape their orbits; centripetal force draws them toward their center. The balance of these two forces holds them in their orbits. That's just how I see myself. I feel one force within me, which I'll call centrifugal, telling me to get out of Madrid and the court; but I also feel a counterforce, the will of God, telling me to stay in court for the time being, until I am free to leave. This will of God is the centripetal force that keeps me chained here

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<sup>162</sup> Some years later he wrote to Mother María Antonia París: "I am very weighed down by people in this Court. There is nothing left to offer to Baby Jesus. Oh, how I wish to leave the Palace! I wish to be like the Wise Men of the East who left Jerusalem to adore Jesus in Bethlehem and to be on my way to my missions. This is what the Lord has raised me for and not for matters of the palace. For me, the Palace is my exile, my torment" (letter to Mother París, Madrid January 9, 1867: EC, II, pp. 1109-1110).

<sup>163</sup>The reason for this was given by the same Queen many years afterwards when she affirmed: "The good that he has done for me, as well as my family, in life, I have neither the words nor gratitude to express it, and I am convinced that he protects us from heaven where he is enjoying that good fortune that he so yearned for and for which we should all yearn" (declar. from Isabel II, París, July 13, 1899: Proceso Regio, 3, p. 0213: in AGUILAR, MARIANO, *Vida admirable de Claret* [Madrid 1894] 4.º, II, p. 510).

<sup>164</sup> Cf. Ps 51:11.

like a dog on his leash.<sup>165</sup> The mixture of these two forces, namely, the desire to leave and my love for doing God's will, keeps me running around in my circle.

**624.** Every day at prayer I have to make acts of resignation to God's will.<sup>166</sup> Day and night I have to offer up the sacrifice of staying in Madrid, but I thank God for the repugnance I feel.<sup>167</sup> I know that it is a great favor. How awful it would be if the court or the world pleased me! The only thing that pleases me is that nothing pleases me. May you be blessed, God my Father, for taking such good care of me. Lord, just as you make the ocean salty and bitter to keep it pure, so have you given me the salt of dislike and the bitterness of boredom for the court, to keep me clean of this world. Lord, I give you thanks, many thanks, for doing so.

## CHAPTER XII

### How I have Never Sought Positions or Meddled in Politics

**625.** Because the queen likes me and thinks so much of me, I know that she would be pleased if I asked any favors of her; but so far I haven't asked her for a single thing and I have no desire to do so in the future.<sup>168</sup> What's that I've just said? No, I didn't put it quite right. There is one favor I have, indeed, asked of her many times and with great insistence: to let me withdraw from Madrid and the court. And it is just this favor, the only one I have ever asked for, that I have so far been unable to obtain. The worst of it is that, although I have some hope of getting it, I can see no way of getting it quickly.

**626.** All those who hunger and thirst not after justice<sup>169</sup> or any personal merit, but simply for the favor of some job, post, or dignity, besiege my house every day and pester me with their ambitions and pretensions. I have to tell them all that *it cuts me to the quick not to be able to please them*, but that I have made it a rule never to meddle in these matters. Nevertheless, after five years in Madrid, during which I have never budged from this position, they still haven't given up, and we're still at it every day. Most of those who come to see me during my daily audience from 11:00

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<sup>165</sup> He confessed to Francisco Sansolí that in the Palace he found himself "being pricked by pins" (IPM ses. 13); to Carmelo Sala, that "he found himself tied by a chain like a dog" (IPT ses. 3); and to Saint Mary Michael of the Blessed Sacrament, he said: "that he was nailed to the cross like Jesus Christ on Calvary." And he added: "help me to remove the nails from my body!" (IPM ses. 8). To the same saint he said in confidence: "I go around with my Madrid bitterness; I am happy everywhere except in Madrid, it is my Calvary: however, I do not want to come down from the cross until they remove the nails from me" (letter dated in Madrid November 15, 1861: EC, II, pp. 397-398).

<sup>166</sup> Cf. Eph 1:9-10.

<sup>167</sup> "It was obvious - said a witness - that for Fr. Claret it was a day of martyrdom each day he was seen forced to assist in the official acts of the Palace" (declar. de D. Melchor Bertrán: IPM ses. 14, art. 55).

<sup>168</sup> Not only did he ask for nothing, but he himself had to restrain the queen in her excessive lavishness, that she went into debt for her many gifts to Spaniards and foreigners (cf. letter to D. José Caixal, Madrid June 6, 1864: EC, II, p. 783).

<sup>169</sup> Cf. Mt 5:5.

to noon are looking for jobs, positions, or preferments (not to mention the pile of letters I receive daily, asking for the same).<sup>170</sup> What would have become of me if I'd ever allowed myself to get involved in that briar patch!

**627.** Furthermore, I see that those who are pushing, striving, and begging for these jobs, positions, and preferments, without sparing bribes and other such wiles, are usually the very ones who least deserve them. May God deliver me from ever cooperating in a business that has such evil consequences: all the jobs ill-done, all the deserving and virtuous people passed over, all the pedantry, vice, and immorality enthroned—and all of it by the wicked hand of favor. Yes, I say it, and I say it loudly and clearly, hoping that everyone will take notice and leave me in peace: *I have no interest in such things.*

**628.** Despite all the precautions I have taken in treading on this terrain, I have not escaped the malice of wagging tongues. Some have murmured against me for refusing to be the tool of their baseless ambitions, others out of envy; some for fear of losing what they have, others out of malice. Still others, out of ignorance or mere hearsay, have invented all sorts<sup>171</sup> of rogueries about me and started the ugliest rumors. But I have remained silent and rejoiced in the Lord,<sup>172</sup> because He has given me a sip from the chalice of his sufferings.<sup>173</sup> As for my detractors, I have prayed to God for them, after forgiving and loving them with all my heart.<sup>174</sup>

**629.** I have never wanted to get mixed up in politics, not even when I was a simple priest, let alone nowadays, although I have certainly been pressed in that direction.<sup>175</sup> One of our leading politicians once asked me to recommend a certain policy to Her Majesty. "My dear sir," I answered, "you may as well know that I look upon present-day Spain as a gambling table; the players are the two political parties."<sup>176</sup> Now, just as it would be utterly reprehensible for a mere onlooker to give

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<sup>170</sup> "He told me one day – affirmed Don Vicente de la Fuente – that having calculated the letters he received from one day to the next, they amounted to about 100 letters a day. In the end, he had to limit himself to opening only a few special letters, as he would have needed the entire day to read them and it would have been physically impossible to respond to them" (AGUILAR, FRANCISCO DE ASÍS, *Life of Claret*, p. 290).

<sup>171</sup> In the original it is written: *unimaginable*.

<sup>172</sup> Cf. Mt 5:11-12.

<sup>173</sup> Cf. Mt 20:22-23.

<sup>174</sup> Cf. Mt 5:44.

<sup>175</sup> By virtue of a reform introduced in the Senate on July 17, 1857, all the Archbishops of Spain were promoted to the rank of senators. However, Claret, faithful to the principle of "not meddling in politics," declined the honor. A newspaper of the time wrote: "It is strange that, based on his merits, unlike the new archbishops of Tarragona, Burgos and Valladolid, the doors have not been open to the respected Archbishop of Cuba, Fr. Claret. Nevertheless, says the newspaper, this decision should not come as a surprise, as it is well known that Father Claret has resolved not to take part in political struggles" (*La España*, January 26, 1858) (cf. GUTIÉRREZ, FEDERICO, *Claret, el santo que no quiso ser senador*: *El Eco de Canarias*, October 29, 1978). On Claret and politics cf. VIGIL GALLEGU, JOSÉ MARÍA, *San Antonio María Claret: la política de un apoliticismo*, in: *La política de la Iglesia apolítica* (Valencia 1975) pp. 81-179; GONZÁLEZ CORDERO, FRANCISCO, *San Antonio María Claret: su programa apostólico liberador*: *Claretianum* 19 (1979) 227-257; SEDANO, MARIANO JOSÉ, *El P. Claret y la política partidista de su tiempo*, in: *II Semana Sacerdotal Claretiana: El ministerio de comunión eclesial de los presbíteros según el P. Claret* (Madrid 1989) pp. 68-116.

<sup>176</sup> The two parties contending for power were the progressive party and the conservative party: the former was embodied by liberalism, which was becoming more and more radical, and the latter, Carlism, a sign diametrically opposed in ideology as well as in action (cf. EXTRAMIANA, JOSÉ, *Historia de las guerras carlistas* [Zarauz 1980] 2 vols.; CLEMENTE, JOSEP CARLES, *Las guerras*

the slightest help to one of the players in the game, it would be equally reprehensible for me, a mere spectator, to make any recommendation favoring one or the other political party to Her Majesty. In the long run, all political parties are nothing more than players who are out to win the pool, so that they can lord it over the others, or simply to fatten their own wallets. The real motive in politics and political parties is often no more than ambition, pride, and greed."<sup>177</sup>

**630.** One matter that I have been deeply involved in at the queen's insistence is in arranging a system for electing bishops. I should like to say something about the progress that has been made in this business so far. The Attorney General asks each and every bishop whether or not he knows of any priest in his diocese with proper qualifications to be a bishop, should the need for one arise. The bishop in question answers yes or no. If he knows of one, he gives whatever information he can about him, such as his age, educational background, virtue, experience, and other data. The Attorney General collects and files all these data, and when a see falls vacant, he sends the dossiers to Her Majesty, who reads them and asks God's guidance in helping her choose the right one. After this, she draws up a list of three, makes inquiries about the three men, commends herself to God, and finally makes her choice, basing it solely on the greater glory of God and the good of the Church. I can stand surety for the fact that, if any priest ever so much as hinted that he wanted the position, it would be more than enough to bar him from being considered eligible for nomination. The queen once told me, "It will go badly for anyone who asks for or strives to obtain a bishopric." There is perhaps no matter in Spain that is handled more equitably and justly than the nomination of bishops, but neither is there any matter that is looked into more carefully.<sup>178</sup>

**631.** The matter of canonries is not so carefully scrutinized. I'm not suggesting that Her Majesty or the Attorney General have themselves ever been implicated in simony, but God knows whether or not office-hunters have made deals with or offered presents to some members of the circle that surrounds them, and surely these could not pass God's scrutiny. For this reason I have never meddled in

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*carlistas* [Barcelona 1982] 280 pp.).

<sup>177</sup> In comparing the performance of Balmes and Claret in Madrid, the anarchist Jaime Brossa confessed that "the work of Balmes in the political arena was a magnificent strategic preparation to that of Father Claret, but the influence of the missionary was much more decisive, precisely because it was non-political" (BRUNET, MANUEL, *Actualidad del P. Claret* [Vic 1953] pp. 44-45). "As was his duty, Father Claret defended Pius IX with the same zeal as Balmes. But this scheming Father Claret invented the spirit of the revolution, because in reality, the missionary had caused us great damage" (ib., p. 45).

<sup>178</sup> He considered his post of confessor to the Queen a privileged position to better serve the Church. His intervention - almost always decisive - in the appointment of bishops was one of the principal aspects of this ecclesiastical service. "Archbishop Claret was a key figure because, from his position as confessor to the Queen he exercised great influence over the selection of candidates to the episcopate; done with such skill that Nuncio Barili accepted his nominations without difficulty in the majority of cases. However, one must always take into account that Claret always acted in accordance with the nuncio, who faithfully transmitted to him the instructions received from Rome" (CÁRCEL ORTÍ, VICENTE, *El liberalismo en el poder*, BAC, *Historia de la Iglesia en España* [Madrid 1979] V, p. 192). "For Saint Claret all that mattered was the religious spirit and the intellectual and pastoral abilities of the men in whose selection he intervened" (MARTÍN TEJEDOR, JESÚS, *España y el Concilio Vaticano I: Hispania Sacra* 20 [1967] 125). One is able to get an idea of his wisdom in that "the candidates presented by the Crown or the officers of the executive council were never turned down by Rome" (CUENCA TORIBIO, JOSÉ MANUEL, *El episcopado español en el pontificado de Pío IX* [Valencia 1974] p. 63). On this subject cf. FERNÁNDEZ, CRISTÓBAL, *El confesor de Isabel II y sus actividades en Madrid* (Madrid 1964) pp. 287-319.

this business of soliciting canonries. Would to God that all priests sought to be the last and the least among their brothers, as our Divine Master taught us.<sup>179</sup> The best canonry is to love God deeply and save souls, so as to obtain a place of distinction in the glory of heaven.<sup>180</sup> There can be no doubt that it will stand a priest in better stead to have been a missionary than not to have been a canon.<sup>181</sup> Let him choose now what he would prefer to have chosen at the hour of his death.<sup>182</sup>

## CHAPTER XIII

### My Conduct Has Never Been Self-Serving<sup>183</sup>

**632.** There is a popular saying that contains a great lesson: *The little doggy wags his tail, not for thee, but for thy meal.*<sup>184</sup> Every day I see ladies and gentlemen feting, fawning, and doing who knows what else for the king and queen, not so much for Their Majesties themselves as for what they hope to gain by their efforts. Well, I have no wish or pretension, except to get out of the court. Someone may say, "Yes, but you have been decorated with the two Great Crosses." True, indeed, but how did I get them? I didn't ask for the Great Cross of Isabel the Catholic, and I didn't want to take it when it was offered me. But I was told that, as I was going to Cuba, I would have to have the title of Excellency because I was to be primate of that Church and

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<sup>179</sup> Cf. Mt 20:26-27.

<sup>180</sup> Cf. Dn 12:3.

<sup>181</sup> The saint shows at times that he is not very friendly with the canons. On one occasion, he writes to the canon, José Caixal: "Twice before I've dealt with Canons for God's cause which I defend, and as many times the projects have been foiled" (letter dated in Las Palmas on December 11, 1848: SL, p. 166.).

<sup>182</sup> From these lines, one can observe the profound commitment of Claret to the missionary vocation, that he lived throughout his life and promoted as the Claretian Family, founding two missionary congregations, a secular institute (The Heart of Mary Filiation, created in 1850 and reemerged in 1943), and a long series of apostolic associations; among the best known, the Lay Claretian Movement (created around 1846 and reemerged in 1980). Also associated with him indirectly and forming part of the Claretian Family are four religious congregations of nuns: the Missionaries of the Immaculate Mary (founded by Rev. Fr. Armengol Coll CMF and Mother Imelda Makole, in Malabo, Equatorial New Guinea (October 7, 1909), the Cordimarian Missionary Sisters (founded by Fr. Julián Collell CMF and Mother Carmen Serrano Rugama, in Mexico, D.F. (March 19, 1921), Missionaries of the Claretian Institution (founded by Father Luis Pujol and Mother María Dolores Solà, in Vic, Spain (May 8, 1951) and the Missionaries of St. Anthony Mary Claret (founded by His Excellency Bishop Geraldo Fernandes and the Servant of God, Mother Leonia Milito, in Londrina, Brazil (March 19, 1958).

<sup>183</sup> This chapter is parallel to chapter XXIV of part two. There, he speaks of poverty as one of the characteristics of his apostolic life and the way of practicing it in his life as a missionary. Faithful to his life as an apostolic missionary, here he speaks of the way to practice it in the Court, where his example was even more necessary.

<sup>184</sup> Cf. BERGUA, JOSÉ, *Refranero español* (Madrid 1984) p. 323. In this version, it reads: "The dog wags its tail, not for you, but for the bread." There is another similar version, but distinct, that says "If the dog wags its tail, it is not for you, but for the bread." This proverb teaches that generally, flattery and gifts are given more out of self interest than out of love.



act as possible substitute for the General of the island.<sup>185</sup>

**633.** As for the Cross of Carlos III, I neither sought it nor wanted it; it was conferred upon me against my will, as I shall relate. After the birth of the Prince of Asturias, on the very day Their Majesties were leaving for Atocha, I was summoned to the palace. As soon as I arrived, the queen and king came out of the room in which they had been waiting, and without a word of warning both of them pinned the cross and ribbon on me.<sup>186</sup> Because the two of them were there and I did not have the same confidence in the king that I now have<sup>187</sup>--we are now good friends--I held my peace and said nothing, although inwardly it caused me a great deal of suffering. At a later date, when I was alone with the queen, I told her that the least I could do was to thank her for her good intentions in bestowing the Cross of Carlos III on me but that it had caused me great pain and suffering. To prove my point, I refused to wear any decorations whatsoever for a long time. Even now I wear them only on occasions when court etiquette dictates that full dress is de rigueur.<sup>188</sup>

**634.** As far as anything else is concerned, I have nothing. There is no other bishop in the whole of Spain who has not received a pectoral cross, a chalice, or something else from Her Majesty on the occasion of a baptism, a visit to their cathedral, etc., but I neither have nor want anything. When I baptized the Infanta Concepción,<sup>189</sup> they were obliged by custom to offer me something, but I begged and beseeched them not to, and to spare my feelings they did as I asked. When I retired from the palace, I had the great satisfaction of being able to say that I had nothing from Her Majesty, not even a pin.

**635.** Their Majesties are surrounded by self-serving men who are always hunting and grasping after titles, honors, greater salaries, and sums of money; but I, as I have said, have gained nothing; rather, I have lost much. Her Majesty wanted me by all means to accept the office of Guardian of Montserrat—the church, hospital, etc.—but I declined. Both she and the Commissioner General asked me many times to take the post, and when I learned that the buildings had already been advertised for sale in the *Official Bulletin*, I finally accepted, just to save them from

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<sup>185</sup> The Great Cross of Isabel the Catholic was awarded to him by royal decree on October 22, 1850. He was so disinterested in the honor, that he left Madrid before the queen could award it to him. On November 4<sup>th</sup>, they had to order him to be decorated with the honor. "I resisted taking it as much as I could - he wrote to Don Fortián Bres, - but have not been able to escape accepting it. Ah, My God! If one cross was enough to take my Savior's life, what will become of me with all these crosses!" (letter dated in Madrid on October 24, 1850: SL, p. 234).

<sup>186</sup> The prince of Asturias was Don Alfonso de Borbón (the future King Alfonso XII), who was born on November 28, 1857. The document of granting the Great Cross of Carlos III, endorsed by the Queen and signed by the Minister of State, Don Francisco Martínez de la Rosa, is dated January 4, 1858 (cf. *La Esperanza*, Wednesday, January 6, 1858, p. 2, col. 4, in GUTIÉRREZ, FEDERICO, *El Padre Claret en el periódico La Esperanza (1844-1874)* [Madrid 1987] pp. 190-191).

<sup>187</sup> Don Francisco de Asís de Borbón (1822-1902), nephew of Fernando VII. Married his first cousin Isabel II in 1846. He had the titles of King's Consort and Captain General of the Spanish Navy.

<sup>188</sup> Cf. TISNÉS, ROBERTO, *Las condecoraciones del Padre Claret*: SC 10 (1992) 123-131.

<sup>189</sup> The princess Concepción was born on December 26, 1859 and was baptized the following day by Father Claret in the chapel of the Royal Palace. The painter from Seville, Rafael Díaz de Benjumea, protégé of the princess María Luisa Fernanda and painter of the Royal Chamber of Isabel II, captured the scene of the ceremony in a painting where the Saint appears in profile. It is the only picture which represents him in this manner. The princess died when she was two years old (in 1861) (cf. *Espasa Encyclopedia*, 18, p. 886; PINARES GARCÍA OLÍAS, MANUEL, *Rafael Benjumea pintor costumbrista*: Art Laboratory, year 1994, n. 7, pp. 367-378).

being sold. And what did I gain by it all? I had to pay 5,000 *duros* out of my own pocket for repairs on the church and the hospital.<sup>190</sup>

**636.** I can say much the same of the royal monastery of the Escorial, which neither is nor has ever been a source of profit to me; rather, it has brought me nothing but troubles and pains, and it has been the occasion of persecutions, slanders, and bills. Three times I tried to resign from its presidency, but failed.<sup>191</sup> Well, God be praised for it all: if the Lord wants me to carry this cross, all I can do is submit to his will.<sup>192</sup> My God, I want nothing of this world, nothing but your grace, your holy love and heavenly glory.

## CHAPTER XIV

### Ordinary and Extraordinary Occupations

**637.** Every day in winter I ordinarily rise at 3:00, sometimes earlier, because I always get up when I can't go to sleep and am never in bed unless sleeping.<sup>193</sup> Then I begin the Divine Office reciting Matins and Lauds, after which I say the Trisagion, read Scripture, prepare for Mass, celebrate Mass, make my thanksgiving,<sup>194</sup> and

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<sup>190</sup> Paladio Currius, in a letter to Fr. Jaime Clotet dated April 7, 1880 (APV ses. 201), says that he spent 6,000 *duros*.)

The Hospital of Monserrat in Madrid was founded in 1616 for the poor, native of the Aragón kingdom. Claret was named patron of the hospital and church on March 28, 1859. With his efforts and apostolic zeal, he turned the church into one of the most visited, and the hospital – whose smallest details he attended to – into a model establishment. In 1866, he obtained the assistance of the Carmelite Sisters of Charity in attending to the sick (cf. ALONSO FERNÁNDEZ, ANA MARÍA, *Historia documentada de la Congregación de las Hermanas Carmelitas de la Caridad* [Madrid 1971] II, pp. 264-266). Claret lived right there, in number 87, on the right-hand side of Atocha Street, beside the Antón Martín plaza, in the same neighborhood where the Monumental Cinema was located until the end of the twentieth century.

<sup>191</sup> Philip II ordered the *El Escorial* monastery, located 50 km from Madrid, to be built in order to commemorate the victory of San Quintín on the day of San Lorenzo: August 10, 1557. Following the expulsion of the Jerome monks in 1837, it fell to ruin. Father Claret was told of his nomination on September 19, 1858, but the royal order did not become effective until August 5, 1859. He physically restored it and created a great center of Christian life, with a community of chaplains, a national seminary and a university college. His intention was to found, as well, a national and international center of missions and spiritual exercises. In this post, he had to endure great sacrifice and tribulations. His resignation was accepted by the Queen on June 24, 1868 (cf. Fernández, Cristóbal, *El confesor de Isabel II...*, pp. 337-376; Gaya Nuño, Juan Antonio, *El Escorial. Plus Ultra* [Madrid 1947] 150 pp.; Espinosa Sarmiento, José Miguel, *El Seminario de El Escorial en tiempos de San Antonio María Claret* (1861-1868). EUNSA [Pamplona 1995] 236 pp.).

<sup>192</sup> Cf. Mt 16:24; Mk 8:34; Lk 9:23.

<sup>193</sup> The reference to these first few hours of the day was complete with what he would say much later (cf. *Autob.* nn. 757-758).

<sup>194</sup> Preparations for the Mass lasted one hour. During all this time, he remained on his knees and without a cushion. During the celebration, “which lasted more than half an hour, his face was lit up by the love of God, and with such great fervor and devotion that all of us who were present were moved and edified by him” (cf. HD, II, p. 721). After celebrating, he heard the Mass of his chaplain, “remaining on his knees throughout and even long afterwards in the same position... He was not at

remain in the confessional until 11:00, when I go to hold audience for anyone who wishes to speak with me. The hour from 11:00 to 12:00 is the most burdensome of my day, since it is then that I receive all those requests that I can't grant, such as petitions for jobs, appointments, and things of that sort. From 12:00 to 12:15 I make my particular examen. At 12:15 we eat, after which I say the Minor Hours, Vespers, and Compline. Later in the evening or at night, I visit the sick, prisoners, or other charitable institutions, preach to nuns and sisters, study, or write books and pamphlets.

**638.** Besides these ordinary daily occupations, there have been other extra ordinary ones, such as giving retreats to the clergy, to the men and women of the St. Vincent de Paul Society, to nuns and sisters, not to mention missions to the laity.<sup>195</sup> But this is not enough work to satisfy me; what I would really like to do would be to walk through towns and villages,<sup>196</sup> giving missions. This is my great dream. I have a holy envy<sup>197</sup> of those missionaries who are lucky enough to be able to go from town to town preaching the Holy Gospel.<sup>198</sup>

**639.** I have had some consolation in the midst of my sufferings. When I go on tour<sup>199</sup> with Their Majesties and Highnesses, I get to preach to the people in the morning, before Their Majesties leave the house.<sup>200</sup> Afterward I go around preaching in convents to nuns, sisters, priests, seminarians, members of the St. Vincent de Paul Society, etc., so that my whole day is spent in preaching, except for the exact period of time I have to spend in the palace with the royal family.

**640.** One of the things that has kept me most occupied since I've been in Madrid has been writing books and pamphlets, having them printed, and buying these and other books for circulation by the Academy of St. Michael: in confessionals, institutions, schools, and on the streets.<sup>201</sup>

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all aware of what was happening around him" (ib.).

<sup>195</sup> "He is truly a tireless apostle, full of zeal and charity" affirmed the nuncio Barili in a letter to Cardinal Antonelli. And he added "It is truly a blessing for Madrid that this eminent archbishop has come here; through him the Catholic spirit is revived; the clergymen who wish to carry out their ministry have a guide and a teacher; the word of the Lord bears fruit and causes many non-believers and the corrupt to convert" (letter of May 9, 1858; in Fernández, Cristóbal, *El confesor...*, ed. cit., p. 387).

<sup>196</sup> Cf. Lk 8:1; 10:1.

<sup>197</sup> Cf. 1 Cor 9:16.

<sup>198</sup> Once again, as in other instances, one can perceive the yearning he had for his years as a wandering missionary through Catalonia, the Canary Islands, and Cuba. Nevertheless, the style of life he led in Madrid, and especially on his trips with the monarchs, is thoroughly apostolic. This is reflected in his life of poverty as well as in his tireless preaching.

<sup>199</sup> The phrase "to go on a journey" refers to the custom of the monarchs to go on occasional official visits of the court to all the different regions and cities of Spain, with a well-defined itinerary.

<sup>200</sup> Referring to these journeys, he said: "The Queen gathers the people and I preach to them." At the time that he wrote these lines (1862), he had already accompanied the monarchs on several journeys: To Levante: Alicante and Valencia (May-June 1858) Castile, Asturias, Galicia and León (July-September 1858), The Balearic Islands, Catalonia and Aragón (September-October 1860) and Castile and Cantabria (July-August 1861). In that same year (September-October 1862), he would go on another journey to Andalucía and Murcia, and finally, in December of 1867, a short trip to Portugal. Sometimes, he preached as many as twelve sermons in one day. When he was asked once by Don Carmelo Sala how he could withstand so much work, he replied: "I am merely the horn; someone else blows it" (APT ses. 3).

<sup>201</sup> On December 21, 1857, he received a calling to write books (cf. *Autob.* n. 678), and he responded to the inspiration with intense literary activity.

**641.** My God, I wish that I could prevent anyone from offending you! rather, I wish that I could make you known, loved, and served by all creation. This is my only desire; the rest is not worth bothering about. My God, how good you are! I love you with all the strength of my heart.

## CHAPTER XV

### The Plan of Life and Resolutions I will Strive to Keep with God's Help<sup>202</sup>

**642.** 1. Jesus and Mary are my only support and guide, the models I propose to follow and imitate. Furthermore, I take the glorious St. Francis de Sales, St. Charles Borromeo, St. Thomas of Villanova, and St. Martin as my patrons and exemplars.<sup>203</sup>

**643.** 2. I will bear in mind the Apostle's words to Timothy (1 Tim. 4:16): *Attende tibe et doctrinae*. As Cornelius says, *Haec duo munia sunt Episcopi... qui aliter faciunt... nec sibi nec aliis prosunt*.<sup>204</sup>

**644.** 3. Every year I will make the Spiritual Exercises.

4. Every month I will make a day of recollection.

5. Every week I will go to confession at least once.

6. Three days a week I will take the discipline, and on the other days I will wear the cilice or do some equivalent penance.

7. Every Friday of the year and on the vigils of feasts of our Lord and the Blessed Virgin, I will fast.

**645.** 8. Every day I will get up at 3:00 or earlier, if I can't sleep. I shall go to bed at 10:00 p.m. After rising I will recite Matins and Lauds and read the Holy Bible until time for meditation.

9. I will meditate for an hour.

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<sup>202</sup> This life plan and its resolutions are fundamental for episcopal consecration (the year 1850), with some variations imposed by the new office of confessor to the queen. This can be seen in the section on Resolutions.

<sup>203</sup> With deep faith and devotion, he chooses these four great models of holiness and intense pastoral life: St. Francis de Sales (1567-1622), Bishop of Geneva; St. Charles Borromeo (1538-1584), Archbishop of Milan; St. Thomas of Villanueva (1486-1555), Archbishop of Valencia; and St. Martin (316-397), Bishop of Tours.

<sup>204</sup> 1 Tim. 4:16: "Watch yourself and watch your teaching." - The complete text of Cornelius translated into English says this: "These two are the duties of bishops, as well as all pastors, doctors, and preachers, to know that they should first teach themselves and then teach others; for those who do not look after themselves and are completely taken up with the care of others, work with a superficial spirit and benefit neither themselves nor others" (A LÁPIDE, CORNELIUS, *Commentaria in omnes Divi Pauli Epistolas* [Amberes 1679] p. 738). *Ex libris*. An 1890 English translation of this great work by T. W. Mossman (Fourth Ed., J. Hodges, London) is available on the Internet. February 18, 2009 <<http://www.catholicapologetics.info/scripture/newtestament/Lapide.htm>>.

10. I will celebrate Holy Mass and afterwards spend a half hour in thanksgiving and in asking graces for myself and others.

**646.** 11. Then I will go to the confessional until 8:00, when I will go and take a cup of chocolate, after which I will return to the confessional. If there is no one there, I will do something else until 11:00, when I hold audience for an hour. At 12:00 I will recite the Angelus and make my examen.

12. At 12:15 I will have lunch with spiritual reading.

13. I will rest until 1:30.

14. I will work until 8:30, when I will recite the rosary and my other devotions.

15. At 9:00 I will have dinner and at 10:00 I will retire.

**647.** 16. I resolve never to lose a moment's time, and hence I will always keep busy by studying, praying, preaching, conferring the sacraments, etc.

**648.** 17. I resolve always to walk in God's presence, referring all things to Him,<sup>205</sup> never seeking my own praise, but only greater grace to imitate Jesus.<sup>206</sup> I will always try to ask myself how Jesus would have acted under similar circumstances.<sup>207</sup>

**649.** 18. I resolve to do well the ordinary things that I do. If there is a choice of two good things, I will try to select the better, even though it might cost me the sacrifice of my own will. I will likewise choose whatever is poorest, meanest, and most painful.<sup>208</sup>

**650.** 19. I resolve to keep an even temper and disposition, never allowing myself to be carried away by anger, impatience, sadness, or exaggerated joy, always remembering the example of Jesus, Mary, and Joseph, who also had their trials, and far greater ones than mine.<sup>209</sup> I will think that God has arranged things this way for my own good, and so I will not complain. Rather, I will say, *Thy will be done*.<sup>210</sup> I will remember what Augustine says, *Aut facies quod Deus vult, aut patieris quod tu non vis*.<sup>211</sup> I will also recall what God told Mary Magdalen de Pazzi: to maintain the same unchanging pleasant mood with every sort of person, yet never let slip one word of flattery.<sup>212</sup> Of St. Martin we read that he seemed never to be upset or sad or laughing, but always in an even mood of heavenly joy. So great was his patience that although they knew he was their prelate, even the least of his clergy could rest assured that if they offended him, he would not chastise them.<sup>213</sup>

## Selected Documents

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<sup>205</sup> Cf. Gn 17:1.

<sup>206</sup> Cf. Jn 8:50.

<sup>207</sup> Cf. 1 Cor 11:1.

<sup>208</sup> Cf. Autob. n. 699.

<sup>209</sup> Cf. Mt 2:13; Lk 2:34-35.

<sup>210</sup> Cf. Mt 6:10; Eph 6:6.

<sup>211</sup> Either you do as God wills, or suffer what you would not.

<sup>212</sup> Cf. CROISSET, JUAN, *Año cristiano*: May, day 25 (Barcelona 1853) p. 481. *Ex libris*.

<sup>213</sup> Cf. A LÁPIDE, CORNELIUS, o. c., p. 812 (Cf. footnote 204); RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) parte 1.<sup>a</sup>, p. 377. *Ex libris*. See Alphonsus Rodriguez, *The Practice Of Christian And Religious Perfection*, 3 vol., (Kessinger Publishing, 2006).

**651.** Perfection consists in loving God very much and despising oneself (St. Mary Magdalene de Pazzi).<sup>214</sup>

*Sperner se, sperner nullum, sperner mundum. et sperner sperni.* (St. Louis Bertrand).<sup>215</sup>

Do your duty and let come what may.

It is a thing of great courage to suffer without complaining and a thing of great wisdom to listen with patience.

*In silentio et spe erit fortitudo vestra.* (Isa. 30:15).<sup>216</sup>

**652.** The strong man should fear nothing, not even death, when it comes to doing his duty.

We should hold the post God has assigned us, fighting to the death without fear of the consequences. The only thing we should fear is acting unjustly.

**653.** If you want to achieve high virtue, do not be lifted up in self-esteem. Believe that you are doing nothing and you will do all (St. John Chrysostom).

*Abstine et sústine.*

*Abstine* from gluttony, luxury, and every pleasure, even if it be licit.

*Sústine* work, illness, persecution, and slander.<sup>217</sup>

*Spiritus Sanctus docet: Pauca loqui cum discretione; multa operari cum fervore, ac jugiter laudare Deum.*<sup>218</sup>

## CHAPTER XVI

### Some Particular Devotions

**654.** *Litanías*<sup>219</sup>

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<sup>214</sup> Cf. CROISSET, JUAN, o. c., p. 482: "His greatest maxim was this: Love God and despise yourself; and he added: In this consists perfection."

<sup>215</sup> To despise oneself and despise no one; to despise the world and despise being despised. Actually, this maxim is attributed to Saint Bernard and he employed it frequently, although in a different manner, St. Philip Neri: *Sperner mundum, sperner nullum, sperner se ipsum, sperner se sperni.* Cited by Johann Wolfgang von Goethe in his work *Italian Journey* [1786-1788] (Trans. W.H. Auden and E. Mayer, Penguin Classics, England 1970) p. 314. As Claret says, it was most likely also employed by St. Luis Bertran (1526-1581).

<sup>216</sup> "In quietness and in trust shall be your strength." – This text is often cited in his resolutions.

<sup>217</sup> The Saint applies this maxim to himself (*abstine et sústine*: control yourself and bear with), which Aulo Gelio attributes to the Greek philosopher Epictetus (341-270 B.C.) and which in some way summarizes the morals of the stoic, but which, in turn also characterizes the Christian ascetic philosophy: to do all that we can and accept that which God allows or commands. Father Claret must have read this sentence in the work of: Rodríguez, Alonso, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) parte 2.<sup>a</sup>, trat. I, cap. 1, p. 10. *Ex libris.*

<sup>218</sup> The Holy Spirit teaches us to speak little and discreetly, to do all things fervently, and to praise God constantly (A LÁPIDE, CORNELIUS, *Commentaria in Acta Apostolorum, Epistolae Canonicae et Apocalipsin* [Amberes 1672] p. 66). *Ex libris.* See footnote 204.

<sup>219</sup> These litanies and the petitions that follow are copies from another of the Saint's handwriting that dates back to his early days as an archbishop (cf. Mss. Claret, II, 31-39). Perhaps he recited them during thanksgiving after the Mass, according to the intention n. 10 of the previous chapter (Autob.

Sta. Maria.  
S. Joseph.  
S. Joachim.  
Sta. Anna.  
S. Antoni.  
Ss. Seraphim.  
Ss. Querubim.  
Ss. Throni.  
Ss. Dominationes.  
Ss. Virtutes.  
Ss. Potestates.  
Ss. Principatus.  
Ss. Archangeli.  
Ss. Angeli.  
Ss. Patriarchae et Prophetae.  
S. Joannes B[aptista].  
S. Petre.  
S. Paule.  
S. Jacobe.  
S. Joannes.  
Omnes Ss. Apost. et Evan.  
S. Francisce de S[ales].  
S. Carole B[orromee].  
S. Thoma de Vi[llanova].  
S. Antonine.  
S. Joannes Cris[ostome].  
S. Ambrosi.  
S. Augustine.  
S. Gregori.  
S. Athanasi.  
S. Hieronyme.  
S. Pauline.  
S. Martine.  
S. Juliane.  
S. Laurenti Jus[tiniani].  
S. Ildefonse.  
S. Alfonse Lig[ori].  
S. Bernarde Cal[vó].<sup>220</sup>

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n. 645).

<sup>220</sup> St. Bernard Calvó was born in Reus (Tarragona) in 1180. He was a Cistercian monk of Santes Creus and Bishop of Vic (1223). He died in 1243 and his tomb is venerated in the cathedral. In the

S. Bernarde D[ocor].  
 S. Francisce X[averi].  
 S. Francisce de A[ssisi].  
 S. Francisce de B[orja].  
 S. Francisce de P[aoli].  
 S. Thomas D[ocor].  
 S. Dominice.  
 S. Stephane.  
 S. Laurenti.  
 S. Vincenti.  
 S. Sebastiane M[artir].  
 S. Sebastiane B[alfré].<sup>221</sup>  
 S. Filipe N[eri].  
 S. Ignati M[artir].  
 S. Ignati.  
 S. Aloisi.<sup>222</sup>  
 Sta. Theresia.  
 Sta. Catharina M[artir].  
 Sta. Catharina V[irgo].  
 Sta. María Mag[dalena].  
 Sta. María Magdalena de Pazzi.  
 Sta. Eulalia.  
 Sta. Tecla.  
 Sta. Agnes.  
 Sta. Philomena.  
 Omnes Sancti et Sanctae Dei.

## PETITIONES PRO ME<sup>223</sup>

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Cistercian Order, his feast is celebrated on October 24th , and in Vic on the 26th.

<sup>221</sup> This refers to Blessed Sebastián Valfré (Verduno, Alba, March 9, 1629 - January 30, 1710); orator, apostle of the catechism, father of the poor and the sick, and social reformer. He was beatified by Gregory XVI on July 15, 1834.

In another copy of his litany, Claret says: “S. Sebastiane Bal.” The devotion that Claret had to this Blessed should not be surprising, since he had a lot of relationships with the priests of the oratory and for the devotion Bishop Corcuera professed. His friend Don Jaime Soler published the *Compendio de la vida del Beato Sebastián Valfré, sacerdote de la Congregación del Oratorio de San Philip Neri de Turín*, taken from what was dedicated to His Holiness Pope Gregory XVI by the postulator of the cause Fr. Juan Calleri of the Oratory of Roma (Igalada 1835) 204+XII pp. It is a fact that in Cuba, during the year of 1853, the life of this saint was read at the table of the archbishop (cf. HD, I, p. 383). *A Compendio della vita del Beato Sebastiano Valfré della Congregazione dell'Oratorio di Torino*, 80 pp (Tip. Faziola) was published in 1836 in Genoa.

<sup>222</sup> In the original he says Eloice and in the other copy of this litany he wrote Eloisi (Mss. Claret, II, 32). He should have said Aloisi.

<sup>223</sup> Petitions for me...



**655.** Credo, Domine, sed credam firmitus.  
Spero, Domine, sed sperem securius.  
Amo, Domine, sed amem ardentius.  
Doleo, Domine, sed doleam vehementius.<sup>224</sup>

**656.** O, Domine, quia ego servus tuus, et filius ancillae tuae.  
Ecce servus tuus, fiat mihi secundum voluntatem tuam.  
Domine, quid me vis facere?  
Doce me facere voluntatem tuam, quia Deus meus es tu.  
Dabis ergo servo tuo cor docile, ut populum judicare possit et discernere inter bonum  
et malum (3 Reg 3,7).

**657.** Pater, da mihi humilitatem, mansuetudinem, castitatem,  
patientiam et charitatem.  
Pater, bonitatem, et disciplinam et scientiam doce me.  
Pater da mihi amorem tuum cum gratia tua et dives sum satis.  
Deus meus, Jesus meus et omnia

**658.** In cruce vivo, et in cruce cupio mori; et non a meis manibus, sed  
ab alienis spero  
descendere a cruce, postquam consummatum fuerit sacrificium.  
Absit mihi gloriari nisi in cruce Domini mei Jesuchristi, per quem mihi

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I believe Lord but I wish to believe more firmly. I hope, Lord, but I wish to hope with more assurance. I love, Lord, but I wish to love with more ardor. I repent, Lord, but let me repent more deeply.

Oh Lord! I am your servant, the son of your handmaid (Ps 115:16).

Behold your servant, may your will be done in me (cf. Lk 1:38; Eph 6:6).

What would you have me do? (Acts 9:6).

Teach me to do your will for you are my God (Ps 142:10).

Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong (3 Kgs 3:9).

Father, grant me humility, meekness, chastity, patience, and charity.

Father, teach me goodness, knowledge and discipline (Ps 118:66).

Father, give me your love together with your grace, and I will be rich enough.

My God, my Jesus, and my all (cf. *Autob.* 655-657).

On the cross I have lived and on the cross I wish to die; from the cross I hope to come down, not by my own hands, but at the hands of others, after I have finished my sacrifice (cf. *Origen de las calamidades públicas* [Barcelona 1865] p. 44, note).

“God forgive that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me and I to the world” (Gal 6:14).

<sup>224</sup> Text of Antonio Molina in his work *Instructiones sacerdotum*, which was used by Pope Clement XI (Gianfrancesco Albani, born in Urbino in 1649 and Supreme Pontiff from 1700 to 1721) and José Caixal in his work *Veni-mecum pii sacerdotis* (Barcelona 1865) pp. 228-229.

mundus crucifixus est et ego mundo.<sup>225</sup>

#### PETITIONES PRO PÓPULO<sup>226</sup>

**659.** Pater, respice in faciem Christi tui.

Pater, respice in faciem Ancillae tuae.

Pater, respice in me, et miserere mei quia unicus et pauper sum ego.

Respice in me et miserere mei, da imperium tuum puero tuo, et salvum fac filium ancillae tuae (Ps 85 ).

O Domine, quía ego servus tuus, ego servus tuus et filius ancillae tuae (Ps 115).

Parce Domine, parce populo tuo, per humilitatem, et patientiam J. C. D. N. et Beatae

V. M.

**660.** Parce Domine, parce populo tuo per amorem et merita J. C. D. N. et Beatae V. M.

Parce, Domine, Jesu fili David, miserere nostri.

**661.** Te ergo quaesumus tuis famulis subveni, quos pretioso sanguine redemisti.

Salvum fac populum tuum, Domine, et benedic hereditati tuae.

Et rege eos, et extolle illos usque in aeternum.

Dignare, Domine, die isto sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos quemadmodum speravimus in te.

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<sup>225</sup> Saint Bonaventure, cited by Claret in: *Origen de las calamidades públicas* (Barcelona 1865) p. 44, note 1.

<sup>226</sup> *Petitions for the People*

Father, look upon the face of your Christ (Ps 83:10).

Father, look upon the face of your handmaid (Ps 118, 66).

Father, look toward me and have pity on me, for I am alone and afflicted (Ps 24:16).

Turn toward me and have pity on me; give you strength to your servant and save the son of your handmaid (Ps 85:16). Oh Lord! I am your servant; I am your servant and son of your handmaid (Ps 115:16).

Spare, O Lord, spare your people through the humility and patience of Jesus Christ our Lord and the Blessed Virgin Mary.

Spare, O Lord, spare your people through the love and merits of Jesus Christ and the Blessed Virgin Mary.

Spare us O Lord; Jesus, Son of David, have pity on us (Mt 9:27).

Come then, Lord, sustain your people, bought with the price of your own blood.

Save your people, Lord, and bless your inheritance; govern them and lift them up into eternity.

Deign, O Lord, to keep us from sin this day.

Have mercy on us Lord, have mercy on us.

Let your mercy come upon us, Lord, as we have hoped in you.

In you, O Lord, I have trusted, I shall never be put to shame (*Te Deum* hymn).

In te, Domine, speravi, non confundar in aeternum.

**662.** My God, I would never want you to say of me what you said of the priests of Israel: *You did not step into the breach, nor did you build a wall of prayer about the house of Israel that would stand firm against attack on the day of the Lord* (Ezek 13:5).

You have said, my God: *I have searched among them for someone who would build a wall or stand in the breach to keep me by his prayers from destroying the land; but I found no one* (Ezek. 22:30).

**663.** I am nothing, Lord, yet like Moses I want to pray: *Dimitte, obsecro, peccatum populi hujus, secundam multitudinem miserationis tuae* (Num 14:19).<sup>227</sup>

Father, I ask you this through the merits of Jesus Christ, your Son and our Redeemer, and through the merits of Blessed Mary, the Mother of your most holy Son and our Mother. Yes, I, the first and foremost sinner of all,<sup>228</sup> ask you this in the name of all you wish us to ask and know that we need the most.

## CHAPTER XVII

### Some Homely Animals That Have Served Me As Examples Of Virtue<sup>229</sup>

**664.** The Holy Spirit tells me, "Go to the ant, O sluggard, study her ways and learn wisdom."<sup>230</sup> And learn I shall, not only from the ant, but from the cock, the donkey, and the dog as well.

*Quis dedit gallo intelligentiam?* (Job 38:36).<sup>231</sup>

*Gallus cantavit.*<sup>232</sup>

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<sup>227</sup> "Pardon, then, the wickedness of this people, in keeping with your great kindness."

<sup>228</sup> Cf. 1Tim. 1:15. - Claret, *Reloj de la passion de nuestro Señor Jesucristo*. Madrid 1861. - Imp. of D. E. Aguado. The text in English can be seen in *Works, III*, pp. 236-242.

<sup>229</sup> Cf. Tomé de Jesús, *Los trabajos de Jesús*, I, p. 173. - This chapter, with a profound Franciscan flavor, is a copy of another autograph entitled *Domestici Dei ad Eph. 2:19: familiars de Dios* (Mss. Claret, II, 235-240). Through it, appears the intensity of the mystical experience that Saint Mary Anthony Claret acquired, the gift of piety, one of the principal characteristics of which is the vision of the world as a gift from the Heavenly Father (cf. Royo Marín, Antonio, *Teología de la perfección cristiana*: BAC [Madrid 1954] pp. 580-583). Through the Sacred Scriptures, and not from simple poetic intuition, the animals - the ant, the rooster, the donkey and the dog - appear as "members" of the universal fraternity and examples to be imitated in the Christian life and in apostolic activity. Saint Mary Michael of the Blessed Sacrament copied this chapter for her personal use (cf. *Apuntes de la santa Madre* [unedited] pp. 45-51; Bevilacqua, Maurizio, Antonio Maria Claret: *Domestici Dei*: SC 16 [1998] 117-131).

<sup>230</sup> Prov 6:6.

<sup>231</sup> "Who gives the cock its understanding?" The Job reference is a *con fer*.

<sup>232</sup> Mt 26:64; Mk 14:68: "At that moment a cock crowed."

1. The cock crows for me, and I, like Peter, should recall my sins and weep.<sup>233</sup>
  2. The cock crows out the hours of day and night. I, too, should praise God every hour of the day and night, and urge others to do so.
  3. Day and night the cock watches over his brood; day and night I, too, should watch over the souls that the Lord has entrusted to my care.
  4. At the slightest sound or sense of danger the cock crows out an alarm; I, too, should do the same, by warning souls of the slightest danger of sin.
- 655.** 5. The cock defends his brood against the attacks of hawks and other birds of prey; I, too, should defend the souls the Lord has entrusted to my care against the hawks of error, sin, and vice.
6. The cock is very generous; as soon as he sees a bit of food, he fasts himself, but calls the hens to eat. I should forego pleasures and conveniences so that I may be generous and charitable toward the poor and needy.
  7. Before he crows, the cock first beats his wings; I, before preaching, should move and beat the wings of study and prayer.
  8. The cock is most prolific; so must I be spiritually, so that I can say with the Apostle, *Per evangelium ego vos genui*.<sup>234</sup>

### **The Donkey**<sup>235</sup>

**666.** *Ut jumentum factus sum apud te, et ego semper tecum*.<sup>236</sup>

1. The donkey is by nature the humblest of beasts. His name is an insult; his place is the lowest in the yard; his food is poor and so are his trappings. I, too should see to it that my room, food, and clothing are poor, so as to win for myself humiliation and the scorn of men. This will help me to acquire the virtue of humility because in my fallen nature I am vain and proud.<sup>237</sup>

**667.** 2. The donkey is a very patient beast; he carries men and their burdens and suffers beatings without complaint. I, too, must be very patient in bearing the burden of my duties and in suffering meekly all the pains, trials, persecutions, and slanders I am subject to.

**668.** 3. The Blessed Virgin Mary rode upon a donkey, both when she went to Bethlehem to give birth to Jesus, her Son, and when she fled with Him into Egypt to deliver Him from Herod. I, too, offer myself to Mary, to be the joyful bearer of devotion to her, to preach about her glories, joys, and sorrows, and to meditate day and night upon these holy and adorable mysteries.

**669.** 4. Jesus rode upon a donkey when He entered Jerusalem in triumph.<sup>238</sup> I, too, gladly offer myself to Jesus to make use of me in his triumphant march over

<sup>233</sup> Cf. Mk 14:72.

<sup>234</sup> 1 Cor 4:15: "It was I who begot you in Christ Jesus through my preaching of the Gospel."

<sup>235</sup> Once he wrote to Mother María Antonia París: "If I see the cave of Bethlehem, you are to represent the donkey for his humility and you should say like the prophet David: *Ut jumentum factus sum apud te, et ego semper tecum*": Like a donkey I have gone before you; and I have always been in your presence (letter dated in San Idelfonso July 21, 1867: EC, II, p. 1180).

<sup>236</sup> Ps 72:23: "I was like a brute beast in your presence. Yet with you I shall always be."

<sup>237</sup> In the autograph cited, he adds: "I must also attempt to practice the virtue of humility in every way" (Mss. Claret, II, 237).

<sup>238</sup> Cf. Mt 21:5-7.

his enemies, the world, the flesh, and the devil, as He makes his way into the souls and towns of those who are converted to Him. I will, of course, know that the honors and praises I hear will not be for me, the donkey, but for Jesus, whose dignity I bear for Jesus, though unworthy, bear.<sup>239</sup>

## The Dog

**670.** *Canes muti qui non valuerunt latrare.*<sup>240</sup>

1. The dog is so faithful an animal and so constant a companion to his master that neither misery, poverty, hardship, nor anything else can separate them. I should be the same: so faithful and constant in serving and loving God that I might say with the Apostle that neither death nor life nor anything else can ever separate me from Him.<sup>241</sup>

**671.** 2. The dog is more loyal than a son, more obedient than a servant, and more docile than a child. Not only does he willingly do what his master orders, but he scans his master's face to tell from his looks what he wants, so that he can do it without being told to, with the greatest alacrity and joy. He even shares his master's affections, becoming a friend of his friends and an enemy of his enemies. I should practice all these beautiful traits in serving God, my beloved Master. Yes, I shall gladly do what He commands me, and I shall study to know and do his will without waiting for a command. I shall promptly and gladly do all that He disposes through his representatives, my superiors. I shall be a friend of the friends of God, and I shall treat his enemies as He tells me, barking out against their wickedness to make them leave it.

**672.** 3. The dog watches by day and redoubles his vigilance by night. He guards the person and the property of his master. He barks at and bites all those he knows or suspects are planning to harm his master or his master's interests. I should strive to be always vigilant, and denounce vices, faults, and sins, and cry out against the enemies of the soul.

**673.** 4. The dog's greatest joy is to be in his master's presence and walk along beside him. I shall strive always to walk joyfully in the presence of God, my dear Master. Thus I will never sin<sup>242</sup> and will become perfect, according to his word: *Ambula coram me, et esto perfectus.*<sup>243</sup>

## CHAPTER XVIII

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<sup>239</sup> In the autograph from which he copied these paragraphs later and with a distinct handwriting: "Oh lazy one! Learn prudence from the ant! Learn from the *curullada*, who, when it has finished eating, raises its head straight to heaven and sings. "What a lesson for those who do not give thanks after receiving communion or after having eaten. Swine!" (Mss. Claret, II, 238). The term the *curullada* probably refers to the common *cogullada* (in Catalan), the crested *cotovía* (in Gallego) and the common *cogujada* (in Castilian): it is a bird that is very similar to the common lark, distinguishing itself by a longer and more pointed crest.

<sup>240</sup> Is. 56:10: "They are all dumb dogs, they cannot bark." – The text says exactly: *canes muti non volentes latrare.*

<sup>241</sup> Cf. Rom 8:38-39.

<sup>242</sup> Cf. Sir 7:40.

<sup>243</sup> Gen 17:1: "Walk in my presence and be blameless."

## Some Noteworthy Things that God and the Blessed Virgin Mary have made me understand

**674.** 1855. On July 12, 1855 at 5:30 in the afternoon, after I had just finished my pastoral letter on the Immaculate Conception, I knelt down before a picture of Mary to thank her for helping me write the letter.<sup>244</sup> Suddenly I was surprised to hear a clear and distinct voice issuing from the picture, saying: *Bene scripsisti.*<sup>245</sup> These words made a deep impression on me and filled me with a strong desire to be perfect.

**675.** 1857. On January 15, 1857, at 5:00 in the afternoon, while I was meditating on Jesus, I said, *What do you want me to do, Lord?* Jesus answered, *You'll have work to do, Anthony; your hour has not yet come.*

For several days since this happened I have been feeling many spiritual consolations, especially during Mass and meditation.

**676.** 1857. On October 8, 1857<sup>246</sup> at half-past noon, the Blessed Virgin told me what I would have to do to become very good: *You already know what to do; repent the faults of your past life and be watchful for what is to come. Do you hear me, Anthony?* she repeated. *"Watchful for what is to come. Yes, yes, I tell you so."*<sup>247</sup>

**677.** On the ninth of the same month, at 4:00 in the morning, the Blessed Virgin Mary repeated several times what she had told me on other occasions that I was to be the *Dominic of these times in spreading devotion to the rosary.*<sup>248</sup>

**678.** On December 21 that same year, I was advised on four points: (1) more prayer, (2) writing books, (3) directing souls, (4) more tranquility at being in Madrid. God wants me here.

**679.** On December 25 God infused in me a love of being persecuted and slandered. The Lord even favored me with a dream the following night. I dreamed that I had been jailed on a charge I was innocent of. Because I considered it a gift from heaven to be treated like Jesus,<sup>249</sup> I was silent, as He had been.<sup>250</sup> Nearly all my friends had abandoned me, as had the friends of Jesus,<sup>251</sup> too. One of my friends wanted to defend me, as Peter had wanted to defend Jesus,<sup>252</sup> but I said to him, "Don't

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<sup>244</sup> From 1856 until his death (1870), St. Anthony Mary Claret, following the order of his confessor, Don Paladio Currius, and later his spiritual guide Fr. José Xifré, jotted down the locutions and interior movements that he kept receiving with regard to his personal sanctification and the apostolate. Some are cited here; and others come after the *Autobiography* and are written separately (cf. Mss. Claret, II, 167-223; "Lights and Graces," 1855-1870).

<sup>245</sup> "You have written well."

<sup>246</sup> He almost certainly mistook the year: it should have been 1858.

<sup>247</sup> Cf. "Lights and Graces," 1858.

<sup>248</sup> In "Lights and Graces," it states clearly that it occurred in 1858.

<sup>249</sup> Cf. Mk 14:46.

<sup>250</sup> Cf. Mt 26:63.

<sup>251</sup> Cf. Mk 15:34; Mt 26:56.

<sup>252</sup> Cf. Mt 26:51-53; Jn 18:10.

you want me to drink the chalice my Father has prepared for me?"<sup>253</sup>

**680.** 1859. January 6, 1859. The Lord made me understand that I am like the earth; in fact, I am earth. The earth is trampled on and is silent; I should be trampled on and be silent. The earth is raked; I should be mortified. Finally, the earth needs to be watered if it is to be productive; I need grace if I am to produce good works.

**681.** March 21. While meditating on Christ's words to the Samaritan woman, *Ego sum qui loquor tecum*,<sup>254</sup> I understood some great, very great things. He gave the woman faith and she believed; He gave her sorrow for her sins and she repented; He gave her grace and she preached Jesus. He has done the same in my case, giving me faith, sorrow, and a mission to preach Him.

**682.** The Lord told Moses, *Ego sum*,<sup>255</sup> and sent him into Egypt. Jesus, walking on the Sea of Galilee, told his terrified Apostles, *Ego sum*,<sup>256</sup> and they took heart. Jesus told Saul, *Ego sum*,<sup>257</sup> and he was converted and became a great preacher. Well, then....

**683.** On April 27, He promised me the love of God and called me *my little Anthony*.

**684.** On September 4, at 4:25 in the morning, Jesus Christ told me, *You have to teach your Missionaries mortification, Anthony*. A few minutes later, the Blessed Virgin told me, *If you do, the results will be great, Anthony*.<sup>258</sup>

**685.** On September 23, at 7:30 in the morning, the Lord told me, *You shall fly throughout the world or walk with great speed and preach of the great punishments that are approaching*. The Lord gave me a deep understanding of those words of the Apocalypse (8:13): *Et vidi et audivi vocem unius aquilae*<sup>259</sup> flying in mid-heaven cry out in a loud voice, 'Woe, woe, and again woe to the inhabitants of the earth,' because of the three great chastisements that are to come." These chastisements are:

1. Protestantism, communism....
2. The four arch-demons that will make fearful inroads: the love of pleasure, the love of money, independence of the mind, independence of the will.
3. The great wars and their consequences.

**686.** On September 24, the feast of Our Lady of Mercy, at 11:30 in the morning, the Lord gave me an understanding of another passage in the Apocalypse (10:1): "Then I saw another mighty angel come down from heaven wrapped in a cloud, with a rainbow about his head; his face shone like the sun and his legs like pillars of fire.<sup>260</sup> In his hand he held a little scroll that had been opened. He placed his right foot on the sea and his left foot on the land [first in his diocese of Cuba and later in other dioceses], and then he gave a loud cry like the roar of a lion. When he

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<sup>253</sup> Cf. Jn 18:11; Mt 26:39.

<sup>254</sup> Jn 4:26: "I who speak to you am he."

<sup>255</sup> Ex 3:10.4: "I am."

<sup>256</sup> Jn 6:20: "It is I."

<sup>257</sup> Acts 9:5; 15:20: "It is I." (Jesus).

<sup>258</sup> Cf. Autobiography, n. 406; "Lights and Graces," 1859.

<sup>259</sup> Rev 8:13: "As my vision continued, I heard an eagle" (cf. A LÁPIDE, CORNELIUS, *Commentaria in Apocalypsin S. Iohannis* [Amberes 1672] pp. 167-168). *Ex libris*. See footnote 204.

<sup>260</sup> Rev 10:1-4: cf. *ib.*, p. 18

cried out, the seven thunders raised their voices too." Here come the sons of the Congregation of the Immaculate Heart of Mary. It says seven, but seven is an indefinite number here, meaning all. They are called thunders because they will shout like thunder and make their voices heard. They are also called thunders because of their love and zeal, like that of Sts. James and John, who were called the sons of thunder.<sup>261</sup> And the Lord wants me and my companions to imitate the Apostles James and John in zeal, chastity, and love for Jesus and Mary.

**687.** The Lord told me both for myself and for all these missionary companions of mine, *Non vos estis qui loquimini sed Spiritus Patris vestri, et Matris vestrae qui loquitur in vobis.*<sup>262</sup> So true is this that each one of us will be able to say: *Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde.*<sup>263</sup>

**688.** On October 15, 1859, the feast of St. Teresa, there was a plot to assassinate me. The would-be assassin entered the church of St. Joseph on Alcalá Street in Madrid.<sup>264</sup> With evil intent he had entered the church just to pass the time, and he was converted through the intercession of St. Joseph, as the Lord let me know. The assassin came to talk with me and told me he was a member of a secret lodge that was backing him. It had fallen to his lot to kill me, and if he didn't succeed within 40 days, he would be killed, just as he himself had killed others who failed to carry out their orders. The man who was supposed to kill me cried, embraced, and kissed me and then went into hiding so as not to be killed for not having fulfilled his orders.<sup>265</sup>

**689.** I have endured great sufferings, slanders, and persecutions; all hell has conspired against me.

**690.** On June 7, 1860, at 11:30 in the morning of the feast of Corpus Christi, after saying Mass in Santa Maria and just before I was to lead the procession, I was in prayer before the Blessed Sacrament. I was filled with fervor and devotion. Suddenly, to my surprise, Jesus said to me, *It's good. I like the book you've written.* The "book" was the first volume of *The Well-instructed Seminarian*, which I had just finished the day before, and I knew quite clearly that this was the book He was telling me about. When I finished the second volume, He was also good enough to give me his approval for it too.<sup>266</sup>

**691.** On November 22, 1860 I was feeling very low at the prospect of having to take over the whole project of the Escorial. The burden of it robbed me of rest by day and of sleep by night. Because I couldn't sleep, I got up, dressed, prayed, and laid my entire burden before God. In the spirit I heard the clear, intelligible voice of the Lord telling me, *Courage! Don't lose heart; I'll help you.*

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<sup>261</sup> Cf. Mk 3:17.

<sup>262</sup> Mt 10:20: "You yourselves will not be the speakers; the Spirit of your Father [and of your Mother], will be speaking in you." The phrase "and your Mother," added by Claret, gives the evangelical text a Marian flavor, in accordance with the manner in which he conceived and understood his apostolic mission.

<sup>263</sup> Lk 4:18: "The Spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor, to heal the broken hearted" (cf. Is 61:1).

<sup>264</sup> The church of St. Joseph was, according to the numbering at that time, at number 57; it is now number 41.

<sup>265</sup> Cf. "Lights and Graces," 1861.

<sup>266</sup> Cf. "Lights and Graces," 1867.



**692.** 1861. On March 2, 1861 Jesus Christ condescended to give me his approval for the leaflet I had written on his passion.<sup>267</sup>

**693.** On April 6, 1861 I was counseled not to be in such a rush, and that I should perform the task at hand as if I had nothing else in the world to do so as not to lose the spirit of meekness.

On June 15, 1861 Jesus told me, *Be patient, you'll be working soon enough!*<sup>268</sup>

**694.** On August 26, 1861, at 7:00 in the evening while I was at prayer in the church of the Rosary at La Granja,<sup>269</sup> the Lord granted me the great grace of keeping the sacramental species intact within me and of having the Blessed Sacrament always present, day and night, in my breast. Because of this I must always be very recollected and inwardly devout. Furthermore I must pray and confront all the evils of Spain, as the Lord has told me. To help me do this, I have engraved in my memory a number of things, such as that without any merit, talent, or personal recommendation, He has lifted me up from the lowest of the low to the highest post, at the side of the kings of this earth. And now He has put me at the side of the King of Heaven. *Glorificate et portate Deum in corpore vestro* (1 Cor. 6: 20).<sup>270</sup>

**695.** On August 27, 1861 in the same church, during Benediction of the Blessed Sacrament that I was conducting after Mass, the Lord let me know the three great evils that were menacing Spain: (1) Protestantism, or rather, the loss of the Catholic spirit; (2) the Republic; (3) communism. To combat these three evils, He showed me that three devotions should be practiced: the Trisagion, the Blessed

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<sup>267</sup> Cf. "Lights and Graces," 1861.

<sup>268</sup> In the Spanish text Claret writes *toma paciencia* (instead of *ten paciencia*) which is a literal translation of a Catalan expression *pren paciencia* for "have patience."

<sup>269</sup> The Royal Seat of La Granja de San Ildefonso, situated 11 kilometers from Segovia, at the foothills of the Guadarrama mountain range, was built by Philip V. Summer residence of the monarchs and of Father Claret, as the confessor of Isabel II. In 1943, in the chapel of *Cristo del Perdón*, a plaque was installed commemorating this wonder and the locution: "Anthony, leave" as a result of the recognition of the Kingdom of Italy by Isabel II. The inscription reads: "Blessed Anthony Mary Claret would pray for long periods of time before the Blessed Christ of Pardon to whom he was very devoted. Praying before him, on July 17, 1865, at seven o'clock in the morning, Christ confirmed in him his intention to leave the court at that time, saying to him "Anthony, leave." At seven o'clock in the evening on August 26, 1861, in that same church, the Lord conferred upon him one of the most wonderful mystic graces: that of preserving the sacramental species from one communion to the next, so that his breast became the living tabernacle of the Sacramental Jesus. He continued to receive this special gift until his holy death on October 24, 1870. - his sons, the Missionaries of Segovia, dedicated this plaque to his perpetual memory - July 18, 1943."

<sup>270</sup> *Glorify God and carry him always in your body.* - "the great grace" - as he calls it - of the conservation of the sacramental species from one communion to the next indicates the arrival to a special state in his mystical conformity with Christ. It is a grace given as a crowning of a eucharistic life lived intensely since his childhood. Two important aspects of this which merit attention: 1) this grace was ordained, similar to the others received by the Saint, upon completion of his mission: the apostolate, now more universal and now in the fullness of his human and spiritual maturity; 2) it was almost certainly conceded to him by the intercession of the Virgin. Two details can insinuate this: the fact that it was received in the church of the Rosary and the words of the Virgin on May 16<sup>th</sup> of the following year (Autob. n. 700) (cf. PUIGDESENS, JOSÉ, *Espíritu del Venerable P. Antonio María Claret* [Barcelona 1928] pp. 349-366; GUTIÉRREZ, LUCAS, *San Antonio María Claret, sagrario viviente*: IC 43 [1950] 303-314; LOZANO, JUAN MANUEL, *Mystic and Man of Action, Saint Anthony Mary Claret* [Trans. by J. Daries, Claretian Publications, Chicago, 1977], pp. 291-298; MESA, JOSÉ MARÍA, *Una gracia grande*: SC 2 [1964] 47-134; JUBERÍAS, FRANCISCO, *La permanencia eucarística* [Granada 1975] 152 pp.; ÁLVAREZ GÓMEZ, JESÚS, *La conservación de las especies sacramentales de una comunión a otra: una experiencia mística de San Antonio María Claret*: SC 13 [1995] pp. 7-16.

Sacrament, and the rosary.

**696.** The Trisagion should be said every day. The Blessed Sacrament should be honored by hearing Mass, receiving Communion frequently, visiting the Blessed Sacrament, and making spiritual communions. The rosary should be said daily, all three parts or at least one part. We should meditate on the mysteries, applying them to the circumstances of our own lives.<sup>271</sup>

**697.** On the feast of the Conversion of St. Peter, the Lord helped me understand what happened in that event. Peter failed and denied Jesus.<sup>272</sup> The cock crew,<sup>273</sup> but Peter was not converted.<sup>274</sup> The cock crew again<sup>275</sup> and Peter was converted,<sup>276</sup> because Jesus looked at him<sup>277</sup>--Jesus, who is the Lord who looks upon the earth and makes it tremble, *qui respicit terram et facit eam tremere*.<sup>278</sup> I knew that I would have to preach again and again and at the same time pray that the Lord would turn his kind and merciful eyes on worldly men that they might tremble, shudder, and be converted.

**698.** 1862. On May 11, 1862, at 6:30 in the evening, while I was in the Chapel of the Blessed Sacrament at the palace of Aranjuez,<sup>279</sup> I offered myself to Jesus and Mary to preach, exhort, labor, and suffer even death itself, and the Lord accepted my offering.

**699.** Faced with a choice of two goods, each of which would give God equal glory, I feel called to choose the poorer, the humbler, and the more painful.<sup>280</sup>

**700.** On the morning of May 16, 1862, at 4:15 while I was at prayer, I thought of what I had written down the day before concerning my experience of the Blessed Sacrament the previous August 26. I had been thinking of erasing it and was still thinking of it today, but the Blessed Virgin told me not to erase it. Afterward, while I was saying Mass, Jesus Christ told me that He had indeed granted me this grace of remaining within me sacramentally.

## CHAPTER XIX

### 701 The Most Notable Dates in My Life

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<sup>271</sup> Cf. Letters to Father Xifré and to Mother París, La Granja on August 27, 1861 (EC, II, pp. 358-361); "Lights and Graces," 1861.

<sup>272</sup> Cf. Mt 26:70, 72-74.

<sup>273</sup> Cf. Mk 14:6.

<sup>274</sup> Cf. Mk 14:70.

<sup>275</sup> Mk 14:72.

<sup>276</sup> Cf. Mt 26:7.

<sup>277</sup> Cf. Lk 22:61.

<sup>278</sup> Ps 103:32: "He who looks upon the earth and makes it tremble."

<sup>279</sup> The Royal Place of Aranjuez, with a beautiful palace, gardens, and fountains fed by the Tajo river. Was enhanced above all during the reign of Philip V (1683-1746), king of Spain since 1700, and Carlos IV (1748-1819), King of Spain from 1788 to 1808.

<sup>280</sup> Cf. Autob. 649.

*Year - Age*

*Paragraph number*<sup>281</sup>

1807	December 25, 1807, I was baptized, 4
1813 5	I thought a great deal about eternity, 8
1816 9	I greatly enjoyed praying, 36
1818 10	I received my First Communion, 38
1820 12	God called me, I heard Him and offered myself to Him, 40
1826 18	I was carried out to sea, and the Blessed Virgin saved me, 71
1828 20	The Blessed Virgin saved me from a loose woman, 72
1829 21	The Blessed Virgin defended me during a strong temptation, 96
1835 28	I was ordained to the priesthood, 102
1838 30	I was named administrator of Sallent, 104
1839 31	I went to Rome to serve the Propaganda Fide, 120
1840 32	I returned from Rome and began to preach missions, 167
1845 37	I founded a confraternity against blaspheming, <sup>282</sup> 316
1848 40	I went to the Canary Islands, 477
1848 40	I founded the Religious Publishing House, 330
1849 41	I returned from the Canary Islands, 486
1849 41	Beginning of the Congregation of Missionaries, 488
1849 41	August 4 I was elected archbishop, 491
1849 41	October 4 I accepted, 496
1850 42	October 6 I was consecrated, 499
1850 42	I received the Great Cross of Isabel the Catholic, 500
1850 43	We left Barcelona for Cuba, 501
1851 43	February 16 we arrived in Cuba, 509
1856 48	February 1 I was wounded at Holguin, 575
1856 48	I designed the emblem of the Academy of St. Michael, 581
1857 49	March 12 I left Havana, <sup>283</sup> 589
1857 49	June 5 I was named confessor to the queen, 614
1859 51	I was named president of the Escorial, 636
1860 52	I was proclaimed Archbishop of Trajanopolis. <sup>284</sup>

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<sup>281</sup> The Spanish text uses here page numbers that corresponds to the original manuscript (Mss. Claret, I); The translator of the English edition has choosen to give the paragraph number that corresponds to the autobiography itself.

<sup>282</sup> He founded the Spiritual Society against Blasphemy in Mataró on April 5, 1845 (cf. *Autob. n.* 316).

<sup>283</sup> Father Claret first wrote *February*; then he corrected it to *March*; in reality, as he himself says in his narrative (*Autob. n.* 589), the departure from Havana took place on April 12<sup>th</sup> (cf. *Historic Archives of the Congregation of the Missionaries* [Madrid 1915] p. 305).

<sup>284</sup> With this chapter, St. Anthony Mary Claret ended his *Biography*. The *Index* follows, indicating the pages of the manuscript; but later he completed his *Biography* with the *Continuation* of same. Here, we have omitted the Index of the three parts of the *Autobiography* and we have included it at

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the end of this volume, completing it with the index of the part that follows: *Continuation of the Biography of the Archbishop Anthony Mary Claret.*

# CONTINUATION OF THE AUTOBIOGRAPHY OF ARCHBISHOP ANTHONY MARY CLARET

## CHAPTER I

### On Tour With Their Majesties and Highnesses in Andalucía<sup>1</sup>

**702.** On September 12, 1862, I left the court at Madrid in the company of Their Majesties and Highnesses for Mudela. On the thirteenth we went to Andujar, on the fourteenth to Cordoba, where we stayed for the fifteenth and sixteenth; on the seventeenth we arrived in Seville; from the eighteenth to the twenty-fifth inclusive, we stayed in that city; on the twenty-sixth we headed for Cadiz, where we stayed until October 2. On the third we returned to Seville; on the fifth we went to Cordoba; on the sixth to Bailen; on the seventh to Jaen, on the ninth to Granada; on the fourteenth to Loja; on the fifteenth to Antequera; on the sixteenth to Malaga; on the nineteenth to Almeria; on the twentieth to Cartagena; on the twenty-third to Murcia; on the twenty-fifth to Orijuela; on the twenty-seventh to Novelda; on the twenty-eighth to Aranjuez, and on the twenty-ninth, at 5:00 in the evening, we entered Madrid.<sup>2</sup>

**703.** May the Lord be blessed for stooping to use such a miserable person as myself to do such great things. May God's be the glory and mine the confusion I deserve.<sup>3</sup> Everything I have I owe to God; He has given me health, energy, words, and all the rest besides. I have always known that the Lord was my fuel; but on this trip all the rest knew it too. They could see that I hardly ate or drank anything all day, except a potato and a glass of water. I never ate meat, fish, or eggs, or drank wine. I was always happy and they never saw me tired, despite the fact that some days I preached as many as 12 sermons.

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<sup>1</sup> The complete description of this important trip to Andalucía and Murcia can be seen in: COS-GAYÓN, FERNANDO, *Crónica del viaje de Sus Majestades y Altezas Reales a Andalucía y Murcia* (Madrid 1863) 380 pp. *Ex libris*; REYES, EDUARDO DE LOS-COBOS, FRANCISCO, *Crónica del viaje de sus Majestades y Altezas Reales por Granada y su provincia en 1862* (Granada 1862) 218 pp. and 11 lithograph illustrations. *Ex libris*; TUBINO, FRANCISCO, *Crónica del viaje de SS. MM. y AA. RR. a las provincias andaluzas en 1862* (Sevilla 1862) 482 pp. *Ex libris*. This last work contains a dedicated autograph of the author, which says the following: "To the Congress. His Excellency Don Ant<sup>o</sup>. Claret" (BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret. III (1865-1870)* [Madrid 1995] p. 482).

<sup>2</sup> Regarding this trip, as well as other reports about the archbishop and Andalucía, we possess many very interesting monographs by: GUTIÉRREZ, FEDERICO, *San Antonio María Claret y Sevilla* (Sevilla 1962) 88 pp.; *San Antonio María Claret en Málaga* (Madrid 1974) 184 pp.; *San Antonio María Claret en Córdoba* (Madrid 1976) 222 pp.; and de HERNÁNDEZ MARTÍNEZ, JOSÉ MARÍA, *Claret en Granada* (Grenada 2001) 32 pp.; reproduced in SC 21 (2003-2004) pp. 86-112.

<sup>3</sup> Cf. Bar 1:15.

**704.** I cannot tell the number of sermons God has preached through me, his unworthy minister and useless servant,<sup>4</sup> in the course of the 48 days of this tour. One member of our company<sup>5</sup> was curious enough to list them, and he says that they came to 205: 16 to the clergy, 9 to seminarians, 95 to nuns, 28 to the Sisters of Charity, 35 to the poor in charitable institutions, 8 to the men of the St. Vincent de Paul Society, and 14 to the general public in cathedrals and large churches.<sup>6</sup>

**705.** Besides preaching, we distributed thousands of leaflets, pamphlets, and books. To facilitate this work we had large boxes of printed material sent ahead to each of the towns we were going to stop in. I simply can't describe the enthusiasm with which everyone came to listen to the Divine Word, the effect it had on them, their eagerness to have some souvenir of it, and the love with which they cherished whatever we gave them, even if it was nothing but a small leaflet.

**706.** There were great conversions, even though time didn't allow me to hear their confessions. Some of those who were converted have written to me and I would like to cite just one of the many letters delivered to me at this court. It goes:

"Most Excellent Sir and Dear Father: The person who is so bold as to be writing your Excellency these lines is a very great sinner who had forgotten the sound principles I had been taught by my parents and teachers in the course of my long years of training in science. With all the madness of my corrupt heart, I threw myself into the revolution of 1834-35 and had not entered the holy tribunal of the confessional in all that time, despite my awful fears and gnawing remorse of conscience. But, thanks be to God and the Blessed Virgin Mary, I finally came around and yesterday, December 1 of this year 1862, I made a general confession of my life.

**707.** "My heart is filled with joy. The harm I've done by my pen, especially in my high post, is incalculable. I scorned my Savior and He abandoned me to my passions, and I lived in them until the Lord took pity on me. His first call came to me as follows: I sailed from Barcelona on the same boat with a priest who gave me a holy card of the Immaculate Conception with some Christian maxims printed on it. I took it, and though I attached little importance to it, I put it in my wallet and said a Salve for the priest. Her Majesty came to Andalucía and your Excellency came with her. When I saw you I thought of the picture of the Blessed Virgin. But how

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<sup>4</sup> Cf. Lk 17:10.

<sup>5</sup> Don Carmelo Sala (Játiva 1833-Tarragona 1900), who accompanied him as the chaplain throughout the entire journey and gave the exact figure to Father Joseph Xifré: "based on my count, there have been two hundred and five sermons preached by the Archbishop in the forty-eight days that we have been on the trip thus far" (letter dated October 30, 1862, Madrid: EC, II, p. 559).

<sup>6</sup> On this trip, made during the fullness of his mystical life, Saint Anthony Mary Claret felt especially possessed and moved by God even in the external activity of the apostolate. There's a reason he has been defined as "a mystic of action" and a "teacher of activism mystically sanctified" (ANDRÉS ORTEGA, AUGUSTO, *Espíritu y misión del Padre Claret* [Madrid 1981] p. 65). His confessor, Don Carmelo Sala, wrote the following to the Father General of the Claretian Missionaries: "After this task, sufficient and more than sufficient to yield the forces of a giant, he told me these words: 'I know that God wants me to preach, so I am at peace; so rested and with as much strength as if I hadn't done anything; the Lord does it all. Blessed be him forever'. It is also worth noting that all of this preaching does not stop him from honoring even the short time that he has dedicated for prayer, spiritual reading, and other pious exercises that he practices on a daily basis; moreover, he ate humble portions and barely slept. I will never stop admiring this wonder of grace and blessing to the Lord" (letter to Father Joseph Xifré, Madrid, September 27, 1862: *Revista Católica* 49 [1862] 125; EC, II, p. 545).

did I see her? I saw her asking that justice be done against me! I heard that your Excellency was going to be preaching and ran to hear you. I left church terrified and went into my house saying, 'It's all over now.'

**708.** Let us all praise God and sing his mercies everlastingly<sup>7</sup> and let us, at the same time, encourage one another daily to do more to use these great means God uses to convert sinners: leaflets, books, and preaching. How important it is nowadays to circulate good books to counteract the flood of bad ones!

## CHAPTER II

### Things Done For The Nuns Of Andalucía

**709.** In all the towns we passed through where there were nuns, I went to preach to them, and not to lose time while I was at the convent I sent a priest ahead to have them gather within the enclosure before the main altar. Thus, when I got there I could start giving my talk immediately, and when I had finished I could go directly to another convent without their detaining me as they always liked to do. Although I had a prelate's freedom to enter the cloister, I never wanted to for fear of talking and wasting time, which would be contrary to the silence and diligence I always exhorted them to observe. I used to tell them sometimes that if all nuns were mute they would be holier than they are now.<sup>8</sup>

**710.** I noticed that in all towns the majority of convents were following an individualistic style of life rather than one truly lived in common. E.g., in Seville, out of the present 20 convents, only 5 practiced common life, whereas 15 followed an individualistic style of life; and the same proportion holds true of the other towns in Andalucía.

**711.** Those who have dealt with nuns know that in a community in which common life is not observed there can be no real perfection. Instead of describing the resultant sad state of affairs myself, I would like to let a novice in one such convent describe it in her own words as she does in a letter she wrote to me, dated December 18, 1862.

**712.** "I find myself here in this convent. For the love of God and the blood of our Lord Jesus Christ I beg you to take me out of this hell I'm in. It's not a convent, it's a tenement. There's no peace here; it's just one big maze. There's nothing here to please me. If our bishop knew what goes on in this convent, he would have closed it down long ago. I am about ready to make my profession, and I'll be a nun fit for hell. I can't trust anyone. My only hope is that through you, your Excellency, I will find some remedy and salvation for my soul. Since you are Her Majesty's confessor, you should counsel her to make a royal decree forbidding any novice to make her

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<sup>7</sup> Cf. Ps 88:2.

<sup>8</sup> In the same humorous tone, he told some cloistered nuns of Vic that they would be saved, but that they would be "the grandmothers of purgatory" for their lack of silence (cf. PUIGDESSENS, JOSÉ, *Espíritu del Venerable P. Antonio María Claret* [Barcelona 1928] p. 153 footnote 1). Diverse outlines of spiritual exercises to religious are preserved, and in all, silence is inculcated (cf. Mss. Claret, X, 521-680).

profession in any convent in which common life is not observed.

"Dear Sir, I'm not telling you the half of it. What a sad life it is! It's like a death: all I can do is suffer and hold my tongue. I hope that your Excellency will be able to remedy it somehow before the day of my profession comes. Everyone who lives in individualistic convents is going through the same thing I am. God only knows what goes on in convents like this. Help me quickly--time is running out; my profession is coming soon and I'll be caught beyond remedy with important commitments..., etc."

**713.** This poor nun is blurting out haphazardly what we already knew in minute detail goes on in such convents. Hence, whenever I have visited any of these individualistic convents, I have preached to them so energetically and so convincingly that they could clearly see that God Himself was inspiring me.

**714.** I made them see that they needed to seek to be perfect if they were going to be saved, and that just being nuns was not enough to save them; for many of them, like the foolish virgins, will have to hear from the lips of Jesus, their Spouse, the words, *Nescio vos*<sup>9</sup> I told them how necessary common life is for perfection. I also gave them a series of comparisons between the individualistic and common life, showing them the physical, spiritual, and economic advantages of common life over the other,<sup>10</sup> presenting them with examples from the life of Jesus, the Apostles,<sup>11</sup> the disciples,<sup>12</sup> and all the communities that have achieved perfection, all of which have observed common life.

**715.** I also used another argument that made a really strong impression on them, namely, that Her Majesty, in granting all convents an alms of at least 2,000 *reals*, preferred that it went to convents in which common life was observed. This, I told them, was not her command but only her desire, and that she entrusted the alms of 2,000 *reals* for each convent to the safekeeping of the local bishop, obliging him to give it immediately to communities observing common life and to the other communities whenever they adopted it.

**716.** I also told bishops and communities not to allow novices to enter convents that did not observe common life and, if some had already entered, they should not be allowed to profess until common life was observed. But I added that to fulfill this requirement the whole community need not adapt; that it would suffice if two or three of the present nuns began to do so and all incoming novices were required to do so. Thus, some of the older nuns began observing common life while others were dying off, and the whole community was undergoing a gradual reformation. I told the older nuns that the only thing I asked of them was not to be like those Pharisees whom Jesus scolded because, not entering heaven themselves, they would not let anyone else enter, either.<sup>13</sup>

## CHAPTER III

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<sup>9</sup> Mt 25:12: "I know you not."

<sup>10</sup> Cf. Lk 6:13; 9:10, 22:14, 24:9-10.

<sup>11</sup> Cf. Mk 6:30-32.

<sup>12</sup> Cf. Acts 2:44; 4:32.

<sup>13</sup> Cf. Mt 23:13.



## Damages And Errors Spread By Protestants And Socialists In The Provinces Of Andalucía

717. For some years now, there has been a great deal of apathy in this region, both on the part of the government and that of the clergy, and the socialists and Protestants have been quick to take good advantage of the opportunity. While the one group has slept, the other has sown tares in this lovely field.<sup>14</sup> Everyone knows about the uprising at Loja and the large numbers that joined it--it had the support of no less than 80 thousand enlisted men. We also know that quelling it involved great bloodshed and exile for many. Thanks to Her Majesty's visit and the general amnesty she proclaimed, many of the latter have been able to return to their families.<sup>15</sup> Official records show that of those indicted in the Loja incident 387 were single, 720 were married, and 76 were widowers--1,183 in all.<sup>16</sup>

718. A great variety of means was used to stir up this trouble, but the main ones were money, books, hate-sheets, and quack propagandists. And the instigators resorted to violence; they persecuted those who refused to join them by preventing them from working and trying to starve them out. During our tour and our stay there, I went to the trouble of jotting down some of the errors that had been spread in the region, a brief summary of which follows:<sup>17</sup>

719. 1. Man should acknowledge no father or mother but the earth, from which men sprout like mushrooms, toadstools, or any other plant, without having to bring in God to explain any of it.

2. Children owe their parents nothing because they were only amusing themselves, and if their pleasure resulted in a child, perhaps it was against their will. Maybe they had some feelings for it, but who knows whether they hadn't tried an

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<sup>14</sup> Cf. Mt 13:25.

<sup>15</sup> "The reign of Isabel II, which will be stamped throughout history with a special seal of generosity, has just been enriched with a new act of clemency. The rebels of Loja have been pardoned. So many unhappy people, who ate the bitter bread of emigration, can now calmly cross the borders of their country; so many families from whose breast had been fatally uprooted a husband, a brother, a father, will recover those from whom perhaps their livelihood depended. The Government of Her Majesty, upon approving the wish of our magnanimous Sovereign, has become deserving of the congratulations of all the parties, which have seen the indult as an act of high diplomacy" (*Revista Católica* 48 [1862, III] 461-462).

<sup>16</sup> In June and July of 1861, a group of peasants from Loja and Iznájar rebelled against the orders of the veterinarian (= blacksmith) Rafael Pérez del Álamo. Upon being attacked by the army, they barely gave resistance. Made prisoners, six were executed and some 50 condemned to prison. This was the first shot of *indigenous socialism* (cf. PÉREZ DEL ÁLAMO, RAFAEL, *Apuntes sobre dos revoluciones andaluzas* [Grenada 1982] 204 pp.; DÍAZ DEL MORAL, JUAN, *Historia de las agitaciones campesinas andaluzas-Córdoba* [Madrid 1973] pp. 78-80; CALERO, ANTONIO, *Movimientos sociales en Andalucía (1820-1936)*. Ed. Siglo XXI [Madrid 1976]). The seizure enriched a few of the audacious, while the majority lived in misery and the peasants demanded the distribution of the lands. On October 15, 1862, Father Claret preached in Loja to the Poor Clares and to the clergy. He could not preach to the people, because an order was given that nobody could enter the church, in order to avoid confusion when the queen was there. "This was a very sensitive issue for the Archbishop, as it was perhaps for the people who were most in need" (letter from Don Carmelo Sala to Fr. Joseph Xifré, Madrid, October 17, 1862: *Revista Católica* 49 [1862] 244; EC, II, p. 556).

<sup>17</sup> In the following paragraphs, the Saint is limited to denouncing the errors, without intending to do sociology.

abortion? Language like this was used not only at home but also in the streets, in the public squares, and even in the courtroom.

**720.** 3. Kings and ministers of states are nothing but tyrants; they have no right to tell other men what to do. We are all equal.

4. Politics is nothing but a game to get control of the land, honors, financial interests, etc., of the people.

5. There is no law but the law of the strongest.

**721.** 6. The earth belongs to no one; all things come from it, and all things are for everyone and belong to everyone.

7. The rich are scoundrels, thieves, and loafers who do nothing but loaf, eat, and lust. Just as the rest of the bees in a hive rise up and kill as many drones as they can, so the workers must rise up and finish off these drones of society.

**722.** 8. Brothers, we are all equal and share the same nature, but the rich treat us as if we were members of a distinct species lower than theirs. Yes, they treat us as if they alone were men and we were beasts of burden. They never work and are always at their ease; they are always off on a round of amusements at cafes, theaters, dances, and outings, while we are constantly working. They won't even let us rest on holidays. They want and get the most comfortable places, cool in summer and warm in winter, while we not only have to wear ourselves out working, but have to put up with the heat, cold, wind, and rain outdoors, or else are cooped up in factories, basements, and mines, breathing in that heavy, polluted air until we die before our time. Every day their tables groan beneath sumptuous dishes, while we can hardly get a piece of bad bread, for which the monopolies they run overcharge us.

**723.** They wear the prettiest and finest clothes and have the best suits, which they change daily, while we are hard put to just to have another shirt to change from the pitiful one we work and sweat in every day.

**724.** They live in magnificent big houses, decked out in oriental luxury, while we live in hovels and basements at rents so high that we can't pay them. We build their houses, clean their rooms, make their clothes, and prepare their meals, but they give us nothing--rather, they rob us of the little we make and suck our blood with their rents, rights, and contributions. How long are we going to put up with their robbery and injustice? Let's all rise against them.

**725.** 9. So far the rich have enjoyed the land; now it's time for us to enjoy it and divide it among ourselves. A division such as this would be not only fair and just but highly useful and profitable as well because the great landholdings of the thieving rich lie fallow, whereas we would divide them up into small plots and till them with our own hands, to reap an abundant harvest.

**726.** 10. Moreover, as the socialist leader Perez del Álamo,<sup>18</sup> the blacksmith of Loja, often said: Once upon a time the hospitals, almshouses, religious orders, chapters, beneficiaries, and that lot had farms, lands, and rents, and those loafers kept it all to themselves and even robbed the people of their property. They gave us none of it. It's only right that we reclaim what's ours. We have as much right to it as they do, and because they won't give us any we're only taking what belongs to us.

Let us all unite, then. Let us arise and set our hands to the task!

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<sup>18</sup> Claret misspells the last name of this revolutionary chief, calling him *del Olmo*. In truth, he was called *del Álamo*.

**727.** By means of these and similar seductive and persuasive arguments, coupled with threats and insults for those who refused to give in to them, they made great strides in a short time.

And while they were spreading such evil and destructive teachings, they were promoting immorality, cutting people off from everything good, and leading them to do all sorts of evil. People were no longer receiving the sacraments of Penance, the Eucharist, and Matrimony, or attending Mass on holy days. They worked until noon and then, in the afternoon and at night, they were off gambling, dancing, making the rounds of theaters, cafes, taverns, and outings. Religion got nothing, worldliness got everything. Ministers of religion were sneered at, slandered, condemned, etc..

**728.** When I learned of all this in Madrid, it broke my heart and I wanted to go there to preach, but Her Majesty told me to wait and that I could preach when we went there,<sup>19</sup> and so I did. But this is not enough; missionaries must be sent there, and with this in mind, I spoke to the bishops of the region. The papal Nuncio and the queen have both spoken and written requests for missionaries, and I am in hopes that some will respond, but few, I fear, because there is a shortage of available men. Heavenly Father, send missionaries!<sup>20</sup>

## CHAPTER IV

### **The Slanders Malicious Men Have Spread About Catholic Priests**

**729.** Protestants, communists, and socialists are well aware that their greatest enemies, the ones that do the most to foil their plans, are Catholic priests. Because the errors of these groups are only darkness, all that Catholic priests have to do is present the light of the Catholic teaching on them and the darkness is dispelled.<sup>21</sup> Hence the best fighting tactic of these groups has been to speak ill of Catholic priests. They know full well that what they are saying is a pack of fables, slanders, and lies, but that makes no difference to them: something of what they say remains, something sticks and, once they have discredited the teachers, the light of truth goes out and they remain in undisputed command of the darkness of their errors. There's no telling how much propaganda they've made by both the written and the spoken word. I shall transcribe just one of the many leaflets they have circulated everywhere and put within the reach of all. It reads as follows:

#### *Religion and Morals*

**730.** "What would become of the Catholic religion if we had to judge it by

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<sup>19</sup> In the original, it reads "would go."

<sup>20</sup> Cf. Mt 9:37-38. – Regarding the urgent necessity of missionaries, see the letter of May 1, 1863, addressed from Aranjuez to Fr. Joseph Xifré (EC, II, pp. 650-653).

<sup>21</sup> In the original, it reads: "that the darkness disappears."

the conduct of most of its members, let alone that of all its ministers? The moral degradation of the clergy is reaching its peak. It increases every year, every day and every hour. Look, if you doubt, at those ministers of religion and you will observe that they are steeped in worldly pleasures and involved in political intrigues. They have become such egotists and, hucksters that they have forgotten entirely what their divine Master told them, *My kingdom is not of this world.*<sup>22</sup>

**731.** "They neither study nor teach morality, but dedicate themselves to the pursuit of their ambitions and disorderly appetites. They do not preach the Gospel, but are occupied incessantly with the interests of political parties and are the prime movers in the most scandalous intrigues and wickedest schemes.

"Whenever you witness some low intrigue, some atrocious slander, or some base maneuver, you can say without fear of error that this is the work of a Catholic priest.

**732.** "Priests abuse everything; nothing is sacred to them. They have profaned and debased everything: pulpit, confessional, conscience, family and all of society. They have been the ruin of everything.

"Some of them seem to be austere--but beware! Beneath that cassock they carry an envenomed dagger to kill you with. What is worse, they do not even forgive one another.

"Forgetting Christ's words, *Give unto Caesar the things that are Caesar's and to God the things that are God's,*<sup>23</sup> which were meant to uphold the separation of Church and state, they meddle in everything, confuse everything, and traffic in everything.

**733.** "Catholic priests are traitors to themselves, to the Church, and to the state. They call themselves ministers of the God of peace and are the first to start wars, either by word or example.

"They should be the light of the world, but they fill it with darkness by their ignorance. They seduce the spinsters, cheat the married women and corrupt the widows. They have made themselves odious throughout the world by their vanity, ambition, and other rogueries.

"In conclusion: Flee them, separate yourselves from them. They are twice-told impostors: voracious wolves instead of good shepherds."<sup>24</sup>

**734.** Impious men and socialists are doing incalculable harm by such teachings, as well as by their actions and the contempt with which they treat the priesthood, the Mass, the sacraments, and other religious services. To all this they add the mockery and jeers they hurl at those who profess their religion. This is how they swell their ranks daily with new proselytes and quicken the pace of society along the path that leads to perdition.

**735.** I have often, or rather constantly, wondered what remedy there might be for such an evil. After much thought I have come to the conclusion that the remedy consists, on the one hand, of training a good, learned, virtuous, zealous, and prayerful clergy and, on the other, of catechizing and preaching to both children and adults and circulating good books and pamphlets. For those who really want to work,

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<sup>22</sup> Jn 18:36.

<sup>23</sup> Mt 22:21; Mk 12:17; Lk 20:25.

<sup>24</sup> Cf. Jn 10:12-13.

there is still faith in Israel and the land is ready to yield of itself. Don't lose hope, I tell myself, don't be upset. At the sight of the virtue and fortitude of good priests, the irreligious will lose their boldness and daring.<sup>25</sup>

## CHAPTER V

### Things I Have Done Since My Return From Andalucía

**736.** On arriving here at court I felt as happy and rested from my labors as if I had been loafing all the while, and so I went straight to *El Escorial* to begin a novena-mission to Our Lady of Perpetual Help. A great crowd attended and much good was done, thank God.<sup>26</sup>

**737.** After closing the novena, I began to preach the Spiritual Exercises to the community of priests and students at the seminary. Some visiting priests also attended. The results were truly most gratifying.<sup>27</sup>

**738.** Back in Madrid, I busied myself with giving the Spiritual Exercises to the Sisters of Perpetual Adoration. All of them derived great profit from their retreat, asked to make a general confession, and left the retreat full of fervor.<sup>28</sup>

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<sup>25</sup> "I see that the world is lost, and I have not come across another means than that of the formation of a good clergy, with its example and preaching could direct the sheep of the celestial Father; and I do not doubt that it will be found... The second medium is the formation of the youth of both sexes" (letter to M. María Antonia París, San Ildefonso, August 31, 1860: EC, II, p. 174).

<sup>26</sup> The royal delegation returned to Madrid on Wednesday, October 29<sup>th</sup>, at five o'clock in the afternoon, and immediately the holy archbishop resumed work, yearning always for his apostolic journeys: "When we traveled to Andalusia with their Majesties, that is when I felt alive; but in this court, I suffer greatly, and thanks to God I can occupy myself; otherwise, I would die of grief. But the work that I long for is to travel to those towns where there is so little preaching and so much need" (letter to Mother María Antonia París, Madrid, February 23, 1863: EC, II, p. 627). The novena to the Virgin of Patronage, which finished the day of the feast, Sunday, November 9, 1862, was a true mission.

<sup>27</sup> The exercises began on Monday, November 10<sup>th</sup> and finished on Wednesday, the 19<sup>th</sup>.

<sup>28</sup> He returned to Madrid on November 19<sup>th</sup>. The exercises to the religious Sisters Adorers likely took place during the last week of that same month. The Institute of Religious Adorer- Slaves of the Blessed Sacrament and of Charity - was founded by Saint Mary Michael of the Blessed Sacrament (1809-1865), under the direction of Fr. Claret. A deeply evangelical woman of heroic temperament, St. Mary Michael passed away in Valencia, attending to those infected with the plague and a victim herself of cholera. She was canonized by Pius XI on March 4, 1934. The Congregation of the Adorers is comprised of 1,300 religious, has 165 houses, and is present in 17 countries, spanning Africa, Latin America, Asia, and Europe. Its specific mission is the daily and nightly adoration of the Eucharist and the apostolate of the re-education of youth, particularly from the poorest and most abandoned classes. About Saint Mary Michael of the Blessed Sacrament cf. TÓFFOLI, MARÍA MILENA, *Santa María Micaela del Santísimo Sacramento: Autobiografía*, BAC (Madrid 1992) 2.<sup>a</sup> ed. XLI+598 pp.; BARRIOS MONEO, ALBERTO, *Mujer audaz. Santa Micaela del Santísimo Sacramento*. Her life. Her works. Her spirit. Documented history (Madrid 1968) 684 pp.; VÁZQUEZ, MARÍA, *Historia del Instituto de las Adoratrices Esclavas del Santísimo Sacramento y de la Caridad, vol. I (1845-1865)* (Madrid 1995) I, 618 pp.; SANTA MARÍA MICAELA, *Correspondencia*. Ed. Prepared and edited by Pilar Iríbarri Díaz, AASC, with the collaboration of Fabiana Pascual Rodríguez, María Aurora Simón, Lucía Herranz and Antonia de Novoa, 4 vols.: I (1835-1855) (Madrid 1999) LII+880 pp.; II (1856-

**739.** During the Christmas season I gave a retreat to the French Teaching Sisters. They run a school for young girls, and because the girls go home for the holidays, the nuns are free to make their retreat and have done so every year since I have been in Madrid.<sup>29</sup>

**740.** Resolutions I made during my retreat at *El Escorial*, from November 10 to 19 inclusive, this present year of 1862:

1. Every year I will make the Spiritual Exercises.
2. Every month I will keep a day of strict recollection, without speaking to anyone.
3. Every week I will confess my sins.
4. Every week I will fast on three days, namely, Monday, Friday, and Saturday, and on some days I will abstain from dessert. On Mondays, Wednesdays, and Fridays, I will take the discipline or something equivalent to it; on Tuesdays, Thursdays, and Saturdays, I will wear the cilice.

**741.** 5. During my prayers I will think on the mysteries of the rosary and on the sufferings of Jesus Christ. I will avoid rushing, mindful of how St. Catherine of Siena was reprimanded for this.<sup>30</sup>

**742.** 6. I will continue my particular examen on meekness. I realize that it is better to do less, in a spirit of meekness, than to do more in haste and ungraciously. People are very disedified by the latter, and so I have resolved never to get angry or complain about anything. I will be amiable with everyone, even those who annoy me. I shall frequently make Meditations 20, p. 264, and 28, p. 356, in the *Exercises*.<sup>31</sup>

**743.** 7. I will ask the Lord continually to let me know Him and make others know Him, to let me love Him and make others love Him, to serve Him and make others serve Him. I will say to Him, *Lord, if you want to use me for the conversion of sinners, etc., here I am*.<sup>32</sup>

**744.** 8. Before meals I will say, *Lord, I am eating to gain the energy I need to serve you better*. Before study I will say, *Lord, I am studying to know, love, and serve you and to help my neighbor*. Before retiring I will say, *Lord, I am taking this rest to build up the energy I have spent and to serve you better. I am doing this, my Lord and Father, because you have ordered me to*.

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1858) (Madrid 2002) XX+764 pp.; III (1859-1860) (Madrid 2004) XX+760 pp.; IV (1860-1861) (Madrid 2005) XX+760 pp.

<sup>29</sup> By “the French”, he was surely referring to the religious Sisters of the Holy Family of Burdeos, founded in 1820 by the Venerable Pedro Bienvenido Noailles (Burdeos 1793-1861), who established his first foundation in Madrid in the year 1843, under the direction of Mother Rita Bonnat, Spanish, but of French origin. It is known that the foreign association was widely developed in Spain with the help of Father Claret, among others (cf. DARRICAU, RAYMOND-PEIROUSE, BERNARD, *El Padre Noailles y la Asociación de la Sagrada Familia. Historia de un carisma* [Tours 1993] 334 pp.; TÓFFOLI, MARÍA MILENA, *o.c.*, BAC [Madrid 1992] 2.<sup>a</sup> ed., cap. XXIV-XXVI+598; BARRIOS MONEO, ALBERTO, *o.c.*, [Madrid 1968] pp. 206-210; VÁZQUEZ, MARÍA, *o.c.*, ed. cit., I, pp. 95-107).

<sup>30</sup> She received a reprimand from the Virgin and from St. Paul because she had allowed herself to get distracted looking at her brother who passed near her, during the prayer (cf. GISBERT, LORENZO, *Vida portentosa de la seráfica y cándida virgen Santa Catalina de Sena* [Gerona 1804] pp. 68-69).

<sup>31</sup> CLARET, *Spiritual Exercises... Explained* (Madrid 1859) pp. 264-270 and 356-363. Meditation 20 addresses obedience, humility, kindness, and charity; and meditation 28 speaks of the truths that should be present, especially the inner imitation of Jesus, as victim on the cross.

<sup>32</sup> Cf. Is 6:8.

**745.** 9. Maxims I have resolved to keep:

1) to eat little and work much

2) to sleep little and pray much

3) to speak little and suffer many sorrows and slanders without complaining or defending myself, but rather rejoicing in them

**746.** 4) exterior and interior mortification

5) spiritual reading from Rodríguez<sup>33</sup>

6) mental prayer from La Puente<sup>34</sup>

7) particular examen on meekness

**747.** 8) I will do everything with an upright intention, with attention, and with a firm will to do each thing well.

**748.** 9) I will always walk in the presence of God and will frequently repeat: *Domine, pati aut mori.*<sup>35</sup> - *Pati non mori.*<sup>36</sup> - *Pati, et contemni pro te.*<sup>37</sup> - *Absit mihi gloriari nisi in cruce Domini N. J. C.*<sup>38</sup>

### ***Things to Remember***<sup>39</sup>

**749.** 1. I will ask the Blessed Virgin Mary for a burning love, perfect union with God, the most profound humility, and a desire to be held in contempt.<sup>40</sup>

**750.** 2. I will hold the virtue of everyone else in high esteem, especially that of all my superiors. I will think the best of all they do, and I will reserve my reproofs, censures, and judgments for my own actions. This course of action will benefit me; the opposite would not.<sup>41</sup>

**751.** 3. I will remember what the Lord told a missionary: that He had saved

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<sup>33</sup> RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) 3 vols. *Ex libris*. See A. Rodríguez, *The Practice Of Christian And Religious Perfection*, 3 vol., (Kessinger Publishing, 2006).

<sup>34</sup> PUENTE, LUIS DE LA, *Meditaciones espirituales* (Barcelona 1856) 6 vols.

<sup>35</sup> “To die Lord, or to suffer” (SANTA TERESA DE JESÚS, *Libro de la vida*, ch. 40, n. 15, in *Obras de Santa Teresa de Jesús*, LR [Barcelona 1851] II, p. 141). See Part I, Chapter 2, footnote 15 for source of English translation.

<sup>36</sup> “To suffer, not to die” (Santa María Magdalena de Pazzi) (cf. CROISSET, JUAN, *Año cristiano*, May 25<sup>th</sup> [Barcelona 1853] p. 482). *Ex libris*.

<sup>37</sup> “To suffer for you and that I be scorned.” According to Francisco de Yepes, the complete phrase, articulated by St. John of the Cross before a crucifix, is as follows: “Lord, what I want is that you give me works so as to suffer for you and that I be scorned and held in low esteem” (cf. CRISÓGONO DE JESÚS, *Vida de San Juan de la Cruz*, in: SAN JUAN DE LA CRUZ, *Vida y obras*, BAC [Madrid 1974] 8.<sup>a</sup> ed., p. 301). For English see *The Collected Works of St. John of the Cross*. Trans. Kieran Kavanaugh, O.C.D., and Otilio Rodríguez, O.C.D., revised edition Institute of Carmelite Studies, (1991). See also *John of the Cross Saint 1542-1591* in Worldcat identities <<http://worldcat.org/identities/lccn-n79-63706>>

<sup>38</sup> Gal 6:14: “God forbid that I should glory in anything except the cross of our Lord Jesus Christ.”

<sup>39</sup> These “Things to remember” were copied from the *Máximas para mi gobierno*, nn. 1-3, 8 and 7 (cf. Resolutions, 1860).

<sup>40</sup> VENEGAS, MIGUEL, *Vida y virtudes del Ven. P. Juan Bautista Zappa* (Barcelona 1754) p. 199. *Ex libris*.

<sup>41</sup> *Ib.*

him from hell in order to save souls. I will think of how He saved me from drowning and other dangers so that I might work for his greater honor and glory and for the salvation of the souls He bought back at so dear a cost.

**752.** 4. What could Jesus have done for the glory of his Father and the salvation of souls that He did not do? Ah, I can see Him hanging dead upon the cross, scorned by all. For this very reason I, even I, with the help of his grace, am resolved to suffer pains, fatigue, contempt, and mockery, complaints, slanders, persecution--even death. Thank God I am already suffering many of these things, but I am encouraged to say with the Apostle: *Omnia sustineo propter electos, ut et ipsi salutem consequantur.*<sup>42</sup>

**753.** 5. I know that I can offer God no morsel more delicious or drink more refreshing than the souls that repent before the pulpit or in the confessional. Jesus invites me to his banquet, to eat his flesh and drink his blood,<sup>43</sup> and He wishes me to invite Him to a banquet of converted souls.

I know that this is his favorite food, since He told his Apostles so.<sup>44</sup> The kings of this earth receive the most exquisite fruits, even though they are hard to find. What should I not do for the King of Heaven?

**754.** During the half hour after Mass, I feel that I am totally annulled. I desire nothing but his holy will. I live by Jesus' own life.<sup>45</sup> In possessing me He possesses nothing, while I possess everything in Him. I tell Him, "Lord, you are my love. You are my honor, my hope, and my refuge. You are my glory and my goal. My love, my happiness, and my preserver. My delight, my reformer, and my master. My Father, Spouse of my life and soul."<sup>46</sup>

**755.** "Lord, I do not seek or wish to know anything but how to fulfill your holy will.<sup>47</sup> I want nothing but you, and in you and for you alone all other things. You are more than enough for me. I love you, my strength, my refuge, and comfort. You are my Father, my Brother, my Spouse, my Friend, and my All. Make me love you as you love me and as you would have me love you."<sup>48</sup>

**756.** "My Father, take this poor heart of mine and devour it as I do you, so that I may be changed totally into you. At the words of consecration the substance of bread and wine are changed into the substance of your body and blood. Almighty Lord, consecrate me; speak over me the words that will change me totally into you."

## CHAPTER VI

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<sup>42</sup> 2 Tim 2:10: "I bear with all this for the sake of those whom God has chosen, in order that they may obtain salvation."

<sup>43</sup> Cf. Mt 26:26-28.

<sup>44</sup> Cf. Jn 4:32-34.

<sup>45</sup> Cf. Gal 2:20; Phil 1:21.

<sup>46</sup> VENEGAS, MIGUEL, o. c., p. 220.

<sup>47</sup> Cf. Jn 5:30; 6:38.

<sup>48</sup> This number as well as part of the previous one is found in the leaflet, *Breve instrucción que dio el Excmo. e Ilmo. Sr. Arzobispo Claret a un hombre sencillo que encontró por un camino antes de despedirse de su compañía*, LR (1861) pp. 3-4.



## Account Of Conscience To My Spiritual Directory Toward the End of 1862

**757.** Every day, winter or summer, I get up at 3:00 in the morning. While I am dressing, which doesn't take long, I pray. I should very much like permission to sleep fully clothed on a plank and not go to bed because my head feels heavy when I lie in bed.<sup>49</sup>

**758.** After I get up I take a strong discipline, the harder the better, when I think of my sins and of the scourging of Jesus<sup>50</sup> and of his great love. I seem to hear a voice that says, *Da mihi sanguinem, et dabo tibi spiritum.*<sup>51</sup> In accordance with my resolutions, I take the discipline one day and wear the cilice the next. The cilice hurts me more than the discipline, but I never omit it because it is more repugnant to the body.

**759.** My greatest struggle is with eating.<sup>52</sup> My body is like a stubborn mule that often conquers me and mocks me. It is hungry when it sees food on the table. I make it fast three times a week--Wednesday, Friday, and Saturday. Every day of the year I forbid it to eat meat or fish, even on major feast days. But I see to it that these dishes are prepared for the others in the house. They eat them, but I do not. For the body this is the torment of Tantalus.<sup>53</sup> I do the same with regard to wine. I like meat and wine but will not partake of them and I find that this makes me feel better in body and in soul.

**760.** When it comes to abstaining from meat, fish, and wine, the body conforms, although this takes a little work; it puts up the most resistance in abstaining from other foods. It always wants more than I'm willing to give it, and at best it makes me commit the fault of taking a little more than I'd planned. I have a worse fault than this, namely, I eat faster than I want to and had resolved to. Because I am served first, and take only potatoes and greens, while the others are served after me and take what they please, it naturally takes them more time to eat what's on their plates. I want to slow down my eating so that we finish at the same time, but there's the rub. Because I am served earlier and have nothing to carve up, and because I

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<sup>49</sup> Various witnesses confirm that, when he traveled with the court, he never rested. At home, he must have slept very little. He used to say that seven quarters of an hour sufficed.

<sup>50</sup> Cf. Mk 15:15.

<sup>51</sup> "Give me blood and I will give you spirit."

<sup>52</sup> In these numbers (759-761), reference is made to his efforts put into practice the recommendation that the Lord and the Virgin made to him on September 4, 1859 (cf. *Autob.* n. 684).

<sup>53</sup> Tantalus is a mythological character who, having stolen the nectar of the Gods, was punished by being submerged up to his neck in a lake of crystalline water, which had fruit-bearing trees emerging from its seabed whose branches appeared loaded with tempting, and in appearance, tasty fruits. As soon as Tantalus attempted to drink from the water of the lake, they were plunged instantly onto the land; and, if he wanted to reach the fruit of the trees that surrounded him, a strong wind would immediately move the branches out of his reach. Every effort on the part of Tantalus turned out, time and again, to be useless, and he found himself condemned to contemplate the foods without being able to eat them and the water without being able to drink it. "Several times – affirms a witness speaking of Claret – he declared to me the feeling that came to him when he had to go to the Palace and, above all, to attend the banquets, which he tried his best not to attend, nor to taste not more than one of the foods, so as not to draw attention; mentioning once humorously that, to see very good things and not to taste them, the torture of Tantalus, spoken of by the pagans, could be a good penance" (declaration by Don Vicente de la Fuente: IPM ses. 8, art. 55).

have a hearty appetite besides, I can't hold back that little mule of a body, and so it breaks loose and I end up eating faster than I'd planned. During the day, outside mealtimes, I never take food or drink.

**761.** I practice abstinence for a good number of reasons: (1) to mortify my body, (2) to edify my neighbor-as I know we must nowadays, (3) to be less of a burden to my neighbors as a guest, (4) to economize so that I'll have more to give away. There are other reasons especially to imitate Jesus<sup>54</sup> and Mary.

For some time now, God in his infinite goodness has been favoring me with many telling insights when I am at prayer and arousing in me many desires to do and suffer for his greater honor and glory and the good of souls.<sup>55</sup>

**762.** I have such a deep longing to leave Madrid and go out into the whole world<sup>56</sup> that I can't tell you how much I suffer at not being allowed to do so; God only knows. Every day I have to make acts of resignation to God's will, for I know that He wills me to stay on here for the present.<sup>57</sup> I resolve to be silent, but at best I speak and say that I'd like to leave.<sup>58</sup>

**763.** Seeing that for the time being I have to stay here in this court, I busy myself hearing confessions every day until 11:00. Two-thirds of those who come haven't been to confession with me before, and they come to make general confessions.<sup>59</sup>

**764.** At 11:00 I receive callers until noon, and this is the most bothersome hour in my day because people come to ask me for things in connection with the palace I can't agree to. I spend the afternoon preaching, studying, writing, or doing something else. The same holds true of the night, for I strive never to have an idle moment.

**765.** At 3:00 in the morning, before meditation, I say the Trisagion. At noon, before lunch and after my *examen*, I make a short Way of the Cross. At night I say the three parts of the rosary, the seven Our Fathers and Hail Marys of our Lady of Mt. Carmel, another seven for our Lady of Sorrows, ten more for our Lady of the Rosary,<sup>60</sup> and the Chaplet.<sup>61</sup>

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<sup>54</sup> Cf. Mt 4:2.

<sup>55</sup> Comparing the resolutions of Madrid with those of Cuba, significant progress in the experience of God is noted.

<sup>56</sup> Cf. Mk 16:15.

<sup>57</sup> Cf. "Lights and Graces," 1861.

<sup>58</sup> Claret understood the mission as apostolic itinerancy, like a continuous journey from one place to another preaching the Gospel. "I do not have rest, nor does my soul find consolation but for running and preaching" (letter to Mother María Antonia París, Madrid, February 23, 1863: EC, II, pp. 626-627). With his obligatory stay in Madrid, it seemed as though he was sacrificing his universal missionary vocation. Nevertheless, the wings of his ardent zeal were never clipped. In fact, he said in the same letter: "Since I cannot go, I will try to arrange for others to go, my beloved brothers, called the Sons of the Immaculate Heart of Mary" (ib., p. 627).

<sup>59</sup> The stability in Madrid allowed him to devote himself to the spiritual direction of certain select people, among those highlighted, Saint Mary Michael of the Blessed Sacrament (1809-1865); Don Fernando Blanco (1812-1881), bishop of Avila from 1858 to 1875 and archbishop of Valladolid from 1875 until his death; and Don Joaquín Ignacio de la Isla Fernández y Pantoja, Count of Isla and Marquis of Arco (1822-1912).

<sup>60</sup> These were the obligations of the members of the Academy of St. Michael indicated in its *Rules*, art. 8, tit. 1.º, see Works, v. III, pp. 408-410

<sup>61</sup> It is interesting to report that, in his resolutions, only the Rosary and the Chaplet of Antiphons to

**766.** Vocal prayer suits me better than strictly mental prayer, thank God. At each word of the Our Father, Hail Mary, and Glory, I glimpse an abyss of goodness and mercy. Our Lord has granted me the grace of being very attentive and fervent when I say these prayers. The Lord in his goodness and mercy also grants me many graces during mental prayer, but in vocal prayer I have a deeper awareness.<sup>62</sup>

**767.** When I am before the Blessed Sacrament, I feel such a lively faith that I can't describe it. Christ in the Eucharist is almost tangible to me; I kiss his wounds continually and embrace Him. When it's time for me to leave, I have to tear myself away from his sacred presence.<sup>63</sup>

## CHAPTER VII

### **An Account Of My Mission To The Place<sup>64</sup>**

**768.** I hardly know what to say on this topic; God only knows whether or not I have done my duty here. Although it's true that Her Majesty appreciates and sets great store by my advice, her position holds her back from doing all that she knows would be the better thing, especially when it comes to externals. But she is always well disposed to do everything she can when it is a question of herself alone and her inner self. Every day she reads the life of the saint of the day, says the rosary, attends Mass, prays before an image of the Blessed Virgin, and receives the sacraments with great fervor and devotion. Every year she makes the Spiritual Exercises at La Granja because she has more free time there. She never tires of pious things. She is most charitable and gives away a great deal with a right good will. She is very compassionate and the sight of any misfortune touches her heart.<sup>65</sup> Her greatest trials have to do with external conduct, either because of her courtly training or because she hates to clash with worldly people. She tries to correct external abuses prudently, and although they are not terribly grave, she knows that it would be better if they

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the Virgin figured as vocal prayers. The other prayers were those imposed by the different brotherhoods to which he belonged beginning as a student, and to which he fulfilled faithfully throughout his life (cf. *Autob.* n. 94 and *Doc. Autob.* V).

<sup>62</sup> Having arrived at the fullness of the mystical experience, the prayer of Saint Anthony Mary Claret – including his vocal prayer, which, in theory could be less intimate and more diffuse – reaches the highest quality and is converted into pure and loving contemplation.

<sup>63</sup> All Claretian mysticism revolves around the Eucharist, spring of holiness and apostolic fruitfulness. Most of the mystical graces that Father Claret received are purely Eucharistic – such as the conservation of the sacramental species (August 26, 1861) - or they are in relation to the Eucharist (also with the Virgin) during Mass or in his prolonged periods of adoration. The Eucharist was the sacrament of his mystical union. His faith was revealed externally and inspired whoever accompanied him in his visits to the Blessed Sacrament: “He was near the tabernacle as much as he could, and there he remained in ecstasy for awhile” (*APT* ses. 98).

<sup>64</sup> Cf. FERNÁNDEZ, CRISTÓBAL, *El confesor de Isabel II y sus actividades en Madrid* (Madrid 1964) pp. 161-168.

<sup>65</sup> Speaking of philanthropy, he refers to saints Isabel of Hungary and of Portugal. And he adds: “And also our beloved Queen since very young. And one month ago a newspaper said she had abstained from a dance and invested the expense (giving it) to the poor” (*Mss. Claret*, IX, 524).

were otherwise.<sup>66</sup> The following are a few of the most difficult areas she has to deal with:

**769.** (1) *The Theater*. When I arrived in Madrid, she went to the theater every evening and lavished gifts upon the actors and actresses. At present she rarely goes, except on ceremonial occasions, after serving notice that a morally acceptable play be performed. Even at that, as she herself has told me, she gets tired and has to make a supreme effort not to doze off.

**770.** (2) *Dances*. Formerly there were frequent balls given at the palace. Now there are few and they are very orderly, as I have been told by those who have attended them; for I myself never go and discourage as many as I can from going. However, these balls are less a matter of dancing than a pretext for getting together to discuss politics and other matters, and from this point of view they might be tolerated or even necessary at times.

**771.** (3) *Banquets*. Formerly there were many banquets; now there are but a few, and these indispensable. This month only three had to be held: one for the saint's day of the prince, another for that of the Infanta Paz, and one more for another reason; yet these three were celebrated jointly at one banquet. I prefer that the money be spent as alms for the poor rather than on banquets, balls, etc.<sup>67</sup>

**772.** (4) *Receptions*. I have the most trouble with these functions because I want the ladies of the court to wear higher necklines, that is, to cover themselves more than they do. They object that they wear such dresses because etiquette requires it, that they have always dressed like this, and that ladies dress like this in all the courts in the world at such functions, etc. I give my formal opinion, and I say and do what I think is my duty and, although the queen is presently the most decently covered woman in the gathering, I am still not satisfied; and I complain and show my displeasure and my desire to quit the court because of this state of affairs.

**773.** [5] *Blasphemy punished*. I could relate a number of cases in which blasphemy has been chastised, but I shall cite only two of them here.<sup>68</sup>

(1) In the court of Madrid, on Relatores Street, in the year 1862, some repairs were being made on a house and because of them the street was partially blocked. A carter with a loaded cart had to get by, and when his cart got stuck in the debris he began to curse God, beating his mules and blaspheming away, when one of the mules gave him a swift kick in the head and the man fell dead with the blasphemy still on his lips.

**774.** (2) In this same year of 1862, in Madrid again on del Viento Street, some bricklayers and their helpers were digging up the street to connect the cesspool of a house with the main sewer line in the middle of the street. One of the men was swinging his pickax and cursing, and among other blasphemies he said that he would heap filth on God Himself. But God punished this blasphemer with filth. The wall broke before he could get out of the way, and he was covered with a pile of ordure so foul-smelling that it suffocated him and he drowned in a lake of filthy water, his

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<sup>66</sup> Cf. ANGELÓN, MANUEL, *Isabel II* (Madrid 1860) p. 292.

<sup>67</sup> He probably wrote these lines in November of 1862, based on the fact that on the 19<sup>th</sup> of that month, the feast day of Queen Isabel II was celebrated, and on the 28<sup>th</sup>, the birthday of the Prince of Asturias (the future King of Spain Alfonso XII).

<sup>68</sup> He narrates these cases - which are not related to the subject matter of the chapter - at the hint of his spiritual director, for the usefulness of preachers (cf. *Autob.* n. 802).

mouth and body stuffed with offal.

## CHAPTER VIII

### Account Of Conscience To My Spiritual Director For The Year 1863

**775.** This year the royal family has not made a tour but has remained either in Madrid or at the residences of Aranjuez or La Granja.<sup>69</sup> This has allowed me to spend more time preaching, hearing confessions, and writing books and leaflets.<sup>70</sup>

**776.** As regards my preaching, I gave a retreat to the ladies and gentlemen of the court, and it did a great deal of good. God did it all. I also preached at a novena to St. Joseph on the occasion of the dedication of a new altar and statue in the church of Montserrat. This novena was well attended and very beneficial. I also preached retreats to the Sisters of Perpetual Adoration, the Piarists, the Tertiaries, to young girls, and to servant girls.<sup>71</sup>

**777.** I hear confessions every morning in Madrid from 7:00 to 11:00, after which I receive visitors. This is my most bothersome hour because they are always asking me to help them in affairs I never meddle in.

**778.** This year during our stay at the royal country estates, I have stationed myself in the confessional every day after Mass because I hear the confessions of all the royal maids and servants. As they all frequent the sacraments, there is always someone who wants to go to confession. In Madrid each of them has his own

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<sup>69</sup> Normally, they had two shifts of vacations each year: in the spring in Aranjuez (May-June of 1859, April-May of 1861, April-May of 1863, May-June of 1864, May-June of 1865, May-June of 1866) and in summer in San Ildefonso de La Granja (July-August of 1859, July-August 1860, August-September 1861, July-August-September of 1862, July-September of 1863, July-September of 1864, July of 1865, July-August of 1866, July-September of 1867, July-August of 1868). Also two years they summered in the Basque Country (August-September of 1866 and of 1868).

<sup>70</sup> Don Carmelo Sala said: "The journeys to Aranjuez and La Granja, that could have served His Excellency for rest, he consecrated for writing, so that most of the published works since Madrid have been written during this time" (Claretian Archive of Vic, n. 774, p. 12).

<sup>71</sup> The Carmelites of Charity he calls "Tertiaries" - founded on February 26, 1826 by Saint Joaquina de Vedruna y Mas (1783 1854); a woman of deep interior life and apostolic boldness, canonized on April 12, 1959. In the year 1850, Father Claret intervened efficiently in the editing of the Constitutions. The Congregation, by the end of 2005, was comprised of 2,100 members in numerous communities throughout Europe, Asia, Africa, and America. They dedicate themselves to education and assistance to the sick, to missions, to parochial and rural apostolates, to the poor and immigrants. About Mother Vedruna cf. NONELL, JAIME, *Vida y virtudes de la Venerable M. Joaquina de Vedruna y Mas* (Manresa 1905-1906) 2 vols.; PAMPLONA, IGNACIO DE, *Vida y Obra de la insigne educadora Santa Joaquina de Vedruna de Mas del Padre San Francisco* (Madrid 1959) 5.<sup>a</sup> ed., 236 pp.; ALONSO FERNÁNDEZ, ANA MARÍA-GILIBETS DALMAU, MARÍA ANTONIA, *Santa Joaquina de Vedruna: cartas escritas y recibidas*. Ed. Encuentro (Madrid 1998) 228 pp. Regarding the relationships of Claret with them, cf. ALONSO FERNÁNDEZ, ANA MARÍA, *San Antonio María Claret y las Carmelitas de la Caridad: Vida Religiosa* 29 (1970) 215-221; ID., *Historia documental de la Congregación de Hermanas Carmelitas de la Caridad* (Madrid 1968-1971) I, pp. 185-187; 229-234, 340-347; 447-448; II, pp. 55-57; 180-184, 249-251; 373-376. For a brief biography in English see, <<http://carmelnet.org/biographies/Joaquina.pdf>>

confessor and spiritual director, but in the country they come to me. All of them are very well behaved. They have meditation and spiritual reading every day, both from conviction and because of Her Majesty's good example. She, besides her ordinary daily religious practices, makes the Spiritual Exercises of St. Ignatius yearly at La Granja, whereas the others make them in Madrid.

**779.** While at Aranjuez I wrote the second volume of *The Well-Instructed Seminarian*, as well as various leaflets. At La Granja I wrote *The Well-Instructed Schoolgirl*. I presented 200 free copies of the former book to every seminary in Spain, as well as 5 Bibles to be given to the most studious seminarians. I have given away many books, holy cards, and rosaries.<sup>72</sup>

## CHAPTER IX

### Retreat Resolutions

**780.** I made my retreat this year at *El Escorial*, from October 23 to November 1, inclusive. In the course of it I made the following resolutions:<sup>73</sup>

1. Every year I will make the Spiritual Exercises.
2. Every month a day of strict recollection.
3. Every week I will go to confession.
4. Every week I will fast on three days, namely Wednesday, Friday, and Saturday, and on these days I will abstain from dessert at night.
5. On Mondays, Wednesdays, and Fridays I will take the discipline or do some equivalent penance. On Tuesdays, Thursdays, and Saturdays I will wear the cilice.

**781.** 6. At prayer I will consider the rebuke St. Catherine of Siena received (*Life*, p.69).<sup>74</sup> I will also remember how St. Aloysius Gonzaga spent an hour just to say Matins.<sup>75</sup>

**782.** 7. I will continue making my particular examen on the virtue of meekness. I will remember the meekness of Jesus, my model and master, who said, *Learn of me, for I am meek and humble of heart*.<sup>76</sup>

**783.** I shall remember the meekness of the Blessed Virgin Mary and how she was never moved to anger, even accidentally, nor ever lost her perfect meekness, maintaining an unchanging and inimitable external and internal evenness of behavior. This was so true that one could never discover her inward state from the

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<sup>72</sup> *El colegial o seminarista teórica y prácticamente instruido* (Barcelona 1861) II, 526 pp.; *La colegiala instruida* (Barcelona 1863) 480 pp.; *Biblia Sacra* (Barcelona 1862) 894 pp. The publications made in 1863 can be seen in the "General Bibliography."

<sup>73</sup> The resolutions of 1863 are transcribed almost to the letter, adding n. 792, in which he makes an account to his director of how he fulfilled them. (cf. Resolutions, 1863).

<sup>74</sup> Cf. GISBERT, LORENZO, *Vida portentosa de la seráfica y cándida virgen Santa Catalina de Sena* (Gerona 1804) pp. 68-69.

<sup>75</sup> Cf. CEPARI, VIRGILIO, *Vida de San Luis Gonzaga* (Barcelona 1863) p. 191.

<sup>76</sup> Mt 11:29.

externals of her voice and gestures (*Myst.[City of God]* t.2, p.276).<sup>77</sup>

“I will consider how useful meekness is, because humility pleases God, whereas meekness pleases our neighbor.”<sup>78</sup>

**784.** It is better to do less with patience, meekness, and amiability than to do more in haste, anger, annoyance, and unwillingness, for when people see this sort of behavior they are scandalized and withdraw.

**785.** 8. I will never lose my temper; I will be silent and make an offering to God of all that causes me pain. Poverty, humiliations, pains and despising, etc

9. I will never complain but resign myself to the will of God, who tries me for my own good.

**786.** 10. I will always be pleasant with everyone especially those who annoy me.

**787.** 11. I will never speak well or ill of myself or my concerns.

**788.** 12. I will tell the good God, "Lord, if you want to use me, a miserable instrument, to convert sinners, here I am."<sup>79</sup>

**789.** 13. Before meals I will say, "Lord, I am about to eat so as to have the energy I need to serve you better. Lord of this world's goods, I do not eat out of pleasure, because I want none, but only out of need."

14. Before retiring I will say, "Lord, I am going to rest to restore the energy I have spent so that I can serve you better. I am doing so because you have ordered me to."

15. Before studying I will say, "Lord, I am doing this to know, love, and serve you better and to help my neighbor."

Special devotions for each day of the week, in accord with resolutions from other years.<sup>80</sup>

**790.** 16. In all things I will strive for purity and rectitude of intention, great attention and care, and firmness of will.

**791.** 17. I will take great care to do every single thing that I am doing as if I had nothing else to do. With the Lord's help, I have striven to fulfill these resolutions.

**792.** The thing that has cost me the greatest trouble has been remaining meek in the face of the crowd of people who come to ask for favors at court or for some government post. Despite all the excuses I give them for not being able to help them,

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<sup>77</sup> ÁGREDA, MARÍA JESÚS DE, *Mística ciudad de Dios*. Librería Religiosa (Barcelona 1860) II, p. 276. The chapter (XII) is titled: “The Virtue of Temperance as Practiced by the Most Holy Mary. Speaking of the meekness of the Virgin, she says that “it was necessary that the clemency of Mary should imitate so closely his own as to make it a fit channel for the over flow of his divine clemency toward the creatures.” Bk. II, ch. 12, #590, p. 455. For an English translation of this work see *The Mystical City of God: Life of the Virgin Mother of God, manifested to Sister Mary of Jesus of Agreda, 1602-1666* – Four volumes. (Trans. Fiscar Marison (Rev. Geo. J. Blatter) [The Theopolitan, So. Chicago, Ill., W. B. Conkey Co. Hammond, Indiana, 1912] <<http://www.themostholysary.com/mystical-city.htm>> For a recent edition see Tan Books & Pub (2006).

<sup>78</sup> Cf. SAN FRANCISCO DE SALES, *Introducción a la vida devota* (Madrid 1771) cap. 8, p. 109. *Ex libris*. See St. Francis de Sales, *Introduction to the Devout Life*, Allan Ross Trans. (Dover Publications (2009).

<sup>79</sup> Cf. Is 6:8.

<sup>80</sup> Cf. Special Devotions: Resolutions, 1862. See also Works, II, p. 205.

they simply will not be convinced, and this has been a source of great torment to me. Before receiving visitors in audience, which I do from 11:00 to noon, I ask God for the grace not to get angry. Between visitors I lift my eyes and heart to a picture of the Blessed Virgin Mary, asking for the grace I need to make it more bearable. I have given people financial aid or a book, and they have gone away less disheartened than when they came.

## CHAPTER X

### **An Important Chapter For The Congregation<sup>81</sup>**

**793.** On November 14, 1863 I had to preach a sermon on the Blessed Virgin Mary during a retreat I was giving in the novitiate to the sisters, students, and servants at the convent of the Carmelite Tertiaries in Madrid. It was a Saturday, the day on which I do spiritual reading on the Blessed Virgin, and it also happened to be the feast of the Patronage of Our Lady, which had been postponed from the preceding Sunday, the Octave of All Saints. In the course of my reading I ran across this passage:

“The Carthusian Order<sup>82</sup> was in dire straits for vocations because no one wanted to enter such an austere, lonely, and silent way of life. The best remedy they hit upon was to dedicate themselves to the Blessed Virgin by taking a public vow to recite her office (the Little Office) daily. This plan brought them such an excellent stock of vocations that from that year, 1084, to the present, they have never had to mitigate their severe rule. Thus time, which masters all, had to blush; for it has not been able to overcome anyone who places himself under Mary's protection." This advice to say the Little Office was given to them by St. Peter, who appeared to them in the form of a venerable old man.

**794.** On this day it occurred to me that if the Congregation said the Little Office of the Blessed Virgin as well as the Divine Office, Mary would provide the Congregation with all the vocations it needs in order to grow, spread, and endure.

**795.** At prayer that very morning, it seemed that the picture of the Blessed Virgin over the altar spoke to me, saying that it would be all right, but with this proviso, that it would be enough if only one member should recite it by obligation, while the rest could say it only out of devotion, if they wished to and had time. Those engaged in the missions should not be allowed to, however, because they would be too busy preaching and hearing confessions. It might also be arranged that the Little

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<sup>81</sup> The Congregation of the Sons of the Immaculate Heart of Mary-Claretian Missionaries, founded by Saint Anthony Mary Claret in Vic on July 16, 1849.

<sup>82</sup> A very austere order founded in 1086 by St. Bruno, who was born in Cologne (Germany) in 1030 and, as a young man, removed himself from the worldly life to a distant place and dedicated himself totally to prayer and penitence, first in the monastery of St. Robert in Molesmes (France) and later on to a solitary hill near Grenoble, named Chartreux (Chartreuse). St. Bruno drew up a very severe rule for his monks: perpetual silence, daily and nightly prayer, no consumption of meat or liquor, receiving visitors only once a year and dedicating several hours a day for study or manual labor, especially in copying books, and living totally isolated from the world. Pope Urban II mandated St. Bruno to go to Rome to be his counselor, and in the eternal city, he passed away on October 6, 1101.



Office be recited by the novices and by those students not yet *in sacris* [ in major orders].

## CHAPTER XI

### Account Made To My Spiritual Director Of My Activities During The Year 1864

**796.** I have followed the resolutions I made during my last retreat and fulfilled them, with some imperfections that God has allowed me to commit in order to humble me more and more. Thus I may know in practice that I am nothing but misery and that if there is any good in me, it all comes from God because I am no more than a mere nothing. This year the Lord has made it transparently clear to me how necessary and useful this virtue of humility really is. I have never understood it so clearly.<sup>83</sup>

**797.** This year I reread the works of St. Teresa of Avila, and the Lord blessed this reading with great gifts of knowledge. How good the Lord is! Since He foreknew the great trials I would have to undergo, He forearmed me with great insights and spiritual help.

**798.** This year I have been much slandered and persecuted by all sorts of persons. I have been attacked by journalists and lampooned in pamphlets, parodied books, touched-up photographs, and in many other ways—even by the very demons.<sup>84</sup> At times my nature rebelled a little, but I at once calmed myself in resignation and conformity to God's will. I considered the example of Jesus and realized how far I was from suffering what He suffered for me, and so I kept calm. This year, too, I wrote a little book entitled *Comfort for a Slandered Soul*.<sup>85</sup>

**799.** This year I also wrote a uniform *Catechism* for all Spain; likewise, *The*

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<sup>83</sup> The exercises were carried out from Tuesday, the 13<sup>th</sup> until Thursday, the 22<sup>nd</sup> of December of 1864 (cf. Resolutions, 1864).

<sup>84</sup> In speaking of this anti-Claret campaign, Don Pantaleón Monserrat wrote: "Under the most sacred and innocent titles, they distribute to cultured society pamphlets and newspapers, that are no more than practical lessons of crime in all its deformity; the unnecessary addition to hearts already corrupt with wickedness to infest those that are not." And he added in a footnote: "We allude to the obscene pamphlet that, under the title of *Camí dret per anar al cel*, carries the name of a pious writer, which is said to be printed in Rome; and to the newspaper that circulates secretly with the title *Ramillote*: which should be considered prohibited in accordance with the 7<sup>th</sup> rule of the *Index*" (pastoral letter, April 30, 1864). See *Internet Modern History Sourcebook: Council of Trent: Rules on Prohibited Books* <<http://www.fordham.edu/halsall/mod/trent-booksrules.html>>

<sup>85</sup> It is presented as a tract with autobiographical characteristics, published in Barcelona in 1864 (32 pp.). Hidden in anonymity, the Saint uncovers for us his interior life during this era, in which an intense defamatory campaign had been launched against him – above all in the press –, which was growing like an uncontrollable tide, until his death. In January of 1864, he wrote from Madrid to his spiritual director: "You could not possibly have any idea of how much hell is working against me: the most atrocious slanders, words, works, death threats; all put into play to see how it discredits and frightens me; but, with the help of God, I do not pay it any mind" (letter to Fr. *Joseph Xifré*, Madrid, January 15, 1864). Cf. Works, III, pp. 245-261).

*Vocation of Children*. I have reprinted the *Rules for Students* in Latin, as well as *Rules for Clerical Communities*, *Summer Evenings in La Granja*, and *Rules for Public Libraries*. This last-mentioned book has aroused great expectations.<sup>86</sup>

**800.** This year I have given missions to the Servites at San Andres and the Royal Salesian Sisters, during which the Lord and the Blessed Virgin did a great deal of good. I have preached retreats to the Sisters of the Disabled, the Piarists, the Tertiaries of Mt. Carmel and the girls who attend their schools, together with their maids. I have preached a number of sermons at court and at *El Escorial*, where I also conducted the Spiritual Exercises.

**801.** My alarm clock goes off every day at 3:00 in the morning, although I am usually already up at that time. I say my devotions and do my spiritual reading until 4:30, when I wake up the servants. Afterward I prepare for Holy Mass. At 5:00 we begin meditation, which lasts until 6:00. At 6:00 I say Mass in my oratory and remain in thanksgiving until 7:00. Then I go to the confessional where I stay until 11:00, when I leave to receive visitors in audience until noon; then I say my prayers, make my particular examen on the love of God, followed by the Way of the Cross, after which I take lunch, etc.<sup>87</sup> Until 8:30, when I and my household pray the rosary together and make our examen of conscience, etc., I busy myself with prayer, study, preaching, visits to the Blessed Sacrament, Forty Hours' Devotion, etc.

## CHAPTER XII

### **In This Chapter I Tell Of Some Cases I Have Dealt With That Are Included For The Use Of Preachers, Confessors, And Other People**

**802.** I have dealt with a large number of cases since I have been a priest, however unworthy; but I have never written about them because I have been too busy. But because my spiritual director has indicated that my doing so would contribute to the glory of God and the good of souls, I shall write down a few of them simply and briefly, just as I witnessed them in my own experience.

**803.** Today, April 15, 1864, I was told that in the parish of Saint Andrew where I gave the Lenten Mission, 4,000 more souls fulfilled their Easter duty than in previous years. Blessed be God. Glory be to God. Confessions have been made by men who have not confessed for 40 years and by women who have not confessed

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<sup>86</sup> Cf. In this volume: *General Bibliography*.

<sup>87</sup> The manner of taking the particular examination of the love of God is found in the tract *Resumen de los principales documentos que necesitan las almas que aspiran a la perfección*. Escrito bajo el símbolo de una Paloma (Barcelona 1848) pp. 24-27. Normally, in abbreviated form, it is called *La Paloma* [*The Dove*]; for English text see Works III, p. 91-112.

for 30. *Non nobis, Domine, non nobis; sed nomini tuo da gloriam.*<sup>88</sup>

*Evil consequences of the sin of impurity.*

**804.** Today, April 30, 1864, I was called to the bedside of a sick man. I went. He was young, only 19. When I first came to Madrid, he used to come to me for confession and was doing very well; he received the sacraments frequently, prayed to the Blessed Virgin Mary, and followed my advice in everything he did. After a while he fell in with bad companions and stopped coming to confession. On his deathbed he called for me, and when I got there he told me, "I am dying like this because I was led astray by the vice of masturbation, by neglecting the sacraments and my prayers to Mary." He died a few hours after bidding me farewell.

**805.** Here I shall refer to some truly dreadful cases that I have had to resolve and remedy. They should be ready only by prudent priests, whose discerning judgment has steeled them against temptation.

**806-810.**<sup>89</sup>

## CHAPTER XIII

### More Examples That May Serve As A Warning

**811.** Madrid, March 31, 1864. A recently married man told his young and virtuous wife, "I will refuse you nothing, but I want you to avoid just one thing: confession. I don't want a priest running my house, as he surely will if you start going to confession frequently because you will follow his advice."

**812.** To alienate her even more from the sacraments, he added, "I can't believe that God has entrusted the treasures of his grace to priests. From my experience, a rich, powerful, wise, and prudent man goes about choosing his treasurer and bursar from the ranks of men who have a reputation for being upright and honorable, well-trained and educated, and he would never choose an immoral, stupid, or gross individual for the job. Clear thinking and common sense dictate that he does no less. How can anyone believe that God chooses priests-- such a crass, unscientific, uneducated, and ill-mannered lot-- to be the chief stewards of his gifts and graces and the ministers of his Church?" And this irreligious man would go on in this vein, using the age-old language of heretics who have been refuted a thousand times over by the Fathers and Doctors of the Church. Now it's true, of course, that the grace and the effects of the sacraments do not depend on the holiness of the priests that administer them; but still, we can see from this one example how much we need to be men of discipline, education, and holy manners.

**813.** Madrid, April 1, 1864. A lady who was speaking to me about the administration of a school remarked, "The most stupid boy in the house in always

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<sup>88</sup> Ps 115:1: "Not to us, O Lord, not to us, but to your name give glory."

<sup>89</sup> Respecting the will of the Saint, these numbers - intended exclusively for prudent and experienced priests - are not published. They can be seen in Mss. Claret, I, 483-488.

the one who enters the Church's clergy."

**814.** Madrid, April 15, 1864. A very pious and zealous lady told me, *There is a great deal of ignorance among the clergy. A great number of country parishes would be better off if the people had no priest at all, and just said the rosary together, rather than having to listen to the Mass of a stupid and immoral priest who does nothing but scandalize them.*

**815.** The same day another lady told me that the last time she had gone to Communion, the priest's hands, holding the sacred Host, were so dirty and foul smelling that it turned her stomach and made her feel like vomiting, so that she couldn't swallow the Host, all on account of that nauseating priest. Woe betide us if, instead of attracting the faithful by our good manners, we drive them away by our gross behavior and unmortified passions. Woe betide us if, instead of being Christ's good odor everywhere, as the Apostle says,<sup>90</sup> we become a plague that drives people off.

**816.** In 1864, Fathers Carmelo Sala and Athanasius Lopez were on their way to give a mission in the town of Oche,<sup>91</sup> when a woman spotted them and started shouting, *Daughter, lock up the chickens, the missionaries are coming!* The missionaries heard it themselves and told me about it. Later on, during the mission, the woman regretted what she had said and made satisfaction to the missionaries, explaining that she had said it because of the high living to which the last missionaries who passed through town had treated themselves. How very important it is for missionaries to be mortified, virtuous, and exemplary in their conduct!

**817.** February 1, 1865. On their way from a mission in Pamplona to another in Zaragoza, Fathers Mon<sup>92</sup> and Saenz de Cenzano, S.J.,<sup>93</sup> took the train and sat in first class. Some irreligious men either saw them or heard about it, and they noised it about in conversations and in the press. We should avoid using the train or, if we have to, we should travel second, or better, third class. Best of all, of course, would be to go on foot or on a mule,<sup>94</sup> as Jesus did.<sup>95</sup>

## CHAPTER XIV

### Which Relates Some Punishments Occasioned By

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<sup>90</sup> Cf. 2 Cor. 2:15.

<sup>91</sup> Certainly he means to say Horche, village of the Guadalajara province, situated in the autonomous region of Castile-La Mancha, and, within it, in the region of La Alcarria, 13 kilometers from the city of Guadalajara.

<sup>92</sup> Fr. José María Mon was born in Madrid on October 24, 1829. He entered the Company of Jesus on July 8, 1852. He was a companion of the hard-working missionaries of Father Pedro Sáenz de Cenzano in various regions of Spain and passed away in Madrid on January 21, 1896 (cf. REVUELTA GONZÁLEZ, MANUEL, *La Compañía de Jesús en la España contemporánea. II. Expansión en tiempos recios (1884-1906)* [Madrid 1991] p. 284).

<sup>93</sup> Father Pedro Sáenz de Cenzano born in Ribaflecha (Logroño) on August 1, 1827. Entered the Company of Jesus on March 23, 1858 in Loyola, already an ordained priest. He died piously in Málaga on January 15, 1901 (cf. REVUELTA GONZÁLEZ, MANUEL, *o.c.*, (Madrid 1984) pp. 846, 1067-1069).

<sup>94</sup> Cf. Mk 10:32.

<sup>95</sup> Cf. Mk 11:7.

## Cursing

**818.** On June 18, 1864, in Madrid, a woman from a nearby town approached me with a problem. She was terribly upset and was looking for consolation and some advice as to what she should do. She had a 25-year-old son who was very fond of going out at night with some of his friends from the town. His mother didn't approve of his going out at night, but he paid no attention to her warnings. One night she was very upset about his going out against her wishes and told him, *I can't control you any longer, but the police will!* With that curse on his head, he went out that night as usual and joined his friends--there were eight of them in all. They insulted a woman, the police caught them, and they were thrown in jail.

The woman told me this eight months after it had happened. At that time all the others had been set free, but her son was still in jail. He had been sentenced to 15 years' imprisonment in the penitentiary. His mother said that this was a punishment from God for two reasons: first, for her son's disobedience; second, for her curse on him.

**819.** On November 25, 1864, in Madrid, a deeply troubled lady from that city came to me and told me that she once had a very lively little daughter, eight-and-a-half years old. One day the little girl played some prank typical of children of her age and vivacity. The mother became so angry that she told the little girl, *I wish you were dead!* The woman told me that her daughter had always been quite healthy, but as soon as she had cursed her, she fell ill and died. The mother saw her curse as the cause of the child's death and was disconsolate over it.<sup>96</sup>

**820.** Madrid, January 10, 1865. A mother told me that she had two daughters, one 20, the other 11 years old. The elder daughter died and the mother remarked, *It would have been better if the little one had died.* The little girl did meet her death, in the following manner: A man seized her and carried her off. He deflowered her, gagged her so that she wouldn't scream, strangled her, threw her body in a ditch, and ran away. This caused quite a furor in Madrid and was detailed in some newspapers, but I learned of it from the mother herself.

**821.** A spinster told me that she had lived in concubinage with three men in succession, on a promise of marriage, but had been deserted by all three of them. In her indignation, she cursed them all and wished them evil. All three were stricken exactly according to the evil she had wished on them and according to the terms of the curse she had hurled at them.

**822.** I could relate many an example from my experience of the effects of cursing, where I have seen curses fulfilled to the letter, according to the terms and circumstances set by the one who uttered them. I have seen them in all walks of life but especially between parents and children, husbands and wives, employers and servants, as well as between faithless lovers.<sup>97</sup>

## CHAPTER XV

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<sup>96</sup> Claret himself wrote in his notes: "In Madrid in the year 1864, a woman told me that she had cast out three curses and all had been caught up in the same way that she had said" (Mss. Claret, IX, p. 609).

<sup>97</sup> Cf. Mss. Claret, VII, 630.

## Some Cases Of Punished Sins

823-826. (This chapter is not published by the expressed desire of the saint.)<sup>98</sup>

### CHAPTER XVI

## Which Tells Of Some Of My Experiences

**827.** On December 25 of ..., at 4:00 in the morning, it began to snow and kept on snowing for two whole days. It snowed so much that people born in Madrid had never seen the like of it. Notwithstanding, a woman came through all that snow from a town six leagues away to make her confession.

**828** A 64-year-old woman who came to confession to me had been to confession only twice in her life: once when she was ten and again, at the time of her marriage, when she was 20. After three years of marriage, she walked out on her husband. She had been a bad sort ever since she was a child, but after her marriage she went from bad to worse. She had been in various countries and had behaved scandalously wherever she went. Finally she came back to her hometown, Madrid, and began to feel the need to go to confession. It had been 44 years since her last confession, and even the two previous confessions had been bad ones.

When I had listened to the story of her long and very wicked life, and could see how repentant and eager to change her life she was, I asked her whether or not she had kept up some devotion during this time. She answered me that, despite her evil life, she had said seven Our Fathers and Hail Marys to our Lady of Mount. Carmel every day because when she was a little girl she had heard that it was good to say these prayers. In November, 1864, she went to confession and has done well ever since, and I don't doubt that she will eventually reach heaven.

**829.** Madrid, March 21, 1865. A man who was converted and came to confession happened to be the one who had made some very wicked and slanderous caricatures and touched-up photographs of me, which have been sold and circulated everywhere.

**830.** This year a very evil woman, who had committed every sort of sin, was converted. She attributed her conversion to the prayer, *O Virgin and Mother of God!*, etc.<sup>99</sup> which we say after the sermon. Despite her evil life she said this prayer every day, and finally the Blessed Virgin touched her heart and she made a good general confession, although she had never made a good confession before. When I say that she had committed every sort of sin, I mean it: particularly, she had sinned a lot with herself, with women, with unmarried men, with widowers, with married men, with her own father, with her own sons, with animals and in many ways; she had poisoned her husband; she had tried to commit suicide several times but had been nursed back to health although she had been at death's door; she had often tried to summon up

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<sup>98</sup> This chapter was not published either, at the expressed wish of the Saint. It can be seen in Mss. Claret, I, 497-499 and in Hist. Arch. CMF, I, p. 353.

<sup>99</sup> Cf. Autob. 317.

the devil and had offered herself to him to carry her off, etc., etc. And just for reciting this little prayer to Mary every day, the Lord preserved her and at length converted her. How merciful the Blessed Virgin Mary is! This conversion took place during the novena to the Immaculate Heart of Mary, in 1865.

[CHAPTER XVII] (Blank in the Manuscript)<sup>100</sup>

CHAPTER XVIII<sup>101</sup>

## Containing An Account Of My Resignation From The Court, And A Letter From Her Majesty To Me

**831.** On May 7, 1865, at 3:30 in the afternoon, the feast of the Patronage of St. Joseph, Jesus told me to be very devout to St. Joseph and to approach him with confidence.

**832.** On July 17, 1865, at 7:00 in the morning, while I was praying before the image of the Christ of Pardon in the church of La Granja, Jesus told me, *Anthony, leave*. This command came as a result of the queen's recognition of the so-called Kingdom of Italy. There had been some talk hinting of this, and the bishops were beginning to send in written objections and inquiries on the matter, beginning with that of the Archbishop of Burgos.<sup>102</sup> Her Majesty asked me what I thought of these

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<sup>100</sup> In the manuscript of the *Autobiography*, chapter 17 is missing. It could be that the Saint never wrote it or that it was simply lost; but he certainly had the intention of writing it, because, in the numbering of the pages, he skips from 18 to 20. In its place, Father James Clotet inserted a blank sheet with the following certification: "The signer, Superior of this House-Mission of Vic, certifies: that the sheet pertaining to page 19 and chapter 17 of the Continuation of the "Biography of Mr. Archbishop D. Anthony Mary Claret" was lost; we do not know how it was lost, nor do we know its content. And, for the record, signed in the same House-Mission, on the 8<sup>th</sup> of April 1889. – James Clotet, Pbro. Superior (Endorsed)." There is a seal that says: *Domus Missionis Vicensis* (cf. Mss. Claret, I, 505). According to Father Juan Postius, chapter 17 should contain the account of conscience of the year 1865. (cf. Hist. Arch. CMF, I, p. 295; CpR 16 (1935) 32, 5.).

<sup>101</sup> This chapter maintains a certain parallelism with chapter 18 of part three. Here, it speaks of the locution *Anthony, leave*. So that it can be easily understood, it explains some circumstances regarding the recognition of the kingdom of Italy. The order of events – significantly altered in this chapter and in chapter 19 – were as follows: General Leopoldo O' Donnell, Duke of Tetuán (1808-1867), President of the Council of Ministers, desires to stop the revolution. In order to obtain this he takes liberalism to the extreme, pressuring the queen to recognize the Kingdom of Italy. The bishops initiate a campaign of fidelity to Pius IX and a protest against the events of Italy (Autob. n. 832). Isabel II promises fidelity (n. 833). She writes to the Pope, who answers her (nn. 841-844). But the queen, deceived and weak, signs the recognition (n. 834). Claret protests (nn. 836-838). Isabel II writes to him so that he does not abandon her (n. 840). The nuncio writes to Claret (nn. 845-851). He receives the locution *Go to Rome* (n. 839). He seeks advice from Father Joseph Xifré, and he confides with the consultors of the Congregation. The perception is negative: that he should not return to the queen's side (n. 852). A complete and documented view of this matter can be seen in FERNÁNDEZ, CRISTÓBAL, *El confesor de Isabel II...*, pp. 239-286; GOÑI GALARRAGA, JOSEPH MARÍA, *El reconocimiento de Italia y monseñor Claret, confesor de Isabel II (La correspondencia Barili-Claret):* *Anthologica Annu* 17 (1970) 369-462; cf. PABÓN, JESÚS, *España y la "cuestión romana"* (Madrid 1972); CÁRCCEL ORTÍ, VICENTE, *El liberalismo en el poder (1833-1868):* BAC, *Historia de la Iglesia en España* (Madrid 1979) V, pp. 170-173.

<sup>102</sup> Cardinal Fernando de la Puente y Primo de Rivera (1808-1867), bishop of Salamanca

statements by the bishops. I answered that they seemed to be in perfect order and that I would do the same if I were in their place. I said that the others had to write because they were absent, whereas I was present and could talk with her face to face. They wrote for their flocks, but I had no need to because I had but one sheep and she was about to be devoured by the wolf. I meant the queen and she knew it, and so she exclaimed, "God save us!"

**833.** Since anyone could see that this matter would eventually come to a head, I had been constantly warning her to avoid granting this recognition and to keep clear of the whole question. She had promised me that she would never grant it because it would be an act against both the Holy Father and the King of Naples, a very close relative of hers.<sup>103</sup> She had told me on various occasions that she would rather abdicate than approve such an act,<sup>104</sup> and on other occasions she had assured me that she would rather die. Because I saw that in the final outcome the same thing would happen to her that had happened to the King of Naples, I told her so and exhorted her to die with honor rather than blacken her escutcheon with such a foul deed.<sup>105</sup> To all these arguments I finally added threats and told her twice that if she recognized the Kingdom of Italy, I would leave her service. This was the most painful thing I could tell her because she was madly attached to me.

**834.** Finally, on July 14, the feast of St. Bonaventure,<sup>106</sup> a black day for the queen and all Catholics, the full Council of State Ministers arrived at La Granja at 9:00 in the evening. The President of the Council, O'Donnell,<sup>107</sup> went alone to the palace and talked with the queen from 9:00 to 11:00, telling her that this matter of the Kingdom of Italy was not as bad as people thought and that its bark was worse than its bite.<sup>108</sup> He told her that it wasn't a matter of recognizing the right in the matter so much as the fact, and that the agreement only affected the holdings of the King of Naples but by no means those of the Pope. To these treacherous arguments he added that the nation's commerce demanded it and that, besides, she could do no less because the army was ready to revolt and descend upon her if she did not recognize

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(1852-1857), archbishop of Burgos (1857-1867) and cardinal from 1861. Discharged from duty as tutor to the Prince of Asturias (the future King Alfonso XII) on July 14, 1865, because of these events. Weathering the storm, he was reinstated to this duty on July 27, 1866.

<sup>103</sup> The King of Naples, Fernando II (born January 12, 1809 and passed away on May 22, 1859), was a blood uncle of Isabel II, since her mother, María Cristina de Borbón, was his sister.

<sup>104</sup> "Her Majesty has assured me that she would rather lose the crown than agree to that" (letter to Father Joseph Xifré, San Ildefonso, July 26, 1862: EC, II, p. 503). "Her Majesty (...) feels very affected, but resolved and determined to suffer exile and even death, if need be, before doing something against the Holy See: she has confided in me as such" (letter to the nuncio Lorenzo Barili, San Ildefonso, July 6, 1865: EC, III, p. 480).

<sup>105</sup> Cf. 1 Mac 3:59.

<sup>106</sup> In that era, the feast of St. Bonaventure was celebrated on July 14<sup>th</sup>; currently, it is celebrated on the 15<sup>th</sup>.

<sup>107</sup> Don Leopoldo O'Donnell (Santa Cruz de Tenerife 1809-Biarritz 1867). Captain General of the Island of Cuba in 1843. Count of Lucena, and Duke of Tetuán. Chief of the Liberal Union party. President of the Government (1856-1857, 1858-until March 2, 1863 and from June 21, 1865 to July 10, 1866).

<sup>108</sup> The Spanish text reads: no es tan fiero el leon como le pintan [The lion is not as fierce as they paint him]. An expression attributed to George Herbert (1593-1633), poet and English clergyman. See *302 Herbert's prose works* in *The Complete works of George Herbert* on the Internet:

<[http://www.archive.org/stream/completeworksofg00herbuoft/completeworksofg00herbuoft\\_djvu.txt](http://www.archive.org/stream/completeworksofg00herbuoft/completeworksofg00herbuoft_djvu.txt)>



the so-called Kingdom of Italy. One could truly say that she was both deceived and threatened into doing what she did.<sup>109</sup>

**835.** Next day, at the appointed time, all the Ministers of State assembled in the palace and unanimously approved the plan that their president had set forth the night before.

**836.** This vote of approval was like a death-blow to me. I went to the queen and showed her the evil of what she had done. She could only cry and told me that she had been running a temperature ever since she had given her consent.

**837.** The whole affair so upset me that it gave me a bad case of diarrhea. Because every year someone in the queen's entourage had died of diarrhea, presumably contracted from drinking the water at La Granja, I seized upon this as an excuse to leave the court and go to Catalonia. I did not want to tell the queen my real intention because she was then four months pregnant and I feared my announcement might cause a miscarriage. She begged and beseeched me with moans, sighs, and tears not to leave. I told her that I had to go to save my life, that I had made more than enough sacrifices for her during the eight years and months I had been at her side, and that she should not ask me to sacrifice my life as well.<sup>110</sup>

**838.** I left La Granja for Madrid, then on to Zaragoza, Barcelona, and finally, Vic. On leaving the atmosphere of the court I felt somewhat better, but the diarrhea lasted several days, even in Vic.<sup>111</sup>

**839.** On August 14 of this year, at 9:30 in the morning while I was at prayer in the church of St. Dominic in Vic, during the Forty Hours' Devotion, the Lord spoke to me from the Blessed Sacrament: *You will go to Rome.*

**840.** *A Letter Sent to Me by Her Majesty, the Queen:*

San Ildefonso,  
July 20, 1865

Father Claret, My Dear Father:

My object in writing you these lines is to beg you, for the love you bear me, to be in Valladolid on the second of the coming month, to accompany me to Zarauz. You know very well what would happen and what people would say if they saw me without you. If after you have been at Zarauz you still need more baths, you can leave for a few days and come back. Make this one sacrifice more for your spiritual daughter who owes

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<sup>109</sup> The same thing that had happened in April of the year 1855 happened again, when the queen, by intervention of Bishop Alessandro Franchi, refused to sign the law of ecclesiastical and civilian seizure approved by the Court. On that occasion, Isabel II resisted orders by Generals Espartero and O' Donnell on April 25<sup>th</sup>, but days later, she yielded and signed the new law *El liberalismo en el poder (1833-1868)*, BAC, *Historia de la Iglesia en España* [Madrid 1979] V, p. 162). This time, "the political interests defended by the generals held more weight in the spirit of the young queen than the reasons opposed by nuncio Barili, by archbishop Claret, confessor of the sovereign, and by the entire episcopate" (O. c., p. 172).

<sup>110</sup> Indeed, Father Claret had received the official appointment as confessor of the queen on June 5, 1857. After a digression of several months, he would return to the exercise of his duty on December 22, 1865 until March 30, 1869, the date in which he left from Paris en route to Rome, where he would remain until the month of July 1870.

<sup>111</sup> He left La Granja on Wednesday, July 19<sup>th</sup>. On Friday, the 21<sup>st</sup>, at night, he undertook the trip to Catalonia, by train, through Zaragoza and Lérida; on the 25<sup>th</sup> he was in Barcelona, and on the 27<sup>th</sup>, in Vic with his missionaries.

you so much.

I beseech you, if you agree to my request, to drop me a few lines telling me so, and my joy will be immense.

Pray God and the Virgin to keep us all in good health. The King's health is rather delicate, but you will pray for his improvement. We all trust in your prayers and have every hope in them.

Your loving and respectful daughter, Isabel.<sup>112</sup>

## CHAPTER XIX

### Containing The Letter Of His Holiness

**841.** As it became evident that the matter of recognizing the Kingdom of Italy was becoming a real issue, Her Majesty the Queen consulted the Holy Father, asking his advice on how to act in the matter.<sup>113</sup> The Pope answered as follows:

"Your Majesty:

The letter that Your Majesty has just sent me, asking my advice as to whether Your Majesty should recognize the present state of Italy, involves grave difficulties, both on the part of the petitioner and on my part, because I cannot answer in the affirmative. The difficulty of Your Majesty's position is not unknown to me, and I am aware that in a parliamentary system the sovereign is often prevented from putting into effect the resolutions he knows must be taken. Nevertheless, such resolutions neither can nor ought to be admitted, if they contravene justice. For this reason alone, Your Majesty will easily understand that my advice will always be opposed to a usurpation that is utterly unfair to those Italian rulers who have been wronged and still more to what affects the Holy See's patrimony, which has been entrusted to me to be handed on to my successors.

**842.** "It seems impossible that the Spanish nation, so well known for its love

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<sup>112</sup> Three days before, on July 17, 1865, Queen Isabel II had written to Saint Mary Michael of the Blessed Sacrament asking her to persuade her confessor to return. Among other things, the queen said: "Now, my dearest Michael, I have another new affliction and it's that our good father Claret has taken his leave for hot springs and says that if he improves, he will go to Zarauz; for God, for the Church and for all the saints, and for the affection that the both of us have for him, please make sure that he goes to Zarauz; for if he does not go, I will die; now I deserve that he goes because I am always very good..." (BARRIOS MONEO, ALBERTO, *Una intervención decisiva en la vizcondesa del Jorbalán* [Madrid 1964] p. 275). "The Saint would not answer to these brazen words, or to other messages in which she asked with these or similar words: 'Michael, forgive me, as Mr. Claret has also forgiven me' She was pleased in begging for her and for Spain. All of Catholic Spain remained in suspense awaiting the papal reaction that would determine the return or final farewell of the royal confessor" (ib., p. 276; cf. ID., *Mujer audaz. Santa Micaela del Santísimo Sacramento* [Madrid 1968] pp. 457-459; VÁZQUEZ, MARÍA, *Historia del Instituto de las Adoratrices Esclavas del Santísimo Sacramento y de la Caridad. I* (1845-1865) [Madrid 1995] pp. 531-532). If the Mother Sacrament did not respond to Isabel II – according to Sister Elena of the Cross Sagüés – it was "because the Queen was excommunicated on account of having signed the decree of the aforesaid recognition" (cit. by BARRIOS MONEO, ALBERTO, *Mujer audaz...*, ed. cit., p. 143).

<sup>113</sup> Cf. GORRICO, JULIO, *Epistolario de Pío IX con Isabel II de España: Archivum Historiae Pontificiae* 4 (1966) 307. The letter is dated May 23, 1865, Madrid.

of the Catholic faith, a nation which in 1845 gave the whole world a shining example of its love for this Holy See and for my own poor person,<sup>114</sup> should presently wish to oblige Your Majesty to set an utterly contrary example. Indeed, I hope not.

**843.** "It is true that the desire I have manifested to fill the many vacant episcopal sees of Italy has led many to suppose that this Holy See is not averse to continuing its overtures at dealing with King Victor Emmanuel and his government to the point of recognizing the actual state of this Peninsula. But those who think so have committed a colossal error, for it is one thing to satisfy a duty of conscience imposed by Jesus Christ--such as trying by all means possible to provide for the needs of the Church--and quite another to recognize usurpations and thus sanction the false doctrine of the *fait accompli*. I have tried following diplomatic steps to fulfill my duty and even had some hopes of a pleasing outcome during the first stages of dealing with the Piedmontese negotiator; but after returning to Rome I received instructions completely to the contrary, and the hopes I had entertained were dashed, so that now we have returned to the state we were in before the negotiations.

**844.** "As for the rest, I pray God to sustain Your Majesty and give you the light you may need to make right prevail in your kingdom and save its society, which is exposed to so many dangers and manifest perils.

"I send my heartfelt blessing to you, to His Majesty the King, to the Prince of Asturias, to the Royal Family, and to all your subjects.

"Given at the Vatican on the fifteenth day of June, 1865

Pius IX, Pope"<sup>115</sup>

Despite the fact that the queen and her ministers had read this letter, they went ahead with the recognition of the so-called Kingdom of Italy.<sup>116</sup>

## CHAPTER XX

### Containing A Letter Written To Me By The Papal Nuncio In Madrid While I was In Catalonia

**845.** When I saw the way things were going, I asked the Papal Nuncio to ask

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<sup>114</sup> On May 23, 1849, the Spanish squadron with an army of 4,000 soldiers set sail from Barcelona, under the command of General Fernando Fernández de Cordoba (1809-1883), in the direction of Gaeta, to free Pope Pius IX from his forced captivity and to reinstate him to his See and throne in Rome.

<sup>115</sup> A photocopy of the original can be seen in: Mss. Claret, XIV, 517-519. It was published by FERNÁNDEZ, CRISTÓBAL, *El confesor de Isabel II...* (Madrid 1964) p. 257; and by GORRICO, JULIO, I. c., pp. 307-308.

<sup>116</sup> "The Catholic reaction was unanimous and immediate. The bishops filled their pastoral bulletins protesting against the recognition, and in the offices of the presidency of the Government, thousands of letters in the same regard were received from the hierarchy, from the clergy, and from the catholic laity" (CÁRCEL ORTÍ, VICENTE, o. c., p. 172).

Rome what I should do. The Nuncio<sup>117</sup> gave me Rome's response in the following letter:

"To His Excellency, D. Anthony Mary Claret, Archbishop of Trajanópolis.

"My Dear Sir and Beloved Brother: I have presently received a response from Rome concerning your inquiries. It reads as follows:

"I am not surprised,' writes Cardinal Antonelli,<sup>118</sup> 'that Bishop Claret should be bewildered and in search of authoritative advice on the resolve he should take to bring some calm to his spirit. Certainly, in view of the good he could do for the cause of religion, notwithstanding the recognition of the so-called Kingdom of Italy, he cannot be asked to leave his post at court; but neither can he be asked to stay, if it occasions him any spiritual anguish or if he believes that doing so would be contrary to his conscience. Hence there is no recourse for him but to recollect himself in the Lord and, after imploring divine guidance, to do whatever God inspires him to, for the good of the Church and souls. This is the better part, and this is the advice we would like you to convey to Bishop Claret, in the Holy Father's name.'

**846.** "I have tried to translate this reply literally, so that you might know the Holy Father's opinion exactly. It can be summarized as follows: You should pray God to enlighten you and then, following the Lord's inspiration, you should either continue or not continue as the queen's confessor. The Holy Father imposes neither of these alternatives, nor will he disapprove of whatever choice you adopt after calling on God's special assistance.

**847.** "Allow me to make one observation on the Holy Father's reply. It is true that he does not ask you to continue in the post of confessor, but neither does he ask you to abandon it. Hence if you continued in it you would neither be doing something contrary to your duty, nor something displeasing to the Holy Father. If either of these had been the case, the Holy Father would have told you frankly to discontinue your services. The reason he did not tell you that it would be fitting for you to continue is not that he thought doing so was surely reprehensible, but only that he does not wish you to do so if you believe that it would be against your conscience.

**848.** "This, then, is the heart of the matter; hence you should beg the Lord for his holy lights of wisdom and prudence, to discern whether staying in court any longer is something that goes against your conscience. I know full well that your aspirations, tendencies, and desires would lead you to leave as quickly as possible, and you would have more than enough reasons to be at ease over doing so. But experience has taught me that aspirations, tendencies, and desires are not conscience, and here we are talking exclusively of conscience.

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<sup>117</sup> Bishop Lorenzo Barili (1801-1875). Inter-nuncio in Brazil (1848 1851) and in Colombia (1851 1856), titular Archbishop of Tiana (1857), apostolic nuncio in Spain (1857 1868) and cardinal from 1868.

<sup>118</sup> Cardinal Giacomo Antonelli (Sonnino 1806-Rome 1876). Ordained as deacon and not as priest. After occupying various positions in the Roman Curia, he was appointed in 1847 and, shortly after, named Secretary of State, a post that he held until his death. He was a great statesman, very talented with a steadfast likeableness and pleasant presence, who greatly enjoyed the social life and fine arts. With regard to public matters, he demonstrated a sharp ingenuity, an ability to resolve problems, and excellent administrative capabilities. Regarding him cf. La Cruz (1876, II) 723-733; AUBERT, ROGER, *Antonelli, Giacomo*: in *Dizionario biografico degli italiani* (Roma 1861) III, pp. 484-493; ID., *Le pontificat de Pie IX (1846-1878)* (Saint-Dizier 1952) passim; PIRRI, PIETRO, *Il cardinale Antonelli tra il mito e la storia*: Rivista di storia della Chiesa in Italia (gennaio-aprile 1958) pp. 81-120; FALCONI, CARLO, *Il cardinale Antonelli* (Milano 1983) 628 pp.

**849.** "The frank and explicit declaration you have published has removed any possible doubt about your thoughts on the recognition of the Kingdom of Italy.<sup>119</sup> From now on, no one could suspect that you are not in agreement with the bishops and the general outpouring of Catholic sentiment, or that you are hiding or dissimulating your opinion in order to avoid being removed from a palace post. But your removal would make it difficult for you to render the Church some very valuable services, particularly in the election of bishops, and would prejudice the queen's cause in the eyes of the faithful and the clergy. These last two considerations are of the greatest import and deserve your serious reflection. I need not dwell on the former, but as to the latter, I need only remind you of the revolutionary conspiracy against Her Majesty, especially in view of the fact that, deep in her heart, she is Catholic and devoted to the Holy Father. What would happen if the good, too, became enemies of her cause, as some are imprudently doing? What would the consequences then be, both for the Kingdom and the Church?

**850.** "The Holy Father has not ceased to hold Her Majesty in affectionate regard. He deeply deplores her recognition of Italy, but because he knows that the queen deplores it too, he sympathizes with her because she neither knew nor could do anything to control the circumstances.

**851.** "I hope that with God's grace your health has improved and that you will tell me of any new developments, especially any affecting your decision in this matter. In your prayers, do not forget one who is always

"Your affectionate brother, *Lawrence, Archbishop of Tyana* Madrid, July 29, 1865"<sup>120</sup>

**852.** Vic, August 23, 1865. Because I was unable to decide whether to return to court or not, I discussed it with the Superior General of the Congregation of the Immaculate Heart of Mary, who in turn enjoined the four Consultors of the Congregation to pray over the matter until we met again on an assigned day.<sup>121</sup> The day arrived, and of the five votes cast, three were opposed to my returning and two were for it. Following the majority vote, I have resolved not to return. In the meantime I will busy myself by giving retreats and similar services here in this city.<sup>122</sup>

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<sup>119</sup> That declaration, dated in Barcelona (Barcelona) on July 25, 1865, can be seen in: *La Esperanza*, July 28, 1865, n. 6.385: EC, II, pp. 913-914, and in GUTIÉRREZ, FEDERICO, *El Padre Claret en el periódico La Esperanza (1844-1874)*, p. 371. This newspaper adds on its own: "The written precedent, on which we refrain from commenting, and which proves that the news we had provided was not groundless, leads us to infer that His Excellency [the] Archbishop declared clearly to Her Majesty the Queen his opinion on the delicate matter at hand, before undertaking his trip to Catalonia" (ib.)

<sup>120</sup> Cf. EC, III, pp. 486-487, nota 5; BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret, II (1858-1864)* (Madrid 1994) pp. pp. 47-54; GOÑI GALARRAGA, JOSÉ MARÍA, *El reconocimiento de Italia y monseñor Claret, confesor de Isabel II (La correspondencia Barili-Claret)*: *Anthologica Annua* 17 (1970) 369-461. The handwritten draft of this letter in Italian is found on pages 437- 439.

<sup>121</sup> The Superior General of the Congregation was Father Joseph Xifré (1817-1899), and the consultors, Fathers James Clotet (1822-1898), Bernardo Sala (1810-1885), Francisco Reixach (1815-1876) and Miguel Rota (1815-1888).

<sup>122</sup> Here is where the *Autobiography* properly ends. The years that are missing up until the death of the Saint - October 24, 1870 - can be filled in, in part, with the Autobiographical Documents, the Resolutions, the Lights and Graces, the Collection of Letters, and other loose notes. On Wednesday, October 25, 1865, he undertook a trip to Rome, where he arrived on Saturday, the 4<sup>th</sup> of November.

## CHAPTER XXI

### Containing A Gentleman's Defense Of My Insignificant Self<sup>123</sup>

*An article published in a Madrid newspaper, La Esperanza January 24, 1865.*

**853.** "Msgr. Claret, Archbishop of Trajanópolis and Confessor to the queen, had resigned himself to listen silently and indefinitely to the damaging reports, some of them erroneous. some slanderous, that have been spread about him these many years, hoping that God -- to whom he prays for his detractors -- would enlighten their understanding and abate their ill will.

**854.** "But yielding to the repeated entreaties of us who, besides respecting and loving him as he deserves, think that it is important for the welfare of the Church to refute or rectify these reports, he has authorized us to publish the following resume of his life and some of his works. This resume has been compiled by a person who is as incapable of altering the facts as he is well informed of them. For our part, we

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On the 7<sup>th</sup> and 23<sup>rd</sup>, he was received by Pious IX. The Pope advised him to return to the side of the queen, which had led him to fall victim to much persecution and even to exile. The Holy Father, in a letter to Isabel II dated January 2, 1866, wrote: "I saw Bishop Claret, and I recognized in him a worthy clergyman; a man dedicated to God, and, although detached from politics, knows only too well its lack of feverishness and the malice of men who are Catholics only by name" (cf. GORRICHIO, JULIO, *Epistolario de Pío IX con Isabel II de España*: Archivum Historiae Pontificiae 4 [1966] 313). The original of this letter is in Italian.

As founder, he saw the Constitutions of his missionaries approved (December 22, 1865), and as apostle at the service of the Church, he had the chance to participate in the First Vatican Council (1869-1870). Here culminated the apostolic mission of Saint Anthony Mary Claret. During this time, probably between Sunday, December 10<sup>th</sup> and Wednesday, the 20<sup>th</sup>, he gave spiritual exercises in the Claretian house of Gracia to a group to be ordained, among whom was St. Henry de Osso y Cervelló, founder of the Company of Saint Teresa; confirming the latter in his priestly vocation. It could not have been in May 1866, as the biographers of St. Henry had originally estimated, because, as of Thursday, December 21, 1865, Father Claret would never step foot again on his beloved Catalonian land (cf. GONZÁLEZ, MARCELO, *El Venerable Enrique de Ossó, o la fuerza del sacerdocio* [Barcelona 1976] 3.<sup>a</sup> ed., pp. 90-92); It was corrected, but only partially, in the BAC editions (Madrid 1983) p. 55; in the 1993 version; in the 1997 version, and in the fourth of the JST Editions, published in 2004. St. Henry de Osso left the following written in his notes: "I was ordained with minor orders and the subdiaconate in Barcelona with Bishop Montserrat (of Maella), who loved me a great deal, and I had the opportunity to do exercises with Father Claret (house of Gracia), to confess with him and to confirm that, yes, it was the will of God that I be priest, with great joy and peace, without temptation ever having come to me, by the mercy of God, against my vocation" (Informative Process of Barcelona, vol. XXII, p. 6: General Archive of the Company of St. Teresa de Jesús (AGSTJ); reproduced in *Apuntes de las misericordias del Señor*: in *Escritos de Don Enrique de Ossó y Cervelló* [Roma 1977] III, p. 14).

<sup>123</sup> Here, previous events from the preceding chapter are narrated. It deals with an apologetics article published in the Madrid newspaper *La Esperanza* (January 24, 1865, p. 2, col. 2-4): in GUTIÉRREZ, FEDERICO, *El Padre Claret en el periódico La Esperanza (1844-1874)* (Madrid 1987) pp. 361-364). Upon transcribing it, it did not follow the holy archbishop literally. On the other hand, taking it from that newspaper, it was faithfully transcribed by the *Revista Católica* 58 (1865) 567-570, and in the *Boletín Eclesiástico del Obispado de Vic* 21 (1865) 108-111.

take the single liberty of adding one comment, namely, that if any charge could be brought against Bishop Claret, it would be, in our judgment, that of shunning any involvement in politics, even when by becoming involved he might have helped the interests of the Church against political encroachments.

**855.** "His Excellency, the Most Reverend Archbishop Claret, was born in the town of Sallent, Province of Barcelona, diocese of Vic. He received his elementary schooling in his hometown, after which he was sent by his parents to Barcelona to study design at La Lonja Institute, where he received several rewards. He studied chemistry, general science, and French, and because he felt strongly called to the priesthood, he undertook the study of Latin. His Excellency, Paul of Jesus de Corcuera, then Bishop of Vic, sent him to the seminary at Vic, where he maintained a record of high scholastic achievement throughout his student career.

**856.** "In 1834, having acquired a benefice, he was promoted to major orders, together with Dr. Balmes, the senior member of the diaconate class, Bishop Claret being senior member of the subdiaconate class. At the Solemn High Ordination Mass, Bishop Claret sang the Epistle and Dr. Balmes sang the Gospel. Both were close friends and spent many hours together studying at the same table in the episcopal library.<sup>124</sup>

**857.** "He was ordained to the priesthood on June 13, 1835 and sang his first Mass in his hometown, where he fulfilled the required residency in the benefice he was ordained for.

**858.** "Without prejudice to his benefice, his ecclesiastical superior made him acting pastor of the parish for two years and administrator for another two, thus completing a stay of four years, from 1835 to 1839. It must be remembered that the town of Sallent in those days was fortified in favor of Isabel II and, because Father Claret was in charge of the parish and its community of beneficiaries, he was well known and treated by all the civil authorities. In our own court at Madrid, Baron de Meer, then Captain General of Catalonia,<sup>125</sup> and the Marquis of Novaliches,<sup>126</sup> who accompanied him at that time, are eyewitnesses to his conduct. In the course of that four-year period both of them visited the town a number of times, and the Captain General frequently stayed at the Casa Claret, the most prominent house in town. In his official ecclesiastical capacity, Father Claret used to travel from the rectory to visit the Captain General. Hence we have the testimony of these two authorities to give the lie to those who have underhandedly accused the bishop of having been a rebel.

**859.** "Early in October, 1839, he went to Rome to offer his services for the foreign missions. He remained there until March of the following year, when his doctors advised him to return to Spain because the dampness of Rome was causing him a severe rheumatic condition.

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<sup>124</sup> Cf. *Autob.* 100.

<sup>125</sup> Don Ramón de Meer y Kindelán, Count of Grá y Barón de Meer (Barcelona 1787-towards the end of the XIX century). He was Captain General of Catalonia (1837-1839 and 1843-1845) and life-long Senator from the year 1845 onward.

<sup>126</sup> Don Manuel Pavía y Lacy (Grenada 1814-Madrid 1896) fought in Catalonia in the first Carlist war (Solsona, 1838) and in the so-called centralist uprising (1843). He was Captain General of Catalonia (1845-1847 and 1847-1848) and minister of War (1847), and later Captain General of the Philippines (1854). Before the revolution of September 1868, he was commander of the forces loyal to Isabel II, who were defeated in Alcolea on September 28, 1868 (cf. SÒRIA I RÀFOLS, RAMON, *Diccionari Barcanova d'Història de Catalunya* [Barcelona 1989] p. 314).

**860.** "A few days after his return he recovered his health, and his ecclesiastical superior sent him as administrator to the parish of Viladrau, where he began a missionary campaign throughout the principate of Catalonia. At this time, he came to be known as 'Mosen Claret,' 'Mosen' being the common Catalan term for 'priest.' In 1846, however, while he was preaching the Month of May Devotions to Mary in the city of Lerida, people began calling him 'Padre Claret,' perhaps believing that, because he was always preaching missions, he was one of the Franciscans of the monastery of Escornalbou, a group of apostolic men dedicated to giving missions. This is doubtless why those who do not know his story call him 'Padre.'

**861.** "At the beginning of 1848 he preached at the court as he was passing through Madrid, in response to an appeal by Bishop Bonaventure Codina of the Canary Islands. He accompanied Bishop Codina to the Islands and gave missions there until the middle of 1849.

**862.** "On August 4 of that year he was named Archbishop of Cuba, but he resolutely refused the nomination until, at the command of the Bishop of Vic and his spiritual director, he accepted it on October 4. His consecration took place on October 6 of the following year. On his arrival at court Msgr. Brunelli, then Papal Nuncio conferred the pallium on him, after which he went directly to his diocese.<sup>127</sup>

"In March, 1857 he was summoned to fill the post of Confessor to Her Majesty.

**863.** "During the last few years Bishop Claret has been slandered on three main counts:

(1) for being a *faccioso trabucaire* [guerrilla leader],<sup>128</sup> a charge that, from what has been said already, is utterly without foundation;

**864.** (2) for meddling in politics. To this we would only say: ask any of the government ministers from 1857 to the present whether he has ever done anything in speech or in writing to hinder their plans to rise to power or to pursue their particular policies.<sup>129</sup>

**865.** (3) for distortions attributed to his pious and instructive books. His enemies have gone so far as to rewrite and print scandalous versions of two of the

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<sup>127</sup> The *pallium* is a circular band of white lamb's wool, with six crosses of black silk, that is only used by archbishops and which is placed around the shoulders.

<sup>128</sup> The word *trabucaire* means: bandit, highwayman, thief, criminal.

<sup>129</sup> "Don't get involved in politics" was always, for Father Claret, an indisputable principle and a firm intention, maintained in an unbreakable form in his priesthood as well as archbishop and confessor to the queen; "being as such – he himself says – many times I have been pierced" (Autob. n. 629). It is a fact that his apolitical action – constantly put to the service of the Church – could have had, and in fact did have, political consequences. But Claret was not a schemer, nor was he ambitious, nor a manipulator, as some so imagined and painted him slanderously in his time and even after his death. General O' Donnell, leader of the liberal party and government leader, with brief interruptions from 1856 to 1866, declared: "Never have I stumbled on my road with [Fr.] Claret." And Lorenzo Arrazola, seven times minister of *Grace y Justicia*, three times minister of State, and once as President of the Council, affirmed: "[Fr.] Claret does not want to know anything of politics" (IPT ses. 4). Nevertheless, the Saint knew its secrets well, as is evidenced here with much clarity in the image that he offers us.

The same Saint said in the "Testimony of the truth": "What I should do and do with all my strength and aided by the grace of God, is make sure that Her Majesty is a good Christian, a good queen; regarding the rest, I pay no mind as to her choice of Peter, John, or Edward for her government" (open letter, Madrid, December 12, 1864: EC, II, p. 835).



many books Bishop Claret has written. One of them, *The Garland*, is a select anthology of acts of thanksgiving, petition, and love directed to God.<sup>130</sup>

His enemies have issued another book under the same title, illustrated with erotic pictures so obscene that the like of them has never been seen, and they have attributed this work to Bishop Claret.

**866.** "They have done the same with another work, *The Key of Gold*. While he was in Cuba, Bishop Claret personally directed a series of conferences for newly ordained priests to instruct them in the theory and practice of the sacraments. With this in mind, he wrote *The Key of Gold* for them; the book rapidly caught on in Spain and won the applause of the Spanish hierarchy. And how did his enemies react to this? They wrote a booklet under the same title, with obscene pictures and a revolting text that they attributed again to Bishop Claret. For more than ten years<sup>131</sup> the original book had been praised and circulated among the clergy; now, less than a year<sup>132</sup> has passed since the publication of this diabolic book by the same name, which is nothing but an attempt to discredit, if possible, the original book and its author.<sup>133</sup>

**867.** "On various occasions, Bishop Claret's friends have asked him to defend himself, but his answer has always been that the best defense was to ignore his detractors and pray for them as Jesus did on the cross: 'Father, forgive them, for they know not what they do,'<sup>134</sup> for people so misguided cannot know what they are doing or saying.<sup>135</sup>

**868.** "We respect his silence and his prayers; nevertheless, charity and justice demand that we publish these facts, for two reasons: first, to shame the wicked by unmasking them, and second, to warn the unthinking that they should not allow themselves to be deceived by the slanders and inventions Bishop Claret's enemies are always stirring up against him, as the Jews did against Jesus."

This is taken from the Newspaper, *La Esperanza* of January 12, 1854 and what is said here is true.<sup>136</sup>

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<sup>130</sup> The tract written by Claret is titled *Ramillete de lo más agradable a Dios y útil al género humano* (Madrid 1858) 32 pp.

<sup>131</sup> In the original, it reads "had."

<sup>132</sup> In the original, it says "will have."

<sup>133</sup> Claret's work is titled *Llave de oro o serie de reflexiones que para abrir el corazón cerrado de los pobres pecadores ofrece a los confesores nuevos...* (Barcelona 1857) 144 pp. Among the tendentious editions made after the death of the Saint, are: F. P., *La llave de oro del P. Claret* (Barcelona around 1880) 48 pp.; *La clé d'or*, en *Les mystères du confessionnal* (Paris 1968) pp. 213-260; *La chiave d'oro*, en *I misteri del confessionale* (Torino 1969) pp. 197-240; *Der goldene Schlüssel*, in *Die Geheimnisse des Beichtstuhls* (Bonn 1969) pp. 203-242; *La clé d'or*, in *Manuel secret du parfait confesseur* (Montreal 1971) pp. 9-59.

<sup>134</sup> Lk 23:34.

<sup>135</sup> Cf. Lk 23:34. – A few notes on loving the enemies can be seen in: Mss. Claret, IX, 346-350.

<sup>136</sup> A true storm of defamations and persecutions was unleashed against Father Claret. Suffice to know he suffered 14 attacks. Some – even pious people – were dragged down by this wave. Claret was, without a doubt, one of the most slandered and persecuted men of the 19th century. "He was being slandered by the impious more than anybody else in these times, and poorly defended by the good, because he always held himself above the political parties; but the pious people who knew him closely took him as a saint, admired his absolute silence before the most vulgar of slanders" (AGUILAR, FRANCISCO DE ASÍS, *Compendio de historia eclesiástica general* [Madrid 1898] 6.<sup>a</sup> ed., II, p. 448).

## Containing A Report Published In The Parisian Daily, *Le Monde*, By Foreigners Who Had Visited The Escorial At The Beginning Of The Year 1865<sup>137</sup>

*Le Monde, Thursday, April 27, 1865.*

**869.** "The revolution and its soldiers of fortune, trained by the Freemasons, are endeavoring to eradicate all Catholic education and belief in Spain, by subordinating its national policies to the commercial interests of England.<sup>138</sup> The Spanish Church, despoiled of its goods and deprived of the powerful help of its religious orders, has demonstrated, nonetheless, by its fidelity to the Sovereign Pontiff and by its continuing resistance to the irreligious press, that it has been strengthened by trial and prepared for the decisive battles that will establish the freedom of the Church of Jesus Christ. Among the notable works of the Spanish episcopate, one of the most notable is the renovation of the seminary of *El Escorial*, which has been carried out by His Excellency, the Most Reverend Anthony Claret, Archbishop of Trajanópolis, under the auspices of Her Majesty the Queen.

**870.** "This heroic prelate, a bulwark of strength to the queen amid a group of vacillating constitutionalist ministers, has managed to form a model institution of clerical learning and, thanks to his own efforts and those of Don Dionisio Gonzalez de Mendoza, vice president, the seminary of the *Escorial* holds out the promise of bright hopes. The program of studies offered in other seminaries, namely, two years of philosophy, one of physics, and seven of theology, has been adopted.

**871.** "Dr. Gonzalez is a man well-versed in the sciences and of an eminently practical bent. Realizing that his young theologians will have to combat a flood of foreign ideas, especially the German philosophers Strauss, Hegel, and Schelling,<sup>139</sup> he has insisted that they make a thorough study of German, and now 60 of the students can read German works fluently. They also receive a thorough grounding in French and English, not to mention Hebrew and Greek. Many are studying Arabic. One of the learned faculty has compiled Greek, German, and English grammars specifically for the use of the seminary.<sup>140</sup> The theologians will presently be taking

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<sup>137</sup> *Le Monde*, Thursday, April 27, 1865.

<sup>138</sup> "Upon beginning the third trimester of the 19th century, concretely in 1866, Madrid was an ant hill of Masonic lodges which... had no other motive than the de-Christianization of the world. In Madrid alone, there were 49 with a total of 21,000 freemasons" (BRUNET, MANUEL, *Actualidad del P. Claret* [Vic 1953] p. 52).

<sup>139</sup> Two of them are pantheistic and idealistic philosophers: Georg Wilhem Friedrich Hegel (1770-1831) and Friedrich Wilhem Josef Schelling (1775-1854); and the third, David Strauss (1808-1874), philosopher and radical theologian, author of a polemic *Vida de Jesús*.

<sup>140</sup> It refers to Don Juan Jorge Braun, born in Isny (Germany), he was a professor in Oscott (England), Paris, Mataro, and Lima; and, from October of 1863, professor of languages in the seminary and in the school of El Escorial. "Distinguished German polyglot, consecrated to teaching in our country, whose literature has, as of late, been enriched with the publication of very notable works" (*Revista Católica* 59 [1865, I] 237-238). In the aftermath of the September 1868 revolution,

courses in church archeology and other sciences related to the study of theology.

**872.** "The excellent dispositions and remarkable intellectual endowments of the students lead us to expect great things of the restored seminary of *El Escorial*.

"The notebook entitled *Notes* contains many more extensive reports about *El Escorial*."<sup>141</sup>

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he returned to Germany, where he published a notable Spanish grammar book. He was transferred later to Spain, where he spent his last years dedicated to teaching in the school established by the marquis of Manzanedo en Santoña (Santander), where he passed away in 1875. He composed grammar books for several languages. In the Claretian Museum of Chile, a copy of the Braun English grammar book is conserved, which carries the following dedication by the author to Father Claret: "To His Excellency and Most Illustrious Don Anthony Mary Claret, Archbishop of Trajanópolis, Confessor to Her Royal Majesty the Queen, President of the Royal Seminary and College of San Lorenzo del Escorial, Homage of deep respect and gratitude, San Lorenzo del Escorial and December 1864, The Author." It is rather unusual that the author writes "1864" and not "1865", the year of the publication. Perhaps this was due to a distraction, or otherwise, to the fact that the book was already printed by the end of 1864. The work dedicated to the Saint is: *Nueva Gramática Inglesa. A theoretical-practical course* by J. J. Braun, Dr. of Philosophy, professor of Hebrew, German, and English in the Royal Seminary and college of S. Lorenzo de Escorial. School - Longum iter [est per] praecepta. Brevis et efficax per exempla - Seneca. Madrid 1865, Libreria de A. Duran Cra. de Jerónimo 2. [The Latin quote was on the cover of the book: "Teaching by precept is a long road, but brief and beneficial is the way by example" Seneca, Letters 1, 6.5].

<sup>141</sup> *Apuntes para el régimen de la diócesis* (Madrid 1865) 2.<sup>a</sup> ed., appendix 3, pp. 195-259.

**AUTOBIOGRAPHICAL  
DOCUMENTS**

## GENERAL INTRODUCTION

Besides his *Autobiography*, Saint Anthony Mary Claret left us several other Autobiographical Documents dealing with a great number of subjects. Some of them relate to the apostolate, others aim at fostering his personal piety, others are meant to serve as an aide-mémoire, while others are connected with the demands of his office. All of them serve to round out the *Autobiography* which, since it was written to set an example for the formation of Claret's Missionaries, often passes over some otherwise important events, while dwelling at great length on the traits of an ideal Missionary.

This volume contains sixteen autobiographical documents derived from various sources that are specified in their respective places. With respect to their content, they can be classified (although not quite adequately) in two groups: *historical* and *spiritual*.

Of mainly *historical* interest are Documents V-VIII, XII-XIV and XVI. Among the *spiritual* documents, some are of an intensely personal character (e.g., Documents IV and X), while others aim primarily at setting an example (e.g., Documents I-III and IX).

What do these Documents add to the *Autobiography*? For one thing, they complete it chronologically. The *Autobiography* ends in 1865, while some of these Documents come from 1860 and even 1870, the year of the Saint's death. More importantly, they round out our psychological and spiritual picture of the Saint, adding new traits to those already known, and they reveal a good deal more of the sufferings he bore during the last stage of his life.

In the appendix to one of his short works, *The Lover of Jesus Christ*, Claret offered three counsels to those aspiring to the perfection of the unitive way, summed up in three phrases: *Pray heroically*, *Work heroically* and *Suffer heroically*. These counsels correspond to three aspects of conformity with Christ: Jesus in his inner life, Jesus as sent, and Jesus crucified.

In the *Autobiography*, the main stress is on conformity with Christ sent by the Father. There are also traits of the suffering Christ, but seen in the overall context of Claret's life, they are but a prelude to the suffering that was yet to come. From 1868 on – the year when he offered himself as a victim for the sins of Spain – his sufferings increased with unwonted intensity: illness, poverty, slander and exile. His apostolic enterprises were either completely destroyed or changed from being instruments of *action* to instruments of *passion*. To view these trials simply as passive purifications would be to lose sight of the fact that Claret's apostolic vocation entailed not only the mission preaching the gospel, but also of dying crucified, for the world's salvation.

The only thing that remained for him was to be conformed to the glorified Christ. In this connection, one of the most telling aspirations he kept uttering during his last agony was: *Cupio dissolvi et esse cum Christo* – I long to be freed from the bonds of this body and be with Christ.<sup>1</sup>

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<sup>1</sup> Phil 1:23

## DOCUMENT I

# On Devotion to the Blessed Virgin Mary (1812-1831)

Written ca. 1856 in *Method of Missioning*,  
(Santiago Cuba, 1857, pp. 63-67)

### INTRODUCTORY NOTE

This Document may be considered as a complement to Chapter 7 of the First Part of the *Autobiography*. Claret first published it in the *Origin of the Trisagion* (Vic, 1856), as the Example for the 7th Day. A year later he included it with a few changes in wording in his *Method of Missioning*, Example 7.

Written in the third person, it is aimed at fostering devotion to the Blessed Virgin. Just as the Saint's written sermons supplemented and amplified his oral preaching, so this written example supplements and amplifies his lived example. The Saint speaks (anonymously) of his own devotion to Mary during his childhood and adolescence. He tells what he did to honor Our Lady and how she in turn responded to his love, and he ends with an exhortation to practice devotion to Mary.

Behind this veil of anonymity, free of the restrictions that humility imposed on him in speaking of this event in his *Autobiography* (95-98), the Saint can write with greater ease and freedom, unwittingly revealing the degree of heroic sanctity he had already reached in his early years.

### TEXT

The example I am about to relate to you comes from our own times. It happened to a friend of the writer, as he himself has told me. It involves a young man who from his earliest years had always had a great devotion to the Blessed Virgin Mary. Before he reached the age of reason, he used to kneel down and say one part of the Rosary everyday, and afterwards, as a grown-up, he has said the three parts everyday. When still a boy, he enrolled in the Prayer-Schedule of the Most Holy Rosary and fulfilled its requirements most exactly, confessing, receiving Communion and performing all the other duties required by this Schedule.<sup>2</sup>

He was also a member of the Confraternities of the Rosary, of Our Lady of Mt. Carmel, of Our Lady of Sorrows and of the Immaculate Heart of Mary, and fulfilled all their obligations.<sup>3</sup> He attended processions on first Sundays, confessing and

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<sup>2</sup> In *Autob. Doc. V*, he gives the probable date as 1819, or when he was 12 years old. The main duty of the prayer-schedule was to say the whole fifteen decades of Rosary on a particular day. The day assigned for the young Claret was June 29.

<sup>3</sup> Cf. *Autob. n. 94*; *Autob. Doc. V*.

receiving Communion, as he also did on all Feast Days throughout the year.<sup>4</sup> On all Vigils of these Feasts and on all Saturdays of the year, he fasted in honor of the Blessed Virgin Mary. Every day of the year, he addressed to her his morning, noon and night prayers, as well as the prayer for the souls of the faithful departed. On all Feast Days, while other young men sought amusement in games, dances, camaraderie and other diversions, he occupied himself with reading good books. He particularly liked reading books about the Blessed Virgin Mary and spent a great deal of time praying before her image, speaking to her with all the warmth and trust possible on this earth, because he was firmly convinced that the Blessed Virgin, who is soul and body in heaven, could hear him from behind the image before which he was praying. To enliven his devotion, he would imagine that electric telegraph wires ran between the image and its heavenly original, bearing a message from one end to the other. Thus he spoke to her with the same faith, trust and devotion as he would have done if she were really present before him.<sup>5</sup> In homage to Mary he abstained not only from mortal sins, but also from venial sins, faults and imperfections, and even from lawful things, so as to mortify himself and have something to offer the Blessed Virgin. In honor of Mary he often received the sacraments, attended church services, visited the sick and gave alms to the poor, and did all the good that he could.

It seemed to him that he used to hear her voice asking him: Do this or that out of love for me, and he would do it with the greatest promptness and perfection. He loved Mary, but Mary loved him even more, because she always granted him what he asked, and many other things as well that he had never asked for or even thought about.

She freed him from sicknesses, dangers and even death, many times, both on sea and on land.<sup>6</sup> She also freed him from temptations and occasions of sin.

Once he found himself in the same situation as that of the chaste Joseph,<sup>7</sup> indeed, a more troubling one, but with the help of the Blessed Virgin Mary he was freed from it and, fleeing from the temptress, he escaped.<sup>8</sup> But the most critical trial befell him on a day when those in charge of the house where he was living had ordered him to go to bed because he was somewhat indisposed.<sup>9</sup> At 10:30 in the morning he felt so tempted against purity that he didn't know what he could do to overcome the temptation. He turned to the Blessed Virgin Mary in prayer, called on his holy Guardian Angel, prayed to his Patron Saints and to those whom he was especially devoted to, and tried to fix his attention on harmless matters so as to distract himself and thus forget the temptation. He made the Sign of the Cross on his forehead that the Lord might free him from evil thoughts, but all in vain.

Finally, he turned toward the other side of the bed to see whether that would rid him of the temptation, when lo and behold, he saw the Blessed Virgin, most beautiful and gracious, holding in her hand a crown of roses. She told him, This crown is yours if you overcome. The young man, quite astonished at seeing Blessed Mary speaking

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<sup>4</sup> These processions on the first Sundays of the month were obligatory in the Confraternity of the Rosary.

<sup>5</sup> Cf. *Autob.* n. 48.

<sup>6</sup> Cf. *Autob.* n. 71.

<sup>7</sup> Cf. Gen 39:12.

<sup>8</sup> Cf. *Autob.* n. 72.

<sup>9</sup> Cf. *Autob.* nn. 95-98.

to him and placing the crown on his head, could not so much as utter a word until the vision vanished, leaving him so consoled that he could hardly contain his joy.

The temptation vanished completely and he was never again tempted against purity. In fact, it was from this good effect that he realized that the event had really happened and was not an illusion.

Now you can see how important it is to have devotion to the Blessed Virgin Mary. She will free you from all evils and misfortunes of body and soul. She will obtain for you all good things, both temporal and eternal.

Imitate this young man. Enroll in one of her Confraternities, resist temptations as you have heard, and you will see how the Blessed Virgin will console you.

Receive the Sacraments frequently, deprive yourself of something in Mary's honor and fervently pray the Rosary to her everyday, and you will see that Mary Most Holy will be your mother, your advocate, your mediatrix, your teacher, and your all after Jesus. In a word, if you are truly devoted to Mary, you will be happy now and happy for all eternity in Heaven, which is what I desire for all of you. Amen. Hail Mary most pure, conceived without sin."

## DOCUMENT II

### **A Student Devoted to Our Lady of the Holy Rosary (1831)**

(Written ca. 1865. Handwritten Original: Mss Claret II, 227-230, in *Historical Archives CMF I*, 398-400)

#### INTRODUCTORY NOTE

The manuscript of this Document is undated, but from the handwriting it seems to have been written not before 1865. The event related occurred in 1831, when the Saint was 24 years old. Like the account in Document I, it is cast in the third person and is aimed at fostering devotion to the Blessed Virgin; but since it is intended for seminarians, it contains a greater wealth of spiritual nuances. We know, in fact, that Claret told this story to the seminarians of El Escorial.

Document II is important for the insight it provides us with into one aspect of Claret's Marian life and devotion, namely, its pronounced filial character, as evidenced by the Saint's choice of the Beloved Disciple as a model.

It also reveals much more clearly the nature and scope of the temptation, which was extraordinary for several reasons: the manner of its onset, without previous warning or occasion; its *intensity*, which withstood all ordinary means of resistance; *the striking way in which it was overcome*; finally, the *lasting effects* of the moral victory involved in overcoming it.

In a personal sense, one could regard the event as a passive purification of the Saint's sensuality and affectivity. More importantly, however, this vision should be regarded not so much as the end, but rather as the beginning of a major new phase in his life: *the apostolate*.

At first, the Saint believed that St. Stephen had helped him in this struggle simply as one of his Patron Saints. But during the ceremony of his ordination to the diaconate, he understood that the protomartyr had been present to show him that, from then on, his struggle was not to be against mere flesh and blood, but against the powers of darkness.



Moreover, he not only learned who his enemies were to be, but also the tactics he must use in vanquishing them.

He was allowed to experience within himself God's merciful plan to overcome the Serpent by means of the Woman, to destroy the power of the devil and his followers by means of the Immaculate Virgin and her offspring. Thus Mary figures in his vocation not only as the Mother who forms him, but also as the power of God's almighty arm hurling him like a fiery arrow against His enemies.

His liberation from temptations against chastity would give him a great freedom of spirit for the apostolate. The perfect purity which the Immaculate Virgin had just given him would broaden his zeal with unlimited generosity and fruitfulness.

#### TEXT

In the year 1831, in the city of Vic in Catalonia, there was a young student who was studying philosophy in the seminary. He applied himself earnestly to his studies and was quite punctual in attending all his classes.<sup>10</sup> He had neither friends nor companions, so as not to interfere with his plan of life, a plan in which he had included all his obligations and devotions.

He arose early at a set time, so as not to be misled by laziness. The moment he awoke, he would kneel down and offer all his actions, words and thoughts to God and the Blessed Virgin. He followed this with a half-hour's meditation on the life, passion and death of Jesus Christ. After this he went to Holy Mass and returned to study until eight, when he took a cup of chocolate. Then he reviewed his lessons and went to class. On leaving class he took notes on the main points he had heard in class, and then rested until eleven, when he began preparing his afternoon lesson, which he did until twelve noon. At the stroke of twelve he ate and rested (a little), did some spiritual reading, reviewed the upcoming lesson and went to class. On leaving class he went to visit the Blessed Sacrament in the Forty Hours Chapel, and then went directly to visit Our Lady of the Rosary in St. Dominic's Church. Whether it rained or snowed, he never omitted these two visits to the Blessed Sacrament and Our Lady of the Rosary. And on days when he had no classes, he increased and prolonged these visits, since he had no other friends but Jesus and Mary, and entered no other houses except churches.

Every week he received the Sacraments of Penance and Communion, and as he was a sodalist of the Congregation of St. Aloysius Gonzaga, he made the Spiritual Exercises every year in the Seminary Chapel, led by the bishop, Don Pablo de Jesús Corcuera, who loved his students dearly and wanted all of them to turn out to be holy and wise priests.<sup>11</sup>

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<sup>10</sup> Claret arrived in Vic to begin his seminary studies in 1829. In this document he focuses on 1831, which was to be decisive for him because of the apparition of the Blessed Virgin and the lasting effect it had on him.

<sup>11</sup> Claret always had the fondest memories of this congregation and its pious practices, because of the spiritual good he derived from it. In the Well-Instructed Seminarian, he states: "This congregation should unfailingly be established in every seminary chapel, in order to foster and preserve the piety of young students." And he adds this recollection: "When we were making our studies in the seminary of Vic, we held the congregation of the Immaculate Conception of the Blessed Virgin Mary in the seminary chapel. Every third Sunday we had morning and evening services in honor of Mary. In the morning, His Excellency the Bishop would give us Communion during the Mass he celebrated; and at the service we held in the evening, His Excellency would preach to us. I can still recall one talk in which he told us: "Perhaps someone might be wondering why the Bishop spends so much time with his students – monthly retreats, yearly retreats, ordination retreats – Why all that? Ah, but I know

This student sodalist had a great devotion to St. Aloysius Gonzaga, and as he realized that true devotion to a Saint means imitating his virtues and being prompt and careful to do whatever is for the greater glory of God, this young man took great care in all he did, but especially with regard to the virtue of chastity. Moreover, since he loved Blessed Mary as his tender and affectionate Mother, he was always thinking what he might do as an offering in her honor.

It occurred to him that what he should do was to read and study the life of St. John the Evangelist and imitate him. In doing so he discovered that this son of Mary, given to her by Jesus on the Cross,<sup>12</sup> had been distinguished for his virtues, but especially for his humility, purity and charity, and so this young student set about practicing these virtues.

Despite the care he took to avoid all dangers, God allowed him to undergo a most strong and violent temptation against holy purity, which he esteemed so highly. It happened as follows: Toward the beginning of 1831 he caught a severe cold. He was ordered to bed and obeyed. On one of those days, at ten-thirty in the morning, he had such a fierce temptation against chastity he did not know what more he could do to overcome it. He called upon his Holy Guardian Angel, St. Aloysius Gonzaga and other Saints he was devoted to, but found no relief. He made the Sign of the Cross on his forehead, saying, "By the sign of the Holy Cross, deliver us from our enemies, O Lord." But it was all in vain; he felt even more powerfully driven by passion.

As he could not get out of bed, he made a violent effort to resist by turning to the other side of the bed, and at the every moment he had finished turning, he saw four things: Blessed Mary, himself, the Saints he was devoted to, and the demons.

He saw Blessed Mary, most beautiful, wearing a rose-colored gown (of a deep red hue) and a blue mantle. In her left hand she held many garlands of roses, while in her right she held a very pretty crown of roses, and she told him: This crown is yours if you overcome.

She had barely finished saying these words when she placed the crown on his head. Here it should be noted that the student remained in bed all this time, as if enchanted by what was happening. The Virgin was in mid-air, without any support, about a yard and a half higher than the bed. The student could see himself in the form of a lively and very beautiful child about two years old, with the crown of roses on his head, kneeling, with his hands joined in an attitude of fervent prayer. He understood perfectly, as he was given to know, that the child was a portrait of his own soul. He was about a yard's distance from the spectator, to his right. On the same side, about two yards away, but higher in the air, he saw a group of Saints, his Patrons, who were all praying for him. The one nearest him was St. Stephen, wearing a deacon's dalmatic. As this Saint is the Patron of the Saint's town, he believed that this was why he had helped him in his combat. But when the student was ordained to the diaconate some years later, the Lord gave him to understand, during the very rite of ordination, why St. Stephen had stood so near, helping him, when the Prelate read those words of the Apostle: *Non est nobis colluctatio contra carnem et sanguinem, sed adversus principes et potestates...* (Eph 6:12 and the Pontifical ).<sup>13</sup>

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what I'm doing! This way I know I'll have good priests, and what a joy that will be, both for me and for the diocese!" (WIS [Barcelona 1860] I, pp. 328-29).

<sup>12</sup> Cf. Jn 19:26-27.

<sup>13</sup> "Our struggle is not against flesh and blood, but against principalities and powers, against the

After gazing at length on the Blessed Virgin and his Patron Saints, the student turned his eyes to the left, and there in the air, some three yards away, he saw a great army of demons forming, like soldiers regrouping after a battle.

Thus both the vision and the temptation ended, leaving the student quite happy and encouraged. Be devout, all of you, to Mary.

## DOCUMENT III

### **A Model Seminarian at Prayer** (1829-1835)

(Written in 1859. *The Well-Instructed Seminarian*  
[Barcelona, 1860] I, 60-61)

#### INTRODUCTORY NOTE

This short, clearly autobiographical Document occurs at the end of Part I, Ch. 3 of Claret's *El Colegial o seminarista teórica y prácticamente instruído* (The Theoretically and Practically Well-Instructed Collegian or Seminarian, hereinafter referred to as The Well-Instructed Seminarian, abbreviated as WIS), dealing with prayer. WIS is a handbook on the theoretical and practical formation of seminarians, and was the most commonly used handbook of its kind in Spanish-speaking seminaries well into the early 20th century. It is not surprising that Claret, while speaking of Jesus as Model and Master of prayer, should recall his own years as a seminarian in Vic, presenting his own prayer life at that time as a model for his own seminarians. It is interesting to note his use of the then-modern invention of telegraphy as an imaginative device to bolster his own faith in prayer, while encouraging others to the practice of trusting prayer. Claret tells us of his use of the same image to enliven his childhood prayer in his *Autobiography*.<sup>14</sup>

#### TEXT

It seemed to us that it would be quite useful to relate what a cleric we know does. This cleric is a great friend of prayer and has a great devotion to the Blessed Sacrament, and when he prays to the Lord, whom he visits everyday, he speaks to Him as a son would to his father. But when he prays at home or in some other place where the Blessed Sacrament is not present, but where there is an image of Jesus, Mary or some Saint, he likes to imagine that he is in a telegraph station with a line to heaven, where Jesus, Mary or the Saint he is praying to can hear him perfectly. And just as earthly telegraph messages reach from the farthest part of the realm to the king's court in the shortest time, so his prayers travel instantly from the image before which he is praying to the court of the King of Heaven. And in this way he prays with great devotion, knowing that he is being heard and that his prayers are being written down in heaven, just as words are transmitted by telegraphs on earth.

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rulers of this world of darkness, the evil spirits in regions above." (cf. *Autob.* n. 101).

<sup>14</sup> Cf. *Autob.* n. 48.

This cleric remembers the words of the Apostle, who said: In God we live, and move, and have our being.<sup>15</sup> Thus he considers that as a fish is at home in water or a bird is in the air,<sup>16</sup> in the same way he is always in the presence of God, whom he fears as his ever-watchful Lord, whom he loves as his all-providing Father, whom he calls on continually, and serves and praises unceasingly, directing all things to His greater honor and glory. Do the same yourself, and you will see how you advance in perfection.

## DOCUMENT IV

# Vocation to the Apostolate (1831-1835)

(Written between 1831 and 1835. Handwritten original in Latin: Mss Claret II, 165-166)

### INTRODUCTORY NOTE

This brief manuscript contains a series of scriptural texts in which Claret discovered his vocation to the apostolate. Because of the paper, ink and handwriting, it seems to date back to his seminary days. Much later, the Saint added in Castilian, as a sort of title: “I understood this when I was a young seminarian.”

After losing his desire to become a Carthusian, he began thinking not only of his own sanctification, but also what he could do to save his neighbor.<sup>17</sup> With this new direction planted firmly in his mind and will, he began discovering certain Bible passages that impressed him so strongly that he seemed to hear God calling him through them. This revelation of his apostolic vocation through the Scriptures is reminiscent of Francis of Assisi’s call to the ideal of poverty through his reading of the Gospel.

The texts that impressed Claret so powerfully were from the Prophets Isaiah and Ezekiel. He transcribed them later in *Autob. Doc. VIII* and in Part II, Ch. 1 of his *Autobiography*, where he gives a brief commentary on each of them.<sup>18</sup>

In the texts he chose (or rather, that chose him), the following elements stand out clearly: 1) the gratuitousness of his being chosen; 2) God’s acting through the one chosen; 3) the glory given to God alone; 4) the witness of condemnation against those who will not believe.

The numbers in the margin of the texts indicate the verses of the scriptural chapter cited by the Saint at the beginning of each passage.

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<sup>15</sup> Acts 17:28.

<sup>16</sup> A little before he had written: “Prayer is so necessary, that St. John Chrysostom says that as the body separated from the soul is dead, so too, is the soul that walks separated from prayer: and he adds that as water is for the plants so is prayer for the soul” (WIS, LR [Barcelona 1860] I, p. 48). In one of his manuscripts he wrote: “Think that in God we are like the bird in the air, the fish in water. *In ipso vivimus, movemur et sumus (In Him we live, move, and have our being)*” (Mss. Claret, X, 432).

<sup>17</sup> Cf. *Autob.* n. 113.

<sup>18</sup> Cf. *Autob.* nn. 114-119

=THE FOLLOWING TEXT SHOULD BE IN TWO COLUMNS, (LATIN / ENGLISH)=

Is c. 41. *Esto lo entendí siendo estudiantito.*

8. Et tu, Israel serve meus, Jacob quem elegi, semen Jacob, Abraham amici mei.

9. In quo apprehendi te ab extremis terrae et a longinquis ejus vocavi te et dixi tibi: Servus meus es tu, elegi te et non abjeci te.

10. Ne timeas, quia ego tecum sum; ne declines quia ego Deus tuus; confortavi te et auxiliatus sum tibi et suscepit te dextera justii mei.

11. Ecce confundentur et erubescunt omnes qui pugnant adversum te; erunt quasi non sint et peribunt viri, qui contradicunt tibi.

12. Quaeres eos et non invenies, viros rebelles tuos: erunt quasi non sint et veluti consumptio homines bellantes adversum te.

13. Quia ego Dominus Deus tuus apprehendens manum tuam, dicensque tibi: Ne timeas, ego adiuvi te.

14. Noli timere, vermis Jacob, qui mortui estis ex Israel, ego auxiliatus sum tibi, dicit Dominus, et redemptor tuus sanctus Israel.

15. Ego posui te quasi plastrum triturans novum, habens ostra serrantia; triturabis montes et comminues et colles quasi pulverem pones.

16. Ventilabis eos et ventus tollet et turbo disperget eos et tu exultabis in Domino, in sancto Israel laetaberis.

17. Egeni et pauperes quaerunt aquas et non sunt; lingua eorum siti aruit. Ego Dominus exaudiam eos, Deus Israel non derelinquam eos.

Idem, c. 48

10. Ecce excoxi te, sed non quasi argentum, elegi te in camino paupertatis.

11. Propter me, propter me faciam ut non blasphemem et gloriam meam alteri non dabo.

Idem, c. 49 v. 3.

[Et dixit mihi: Servus meus es tu Israel, quia in te gloriabor].

Et dixit Mater ejus ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quaerebamus te. Lc. 2 v. 48.

Et ait ad illos: Quid est quod me quaerebatis? Nesciebatis quia in his, quae Patris mei sunt, oportet me esse?

Vulpes foveas habent, et volucres coeli nidos, Filius autem hominis non habet ubi reclinet caput. Id. 9 v. 58.

Is ch. 41. *I understood this when I was a young seminarian.*

8. But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend.

9. You whom I took from the ends of the earth, and called from its farthest corners, saying to you, "You are my servant, I have chosen you and not cast you off."

10. Fear not, for I am with you, be not dismayed, for I am your God; I have strengthened you and I have helped you, and the right hand of my just one has upheld you.

11. Behold, all who fight against you shall be confounded and ashamed; those who contradict you shall be as nothing and shall perish.

12. You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all.

13. For I, the Lord your God, hold your right hand; it is I who say to you, "Fear not, I will help you."

14. Fear not, you worm Jacob, you that are dead of Israel! I will help you, says the Lord; your Redeemer is the Holy One of Israel.

15. I will make of you a threshing sledge, new, sharp and having teeth; you shall thresh the mountains and crush them, and you shall make the hills like chaff.

16. You shall winnow them and the wind shall carry them away, and the tempest shall scatter them. And you shall rejoice in the Lord; and in the Holy One of Israel you shall glory.

17. The needy and the poor ask for waters, but there are none; their tongue is parched with thirst. I the Lord will answer them; I the God of Israel will not forsake them.

Idem, c. 48

10. Behold, I have refined you, but not like silver; I have tried you in the furnace of poverty.

11. For my own sake, for my own sake will I do it, that I may not be blasphemed. My glory I will not give to another.

Idem, c. 49 v. 3.

[And he said to me: "You are my servant, Israel, for in you will I be glorified.]

And his Mother said to him: "Son, why have you done so to us? Behold, your father and I have sought you sorrowing." Lk 2: 48

And he said to them: "How is it that you sought me? Did you not know that I must be about my Father's business?"<sup>19</sup>

Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head. Id., 9:58

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<sup>19</sup> Lk 2:49.

## DOCUMENT V

# Confraternities

(1819-1840)

(Written in 1843-40. Handwritten original: MSS Claret II, 281-282)

### INTRODUCTORY NOTE

In the *Autobiography* (94) and in Documents I and II above, Claret tells us of the Confraternities or Sodalties in which he was enrolled. The present Document rounds out these data.

In its material form, this Document is curious enough. It is written on the back of a folded page from the Saint's old notes on philosophy, containing a syllogism to prove that the essence of things is necessary. Both from the handwriting and the subject-matter, it can be deduced that Claret wrote the data on the Confraternities in 1834. A year or two after he wrote the syllogism, he wrote the list of the Confraternities he belonged to, adding a note on the enrollment of three of his relatives in the Confraternity of the Rosary. Years later, he added the note of his entrance into the Jesuit Novitiate in Rome and the date of his receiving the cassock. In still later handwriting, and in different ink, he noted the date of his admission into the Congregation of Our Lady of Providence in Rome.

### TEXT

It seems to me that it was in 1819 that by the grace of God I was admitted into the *Congregation of the Perpetual Rosary*.

On November 11, 1831, I was admitted into that of *Laus perennis*.

And on June 9, 1833, I was admitted into and professed the same day in the *Congregation of the Sorrows of Mary*.

On October 6, 1833, I was enrolled as a confrere of the Most Holy Rosary.

In the year 1831, I was admitted into the *Congregation of Saint Aloysius* in the Seminary College of Vic.<sup>20</sup>

On June 4, 1834, I was enrolled in that of the Heart of Jesus.

At my request, Manuel Claret, Mary Claret and Teresa Arbat were enrolled as confreres of the Rosary on April 20, 1834.

On October 29, 1839, I entered the Society [of Jesus] and on November 13th of the same year they gave me the cassock.

On March 14, 1840, I was admitted to the *Congregation of O. L. of Providence*, in Rome.

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<sup>20</sup> In the *Autobiography* (no. 91) Claret tells us that only tonsured externs and boarding students were allowed to belong to this congregation. Others had to ask the bishop for permission to enter it. Since Claret, an extern student, did not receive tonsure until February 2, 1832, he must have been granted an extraordinary permission to enter this congregation.

## DOCUMENT VI

# Declaration Made on Entering the Society of Jesus (1807-1839)

(Written in 1839. Latin original: *Informationes Novitiorum S.I.* II [1825-1841], Letter “C,”

Archives, Jesuit Rome Province; Photo copy in : Mss. Claret, XVII, 9-10. Published in EC I, pp. 90-93). English trans. from the Latin original, as well as the first Castilian version, cf. SAMC, *Escritos autobiográficos* (Madrid 1981), pp. 420-422. For a critically annotated English edition, cf. *SL*, pp. 63-66.

### INTRODUCTORY NOTE

In the opening chapters of Part Two of his Autobiography, Claret tells how he began his quest for a universal apostolate and eventually entered the Jesuit novitiate in Rome. The present Document is the declaration he made on November 11, 1839, two days before he was invested in the Jesuit cassock.

The special interest of this Document is that it forms, so to speak, Claret’s first autobiography. Within the official framework of the declaration, he provides us with information on his birthplace, family and aspirations. He offers the data required for his entry into the Society (or, as he calls it, the “Company”) of Jesus. He mentions his parents, brothers and sisters, only to the effect that they are not dependent on him for support. He discloses some of his personal qualities, but only in order to establish that he has an apostolic vocation.

This passion for the apostolic ministry was an excellent recommendation for entry into an Institute whose Constitutions state that its aim is not only the glory of God and the perfection of its members, but also “to strive intensely (impense) to assist in the salvation and perfection of the souls of their neighbors.”<sup>21</sup> Alphonsus Rodríguez comments: “not just in any way, but impense, a word of vehemence, efficacy and fervor.”<sup>22</sup>

By this standard, Claret could have been a great Jesuit, but God had destined him for other apostolic undertakings – indeed, to be the father of many apostles.<sup>23</sup>

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<sup>21</sup> The Spanish text cites ST. IGNATIUS LOYOLA, *Obras completas*, BAC (Madrid 1977) 3.<sup>a</sup> ed., p. 445; for English see Divarkar, Parmananda and Malatesta, Edward J., *Ignatius of Loyola: Spiritual Exercises and Selected Works in Classics of Western Spirituality*, (Paulist Press, Mahwah, New Jersey 1991) p. 284.

<sup>22</sup> RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas*, parte 3.<sup>a</sup> trat. 1, cap. 1 (Barcelona 1861) p. 1. *Ex libris*. For English see: *The Practice Of Christian And Religious Perfection*, 3 vol., (Kessinger Publishing, 2006).

<sup>23</sup> Cf. *Autob.* n. 167



===THE FOLLOWING TEXT SHOULD BE DONE IN TWO COLUMNS,  
LATIN/ENGLISH===

Ego Antonius Claret die 25 Decembris anni a Nat[ivita]te Domini 1808 in Parochia S[anc]tae Mariae de Sallent Dioe[cesis] Vicensis, in Provincia Catalauniae Regni Hispaniae baptizatus, pridie natus,<sup>24</sup> filius legitimus et naturalis Joannis Claret Fabricatoris Textorum, et Josephae Clará Conjugum, Ambo viventes, et de mea subsistentia non indigent. Habeo duos fratres etiam fabricatores, gaudentes magna fabrica.<sup>25</sup>

Etiam habeo duas sorores alia est sponsata cum fabricatore, alia vero est domicella, sed cum Parentes et alios fratres vivos et potentes habeat non sum ei absolute necessarius.<sup>26</sup>

A prima [a]etate usque ad annum undecimum instructus fui in Doctrina Christiana, legere et scribere in Gipnatio publico ejusdem villae sub Antonio Pascual. In anno undecimo aetatis meae incoepi Grammaticam latinam sub D[octo]re Joanne Riera P[raes]b[yte]ro, et Magistro publico, per annum unum, qui cum tunc cessasset iste in docere, et ego in studere: et positus continuo circa Patrem meum, me docuit artem fabricationis usque ad annum decem et septem; et tunc instructionis causa missus fui Barcinonem, in qua arte fabricationis valde instructus evassi (si mihi loqui fas est).

Sed cum per annos tres ibi degissem, luce superiore, aperte vidi fallaciam rerum mundanarum, et sic re perense, et mature considerata, decrevi relinquere omnia, et sequere Christum in statu clericali, quapropter studui Gramaticam latinam per alium annum sub D[omino] Francisco Artigas Magistro Reali in eadem civitate Barcinonensi.

Postea a Parentibus missus fui ad Seminarium tridentum Dioe[cesis] Vicensis in quo per annos tres studui Philosophiam utens Autore Andrea a Guevara.<sup>27</sup>

In eodem Seminario studui per annos tres et unum extra seminarium, sed cum permissu, Sacram Theologiam D[ivi] Thomae.

Vidimus tractatus: de Deo et Attributis: de Trinitate: de Angelis: de Actibus humanis: de legibus: de virtutibus: de incarnatione, et de statu animae post mortem.

Studui Theologiam moralem per annos tres privatim cum consilio et approbatione Yll[us]tris Vicarii G[enerali]s et Seminarii utens P. Larraga et Comp[endi]o Sti Alfonsii a Ligorio.<sup>28</sup>

Anno vero tertio Theologiae scholasticae finito, promotus fui ad sacrum Presbiteratus ordinem, sed cum zelo salutis animarum flagrassem, et privatim jam vidissem Theologiam Moralem, examinatus et approbatus fui ad praedicationem et audiendas confessiones,<sup>29</sup> et sic fui duobus annis cum duobus mensibus Coadjutor spiritualis, sive Vicarius, et anno uno et decem mensibus oeconomus Parochiae S[anc]tae M[ari]ae de Sallent Dioe[cesis] Vicensis.

Valetudine sum sanus,<sup>30</sup> statura pussillus,<sup>31</sup> et memoria non multo facilis.<sup>32</sup>

Valde pronus ad spiritualia exercitia presipue ad invissendos infirmos, ad audiendas Confessiones et ad populum exortandum, ita ut in iis sum indefessus ut per memetipsum vidi in his quatuor annis proxime praeteritis.

Romae 11. Novembris a. 1839.

I, Anthony Claret, was baptized on the 25th day of December, the Birthday of Our Lord, in the year 1808, in the Parish of St. Mary of Sallent, in the Diocese of Vic, the Province of Catalonia, the Kingdom of Spain, having been born the day before.<sup>24</sup> I am the legitimate and natural-born son of the wedded couple, John Claret, weaver, and Josepha Clará, both still living, but not dependent on me for their support.

I have two brothers, both manufacturers, each of whom has a large factory.<sup>25</sup>

I also have two sisters, one of whom is married to a manufacturer, while the other, though single, has absolutely no need of my support, because her parents and other brothers are alive and well.<sup>26</sup>

From early childhood until my eleventh year, I was taught Christian Doctrine, reading and writing in the town's public school, under the direction of Mr. Anthony Pascual. When I was eleven, I began studying Latin Grammar under Dr. John Riera, priest and public teacher, for a year. But as the latter gave up teaching, I could no longer study, and directly had to join my father at work, where he taught me the art of weaving until I was seventeen. At that time I was sent to Barcelona to perfect myself in the art of manufacturing, in which I managed to do very well (if I do say so myself).

But after living there for three years, I could clearly see by a light from above the deceptiveness of the ways of the world, and thus, after long and mature thought, I decided to leave all things and follow Christ in the clerical state, and with this in mind I studied Latin Grammar for another year under Dr. Francis Artigas, a Royal Teacher in the same city of Barcelona.

Afterwards my parents sent me to the Tridentine Seminary of the Diocese of Vic, where for three years I studied Philosophy, using the text of Andrew de Guevara.<sup>27</sup>

For three years in the same Seminary, as well as one year outside it with due permission, I studied the Sacred Theology of St. Thomas [Aquinas].

We covered the treatises on God and His Attributes, the Trinity, Angels, human acts, laws, virtues, the Incarnation, and the state of the soul after death.

For three years I studied Moral Theology privately, on the advice and with the approval of the Vicar General and the Superior of the Seminary, using the text of Fr. Lárraga, and the *Compendium* of St. Alphonsus Liguori.<sup>28</sup>

After finishing my third year of Scholastic Theology, I was promoted to the Sacred Order of Presbyterate. But because I was burning with zeal for the salvation of souls, and since I had already studied Moral Theology privately, I was examined and approved to preach and hear confessions.<sup>29</sup> In this capacity I spent two years and two months as spiritual

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<sup>24</sup> Cf. *Autob.* n. 3.

<sup>25</sup> John owned his father's workshop, while Joseph owned his own factory in Olost.

<sup>26</sup> The married sister was Rose, and the unmarried sister, Mary. By this time the other six of his brothers and sisters had died: Mariana (1804), Bartolomew (1806), an unnamed infant sister (1809), Peter (1817), Frances (1823) and Manuel (1836).

<sup>27</sup> GUEVARA Y BASOAZÁBAL, ANDRÉS DE, *Institutionem elementarium Philosophiae ad usum mexicanæ juventutis* (Roma 1776) 8 vols. This philosophy course, both in Latin compendiums and Castilian translations, was the basic teaching text used in Spain during the first half of the 19th century.

<sup>28</sup> The Moral Theology text prescribed for the seminary of Vic was that of the *Salmanticenses*, but for his own study Claret preferred the text of Fr. Francisco Lárraga, a work which the Saint later updated and published.

<sup>29</sup> He took his examination on July 25, 1835 and received broad faculties as preacher and confessor. On August 2, 1835 he heard confessions for the first time for six consecutive hours (cf. *Autob.* n. 103).

assistant or vicar, and a year and ten months as curate economo, of St. Mary's Parish, Sallent, in the Diocese of Vic.

I am of sound health,<sup>30</sup> short stature,<sup>31</sup> and not very facile of memory.<sup>32</sup>

I am strongly inclined to spiritual practices, especially visiting the sick, hearing confessions and exhorting the people, in such wise that I am tireless in these works, as I myself have observed during these past four years.

Rome, the 11th of November, 1839.

Anthony Claret, Spanish Priest.

==NORMAL TEXT RESUMES==

## DOCUMENT VII

### **Apostolic Missionary: Self Portrait** (1840-1846)

(Written in 1846. Barcelona: Balmes Foundation Archives.)

I. Casanovas, *Balmes. La seva vida, el seu temps, les seves obres* [Barcelona 1932] II, pp. 64-65, III, p. 657)

#### INTRODUCTORY NOTE

This Document was discovered by Fr. Casanovas among the papers of Balmes and attributed by him on internal evidence to Claret, who must have written it in the Summer of 1846, at the time of his interview with Balmes in Vic, when both men were at the height of their activity. Claret had just finished his great mission in Lleida (Lérida) and Balmes had just finished his *Filosofía Fundamental*. The philosopher was interested in probing the activities of the missionary, whose preaching and miracles were fanning the flames of faith throughout Catalonia. On the basis of this interview, Balmes quickly jotted down the following note:

July 14, 1846, Conversation with the Rev. Fr. Claret

In the pulpit he never speaks of theaters. Nor of heresies. Nor of philosophers or the impious. He always presupposes faith. He starts from the premise that in Spain, impiety

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<sup>30</sup> Until the end of 1837, he still had occasional hemorrhages: "at times I still cough up blood" (letter to the Hon. Francis Riera, Olost, October 16, 1837: SL, p. 56).

<sup>31</sup> In 1891, his exhumed body measured 1.55 meters (approximately 5'1"), counting the thickness of his episcopal slippers (cf. APV ses. 203). Regarding his stature vis-à-vis his apostolic vocation, he noted the following phrases from the *Stimulus Pastorum*, from Blessed Bartholomew of the Martyrs: "Thus we say of a short man with a loud voice: 'He is all voice.' And we read in Aesop's Fables that the wolf on hearing the nightingale's voice, thought it must be a very corpulent bird; but once he saw it, he exclaimed disenchanted, 'You are all voice – a mere nothing!' Let us all be nightingales of the Lord, with nothing but the Lord's voice. Let the world scorn us as abject and scant in bodily appearance, so long as with all our being we may be the voice of God and nothing more" (FRAY BARTOLOMÉ DE LOS MÁRTIRES, *Stimulus Pastorum* [Valencia 1695], p. 49. *Ex libris*).

<sup>32</sup> He says that he is "not very facile of memory." Nevertheless, Fr. Fortián Feu, an Oratorian, stated that Claret "retained whatever he read" (cf. IPV, ses. 44). In the biographical résumé published in connection with his appointment as archbishop, there is mention of his "tenacious memory, about which there are many impressive stories like that of his fellow countryman, the late-lamented Balmes" (*Boletín del clero español en 1849* [Madrid 1850] p. 11).

involves impiety regarding the faith. He has to assign numbers to those waiting their turn outside his confessional. They enter according to their number. Blasphemers. The sick say that they are healed; he says he only commends them to God, and knows of nothing extraordinary. In Viladrau for eight months. Studies in medicine.

Little terror, gentleness in all. Never uses examples that could give rise to ridicule. Examples, in general, from Scripture. Events of secular history. Never oppositions and things of that sort. Speaks of hell, but limits himself to what Scripture says. Same regarding purgatory. Doesn't want to exasperate people or drive them crazy. Always has a catechetical part.<sup>33</sup>

Besides this hastily written note, Balmes seems to have asked Claret for a résumé of their conversation, since the latter wrote a note (the present Document) including eight points that form a portrait of himself as an Apostolic Missionary, eager to reproduce literally the ideal that Jesus had traced out for his Apostles: seeking the Father's glory in all things, poverty, meekness, evangelizing the people, healing.

Claret tried to use the interview to enlist Balmes for his apostolate to the masses. He suggested that Balmes write a novel, to bring his learned abstractions down to the level of the general public. Balmes took the suggestion seriously; among his papers several pages of the planned novel were discovered. In a letter to J. M. Quadrado (August 6, 1846) Balmes wrote: "Here's another matter. Speaking the other day with our outstanding missionary, Mossèn Claret, he complained of the few works available to offset pernicious novels, and he spoke to me of I know not how many projects. It's a rather delicate matter involving original compositions, if they are to reach the world as such. I told him it was a matter requiring much thought, and even added that I would write you about it. I ask you, then, what you think of the possibility, feasibility and literary as well as religious success of novels, legends and the like, in offsetting other works, as the holy missionary would like to do."<sup>34</sup>

Fr. Casanovas draws the following comparison between these two providential men:

They were like two hands building the temple of God, or rather, like the head and the heart of the Church in Catalonia... Balmes never took a step without calculating it in *pondere et mensura*, as if the great ideals that moved him depended on every little detail. Father Claret seemed not to attach any importance to what happened from moment to moment, even if it altered the course he had resolved on, as if nothing mattered but the inner fire with which he burned. Balmes wanted to control and guide events by dint of reason and prudence; Fr. Claret seemed to let himself be gently led by the flow of things, as if in the arms of divine Providence. Balmes glimpsed both the end and the means in a single sweeping glance, and knew how he would finish the moment he began; Fr. Claret seemed only to be enlightened by his supernatural end, as if he were always already at its term.

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<sup>33</sup> Published in *La Veu de Montserrat*, July 12, 1890; in *Recort del primer centenari...*, p. 55; by CASANOVAS, IGNASI, *Balmes. La seva vida...*, II, pp. 63-64; III, pp. 656-657; and reproduced in BALMES, JAIME, *Obras completas*, BAC (Madrid 1948) II, pp. 295-296.

<sup>34</sup> Letter to Don José María Quadrado, August 6, 1846: "Here's another matter. Speaking the other day with our outstanding missionary, Mossèn Claret, he complained of the few works available to offset pernicious novels, and he spoke to me of I know not how many projects. You understand that it's a rather delicate matter involving original compositions, if they are to reach the world as such. I told him it was a matter requiring much thought, and even added that I would write you about it. I ask you, then: What do you think of the possibility, feasibility and literary as well as religious success of novels, legends and other things, in offsetting other works, as the holy missionary would like to do?" (CASANOVAS, IGNASI, O. C., III, p. 219; BALMES, JAIME, *Obras completas*, BAC [Madrid 1948] I, pp. 811-812. For fragments of the projected novel, see *ibid.*, VIII, pp. 436-456). For readings in English see *Fundamental Philosophy*, trans., Henry F. Brownson, Two vols. (New York, D. & J. Sadlier & Co. 1858). See also note 21 of *Autob.* 18.

Nevertheless, they undeniably had a fundamental likeness. Their ideals were identical: to lift up a fallen world and bring it to God. The love of the supernatural was the very life of both, although in Claret it was a pure outpouring of the soul, while in Balmes it was intellectual light and power. We might say that Balmes sought God in all things, as befits a Christian sage, while Claret sought all things in God, as befits the higher wisdom of a Saint. They also shared certain kindred traits of character: heroic fortitude, constancy in work that overcomes the impossible, an almost original innocence – characterized in Claret by the simplicity of a dove, and in Balmes by the agility and prudence of a serpent....

Their activities coincided. Balmes moved all Spain by his writings, while Claret aroused the people of Catalonia by his apostolic preaching. Though they never collaborated and seldom met, each had the highest esteem and admiration for the vocation of the other, while neither felt the slightest desire to leave his proper field.<sup>35</sup>

## TEXT

1. The aim of my preaching is the glory of God and the good of souls.<sup>36</sup> I preach the Holy Gospel, avail myself of its comparisons and use its style.<sup>37</sup> I make people see the obligations they have towards God, themselves and their neighbor, and how they are to fulfill them.<sup>38</sup>

2. I accept no alms for preaching.<sup>39</sup> I only take what food I need to live on.<sup>40</sup> So as not to be a burden, I always go on foot.<sup>41</sup>

3. I have not garnered any interests on the books and papers I have written. For this reason I have never reserved the rights to them; as far as I am concerned, everyone can reprint and sell them.<sup>42</sup>

4. God is my witness that nobody gives me anything in hidden payment for my works, nor do I have any other aim than the one I have stated, nor do I hope for any recompense but heaven.<sup>43</sup>

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<sup>35</sup> CASANOVAS, IGNASI, O. C., II, p. 65; BALMES, JAIME, *Obras completas*, BAC (Madrid 1948) I, pp. 294-295.

<sup>36</sup> Cf. *Autob. nn.* 199-213.

<sup>37</sup> Cf. *Autob. nn.* 297-299.

<sup>38</sup> “The world is saturated with sociology, but lacks catechesis. Everyone thinks of rights, but no one thinks of duties... *The Straight Path* [a reference to Claret’s famous devotional book] to reach heaven is also the straightest and surest path to follow in our life on earth. All that I see here is that catalogue of duties of the different states of life: duties of parents, children and dependents, of spouses, of youth, of landlords, of the poor, of businessmen, artisans and fieldworkers. Nowhere does it say anything about rights” (RUCABADO, RAMÓN, *Travall i Doctrina: Catalunya Social*, March 10, 1934).

<sup>39</sup> Cf. Mt 10:8.

<sup>40</sup> Cf. Lk 10:7-8; *Autob. nn.* 403-409.

<sup>41</sup> Cf. *Autob. n.* 460; *Resolutions*, 1843.

<sup>42</sup> Cf. *Autob. n.* 328. – He says the same thing with other words in his *Catecismo de la doctrina cristiana, escrito por... y dedicado a la Inmaculada Concepción de María Santísima, patrona de las Españas* (Madrid 1866): “To whom it may concern, we give permission to all printers to reprint this Catechism, in such a way without adding, nor omitting, nor changing anything, inasmuch as in any other way we do not give permission, as we forbid it, according to the authority given to us by law. THE AUTHOR” (p. 2).

<sup>43</sup> Cf. Lk 6:23.

5. By the *Enrollment*, I aim at nothing else but putting an end to blasphemy and, thank God, a great deal of good has been accomplished here.<sup>44</sup>

6. From holy pictures, crosses, rosaries, etc., I have gotten nothing. I only bless them and grant indulgences from the pulpit, in keeping with my faculties.<sup>45</sup>

7. People have never seen me angry<sup>46</sup> or talking with women.<sup>47</sup> With equal affability, love and kindness, I speak to poor and rich, children and grownups, the unlettered and the learned.<sup>48</sup> And although in the eyes of God I hold myself to be a great sinner, in the eyes of men, through God's mercy, I can say: *quis ex vobis arguet me de peccato?*<sup>49</sup>

8. I visit and preach to those in prison. I visit the sick in hospitals and in their homes. And of the untold numbers who have come to see me or bring me to their homes, very many say that they have recovered their health. What afflicts me the most is to see myself surrounded every day by such a throng of people.<sup>50</sup> I put an end to quarrels and enmities, and bring peace to broken marriages...

## DOCUMENT VIII

### **Résumé of His Life** (1813-1856)

(Written in 1856. Handwritten original:  
MSS Claret II, 179-182)

#### INTRODUCTORY NOTE

In Cuba, in 1856, St. Anthony Mary Claret wrote this *Résumé* at the insistence of his confessor, Fr. Palladio Currius, and handed it to him in February, 1857.<sup>51</sup>

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<sup>44</sup> He refers to the Enrollment in the *Spiritual Society of Mary Most Holy against Blasphemy*, which he wrote on April 5, 1845, while preaching a clergy retreat in Mataró. It was first published as a leaflet and later incorporated in the *New Journey by Railway* (Barcelona 1863), pp. 92-97. The results of the Enrollment were admirable. The Saint states that in many parts of Catalonia "there is already not a thousandth of the blaspheming which before one was accustomed to hearing." *Breu noticia de las instrucciones de la Arxiconfraria del Santíssim e Immaculat Cor de Maria* [Barcelona 1847] p. 63).

<sup>45</sup> In this work, the Saint was assisted by a young man of his same age, Miguel Iter (1807-1876), who later became a priest. With his own little burro laden with religious materials, Iter carried out his own apostolate, unselfishly following the missionary from town to town. "I was enthusiastically attached to Fr. Claret. At table wherever I went, all our conversations were about Fr. Claret, whom I venerated as a holy and apostolic man" (C. Fernández, *El Beato* I, p. 394).

<sup>46</sup> Cf. *Autob.* nn. 372-383.

<sup>47</sup> Cf. *Autob.* nn. 394-397.

<sup>48</sup> Cf. Rom 1:14; 1 Cor. 9:22.

<sup>49</sup> Jn 8:46: "Which of you will convict me of sin?"

<sup>50</sup> Cf. *Autob.* nn. 171-181.

<sup>51</sup> Cf. *Hist. Arch. CMF*, I, p. 284.

This Document is essentially a listing of events and dates that Claret regarded as milestones in his vocation and spiritual life. Written some five years before the Autobiography, we could say that it contains the latter in germinal form.

It is interesting to note the various moments he chooses to list in the development of his mission and his inner life. Beneath each date, he notes his corresponding age at the time. In his Autobiography (n. 701), he partially corrected some of the slips he made here. From the larger work we can deduce that in the present Document he was counting the years he had completed, except in the year 1816, where he gives his age as 9, and in 1835, where he gives his age as 28. Both errors throw his chronology off.

Upon finishing this Résumé, he made a quick calculation to check the last date against the date of his birth. The results showed him as born in 1809, rather than the true date of 1807. This doubtless led him to correct the dates when he wrote his Autobiography.

In listing the Bible passages that affected him most deeply, he copied the same texts indicated in Document IV above, adding a few verses from Ezekiel.

### Résumé

1813 5 (years)	I used to think frequently on eternity, and it made a greater impression on me then than it does now. Oh, how that <i>forever</i> made me shudder! <sup>52</sup>
1816 6 9	I greatly enjoyed praying to Mary Most Holy, and was more attentive and devout than now. What shame this causes me! <sup>53</sup>  My First Communion, and I always received the holy sacraments with more devotion than now. What a shame! <sup>54</sup>
1818 10	God called me, and I offered myself to His most holy will. <sup>55</sup> I was almost always in the presence of God, and my desires were always to love and serve Him. I led a more interior life then, than now. How
1820 12	humbling! <sup>56</sup>  The Blessed Virgin saved me from the sea, when the waves had carried me out into the deep. <sup>57</sup>
1826 18	The Blessed Virgin set me free from very strong temptations against purity, and I was without temptations for a number of years. How beautiful the Virgin was! What a crown of roses! What a garland!
1828 20	Patrons, St. Stephen and... What demons, what a host of them, how fierce! <sup>58</sup>

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<sup>52</sup> Cf. Sir 7:40; Autob. nn. 8-17.

<sup>53</sup> Cf. Autob. nn. 43-55.

<sup>54</sup> Cf. Heb 5:4; Autob. n. 38.

<sup>55</sup> Cf. Autob. n. 40.

<sup>56</sup> Cf. Autob. n. 50.

<sup>57</sup> Cf. Autob. n. 71.

<sup>58</sup> Cf. Autob. nn. 95-98. This episode happened in 1831, not in 1828 as he reported.

1829 Always, desires to work for salvation. To this I addressed all my daily  
21 prayers, studies and spiritual reading.<sup>59</sup> To this end I used to read the  
Bible a great deal. There were passages that made such a strong  
impression on me that I seemed to hear a voice that told me the same  
thing I was reading. There were many such passages, but especially the  
following:<sup>60</sup>

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<sup>59</sup> Cf. *Autob.* n. 113.

<sup>60</sup> Cf. *Autob.* nn. 114-120.



===THE FOLLOWING TEXTS SHOULD BE DONE IN TWO COLUMNS :LATIN  
AND ENGLISH===

Et tu, Israel serve meus, Jacob quem elegi, semen Jacob, Abraham amici mei. Isai. 41 v.8.

In quo apprehendi te ab extremis terrae et a longinquis ejus vocavi te et dixi tibi: Servus meus es tu, elegi te et non abjeci te (v.9).

Ne timeas, quia ego tecum sum; ne declines quia ego Deus tuus; confortavi te et auxiliatus sum tibi et suscepit te dextera justi mei (v.10).

Ecce confundentur et erubescunt omnes qui pugnant adversum te; erunt quasi non sint et peribunt viri, qui contradicunt tibi (v.11).

Quaeres eos et non inuenies, viros rebelles tuos: erunt quasi non sint et veluti consumptio homines bellantes adversum te (v.12).

Quia ego Dominus Deus tuus apprehendens manum tuam, dicensque tibi: Ne timeas, ego adiuvi te (v.13).

Noli timere, vermis Jacob, qui mortui estis ex Israel, ego auxiliatus sum tibi, dicit Dominus, et redemptor tuus sanctus Israel (v.14).

Ego posui te quasi plaustrum triturans novum, habens ostra serrantia; triturabis montes et comminues et colles quasi pulverem pones (v. 15).

Ventilabis eos et ventus tollet et turbo disperget eos et tu exultabis in Domino, in sancto Israel laetaberis (v.16).

Egeni et pauperes quaerunt aquas et non sunt; lingua eorum siti aruit. Ego Dominus exaudiam eos, Deus Israel non derelinquam eos (v.17).

Ecce excoxi te, sed non quasi argentum, elegi te in camino paupertatis (c. 48, 10).

Propter me, propter me faciam ut non blasphemem et gloriam meam alteri non dabo (v. 11).

Fili hominis, speculatorem dedi te domui Israel et audies de ore meo verbum, et annuntiabis eis ex me. Ezeq. 3 v. 17.

Si dicente me ad impium: morte morieris, non annuntiaveris ei, neque locutus fueris ut avertatur a via sua impia et vivat, ipse impius in iniquitate sua morietur, sanguinem autem ejus de manu tua requiram (v. 18).

Si autem tu annuntiaveris impio et ille non fuerit conversus ab impietate sua et a via sua impia, ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti (v. 19, etc., etc.).

In [ea], quae Patris mei sunt, oportet me esse. Lc. 2 v.49. <sup>61</sup>

Vulpes foveas habent, et volucres coeli nidos, Filius autem hominis non habet ubi reclinet caput. Id. 9 v. 58. <sup>62</sup>

But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend.

You whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off.”

Fear not, for I am with you, be not dismayed, for I am your God; I have strengthened you and I have helped you, and the right hand of my just one has upheld you.

Behold, all who fight against you shall be confounded and ashamed; those who contradict you shall be as nothing and shall perish.

You shall seek those who contend with you, but you shall not find them; those who war against you shall be as nothing at all.

For I, the Lord your God, hold your right hand; it is I who say to you, “Fear not, I will help you.”

Fear not, you worm Jacob, you that are dead of Israel! I will help you, says the Lord; your Redeemer is the Holy One of Israel.

I will make of you a threshing sledge, new, sharp and having teeth; you shall thresh the mountains and crush them, and you shall make the hills like chaff.

You shall winnow them and the wind shall carry them away, and the tempest shall scatter them. And you shall rejoice in the Lord; and in the Holy One of Israel you shall glory.

The needy and the poor ask for waters, but there are none; their tongue is parched with thirst. I the Lord will answer them; I the God of Israel will not forsake them.

Behold, I have refined you, but not like silver; I have tried you in the furnace of poverty.

For my own sake, for my own sake will I do it, that I may not be blasphemed. My glory I will not give to another.

Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning for me (Ezk ch. 3, v. 17).

If I say to the wicked, “You shall surely die,” and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that the wicked man shall die in his iniquity; but his blood I will require at your hand (v. 18).

But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life (v. 19, et., etc.).

Did you not know that I must be about my Father’s business?”<sup>61</sup>

Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head. Id., 9:58.<sup>62</sup>

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<sup>61</sup> Lk 2:49.

<sup>62</sup> This text, too, does not figure explicitly in the *Autobiography*, although it is implicit in n. 364. He considered the apostolic vocation to poverty as essential to his mission. At the end of his life he stated that God’s designs for him had been accomplished, and that “I have kept holy poverty. I gave away what belonged to me and at present, thank God, they give me nothing from my diocese in Cuba, nor does the Queen give me anything” (Letter to D. Paladio Currius, 2 December 1869: EC II, p. 1423).

==NORMAL TEXT RESUMES==

1836	I was ordained a priest and made assistant curate. Two years. <sup>63</sup>
27	
1838	Made curate. Two years. <sup>64</sup>
29	
1841	Missionary of the Propaganda Fide. <sup>65</sup>
1847	I founded the Religious Library. <sup>66</sup>
38	
1848	The Congregation of Missionaries. <sup>67</sup>
39	
1849	Archbishop. <sup>68</sup>
41	Knowledge... Angel of the Apocalypse, September 2, 1855. <sup>69</sup>
1855	Locution. <i>Bene scripsisti de me</i> , 5:30, July 12, 1855. <sup>70</sup>
46	
1856	Freed from wounds in February of 1856. <sup>71</sup>
1856	
	1856
	<u>47</u>
	1809 <sup>72</sup>

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<sup>63</sup> Cf. *Autob.* 102-105. A mistake is made in the year: in reality, he was ordained on June 13, 1835.

<sup>64</sup> Cf. *Autob.* n. 106.

<sup>65</sup> He is not referring to his voyage to Rome to offer his services to the Congregation for the Propaganda of the Faith. Rather, he is speaking of the honorary title of Apostolic Missionary, granted to him by this Congregation on July 9, 1841.

<sup>66</sup> Cf. *Autob.* nn. 329-332.

<sup>67</sup> In fact, the foundation took place in Vic on July 16, 1849, when the Saint was 41½ years old.

<sup>68</sup> Cf. *Autob.* nn. 491, 495-499.

<sup>69</sup> This is repeated on September 23, 1859: see: *Autob.* n. 686 and "Lights and Graces," 1859.

<sup>70</sup> Cf. *Autob.* n. 674; "Lights and Graces," 1855.

<sup>71</sup> Cf. *Autob.* nn. 573-584.

<sup>72</sup> The Saint obviously wanted to check, by means of the remainder, whether the rest of the dates were correct. The result was that according to this calculation he would have been born in 1809 instead of 1807. This figure probably helped him later to correct the dates in his *Autobiography*.

## DOCUMENT IX

# Graces Granted by the Blessed Virgin Mary to the Most Unworthy and Ungrateful of Her Sons (1807-1867)

(Written ca. 1867. Handwritten orig.: MSS Claret II,  
231-234. Publ. in *Hist. Archives CMF I*, 401-403)

### INTRODUCTORY NOTE

In Document I, Claret aimed at teaching others to practice devotion to Mary. In Document IX, he wants to express his praise, thanks and love to the Blessed Virgin for the gracious love shown him through many graces she has obtained for him, and he wishes others to do likewise. His concern here is more mystical than ascetical.

Claret feels that he has been treated like a pampered child who has been the object of special providence in all the events of his life. Coincidences of certain dates that might seem casual to others, awaken in him feelings of gratitude and love, because he sees them as special graces from Mary, who has watched over him continually with a mother's care. She freed him from bodily and spiritual death, and offered him to the Father first as a priest and later as a victim. He considered it an extraordinary gift that he was able to persevere in his apostolic vocation in the midst of life at the Royal Court.

He ends this catalogue of graces with a phrase similar to that with which the Beloved Disciple ends the Fourth Gospel: "These and many other things that might be told are all graces I have received from Mary Most Holy." He then moves from contemplative admiration to apostolic exhortation: "Behold, then, all creatures, praise Mary, thank Mary, and all of you be very devoted to Mary."

By its content, this Document must be dated prior to September 1868; by its handwriting, it seems to be from 1867.

### TEXT

In the Sacred book of Tobit, we read that the Archangel St. Raphael said, *Bless the God of heaven, because he has shown you his mercy. For it is good to hide the secret of a king, but honorable to reveal and confess the works of God* (Tob 12:7).

On this point, Fr. Scio says: "The good outcome of a prince's plans and of his council's resolutions depends on impenetrable secrecy. But this is not so of the works of God's providence, kindness and power, which his faithful servants should reveal and publish, not only to show their own thanks, but also that others, seeing the great wonders He works for His chosen, may praise the Lord, put their trust in Him, and merit His protection in recompense for their fidelity in keeping His law."<sup>73</sup>

Hence, for the greater glory of God and of Blessed Mary of the Rosary, I will say that my parents, who are now in glory, instilled in me from early childhood the devotion to the Most Holy Rosary, bought me a pair of beads, and enrolled me in the Confraternity of the parish.

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<sup>73</sup> FELIPE SCÍO DE SAN MIGUEL, *La Santa Biblia* (Barcelona 1853), Old Testament, vol. III, p. 517. *Ex libris*.

When I was still a very young man, they sent me to Barcelona. One Summer day as I was walking along the shore and bathing my feet, a great wave came in and swept me out to sea, some distance from the shore. As I had no notion of how to swim, I was astonished to find that I could not touch bottom with my feet, so that there was no way I could escape drowning. Blessed be the kindness and clemency of Mary Most Holy! For, having commended myself to this good Mother, she – not for any merits of my own, but out of her sheer mercy – drew me out of that imminent danger, so that not a single drop of sea water entered my mouth.

Besides this bodily danger, she freed me from two other threats that were even greater, one of them moral, the other spiritual. No shepherdess ever took greater care of her flock than Mary Most Holy shows toward the souls she has taken into her care.<sup>74</sup>

Mary Most Holy protected me so well, that she always saw to it that I had very good companions and always lived in good households where the people, besides looking after my bodily needs, also attended to those of my soul by their good example. I had a good spiritual director, good and very wise teachers, all the books I needed and time to study. Thus it was quite clear that Mary Most Holy had a special providence for me and treated me as a very pampered son, not for any merits of my own, but out of her pious care and kindness.

On the second day of February – the day when she went to the Temple with her Son Jesus in her arms and offered Him to the Eternal Father<sup>75</sup> – it can be said that She herself presented me in the temple and offered me to the Eternal Father as a cleric, for this was the day when the Bishop gave me clerical Tonsure and when the Vicar General of Vic conferred on me the benefice of St. Mary of Sallent, a benefice I renounced when I was named Archbishop of Santiago, Cuba.

Here is yet another great grace from Mary: On August 4th, the Feast of St. Dominic, founder of the Holy Rosary, I was named Archbishop by Her Majesty the Queen and her Government. I turned down this appointment, but Her Majesty and the Papal Nuncio, then Signor Brunelli, kept insisting that I accept it. Finally, the Bishop of Vic formally commanded me, as my superior, to accept it. Out of obedience I complied on October 4th and was consecrated the following year on October 6th, the day on which we celebrated the Feast of the Holy Rosary that year. It was as if the Virgin was letting me know that this was not just a chance occurrence, and that it was not through any merits, talents or virtues of my own (for I had and have none), but only by the will of God and Blessed Mary of the Rosary, that I became an Archbishop.

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<sup>74</sup> This is not a merely casual allusion. Claret's devotion to Mary, the Divine Shepherdess, surely began when he was a seminarian in Vic, under the influence of the Capuchins, who honored the Divine Shepherdess at their Church of the Guardian Angel. Claret showed his devotion to her in several ways: 1) On the cover of his collected Short Works he stamped a picture of the Divine Shepherdess, with this motto: *Omnia in nomine Iesu sub tutela Mariae* ("All things in the name of Jesus, under the protection of Mary"). (*Colección de opúsculos* [Barcelona 1849]). 2) In vol. 3 of his *Mission Sermons* (Barcelona 1858), he inserted Fr. Santander's panegyric on the Mother of the Good Shepherd in a prominent place (Barcelona 1858) pp. 5-26. 3) He gave Fr. Stephen Adoain a beautiful banner of the Divine Shepherdess, which the latter always carried with him on his missions (cf. CIÁURRIZ, ILDEFONSO DE, *Vida del Siervo de Dios P. Fr. Esteban de Adoain, capuchino, misionero apostólico en América y España* [Barcelona 1913] p. 100). This picture is reproduced in ARDALES, JUAN BAUTISTA DE, *La Divina Pastora y el Beato Diego José de Cádiz* (Seville 1949) I, p. 783. Various images can be found on the Internet.

<sup>75</sup> Cf. Lk 2:22-39.

The moment I was consecrated, I left for my assignment. And five years later, on the Vigil of February 2nd, the day when the Blessed Virgin presented her Son to the Eternal Father, she also presented me and preserved me from the death I should surely have undergone at the hands of an assassin. Not only did the Blessed Virgin save me, but she gave me such joy and happiness that I have never had the like on this earth. And this was all through Mary's grace.

Thirteen months later, Her Majesty summoned me to be her Confessor and Spiritual Director. And one of the greatest graces I have received from Mary Most Holy is the fact that, notwithstanding Her Majesty's great appreciation of me, I have never felt attracted to the Court, nor has my heart ever become attached to distinctions, titles and honors. The only favor I have asked of Her Majesty time and time again, has been to allow me to retire from Court and devote myself to Missions.

These and many other things that might be told are all graces I have received from Mary Most Holy, not for any merit of my own, but only out of her great kindness.

Behold, then, all creatures, praise Mary, thank Mary, and all of you be very devoted to Mary.

## DOCUMENT X

# **Imitating His Model, Jesus** **(1858-1864)**

(Written ca. 1864. Handwritten original:  
MSS Claret II, 403-406)

### INTRODUCTORY NOTE

This Document is interesting both in form and content. Unlike earlier Documents, which were written to set an example, this one is an intimate, personal meditation. Its aim is to summon up the Saint's own determination to imitate the inner attitudes of Christ in the face of sorrow and humiliation. It presents the perfect imitation of Christ as the foundation of holiness. Holiness will be achieved in the measure of our conformity with Christ, who offered himself to bear heroic sufferings.

In order to spur himself on to the full imitation of Christ, Claret recalls the examples of the Blessed Virgin and the Saints. He stirs up feelings of gratitude and hope within himself, noting with fine psychological insight (n. 14) that hope moves us more powerfully than gratitude.

The Document is carefully organized: 1) Jesus, the model (I). 2) Mary, the perfect imitator (II). 3) The Saints, greater according to the degree in which they imitate Jesus more perfectly (III). 4) Motives for imitation: gratitude and hope (IV, 1-14). 5) Degrees of imitation (IV, 15-16): a) desiring humiliation and poverty, b) accepting them, c) rejoicing in them.

The original bears no date, but from its content we can initially place it between 1864 and 1868. It is not prior to 1858, because it mentions the appointment as Royal Confessor; not does it seem to be later than 1864, because after that the Saint was overwhelmed with atrocious slanders, whereas the tone of the present Document is rather one of preparation

for the test to come. Moreover, it alludes to a state of economic well-being, which jibes rather well with the first years of Claret's stay in Madrid when, though he lived in voluntary poverty, his income made it possible for him to distribute many alms. After 1868, however, he lived in such real poverty that he himself was in dire need of a helping hand from others.

#### TEXT

**I.** Jesus Christ, when he beheld his humanity exalted to the most sublime dignity of the hypostatic union, made a continual act of the deepest humility and of the greatest love..., of the most knowing gratitude and the most heroic suffering.

He offered himself to do God's will in all things and through all things, with the greatest fervor, promptness and joy.

He offered himself to undergo abjection and sorrow. He desired them, sought them and accepted them with joy, whenever the occasion presented itself.

Look at the life of Jesus from the Crib to the Cross, and from the Cross to the Blessed Sacrament of the Altar.

**II.** The Blessed Virgin Mary imitated Jesus perfectly.

What humility, what love, what desire to suffer humiliations and sufferings...!

With what resignation and love she suffered humiliations and sorrows!

**III.** The holy Apostles, Martyrs and Confessors were greater to the extent that they loved and did likewise.

*Suffering* in silence and resignation.

*Obeying* with surrender of their understanding and will.

*St. Teresa:* Her desires to serve the Lord and suffer for Him. Her greatest gain was contradiction (p. 319).<sup>76</sup> Like soldiers longing for battle.<sup>77</sup>

**IV.** What will you do?

For this, consider what you *were*, what you *are* and what you *will be*.

*What were you?*

1. Nothing.
2. You were ungrateful for so many favors and graces with which the Lord enriched you.
3. You were a sinner.<sup>78</sup>
4. The Lord withdrew you from the sea.<sup>79</sup>

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<sup>76</sup> ST. TERESA OF JESUS, *Vida*, cap. 25, n. 10: *Obras*, LR (Barcelona 1851) I, p. 319. For English text see: *The Life of Teresa of Jesus, The Autobiography of Teresa of Avila*, Trans. and ed. by E. Allison Peers, op. cit., and for an online look see note 182 of *Autob.* n. 242. Note that the BAC edition cites the passage as ch. 30. n. 14. The same is true of the modern English translation. See also *The Collected Works of Teresa of Avila: 3 Volumes* by Kieran Kavanaugh O.C.D. and Otilio Rodriguez, O.C.D. (editors/translators) (Institute of Carmelite Studies, Washington, DC, 1985, 1987, 2007).

<sup>77</sup> *Id.*, *Camino de perfección*, cap. 21, n. 1: in o. c., II, p. 302. As in the reference above the citation in the LR edition is different from that of BAC. It cites the passage as 66.1 (38.1). The English translation, *Way of Perfection*, of E. A. Peers cites the passages just as 38.1. See also note 191 of *Autob.* 258.

<sup>78</sup> Don Paladio Currius, his confessor, declared that, although the Saint regarded himself as a very great sinner, his opinion was "that throughout his whole life he never committed a serious offense" (cf. CLOTET, JAIME, *Resumen de la admirable vida...* [Barcelona 1882] p. 254; cf. *Autob.* n. 82).

<sup>79</sup> Cf. *Autob.* n. 71.

5. The Lord took you out of Barcelona and brought you to Vic.<sup>80</sup>
6. He gave you good Patrons, a good spiritual director, the Sacraments, good books, prayer, and devotion to Mary Most Holy.<sup>81</sup>
7. He called you to the priestly state.<sup>82</sup>
8. He made you a benefice-holder, associate curate, curate econome; He brought you to Rome so that you might learn.<sup>83</sup>
9. He made you a Missionary.<sup>84</sup>
10. He made you an Archbishop.<sup>85</sup>
11. He made you Confessor to Her Majesty, an appointment coveted by the world, but not by me...<sup>86</sup>
12. He has given you temporal means.<sup>87</sup>
13. *And what are you?* Alas, an ingrate...!
14. *And what will you be?* I am destined to see God, possess God and enjoy God eternally. Hope makes a greater impression on men than gratitude does.
15. Love God out of gratitude and out of hope. Imitate Jesus.
16. Desire, seek, humiliation and sorrow. Avail yourself of poverty of spirit and real poverty. Don't let your body flee from them. Embrace them when they come your way. Rejoice when you have the good fortune to suffer contempt, slanders, persecutions and sorrows.

## DOCUMENT XI

### **Witness to the Truth**

(1807-1864)

(Written December 12, 1864. Handwritten original: MSS Claret II, 329-336.

Engl. version: *Autob.* [Chicago 1976], p. 311 ff.)

#### INTRODUCTORY NOTE

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<sup>80</sup> Cf. *Autob.* nn. 77-83.

<sup>81</sup> Cf. *Autob.* nn. 85-98, 43-55.

<sup>82</sup> Cf. *Autob.* nn. 40, 77-78, 93.

<sup>83</sup> Cf. *Autob.* nn. 106-152.

<sup>84</sup> Cf. *Autob.* n. 172.

<sup>85</sup> Cf. *Autob.* nn. 491, 495-499.

<sup>86</sup> Cf. *Autob.* n. 587.

<sup>87</sup> Because of this statement, we feel that this document is prior to the exile, when the Saint was deprived of all goods. He had been receiving a yearly allotment of 9,000 *duros*: 6,000 as resigned Archbishop of Cuba and 3,000 as Confessor to the queen. After attending to his own scant needs, he would use this allotment on charity and on the apostolate of the press.



St. Anthony Mary Claret tells us that in 1864 he was “much slandered and persecuted by all sorts of persons. I have been attacked by journalists and lampooned in pamphlets, parodied books, touched-up photographs, and in many other ways – even by the very demons.”<sup>88</sup> The Lord had prepared him for this, and would help him in the test. For his part, he wanted to suffer in silence, like Jesus and, as Bishop Aguilar stated in his 1871 biography of the Saint, “he forbade all his friends to defend him.”<sup>89</sup> Nevertheless, some of his friends persuaded him that as many were being led astray by this defamatory campaign, he owed it to them to make at least some sort of response.

As always, Claret sought some Gospel norm to guide him in this and, like his divine Master, he decided to speak “not to defend myself, but to bear witness to the truth.”

Faced with a regular bibliography of slanders, he was content to respond in the space of two small, folded sheets, and even these were not published during his lifetime. Still, Don Pedro de la Hoz, director of the newspaper *La Esperanza*, must have had these pages before him when he drafted the defense he published in his paper on January 24, 1865, which Claret cites in his *Autobiography*, nn. 853-856.

The Saint begins by setting his declaration in a scriptural context. He will tell the truth regarding his childhood, his studies and his ministries, but strongly stresses his abstention from meddling in politics and his reasons for doing so. He ends by reiterating his Gospel motivation: “I have written and published these lines only ‘to bear witness to the truth,’ as Jesus said before Pilate.”

From the point of view of his spirituality, this Document is one more witness to the degree of conformity with Christ that he had reached. He relies neither on worldly prudence nor on the morally justifiable prudence of defending his good name, but only on the heroic prudence of the Gospel, which he had accepted with all its radical demands.

## TEXT

### **Witness to the Truth, Given by His Excellency, Archbishop Claret**

*There is a time to be silent and a time to speak*, says Solomon.<sup>90</sup> Thus far I have kept silent. But seeing that my silence may have led some astray, I shall speak briefly, because the truth needs few words. Like my divine Master, I shall speak not to defend myself, but to bear witness to the truth.<sup>91</sup> The Jews told Jesus that he was a Samaritan and had a devil.<sup>92</sup> Jesus answered, *I am not possessed by the devil; rather, I honor my Father, whereas you dishonor me.*<sup>93</sup> I say the same. I have had, thank God, nothing to do with the things my opponents accuse me of.<sup>94</sup> This is the truth about me:

I was born in the town of Sallent in the Province of Barcelona and was baptized at the font of St. Mary’s Parish Church on December 25, 1807.

I received my primary education in my home town, after which I was sent to Barcelona, where I stayed for four years. In that city, during my spare time, I studied

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<sup>88</sup> *Autob.* n. 798.

<sup>89</sup> “He forbade it of all his friends” (AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. VII).

<sup>90</sup> Eccl 3:7.

<sup>91</sup> Jn 5:31; 18:37.

<sup>92</sup> Cf. Jn 8:48.

<sup>93</sup> Jn 8:49.

<sup>94</sup> Cf. 1 Tim. 5:14.

drawing, for which I had a special liking, and which has since stood me in good stead for preparing religious prints.<sup>95</sup>

As the parish of St. Mary's in Sallent is located in the Diocese of Vic, the Bishop, who at that time was His Excellency Paul of Jesus Corcuera, sent me to continue my studies in his Seminary. I obeyed, and the yearly records show that I was approved for all my courses.<sup>96</sup>

I was a friend and schoolmate of Fr. James Balmes and was ordained with him. At the same ordination ceremony he was the first of the deacons and I was the first of the subdeacons. He sang the Gospel; I sang the Epistle. I was ordained with a title of benefice in my own parish, St. Mary's. On June 13, 1835, the feast of my patron, St. Anthony, I was ordained priest, and on June 21st, the feast of St. Aloysius Gonzaga, patron of the Congregation I belonged to in the seminary, I sang my first Mass.<sup>97</sup> I spent two years as assistant curate and two more as curate econome in the same parish of Sallent, a town fortified in favor of Isabella II. During these four years I was closely acquainted with Baron de Meer, then Captain General of Catalonia,<sup>98</sup> whom I frequently saw when he was lodging at the Claret house, which is the most prominent one in town. He was frequently accompanied by General Pavía, the Marquis of Novaliches,<sup>99</sup> and as both gentlemen are presently living at Court, they can vouch as eyewitnesses to the fact that I never meddled in political factions or parties, then or ever in my life, but was solely occupied with the ministry.<sup>100</sup>

But as I felt drawn more each day to work for God's glory and the salvation of souls, I went to Rome toward the end of September, 1839, with the intention of offering my services to the Congregation for the Propagation of the Faith, that I might be sent anywhere in the world.

After I had been in Rome for some time, the heavy rains and humidity that year caused me such severe rheumatic pains that I was advised to return to Spain, which I did toward the end of March, 1840.<sup>101</sup>

As soon as I arrived in Spain I began to feel better, so much so that a few days later my ecclesiastical superior saw fit to send me to the parish of Viladrau.<sup>102</sup> From there I began giving missions throughout Catalonia, until the beginning of 1848,<sup>103</sup> when I went with the Bishop of the Canary Islands and gave missions throughout his diocese until the end of May of the following year.<sup>104</sup>

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<sup>95</sup> Cf. *Autob.* n. 56.

<sup>96</sup> Cf. *Autob.* n. 105.

<sup>97</sup> Cf. *Autob.* nn. 100-103.

<sup>98</sup> Don Ramón de Meer (1787 – end of the 18<sup>th</sup> century) fought with distinction in the Carlist Wars, during which he won the battles of Grá (June 12, 1837) and Cap-sa-Costa (November 14, 1837). He was Captain General of Catalonia (1837-1840 and 1843-1845), and deputy and senator-for-life.

<sup>99</sup> General Manuel Pavía y Lacy carried the title of Marqués of Novaliches (1814-1896)

<sup>100</sup> Cf. *Autob.* nn. 106-111, 858 – The same General Pavía offers us this testimony: “I met Mr. Claret in the year of grace 1837, when he was curate econome in the town of Sallent... The very first time I met him I was struck by his modesty, reserved speech and sagacity, which could be seen in his behavior as curate econome and in his dealings with the Town Council and authorities” (*IPM*, ses. 20). “His conduct and behavior were such that, although a young man, he kept the townsfolk closely united by his preaching, good advice and example” (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 415).

<sup>101</sup> Cf. *Autob.* nn. 121-167.

<sup>102</sup> Cf. *Autob.* n. 167.

<sup>103</sup> Cf. *Autob.* nn. 193-194, 454-476.

<sup>104</sup> Cf. *Autob.* nn. 477-487.

On August 4, 1849, by royal decree of Her Majesty, I was elected Archbishop of Cuba. At first I refused the election and continued to do so for two months. But seeing that my refusal was not accepted, I resolved to consult five wise and virtuous priests on whose judgment I relied implicitly, for their opinion and verdict on what I ought to do. Meanwhile I withdrew to make the strictest possible retreat for ten days, during which I begged the Lord to inspire these men with a knowledge of His holy will. At the end of the retreat they informed the bishop of their decision, whereupon the bishop commanded me to accept because it was God's will.<sup>105</sup> I accepted on October 4, 1849,<sup>106</sup> and on October 6th of the following year I was consecrated. We sailed from the port of Barcelona on December 28, 1850 and arrived in Cuba in mid-February, 1851.<sup>107</sup> I returned to Spain toward the end of May, 1857, at the summons of Her Majesty.

As soon as I arrived I presented myself to Her Majesty, who informed me that she had called me to be her confessor and spiritual director. I realized what a difficult and delicate task this would be, and since then I have begged her a thousand times to set me free and let me withdraw. Seeing that I was getting nowhere in this, but rather that she wanted me to remain at her side more and more as time went by, I resolved to follow the plan of life I have faithfully kept during the seven and a half years I have been in Madrid. I chose to live outside the palace and have never come near it except when summoned by Her Majesty.<sup>108</sup>

I have never meddled in politics. I look at and consider the march of events, but I say not a word.<sup>109</sup> I know that one *cannot serve two masters*.<sup>110</sup>

During the space of seven and a half years, many government ministers have come and gone, and I have met many of them, especially when I have been on tour with their Majesties and Royal Highnesses. I have treated all of these men with respect and friendliness, but have never discussed politics with any of them. On one occasion one of these gentlemen met me in a railway station where I was awaiting Their Majesties. He suggested that I should say something or other to Her Majesty in favor of his party. I asked him to pardon me for not doing so, adding: "I look upon the nation in its present state as a gaming table with players seated on either side. An onlooker may observe the game, but he should be silent, and it would be very imprudent for him to make the slightest insinuation favoring one side or the other. I myself am a spectator, and as such I should not and cannot do or say anything in favor of you or anyone else in this matter. I do what I ought, namely, I work as hard as I can to see to it that Her Majesty be a good Christian and a good queen. For the rest, I care not whether she avails herself of the services of Peter, John or James in her government."

I believe that all the ministers who have served during this long interval will do me justice in this respect.<sup>111</sup> If some men have spoken or written ill of my conduct, they have been from the lower ranks, and don't know what they're talking about. These I can only commend to God, as Jesus did on the Cross.<sup>112</sup>

Because people of this sort have somehow gathered the false notion that I have prevented them from climbing to power and achieving their ambitions, they have taken all sorts of shots at me. They have spared no means or pains, but have mobilized everything they could against me. They have slandered my person, vilified my conduct and falsified my books.<sup>113</sup> I have personally seen and held in my own hands printed works with the same titles as my own, but whose text I would never have

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<sup>105</sup> Cf. Rom 12, 2.

<sup>106</sup> Cf. Autob. nn. 491, 495-499.

<sup>107</sup> Cf. Autob. nn. 499-509.

<sup>108</sup> Cf. Autob. nn. 614, 620-625.

<sup>109</sup> Cf. Autob. nn. 625-629.

<sup>110</sup> Mt 6:24. Cf. HD, II, pp. 650-652. for further testimonies by politicians who had dealings with Claret.

<sup>111</sup> Even General Leopoldo O'Donnell (1809-1867) stated: "I have never crossed paths with Mr. Claret." And Lorenzo Arrazola (1797-1873), the President of the Council of Ministers, affirmed: "Mr. Claret does not desire to know anything about politics" (testimony of Fr. Carmelo Sala: IPT ses. 4).

<sup>112</sup> Cf. Lk 23:34.

<sup>113</sup> Cf. Mt 5:11.

written. They have printed false photographs and other things so revolting that my pen balks at even beginning to describe them.<sup>114</sup>

I have written and published these lines only to bear witness to the truth, as Jesus said before Pilate.<sup>115</sup> For the rest, I will keep the deepest silence, simply repeating what Jesus himself said: *Haec est hora vestra et potestas tenebrarum*. This is your hour – the triumph of darkness.<sup>116</sup>

## DOCUMENT XII

### **The Librería Religiosa\*** (1851-1869)

(Written ca. 1868-1869. Handwritten original: MSS Claret II, 345-346. Published in EC II, p. 814, note 10.)

#### INTRODUCTORY NOTE

Fr. Claret founded the Librería Religiosa in Tarragona, with the collaboration of Canons (later Bishops) Joseph Caixal and Anthony Palau, toward the beginning of February, 1847, although it did not begin operating until December, 1848. This institution was destined to become a most effective instrument of the apostolate. The Saint speaks of it in his *Autobiography*, nn. 329-332.

From Claret's correspondence we know how much unpleasantness and how many difficulties the Librería Religiosa caused him. But in 1868, when God accepted his self-offering as victim for the salvation of Spain, the Religious Publishing House, like most of his other enterprises, became an instrument for Claret's mystical purification. It had been a means of salvation for its beneficiaries, now, for its founder, it would become a cross and a sacrifice.

Overlooking the personal grief it had brought him, the Saint wanted to save this institution at all costs. On July 15, 1868, he wrote to Bishop Caixal: "The Librería Religiosa is in a bad way; but just because it is in such trouble we must not abandon it. Let us recall the good that it has done, is doing and can still do. I fear the reckoning God will require of us if we let the Librería Religiosa die in our hands, since she is a predilect daughter of Jesus and Mary."

Moved by rather murky ambitions, the printer of the *Publishing House* had the effrontery to press charges against the Saint during the course of the First Vatican Council.

More than half a century later, Pius XI did earthly justice to the Saint by proclaiming him an Apostle of the Christian Press.

The present Document reveals the deep sorrow the Saint felt in view of the ingratitude of those who were running the Librería Religiosa.

#### TEXT

In 1851, I myself left 4,000 *duros* to the Librería Religiosa. Now that I am exiled from Spain by reason of the Revolution – which has deprived me of my salary and left me with nothing – the Publishing House sends its excuses.

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<sup>114</sup> Cf. BRUNET, MANUEL, *Actualidad del P. Claret* (Vic 1953) pp. 51-59; HD, II, pp. 655-676.

<sup>115</sup> Cf. Jn 18:37.

<sup>116</sup> Lk 22:53.

During my sojourn in Cuba, I bought books from the Publishing House to the tune of several thousands of *duros*.<sup>117</sup>

During my stay in Madrid, I also bought many thousands worth.<sup>118</sup>

In all these purchases, the Publishing House has behaved very poorly toward me, since it has made me pay all costs and handling, without passing on to me the percentage of discount they usually offer their customers.

Of late, in view of the ingratitude with which the Librería Religiosa has treated me, I have been buying books directly from the dealer, or else having them printed at my own cost in Madrid.

At my own cost I have some printing done in Madrid, both with the Aguado's, father, son and brother-in-law, and with another printer called Rubio, in three different formats: in quarto, octavo and duodecimo; e.g., St. Pulcheria, Fr. Talavera, etc.<sup>119</sup> The same is true of prints of various sizes, and many thousands of them, since they used the finest printing plates and the best paper, and at the same prices as that of the Publishing House.<sup>120</sup>

I have paid for all the plates of the *Catechism Explained* and for other special plates.

Of all the works printed by the Publishing House, I have never received presentation copies, as have other Prelates.

Whenever the Publishing House sent me bundles or packets of small books, ten percent of them were useless.

The plates for prints have been let go to ruin.

Just look at the print for "The Law of God."<sup>121</sup> Also, the one for the Rosary.

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\*English Editors note: Other English translations use the expression "Religious Library," but we believe this is misleading as this was a publishing house not a library. Nonetheless, we have opted to keep the original Spanish name. (See *Chicago Manual of Style*, (University of Chicago Press, 14<sup>th</sup> ed. 1993)15:163).

<sup>117</sup> Don Dionisio González states that in Cuba alone, Saint Anthony Mary Claret distributed some 200,000 pious books *gratis* (cf. letter to Fr. Xifré, December 8, 1870: Arxiu Pairal-Vic: C. XI-rG, Nro. 213).

<sup>118</sup> The books and leaflets he ordered from the Librería Religiosa in 1862 cost 95,000 *reales*. "And this," says his chaplain, Fr. Carmelo Sala, "was more or less what he ordered every year." Moreover, the Saint urged his Missionaries to buy from the Librería Religiosa and charge it to his own account: "Mr Riu handed me a bill for 10,000 *reales* for what the Missionaries have received from the Librería Religiosa. Tell them to feel free, because they will bear fruit twofold: once by their preaching and once again by the leaflets and books" (letter to Fr. Joseph Xifré, Madrid Novembr 18, 1863: EC, II, p. 722).

<sup>119</sup> Don Vicente de la Fuente tells us that Claret "paid for the edition of the life of St. Pulcheria, written by Fr. Contucci, S.J. and translated by Fr. Andrés Artola of the same Company, a friend of mine, at his request. Also the life of the Servant of God Fr. Talavera, the first Archbishop of Granada, written by Fr. Suárez. All of these editions he financed and paid for, sending their proofs to this witness to correct them" (IPM, session 9). The complete title of the first work is: FATHER CONTUCCI, *Vida de Santa Pulqueria, virgen y emperatriz*. Tejado Press (Madrid 1863) 220 pp. and the title of the second: SUÁREZ Y MUÑANO, PEDRO DE ALCÁNTARA, *Vida del Venerable D. Fray Hernando de Talavera, primer Arzobispo de Granada, Confesor y Consejero de los Reyes Católicos D. Fernando y D.a Isabel (Madrid 1866)*.

<sup>120</sup> In a handwritten note, the Saint states: "Leaflets and prints, during the eight years of my stay in Madrid, have been no less than 900,000" (HD, II, p. 491).

<sup>121</sup> Leaflet no. 37 in the catalogue of the Librería Religiosa.

## DOCUMENT XIII

### **Royal Confessor** (1857-1869)

(Written ca. 1868-69. Handwritten original: MSS Claret II, 347-354. Publ. in *Hist. Archives CMF I*, pp. 393-397)

#### INTRODUCTORY NOTE

This Document is later than the *Autobiography*. Like the previous Document, it is written in a Gethsemane-like state of soul.

When God destined Archbishop Claret to become the Queen's Confessor, He was also stationing him in an advanced strategic post where he could serve the Church more broadly and effectively. And in fact, he opposed many evils and promoted many good works. His presence in Madrid was a hard blow to the schemes of the Spanish revolutionary movement. He not only defended the Church, but was also a great benefactor to it, especially by the part he played in the selection of good and zealous Bishops for various dioceses in Spain.

Yet this post was a real martyrdom for him. For one thing, he had no taste for the life of a palace retainer. Much more painful than this, however, was the fact that the Court was, in effect, a prison house for his deepest driving force: his missionary calling. Of its very nature, his position entailed grave responsibilities and difficulties, which were aggravated by making him the target of political intrigues and revolutionary hatreds.

These difficulties only grew with his exile. On the one hand, he felt unjustly despised and scorned by public opinion, as he states at the end of this Document: "Everyone hates me. They say that Father Claret is the worst man who ever existed, and that I am the cause of all the ills of Spain." On the other hand, he was reduced to a state of economic misery.

The magnitude of this trial surpassed the bounds of any ordinary purification, and can only be explained in terms of a very high calling. The Saint unwittingly discloses as much in a letter to Mother Antonia París: "What I had so long and so frequently predicted is now coming to pass in Spain. I offered myself as a victim, and the Lord has deigned to accept my offer, since every sort of slander, infamy, persecution, etc., has now befallen me"<sup>122</sup>

The Lord had told him that he must confront all the evils of Spain.<sup>123</sup> He had always confronted them as an apostolic preacher and writer, and now had to confront them as a saving victim, suffering slanders and contempt in his soul, and the rigors of exile, persecution and finally, death, in his body.

The first part of this Document is untitled and unfinished, and the handwriting is tortured. Fr. James Clotet filled in a number of words needed in order to make sense of some of the sentences.

As to the date of the second part (I, II and III), besides its content, we have the evidence of a note by Fr. Clotet, stating: "Fr. Puig thinks that he [Claret] wrote it in Paris before going to Rome in 1869, not only from what can be deduced from the writing itself, but also from the fact that he had spoken to him of this matter."

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<sup>122</sup> Letter to Mother María Antonia París, Rome July 21, 1869 (EC, II, p. 1410).

<sup>123</sup> Cf. *Autob.* n. 694.

## TEXT

I had been in my diocese of Santiago for six years and three months. On March 19th, the Feast of St. Joseph, I received an order from the Overseas Minister, Pidal, to the effect that I should return to Madrid, although I was not told the reason.<sup>124</sup>

When I arrived in Madrid, Her Majesty informed me that she had summoned me to be her Confessor, since her former Confessor, the Archbishop of Toledo, named Orbe, had died.<sup>125</sup>

I found this appointment most repugnant. Thousands of times I asked Her Majesty to let me return to my diocese, but the more I asked, the more she pressed me not to leave.

This repugnance grew daily within me. I sought counsel of many Bishops and Archbishops and even certain laypersons whom I respected for their learning and virtue. All counseled me to be patient<sup>126</sup> and stay on.

In mid-July of 1865, Her Majesty's Ministers wanted her to approve the Kingdom of Italy. I had learned of this some days earlier and had told Her Majesty of it twice on two different days, adding that she could not in conscience do this. Moreover, I warned her that if she approved that Kingdom, I would withdraw from her side.

We were staying at La Granja during those days. One of the principals went alone to the palace and proposed this approval so cunningly to Her Majesty that she gave her consent. This meeting lasted from nine until eleven. The next day, the Ministers came at eleven to meet with Her Majesty. The decree was enlarged and they left for Madrid. After they had left, I presented myself to Her Majesty and said: "What have you done, Madam?" She answered me "such and such." I replied, "Well, they have deceived you." "What shall I do?" she asked. I answered her: "Madam, it is easy to throw a stone into a well, but it is hard to retrieve it. I am leaving." "If you go," she told me, "I shall die of grief." I left her weeping like a Magdalen. I arranged my things and set off for Catalonia, with my mind made up never to return to Court.

During my stay in Catalonia she wrote me several times, telling me of her sufferings and begging me by all that was holy not to abandon her, but to return.<sup>127</sup> I did not answer. Yet she kept importuning me so frequently that I at length answered her that I would not return without first consulting the Holy Father on the matter.<sup>128</sup> I went to Rome, arriving there on the 4th of November. I was there for three weeks. His Holiness was informed and gave his disposition on the matter.<sup>129</sup>

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<sup>124</sup> Don Pedro José Pidal (Villaviciosa, Asturias, 1800-Madrid 1865). Moderate politician. He was a delegate to the Court of Asturias, President of Congress, minister of Government and State, ambassador to Rome and senator for life. In 1847 he conceded the title of Marqués de Pidal.

<sup>125</sup> Cardinal Juan José Bonel y Orbe (1782-1857), Bishop of Málaga (1831-1833) and of Córdoba (1834-1839), Patriarch of the West Indies and Military Vicar General (1839-1847), Archbishop of Toledo and Confesor and spiritual director to Queen Isabel II (1848-1857) from October 1843 until his sudden death on March 11, 1857.

<sup>126</sup> Catalanism: in the Spanish text Claret incorrectly translates the Catalan expression *prendre paciència* into *tomase paciencia*.

<sup>127</sup> One of them, dated July 20, 1865, can be seen in *Autob.* n. 840.

<sup>128</sup> In the only preserved document of Claret to the Queen, dated in Vic October 17, 1865, he says only the following: "In the coming week I am thinking of leaving for Rome on the first ship that leaves, after being declared free to leave the port of Barcelona. When I am with the Holy Father I will present to him that which your Majesty entrusted to me" (EC, II. p. 949).

<sup>129</sup> This part of the document is unfinished. Its continuation must have been lost. Pius IX, after

## I. Sacrifices I Have Had to Make in Order to Please Her Majesty

After spending six years and three months in Santiago, Cuba, I had to resign from my diocese, and was given the title of [Archbishop of] Trajanópolis, although I have still not received the Bull [for the conferral of this title] from the Government.

Formerly I had an endowment and rights that amounted in all to 25,000 *duros* annually. After my resignation, I was allotted 6,000, which I have always had trouble collecting, with ten percent of it usually being lost in the transaction.

From the moment the Revolution broke out in September 1868, the provisional government decreed that nothing more should be given me, and I have in fact collected nothing more.<sup>130</sup>

As for the monthly allotment I was assigned before the Revolution, as soon as the banker learned that we were in France, he declared bankruptcy.

Before I was ordained priest, I held my first benefice in the Community of Sallent, and was ordained with it. When I was consecrated bishop, I had to renounce my title to the benefice, so that I find myself at present without diocese, without benefice and without any suitable means of support.

When Don Dionisio González fell ill, I asked Her Majesty either to allow me to go and reside in El Escorial, or else to resign from its presidency. I resigned<sup>131</sup> from its presidency, although to tell the truth, nobody had paid me my allotment as president. But at least I then had a roof over my head and a table to eat at. At present I have nothing, not even a rock on which to lay my head.<sup>132</sup>

I was also Protector of the Hospital and Church of Montserrat in Madrid. When I took charge of that establishment, I spent 6,000 *duros* that I had saved up in my diocese of Cuba. But since the Revolution, I am no longer Protector, having received a notice in these terms: “Because of willful abandonment, you have been relieved of the office of Protector of the Hospital and Church of Montserrat.”<sup>133</sup> Thus at present I do not have a house to live in, a church to say Holy Mass in, or a confessional in which to hear the confessions of the faithful who call on me.

When Her Majesty appointed me her confessor, she allotted me 3,000 *duros*, with which I had always been paid. But now, by reason of the present circumstances, only half of it is sent to me.

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listening to the Saint and consulting several Cardinals, determined that Claret should return to Madrid and resume his post as confessor of Isabella II, although he imposed certain conditions on the Queen, with which she complied (cf. Letter of Pius IX to Isabel II, November 20, 1865, as well as her response to the Pope, in GORRICO, JULIO, *Epistolario de Pío IX con Isabel II de España*, Archivium Historiae Pontificiae 4 [1966] 310-312). Claret returned to his post on December 22, 1865, five months after he had left the Court.

<sup>130</sup> Cf. BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret, III* (1865-1870) (Madrid 1995) pp. 326-327 and 340-341.

<sup>131</sup> He presented the resignation on May 31, 1868 (EC, II, p.1266) and it was accepted on the 22<sup>nd</sup> of June (EC, II, pp. 1269-1270), being substituted by Don Rosendo Salvado (1814-1900), Bishop of Port Victoria, in Australia, since 1849.

<sup>132</sup> Mt 8:20.

<sup>133</sup> The “willful abandonment” of which he was accused was the forced absence imposed upon him by exile (cf. HD, II, p. 783).



## II. Obligations I Have Fulfilled

The only title and obligation I have is to be the Confessor and Spiritual Director of Her Majesty, Queen Isabella II.

It seems to me that, with the Lord's grace, I have managed to fulfill this single obligation to the best of my knowledge and ability. Along with this title, I have been allotted the sum of. I have constantly prayed for the well-being of Her Majesty the Queen, of the King, and of the whole Royal Family.

Although not obliged to do so, but only out of my own good will and without seeking or desiring the least stipend for it, I have been the professor in Religion and Morals, as well as the confessor and spiritual director, of the Infanta, Lady Isabella, from the time she was five years old until she was married, and even after her marriage.<sup>134</sup> And I am pleased in the Lord to see that she has turned out to be a Lady so well-educated, religious and virtuous, that she does honor to her Parents and the whole Spanish Nation, and is the admiration of foreigners.<sup>135</sup>

The first lessons the Prince received in Religion and Morals, he received from me; even to the present I continue to instruct him in this important matter.

The religious and moral instruction that the Infantas Pilar, Paz and Eulalia have received and are receiving, they have had from me, and they will continue to do so, if it is God's will and that of their Majesties.

I will not mention here the little gifts that God has sent them by means of me, a miserable sinner; nor yet other favors that Heaven would have given them if they had obeyed me, as I used to tell them.

## III. Works and Hardships I Have Borne

The works and hardships I have had to bear during these years have been so great, that God alone knows them better than I, who have undergone them and am still undergoing them.<sup>136</sup>

My character and my lively bent have always drawn me to be very far from the Palace, and my inclination has always been beckoning me to the missions. Nevertheless, in order to please her Ladyship, I have submitted and done violence to myself.<sup>137</sup>

I have had to suffer all sorts of defamations, slanders, reproaches and persecutions, and even very frequent death threats. I have been the object of lampoons, caricatures, and of mocking and infamous photographs.<sup>138</sup>

Formerly, I was admired, esteemed and even praised by all; now, with very few exceptions, everyone hates me. They say that Father Claret is the worst man who ever existed, and that I am the cause of all the ills of Spain.

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<sup>134</sup> Isabel of Borbón, the first-born daughter of Isabel II, was born in Madrid on December 20, 1851 and married Don Cayetano Borbón, the Count of Girgenti, on May 13, 1868.

<sup>135</sup> The teaching experience of Fr. Claret lasted eleven years, from 1857 to 1868. Also, in another place, there is a beautiful praise from the Infant Isabel (cf. *Autob.* n. 618).

<sup>136</sup> "I suffered twelve years of martyrdom", he wrote from Rome to Don Dionisio González on May 26, 1869 (*EC*, II, p. 1391).

<sup>137</sup> God illuminated him to moderate his longings to escape from Madrid (cf. *Lights and Graces*, 1864).

<sup>138</sup> Cf. *HD*, II, pp. 653-682.

## DOCUMENT XIV

# Uncertainties About His Office As Royal Confessor (1865)

(Written Nov. 1865 in Rome. Original: Archiv. Pio IX.Spagna. Sovrani 100-199, fol.319.  
Publ. by J.M. Goñi, "El reconocimiento de Italia y Mons. Claret": *Anthologica Annua* 17 [1970] 461-462); EC, III, pp. 503-504.

### INTRODUCTORY NOTE

Isabella II's recognition of the upstart Kingdom of Italy in July 1865 was an act that provoked the deep displeasure of Claret and the whole Spanish hierarchy, and a strongly negative reaction against the Queen and her Government. In Claret's case, this was aggravated because of his office as Queen's Confessor, which he had been fulfilling since 1857.

Isabella had promised the Saint that she would never take this step; however, misled by her Ministers, she at length yielded to their pressure. Under these circumstances, Claret left the Court and went to Vic and thence to Rome, always keeping in contact with the Nuncio and the Pope, with a view to discerning God's will whether he should remain in his post or leave it for good. It was during these bitter moments of uncertainty that he wrote this Document, which he handed to Pius IX during their private audience of November 7, 1865. In it, the Saint sets forth the reasons for and against his remaining in the post of Royal Confessor. With great clarity he lists the causes for his doubts, especially because of their implications touching upon the fulfillment of his evangelizing mission.

For a fuller view of this matter, see the preceding Document, as well as the Saint's Autobiography, nn. 831-852.

### TEXT

#### [PLACE IN TWO COLUMNS BUT WITHOUT THE BORDERS]

<p><i>Motives for withdrawing from the post of confessor to H.M., the Queen of Spain.</i></p> <ol style="list-style-type: none"><li>1. H.M.'s recognition of the Kingdom of Italy, after telling me that I could retire if she did so.</li><li>2. The protection that H.M.'s Government has given to the revolutionary press.</li><li>3. The government, by royal decree, has replaced the democratic rector and a chairperson in the Central University of Madrid.<sup>139</sup></li></ol>	<p><i>Motives for continuing in the aforesaid post.</i></p> <ol style="list-style-type: none"><li>1. H.M. has often and repeatedly pressed me to continue in it.</li><li>2. The Nuncio and other personages have counseled me to do so.</li><li>3. The many evils, or so they say, that my presence might ward off, which will doubtless befall the Palace and the Church, if I retire.</li></ol>
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<sup>139</sup> He had charge as Rector of the Central University of Don Emilio Castelar (Cádiz, 1832). Lawyer, journalist. In February of 1857 he received a Chair of Critical History and Philosophy of Spain at the University of Central Madrid. In 1864 he was a member of the foundational board of directors of the Spanish Abolitionist Society. In 1865 the Government of Narváez fired him from his Chair. The support from his students and his own colleagues culminated in student demonstrations

<p>4. The fact that the Spanish Nation through its Government is in imminent danger of allowing freedom of cults and other evils that are threatening it.</p> <p>5. If I return to Court, it will confirm them in their evils, and God knows what they will say at seeing me there again. Moreover, my presence at Court will seem a disapproval of what the Bishops have stated in their remarks and pastoral letters.</p> <p>It would likewise seem to disapprove what other Catholics have said and done by their writings in the Catholic press.</p> <p>6. Evil periodicals are waging the crudest war against me with all sorts of insults and slanders. Add to the periodicals the most obscene and repugnant photographs.</p> <p>7. In the Masonic lodges, there have been several plots to take my life, and even some attempts on it, but God has thus far not allowed them to succeed.</p>	<p>4. The great good being done at the R. Monastery of El Escorial, and other goods that will come of it if I do not separate myself from the Court.</p> <p>5. If I withdraw from Madrid, it will involve the disappearance of the Academy of St. Michael, which is producing such great results.</p> <p>6. It will likewise entail the end of the [Popular] Parish [Lending] Libraries.</p> <p>7. If I withdraw from Madrid, the missions I preach each year in the surrounding churches will cease. The retreats I give each year in many convents of nuns, congregations and almshouses, will cease. And finally it will mean the loss of the good done in the many hours I spend daily in the Confessional, hearing the general confessions of newly converted souls or loading others to perfection.</p> <p>But as to slanders and death threats, with God's help I do not fear them. <i>Nihil horum vereor, nec facio animam meam pretiosorem quam me: dummodo consummam cursum meum et ministerium verbi quod accepi a Domino Iesu, testificari Evangelium gratiae Dei</i> [Act 20, 24]. ["But I do not consider my life of any account as dear to myself, so long as I accomplish my course and the ministry that I received from the Lord Jesus to affirm the Gospel of the grace of God" Acts 20:24].<sup>140</sup></p>
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which, while being repressed by the army, resulted in deaths and numerous injuries: it became known as the tragic "Night of St. Daniel" of April 10, 1865. In 1866 he founded the Republican newspaper "La Democracia." He participated in progressive causes from January to June 1866. He was condemned to the guillotine and had to escape from Spain until the Revolution of 1868. After the Revolution he was a member of parliament. He died in San Pedro del Pinatar (Murcia) in 1899.

<sup>140</sup> Cf. Autob. n. 201; *Pastoral al clero* (Santiago de Cuba 1853) p. 4: in *Escritos Pastorales*, p. 197.

## DOCUMENT XV

# Benefits and Graces Obtained Through Mary Most Holy (1807-1869)

Written in 1869. Handwritten original: MSS Claret II, 214

### INTRODUCTORY NOTE

In this brief note, written in Rome in 1869, Claret sums up his whole life in sixteen graces and benefits he has received through the Blessed Virgin Mary.

It is of special interest, both because it was written four years after the *Autobiography*, thus constituting the Saint's last written overview of his life, and because of its Marian character.

### TEXT

1. On December 25, 1807, I was baptized.
2. When I was still a very little boy, I was given a Rosary and the Devotion to it.
3. I was instructed very well in [Christian] Doctrine.
4. When I was 17 years old, the Most Blessed Virgin saved me from death.<sup>141</sup>
5. When I was 19, she made me go to Vic.<sup>142</sup>
6. When I was 21, I had that vision and that great grace.<sup>143</sup>
7. In the year '39, Feast day of the Rosary, I arrived in Civitavecchia and Rome. The Voyage.
8. On St. Joseph's Day I arrived at Civitavecchia for my return trip in the year '40.
9. Grace of [restored] health, and the Missions I began at Viladrau.
10. Archbishop-elect on August 4th. I accepted on October 4, 1849. Consecrated on October 6, 1850.<sup>4</sup>
11. Wounded and consoled at Holguín, Cuba, on February 1st of '56.
12. On the return voyage, April 13, 1857, the ship foundered.<sup>144</sup>
13. I was to have been assassinated by one of the [Masonic] lodges.<sup>145</sup>
14. June 22, 1866. I was supposed to be assassinated.<sup>146</sup>

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<sup>141</sup> When she saved him from drowning in the sea off La Barceloneta beach. (cf. *Autob.* 71.)

<sup>142</sup> To begin his seminary studies for the priesthood (cf. *Autob.* n. 83).

<sup>143</sup> The vision of 1831 and the grace of chastity (cf. *Autob.* nn. 95-98).

<sup>144</sup> In a letter to Fr. Juan Nepomuceno Lobo he wrote: "The ship foundered; they had to jettison part of the coal, and afterwards we had to put in at Bermuda, and finally at El Fayal [in the Azores], to take on provisions" (Madrid 27 May 1857: EC, I, p. 1333).

<sup>145</sup> He seems to be referring to the attempt of October 15, 1859 (cf. *Autob.* 688).

<sup>146</sup> He refers to the "Sergeants' Revolt" in the San Gil Barracks on June 21st. In a letter to Mother Antonia Paris we find the explanation in this sentence: "They say that their aim was to behead the king and queen and the royal family, and the priests, of whom I was to be the first, and then proceed

15. On the 9th of [...] 1868. I was cured of a cancerous illness.<sup>147</sup>
16. 29th of [September] 1868. We entered France at Pau. Afterwards in Paris, '69, and finally, in Rome, April 2, 1869.

## DOCUMENT XVI

# Notes Concerning the First Vatican Council

Written 1869-1870. MSS Claret XII

### GENERAL INTRODUCTION

The following manuscripts, which serve to round out the *Autobiography*, were written by Saint Anthony Mary Claret during the preparation for and celebration of the First Council of the Vatican.

The originals are written on papers of various sorts and sizes. We present a selection of them here, arranged under the following headings:

1. Matters that Should be Discussed.
2. Notes on Themes for the Council: a) Seminaries. b) Religious Life.
3. Council Documents and Dates.
4. Daybook of the Congregations *De vita et honestate clericorum*.
5. Discourse on Papal Infallibility.
6. Address to Spanish Bishops on Seminaries.
7. Address to Spanish Bishops on a Uniform Catechism.
8. On the Margin of the Council.

Shortly before the beginning of the Council, Pius IX told the Dean of the Rota, Msgr. Marcial Avila: "Now the Bishops of your nation will be coming. What Bishops! Above all, Claret!... He is a saint. We ourselves will not be able to canonize him, but there will be one who will do so later."<sup>148</sup>

Archbishop Claret has gone down in history as "the Saint of the First Vatican Council." Such was the impression he made on all who dealt with him at the time, and such is the impression that we gather from reading his letters and spiritual writings of this time.<sup>149</sup>

His activity as a Council Father began in April of 1869, when he moved from Paris to Rome for the celebration of the Priestly Jubilee of Pius IX, who invited him to remain in order to take part in preparations for the Council. He was frequently consulted because of his years of experience in many lands, and with many different people and enterprises.<sup>150</sup>

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to a throat-cutting and general sack of the town" (EC, II, p. 1019).

<sup>147</sup> Cf. Letter to Fr. Joseph Xifré, Madrid March 14, 1869 (EC, II, pp. 1249-1250).

<sup>148</sup> BESTUÉ, GIUSEPPE, *Il primo Beato del Concilio Vaticano: Il Messaggero del Cuore di Maria* 13 (1934) 66.

<sup>149</sup> Cf. Resolutions 1869, 1870; Letters of 1869 and 1870.

<sup>150</sup> Cf. Letter to Mother María Antonia París, Rome 21 July 1869 (EC, II, p. 1411).

Despite his age and poor health, he diligently attended the Council sessions. In his letters he remarked that he ranked fortieth in age among the Council Fathers and that even more than usual, the climate of Rome did not agree with him.<sup>151</sup>

From the Minutes of the Council we know that he attended all the general sessions,<sup>152</sup> as well as most of the ‘congregations.’ In all of these he spoke only once, to give his witness as a martyr of the faith on behalf of Papal Infallibility.

Besides this, he took part in the meetings that the Spanish Bishops regularly held on Thursdays at the Palazzo Gabrielli.

Among the *postulata* or petitions of the Council Fathers, we know that he signed at least five: 1) on Infallibility,<sup>153</sup> 2) on the Assumption of the Blessed Virgin,<sup>154</sup> 3) on the Patronage of St. Joseph,<sup>155</sup> 4) on behalf of the Jewish People,<sup>156</sup> and 5) on Usury.<sup>157</sup>

He intervened in an indirect but effective way as spiritual leader of the Spanish Bishops, *the Pope’s imperial guard*.<sup>158</sup> He had handpicked most of them and had prevailed on the Queen to present their names to the Holy See. Some of them had been close collaborators in his apostolic undertakings, while he had been the spiritual director of others.<sup>159</sup>

St. Anthony Mary Claret regarded his activities at the Vatican Council as his last act of service to the Church, the consummation of his mission. “It can be said,” he wrote, “that the Lord’s designs for me have been completed.”<sup>160</sup>

Five days after the Council was suspended because of the Italian invasion of the Papal States, Claret arrived in Prades, France, where he was reunited with his Missionaries who,

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<sup>151</sup> There were 774 Council Fathers present at the opening and the first sessions, of those 41 were Spaniards. (cf. COLLANTES, JUSTO, *La cara oculta del Vaticano I. La actualidad de un concilio olvidado*, BAC [Madrid 1970] 282 pp.).

<sup>152</sup> Cf. *Acta et Decreta Sacrorum Conciliorum recentiorum. Collectio lacensis*. VII, sess. 1.<sup>a</sup> 35b; 2.<sup>a</sup> 56b; 3.<sup>a</sup> 259 b; 4.<sup>a</sup> 489 d. (Herder, Freiburg, 1870 [vol. 1] to 1890 [vol. 7] here after referred to as *Coll. Lacensis*). For an English edition see: *The Council of Trent, The canons and decrees of the sacred, and oecumenical Council of Trent*, Ed. and trans. J. Waterworth (London: Dolman, 1848); full text available online through the Hanover Historical Texts Project, Scanned by Hanover College students in 1995: <<http://history.hanover.edu/early/trent.htm>>.

<sup>153</sup> *Ib.*, 930 b.

<sup>154</sup> Cf. HENTRICH, GUILHELMO and DE MOOS, RUDOLFO GUALTERO, *Petitiones de Assumptione* (Vatican 1942) I, p. 102. He signed the petition *Cum iuxta apostolicam doctrinam* with 112 of the Fathers.

<sup>155</sup> Although we have no specific data for it, we can only assume that Claret signed this petition. Among matters to be discussed in the Council, he notes: “Patron of the Universal Church for St. Joseph.” Moreover, in 1870 he published the booklet, *The Devotion to St. Joseph* (Barcelona 1870) 29pp. cf. CANAL, JOSÉ MARÍA, *San Antonio María Claret, el Concilio Vaticano I y el culto de San José*: SC 1 (1962) 127-131.

<sup>156</sup> Asking the Council to invite Jews to embrace Christianity. Cf. LÉMANN, JOSEPH AND AUGUSTIN, *La cause des restes d’Israël introduite au Concile Oecuménique du Vatican* (Lyon et Paris 1912). 512 Fathers signed this petition. Claret’s signature is on p. 268.

<sup>157</sup> As the founder of Parish Credit Unions in Cuba, Claret was particularly bent on having the Church determine its social teaching regarding interest taken on loans. Therefore, with 19 other Fathers, he signed the *postulatum de Usura*. On Claret and savings, cf. CILER, JOSÉ MARÍA, *El ahorro en las cajas de ahorros benéficas y en la doctrina social de la Iglesia* (Madrid 1970), pp. 23-25; LAVASTIDA, JOSÉ IGNACIO, *El Padre Claret y las Cajas de Ahorros parroquiales en Cuba*: SC 18 (1998) 23-44. Regarding usury cf. Mss. Claret, VII, 526, 647bis-648.

<sup>158</sup> Cf. Letter to Mother María Antonia París, Roma 17 June 1870 (EC, II, pp. 1474-1475).

<sup>159</sup> Cf. Fernández, Cristóbal, *El confesor de Isabel II y sus actividades en Madrid* (Madrid 1964) pp. 303-319.

<sup>160</sup> Letter to Mother María Antonia París, Roma 21 July 1869 (EC, II, p. 1411).

like him, were in exile. But persecution followed him even there, so that he died a refugee in the Cistercian Monastery of Fontfroide, on October 24, 1870.<sup>161</sup>

## 1. MATTERS THAT SHOULD BE DISCUSSED

### INTRODUCTORY NOTE

By the Bull *Aeterni Patris* (6/29/1869), Pius IX convoked the First Vatican Council on December 8, 1869. This papal document announced, in a general way, the most urgent matters with which the Council, in those troubled times, would have to deal with for the glory of God, the integrity of the faith, the honor of divine worship and the salvation of souls.<sup>162</sup>

For Claret, this program was nothing new. Since at least 1866 he had been experiencing a special concern for the welfare of the Universal Church, which he felt as a personal responsibility. Even earlier, in 1857, he had published his *Notes for the Governance of the Diocese, or, Notes of a Plan to Conserve the Beauty of the Church and to Preserve Her from Errors and Vices* (Madrid: La Esperanza). In 1861, in *The Well-Instructed Seminarian* (II, pp. 280-284), he presented an article entitled *On the Way to Renew the Face of the Earth*.<sup>163</sup>

Realizing that he was now in a position to carry out his desires, he immediately went into action. On October 2, 1869, he wrote to Fr. Palladio Currius: "I have been very busy collecting materials for the Council."<sup>164</sup>

The first manuscript we publish here is a rough sketch of the matters that the Saint felt should be dealt with in the Council.

Faithful to his earlier plans, he proposes, as the first means to be used, the formation of virtuous and wise priests. The second point is to safeguard the sanctity of the family. Finally, he wants the Council to work on duly regulating relationships between Church and State.

Besides this, he suggests two points that were very dear to him: the definition of the dogma of the Assumption, and the declaration of St. Joseph as Patron of the Universal Church. He says nothing on the issue of papal infallibility, over which a heated controversy had arisen, especially after the appearance of an article in *La Civiltà Cattolica* (2/6/1869) contrasting the acidic statements of the pro-infallibility layman, Louis Veuillot, and the rather bumbling tactics of the anti-infallibility Bishop Félix Dupanloup.

The themes Claret does mention are barely hinted at, and between one theme and the next he leaves a large blank space in which to jot down any further suggestions.

In view of his statement in the letter just cited above, it would seem that he wrote these guidelines before October, 1869.

### TEXT

#### **Some Matters Which In My Opinion Should Be Dealt With at the Holy Council**

Mss Claret, XII, 339-341.

1. To bring ourselves into conformity with the dispositions reached at the Council of Trent.

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<sup>161</sup> Cf. HD, II, pp. 845-881.

<sup>162</sup> Acta Pii IX, IV, p. 406 ff.

<sup>163</sup> *El colegial o seminarista instruido* (Barcelona 1861) trat. 2, sec. 1.<sup>a</sup>, cap. 35, art. 5, pp. 280-284.

<sup>164</sup> EC II, p. 1422.

2. In order to form a good clergy, over and above what was disposed by the Council of Trent,<sup>165</sup> [Claret suggests]:

1st. Select good boys.

2nd. In every parish, have someone who can teach Latin grammar.

3rd. After a time, let those who show more promise because of their virtue, talent and application, go on to the seminary.

4th. Seminaries should have two or three class levels, e.g. 1) Grammar and Rhetoric, 2) Philosophy, 3) Theology. Each housed in a separate building or in a different town or, if need be, in the same town. They should receive the Holy Sacraments on different days, so as to be able to make a better Confession.

5th. The Rector of the Seminary should ask those priests in whom he has greater confidence because of their learning, virtue, zeal and ecclesiastical spirit, to be so kind as to hear his seminarians' confessions. This is a quite capital point.

In order to be good, the students must confess and receive Communion every eight days or every fortnight, or at the very least every month, both during their courses and during vacation time.

Those experienced in directing youth know this very well.

Those studying Grammar should be made to learn their *Catechism* well.

Those studying Rhetoric should do the same, and also *Pintón* on Religion or another similar work.

Those studying Philosophy, *Pintón*.

Those studying Theology, the *Holy Bible*.

\* \* \*

Now that the Bishops of the Province of Tarragona will be meeting here, they will have an opportunity to touch on some points of the Constitutions that are read during the four festivities of the year.

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On mixed marriages. Conditions for the education of their children.

On civil marriage.

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<sup>165</sup> Among the books in Claret's library we find LÓPEZ DE AYALA, IGNACIO, *El sacrosanto concilio de Trento* (Barcelona 1848), 372 pp. In session 23, devoted to the priesthood, there are many underlinings in pencil showing what the Saint thought most important. There are also heavy markings in chapter 18, dealing with the manner of establishing seminaries and educating the clergy (*ib.*, pp. 209-235).



To petition for the definition of the Assumption of Mary Most Holy as a dogma of faith.<sup>166</sup> St. Joseph, Patron of the Universal Church.<sup>167</sup>

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The Spanish Bishops must see to it that they are able to choose personnel for canonries, etc., etc.

For good service rendered, and also to stimulate it, remunerate virtue and learning.

Also, to avoid simony, ambitions, pretensions, meddling in politics and seeking partisan votes, etc., etc. (see Notes, p. 93).<sup>168</sup>

See *The Archbishop of Cologne*, p. 147.<sup>169</sup>

### **Some Evils That Should Be Remedied**

MSS Claret XII, 418

1. There should be no mixed marriages. If a certain man or woman wishes to marry, he or she must be obliged to educate the children in the catholic religion. See *La Paix*, page xxxiii.

2. Catholic children should be educated in different schools from those of the members of sects. *La Paix*, p. [xxxiii].

Indifferentism arises from [not observing] these two points.

3. It is tyranny to oblige Catholics to attend non-Catholic Institutions or Universities in order to fulfill their course-obligations and be able to be graduated. *La Paix*, p. xxviii, etc., etc.

4. Give unto Caesar the things that are Caesar's, and to God, the things that are God's.<sup>170</sup> *La Paix*, p. 10.

The wicked say: "Make the Church fit into the State." But that would be wishing to make the whole fit into the part. *La Paix*, p. 17.

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<sup>166</sup> St. Anthony Mary Claret had initiated the Assumptionist movement in Spain by having Isabel II write a letter to Pius IX (December 27, 1863) in which she stated: "I, as Queen and interpreter of the feelings of this Catholic nation which so loves the glories of Mary, desire to be the first to petition Your Holiness in this cause" (cf. *Notes for the Governance of the Diocese*, 2nd, ed. [Madrid 1865], pp. 191-192; cf. also GORRICO, JULIO, *Epistolario de Pío IX con Isabel II de España*: in *Archivium Historiae Pontificiae* 4 [1966] 304). At the Council, Claret had a unique opportunity to further his hopes to see the dogmatic definition of the Assumption of the Virgin Mary come true: cf. HENTRICH, GUILHELMO AND DE MOOS, RUDOLFO GUALTERO, O.C., *Petitiones de Assumptione* (Vatican 1942) II, pp. 882-884; cf. also GARCÍA GARCÉS, NARCISO, *España en el movimiento asuncionista*: in *Estudios Marianos* 6 [1947] 521-524).

<sup>167</sup> The proclamation of the Patronage of St. Joseph was made on December 8, 1870, and Claret figured among the priests who petitioned it. With this in mind he wrote the booklet, *La devoción a San José* (Barcelona 1870), 29 pp. Since he was in exile, he could not sign the work, so he gave only the initials, "D.A.C." [= Don Antonio Claret].

<sup>168</sup> "It is to be desired that canonries be given to the oldest pastors who have acquitted themselves well in their sacred ministry, or to other priests who, by their learning and virtue, have proved themselves worthy of this favor" (*Notes for the Governance of the Diocese* [Madrid 1865] 2<sup>nd</sup> ed., p. 93; *Escritos Pastorales*, p. 524).

<sup>169</sup> CLÉMENT AUGUSTE, Abp. of Cologne, *De la paix entre l'Eglise et les Etats* (Paris 1844). The Saint cites this work either as *La paix* or as *The Abp. of Cologne*.

<sup>170</sup> Mt 22:21.

## 2. NOTES ON THEMES FOR THE COUNCIL

### INTRODUCTORY NOTE

Council topics dealing with seminaries and the religious life sparked a number of ideas in Claret's mind. He summed them up in these notes, which are a proof of his interest and experience in such matters.

They contain a mixture of practical suggestions on selecting and fostering priestly and religious vocations, a few didactic guidelines and some spiritual concerns. Claret would later recall some of these points in his address to the Spanish Bishops who were attending the Council.

He vigorously defends certain themes affecting the religious life, such as the spirit of Christ which should permeate it, its reform and means to carry out that reform.

We have arranged the Saint's notes according to the following outline:

- A) Seminaries
  - Boys for the priesthood and religious life
  - Minor seminaries
  - Boys
  - Clerical seminaries
  - Spiritual director
  - Clerical dress
  - Goods
  - Liturgical furnishings
- B) Religious life
  - Spirit
  - Reform
  - What ought to be done.

### TEXT

#### **A) Seminaries**

MSS Claret XII, 337

On Seminaries. Major. Minor. Latin teachers.

A short book of selections taken from St. Bernard,<sup>171</sup> St. Gregory<sup>172</sup> and St. Leo.<sup>173</sup>

Care of ordinands. Clerical dress. No cohabitation with women. Obligation to preach. Obligation to catechize. A single author for rubrics, for catechizing.

#### **Boys for the Priesthood and Religious Life**

MSS Claret XII, 440, 419-421

In order to have good boys for the priesthood and the religious life, it would be necessary to hire Latin teachers in towns, as well as a man to direct them.<sup>174</sup>

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<sup>171</sup> St. Bernard (1091-1153), Founder and Abbot of Claraval, Doctor of the Church.

<sup>172</sup> St. Gregory the Great: Pope from 590-604.

<sup>173</sup> St. Leo the Great: Pope from 440-461.

<sup>174</sup> "The most important work, with the greatest and most happy results that a zealous and charitable priest can undertake is, without a doubt, to occupy himself in choosing innocent and simple children, inclined toward piety and virtue, with a disposition for learning, to teach them, to instruct them, and to guide them, for in time they will be holy and wise priests. This is the paternity of a priest in his

Every year they should make a five-day retreat.

Every month they should confess and receive Communion [in a body].

Every Sunday they should serve in choir and at the altar in the morning, and attend Vespers of the Virgin and a talk on Doctrine in the evening.

Rubrics and plainchant. Every morning, Mass and fifteen minutes of meditative reading, with pauses, on the Passion. In the evening, fifteen minutes of reading from Rodríguez, or on Feast days a reading about the mystery of the day, or on Saturdays about Mary.

The boys most suitable for the priestly and religious life are those brought up in villages and small towns. God saw to it that they were born and bred there so that they might be innocent, God-loving and God-fearing. Of those born and raised in big cities and towns, one could say: *erraverunt ab utero*.<sup>175</sup>

The latter are born and grow up weak. They breathe an atmosphere that is twice bad, physically and morally. What they continually see and hear around them is love for our threefold concupiscence.<sup>176</sup>

This truth is taught us by natural reason and historical evidence. St. John the Baptist, Fr. Peter Faber,<sup>177</sup> St. Vincent de Paul,<sup>178</sup> St. John Francis Regis<sup>179</sup> and many, many others were raised in villages.

## Two Ways to Choose These Boys

*First way.* The Prelate does so when he goes to make his pastoral visit of the diocese. These boys are like forest flowers or stars in the sky. That is how they differ, that is how they shine: by their simplicity, candor, piety and attachment to the Church... This is how Fr. Bartholomew of the Martyrs, the Abp. of Braga,<sup>180</sup> did it; read his life. This was the practice of Fr. Talavera, the Abp. of Granada...<sup>181</sup> Ven. John of Avila.<sup>182</sup> *The Well-Instructed Seminarian*, vol. I, pp. 17-18.<sup>183</sup> How did they

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greatest and most glorious undertaking.” (*La vocación de los niños* [Barcelona 1864] secc. 2.<sup>a</sup>, cap. 1, p. 36).

<sup>175</sup> Ps 57:4 Vulgate, (Ps 58:3): “The wicked go astray from the womb”

<sup>176</sup> Cf. 1 Jn 2:16.

<sup>177</sup> The Blessed Pedro Fabro (1506-1546), companion of St. Ignatius of Loyola and first German Jesuit.

<sup>178</sup> St. Vincent de Paul (1576-1660), hero of charity, founder of the Lazarists and the Daughters of Charity.

<sup>179</sup> St. Francis of Regis (1597-1660), Jesuit, missionary in the region of Ródano (France).

<sup>180</sup> The Blessed Bartolomew of the Martyrs (Lisboa 1514-Viana do Minho, today Viana do Castelo 1590). Dominican friar and Archbishop of Braga from 1559 until he retired in 1582.

<sup>181</sup> Friar Hernando de Talavera (Talavera de la Reina 1428-Granada 1507) was confessor to the Queen, Isabel the Catholic, and a member of the Royal Council. Bishop of Avila in 1486 and Archbishop of Granada from 1492 (cf. SUÁREZ Y MUÑANO, PEDRO DE ALCÁNTARA, *Vida del Venerable D. Fray Hernando de Talavera, primer Arzobispo de Granada, Confesor y Consejero de los Reyes Católicos D. Fernando y D.<sup>a</sup> Isabel* [Madrid 1866]).

<sup>182</sup> St. John of Ávila (Almodóvar del Campo 1499 or 1500 - Montilla, Córdoba 1569). Great apostolic missionary, called “the apostle of Andalucía.” St. Teresa of Jesus, upon hearing of his death, broke into tears and, when someone asked her why she was crying, said: “I cry because the Church has lost a great pillar.”

<sup>183</sup> The quotation is as follows: “That grand and admirable prelate, the Venerable Bartholomew of the Martyrs, Archbishop. of Braga, who attended the Sacred Council of Trent, one of those who

manage to do it? Let us imitate them ourselves, and we will have what they had: many priests and good ones.

*Second way.* Teach Latin to well-inclined boys from villages and small towns, through the services of their pastors, economes, assistant curates or priests, or of those laymen we call *Dóminies*. For this purpose it would be good to keep at hand a little book I wrote to this end, entitled, *The Vocation of Boys*.<sup>184</sup>

From these schools or docencies, to which, as I have said, only those endowed with good qualities will be admitted, there will emerge young men who will in time become good priests and good religious, like Fr. Granada.<sup>185</sup>

Let us all pray to God and the Blessed Virgin Mary that this truth may be realized and put into effect, even if it produce no more than one.

Our enemies will be at great pains to see that this truth is not known. Even some of those who do know it will be led by laziness or other pretexts and excuses not to put it into effect. Finally, even some of those who put it into effect will grow weary and abandon it.

But despite the efforts of the enemy, we must by all means foster this project, for in this way many boys will at least have the opportunity to learn Latin, which they would otherwise not have.

It would also be easier for their parents, who would not have to pay for their maintenance during their studies. And as the boys would be living with their families, they would preserve their innocence and devotion under their father's, and especially their mother's shadow.<sup>186</sup> For boys, even among themselves, are like fine crystal, easily in danger of breaking if not handled carefully.

To select boys for the clergy, it would be well to visit elementary or primary schools. See the book, *The Abp. of Cologne*, p. 144.

## **Minor Seminaries**

MSS Claret XII, 423

Besides these schools in villages and small towns, there should also be minor seminaries.

In these minor seminaries, Spanish and Latin grammar will be taught to those who do not know them, as well as Rhetoric and Philosophy, in different classes.

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worked the hardest for the reform of the clergy, this most zealous shepherd, when he went on pastoral visits to the parishes of his diocese, used to pick out those boys who seemed to him by nature more suitable to be formed in piety. He put these pious young men under the direction of a wise, prudent, virtuous, and above all, pious priest and sent them to him to keep watch over them. And he told him that he must work harder for their advancement in good manners and virtues than in the sciences, because great piety and middling knowledge sufficed to make them good Christians, whereas learning without piety usually does great harm. Indeed, many use their learning only to embolden them to seek the priesthood as a despicable abuse: not for the welfare of souls or the honor of God, but only to remedy their poverty and satisfy their pride" (*WIS* [Barcelona 1865] 5<sup>th</sup> ed., 1, pp. 17-18.)

<sup>184</sup> Section 3, chs. 4 and 5 (Barcelona 1864), pp. 109-115.

<sup>185</sup> Friar Luis de Granada (1504-Lisboa 1588) (Luis de Sarria). Dominican friar, preacher and mystic, author of numerous works of spirituality.

<sup>186</sup> Claret was thinking of the circumstances of his own childhood, when he had to interrupt his clerical studies. (cf. *Autob.* n. 30).

Christian Doctrine. Religion, by *Pintón* or another author. The more advanced and talented may be taught mathematics. Plainchant, and on Sundays and Feast days they can help the pastor by singing at Mass, vespers, etc. For this they might use the *Little Chant Book*.<sup>187</sup>

On Sundays and Feast days they will likewise be able to help the pastor to catechize.

## Boys

MSS Claret XII, 425-428

The boys who study Latin in these schools or in minor seminaries should all have the *Little Catechism*<sup>188</sup> Also a Book of Devotions, which might be the *Straight Path* or another such work, or the first volume of the *Well-Instructed Seminarian*.<sup>189</sup>

Every day they will have morning and night prayers. If they live at home, they might say them with one or more others, or even with all the members of the family, as this would be a very useful way to sanctify families.

Their professor or teacher should be informed whether and how they are fulfilling this duty. They will also have a period of spiritual reading everyday. Books that might be assigned to them: Govinet's *Instruction of Youth*, printed by the Religious Publishing House,<sup>190</sup> or *Pintón's Historical Compendium of Religion*.<sup>191</sup>

On all Feast days, all of these students will attend morning and evening church services. They will gather at school as on other days, and then go all together to the church.

At school, during the week, all of them will learn the rubrics for serving Mass and other services, as well as Catechism and Plainchant. In this way they will be able to be occupied on Sundays.

Two of them, or as many as their teacher assigns, will serve the main Mass; the others will sing in choir. In the evening, they will ask one another their *Catechism*. They will likewise ask one another questions from their *Pintón* or *Compendium of Religion*.

## Clerical Seminaries

There will be two classes of Seminaries: minor and major.

There can be two or more minor seminaries in each diocese.

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<sup>187</sup> He refers to his own book, the *Art of Ecclesiastical Chant and Chant Book for the Use of Seminaries* (Madrid 1861), 170 pp.

<sup>188</sup> He means the *Catechism of Christian Doctrine* which he wrote for the uniform teaching of catechism in Spain, a work he offered to Pius IX in 1865. The *Catechism Explained*, first published in 1848, had by this time reached its 18th edition.

<sup>189</sup> He recommends the first volume, since it is expressly addressed to the formation of seminarians.

<sup>190</sup> GOBINET, CARLOS, *Instrucción de la juventud en la piedad cristiana, sacada de la Sagrada Escritura y de los Santos Padres*. Translated by Don Nicolás de Castro Palomino. LR (Barcelona 1851) 2 volumes.

<sup>191</sup> *Historical compendium of religion from the creation of the world until the present time in the Church*. A book by Fr. José Pintón, Piarist, who began its publication in 1760 and which had numerous editions.

There will be only one major seminary in each diocese and, if possible, it should be within the purview of the Prelate.

Here one would assign the reading of the book entitled *Notes...*,<sup>192</sup> and also keep in view the *Well-Instructed Seminarian*, a little work in two volumes. Care should also be taken to avoid one reef on which many seminarians have foundered, namely, that of some Prelates who, with the best intentions but with fatal results, have crammed too many seminarians – in fact, all the seminarians in their Diocese – into one Seminary, only to find that they could not supply them with the sufficiency of confessors needed in order to direct them properly. Thus, when a general Communion is held, they go for confession to the first priest they meet, who neither knows them nor puts any special effort into directing them toward the most holy aim that seminarians have or should have resolved to follow. Their confessions seem more like those of soldiers than of true clerics. For it is one thing to explain a lesson in class, but quite another to hear the confession and direct the conscience of each student. Such a concentration of persons was once practiced in hospitals, but experience has shown that it was most detrimental to patients. It is also detrimental to seminarians, and more so, proportionally, than to the sick.

### **Spiritual Director**

Every boy needs to have a good Spiritual Director. Read the *Well-Instructed Seminarian* I, p. 306, and the *Manuel de Piété*, p. 256.<sup>193</sup>

It would be well for students to make their general Communion in groups that go on different days, so that they will be better able to make a good confession.

### **Clerical Dress**

Mss. Claret, XIII, 431.

Those ordained in Sacred Orders, be they priests, canons, Bishops or Cardinals, should all without exception wear clerical garb.

They will thus be better guarded, since this clothing is a Guardian Angel to them, protecting them as a rind protects the fruit and as bark protects the tree.<sup>194</sup>

They would thus inspire more respect and would in fact be better respected.

Children kiss the hand of those they see wearing clerical garb, but not that of others, as I have observed.

It is like Samson's locks.<sup>195</sup> Not to wear it is a lack of virtue and of mortification. What would we say of a religious who did not wear the habit of his Order? What, then, shall we say of the clergyman?

### **Goods**

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<sup>192</sup> *Notes for the Governance of the Diocese (Madrid 1857) 108 pp.: in Escritos Pastorales*, pp. 463-545.

<sup>193</sup> In the passage cited, *WIS* states: proves the necessity of a spiritual director, and affirms: "It is not enough, then, to have a confessor to whom we may sincerely manifest all our sins; we also need a master who will teach us the path of virtue" (Barcelona 1860), p. 330. The second book cited is the *Manuel de Piété à l'usage des Séminaires*. Claret used the 1859 edition.

<sup>194</sup> Similar notions are expressed in *Notes for the Governance of the Diocese (Madrid 1857)*, p. 62.

<sup>195</sup> Cf. Judg 16: 17.

MSS Claret XII, 433-43

Jesus Christ *did not have even a stone on which to rest his head.*<sup>196</sup>

In the Holy Gospel this is one of the things he most strongly inculcates, going so far as to say that anyone who does not renounce all things cannot be his disciple.<sup>197</sup>

Therefore they [clergy] should not build or buy a house, lands, a farm, or anything at all.

They should not enrich their relatives or servants, etc... What they have, they should invest in doing good...

As a punishment, God allows the wicked to rob them and the people to murmur against them.

Let them trust in God, and work as hard as they can for the glory of God and the salvation of souls, and they will not lack what is necessary.

### **Church Furnishings**

We must be more intent on acquiring virtues than on acquiring furnishings for the worship of God. God allowed the temple of the Hebrews to be destroyed twice.<sup>198</sup> God has allowed the wicked to rob temples and church furnishings. I am not saying that there should be no adornments in churches, but it seems to me that they should be of white metal or copper, gilt or silver-plated, and thus they will not call attention or arouse the avarice of the wicked or invite thieves to steal them. How many such adornments have been stolen by wicked governments! How many churches have been looted by thieves!

Benedict XIV counseled the same.<sup>199</sup>

### **B) Religious Life**

MSS Claret XII, 371-373, 377-379

#### **Spirit**

On May 19, 1869, I happened to be in the cell of a wise and holy religious who had been called to Rome as a theologian for the ecumenical council.<sup>200</sup> He told me that around this time he had read a sort of moral tale. It seems that a cart driver chanced to see a man lying in the middle of the road, apparently asleep. He stopped his cart in order to avoid injuring the man. He called, but the man didn't answer, so he lifted him and tried to make him stand up. But the man leaned now to the left, now to the right, now forwards and now back, so that whichever way the driver tried to stand him up, he fell back the way he had been before.

Finally, the driver said to himself: *Now I can see that this poor fellow isn't sleeping: he has no spirit... He's dead.*

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<sup>196</sup> Lk 9:58.

<sup>197</sup> Lk 14:33.

<sup>198</sup> 2 Chr 36:19. – The temple was destroyed for a second time by the Emperor Titus in the year 70.

<sup>199</sup> *Pastoral de N. Smo. Padre Benedicto XIV* (Madrid 1787) II, pp. 83-88. *Ex libris*.

<sup>200</sup> Fr. Fermín Costa, SJ (1806-1894), Rector of the Major Seminary of Barcelona, elected a consultor in April 1868 and appointed to the Commission of Regulars on November 23, 1868 (cf. *Coll. Lacensis* VII, p. 1054).

*Application:* When an Institute or convent has no spirit, it is dead. There is no point addressing it with words or dispositions, however wise, holy or charitable they may be...

A community, a religious order, if it has no spirit, will not last. *Qui non habet spiritum Christi, hic non est eius.*<sup>201</sup>

When God sends a man of spirit; that is the man who must bring about a reform. To reform an Institute is to take it back to resume the first form that God gave it through its Founder, which others have marred through their inobservance or laxity.

The spirit is lost through the inobservance of apparently small things which are, however, matters of great consequence. Like Samson's locks<sup>202</sup> or a tree's bark.

*Qui spernit modica...* .<sup>203</sup>

*Quia super pauca fuisti fidelis, supra multam te constituam...* .<sup>204</sup>

God dearly loves a man's faithfulness in little things.

God calls us by inspirations, readings, sermons, confessors, etc., etc.

He tells us: *Si vis ad vitam ingredi...* .<sup>205</sup> *Si vis perfectus esse...* .<sup>206</sup>

When a man is faithful... If he hears God's voice and does not harden his heart...<sup>207</sup> If he answers: *Loquere, Domine, quia audit servus tuus...* .<sup>208</sup>

*Domine, quid me vis facere?*<sup>209</sup>

When a man is faithful to his vocation and corresponds with great force of will, he can do very much. And if he is persevering and does not allow himself to slacken in what he has begun, he can do things beyond all explaining – always, however, with the help of God's grace.

Happy the man who is faithful..., who does not presume to rely on himself, but puts all his trust in God; who attributes nothing to himself and all to God; who says nothing of himself either in praise or in blame, but remains silent; who thinks that all he does is done of God, through God and for God.

The older Orders should be obliged to live according to the Rule..., and in those [Orders] that do not wish to live according to the primitive Rule, no one should be allowed to enter or profess in them until they die out of themselves. Thus, those who are called by God will always find observant Orders.

*Objection*

But someone will say: the greater part of the points of the Rule and Constitutions has fallen into disuse.

*Response*

But this is precisely why the holiness of these religious has fallen into disuse.

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<sup>201</sup> Rm 8:9: "If anyone does not have the spirit of Christ, he does not belong to Christ."

<sup>202</sup> Cf. Judg 16: 17.

<sup>203</sup> Sir. 19:1: "He who condemns small things [shall fall little by little]."

<sup>204</sup> Mt 25:21: "Because you have been faithful over a little, I will set you over much."

<sup>205</sup> Mt 19:17: "If you would enter into life [keep the commandments]."

<sup>206</sup> Mt 19:21: "If you would be perfect [go, sell what you possess...]."

<sup>207</sup> Cf. Ps 94:7-8.

<sup>208</sup> 1 Sm 3:9: "Speak, Lord, for your servant is listening."

<sup>209</sup> Acts 22:10: "Lord, what would you have me do?"



*What is to be done?*

Response: Either keep the primitive Rule of the Founder, or do not allow anyone to enter or profess. *Pron. del Stato Religioso*, p. 48.

When a religious makes his profession, he ought to do so in order to live according to the Rule of the Founder, and not according to customs and relaxations (p. 61).

## **Reform**

It is easier to found anew than to reform.

In the year 1865,<sup>210</sup> the Holy Father, Pius IX, was speaking to me about an older Order, and he told me: *Recedant vetera, nova sint omnia.*<sup>211</sup>

In a new foundation, those who enter enjoy the first fruits of the spirit, but in an older Order, alas!

In an orchard, when trees grow old they become ugly and worm-eaten and bear little fruit. It would seem that those who have a founding spirit should be advised to choose the Rule of St. Augustine and then expand those twelve chapters, each according as God has given him to understand, as so many Founders have in fact done, e.g., St. Dominic, the Order of Mercy, the Hieronymites, etc. It seems to me that there can be nothing better than what is called the Rule of St. Augustine.

At present in Rome, the Institutes of St. Liguori and the Passionists founded by St. Paul of the Cross are quite noteworthy.

## **What Ought to Be Done**

1. Everyday, an hour of mental prayer in the morning and a half-hour at night, not kneeling throughout, but for a short while at the beginning and the end.
2. Spiritual reading from Rodríguez; at least a half-hour every day.
3. Particular examen at noon and at night and, moreover, a general examen at day's end.
4. Mortification...
5. Once every week, at least, be reconciled.
6. Everyday celebrate Holy Mass, observing the holy Rubrics, without taking less than 25 minutes or more than 30, and give thanks for the space of half an hour.
7. Recite [the Divine Office] with pauses, and with gravity, fervor and devotion.
8. They shall have a period of recreation, at noon and at night after meals. At other times they shall keep silence and occupy themselves as obedience requires.
9. No one shall enter the room of another.
10. They shall not leave the house without permission.

## **3. COUNCIL DOCUMENTS AND DATES**

### **INTRODUCTORY NOTE**

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<sup>210</sup> It could have been in the first Papal audience he had on his trip to Rome on Tuesday, November 7, 1865, or perhaps in the second which took place on Thursday, the 23<sup>rd</sup> of the same month and year.

<sup>211</sup> "Let the old depart, let all be new": cf. 2 Cor 5:17.

This manuscript is a short catalogue of the documents that the Saint kept receiving during the Council. It is also a short calendar of the sessions, congregations and other acts of the Council.

It is not really a diary or daybook; rather, it gives the impression of having been written at one time or another in order to have a list of documents and dates at hand. The style is very sketchy.

It was of great interest to Claret, and although many of the items are humdrum enough, it is of interest to us as a familiar and intimate account of dates and events that are only known because of the seriousness of the official documents they deal with.

## TEXT

### The Ecumenical Council

MSS Claret XII, 441-444

*Monitum* dealing with some working days.<sup>212</sup>

*Monitum* dealing with the first day of the Council.<sup>213</sup>

*Monitum* dealing with the place where we don and doff our cloaks.

*Monitum* dealing with the election of the judges for the Council.<sup>214</sup>

*Monitum*. General dispositions for the Council.<sup>215</sup>

*Monitum*. A notebook called *Ordo*.<sup>216</sup>

*Monitum*. A notebook called *Methodus*.<sup>217</sup>

### Meetings

#### [November, 1869]

*28th Day Nov.* 1st Sunday, in the Papal Chapel, at 10:00 a.m.<sup>218</sup>

*30th Day.* Feast of Saint Andrew.<sup>219</sup>

#### [December, 1869]

*5th day Dec.* 2nd Sun. with consistorial or fur-trimmed cape.

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<sup>212</sup> Probably refers to the short *Denuntiatio dierum* (schedule of days) (cf. *Coll. Lacensis* VII, p. 709).

<sup>213</sup> The *Intimatio* gave the Fathers the program for the opening of the Council: December 8, 1869 at 8:30 a.m. Archbishops and Bishops were expected to wear white cope and mitre of the same color. The vestry was the Lapidario Museum (cf. *Coll. Lacensis*, VII, p. 27).

<sup>214</sup> This election of the judges or moderators of excuses, disputes and controversies was announced in the *Intimatio* for the first general assembly (cf. *ibid.*, p. 709).

<sup>215</sup> These general dispositions were contained in the apostolic letter *Multipliques inter* of November 27, 1869, distributed to the Fathers at the pre-synodal assembly of December 2nd (cf. *ibid.*, p. 17).

<sup>216</sup> The *Ordo* was a résumé of the Ceremonial for the Council. It contained the texts of hymns, litanies and prayers for the inauguration: cf. *ibid.*, p. 694.

<sup>217</sup> The *Methodus* contained dispositions to facilitate the use of the *Ordo*, which was strictly liturgical. There was a special *Methodus* for the first session, consisting of 148 numbers, and a general *Methodus* for ordinary sessions, consisting of 103 numbers (cf. *ibid.*, p. 699). The copy Claret used is kept in the CESC-Vic. In the margins of its pages, one can see markings of the Saint in order to assure that he correctly followed the rubrics.

<sup>218</sup> In a letter to Fr. Joseph Xifré he says; "On Sundays we meet in the choir of the Vatican. There a Mass is sung with a sermon in Latin" (Rome December 16, 1869: EC, II, p. 1438).

<sup>219</sup> He does not mention the pre-synodal assembly, which took place in the Sistine Chapel on December 2nd.

*6th day.* All of us Spanish Bishops gathered at the house of His Eminence, Cardinal Moreno, and agreed that we would meet there every Thursday at ten in the morning, if nothing arose to the contrary.<sup>220</sup>

*8th day.* Feast of the Immaculate Conception of Mary. Attended in white cope. The Council was opened. The service lasted from 8:30 a.m. until 3:15 p.m.<sup>221</sup>

*9th day.* Meeting of Spanish-speaking Bishops in the Gabrielli house or palace, the residence of His Em. Card. Moreno.<sup>222</sup>

*10th day.* Feast of the Translation of the Holy House [of Loreto]. A session was held. Attended in rochet and mantle. It lasted from 9:00 to 12:30.<sup>223</sup>

*Constitutio.* In case God should allow the Pope's death.<sup>224</sup>

*10th day.* Delivery of the works prepared for the Council.<sup>225</sup>

*12th day.* 3rd Sunday of Advent. Began at 10:00 and ended at 12:30. Fur-trimmed cape.<sup>226</sup>

*13th day.* St. Lucy, at 10:30, with rochet and mantle.

*14th day.* Meeting from 9:00 to 11:00, with rochet and mantle.<sup>227</sup>

Delivery of the *Constitutio*. Contains the censures.<sup>228</sup>

Delivery of the names of Cardinals, Abps. and Bps. who have a special assignment in the Council.<sup>229</sup>

*19th day.* 4th Sunday, at 10:00, fur-trimmed cape.

Notice to attend.<sup>230</sup>

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<sup>220</sup> Cardinal Juan Ignacio Moreno y Maisonave (1817-1854), titular bishop of "Santa Maria della Pace," lived in the Palazzo Gabrielli. This palazzo belongs to the Rione di Ponte near the piazza of the Chiesa Nuova (cf. *Roma antica e Moderna* [Rome 1765], p. 63). On today's maps it is on the Via Monte Giordano, no. 36. and carries the name "Palacio Taverna."

<sup>221</sup> Among the Fathers attending this first session, Claret figured as number 22 on the roster of Archbishops (cf. *Coll. Lacensis* VII, p. 35b; VESPIGNANI, VIRGINIO, *Intorno della grande aula temporanea del Concilio Ecumenico Vaticano...Relazione e Descrizione* [Rome 1874]). On the floor of the Council Hall, he was assigned seat no. 29. It was located on the upper tier, before the tribune reserved for royalty, to the left as one entered the hall. In his immediate vicinity were a number of Fathers of the Oriental Rites. On the same tier and near the Saint, was the Dominican, Joseph Sadoc Alemany (1814-1888), first Archbishop of San Francisco, California, a fellow countryman of Claret.

<sup>222</sup> Apparently not only the Spanish Bishops attended, but also those of the Philippines and Cuba.

<sup>223</sup> On this day the first general assembly met. According to the wording of the *Acta*, the sessions were presided over by the Pope, while the assemblies were presided over by Cardinals. At the general assemblies, the archbishops were to wear the rochet and violet mantle.

<sup>224</sup> They received the Constitution *Cum Romanis Pontificibus* at the end of the general assembly of Dec. 10th (cf. *Coll. Lacensis* VII, p. 45). In it was prescribed, that in the event of the Pope's death, the Council should be suspended until the Cardinals met in conclave and elected a new Pope.

<sup>225</sup> These 'works' were the *schema* of the dogmatic constitution against errors deriving from Rationalism, proposed for the Fathers' examination under papal secrecy (*ibid.*, p. 507 ff.).

<sup>226</sup> He refers to the choral Mass held on Sundays.

<sup>227</sup> At this assembly, the 24 members of the Commission on matters of faith were elected.

<sup>228</sup> This contains the reduction of censures *latae sententiae* (October 12, 1869).

<sup>229</sup> A printed sheet of those chosen by the Pope to receive and examine private petitions from the Fathers before their presentation to the Council. It also included the names of those appointed to judge excuses and disputes. Don Bienvenido Monzón (1820-1885), Archbishop of Granada, was among those elected to the first group (cf. *Coll. Lacensis* VII, p. 712).

<sup>230</sup> Dated December 17th, it announces the assembly of the 20th at 9:00, and states that the election

Names of those elected for matters of faith.<sup>231</sup>  
 Notice to attend.  
 Notice to attend.  
 Sermon for the opening of the Council.<sup>232</sup>  
 Catalogue of Council Fathers.<sup>233</sup>  
 Those elected for [the Commission on] Discipline.<sup>234</sup>  
 20th day. General meeting at 9:00.<sup>235</sup>  
 21st day. Sermon at 10:00. Rochet and mantle.<sup>236</sup>  
 Invitation. General meeting at 9:00, for the 28th.<sup>237</sup>  
 24th day. Vespers of Nativity, with cope. Signs the list.<sup>238</sup>  
 25th day. Mass with cope, at 9:00.  
 26th day. Mass with red cope.  
 27th day. Mass with consistorial or fur-trimmed cape. Sign for the Saint.<sup>239</sup>  
 28th day. Session. Voting for [the Commission on] Religious Orders at 9:00.<sup>240</sup>  
 Sermon for the First Sunday of Advent printed.

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of deputies for matters of church discipline will be made in writing.

<sup>231</sup> This list of those elected was published at the session of the 20th. In first place was Friar Manuel García Gil (1802-1881), Archbishop of Zaragoza. Among the Saint's acquaintances in this group were Don Antolín Monescillo (1811-1897), Bishop of Jaén; Rafael Valentín Valdivieso (1804-1878), Archbishop of Santiago, Chile; and Joseph Sadoc Alemany (1814-1888), Archbishop of San Francisco, California.

<sup>232</sup> The text can be found in *Coll. Lacensis* VII, p. 29 ff.

<sup>233</sup> This list must have been in his hands before the 16th, because on that day he wrote to Fr. Xifré: "It struck me that you might like to have a catalogue of all those who are attending the Council. We are listed alphabetically, but in the Council we are seated according to priority of consecration. I am number 40. I'm one of the old ones" (EC, II, p. 1438).

<sup>234</sup> These words were written in pencil. Although he numbered this document with a 16, it was not published until the 28th. Among the Spanish-speaking members were Don Antonio Labastida y Dávalos (1817-1891), Archbishop of Mexico; Don Pantaleón Montserrat (1807-1870), Bishop of Barcelona; and Don Anastasio Rodrigo Yusto (1814-1882), Archbishop of Burgos.

<sup>235</sup> In this third general assembly, the names of those elected to the Commission on Matters of Faith were published. First on the list was Manuel García Gil (1802-1881), Archbishop of Zaragoza. The Commission on Church Discipline was voted for.

<sup>236</sup> It was a sung Mass, since it was the Feast of St. Thomas the Apostle.

<sup>237</sup> At the assembly of the 20<sup>th</sup> they had been unable to fix the date for the next assembly, so it was announced that word would be sent to each member's lodgings. The *Intimatio* is dated the 23rd. Besides convoking the meeting for the 28th, it notes that the Commission on religious orders would be voted for and that the discussion would begin for the schema *On Catholic Doctrine, against the multiple errors stemming from Rationalism* (cf. *Coll. Lacensis* VII, p. 713).

<sup>238</sup> Probably to send Christmas greetings to the Pope, as can be inferred from the entry for the 27th. On the 23rd, a council commission appeared at the Vatican to greet the Pope. This day was also Father Claret's 62nd birthday.

<sup>239</sup> That is, for the feast-day of the Pope, born John Mastai-Ferretti. The signatures of the Fathers can be seen in the *Album illustratum autographorum omnium Emin. Ac Rever. Patrum Oecumenici Vaticani* (Milan 1870). Claret's signature is on p. 11.

<sup>240</sup> At this fourth general assembly the list of those elected to the commission on Church discipline was published, and the third commission on the state of religious life, was voted on. Discussions on *De Doctrina Catholica* began.

Notice to attend Mass on January 1, 1870.

List of those elected for matters affecting Regulars.<sup>241</sup>

To attend Mass on the 6th at 9:00.<sup>242</sup>

On the Profession of Faith.

The Method.

The year 1869 has ended.<sup>243</sup>

From 767 to 714 Bishops have attended the meetings. Some of them are sick and four of them – two Cardinals and two Bishops – have died.<sup>244</sup> On January 27, 1870, the Bishop of Veracruz died. On January 31st, the Bishop of Tarbes died.<sup>245</sup> Of Lérida, on February 3rd;<sup>246</sup> of Huesca, on February 12th.<sup>247</sup>

## The Year 1870<sup>248</sup>

### [January]

*6th day.* Public meeting, with cope and mitre. At 9:00 the profession of faith was made and the oath was taken.

*7th day.* Meeting at 9:00, with rochet and mantle.<sup>249</sup>

*8th day.* Meeting at 9:00, with rochet and mantle.

Discipline. *De Episcopis, Synodis et de Vicariis Generalibus.*<sup>250</sup>

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<sup>241</sup> Published in the assembly of January 3, 1870. Leading the list was Don Francisco Fleix i Solans (1804-1870), Archbishop of Tarragona. In 4th place was Friar Fernando Blanco (1812-1881), Bishop of Avila, whose spiritual director was Claret.

<sup>242</sup> In the first general session it had been agreed that the second general session would meet to make the solemn profession of faith prescribed by Pius IV in the constitution *Iniunctum nobis* of 1544. As the day drew near, the *Intimatio* was sent to the Fathers' lodgings, together with a *Monitum* on how the session was to be conducted (cf. *Coll. Lacensis* VII, p. 49).

<sup>243</sup> Before the year ended, in the assembly of Thursday, December 30th, Don José Caixal (1803-1879), Bishop of Urgell, Claret's close friend and capable collaborator, spoke on the theme of *Catholic doctrine*.

<sup>244</sup> Those who died were: Cardinal Karl August von Reisach, first president of the general assemblies; Cardinal Francesco Pentini, Cardinal Deacon of "Santa Maria in Portico"; Anton Manastyrski, Bishop of Prezémysl and Bernardino Frascolla, Bishop of Foggia.

<sup>245</sup> Bishop Bertrand-Sévère Laurence. Born in Oroix (Hautes-Pyrénées, France) in 1790, was bishop of Tarbes from 1844 and died in Rome on January 30, 1870.

<sup>246</sup> Don Mariano Puigllat (San Andrés de Tona 1804-Rome 1870), bishop of Lérida from the year 1862.

<sup>247</sup> Don Basilio Gil Bueno (Palazuelos, Guadalajara, 1811-Rome 1870), Bishop of Huesca, since the year 1862. From the handwriting, it seems that the dates referring to the deaths in January/February were inserted later. Claret must have keenly felt the loss of his friends, Bishops Don Mariano Puigllat and especially that of Don Basilio Gil y Bueno to whom he had paid a moving visit on the day of his death (cf. JAVIERRE, JOSÉ MARÍA, *Refugio de los ancianos. Sta. Teresa Jornet* [Madrid 1974], pp. 50-51).

<sup>248</sup> Assemblies were also held on January 3rd and 4th.

<sup>249</sup> Although the Saint clearly wrote the dates of the 7th and 8th, he should have written 8th and 10th, since no assembly was held on the 7th. On the 10th, the scheme *De Doctrina Catholica* went to the Commission on matters of faith, to be revised or, as some of its opponents stated, to be buried and resurrected.

<sup>250</sup> This schema was handed out in the assembly of the 8th (cf. *Coll. Lacensis* VII, p. 641).

*De Sede Vacante.*<sup>251</sup>

On January 6th we made our profession of faith according to the formula prescribed by Pope Pius IV. Pope Pius IX made it and read it first by himself. Then the Bishop of Fabriano, Secretary of the Council, ascended the pulpit and read it aloud as we recited it together, standing. Then, by order of age, we approached the foot of the Pope and, kneeling down, each one of us with his hand on the book of the Holy Gospels said: I, N.N., *Spondeo, voveo et iuro iuxta formulam praelectam*, and, after invoking the help of God and the Holy Gospels, kissed the book and each of us returned to his assigned place. Each one said these words in his own rite, that is, in Latin, Arabic, Armenian, Bulgarian, Chaldean, Greek and Syriac: in seven languages.

Finally, the Pope intoned the *Te Deum*, and all the Fathers continued, alternating with the choir.<sup>252</sup>

*14th day.* Session at 9:00. Rochet and mantle.

Two *schemata* were handed out: *De honestate clericorum*,<sup>253</sup> and *De Parvo Catechismo*.<sup>254</sup>

*15th day.* Session at 9:00. Rochet and mantle.<sup>255</sup> *Monitum*.<sup>256</sup> Same for attending the Vatican. *Ritus Orientales*.<sup>257</sup>

*19th day.* *Monitum*.

*23rd day.* On the Church.<sup>258</sup>

*24th day.* Council with rochet and mantle.

*25th day.* Council with rochet and mantle.

*27th day.* Council with rochet and mantle.<sup>259</sup>

*28th day.* Council with rochet and mantle.<sup>260</sup>

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<sup>251</sup> *De sede Episcopali vacante* (o. c., p. 651 ss.).

<sup>252</sup> Cf. *Coll. Lacensis*, VII, p. 50 ss.

<sup>253</sup> Cf. *ibid.*, p. 659 ff. The discussion of disciplinary matters began. Among the five Fathers who opened the discussion, was Bienvenido Monzón (1820-1885), Archbishop of Santo Domingo (1862-1865), of Granada (1866-1885) and named archbishop of Seville, however never took possession, because he died before being able to do it.

<sup>254</sup> Cf. *Coll. Lacensis*, VII, p. 663.

<sup>255</sup> Among the speakers at this session were Don José Caixal (1803-1879), Bishop of Urgell from 1853; Don Joachim Lluch y Garriga (1816-1882), Bishop of Salamanca from 1868, and Don Fernando Ramírez Vázquez (1807-1890), Bishop of Badajoz from 1866.

<sup>256</sup> The word *Monitum* is written in pencil; it was given on the 14th, not the 15th. In view of the grave harm done by leaking certain items of Council business to the press, and of the sectarian uses to which some newspapers were making of them, this *Monitum* reminded the Fathers of their obligation to keep such matters secret, under pain of mortal sin. It is dated the 14th.

<sup>257</sup> At the assembly of the 19th, the results of the election for the Commission for Oriental Rites and Apostolic Missions were published.

<sup>258</sup> The schema *De Ecclesia* was distributed at the beginning of the session of the 21st. It consisted of 47 pages of text and 166 of notes (cf. *Coll. Lacensis* VII, p. 567).

<sup>259</sup> After discussing the schema *De Episcopis*, they turned to the schema *De vita et honestate clericorum* (On the Life and Probity of the Clergy). The Saint, who was very interested in this matter, kept his own daybook of the meetings. (which is translated below).

<sup>260</sup> Don José María Urquinaona (1813-1883), Bishop de Canary Islands from 1869, spoke first, and after him, Don Bienvenido Monzón, Archbishop of Granada.

*Monitum.*

31st day. Council with rochet and mantle.<sup>261</sup>

## February

2nd day. At 9:30.<sup>262</sup>

3rd day. Council at 9:00.<sup>263</sup>

4th day. Council at 9:00.

7th day. Council at 9:00.

8th day. Council at 9:00.<sup>264</sup>

10th day. Council at 9:00.<sup>265</sup>

14th day. Council at 9:00<sup>266</sup> [22nd day. Suspension].<sup>267</sup>

*Titulus ordinandorum.*<sup>268</sup>

*Titulus de oneribus Missarum.*<sup>269</sup> Four on Religious.<sup>270</sup>

*Index Schematum.*

## Month of March

MSS Claret XII, 447-448.

*Monitum.* On attending Lenten services.<sup>271</sup>

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<sup>261</sup> At this assembly, two of Claret's friends spoke: Don José Caixal, Bishop of Urgel, and Don Antonio Luis Jordá (1822-1872), Bishop de Vic.

<sup>262</sup> This was a sung Mass in honor of the Purification of Blessed Virgin Mary.

<sup>263</sup> At the end of this assembly, the president announced the death of Claret's good friend, Bishop Mariano Puigllat of Lérida, who had died that same day, the 3<sup>rd</sup>.

<sup>264</sup> After 38 Fathers had spoken on it, the discussion of *De vita et honestate clericorum* ended.

<sup>265</sup> They began dealing with *De parvo Catechismo*.

<sup>266</sup> At the end of this assembly, the death of Don Basilio. Gil Bueno, Bishop of Huesca was announced. On the 11th, Claret had written to Xifré: "You must already have learned that the Bishop of Lérida died. Today they gave viaticum to the Bishop of Huesca, and I am afraid that he, too, is going to die. There have already been seven deaths at the Council: two Cardinals and five Bishops. God's will be done" (EC II, p. 1449). Assemblies met on the 18th, 21st and 22<sup>nd</sup>. On the 22<sup>nd</sup>, the discussion on *De parvo Catechismo* ended, and the *schemata* listed by the Saint were handed out.

<sup>267</sup> From February 22 to March 18, no assemblies were held because of repairs to improve the acoustics of the council hall. The architect, Virginio Vespignani, reduced the dimensions of the hall by removing the papal throne (not needed for the general assemblies) and rearranging the benches. He installed a huge vertical curtain to isolate the open spaces around the hall, and hung another above, to prevent the members' voices from being lost in the high, vaulted ceiling (cf. V. Pelletier, *Célébration du Concile Oecuménique premier du Vatican*, VII, p. 127).

<sup>268</sup> *De titulis ordinationum*, has 2 pages of. text and 3 of notes in folio (cf. *Coll. Lacensis* VII, p. 669).

<sup>269</sup> *De oneribus Missarum aliisque piis dispositionibus*, 5 pages of text, 4 of notes in folio (cf. *o.c.*, p. 667 ff.).

<sup>270</sup> That is, four *schemata* on the religious life: *De regularibus* (*o.c.*, p. 671), *De voto oboedientiae* (p. 672), *De vita communi* (*o.c.*, p. 675) and *De clausura* (*o.c.*, p. 678 ff.). These four *schemata de reformatione Ordinum Regularium* [on the reform of Orders and Regulars] were distributed to the Fathers at the assembly on the 22<sup>nd</sup> of February.

<sup>271</sup> This *Monitum* convoked the participants to attend Ash Wednesday services in the papal chapel in the Vatican Basilica. It also stated the days when services would be held in the papal chapel during Lent, and those on which there would be Lenten preaching (cf. Pelletier, Victor, *o. c.*, p. 313).

*March 2nd.* Ash Wednesday at nine thirty. Fur-trimmed cape.

*March 4th.* At 10:30, with rochet and mozzetta, in the hall of the Palace.  
Sermon.<sup>272</sup>

*6th day.* 1st Sunday of Lent, at 10:00. Fur-trimmed cape.

*Monitum* on the schemata on the Church.<sup>273</sup>

*Monitum* on the infallibility of the Supreme Pontiff.<sup>274</sup>

*Monitum* on the same subject.<sup>275</sup>

*Decretum* on lack of consecration of Holy Oils.<sup>276</sup>

*March 12th.* At 10:30, with rochet and mantle, in the hall of the Palace.

*13th day.* 2nd Sunday of Lent, at 10:00. Fur-trimmed cape.

*Monitum.* Notice to attend on March 18th.<sup>277</sup>

Schema on Faith.<sup>278</sup>

*18th day.* At 9:00 we have to attend the Council with rochet and mantle.<sup>279</sup>

*22nd day.* At nine, Council.<sup>280</sup>

*23rd day.* At nine, Council.<sup>281</sup>

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<sup>272</sup> He means the consistorial palace.

<sup>273</sup> This *Notice* clarifies the disposition given at the assembly of the 22nd regarding observations on the schema *De Ecclesia*. These must be submitted in writing. The *Notice* is dated February 23rd (cf. *Coll. Lacensis* VII, p. 729).

<sup>274</sup> This *Notice*, dated March 6<sup>th</sup>, states that since many Fathers had asked that papal infallibility be addressed in the Council, the Pope had agreed. Among the 400 Fathers was St. Anthony Mary Claret, together with all the Spanish-speaking Bishops. The petition is dated January 28<sup>th</sup> (cf. *Coll. Lacensis*, VII, p. 923. The text of the *Monitum* is on p. 729).

<sup>275</sup> Probably not a *Monitum* on the same subject, but a formula for dealing with new matter proposed for discussion, which would become chapter 11 of the dogmatic constitution *De Ecclesia Christi*. This formula was handed out with the preceding *Monitum* (cf. *Coll. Lacensis*, VII, p. 641).

<sup>276</sup> This decree was an indult granting the use of the previous year's oils in places where new oils could not be consecrated because their bishops were absent and attending the Council. Dated February 17, 1870 (cf. Pelletier, Victor, o.c., p. 312).

<sup>277</sup> This *Notice* presented the revised schema *De Fide*, and prescribed the procedure for those who wanted to take part in the discussion. Dated March 14<sup>th</sup>.

<sup>278</sup> The text is in *Collectio Lacensis* VII, p. 69 ff. It consists of 23 pages of text and 3 of notes in folio. Discussions on the schema *De Fide* had begun on December 28, 1869. Even the most moderate found it ponderous and saw the need to redraft it. This task was entrusted to Bishops Pie, of Poitiers; Dechamps, of Malines and Martin, of Paderborn. In its new form it was well received.

<sup>279</sup> At this 30th general assembly, discussion began on the revised schema *De Fide*. At noon, the Pope went down to the Basilica to gain the seasonal indulgences and to venerate the relics. The Council Fathers accompanied him.

<sup>280</sup> After discussing the schema as a whole, they went back to discuss the foreword. This day saw the most tumultuous scene of the Council, in reaction to the anti-infallibility speech of Bishop Josip Strossmayer of Djakovo, the Vicar Apostolic of Serbia. His voice was drowned out by such an outburst, that he had to step down from the pulpit.

<sup>281</sup> The first speaker was Don José Caixal, Bishop of Urgell. The discussion on the foreword to the schema *De Fide* came to an end. Claret's calendar of the Council also breaks off here. Perhaps the pages that followed were lost. At the assemblies of March 24th, 26th, 28th and 29th, the first chapter of *De Fide* was discussed. The discussion of the second chapter began on March 30th and continued on April 1st, 2nd, 5th, 6th, 7th, 8th and 12th. On the 12th there was a vote on the constitution *Dei Filius* as a whole. Of the 598 voting, 515 voted *placet* and 83 voted *placet iuxta modum*. On April 19th, the third public session was set for April 24th, Low Sunday.



## [April]

*24th day of April.* The third public meeting of the Vatican Council has been held, and the schemata on faith have been voted on. 667 Fathers attended. The voting was done one by one. It lasted seven quarters of an hour and was unanimous.

The Holy Father gave a brief and very touching address, which he could hardly deliver because he was so moved.<sup>282</sup>

## [May]

MSS Claret XII, 381

*4th day of May.* At the Sacred Vatican Council, there was an address by the speaker for the Deputation on Church Discipline, and we were told how the formation of the small Catechism was to be understood.<sup>283</sup>

He said that in his diocese there were three Catechisms: one for the youngest, around five years old, another for the middle group, and the other for the older group. I say: I, from 5 to 7; II, from 7 to 10; III, from 10 to ...

## 4. DAYBOOK ON THE CLERICAL LIFE AND DISCIPLINE DE VITA ET HONESTATE CLERICORUM

### INTRODUCTORY NOTE

In 1860, Claret had written: “I see that the world is lost, and I can find no better remedy for this than the formation of a good clergy who can guide the Father’s flock by their example. And I have no doubt that this will be achieved, if what I teach in the *Well-Instructed Seminarian* is put into practice.”<sup>284</sup>

Clergy formation was one of the deepest concerns of the Saint’s life. Witness the endless rounds of retreats he gave to priests and seminarians, his work for the reform of the seminary

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<sup>282</sup> This third session must have been very satisfactory to Archbishop Claret because of his great satisfaction hearing the unanimous vote of the Fathers. In the official roster of those attending, he was 21st among the Archbishops. The *Intimatio* for this ceremony prescribed the wearing of red copes, since the Mass of the Holy Spirit was said. The constitution *Dei Filius* fulfilled one of Claret’s greatest desires, as he had fought hard against the errors it condemned: materialism, pantheism and atheism (cf. *Coll. Lacensis* VII, p. 248). The “brief and very touching address” the Saint refers to, reads as follows: “Behold, dearest brothers, how beautiful and agreeable it is to live in God’s house with unanimity and peace. May you live thus always! And since our Lord Jesus Christ offered His peace to His Apostles on this day, I too, His unworthy vicar, offer you peace in His name. This peace, as you know, casts out fear. This peace, as you know, closes our ears to groundless talk. Ah! May this peace accompany you all the days of your lives. May it bring you fortitude in death and everlasting joy in heaven” (cf. o.c., p. 267).

<sup>283</sup> After the third general session, the question of a uniform catechism for the whole Church was dealt with. The schema was discussed in the assemblies of April 29th and 30th. On May 4th, Bishop John-Baptist Zwerger of Seckau spoke on behalf of the Commission for Church Discipline. At this same session, they proceeded to a vote. Of the 591 Fathers present, 491 voted *placet*, 44 voted *placet iuxta modum*, and 56 voted *non placet*. At the assembly of the 13th, the conditions proposed by some of the Fathers were examined. Only one of the proposed corrections was accepted. Thus ended the discussion on the unified catechism (cf. *Coll. Lacensis*, VII, p. 741 ss.).

<sup>284</sup> Letter to Mother María Antonia París, San Ildefonso 31 August 1860 (EC II, p. 174).

in Cuba, his organization of the seminary of El Escorial, and his countless writings, including *Advice to Priests* and the two volumes of the *Well-Instructed Seminarian*. This explains why he followed the Council sessions *De vita et honestate clericorum* [*On the Life and Probity of the Clergy*] with such extraordinary attention that his notes on them virtually constitute a Daybook.

The text we present here is a good source of information for those interested in a more thorough notion of Claret's ideology. Even when he sets down the ideas of others, it is usually clear that he is noting what agrees with his own turn of mind.

#### TEXT

### **On the Schema in the Vatican Council**<sup>285</sup>

Mss. Claret, XII, 343-361

*27th day of January, 1870*

One Father remarked that clerics and priests cannot have a good spirit unless they make a holy retreat every year.

*Corruptio optimi pessima*, the same Father stated.<sup>286</sup> Another<sup>287</sup> said that every cleric or priest should have a plan or method of life and keep it most exactly. The main points of such a plan should be the following:

1. Every year, a retreat.
2. Every day. (This was the Bishop of the Canary Islands).<sup>288</sup>
3. Every day, mental prayer.
4. Every day, spiritual reading.
5. Particular and general examen of the day.
6. Recite the Divine Office *attente et devote*.
7. Celebrate the Holy Sacrifice of the Mass with pauses, attentively and devoutly, with preparation before and thanksgiving afterwards.
8. Confess frequently (e.g., every eight days), with preparation, sorrow, resolve, etc. Give thanks afterwards.
9. *Diverte a malo et fac bonum*.<sup>289</sup>
10. Flee from idleness, impurity, hunting, visits, shows, gambling, etc.
11. *Et fac bonum*.
12. Study Theology, Scripture.
13. The virtues.
14. Piety, devotion.
15. Love of Jesus.
16. Devotion to Mary Most Holy.

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<sup>285</sup> In fact, the discussion of the schema *De vita et honestate Clericorum* began at the 16th general assembly on Tuesday, February 25th. The first speaker was Cardinal Luis de Lastra y Cuesta (1803-1876), Archbishop of Seville.

<sup>286</sup> "The corruption of the best is the worst," cited by Archbishop Janos Simor (1813-1891), Archbishop of Esztergom since 1867 and Primate of Hungary.

<sup>287</sup> Tommaso Salzano, Bishop of Tanis *in pártibus infidelium*.

<sup>288</sup> The bishop of the Canary Islands, Don José María Urquinaona, spoke the following day.

<sup>289</sup> Ps 33:15 Vulgate, (Ps 34:14): "Turn away from evil, and do good."

17. Keeping busy with one's ministry, catechizing, preaching, hearing confessions, etc., etc.

Another<sup>290</sup> said that they should not have maids or housekeepers. That they should practice common life. On this matter.<sup>291</sup> On doing each and every common thing particularly well.

*A Greek Father said:* It is to be desired that we all have the same Symbol or Creed (as we [Latin] Catholics do), the same Discipline and the same Ritual. Our Discipline is not the same as yours. Anyone who commits a public sin is excommunicated and deprived of Orders.

This Greek Father is a Catholic.<sup>292</sup>

*January 28, 1870.*

A Council Father<sup>293</sup> would require the following of all clerics:

1. Continuing prayer and spiritual reading.
2. Devotion to Jesus and Mary Most Holy. He reprehends those who think it is enough to recite the Divine Office and say Holy Mass.
3. He reprehends clerics trafficking and administering the goods of the masters of this world.
4. The same goes for attending shows, hunting, usury and involvement in politics. They should live and work in keeping with what their vocation calls for.

Another<sup>294</sup> said: Clergy should not have women in their service, except for very close relatives. And there is even danger with these, because of their own servants or friends who come to visit them. If they must have a woman in their employ, she should be more than 40 years old.

All priests should be engaged in administration.

Retreat every year. Bishops, Canons, etc.

Conferences on moral theology and rubrics.

Yearly licensing and examinations, except for those over 40.

Another<sup>295</sup> reproves the idle lives of priests.

They should not be allowed to be traveling about without the permission of their Prelate.

They should not be allowed to cohabit with women.

They should not spend money superfluously, even on relatives.

Retreat every year, or at the very least, every two years.

Every day, mental prayer. Conferences. Study.

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<sup>290</sup> Konrad Martin (1812-1879), Bishop of Paderborn (Westfalia, Germany).

<sup>291</sup> Bishop Augustin Vérot (1805-1876), Apostolic Vicar of Florida (United States) in 1857, Bishop of Savannah (Georgia) from 1861 and of Saint Augustine (Florida) from March 11, 1870 where he died on June 10, 1876.

<sup>292</sup> Bishop József Papp-Szilágyi, Bishop of Gross-Wardein, of the Ruthenian Greek Catholic Rite. The Saint stresses that he is a Catholic, because Pius IX had also invited the Orthodox.

<sup>293</sup> Don José María Urquinaona, Bishop of the Canary Islands and San Cristóbal de la Laguna.

<sup>294</sup> Don Bienvenido Monzón y Martín, Archbishop of Granada.

<sup>295</sup> Melkon Nazarian, Armenian Archbishop of Mardin (Mesopotamia).

Clerical dress, tonsure.

Diocesan and provincial synods.

Another<sup>296</sup> spoke against ambition for honors such as canonries, etc., and against seeking simony from worldly persons, etc.

Reproves cohabiting with women. Commends congregations or brotherhoods formed by some clergy and pastors who make a promise of poverty and chastity, and have men rather than women in their employ. There are already 200 of them. Would that this kind of fraternity would spread throughout the world!

The day before, five Prelates spoke very well on clerical discipline. All said that the clergy should make a yearly retreat, and if some could not, then they should do so at least every two years.

*January 31, 1870*

Continuation of *de Vita et Disciplina*.

On clerical dress.<sup>297</sup>

On the garments of John the Baptist.

Reproved luxury and negligence, not poverty.

The robe of Jesus Christ reached to the ankle.

What John saw in the Apocalypse (7:9),

The Councils of Vienne, of Trent. Popes Clement V, Benedict XIV.

Sixtus V moderated the Order of St. Stephen

This Father asks that it [clerical garb] be made a general disposition for all, or that Provincial Councils pronounce it to be worn.

Seminaries. Teaching humility and mental prayer, etc.

Fleeing from and not wearing governmental ribbons of honor.

Uniformity of clerical dress; let Provincial Councils hand down dispositions on this (This by the Bishop of Urgell).<sup>298</sup>

He also spoke on retreats and frequent prayer.

*Yet another*<sup>299</sup> spoke on clerical customs.

On study, spiritual reading, cassock and common life.

Let women [servants] be close relatives, very virtuous and of a certain age.

The goods of the clergy are for worship and the poor.

Let the Bishop order all his clergy to make their retreat. At least every two years, if they cannot do so every year.

Confirm all that was said at the Council of Trent, e.g., concubinage.

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<sup>296</sup> Paul Ludolf Melchers (1813-1895), Archbishop of Cologne (Germany), Cardinal (1885) and member of the Society of Jesus (1892).

<sup>297</sup> Gennaro Maria Acciardi, of Anglona-Tursi (Basilicata). In vol. 1 of the *Colección de cartas pastorales y edictos del Excmo. Señor D. Felipe Bertrán* (Madrid 1783), there is a pastoral letter on clerical garb which Claret marked extensively with underlinings and hand-markings. In it, the same documents and popes which the Saint mentions here are cited (pp. 207-262).

<sup>298</sup> Bishop José Caixal.

<sup>299</sup> Pankraz Dinkel (1811-1894), Bishop of Augsburg (Bavaria).

This one was the Bishop of Vic.<sup>300</sup>

Confession every eight to fifteen days. He gave strong reasons.

Mass: with preparation, thanksgiving, observing rubrics. Never hasty, as St. Liguori says. And being watchful...

Mental prayer: at least a half an hour everyday.

Retreat every year, or if they can't, at least every two years.

Clerical garb. Respective kinds of tonsure, according to the Order.

Women: relatives, or if not relatives, 40 years old.

1. Study and virtue. We are the *lux mundi*, the *sal terrae*.<sup>301</sup>
2. Conferences.
3. Retreat every year.
4. Every Sunday, catechize, preach to people.
5. This Father wants all clerics and priests to teach youth. He said that the need was great and that it is a very powerful means to save society.<sup>302</sup> He declaimed with great fervor and enthusiasm.

*February 3, 1870*

1. Clergy who spend money uselessly, and relatives who inherit from clergy, are obliged to make restitution.

2. Concerning the impurity of priests, it [their discipline] is left to the prudence of their Prelate; it is to be carried out in keeping with what the Council of Trent says. Conjectures a Prelate may form, e.g. regarding women, disobedience.<sup>303</sup>

*An Eastern Prelate*<sup>304</sup> asks for diversity of ritual but uniformity of discipline.

Missionaries should be able to practice Medicine.<sup>305</sup>

But not other priests, because of the inconveniences it would entail.

Priests must be concerned with their worthiness, holiness and perfection.

Bad and incorrigible priests should be defrocked and thrown out.

Bishops and pastors should say the Mass *pro populo*; missionaries should not.

How the breviary should be recited.

There are 3 titles of ordination: benefice, patrimony and title of missionary, which the Bishop should take into account when he assigns a curacy to one who is worn out from missioning.

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<sup>300</sup> Don Antonio Luis Jordá y Soler (1822-1872), Bishop of Vic.

<sup>301</sup> "Light of the world," "Salt of the earth": cf. Mt 5:13-14. The ideas expressed here are those of Bishop Thomas Gallucci of Recanati and Loreto.

<sup>302</sup> These lines are marked by a line in the margin, to stress their importance and their agreement with the Saint's own thought. He had written to Fr. Joseph Xifré of the need to have the Missionaries devote themselves to teaching (cf. letter of July 16, 1869: EC, II, pp. 1405-1408).

<sup>303</sup> The ideas expressed in these two numbers were those of Bishop Salvatore Angelo DeMartis, Bishop of Gatelli-Nuoro (Sardinia).

<sup>304</sup> Cyril Behnam-Benni, Archbishop of Mossoul (Mesopotamia) of the Syriac Rite.

<sup>305</sup> The ideas in this section are those of Bishop William Hugh Joseph Clifford (1823-1893), Bishop of Clifton (England).

He asks that the word *concupinary* be removed from the schema, and that, should someone incur it, he be brought before his Prelate, as the Council of Trent disposes. What would the wicked say if this word were used in the Vatican Council? It would give rise to scandal.

*A Maronite*<sup>306</sup> asks that a yearly retreat be mandatory.

Priests and Friars should be busy with studies and not be traveling idly from place to place.<sup>307</sup>

Clerics should be enrolled in some church, and be occupied with instruction and with administering the sacraments.

Conferences. Do not give clergy licenses without examinations, and then for no more than a year. That way they will study more.

Seminaries should be well run and governed.

Retreats. Studies for priests.<sup>308</sup>

Do away with idleness by having them teach in Seminaries, etc.

On avarice, independence, rebelliousness, trafficking in business.

On clerical garb. The Prelate should fine clergy who set it aside.<sup>309</sup>

On clergy who appeal against their Bishops and resort to force.

On the independence in which some clergy live, having recourse to civil tribunals. Woe to them!

On wicked, revolutionary, apostate and incontinent clergy.<sup>310</sup>

Priests must wear cassocks. Council of Baltimore, 1862.

The Pontifical says [of clerical garb]: It is like a Guardian Angel, helping us to avoid many sins.

A great many complain that governments have [Church-State] Patronages that they should not have, since they only use them to enslave and oppress the Church.

This is how the Fathers have spoken of them at the Vatican Council.

Some Fathers of the Vatican Council have lamented and complained about the system of Patronage, e.g., in [Latin] America. What right do they have to such Patronage? The Spaniards had the Patronage, and Popes favored them with great privileges; but at present they do not deserve such Patronages, because of their rebellion against Isabel the Catholic and Fernando, against Carlos V, Philip II and their successors, etc. Thus it can be said that they are totally unworthy of such Patronage. Moreover, under the pretext of these Patronages, they do nothing but oppress the Church.

*February 4, 1870*

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<sup>306</sup> Peter Bostami, Archbishop of Tyre and Sidon (Syria).

<sup>307</sup> These lines are a résumé of the address by Francesco Pedicini, Archbishop of Bari (died in 1886).

<sup>308</sup> Résumé of the address by Francesco Gandolfi, Bishop of Corneto and Civitavecchia (died in 1882).

<sup>309</sup> In his own archdiocese, Claret had made the wearing of clerical garb obligatory for all his priests. In his edict, a penalty or fine of 10 *duros* was attached to violations. He notes, "Only one failed." (Autob. n. 555).

<sup>310</sup> Résumé of the address by Manuel del Valle, Bishop of Huánuco (Peru).

Good example from the clergy is most important.<sup>311</sup>

The Vatican Council should and will be the effective medicine required. St. Gregory says: *In nobis est voluntas peccandi*. We must repress this evil will. *Tamquam aqua dilabimur*.<sup>312</sup>

The people say that a priest that sins does not believe.

The scandal a priest gives by what he says and does.

How shall we correct the faithful if priests give bad example?

*Pietas super omnia*:<sup>313</sup> Woe to him who has learning alone, without piety...!

The young man was given tonsure, subdiaconate and the rest by his own voluntary asking. At that time he bound himself to be a good cleric, to work, suffer and imitate Jesus Christ.

A cleric is obliged to dress as a cleric, which means wearing cassock and roman collar of the right color and form, and having the kind of tonsure determined by synodal and provincial councils.

He who loves his state, loves its garb, whether it is a soldier's uniform or a friar's habit.

As the sun gives light and warmth, so should a good priest.

A priest must not waste his time talking with worldly people, or with women, or on visits, outings, hunting, gambling, spectacles or theaters, or studying medicine or law, but rather he should spend it on the science of serving God and attending to the spiritual welfare of his neighbor. Cohabiting with women is dangerous and must therefore always be avoided. Women have a venom all their own. *A woman can throw the ship off course*. How well we know.

Prelates, priests and clerics should make retreats in a retreat house for the space of 5, 8 or 10 days every year.

The Prelate who manages to have a well-run and well-governed seminary is working for himself and for his diocese. Above all, he should form them more in piety than in learning, because learning without piety makes them proud, vain and overbearing.

*On the cassock*. In heaven, God clothes priests in a garment of glory; on earth, He clothes them with the cassock.<sup>314</sup>

Bad priests are never short of excuses [for not wearing the cassock]; good priests always wear it. Avoid priests who do not wear it...

Though one's clothes be poor, cleanliness is always good.

Honors should not be asked for, sought or procured; but if they come unsought, they may be accepted so long as we do not become attached to them.

Community for clerics should be recommended, though not commanded or forced, lest it breed enmity. For good clerics find it easy to live together, while bad ones are opposed to it.

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<sup>311</sup> Resumé of the address by Vincent Jekelfalusy (1802-1874), Bishop of Székesfehérvár (Hungary).

<sup>312</sup> "The will to sin is in us"; "We are being poured out like water"; cf. 2 Kgs 14:14.

<sup>313</sup> "Piety above all"; cf. 1 Tim 4:8.

<sup>314</sup> Resumé of the address by Lajos Haynald (1816-1891), Archbishop of Colocsa (Hungary), Cardinal from 1879.

This was a Greek Father, who spoke on the obligation to pray.<sup>315</sup>

This was a Chaldean Father,<sup>316</sup> who spoke on the zeal priests must have for the salvation of souls, with all patience, humility and charity, just as Jesus Christ received the woman caught in adultery,<sup>317</sup> the Samaritan Woman<sup>318</sup> and the Magdalene.<sup>319</sup>

The man who fell among thieves was passed over by a Levite and a Priest, but the Samaritan ministered to him with oil and wine.

Alas! There are those who do not want to heal, those who want to heal but with oil alone, or those who want to heal but with wine alone, keeping silent about sins! That is, there are some who do not want to hear confessions, others who hear confessions poorly because they are too soft and use oil alone, and others who hear confessions poorly because they are too rigid and use wine alone.<sup>320</sup>

Then there was a Father from Brazil,<sup>321</sup> who spoke of charity and the priestly spirit.

He praised Seminaries. In France, he has 100 young men in Seminaries, and in Rome, too. Later they come home and do wonders. In Rome, they are educated and formed by the Jesuits. I have preached to them and given them Communion.<sup>322</sup> They are brought up with extraordinary care, especially in chastity. Each bed is surrounded with a screen locked with a key.

*Mitte operarios...*<sup>323</sup>

The people there long for the Catholic Religion.

But they have a plague of bad priests emigrated from Europe, whom they call locusts, because of the evil they do.

In the provincial or national synod of Baltimore, it was agreed not to accept a priest unless he brought letters of recommendation from his own Prelate.

*February 7, 1870*

A French Bishop<sup>324</sup> objected when another Bishop complained that a wicked clergyman had assassinated the Archbishop of Paris.

He said that it was not a French priest, but one from another country, who had killed the Archbishop, because, he said, the French clergy are wise, pious, grave and chaste. Moreover, they are zealous. Many of them go to the Missions and spread good everywhere, in personnel, money, books, etc.

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<sup>315</sup> Stefan Stefanopoli, Archbishop of the Philippi, of the Greek rite.

<sup>316</sup> S Paul Hildi, Bishop of Cezira (Mesopotamia).

<sup>317</sup> Cf. Jn 8:11.

<sup>318</sup> Cf. Jn 4:10.

<sup>319</sup> Cf. Lk 10:39-42.

<sup>320</sup> Proves to be an interesting application of the Parable of the Good Samaritan (cf. Lk 10:25-37) to priests, especially to confessors.

<sup>321</sup> Antônio de Macedo Costa (1830-1891), Bishop of Belem of Pará (Brazil) from 1861 to 1890, year in which he became Archbishop of San Salvador of Bahia.

<sup>322</sup> He refers to the Pious Latin-American College (cf. Letter to Fr. Joseph Xifré, Novemebr 16, 1869: EC, II, pp. 1429-1432).

<sup>323</sup> "Send workers..."; cf. Lk 10:2.

<sup>324</sup> Jean-Pierre Bravard, Bishop of Coutances (France).



Their seminaries are well set up and maintained.

They study two years of Philosophy and three of Theology.

Every year both students and priests make a retreat.

They receive tonsure and cassock and keep wearing them ever after.

They are well informed about their vocation.

Another<sup>325</sup> spoke of daily prayer and yearly retreats. These are the means to have good priests.

As the Apostle said: *Attende tibi et doctrinae*.<sup>326</sup> Reading from Rodríguez.

Studies the students should have: Philosophy, Theology, Canon Law. Every day they should study the Bible for half an hour.

They should recite the Breviary well. And say Holy Mass well.

Work and zeal for the glory of God and the good of souls. With prudent zeal and well-ordered charity, they should catechize, hear confessions and keep themselves busy with good works.

A priest's life must be the Gospel put into practice.<sup>327</sup>

*Haec sunt arma militiae nostrae*:<sup>328</sup> piety and learning. I say both sacred and profane learning.<sup>329</sup>

Good priests are the *Lux Diei* [Light of Day] and bad men are the *lux noctis* [light of night]. Oh, if we only had many Augustines and Jeromes to confront the errors of our day!...

*On commerce*: Priests need to know no other commerce than that of the Gospel. *Negotiamini dum venio*.<sup>330</sup> Of the five and the two talents [cf. Mt 25:24-30].

*On vocation*: This is the gate. He who does not enter through the gate of vocation, enters in order to steal [cf. Jn 10:1-10]. He is a wolf who leaps over it to kill the sheep.<sup>331</sup>

Let the Bishop see to it that the canons of the Council of Trent are observed. All desire the same.<sup>332</sup>

*Qui timet Domino nihil negli[gi]t*.<sup>333</sup> He will not forget or neglect the virtues.

Priests should be assigned to a church and not be allowed to travel about from place to place at their own whim.

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<sup>325</sup> Jean-Paul-François-Marie Lyonnet (1801-1875), Archbishop of Albi (Castres-Lavaur, France).

<sup>326</sup> 2 Tm. 4:16: "Look to yourself and to your teaching."

<sup>327</sup> Resumé of the address by Josip Juraj Strossmayer (1815-1905), Bishop of Bosnia and Sirmich (Croatia).

<sup>328</sup> "These are the weapons of our warfare" (cf. 2 Cor 10:4 – Claret wrote this phrase on the first page of the work: DIERTINS, IGNATIUS, *Exercitia Spiritualia S. P. Ignatii Loyolae*. Edit. Nova. Taurini. Excudebat Hyacinthus Marietti 1826, 330 pp.

<sup>329</sup> Ez 3:3.

<sup>330</sup> Lk 11:13: "Keep working until I come."

<sup>331</sup> Cf. Jn 10:12.

<sup>332</sup> Resumé of the address by Don Joaquín Lluch (1816-1882), Bishop of Salamanca and Ciudad Rodrigo.

<sup>333</sup> Eccl 7:19: "He who fears the Lord neglects nothing."

Some Fathers of the Vatican Council have complained with great feeling that there are some priests who ask for and receive more Mass intentions than they can celebrate, so that afterwards they go unsaid.

*February 8, 1870*

It should be mandatory for clergy to have mental prayer every day and to make a retreat every year.<sup>334</sup>

Clerical garb should be recommended. All the French clergy wear it and are indeed very edifying.

All clergy should abstain from shows, theaters, etc., because they are harmful both to eyes and to ears.

All should recite the Divine Office *attente et devote*.

The pastor and his assistant should live together. *Vae soli*.<sup>335</sup>

Canons should live together, or at least all of them who can do so should do so.

Try to put into practice what St. Charles Borromeo determined for synods.

*This Father*<sup>336</sup> strongly defended the Breviary against others who had overly criticized it, and he received a great round of applause in the council because he spoke well of the Breviary.

He said that the Breviary is not a book of eloquence, but a handbook of prayer, and that it contains many precious things: there are hymns not lacking in elegance, Sacred Scripture, homilies by the Fathers of the Church, etc.

Finally, we must consider that we have received it from the Church.

*This is an Armenian Father*,<sup>337</sup> who said that we priests must always take Mary Most Holy as our model.

He noted that in his country, where priests are either celibate or married, there is a great difference between the former and the latter.

*This Father*<sup>338</sup> lamented that there are some priests who do not correspond with their mission; they neither catechize nor preach nor hear confessions, etc., etc. And this at a time when there is such great need.

They should aspire to perfection and set a good example for their people.

The goods of the clergy must serve for worship, for the poor, for pious works.

Clergy should not make their wills in favor of relatives, maids, housekeepers, etc., but for worship, the poor, etc.

*This Father*<sup>339</sup> said that in the *Schema*, mention should be made of the excellency of the priesthood and its respective duties.

*On clerical dress*, which the Prelate should strive to provide for.

*On the vocation* of the clergy.

He greatly lauded the dispositions of his predecessor, which he had striven to maintain with all fidelity: that when boys of 12 or of whatever age they might be

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<sup>334</sup> Resumé of the address by Bishop Lorenzo Gastaldi, of Saluces (Piedmont).

<sup>335</sup> Eccl 4:10: "Woe to him who is alone!"

<sup>336</sup> Théodore Joseph Gravez (1810-1884), Bishop of Namur (Belgium).

<sup>337</sup> Melkon Nazarian, Armenian Archbishop of Mardin (Mesopotamia).

<sup>338</sup> Luigi Moreno, Bishop of Ivrea (Piedmont).

<sup>339</sup> Bishop Vincenzo Moretti (1815-1881), Bishop of Imola (Papal States). Cardinal in 1877.

when they came to enter the Seminary, would make a ten-day retreat, at which the meditations and talks had to be on the dignity and duties of the priesthood, and on the virtue and learning required for it. When they were twenty years old, they did the same and on the same subjects.

Every year a retreat was held in the seminary.

Canons, pastors and other clergy, led by their Bishop, had to make this retreat.

He also spoke very well of the cassock, which all clergy must wear and which must never be put aside, in the same fashion as the French observe.

It cannot be tolerated to have women in the service of priests. he called attention to the inconveniences, sins and scandals that follow from this.

He said that the ecumenical Vatican Council should recommend common life for clergy, without women, and that prelates should foster it in their respective dioceses.

He spoke of the holy usage or practice of mental and vocal prayer, and of spiritual reading.

This one said that everything relating to clerical life and customs that had already been defined at the Council of Trent, should be included in this Council of the Vatican.

*On priestly dignity, zeal and other virtues and obligations.*

That the priest must become conformed to the image of Jesus Christ, as St. Paul says, in order to be saved.<sup>340</sup>

He said that there were many who were being lost forever.

One must be able to say with St. Paul: *Vivo autem, iam non ego, vivit vero in me Christus.*<sup>341</sup>

That zealous Prelates should promote diocesan and provincial synods.

That the spirit of Christ is always the same; it never changes.

That there is no custom that can prevail against the Gospel.

Like the brothers of Joseph, he said: *Merito haec patimur quia peccavimus.*<sup>342</sup> Are not the sins of priests the cause of the misfortunes which we are suffering and lamenting?

He said many very noteworthy things about priests, with great zeal and fervor. It seems that the Lord was keeping this Prelate, like the good wine at the wedding in Cana of Galilee,<sup>343</sup> until the last, for he was the last to speak on the clergy, and he did so quite wonderfully. He was a religious of St. Dominic.<sup>344</sup> A number of times he cited St. Bartholomew of the Martyrs, who attended the Council of Trent and worked so hard. I believe it would be difficult to find a match for this Prelate among his religious confreres or the Hierarchy.<sup>345</sup>

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<sup>340</sup> Rm 8:29-30.

<sup>341</sup> Gal 2:20: "It is no longer I who live, but Christ who lives in me."

<sup>342</sup> Gn 42:21: "We are deservedly suffering these things, because we have sinned."

<sup>343</sup> Cf. Jn 2:10.

<sup>344</sup> Giovanni Ghilardi, O.P., (died in 1873) Bishop of Mondovi, (Piedmont). In all, 38 Fathers had spoken. The schema, with all its difficulties, was sent to the Commission on Church Discipline.

<sup>345</sup> Cf. note 170.

Glory be to God, to Mary Most Holy, to St. Dominic<sup>346</sup> and to his Religious Order!<sup>347</sup>

## 5. DISCOURSE ON PAPAL INFALLIBILITY

(Latin Original: MSS Claret XII, 451-456;  
Castilian Original: *ibid.*, 457-463)

### INTRODUCTORY NOTE

Saint Anthony Mary Claret took the floor only once during the general congregations of the Council. This was during the discussion on the desirability of defining the dogma of papal infallibility.

On January 21, 1870, the schema *de Ecclesia Christi* was distributed to the Council Fathers. The part dealing with the theme of papal infallibility provoked considerable agitation both inside and outside the council hall. The debate aroused the zeal of a large number of the Council members, who regarded the definition of this dogma to be as necessary as their opposite numbers deemed it to be inopportune.

Claret was one of the 400 Fathers who on January 28, 1870 signed a petition asking for the definition of the dogma of infallibility, as being not only opportune, but *sub omni respectu ineluctabiliter necessaria*.<sup>348</sup>

On May 13th, Bishop Pie of Poitiers read the schema *de Ecclesia*.<sup>349</sup> The discussion began on the 14th and lasted three weeks. Claret followed it with great interest, but his health was failing. On the 14th he wrote to Fr. Xifré: “Sometimes I leave the Council with my head charged like a bomb.”<sup>350</sup> On the 18th he asked to speak,<sup>351</sup> but had to wait his turn until the 31<sup>st</sup>. On the 29th he had a stroke.<sup>352</sup> The cause, the Saint tells us, was simply his immense zeal to defend the rights of the Holy Father: “Since I cannot compromise on this matter for anything or with anyone..., upon hearing the errors, and even blasphemies and heresies which were being stated, I had such a rush of indignation and zeal that the blood rushed to my head and produced a cerebral incident. My mouth could not contain the saliva, which ran down involuntarily on one side, especially the side on which I have the scar of the wound I received in Cuba.”<sup>353</sup> In fact, some of the statements made at the Council had been quite inflammatory; in the previous day’s session, the presidency was obliged to call Bishop Augustine Vérot of Savannah, to order.

With the help of the medical treatments prescribed by the doctor, the Saint recovered sufficiently to deliver his address. The 62nd congregation was held on May 31, 1870. After Mass, celebrated by Abp. Pedro Puch y Solona of La Plata, five speakers took the floor:

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<sup>346</sup> St. Dominic de Guzmán (Caleruega 1170-Bolonia 1221). Founder of the Order of Preachers and a great promoter of the Rosary.

<sup>347</sup> The daily Council journal of Father Claret ends this day, Tuesday, February 8<sup>th</sup>. A few days after, Saturday the 12<sup>th</sup>, in the morning, he visited one of the Council fathers, Don Basilio Gil y Bueno, Bishop de Huesca, who was gravely ill. He left a record of this episode with his nephew and personal secretary Don Saturnino López Novoa (see Appendix no. II).

<sup>348</sup> *Coll. Lacensis*, VII, p. 923 ff. [“in every respect unavoidably necessary”] (cf. *Collectio Lacensis* VII, p. 923 ff.).

<sup>349</sup> *Ib.*, p. 290 ff.

<sup>350</sup> EC II, p. 1468.

<sup>351</sup> *Coll. Lacensis* VII, p. 744.

<sup>352</sup> Letter to Don Paladio Currius, Rome, June 17, 1870 (EC, II, p. 1471).

<sup>353</sup> Letter to Fr. Joseph Xifré, Rome, July 1, 1870 (EC, II, p. 1481-1482).

Abp. André Schaepman of Utrecht, Joseph Valerga, Patriarch of Jerusalem, Abp. Anthony Mary Claret of Trajanópolis, Abp. John Purcell of Cincinnati, and Capuchin Abp. Thomas Connolly of Halifax, Nova Scotia.

Abp. Claret's address was the witness of a martyr of the faith, who showed his scars – the wounds of Christ. It was the call of a Saint who, with great integrity and gospel freedom, denounced the passions that were clouding the minds of some of those present. The speakers for the opposition had been repeating themselves endlessly. They could not be convinced by the reasons offered by the other side. Therefore, at this particular moment, the intervention of a Saint proved most opportune.

The impression he made on the Council was enormous, although not to one of the young stenographers.<sup>354</sup> Bp. Vilamitjana of Tortosa was more appreciative: “Fr. Claret said such things and in such a way as to impress the Fathers vividly: I doubt that many of them will forget it for the rest of their lives. I myself heard one of the most important South American Prelates enthusiastically comparing Fr. Claret with Paphnutius [Saint whose intervention at the Council of Nicaea was decisive in large part because of the Fathers' admiration for the wounds he had received during persecution]..., and in my opinion, not without reason.”<sup>355</sup> The Secretary of the Council, speaking with Claret's chaplain, Fr. Lorenzo Puig, exclaimed: “Truly, the bishop is a confessor of the faith!”<sup>356</sup>

The text opens with a short introductory paragraph giving the setting for the discourse.

#### TEXT

The dogmatic declaration of the infallibility of the Supreme Pontiff is highly necessary for the Church. It is a matter greatly feared by evil men. For this reason they made every possible effort to block it at the Councils of Florence and Trent, and some are working very hard in this Vatican Council to see that it should not be declared.<sup>357</sup>

I shall relate here some words I spoke in Latin (which I also present here in Castilian) at the gathering of May 31, 1870.

*[TEXT IN TWO COLUMNS WITHOUT BORDERS]*

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<sup>354</sup> The Venerable León Dehon (1843-1925), founder of the Priests of the Sacred Heart of Jesus, commented drily: “Mgr. Claret y Clará, *Traianopolitanus in part.* (Spaniard). Discourse favorable.” (DEHON, LEON, *Diario del Concilio Vaticano I* [Rome 1962] p. 152).

<sup>355</sup> Cf. HD, II, p. 838. (cf. C. Fernández, *El Beato* II, p. 838).

<sup>356</sup> APV ses. 44.

<sup>357</sup> *Coll. Lacensis* VII, pp. 1146 ff.

<p><i>Omnia Tempus habent, tempus est tacendi. et tempus loquendi.</i><sup>358</sup></p> <p>Usque modo, Emmi. et Rmi. Patres, tacui in hoc sacro Concilio, sed cum audissem quaedam verba mihi valde displicentia,<sup>359</sup> cogitavi in corde meo quod in conscientia teneor loqui, timens illud Vae Isaiae Prophetae: <i>Vae mihi quia tacui.</i><sup>360</sup></p> <p>Et sic loquar de Summi Romani Pontificis infallibilitate, sicut legitur in schemate.</p> <p>Et dico: lectis sacris Scripturis per expositores catholicos explicatis, considerata traditione, nunquam interrupta, post profundam meditationem verborum Sanctorum Patrum, Sacrorum Conciliorum, rationesque Theologorum quas brevitatis gratia non referam, quia jam per alios oratores narratae sunt: dico, summaque convictione ductus assero: Summum Pontificem esse infallibilem in eo sensu et modo quo tenetur in Ecclesia Catholica, Apostolica, Romana juxta explicationem datam in hac sacra Aula.</p> <p>Haec est fides mea, ac vehementer desidero ut haec sit fides omnium: ne timeantur homines prudentia huius mundi suffulti, prudentia revera inimica Dei,<sup>361</sup> haec est prudentia qua Satanas transfiguratur in Angelum lucis,<sup>362</sup> haec prudentia nociva est Auctoritati Sanctae Romanae Ecclesiae, haec tandem prudentia est auxiliatrix superbiae eorum qui oderunt Deum, quae quidem superbia, ut ait Propheta, ascendit semper.<sup>363</sup></p>	<p>Most Eminent Presiders, Most Eminent and Most Reverend Fathers:</p> <p>Until now, I have been silent in this sacred Council, but after hearing a few days ago (the 17th of this month)<sup>359</sup> certain words that were extremely displeasing to me, I resolved in my heart that I must in conscience speak out, for fear of incurring that great “<i>Vae!</i>” of the Prophet Isaiah: <i>Woe is me, because I have held my peace!</i><sup>360</sup></p> <p>Therefore I shall speak out on the infallibility of the Supreme Roman Pontiff, in accord with the schema we have in hand.</p> <p>This is what I say: Having read the Holy Scriptures as explained by Catholic expositors, having considered uninterrupted tradition, and having meditated deeply on the words of the Holy Fathers of the Church and of the Sacred Councils, as well as the reasons presented by theologians (which for brevity’s sake I shall not rehearse here since other speakers have already stated them) – in view of all these, I say: That I am most highly convinced and led by this conviction do here assert that the Supreme Roman Pontiff is infallible, in the sense and manner that is held by the Catholic, Apostolic and Roman Church, according to the explanation given in this sacred Hall.</p> <p>This is my belief, and in full earnestness I desire that it should be the belief of all. Let us not be afraid of those men who have no other support than the prudence of this world – a prudence which is, in fact, the enemy of God.<sup>361</sup> This is the “prudence” whereby Satan transforms himself into an angel of light.<sup>362</sup> This “prudence” is harmful to the authority of the Holy Roman Church. In fine, this “prudence” is the handmaid of the pride</p>
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<sup>358</sup> Eccl 3:1, 7. “There is a time for everything..., a time to be silent, and a time to speak.”

<sup>359</sup> On day 17, in assembly 52, Bishop Joseph Hefele of Rottenburg spoke-out against infallibility (cf. Pelczar, Giuseppe Sebastiano, *Pio IX e il suo Pontificato sullo sfondo delle vicende della Chiesa nel secolo XIX* [Torino 1910] II, p. 529). On the 17<sup>th</sup> of May Karl Johann Greith, Bishop of St. Gallen, had given a vehement testimony against the definition of papal infallibility.

<sup>360</sup> Is 6:5, Vulgate.

<sup>361</sup> Cf. Is 29:14; 1 Cor 1:19.

<sup>362</sup> Cf. 2 Cor 11:14.

Non dubito, E[minentissimi] et R[everendissimi] PP. [= Patres], quod haec declaratio dogmatica de infallibilitate Summi Romani Pontificis erit ventilabrum, quo Dominus Noster Jesuschristus purgabit aream suam et congregabit triticum in horreum, paleas autem comburet igne inestinguibili.<sup>364</sup>

Haec declaratio dividet lucem a tenebris.<sup>365</sup>

Utinam in confessione huius veritatis meum sanguinem effundere possem, et sustinere mortem...! Utinam consummare valeam sacrificium anno millesimo octingentesimo quinquagesimo sexto inchoatum, descendens de ambone post praedicationem de fide et moribus.<sup>366</sup>

*Ego Stigmata Domini Jesu in corpore meo porto.*<sup>367</sup>

Utinam consummare possem cursum meum confitens ex abundantia cordis mei hanc magnam veritatem: *Credo Romanum Pontificem esse infallibilem.*

Vehementer cupio, E[minentissimi] et R[everendissimi] PP. [= Patres], ut omnes cognoscamus et confiteamur hanc veritatem.

In vita S[anc]tae Teresiae legitur quod Dominus Iesus apparuit ei, et dixit: «Filia mea, omne malum huius mundi provenit quia homines non intelligunt Sacras Scripturas».<sup>368</sup>

Re quidem vera. Si homines intelligerent Sacras Scripturas, clare et aperte viderent hanc veritatem de Summi

of those who hate God, a pride which, as the Royal Prophet says, arises continually.<sup>363</sup>

I have no doubt, Most Eminent and Reverend Fathers, that this dogmatic declaration of the infallibility of the Supreme Roman Pontiff will be the winnowing fan with which our Lord Jesus Christ will purge his threshing floor, gathering the wheat into his barn and burning the chaff in unquenchable fire.<sup>364</sup>

This declaration will separate the light from the darkness.<sup>365</sup>

Would that in confessing this truth I might shed my blood and undergo death itself! Would that I might consummate the sacrifice that began on the Vigil of the Presentation of Mary Most Holy in 1856, as I descended the pulpit after preaching on faith and seemly customs.<sup>366</sup>

*For I bear in my body the Wounds of the Lord Jesus,*<sup>367</sup> as you yourselves can see on my face and on my arm.

Would that I might finish my course while confessing, out of the abundance of my heart, this great truth: *I believe that the Roman Pontiff is infallible!*

I vehemently desire, Most Eminent and Reverend Fathers, that all of us should acknowledge and confess this truth.

In the Life of St. Teresa we read that the Lord Jesus appeared to her and said: “My daughter, all the evils of this world come from the fact that men do not understand the Sacred Scriptures.”<sup>368</sup>

<sup>363</sup> Cf. Ps 73:23, Vulgate.

<sup>364</sup> Cf. 1 Pt 1:19.

<sup>365</sup> Gn 1:4.

<sup>366</sup> Regarding the attempt on his life at Holguín, cf. Autob. nn. 573-584.

<sup>367</sup> Gal 6:17.

<sup>368</sup> The exact quote is: “All the evil in the world comes from ignorance of the truths of the holy writings in their clear simplicity” (Teresa of Avila, *The Life of St. Teresa of Jesus*, Produced by Elizabeth T. Knuth Translated from the Spanish by David Lewis. Third Edition Enlarged. With additional Notes and an Introduction by Rev. Fr. Benedict Zimmerman, O.C.D. London: Thomas Baker; New York: Benziger Bros. Project Gutenberg. Release Date: May, 2005 [EBook #8120] [This file was first posted on June 16, 2003] <http://www.gutenberg.org/dirs/etext05/8trsa10h.htm#140.0> The original Spanish text is taken from Claret’s own publication: SANTA TERESA DE JESÚS, *Libro de la vida*, cap. 40, n. 1: *Obras completas*, LR [Barcelona 1851] II, p. 128). One of the Fathers of the Church said the same thing many years before: *Haec est omnium malorum causa nescire Scripturas* [This is the cause of all evils, the not knowing the Scriptures. (ST. JOHN CHRYSOSTOM, *Ep. Ad*

<p>Romani Pontificis infallibilitate, quae quidem veritas in Evangelio con[tin]etur.</p> <p>Sed quare non intelliguntur Sacrae Scripturae? Tres sunt causae:</p> <p>1.<sup>a</sup> Quia homines non habent amorem Dei, ut dixit idem Iesus Sanctae Teresiae.<sup>369</sup></p> <p>2.<sup>a</sup> Quia non habent humilitatem, ut legitur in Evangelio: <i>Confiteor tibi Pater Domine coeli et terrae, quia abscondisti haec a Sapientibus et prudentibus, et revelasti ea parvulis.</i><sup>370</sup></p> <p>3.<sup>a</sup> Tandem quia sunt nonnulli qui nolunt intelligere ut bene agant.</p> <p>Dicamus igitur cum Propheta David: <i>Deus misereatur nostri et benedicat nobis, illuminet vultum suum super nos et misereatur nostri.</i><sup>371</sup> Dixi.</p> <p>Die 31 Maii an. 1870.</p>	<p>And in truth, if all men understood the Sacred Scriptures, they would clearly and openly see this truth of the Supreme Roman Pontiff's infallibility, since this truth is contained in the Gospel.</p> <p>But why is it that the Scriptures are not understood? There are three reasons:</p> <p>1. Because men do not have the love of God, as Jesus himself told St. Teresa.<sup>369</sup></p> <p>2. Because they do not have humility, as the Gospel says: <i>I thank you Father, Lord of heaven and earth, because you have hidden these things from the learned and the clever, and have revealed them to the merest children.</i><sup>370</sup></p> <p>3. Finally, because there are some who do not want to understand them, because they do not wish to do good.</p> <p>Let us say, then, with the Prophet David: <i>May God have pity on us and bless us; may he let his face shine upon us and have pity on us.</i><sup>371</sup></p> <p>I have spoken, this 31st day of May of the year 1870.</p>
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This short discourse greatly pleased the Council Fathers because of its brevity, clarity and feeling, besides other circumstance which I will pass over here.<sup>372</sup>

Anthony Mary Claret, Archbishop of Trajanópolis.<sup>373</sup>

In the sacred Vatican Council,

On the 18th day of July, 1870.

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*Colossenses, Homil. IX*; English text available online at *Christain Classics Ethereal Library*. <http://www.ccel.org/ccel/schaff/npnf113.html>].

<sup>369</sup> “Ah, My daughter, they are few who love Me in truth; for if men loved Me, I should not hide My secrets from them.” (Ibid.).

<sup>370</sup> Lk 10:21.

<sup>371</sup> Ps 66: 2 Vulgate, (Ps 67:1).

<sup>372</sup> This address was published by Mansi, v. 52, col. 364-365. The stenographic text is found in ASV/CONCILIO VATICANO I, 302, 11v.-12r., 90-93.

<sup>373</sup> Cf. HD, II, p. 837. “He delivered a valiant, lightning-like, and expressive discourse...Fr. Claret’s brief and expressive discourse is a throbbing witness in the Pauline style, showing to believers the scars on his body wounded for preaching and intrepidly defending the Truth, the faith of Christ” (See also ARMAS, GABRIEL DE, *Tu es Petrus* [Las Palmas 1972] pp. 88-89; cf. MAINKA, RUDOLF MARIA, *Pater Clarets Rede auf dem ersten vatikanischen Konzil*: SC 2 [1964] 213-221). On the other hand, Archbishop Vincenzo Tizzani (1809-1892), Archbishop of Nisibi “in pártibus infidelium”, tried to cut him short and practically nullified the intervention of Claret (cf. PASZTOR, LAJOS, *Diario di Vincenzo Tizzani 1869-1870*, Stuttgart 1992; CROCE, GIUSEPPE M., *Monsignor Vincenzo Tizzani ed il Concilio Vaticano I. A proposito di una recente pubblicazione*: Archivum Historiae Pontificiae 31 [1993] 307-348; BERMEJO, JESÚS, *Claret en el Concilio Vaticano I: Una campana disonante*: SC 10 [1992] 111-121).



The infallibility of the Roman Pontiff, when he speaks *ex cathedra*, had been defined.<sup>374</sup>

This truth has always been believed in the Catholic, Roman and Apostolic Church, and has always been taught in schools of sound theology. But as in our day *Satan* has stirred up so many errors and deceits. the Supreme Pontiff, with the approval of the Fathers of the sacred Vatican Council, has seen fit to declare this great truth and set it up as a beacon, so that the faithful who voyage on the perilous sea of this world may be able to discern the harbor of truth<sup>375</sup> and virtue and avoid the reefs of error and vice.

The Decree ends with these precise and thundering words:

*Si quis autem huic Nostrae Definitioni contradicere, quod Deus avertat, praesumpserit, anathema sit.*

“So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him *be anathema*.”<sup>376</sup>

## 6. ADDRESS TO THE SPANISH BISHOPSON SEMINARIES

(MSS Claret XII, 363-366, probably delivered on February 1, 1870)

### INTRODUCTORY NOTE

From the amount of data that he gathered on the subject, we can tell how much importance he attached to reforming the clergy. In his view, this reform should begin with seminaries and seminarians, since he felt that even the formation received in childhood was decisive. Hence, when the Council began discussing the schema *de vita et honestate clericorum* [*On the Life and Probity of the Clergy*], he did all he could to imbue others with his own ideas, because he knew from long experience how important they were. Although he himself did not deem it opportune to address the whole Council directly, he strove to influence it indirectly through the Spanish contingent at one of their regular meetings in the Palazzo Gabrielli.

We have the handwritten outline he used for this address. It deals with practical ways of implementing the ideas set forth in the various congregations of the Council. Claret focuses on three main points: *the care of boys* (creating an environment favorable to their vocation), *minor seminaries*, and *major seminaries*. What he offers is really a résumé of all that he had written and practiced in this area.

We do not know the day on which he delivered this address, but we can make an educated guess, based on two established data. He spoke during the time during which the topic of priests was being discussed in the Council and, as he himself remarks, after the Bishops of Urgell and Vic had delivered their addresses. These bishops spoke on January 31, 1870, and the general discussions ended on February 8th. If we exclude the days when general

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<sup>374</sup> There were sessions until July 13<sup>th</sup>, when the vote was cast on the schema. On the 18<sup>th</sup>, in the 4<sup>th</sup> General Session, all but two of the 535 Fathers attending voted *placet* for the definition (cf. *Coll. Lacensis*, VII, pp. 488-497). Pius IX confirmed the canons and decrees by his authority (cf. *ib.*, pp. 269 ss.). “This definition, greatly desired and hoped for, will fill our afflicted Church with joy and confuse her enemies” (*The Two Standards* [Barcelona 1870] p. 34: *Escritos Pastorales*, p. 670).

<sup>375</sup> Cf. 1 Pt 1:19.

<sup>376</sup> *Decrees of the Ecumenical Councils*, 2 Volume Set, Norman P. Tanner, Editor (Georgetown University Press 1990); also available on line <<http://www.dailycatholic.org/history/20ecume1.htm>>.

congregations were held or when choral Mass was celebrated, then only February 1st through 5th were available. We believe that it was probably the 1st, since the Saint refers to the bishops' addresses as having taken place in the immediate past: "What the bishops... have [just] said concerning..."

## TEXT

### ON SEMINARIES

Mss. Claret. XII, 363-366

#### Boys from Small Towns

Gentlemen:

I am pleased with what the Bishops of the Canary Islands, Urgell, Granada and Vic have said concerning the *Vita et honestate clericorum*.<sup>377</sup>

But as one of the senior Spanish Bishops,<sup>378</sup> allow me to say a word here amidst this trusted circle of friends, seeing that we are all Spaniards.

In my opinion, gentlemen, it behooves us to gather water a bit farther upstream: I mean, beginning with boys, and boys from small towns – boys like St. John the Baptist, Ven. John of Avila,<sup>379</sup> Peter Faber,<sup>380</sup> Francis Regis,<sup>381</sup> St. Vincent de Paul,<sup>382</sup> etc.

It seems that the Lord is pleased to have these boys born and raised in villages or small towns. In large towns the very air they breathe is doubly corrupt: physically and morally.

In these small towns we should place Latin teachers, e.g., pastors, economes, associates or even pious laymen. Given this opportunity, the boys will be able to study, whereas otherwise they might not be able to do so. This is the main difficulty they have to overcome, namely, to be able to study Latin grammar.

From these small-town schools would come young men, either for the religious life, such as the Venerable Granada, or for parish ministry, who could later go on to Seminaries if they felt called to do so. This is a very potent means, as I have said, for recruiting good religious and good parish priests. These boys must be taught three things: piety, learning and good manners.

To this end, they should be provided with three books: *The Vocation of Boys*, the first volume of *The Well-Instructed Seminarian*, and the *Smaller Chant Book*, and with these three books they could be well instructed and formed.<sup>383</sup> With them, too, they would also be well equipped to assist the pastor considerably by serving Mass, singing in the choir for High Mass, and teaching catechism.

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<sup>377</sup> Don José María Urquinaona, Bishop of the Canary Islands, and Don Bienvenido Monzón, Archbishop of Granada, spoke on the 28<sup>th</sup> of January, while Don José Caixal, Bishop of Urgel, and Don Antonio Jordá, Bishop of Vic, spoke on the 31<sup>st</sup>.

<sup>378</sup> Among the Spanish Archbishops attending the Council, Claret was the eldest in the order of promotion (1850).

<sup>379</sup> St. John of Avila (1499 or 1500-1569).

<sup>380</sup> Blessed Peter Fabro (1506-1546), Jesuit.

<sup>381</sup> St. John Francis Regis (1597-1640), Jesuit.

<sup>382</sup> St. Vincent de Paul (1576-1660), hero of charity.

<sup>383</sup> *The Vocation of children* addresses the formation of boys for the priesthood even before they enter the seminary. Volume 1 of the *WIS*, deals with the formation of seminarians. The *Art of Ecclesiastical Chant* deals with basic instruction in plain chant.

The seminary could be peopled by these boys, as well as with others who show signs of a vocation, boys from good families with no irregularities in their background. This was the procedure followed by Abp. Talavera of Granada<sup>384</sup> and by Fray Bartholomew of the Martyrs, Abp. of Braga.<sup>385</sup> See the *Seminarian*, p. 17,<sup>386</sup> and *La Paix*, by the Abp. of Cologne, p. 144.

### Boys' Seminaries or Minor Seminaries

It should be seen too that the boys have the necessary books, to wit: the *Small Catechism*, then *The Catechism Explained*, and finally, Pintón's *Religion*. For a devotional handbook they should have *The Straight Path*, or even better for them, *The Well-Instructed Seminarian* and a Gobinet.<sup>387</sup>

They should also have a Castilian and Latin grammar, and finally, books on rhetoric, philosophy and mathematics.

Every Sunday they would do well to attend catechism classes and to recite the Little Office, as is done in the schools of the Piarists and the Christian Brothers.

Every day they should hear Mass, and meanwhile read the points for mental prayer from Villacastín.<sup>388</sup> They could read one point before the consecration and another afterwards.

Every Sunday or Feast day they should receive the Sacraments, so that all of them will make their confession and receive communion in a body once each month, doing so according to their own sections.

In villages, boys are brought up to be innocent, to fear and love God. And if they have a vocation, it should be well tested; whereas if they do not have a vocation, they should be counseled to follow some other career. These boys should be strongly imbued with piety, learning and good manners.

Two seminaries:

Minor, until the boys have made up their minds.

Major, when they have resolved to join the clergy.

His Excellency, Abp. Clement August of Cologne, pp. 135, 142.

### Major Seminaries

#### *Piety*

In the morning, offering of their works or morning prayer.

Then Mass, with mental prayer from Villacastín.

In the evening, Visit to the Blessed Sacrament.

At night, Rosary, examen and close of the day.

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<sup>384</sup> Cf. Note 171.

<sup>385</sup> Cf. Note 170.

<sup>386</sup> WIS (Barcelona 1865) 5<sup>th</sup> ed., I, pp. 17-18.

<sup>387</sup> C. GOIBINET, *Instruction of Youth in Christian Piety* (Barcelona 1850) 2 vols. The Librería Religiosa presented it in its 1866 catalogue, praising it as follows: "This is a very good book for men of 10 years old and up. It is suitable reading for seminaries and for schools of either sex. Confessors will recommend it to their young penitents, and parents will have their sons and daughters read it."

<sup>388</sup> VILACASTÍN, TOMÁS DE, *Manual de meditaciones, precedido de los diálogos y talentos de oración, por el arzobispo Claret* (Barcelona 1852) 440 pp.

## Confession

Their confessors should be men of spirit: *Nemo dat quod non habet*.<sup>389</sup> Men of piety and prudence. Like the Good Samaritan.<sup>390</sup>

Some students make their confessions the way soldiers do: they go to the first confessor they happen to find. St. Philip Neri's remarks on those who keep changing confessors.<sup>391</sup>

They should go to confession by sections. One each Sunday.

## Spiritual Reading

The Bible: one chapter in the morning and another in the evening.<sup>392</sup>

Rodríguez,<sup>393</sup> *The Glories of Mary*, Castelvetero,<sup>394</sup> Scaramelli,<sup>395</sup> St. Francis de Sales.<sup>396</sup>

## Studies

Textbooks. Ordinary and extraordinary, or better said, of extraordinary quality. And they should study them well, for God and their neighbor, not out of vanity and pride. During the time of their studies, they should abstain from reading periodicals and newspapers.

Books of doctrinal talks and sermons, so as to begin doing some of these things in the seminary. Efforts at catechizing, sacraments and ecclesiastical chant.

They should have a Marian sodality. See the *Seminarian*, p.377.<sup>397</sup>

Good manners in society, Church and home.

See the *Seminarian* on this point.<sup>398</sup> How well the Americans have done in this respect.<sup>399</sup> The Church.

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<sup>389</sup> Latin proverb: you can't give what you don't have.

<sup>390</sup> Cf. Lk 10:33-37.

<sup>391</sup> St. Philip Neri (1516-1595), founder of the Oratory.

<sup>392</sup> Elsewhere Claret recommended reading two chapters in the morning and two more at night: cf., *WIS* (Barcelona 1865) 5<sup>th</sup> ed., I, p. 246. *Biblia Sacra* (Barcelona 1862) dialogue on the Holy Bible.

<sup>393</sup> In one of his short works he writes: "Speaking of the incomparable work by the Venerable Fr. Alphonsus Rodriguez, a great sage used to say that the reading of this work has brought more souls to heaven than there are visible stars in the sky." (*Popular Parish Lending Libraries* [Madrid 1864] p. 16).

<sup>394</sup> CASTELVETERE, BERNARDO DE, *Directorio ascético-místico*, translated from Italian to Spanish by Fr. Pedro Bach (Vic 1847) 2 vols.

<sup>395</sup> SCARAMELLI, JUAN BAUSTISTA, *Directorio ascético* (Madrid 1806) 4 vols.; *Directorio místico* (Madrid 1817) 2 vols. Eng. Trans. *The Directorium Asceticum*; [4 vols.] *Or, Guide to the spiritual life*; with preface by [Cardinal Manning] Scaramelli, John Baptist, S.J. (Dublin: Kelly, 1869); (London and New York, 1902); abgd. ed., *Manual of Christian Perfection*, Msgr. Stockman ed., (Los Angeles, 1921).

<sup>396</sup> St. Francis de Sales (1567-1622), Bishop of Geneva, founder of the Salesian Sisters with Saint Jane Frances Frémiot de Chantal, and Doctor of the Church.

<sup>397</sup> *WIS* (Barcelona 1865) 5<sup>th</sup> ed., I, pp. 376-378.

<sup>398</sup> *Ib.*, sec. 4<sup>th</sup>, chap. 1-13, pp. 413-446.

<sup>399</sup> He refers to the students of the Pious Latin-American College, where he preached and celebrated mass a number of times (cf. HD, II, pp. 816-817; letter to Fr. Joseph Xifré, Rome Novemebr 16, 1869: EC, II, pp. 1430-1431).

## 7. ADDRESS TO THE SPANISH BISHOPS ON A UNIFORM CATECHISM

(February 7 or 11, 1870)

### INTRODUCTORY NOTE

The idea of having a uniform catechism was one of Claret's long-cherished dreams, dating from his years as an apostolic missionary. This keen interest was not the result of any sort of religious absolutism; it came, rather, from a realistic view of the sad state of catechesis in Spain and from his own great zeal. Claret was always alert to the latest developments that could affect popular religion. The mere arrival of the railway train led him to predict that the world would soon be like a single province or, as we might say, a "global village." This new invention made travel immensely easier, with all its implications for the large-scale and rapid movement of people – and of evangelizers. One of the unwholesome effects of this greater mobility was a break in the continuing catechesis that small-town and rural folk experienced when they migrated to larger centers in the hope of better employment. There was a real need for a unified and coherent catechesis (which in those days meant a unified catechism), at least within each nation. The Saint put his formidable capacity for action wholly at the service of this enterprise. It was an advanced idea that met with more opposition than approval, especially on the part of those who should have supported it most energetically. In 1863 Claret took the first serious step. He petitioned the Pope for a single catechism for the whole Church, or at least for each nation. He wrote a catechism which was approved by the Holy See in 1866. Some Spanish bishops received it well, but others – especially those of his own native Catalonia – roundly opposed it. The government adopted it as a text for secondary education, but the 1868 Revolution killed off this farsighted Claretian initiative.

But despite all opposition, God's seemingly frustrated works have a way of bearing the seeds of resurrection-after-death within them. In 1870 those seeds began to sprout. The discussion of the schema *De parvo catechismo* brought forth a whole spate of preparations, but did not achieve its final goal because of the Piedmontese invasion of the Papal States forced the suspension of the Council.

Hardly had the discussion begun, when Claret discerned in it a manifestation of the Pope's will. He knew that many Spanish bishops were opposed to the idea, but he felt he could render the Church a new service by seizing the opportunity of the meetings at the Palazzo Gabrielli to bring his moral influence to bear on a good part of the Spanish episcopate.

He knew that because of his exile the task would be a rather delicate one, yet he spoke out with the concern of an apostle who knew his cause was just, and with the disinterest of a Saint who was not looking to his own aggrandizement, but the triumph of the truth. He made no special plea for his own catechetical works, which he had written and published at such great cost, but he could not abandon the cause of catechesis, which he rightly viewed as vitally important for the glory of God and the good of his neighbor.

In retrospect, we can see that the issue he fought so hard for during the First Vatican Council is still alive and with us, and is still being pressed more than twenty-five years after the Second Vatican Council

### TEXT

#### **Dealing with the Schema for the Shaping of the Small Catechism<sup>400</sup>**

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<sup>400</sup> This schema was presented at the 24<sup>th</sup> assembly on the 10<sup>th</sup> of February. Since the Spanish bishops gathered at the Palazzo Gabrielli on Thursdays, this address must have been delivered between February 17<sup>th</sup> and April 28<sup>th</sup> inclusively, excluding those Thursdays on which assemblies were held:

MSS Claret XII, 387-389.

I am quite pleased with this idea, which I have no doubt will bring great glory to God and good to souls, and I therefore believe that all of us should feel constrained to give it our vote of approval.

*I base my position on three reasons:*<sup>401</sup>

1) It is the will of the Holy Father, who has purposely sub-mitted this schema to us. For me, this is a very powerful reason, and one that convinces me completely.

2) In a sense, planning the formation of a Small Catechism is tantamount to imitating the Holy Apostles who, while still in Jerusalem – before they scattered throughout the world to preach the gospel – first composed and arranged a creed, so that they might teach everyone the same doctrine. Now here we are, gathered in Rome for this holy Vatican Council, before we are again scattered throughout the world in our several dioceses, to form a Small Catechism.

3) Some of the Eastern Fathers have requested it, so that both we and they might have the satisfaction of knowing that we are all teaching one and the same doctrine.

I have stated my reasons. Now I would like to add that it is an easy matter to compose this Small Catechism, since it need only contain those matters that are necessary for salvation by reason of means and by reason of precept. For example: Who created us and to what end; the Oneness of God and the Threeness of Persons; Redemption; the reward of the good and the chastisement of the wicked; the Our Father, Hail Mary and Creed; the Commandments of God's Law; the Sacraments.

This Small Catechism will be for children and simple folk, while at the same time another Catechism will be composed for children attending school. This latter Catechism will be a national or provincial one, issued by the Bishops and their Synods. They can compose this second Catechism on the bases laid down in the first, expanding it according to the needs of each country.

With this second Catechism, pastors can instruct children and country folk on how to receive the sacraments, whenever the need arises.

*On the Unity of the Catechism in Spain*

None of the Catechisms that are now being taught in Spain has been approved by Rome.<sup>402</sup>

They remarked how surprised they were that a thing so necessary should be found to be so neglected.

For this reason, I myself composed the present one.<sup>403</sup>

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March 24<sup>th</sup> and 31<sup>st</sup>, and April 7<sup>th</sup>. The most probable date is February 17<sup>th</sup>. Studying the movement of the Spanish bishops who asked permission to speak on the 14<sup>th</sup> and 15<sup>th</sup>, it could be that, since there was a General Assembly on Thursday the 10<sup>th</sup> of February, the Spanish bishop postponed their meeting until the following day, the 11<sup>th</sup> February.

<sup>401</sup> He only offers extrinsic reasons. The bishops already knew the intrinsic reasons by virtue of having read the pamphlet *Unidad del catecismo* (Barcelona 1867, 28 pp.), written by Claret and distributed to each one of the Spanish bishops.

<sup>402</sup> Claret had collected those which, according to him, were the six best catechisms taught in Spain, and sent them to Rome on January 25, 1864; but not one of them was approved. (cf. HD, II, pp. 540-546.)

<sup>403</sup> *Catechesim of Christian Doctrine* (Madrid 1866), now corrected according to the observations of the Holy See. Claret dedicated it to the Immaculate Conception of Mary, Patroness of Spain..

It was approved by the Ordinary and by the Board.<sup>404</sup>

The Board of Public Education.<sup>405</sup>

It was proposed as a text for secondary education.<sup>406</sup>

Nevertheless, notwithstanding all these warranties, I renounce all that I have done, provided that the proposed catechism be a general one, and I desire that a commission made up of all Spanish bishops be formed, and that this commission examine my catechism anew, adding or removing whatever they see fit, or else that they compose a new one to the liking of all.<sup>407</sup>

## 8. ON THE MARGIN OF THE COUNCIL

### INTRODUCTORY NOTE

Among Claret's manuscript notes on Vatican I, we have collected a few here under the heading of "On the Margin of the Council." They are brief jottings in which he sums up a conversation, an interview, etc. The content refers in general to topics dealt with at the Council: religious reform, the holiness of the clergy, etc.

He also gives us a few bits of information on outside opposition to the Council. He stresses one point in particular: the future of Spain as it relates to the holiness of its clergy. He had once remarked to Fr. Carmelo Sala: "The Lord is irritated with Spain. He has told me that a great revolution will fall upon her, that the Queen will be dethroned, that a republic will be declared, that Protestantism will be introduced here in Spain, and that the excesses of communism will also come."<sup>408</sup> We might also recall what he told Mother Antonia París: "I see that the world is lost, and I can find no better remedy for it than the formation of a good clergy."<sup>409</sup> Hence it is not surprising that the Saint was so keen on jotting down those manifestations that seemed to confirm the warnings he had received from the Lord. The notes that follow are presented in the order of the dates that Claret himself affixed to some of them.

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<sup>404</sup> The Ordinary of Madrid and the Provincial Board of Public Education (art. 87) prescribed that in state schools the catechism approved by the local Ordinary be taught.

<sup>405</sup> The Standing Committee of Censorship, made up of Don Francisco de Sales Crespo (1812-1877), Titular Bishop of Archis and Auxiliary of Toledo, and Don Manuel Obeso, Fiscal of the Rota, stated that they "found nothing wrong in it contrary to Catholic dogma and sound morals and considered it commendable for many reasons" (*The Unity of the Catechism* [Barcelona 1867] pp. 25-26).

<sup>406</sup> By a writ of February 1, 1867, the Royal Council on Public Education listed Claret's Catechism among the textbooks of secondary education (cf. ib.).

<sup>407</sup> On the question of a uniform catechism, cf. SOLÁ, JUAN MARÍA, *The Catecismo único y el Concilio Vaticano: Razón y Fe* 14 (1906) 476-492 and 15 (1907) 71-78; DOMÍNGUEZ NÚÑEZ, FRANCISCO JAVIER, *La unidad de catecismo en la obra de Claret*. Licentiate thesis. Instituto "San Dámaso" (Madrid 1989) XVII+100 pp. (unpublished); RASTROJO, JOSÉ MARÍA, *La catequesis en San Antonio María Claret. Unidad de catecismo*. Licentiate dissertation. Pontifical Salesian University (Rome 1982) 108 pp. (photocopied); BLANCO, SEVERIANO, *San Antonio María Claret y la catequesis: Teología y Catequesis* 19 (2000) 117-132; RESINES LLORENTE, LUIS, *La catequesis en España. Historia y textos*, BAC (Madrid 1997) pp. 589-593; Id., *Los catecismos de Claret: Estudio Agustiniiano* 39 (2004) 33-78. In 1912 the Claretian Missionaries published a short work revealing the extent of St. Anthony Mary Claret's tireless efforts on behalf of a single catechism for Spain: *Unidad del catecismo en España y en la América Latina* (Madrid 1912) 84 pp.

<sup>408</sup> IPT ses. 8.

<sup>409</sup> Letter of August 31, 1860 (EC II, p. 174).

## TEXT

### **Religious Reform**

MSS Claret XII, 367, 370 and 417

*19th day of May, 1869*

In the room of Fr. Costa, a Council theologian, we talked of various points relating to the Council.<sup>410</sup>

In connection with the Council, he had gone through many materials, and told me that among some manuscripts dating from the time of Clement VIII he had read a sort of moral tale. It seems that a farmer who was driving his cart found a man lying in the road. The farmer, thinking the man to be asleep, stopped his cart, lifted the poor man up and stood him on his feet. But the man would not stay up, falling now to the right or to the left, now backwards or forwards, and at length fell down again. Finally, he let him fall, remarking as he did so, *He's not asleep; he has lost his spirit.*

So it is with a Community or a Religious Order: if it lacks its spirit, it can't hold up.

When God sends a man of spirit, he will be the one who has to bring about a reform.

To reform means to take up anew the first form that God our Lord gave to the Founder, but which others have lost because of inobservance or laxity.

Private possessions are the worst enemy of the religious life.

A vow of rigorous poverty.

Common life perfectly kept.

Let each one seek the poorest clothing and food, and the most abject, painful and laborious occupation.

The most abject and humiliating work, the most uncomfortable cell.

\* \* \*

When I went to see the Holy Father,<sup>411</sup> he told me of the state of the Spanish clergy. I was stunned. I didn't realize.

\* \* \*

*Today, June 9, 1869*

I received a visit from Fr. Denis Casasayas, a holy and zealous priest. He told me what a soul from the Tyrol had told him some time ago.

...Today, the 27th, '69. A soul told me about those in Spain.

[In the left-hand margin of the page, Claret wrote:]

On Dec. 31, 1869, she came back to talk with me.

A person of great authority and learning, one who loves Spain and wanted to know something of its future, asked this person what she knew of this Nation.

She did not answer, but only began to shudder greatly. But since the other insisted so firmly, she told him that God wished to chastise Spain, especially because of the clergy.

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<sup>410</sup> Fr. Fermín Costa (1806-1894), Jesuit, rector of the major seminary of Barcelona.

<sup>411</sup> The audience with Blessed Pius IX took place on Saturday, April 24, 1869.



Today, same day of June 9, 1869

A Roman priest who had lived with Pius IX in his youth at the hospice of *Tata Giovanni*,<sup>412</sup> called my attention to some points that were to be touched upon in the Council.

1) In religious Communities, rigorous common life, occupation, study, recollection and aspiring to perfection.

2) The way of preaching God's Word. He gave me an idea of what was going on, what they were preaching about and how....

3) There should be no heaping-up of benefices or prebends...

4) Infirmary.

\* \* \*

In a convent of nuns, not in the city, but in the Diocese of Granada, before the outbreak of the 1868 Revolution, it happened that a very spiritual nun used to see every night a black, headless cross that had only arms and, in between, a white sheet. This cross would wander about among the altars of the church, making a great din. The nun used to ask the other sisters whether they saw what was going on in the church, but they told her that they had neither seen nor heard anything. But she indeed did, and she was given to understand that the headless T was a figure of the coming Revolution. The headless cross symbolized that the Revolution would be without a head or leader. Its wandering among the altars portended that the Revolution was coming mainly because of the sins of priests. See the *Miscellany*, p. 37.<sup>413</sup>

\* \* \*

MSS Claret XII, 447-448

*Month of March*

I was told that our enemies had plotted a great mischief. One of them fell ill, and the Lord touched his heart to make a general confession of all his sins. In confession he told his father confessor of the evil plan he and his companions had been hatching. He gave his confessor permission to divulge his plan, stating that if he himself recovered, he himself would disclose it, but that if he died, he authorized his confessor to do so. The sick man died, and the father confessor disclosed what he had been told, namely, that there was a plot to blow up the chapel when all the Fathers were assembled there.

The investigators went to a cave beneath the Vatican, where they found several barrels of gunpowder.<sup>414</sup>

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<sup>412</sup>Regarding this charitable center cf. *La Civiltà Cattolica*, vol. X della serie settima, Rome, 1870, pp. 715-717.

<sup>413</sup> *An Interesting Miscellany* (Barcelona 1967) p. 37. The quotation is as follows: "The glorious St. Vincent de Paul, who spoke constantly on this subject [priestly formation], clearly showed how useful and necessary it is to found clerical seminaries for the good education of the clergy. He used to say: "Some question whether all the disorders we see in the world should be attributed to the clergy. Some might be scandalized by this proposition, but the topic is so important that I must demonstrate the gravity of this evil in order to prescribe the proper remedy. For sometime there have been conferences hereabouts on this question, treating it in depth, in order to discover the origin of so much harm. The conclusion reached is that the Church has no greater enemies than bad priests. From them have come heresies..., and through them vice and ignorance have come to reign among the poor people." (Abelly, Louis, *Vie de Saint Vincent de Paul*, livre 2, chap. 5).

<sup>414</sup> "According to a well-authorized and ancient tradition in the Congregation of Missionaries,

Some years earlier, the enemies of the Church had blasted a barracks where some of the Pope's soldiers were quartered, and some of them died.<sup>415</sup> And now they were plotting the same mischief against the Council Fathers, and would have done to them what they had done to the soldiers, but God would not allow it.

\* \* \*

MSS Claret XII, 445-446

*24th day of March, 1870*

They arrested and exposed a member of a secret lodge, who made the following statement:

“I say... They accuse me of wanting to destroy Christianity, but that is not so. What we want is to remove... the yoke imposed on us by the clergy, in order to.... We do not want the Papacy, which is the power of the Church.

“It is evident that the aim of the Council is to strengthen the spiritual and temporal power of the Pope, which has never been as powerful as it is at present.

“We must oppose this with all our might. We wanted to block it from the outset, and that was our plan. But we later came to see that this would have been prejudicial to our cause, since we would have been called intolerant and unjust. So we will make the Council drag on for an intolerably long time. The Episcopate will be divided, the faith will be weakened, the Papacy will be discredited, indifference will take hold among the people, and at length the Church will begin to collapse.”

The whole thing was directed against the infallibility of the Supreme Pontiff.

The same unbeliever stated: “We will make use of all means, and finally the Council will abort.”

Let us trust in God and the Blessed Virgin Mary that what they say will not come to pass: *Portae inferi non praevalent.*<sup>416</sup>

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apparently confirmed by the texts of the preceding notes, Archbishop Claret himself was the confidant to whom these Masonic machinations were disclosed” (HD, II, p. 830).

<sup>415</sup> He refers to the Serristori Barracks, located on Via del Borgo Nuovo (now Via della Conciliazione), that was partly blown-up by the revolutionaries on October 22, 1867 with several barrels of gunpowder. The explosion produced many mortalities among the papal *zuavi*: 23 French soldiers, four others and a number of wounded. Giuseppe Monti, a bricklayer from Fermo, and Gaetano Tognetti, a Roman, placed the explosive charge in the drain pipes of the barracks. They were executed on November 24, 1868.

<sup>416</sup> Mt 16:18. *The gates of hell will not prevail against it.*

(MIDDLE OF PAGE)

**RETREAT RESOLUTIONS  
AND  
SPIRITUAL NOTES**

**Introduction and notes by  
JOSÉ MARÍA VIÑAS, CMF**

## GENERAL INTRODUCTION

Two kinds of documents introduce us to the spirit of St. Anthony Mary Claret: the Spiritual Notes, which indicate the lights and extraordinary graces he received in prayer and through spiritual reading or in the transcription of passages that have most strongly impressed him, and his retreat resolutions. The first shows the work of God in the soul, and second, the man who, moved by grace, responds to the divine call.

These documents are integrated in a synthetic manner in the *Autobiography*. But this is limited by the time covered as well as by the criteria used in writing it.

Claret wrote his biography in obedience to her confessor. Guided by this and by his deep humility, he proposes to orient the missionaries based upon his personal experiences. Rightly so, the *Autobiography* has been defined as the manual of the apostolate missionary.

Following this criterion, he narrates only those episodes that are related to this norm, and thus, omits many important things that would help to have a fuller understanding of his spirit.

Another limitation of the *Autobiography* is time. Claret finishes in 1865, and in 1870 died. And the last five years of his life are of great interior intensity.

The Autobiographical Documents complete the *Autobiography* chronologically; they offer new details of his spiritual life and reveal something of his sufferings during the last stage of his life.

The Resolutions and the Spiritual Notes provide us with a more complete view of the spirit of Saint Anthony Mary Claret.

The manuscript, providentially saved from the burning of the mission-house in Vic during the revolution in 1936, is preserved today in Rome. It is comprised of series of handwritten notebooks of different size and types of paper and is part of volume 2 of the Claretian Manuscripts.

The manuscript was not written all at once, as was the *Autobiography*, but is a collection of pages on various topics. This makes it appear as an unorganized collection. That is why it is difficult to specify the date some of these pages were written. In the Resolutions there is no difficulty, because the Saint ordinarily indicates the year to which they belong. Something similar happens with the Graces, with the exception of one that is inconsistent with the date assigned elsewhere by the Saint himself.

The most difficult to place are the Spiritual Notes. Here we have ordered them on the basis of two criteria: the writing, compared with writings that are certainly of a particular time, and the content of the notes, that demand that they be assigned to a time and not another.

In this edition we publish the manuscript in the following way: Resolutions, Spiritual Notes, Lights and Graces.

The Resolutions are presented with a general introduction, followed by the text, arranged according to years. They begin in 1843 and end in 1870, the year of the saint's death.

The Spiritual Notes, which are from 1850 to 1870, have been arranged into three

great periods of the life of Claret: Archbishop of Cuba, royal confessor and Father of the First Vatican Council.

The Lights and Graces are from the year 1855 until his glorious transition: 1870.

# RESOLUTIONS

## *Claret's High Regard for Retreat Resolution and Plans of Life*

Saint Anthony Mary Claret attached due importance to resolutions and plans of life as external means to help one attain perfection in the spiritual life. In a separate note he wrote: “Our advances in spiritual life will go hand in hand with the resolutions we make and how we make them. Jesus tells us: *Si vis ad vitam... Si vis perfectus...* God is infinite, yet He desires to share himself with us, and He does so according to the disposition or resolution of the soul.”<sup>1</sup>

In his works he uses words of great insistence: “One of the main reasons why so many souls fall into hell is their haphazard way of living or, better put, their living in the dark, without a system of management to guide, encourage and rectify their actions. Living this way, everything they do tends to proceed less from grace or any virtuous principle, than from the impulses of fallen nature or from the mere winds of whim. For this reason, the Saints felt it was so important and necessary to have a rule of life that, as St. Gregory Nazianzen puts it, it is the basis and foundation of good or bad conduct and hence, the cause of eternal salvation or damnation. The Saints themselves, although they held a tight rein on their passions and were illumined by special lights from God, and were, moreover, less exposed than we are to the wiles and snares of self-love and to the allurements of the world, the flesh and the devil, firmly believed that they needed a rule of life and took great pains to draw one up, according to God’s inspirations and their confessor’s counsels.”<sup>2</sup>

Convinced of the importance of the plan of life and for resolutions, he recommends them to every class of persons. In all of his books and pamphlets, dedicated to encourage souls to perfection, he offers a plan of life.<sup>3</sup> He also distributed these plans of life in loose sheets.

In Claret’s view, an ideal plan of life should be the fruit of prayer, counseling and the approval of one’s spiritual director. It should include a schedule of one’s regular activities, the subject-matter of one’s particular examen, some maxims to serve as incentives, and some self-imposed penances for infractions, to help one carry out the plan effectively.<sup>4</sup>

“But not even this – he added – would be enough, unless we wrote these things down and re-read them frequently. For the memory is weak, and the infernal enemy keeps striving to make us forget everything good... These written resolutions, brought frequently to mind, act for us like an alarm clock, a voice of God which, in moments of need or when we are in danger of falling, warns us, or, in occasions of doing good, encourages us or spurs us on, thus giving us an admirable power to resist temptation and remain faithful to our Lord and God.”<sup>5</sup>

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<sup>1</sup> “If you would enter into life... If you would be perfect,” MSS Claret II, 156.

<sup>2</sup> *La verdadera sabiduría* [True Wisdom] (Barcelona 1847) pp. 337-338.

<sup>3</sup> *Ib.*, pp. 346-350; *The Well-Instructed Seminarian* [hereinafter, *WIS*] (Barcelona 1860) I, sec. 2, chap. 1, pp. 37-39; *Avisos a un sacerdote* (Vic 1844) pp. 19-23; cf. “Advice to a Priest” in *Works* III, pp. 288-301. *Prontuario para la administración de los sacramentos* [Handbook for the Administration of the Sacraments] (Barcelona 1855) pp. 7-8; *Camí dret* [The Straight Path] (Vic 1843) pp. 2-4.

<sup>4</sup> *WIS* (Barcelona 1860) I, sec. 2, chap. 36, art. 2, p. 357.

<sup>5</sup> *La verdadera sabiduría* [True Wisdom] (Barcelona 1847) pp. 340-342.

These exhortations were not a matter of abstract theory, but from lived experience. For instance, the plan of life he published for priests<sup>6</sup> is simply a copy of his own; omitting a few points of abnegation that he thought might not be suitable for all.

In his letters of spiritual direction, he stressed the importance of a plan of life for those who were temperamentally more easily swayed by changes of mood.<sup>7</sup>

He also recommended penances to all as a sanction against faults. Still, he was very understanding. Here is what he would say to seminarians: “Boarders will strictly observe this distribution of time, and so should day students, insofar as they are able. The latter should at least *try* to do all the things pointed out here, and if they cannot do them at the appointed hour, let them do so at another, so long as they *do* them.”<sup>8</sup>

He was even more flexible with laypersons. After outlining a “Rule of Life” for laypersons, he adds “Another Rule of Life for Those who Neither Have One nor Find it Easy to Keep One.”<sup>9</sup> For the latter, instead of spelling out a regular timetable, he teaches them a way to sanctify the hours of their day by remembering the hours of the Passion of Jesus, and to sanctify their ordinary occupations by remembering the presence of God, keeping an upright intention and striving to grow in conformity with the will of God.

### *The Text of Claret’s Retreat Resolutions*

Claret’s *Retreat Resolutions* are preserved in Volume II of the Saint’s collected manuscripts (*Manuscritos Claretianos*) These begin in 1843 until the year of his death in 1870. They are the fruit of his yearly retreats. Many times he specifies in them the illuminations he had received during the year. He faithfully wrote out his resolutions, in keeping with a procedure he had learned as a seminarian, which he in turn recommended to his own seminarians: “Toward the end of the retreat, write down your resolutions, which should serve as a memorial and seal for it.”<sup>10</sup>

Every year, he was in the habit of jotting down the distribution of his occupations, the theme of his particular examen, some ejaculatory prayers suited to his present state of soul, and a penance he would perform for any infractions. These various elements are not of the same length each year. Sometimes, too, he refers back to certain earlier Resolutions, so that a few of them typify whole periods of his life.

The *Retreat resolutions* may be conveniently grouped under four main headings, corresponding to the major ministerial and geographical changes in his life:

-*Apostolic Missionary* (1843-49).

The most basic and lengthy set of resolutions from this period are those of 1843, after he had left parish ministry for good, to embark on his phenomenal career as an itinerant mission preacher. During the extraordinarily busy years of 1844-47, his

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<sup>6</sup> *Advice to a Priest*, (Vic 1844) pp.19-23. He omits the points about travelling on foot and not accepting stipends for the sacred ministry.

<sup>7</sup> He pointed out to St. Mary Micaela of the Blessed Sacrament a rule that best fit her temperament and which could be the basis for a plan of action in the way of perfection (letter of February 28, 1858: EC, I, pp. 1525-1529).

<sup>8</sup> *WIS* (Barcelona 1860) I, sec. 2, chap. 1, p. 39.

<sup>9</sup> *La verdadera sabiduría* [True Wisdom] (Barcelona 1852) 2nd ed., pp. 350-357.

<sup>10</sup> *WIS* (Barcelona 1860) I, sec. 2, chap. 36, art. 2, p. 357.

resolutions take up only a few lines, and simply complement or confirm those of 1843.

The subject of his particular examen was *humility*, which he restates in 1849, in an explicit resolution to follow the Ignatian third degree of humility.

-*Archbishop of Cuba* (1850-56).

The resolutions for this period begin with those of the retreat he made in preparation for his episcopal ordination in 1850. They are lengthy, in keeping with the seriousness of his new state of life. The resolutions 1851-53 are rather short. Those of 1854-55 are increasingly longer, while those of 1856 are very short. The subject of his particular examen is still *humility*, but it is now joined to a concern for both meekness and fortitude in the face of mounting opposition and persecution.

-*Royal Confessor* (1857-1867).

In Madrid, on June 5, 1857, Archbishop Claret received his appointment as Royal Confessor. The following month he went on retreat in preparation for this new ministry. His Resolutions, dated July 10, 1857, indicate a new spiritual orientation. They are missing a plan of life, since the overall picture of his new duties was still somewhat vague. The Resolutions of 1858 are notable for their expression of a heroic determination to stay in his post; once more, they contain a plan for the distribution of his time. In 1861, the Saint changes the subject of his particular examen to *meekness*, and changes it again, in 1864, to the *love of God*. The Resolutions of this period are longer and of greater interest for their spiritual richness and density.

-*Exile and Council Father* (1868-70).

This final period of Claret's life includes the Resolutions of 1868, written in Paris, where he had accompanied Isabella II into exile, and those written in 1869 and 1870 in Rome, where he was attending the First Vatican Council. These Resolutions may be described as a 'prelude to heaven' (indeed, two entries seem to imply that he had been given some rather exact divine enlightenment concerning the time of his death). They abound in aspirations and acts of love, but are still ascetical enough to quote Saint Teresa's sharp bit of advice: "Never cease humiliating and mortifying yourself until death."

### *Fundamental Aim of the Resolutions*

The resolutions of Claret are a plan of action, not a doctrinal exposition; a human plan of action or better yet, human-divine, and because of this, the inspiration of God is reflected in them through the aim and intention of man.

Claret's fundamental aim in making and keeping these Resolutions was to become *a fit minister of the Gospel*, which entailed his being conformed to Christ, the prime Envoy of the Father. This process of conformation began with an evangelical imitation of Christ's virtues *sine glossa*, especially his humility, poverty, tireless work for human salvation, and his acceptance of the cup of suffering, mockery, wounds and death itself.

Throughout this process of conformation with Christ, Claret went on to an increasing identification with His same sentiments: "the heart of a son regarding the Father," the heart of a victim regarding himself, and the heart of a mother regarding his neighbor.



Claret's point of departure is his consecration to Mary as son, priest and apostle (1843.5), so that Mary might be his Mother, his Teacher and Director. He would be incorporated into Christ through his Marian sonship. The spiritual maternity of the Blessed Virgin is such in her being the Mother of Christ-in-us. Hence, his attitude toward the Virgin is both warm and eminently filial. One of the benefits that he gave thanks for every week was that of being a son of Mary. His resolutions begin with a filial consecration to Mary, and end with a thoroughgoing plan of life aimed at honoring *Mary, my sweet Mother*. Not long before his death, he wrote: "I desire to be dissolved and to be with Christ, like *Mary Most Holy, my sweet Mother*." The Blessed Virgin accepted his consecration and responded to it by taking special care of him. She was his Mother, giving him grace; his Teacher, instructing him in the spiritual life; his Director, counseling and encouraging him as she continued her task of forming Christ fully within him.

St. Anthony Mary Claret considered himself to be a brother of Christ and sent by him. For this from the earliest resolutions he wanted to imitate him especially in humility, poverty and in being scorned (1843. 7). He understood these virtues literally, as found in the Gospel, without gloss.

In 1857 he has the idea of union with Christ the victim under the Eucharistic symbol of water and wine: 'Oh my Jesus! as water unites with wine in the holy sacrifice of the Mass, I want to unite with you offer myself as a sacrifice to the most Holy Trinity.'

This same year there appears in the Resolutions the intimate presence of Jesus Christ, but gains its greatest splendor in the year 1864. Also during this time there appears the idea of spiritual childhood, but in Jesus: "I will not go into the kingdom of heaven if I do not make myself like the child Jesus."

After 1861, when he was granted the grace of preserving the Blessed Sacrament within him, his Resolutions reflect this privilege more from the viewpoint of a victim than from that of a contemplative lost in recollection. There are also numerous allusions to the cup of Gethsemane and desires for martyrdom.

In 1850, he no longer regards Christ simply as the "Captain" he must follow, but above all as the inner force that drives him on in his apostolate – *Charitas Christi urget nos*<sup>11</sup> – as he chose to proclaim on his episcopal shield. When he was tempted to resign as Archbishop because of persecutions and difficulties, he noted: "St. Augustine wanted to flee to the desert, but was held back by this thought: Christ died for all, so that those who live should no longer live for themselves, but for Him who died for them." "What has Jesus Christ not done for the glory of His Father and the salvation of souls? Ah, I contemplate Him on the cross, dead and scorned. Therefore, I am resolved to suffer pains, labors, death, contempt, mockeries, murmurings, slanders, persecutions, etc., and say with the Apostle: *Omnia sustineo propter electos, ut et ipsi salutem consequantur*.<sup>12</sup>

In 1857, a year after the attempt on his life at Holguín, he presents his longings for union with Christ the Victim in the following Eucharistic simile: "Ah my Jesus! As the water is joined with the wine in the holy sacrifice of the Mass, so I long to be joined with You, and offer myself in sacrifice to the Most Blessed Trinity." The

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<sup>11</sup> 2 Cor 5:14: *The love of Christ impels us.*

<sup>12</sup> 2 Tim 2:10: *Therefore I endure all things for the sake of the elect, that they also may obtain the salvation.* (Maxims for my government, 1860).

1857 Resolutions also reflect Claret's awareness of the inner presence of Christ, although this would reach its highest expression in those of 1864. Another idea which emerges in his writings of the 1850s is that of spiritual childhood in Jesus: "I shall not enter into the kingdom of heaven unless I become like the Child Jesus" (MSS Claret II, 410).

Claret sums up his ideas on imitating Christ: *In his quae Paris mei sunt et Matris meae oportet me esse.*<sup>13</sup>

### *Spiritual Contents*

#### THE GLORY OF THE FATHER.

In Claret's *Resolutions*, God appears primarily as end and goal: "I will strive to be in the presence of God and will direct and do everything for God" (1843.4) "I propose...to direct all things to Him, not seeking...my own praise, but only the glory of God" (1850b.17). "Everything that is done, is done either to please God or to please self-love. I will direct myself more and more to God and not to myself" (1859.7). "I will do each thing with the greatest care...and I will say: *Ad majorem Dei gloriam*" (1860.6). Until the end of his life, when physical ailments overtook his years of work and mortifications, his *Resolutions* still show an eagerness always and only to seek and accomplish the will of God.

#### THE PRESENCE OF GOD.

The practice of the presence of God is a resolution that recurs every year, but in 1857 this presence is more clearly centered within his soul: "I will build a little chapel in the center of my heart, and in it I will adore God day and night with spiritual worship. I will be making continual petition for myself and others. My soul, like Mary, will sit at the feet of Jesus listening to his words and inspirations, while my flesh or body, like Martha, will go about its humble concerns, doing all it knows to be for the greater glory of God and the good of my neighbor..." (1857.1). The presence of God in the inner depths of the soul is reaffirmed in the following years, especially in 1864: "I will walk in the presence of God within me" (1864.8). This resolution is treated at greater length in the *Resolutions* of 1866 and 1868: "I will consider that God is always present in my heart, and so I will say, *Deus cordis mei*..."<sup>14</sup>[The God of my heart and my portion forever] (1868.8). In 1860 he speaks of union with God through the faculties of memory, understanding and will (1860.5), to which in 1866 he adds the senses and the imagination (1866.8).

#### GOD IN THINGS.

Since Claret was at pains to preserve the sense of God's inner presence in the midst of his hectic apostolic activities, it was almost second nature for him to find God in things: "I should look on each created thing as a mirror reflecting the goodness, wisdom, power and beauty of God, and I should direct my attention and love to Him."<sup>15</sup>

Not only was he bent on discovering God in things, but also in *events*, especially those that served to purify him: "Suffering everything for God, and as something sent by God as a labor that God gives me in order to gain grace and glory" (1867,

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<sup>13</sup> Cf. Lk 2:49: *I must be about my Father's* (and my Mother's) *business* (Maxims for my government, 1860, 6).

<sup>14</sup> He must have read it in GISBERT, LORENZO, *Vida portentosa de la seráfica y cándida virgen Santa Catalina de Siena* (Gerona 1804) p. 37.

<sup>15</sup> Maxims for my government 1860, 9.

“Five Things,” 5). “Enemies...I will think that they are...like surgeons who operate on us. They should be repaid with favors, thanks and prayers” (1868.15).

GOD IN HEAVEN.

The thought of the Last Things had been with the Saint since his childhood and student days. It appears in the *Resolutions* in 1856. Two years later he writes: “The subject-matter I must most frequently dwell on is Heaven, for reasons that God has given me to understand” (1858.2). In 1860.7, when he was beset by sufferings and slanders, he wrote: “I will think of Heaven: *non sunt condignae passiones huius temporis ad futuram gloriam*.<sup>16</sup>

In 1862.9, he wrote: *Domine, pati, non mori, pati et contemni pro te*.<sup>17</sup> But we notice a distinct change in 1868.15, sometime after he learned that God intended to call him to Himself: “I will remind myself of this truth: *two years and ten months*.” Nevertheless, as this period was drawing to a close, he set himself the following norm of conduct for the remaining months of his life: “My thoughts, affections and sighs will be directed toward Heaven... I will neither speak nor listen to anything, except it be about God and things that lead to Heaven. I have such a desire to go to heaven and be united with God... One beholder loves God more than a thousand wayfarers do” (May 26, 1870).

PRAYER.

In all of the *Resolutions*, Claret in some way expressed his concern for being continually aware of the presence of God. Moreover, he singled out special times and practices for mental and vocal prayer.

In 1843, he resolved to make at least one hour of mental prayer each day (1843.4). During his retreat in preparation for his episcopal consecration, he renewed this resolution (1850b.9).

In 1858, as confessor of Isabella II, he wrote: “I will spend the nights in prayer” (1858.3). The following year he resolved: “Every day I will make three hours of mental prayer” (1859.5).

In 1862, he resolved to “sleep little and pray much” (1862.7).

He tells us that the book he used for mental prayer was La Puente’s *Meditations* (1862.7; 1863.16), but says nothing about following any particular method. In 1860 he speaks of union with God by means of the faculties of the soul (1860.5).

Elsewhere he offers a list of subjects for meditation according to the liturgical seasons.<sup>18</sup>

In his vocal prayer, he resolves to avoid haste and distractions. In order to be more attentive during the recitation of the Divine Office, he resolves to meditate, in the various Hours, on the mysteries of the Rosary and the Passion.

Among specific vocal prayers, he mentions the Our Father, the Hail Mary, the Chaplet of Antiphons in honor of the Blessed Virgin, and the Rosary. He includes many ejaculatory prayers related to humility, meekness and love of God, Jesus, Mary and the Holy Souls.

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<sup>16</sup> Rom 8:18: *The sufferings of this time are not worthy to be compared with the glory to come.*

<sup>17</sup> “Lord, to suffer and not to die; to suffer and be scorned for your sake.”

<sup>18</sup> Cf. *Spiritual Notes*, “Abp. of Cuba,” 6, b.

## VIRTUES.

The virtues that Claret dwelt on as the subject of his particular examen were, in chronological order: humility, meekness and love of God.

### *-Humility.*

In his *Resolutions*, humility figures from the first year, 1843, until 1861. But from his *Autobiography* (nn. 341-351) we learn that he had been examining his conscience on this virtue since he entered the seminary of Vic.<sup>19</sup>

The reason he focused so much attention on humility was not simply the general reason of its being the foundation of perfection. Rather, he concentrated on it because it was the virtue he needed most of all. His active and strong character led him to succeed in whatever he proposed to do, and he was a born optimist. God chose to use the strong character of this “over-achiever” as His instrument, and wrought great things through him: conversions, the spiritual renewal of the masses, and even miracles. He *had* to be humble.

Besides, since he had chosen to follow in the footsteps of the missionary Christ, he had to be ready to bear opposition, persecution, mockery and slander, even when he knew that he had acted rightly. All of this demanded a thorough preparation, which he provided for in large part by making his daily particular examen on humility, beginning in 1829 and continuing until 1861. In 1849 he proposed to pursue the third degree of humility (according to St. Ignatius), and he renewed this resolve in 1850.

In 1859 he resolved to meditate each week on the third degree of humility. He would work at changing his natural tendencies so that he might rejoice when he was scorned and be saddened when he was praised (1859.10).

He based his humility on his nothingness, on the knowledge of his own sins, and on the recognition that God’s gifts to him were unmerited and gratuitous: “I am like a donkey ill-bedecked with jewels” (1859.10).

Besides the common motives for humbling himself, he stresses one in keeping with his apostolic vocation: through humility to oppose the world’s pride.

### *- Meekness.*

In his study of Claret’s character, Fr. Puigdessens states his belief that the Saint’s “choleric” bent has been exaggerated. Be that as it may, he was a strong character, in need of meekness. This virtue appeared in his particular examen when God chose, on the one hand, to purify him and, on the other, to incorporate him into the passion of Christ.

His concern for meekness had two aspects: one regarding the edification of his neighbor, the other regarding God. Under this second aspect he considered meekness in an oddly passive sense: “I will be advised that God will give me matter for practice...” (1861.6).

His examen on meekness ran from 1861 to 1864, when he changed the subject of his examen to love of God. Nevertheless, he still found occasion to practice meekness: “As I find myself so much persecuted these days, I will consider that it all comes from God, and that He wants me to offer Him the homage of bearing, out of divine love, every sort of affliction, whether in reputation, in body or in souls” (1864.10).

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<sup>19</sup> Autob. nn. 341-351.

*-Love of God.*

The love of God was the soul of all his *Resolutions*. As he writes elsewhere: “I will live only for the love of God... I will always work out of love... I will die each day out of love. I aim at nothing else in my works and sufferings than the pure love of God” (*Spiritual Notes*, “Abp. of Cuba,” 8). These expressions were in perfect accord with his affective and compassionate temperament. But since he was also very active, his love, though touched with the sweetness of contemplation and affections,<sup>20</sup> manifested itself largely in doing and suffering.

The highest statement of this appears in his *Resolutions* for 1870: “In homage to the Blessed Trinity and to Mary in this Month of May: All things that I do, I will do, each and every one of them, as perfectly as possible. The impelling cause will be the Love of God. The intentional cause will be the greater glory of God. The final cause will be to do the will of God.”

*-Love of neighbor.*

Claret’s love of neighbor ranged from the love of all souls to love of enemies, culminating in the infused gift of love for his enemies (1869).

Love of neighbor is manifested in the works of zeal he resolves to carry out according to circumstances, right up to the time when, gravely ill and exiled in Fontfroide, where he could exercise no other ministry, he consoled himself with performing St. Teresa’s apostolate of prayer, virtues and sufferings.

*-Chastity.*

It is interesting to note that there is nothing in the *Resolutions* on the virtue of chastity. Much is said of mortification and practices of bodily penance, but not in relationship to chastity. Rather, mortification is related to effectiveness in the apostolic ministry and to the imitation of Jesus. The reason for this lacuna must be sought in the special grace granted to him by the Blessed Virgin in the vision at the Casa Tortadés.<sup>21</sup>

ACTION

Love of God and neighbor led him to formulate this decision: “I am effectively resolved never to lose an instant of time, but rather to use it in prayer, study and works of charity for my neighbors, both living and dead” (1843.11).

We have no record of even a single locution in which our Lord or our Lady ever had to spur him on to work. At most, they point out to him certain forms of ministry he might work at. Often, in fact, they have to restrain him. This is what lay behind a resolution to moderate his efforts: “I will act like a servant who does only what his master wishes... Not like the meddling or forward servant. He works a great deal, yet his work is not approved, so that he is being constantly reprimanded. What a pity!” (1858.7).

He sought perfection in ordinary things, above all through a continual awareness of the presence of God, even in the midst of his most absorbing tasks: “God and work, a lovely thing; work without God, a cursed thing.”<sup>22</sup>

From 1857 on, the spiritual attitude he stressed was that of St. Teresa in the Seventh Mansions: the magnificent but difficult union of Martha and Mary in all he

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<sup>20</sup> Cf. *Autob.* 754-756.

<sup>21</sup> Cf. *Autob.* 95-98.

<sup>22</sup> *Maxims for my government* 1860, 4.

did. There are some very interesting suggestions on how to keep a balance between action and contemplation, especially those found in his *Resolutions* for 1856.

#### MAXIMS

The resolutions are always accompanied by certain maxims, which are basically key-ideas that orient him or spur him on to action. These maxims vary according to circumstances. On the whole, they are taken from Scripture or from the Saints, especially from St. Teresa. Nevertheless, they are not above citing the *sustine et abstine* of that good pagan, Epictetus. Other times, one and the same maxim will take on different nuances of meaning, and this is one of the hints that can best help us understand the spiritual climate in which the Saint is living at any given time. For example, there is the well-known maxim of St. Augustine, *Noverim me, noverim Te* [May I know myself, may I know Thee]. Early in his *Resolutions*, it is always invested with a sense of humility: “Ah, I am nothing! Of myself I have nothing, except sin. If there is anything in me, it is from God” (1859.10).

*Noverim me, noverim Te.* “I – nothingness, nature, miseries, sins, grace and charity. Nothingness is nothing. Nature is the being and nature God has given me and conserves in me... Miseries I have inherited... Sins I have committed. Grace is a sharing in the being of God... Charity is a sharing in the working of God through union with Him....”<sup>23</sup>

In 1865, after he had been making his examen on love of God for more than a year, this same Augustinian maxim takes on a new twist. No longer is it simply a contrast between the All and the Nothing, aimed at reinforcing his humility. Rather, the maxim itself becomes an act of love: *Noverim Te, noverim me, ut amen Te et contemnam me* (1865.15).<sup>24</sup> He repeats it with this new meaning in the next two years.

#### VARIOUS POINTERS

To assure the effective keeping of his resolutions, Claret sanctioned any failure to fulfill them by assigning certain self-imposed penances. In 1843, his penance for any infraction was to recite a Hail Mary while kneeling on his hands. Twelve years later, he states: “For every failure I will say an Our Father and a Hail Mary with my arms outstretched in the form of a cross” (1855.11).

So as not to forget any of his resolutions, he determined to re-read them: in 1843, on his monthly day of recollection; in 1852, on the first free day of every month; in 1869, every Sunday.

His prescriptions for his monthly day of recollection vary. In 1843, he simply states that it will be made monthly. In 1844, he specifies that it will be made at the end of the month, with an extra half-hour of prayer and examen. In 1859, he restates his resolve to make a monthly day of recollection, without giving any indications of time.

From 1862 to 1866, he qualifies it as “a day of rigorous recollection.” In 1867, during the retreat he made with his Missionaries at Segovia, he specifies for the first time: “Every month, on the 25th, a day of rigorous recollection.” The same appears in his resolutions for 1868 and 1869.

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<sup>23</sup> Spiritual notes: Royal Confessor, 14, b.

<sup>24</sup> May I know Thee, may I know myself, that I may love Thee and condemn myself.

In his *Spiritual Exercises...Explained*,<sup>25</sup> he speaks of the fittingness of making a day of recollection on the 25th, in honor of the mystery of the Incarnation of the Son of God.

To examine how he had fulfilled his resolutions, we would only have to read the witnesses of the canonization processes, and we would see that on many occasions he had generously gone way beyond what he had written in the resolutions.

The *Resolutions* do not give us a complete picture of the spirituality of Saint Anthony Mary Claret, but they are a compelling witness to the thoroughness of his ascetical efforts in the pursuit of perfection. These *Resolutions* may serve as a lasting lesson, both to those would-be illuminati who want to wear the crown without bearing the cross, and to those so-called activists who throw themselves into the apostolate without spiritual preparation, trusting, as they sometimes say, in the sanctifying power of the apostolate itself. Like few others in his day, Claret bore the cross, painstakingly prepared himself for the apostolate, and firmly recommended that those he directed should do likewise.

## 1843

### [Basic Resolutions for the Saint's Period as an Apostolic Missionary: Particular Examen on Humility]

(Catalan original: MSS Claret II, 3-8)

#### INTRODUCTORY NOTE

Although the notebook containing Claret's retreat resolutions begins in 1843, both his *Autobiography* and the statements delivered during the Cause for his Beatification attest that he had been following a detailed plan of life ever since his early days as a seminarian (cf. *Autob.* n. 86 f.).

1843 was a particularly significant year in his life. After he resigned from the parish of Viladrau in 1841, he moved to Vic, where he could be at the disposal of his prelate for itinerant missioning. But his new career was interrupted by a prolonged outbreak of military and political unrest, during which he retired to the little town of Pruit for prayer, recollection and the preparation of other priests interested in missionary work. In 1843, the political situation had improved, so that Claret could set out on an astonishing missionary tour that would continue almost uninterrupted through 1847.

Because of the Spanish government's suppression of religious orders in 1835 (the year of Claret's ordination) and the recurrent episodes of the Carlist War, the people were practically bereft of the ministry of the Word. At this juncture, then, God set Claret on fire with an irrepressible zeal for the salvation of his neighbor. In the vacant See of Vic, Msgr. Lucian Casadevall, the Vicar General, not only approved of Claret's calling, but freed him from all parish duties and launched him on his itinerant mission throughout the highways and byways of the diocese and beyond.

More immediately, the resolutions for this year may have been the result of a retreat which Claret both directed and made before leaving a temporary assignment at the parish of Sant Joan d'Oló, or perhaps one of those he preached during the summer to groups of priests at Campdevàdol and Gombreny.

The resolutions, written in dark black ink, show two signs of later alterations. In Resolution 4, for example, in the phrase "Being in the presence of God," the Saint himself

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<sup>25</sup> *Spiritual Exercises... Explained* (Barcelona 1864) pp. 455-458.

struck out “Being in,” and replaced it with “I will strive to be in.” In the same lighter-colored ink, he enclosed Resolutions 6 and 8 in parentheses, in order to exclude their rather heroic demands from the text of his forthcoming booklet, *Advice to a Priest*.<sup>26</sup> The English-speaking reader may already know this work since it appeared in English translation by Fr. Manuel Jiménez under the title of *Priestly Pathways* (San Gabriel 1939), cf. pp. 37-43.

Structurally, this set of Resolutions consists of three parts: a plan of life (1-4), a statement of the Saint’s spiritual focus (4-11), and six-points for his examen on humility.

1) His *plan of life* is clear and precise, yet flexible. It shows a sound balance between acts of piety and the demands of the apostolate.

2) His *spiritual focus* aims at safeguarding the interior dimension of his vocation, stressing the practice of the presence of God, and the resolve to do and suffer all things out of love (4, last paragraph). He also insists on imitating Christ, the One sent, especially in His poverty, rejection and humility (7-11). To achieve these aims, he entrusts himself to Mary, as her son and her priest, that she may be his Mother, Teacher and Director (8).

3) His *particular examen on humility* singles out six points toward which he needs to direct his efforts in acquiring that virtue.

This is really Claret’s basic set of resolutions throughout the period of his work as an itinerant apostolic missionary, during which he essentially repeats them. Later resolutions will reveal a continuing growth and enrichment: there will be a progressive movement from exterior to interior imitation of Christ, and the ascetical element, which seems to highlight the Saints own initiative, will give way to an effort to correspond with mystical graces.

It is interesting to note that elements of his later “pen-portrait of the missionary” are already contained in germ in these resolutions (Resolutions 5-11; examen 4). There are also points of contact between these resolutions and the Saint’s practices during his days as a seminarian in Vic.<sup>27</sup>

#### TEXT

### **Resolutions Made During the Holy Exercises of the Year 1843**

1. Every year I will make the Holy Exercises.
2. Every month I will make a day of spiritual retreat and read these resolutions.
3. Every week I will be reconciled at least once. Three times a week, on Mondays, Wednesdays and Fridays, I will take the discipline or perform some other penance, with the advice of my confessor. On Tuesdays, Thursdays and Saturdays, I will wear the cilice or small chain or some other device, with the advice of my confessor.<sup>28</sup> On Fridays or Saturdays, I will fast.
4. Every day I will deprive myself of something.  
Every day I will make at least one hour of mental prayer in the morning, or half an hour in the morning and half an hour in the evening.  
Every day I will rise at a set time, depending on the season, and I will then set myself to think on God, offering Him my works, words and thoughts.  
Then I will engage in mental prayer.

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<sup>26</sup> Vic 1844, pp. 19-23.

<sup>27</sup> Cf. *Autob.* n. 494.

<sup>28</sup> In the Claretian Museum in Rome (General Curia), there is a collection of cilices and disciplines used by the Saint. The disciplines are made of knotted ropes, while the cilices are made of metal barbs sewn on cloth.



Afterwards, I will celebrate Holy Mass with all possible seriousness and devotion.

After making my thanksgiving, I will take my place in the confessional.

Then I will devoutly recite the Hours and devote myself to study.

Before noon, I will make a short prayer, like St. Peter,<sup>29</sup> and make my particular examen.

At noon I will eat, and then rest until two.

At two I will recite Vespers, and at the proper time Matins, with devotion and in the presence of some religious image.<sup>30</sup>

I will spend the rest of the afternoon in study or in ministerial obligations.

In the evening, I will take an hour's walk.

After the walk, I will visit the Blessed Sacrament and Mary Most Holy.

Every day I will spend some time in spiritual reading, which will be taken from Rodríguez,<sup>31</sup> except on Saturdays, when it will be from the *Marian Yearbook*<sup>32</sup> or from the *Glories of Mary*.<sup>33</sup>

At nine, Rosary, supper and then to bed.

At noon and at night I will make my particular examen on humility.

I will strive to be in the presence of God, and I will direct and do everything for God; I will bear all my troubles for the love of God and for the remission of my thousand faults and sins, realizing that I have deserved hell, and that what I would have to suffer there, is far worse than what I am suffering here.

5. I entrust myself entirely to Mary as her son and priest. Therefore, every day I will recite her Chaplet of Antiphons: *Gaude Maria*, etc.; *Dignare me*, etc.<sup>34</sup> She will be my Mother, Teacher and Director, and Hers will be all that I do and suffer in the ministry, for the fruit belongs to Her who planted the tree.<sup>35</sup>

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<sup>29</sup> Cf. Acts 3:1; 10:9.

<sup>30</sup> Among Claret's own books there is a *Manual de meditaciones* [Handbook of Meditations] edited by the Vincentians (Barcelona 1833). On p. 48 there is a list of *Rules of Life to be Observed by Ecclesiastics*. Concerning prayer they state: "If one is not obliged to choir, one should strive (if at all possible) to say Matins and Lauds for the following day in the afternoon" (p. 49). This resolution was included in the 1865 *Claretian Constitutions*, pt. 2, chap. 12, n. 48.

<sup>31</sup> At this time, the Saint used a three-volume set of Alphonsus Rodríguez' *Ejercicio de perfección y virtudes cristianas* [Practice of Perfection and Christian Virtues] edited by Valero Sierra (Barcelona 1834).

<sup>32</sup> MENGHI-D'ARVILLE, LOUIS JOSEPH, *Anuario de María o el verdadero siervo de la Virgen Santísima* [Marian Yearbook or The true Servant of the Most Blessed Virgin]. Translated by Fr. Magin Ferrer, Mercedarian (Barcelona 1841) 2 vols. It is divided into 72 exercises, "which recall the years of the mortal life of the Blessed Virgin Mary." Each exercise contains a text from Scripture, an instruction, an historical instance, a practice in honor of Mary, and a prayer drawn from the Fathers of the Church. Among the *ex libris* of Claret is preserved and edition made in Madrid in 1866.

<sup>33</sup> The well-know book of St. Alphonsus Mary Liguori, of which there were many editions in different languages and is a classical work of Marian piety.

<sup>34</sup> Both are Marian and Apostolic antiphons, in keeping with Claret's image of Mary as God's power struggling against the Serpent. Their complete text reads: *Gaude, Maria Virgo, cunctas haereses sola interemisti in universo mundo. Dignare me laudare te, Virgo sacrata; da mihi virtutem contra hostes tuos*. "Rejoice, O Virgin Mary, for you alone have overcome all heresies throughout the world. Allow me to praise you, Holy Virgin; give me strength against your enemies."

<sup>35</sup> In a note written about this time for the "Brotherhood of Mary of the Rosary" (a forerunner of

6. I will be entirely occupied with hearing confessions, catechizing, and preaching privately or publicly as the opportunity arises (and I do not want, nor will I accept, any stipend, for I will bear in mind that this is a favor that I have received from Mary: *et quod gratis accepistis, gratis date*.<sup>36</sup>)
7. Jesus is and will be my Captain.<sup>37</sup> I want to and will follow Him, wearing His own livery, of the same color of virtues that He himself was clothed in, namely, Poverty, Contempt and Humility.
8. POVERTY. I will not complain, rather I will rejoice, if I lack anything I need; and as far as it lies in my power, I will choose what is most contemptible for me.  
I will dress decently and neatly, but as poorly as I possibly can.  
(I will never travel on horseback, but always on foot, and if I ever have to ride, it will be on muleback, in imitation of Jesus).<sup>38</sup>
9. CONTEMPT. If I am despised or persecuted, I will suffer, be silent, delight in such good fortune, and commend my persecutors to God, in imitation of Jesus.<sup>39</sup>
10. HUMILITY. I will do everything solely for Jesus and Mary. Therefore I will never praise myself, or speak of myself or what I have done, or of my country, parents, studies, books, places I have been, etc. If I am praised, I will be silent and simply tell myself, *Non nobis*,<sup>40</sup> and try to change the subject.

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the Congregation), Claret writes: “Mary Most Holy will be our Mother, Guide and Captain, and we will be her sons, and all of us will be brothers in the Brotherhood of Mary of the Rosary. We will frequently say the antiphons, *Rejoice, O Virgin Mary*, and *Allow me to praise you*. All of us, as good sons of Mary, will offer ourselves to her freely and willingly as her soldiers, and we will defend the honor of Mary and of Jesus Christ, our Father and Captain” (MSS Claret X, 3; cf. *Constituciones y textos sobre la Congregación de Misioneros*. Ed. by J. M. Lozano, [Barcelona 1972, p. 33. On July 22, 1844 he wrote from Vic to Don Cyprian Sánchez Varela (1776-1848), Bishop of Plasencia, and told him: “Commend me too, to the Blessed Virgin, to whom I have offered all my labors and apostolic burdens and tasks” (SL, p 100).

<sup>36</sup> Mt 10:8: *Freely give what you have freely received*. In Claret’s 1860 edition of the Bible, this passage is marked by an index-fist, indicating that it must be memorized. For Claret, following this text literally was one of the characteristics of the apostolic life. When these Resolutions appeared in 1844 as an appendix to *Advice to a Priest*, Claret omitted the words in parenthesis. We presume he did so when he sent the original to the press, since he never excused himself from following this norm. When he began to be involved in the ministry of the press, he sent to it any Mass stipends and alms he received, although he never solicited them while he was preaching missions.

<sup>37</sup> In the passage cited in note 33, we saw the parallel between Mary, Mother and Captain and Christ, Father and Captain. Later on, the notion of Christ, the Captain, almost completely disappears from Claret’s writings, to be replaced henceforth by Christ, the Son, Teacher and Redeemer (cf. Resolutions for 1857 and following years). In fact, after this time, the expression *Jesus Captain* never appears in the resolutions.

<sup>38</sup> Cf. Jn 12:15. - The parenthesis is Claret’s, doubtless placed here when he sent these Resolutions to the printer. In fact, this resolution does not appear in *Advice to a Priest*. Claret himself felt called to imitate Christ, the Envoy of the Father, in a quite literal way (cf. Autob. n. 432). It cost him dearly to make this sacrifice in faithfulness to the Gospel (cf. Autob. 361, 456, 460-465).

<sup>39</sup> Cf. Lk 23:34: *Father, forgive them, for they know not what they do*. God rewarded Claret’s fidelity to this resolution even amidst the most heroic circumstances, by granting him the infused grace of feeling in his own heart the love that Christ felt for His enemies (cf. “Lights and Graces,” October 12, 1869).

<sup>40</sup> Ps 113:1: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam* [Not unto us, O Lord, but to

11. I am effectively resolved never to lose an instant of time, but rather to use it in prayer, study and works of charity for my neighbors, both living and dead. With the help of the Lord and the Virgin Mary, I will fulfill all I have resolved, and every time I notice that I have failed, when I make my particular examen I will recite a Hail Mary with my fingers beneath my knees.

Anthony Claret, Priest.

### **Particular Examen on the Virtue of Humility: Degrees of this Virtue**

1. Do not do or say anything in self-praise.
2. If one is praised, refer it all to God, saying: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam*<sup>41</sup>; then, as soon as possible, change the subject, meanwhile considering the sins of one's past life.
3. Dress and eat simply and poorly, and do not complain either about one's clothing or about one's food.
4. If one is persecuted, scorned, mocked, slandered, etc., be silent, suffer and rejoice at having the good fortune of imitating Jesus.<sup>42</sup>
5. Be occupied in the humblest offices and in the service of the neighbor.
6. As soon as possible, banish any thoughts of vanity and pride.

## **1844**

Catalan original: MSS Claret II, 9

### INTRODUCTORY NOTE

The Saint made his retreat from July 8th to the 18th this year, at the same time as he was preaching it to the clergy of Vic. The resolutions are short, because they build on those of the preceding year. They reveal a new demand for humility and a new nuance affecting the practice of his monthly day of recollection.

### TEXT

I will not talk about my books or sermons.<sup>43</sup>

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*your name be the glory*]. This text, too, is marked by a hand symbol in Claret's Latin edition of the Bible published in 1862.

<sup>41</sup> Ibid.

<sup>42</sup> In one of the exercises to some Sisters he told them: "If they slander you, be silent and suffer well those who slander and persecute you" (Mss. Claret, X, 658).

<sup>43</sup> Claret had received many compliments on his writings, especially for *Camino recto* [*The Straight Path*], a work which was to be come part of the patrimony of popular devotion. This is what moved him to write this resolution. He never spoke of his works out of vainglory, but if he thought they could do some good, he did not hesitate to recommend them. The balance between humble silence and speaking was more difficult than him not speaking. His sermons, too, provided him with matter for practicing humility. That year he had preached a Lenten series in Manresa, followed by devotions in the month of May in the church of *Santa Maria del Mar* in Barcelona. Both were engagements of distinction and difficulty, but were marked by conversions and miracles (cf. HD, I, pp. 177-184; Gasol, Josep Maria, *Sant Antoni Maria Claret i la ciutat de Manresa* [Manresa 1970] pp. 25-27).

At the end of each month, half an hour more of examen and prayer.<sup>44</sup>

The retreat began on July 8th and ended July 18th of the year 1844, Vic.<sup>45</sup>

## 1845

(Catalan original: MSS Claret II, 9)

### INTRODUCTORY NOTE

As in 1844, the Saint, swamped with preaching work, made his retreat while preaching it to the clergy of Mataró. He began the retreat after preaching the triduum for Carnival and the beginning of Lent to the faithful. The space he devotes to this single resolution shows how busy he was.

### TEXT

Mataró, April 9, 1845

Refers to the same matter as last year.<sup>46</sup>

## 1846

Catalan original: MSS Claret II, 9

### INTRODUCTORY NOTE

After preaching missions in Tarragona and Lleida, Claret returned to Vic to rest, write and prepare himself for his next campaign. His “rest” was interrupted by a retreat he gave to the Clergy of Vic and by a mission he preached to the people during the Octave of the Assumption. It seems certain that his friend, the well-known philosopher Jaume Balmes, attended the clergy retreat. The two had at least one interview, of which Balmes kept a written summary.<sup>47</sup>

### TEXT

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<sup>44</sup> In 1843 he resolved to make a day of recollection every month. From a letter to Don Cyprian Sánchez Varela (1776-1848), Bishop of Plasencia, we know that he did not have a single day free: “My travel schedule is full until after Easter, without a single day off.” (letter written in Vic July 22, 1844: SL, p. 100). Under these circumstances, his day of recollection had to be reduced to an extra half-hour of examen or meditation on a determined day. This norm of conduct was included in the 1865 *CMF Constitutions*, part 2, chap. 11, no. 41.

<sup>45</sup> “We have just finished giving the holy exercises of St. Ignatius to the clergy of the Diocese of Vic. The gathering was so great that it seemed more like a synod than a retreat group. But the fruit of it has been no less great” (letter to the bishop of Plasencia, Don Cyprian Sánchez Varela, Vic July 22, 1844: SL, p. 100).

<sup>46</sup> He did not write a single new resolution for this year as he was trying to discern God’s will for his own sanctification and that of others. By means of a secret revealed in one of his tracts, we know that in the exercises he was not only looking for the will of God in his spiritual life, but also in his apostolic life. He says here: “On April 5, 1845 I was giving a retreat to the venerable clergy of Mataró. After exhorting these good priests to be zealous for the glory of God and the good of their neighbors, I kept wondering during my meditation what I might do to behead the hellish monster of blasphemy. It was then that I had this idea of founding this Society [against Blasphemy]. On finishing my meditation, I wrote out the charter for it. Many thousands of copies were issued, and it spread throughout the Principality [of Catalonia], producing such good effects under the aegis of Mary, that within a short time in many places, there was not even the thousandth part of the swearing that used to be heard there” *Breu noticia le las instruccions de la Arxiconfraria del Santissim e Immaculat Cor de Maria* [Brief Account of the Instructions of the Archconfraternity of the Most Holy and Immaculate Heart of Mary] (Barcelona 1847) p. 63.

<sup>47</sup> Cf. Autob. Doc. VII.

1. Silence of things.<sup>48</sup>
2. Mortification.

Vic, July 24, 1846

## 1847

Catalan original: MSS Claret II, 9

### INTRODUCTORY NOTE

In September 1846, Claret resumed his mission campaign in Tarragona, until he had to interrupt it again in February 1847, because of a flare-up of the civil war. He retired to Vic, where he was in a quandary what to do, since he could not allow the Word of God to be halted. On the one hand, he intensified his work for the apostolate of the press, and on the other, he planned and prepared for new mission campaigns. He even considered going into the interior of Spain, where things were at peace, or else to French Cerdagne, where Catalan was spoken. Up to the time he made his retreat in August, the Lord had still not shown him his will. In a letter to Canon Joseph Caixal (his main collaborator in the ministry of the press), he wrote: "I'm going to answer quickly and briefly, for I must soon be off to begin the Exercises. Commend me to God that I may make them well."<sup>49</sup> This time, apparently, the Saint would be able to make his retreat in complete solitude.

### TEXT

### MORTIFICATION.<sup>50</sup>

## 1848

Original missing: A Conjecture

We do not possess a copy of Claret's retreat resolutions for 1848, nor are we absolutely certain that he made a retreat that year, although it seems hard to believe that he would have abandoned a habit of almost twenty years' standing.

Toward the beginning of February 1848, he was in Madrid, accompanying Vincentian Bp. Bonaventure Codina to the Canary Islands, to work as an apostolic missionary.<sup>51</sup> He arrived in Santa Cruz, Tenerife, on March 11th. In the city of Las Palmas, during the first half of April, he preached a clergy retreat in the main hall of the Bishop's residence. He may have made his own retreat with the clergy at this time. Afterwards (with one possible exception) he hardly had time to do so. "I'm going it alone," he wrote to Bp. Casadevall,

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<sup>48</sup> The meaning of this resolution is mysterious. It seems to refer to detachment from created things, as the Saint explains it in no. 8 under the heading of "Mortification of Self-love and Self-will," (Cf. *Camí dret [The Straight Path]* [Barcelona 1847] pp. 60-61). In one of his tracts, under the heading of "Silence and Retreat," he states: "How many men and women I know who, amid the tumult of busy streets and squares, can even there find in their hearts (where God speaks) a solitude the like of which would be hard to find, even in the Thebaïd" (*Carta Ascética [Ascetical Letter]* [Barcelona 1862] p. 20; cf. *Works*, III, p. 153).

<sup>49</sup> Letter to Don José Caixial, Vic August 18, 1847 (SL, p. 137).

<sup>50</sup> This single resolution, reduced to a single word, is significant enough, given the Saint's condition. During his mission campaign in Tarragona, he had experienced slander and persecution, and even an attempt on his life. Then, shortly after hostilities had forced him to interrupt his itinerant missions, he contracted a near-fatal illness, which left him in delicate health. Add to this the fact that he was still in the dark regarding his future occupations. (cf. HD, I, pp. 399-401).

<sup>51</sup> Cf. *Autob.* n. 479.

“like a desperado, preaching and hearing confessions day and night, and even so, the people have to wait as much as nine days and nights for their turn.”<sup>52</sup>

He could now see that the interruption of his ministry in Catalonia had been providential: “It seems that God has taken me out of Catalonia, where they say it is impossible to preach Missions for want of peace, and has placed me here, where such abundant fruits are being harvested. Blessed obedience! For I let myself be led by it and give constant thanks to God.”<sup>53</sup>

## 1849

MSS Claret II, 9

### INTRODUCTORY NOTE

It is almost certain that at the end of his missionary campaign in the Grand Canary Island, Fr. Claret “after Easter, retreated to make the spiritual exercises in the Bishop’s house.”<sup>54</sup> This took place beginning on Monday April 9; but there are neither notes nor resolutions from that solitary retreat. Still, during that same year Claret made another retreat which was exceptionally important: it was the founding retreat of the Congregation of Missionaries, Sons of the Immaculate Heart of Mary. He refers to it in his *Autobiography* (n. 490). We still have the outlines of the talks he gave at this memorable retreat.<sup>55</sup>

He wrote the single resolution he made on a small piece of paper. On the back of it he wrote this thought in Catalan: “In this world, a person can say he loves God, provided he is pleased that God is God and that He is loved and served by everyone, and is pained to know that God is offended and grieved. And he strives to make Him known, loved and served by all, and to prevent all the sins he can.”<sup>56</sup>

[English edition note: *The following text was added to the introductory note for “1849” in the 1995 English translation but mistakenly placed in the year “1848.” It does not appear in the Spanish text. See Works, II pp. 156-157.*]

Fr. Cristóbal Fernández – rightly, to J. M. Lozano’s way of thinking – suggests that the Saint made a retreat in the Canary islands in April 1849, prior to his return to Spain. In 1892, in the second edition of the *Spirit of the Congregation*, Fr. Joseph Xifré states that the idea of founding the Claretian Congregation was the result of a heavenly inspiration:

In proof of this, we present the affections and *resolutions* which he [Claret] made at prayer on the day when God inspired him with this idea. “Aided by your grace,” he said to God and the Blessed Virgin, “and by the companions you have destined for me, I shall found this Congregation – of which I shall be the last of all and the servant of all. Hence, I shall kiss their feet and wait upon them at table, and count myself most fortunate in rendering them these services.”

In a footnote, Fr. Xifré adds: “All that we have recounted here is clear from the notes in which he wrote down the *resolutions* he formed while at prayer that day, and which, by a special coincidence, we were able to get hold of.” Lozano remarks: “Could it not be that the notes Fr. Xifré had, but which were later lost, were the missing set of retreat resolutions?” (cf. J. M. Lozano, *The Claretians* [Chicago 1980], pp. 46-47).

### TEXT

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<sup>52</sup> Letter to the Bishop of Vic, Teror September 27, 1848 (SL, p. 162).

<sup>53</sup> Letter to Don José Caixal, Gáldar August 5, 1848 (SL, p. 159).

<sup>54</sup> GUTIÉRREZ, FEDERICO, *San Antonio María Claret, Apóstol de Canarias* (Madrid 1969) p. 402.

<sup>55</sup> Cf. Mss. Claret, X, 23-33; cf. *Constituciones y textos sobre la Congregación de Misioneros*. Ed. by J. M. Lozano (Barcelona 1972) pp. 563-578.

<sup>56</sup> MSS Claret II, 10.

On this feast of St. Mary Magdalene, I resolve, in imitation of Jesus, of Mary Most Holy, and of today's Saint, to continue pursuing the third degree of humility.<sup>57</sup>

Anthony Claret, Priest

July 25, 1849

## 1850 -A

[April and May, spiritual exercises with his relatives and missionaries]

MSS Claret II, 42

### INTRODUCTORY NOTE

This year, Claret's resolutions were made under the weight of a new burden: his election as Archbishop of Santiago, Cuba.<sup>58</sup>

From this same year we have two different sets of resolutions: 1) a set dated May 2nd (1850 A), and 2) a "Rule of Life and Resolutions" (1850 B) which is undated. It is hard to tell whether both are the outcome of one retreat, but they are probably not. The retreat made at the end of April lasted the normal length of time and was not very closely related to Claret's consecration, since the Papal Bull was not sent until May 18th or 19th and was then held back by Madrid Government for some three months. In September, the Saint preached another retreat to the clergy of Vic. Among those making the retreat was Canon Jaume Soler, who was to be consecrated along with Claret. During this second retreat, Claret would have been able to draw up his episcopal rule of life. Both sets are presented separately here (as 1850 A and 1850 B). This is how they appear in the manuscript notebook, and besides, they reveal rather distinct concerns.

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<sup>57</sup> The laconic brevity of this resolution is enlarged and applied in the resolutions for the following years. Although new in form, its basic content is not new, having already appeared in the 1843 Resolutions.

In the 1865 *CMF Constitutions* (pt. 2, chap. 4, no. 10), Claret introduced the idea of imitating the poor, scorned and crucified Christ, not, however, in terms of humility, but of interior mortification.

To form some idea of Claret's notion of the third degree of humility at this time, it is helpful to note the underlinings in his copy of DIERTINS, IGNATIUS, *Exercitia spiritualia S. P. Ignatii Loyolae* (Turin 1826). This copy was given him when he left the Jesuit novitiate in Rome, and from it he preached his retreats (cf. *Autob.* n. 307). In it he underlined the following passages in Diertin's commentary: "In the third degree of humility, St. Ignatius considers not only the end of creation, but adds something more, to wit, a greater imitation of Christ. The difference between the second and third degree of humility consists of this: In the second, only the end of creation is considered, thus giving rise to indifference of mind. In the third, in contrast, the example of Christ is considered; whence there arises the desire to choose, other circumstances being equal, that which will make us most like Him..." (p. 137).

He marked the following passage with both a dash and an index-fist: "This third degree of humility, which contains in it the most chaste love for Jesus Christ, is the very marrow and compendium of the whole illuminative life... Surely, then, this third degree of humility is a mystery in which is hidden the divine wisdom which Jesus declared in these words: 'If anyone would come after me, let him deny himself, take up his cross and follow me' (Mt 16:24). This third degree of humility teaches nothing less than Jesus Christ and Him crucified (1 Cor 2:2)" (p. 139).

With a check-mark he pointed-out this phrase: "If we attain for ourselves with all our strength the third degree of humility, we are able to say with the Apostle: But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. (Gal. 6:14)" (p. 140). Cf. also IGNATIUS DIERTINS, *The spiritual exercises of St. Ignatius*, Kennedy, NY, 1913, HB, 1st edition, VG; JOSEPH DIERTINS, *The morning watch: The Spiritual exercises of St. Ignatius proposed by Father Ignatius Diertins, S.J.* Burns & Oates Ltd (1913).

<sup>58</sup> Cf. *Autob.* nn. 495-497).

The resolutions of May 2nd (1850 A) are, in effect, a confirmation of earlier resolutions. The resolution “to do the better thing” is stated more explicitly. This retreat began around April 23rd. It inaugurated the retreats given by the Claretians at the Mission House of Vic. This retreat was notable for the fervor and acts of humility of the retreatants (one of whom died during the retreat). Among those making the retreat were the Missionaries, some members of the missionary team that planned to accompany Claret to Cuba, along with Oratorian Father Peter Bach, and Canons Passarell and Caixal.

#### TEXT

### **Resolutions made during the Exercises of the year 1850, the 2nd day of May, Feast of St. Athanasius<sup>59</sup>**

1. To walk always in the presence of God.
2. I will do everything for the greater glory of God; and when two things concur, I will do the one that seems better.
3. I will keep in mind the maxim of Epictetus: *sustine et abstine*.  
*Abstine*: from gluttony and any carnal liking.  
*Sustine*: work, illness and contempt.<sup>60</sup>
4. With the Lord’s help, I will always strive for the third degree of humility.
5. The maxim of St. Louis Bertrand: *Spernere se, spernere nullum, spernere mundum et spernere sperni*.<sup>61</sup>

## **1850 -B**

[September and October: spiritual exercises in preparation for the episcopal ordination]

MSS Claret II, 11-15. 41

#### INTRODUCTORY NOTE

As the Resolutions of 1843 can be said to typify those of Claret’s ministry as an Apostolic Missionary, so this second set of Resolutions for 1850 can be said to typify those of his ministry as Archbishop of Cuba. “I prepared myself,” he writes, “by a retreat of several days, during which I drew up a plan of life for my governance. Thus prepared and disposed, I received my consecration.”<sup>62</sup>

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<sup>59</sup> When Claret made this retreat, he had already accepted the nomination as Archbishop (although he did not yet know the date of his consecration), so he placed himself under the protection of Athanasius, the great Bishop-Saint of the day. The choice was prophetic. Six years later, he wrote: “I have to live like St. Athanasius” (letter to Fr. Don Paladio Currius April 3, 1856: SL, p. 436). Indeed, after the attempt on his life at Holguín, Cuba, he had to live in hiding for a time.

<sup>60</sup> As regards the resolution *abstine* (do without) and *sustine* (put up with), it may help to cite a few lines he surely read at different times: “The world smiles on you only to deceive you, and glowers at you only to overcome you... Against concupiscence, join *abstine* to the cries, ‘Who is like God?’ and *Deus meus et omnia*, ‘My God and my all!’ Against fear, *sustine*, and take as your motto, ‘Who is like Jesus Christ, despised, overwhelmed, suffering, forsaken and desolate?’” (LOHNER, TOBIA, *Instructissima Bibliotheca manualis concionatoria. Fortitudo. Conceptus pradedicabiles*, VIII [Ausburgo y Dillingen [1695] p. 325). Ex libris.

<sup>61</sup> To scorn oneself and scorn none other; to scorn the world and scorn being scorned.

<sup>62</sup> Autob. n. 498.



The general concern manifested here is how to live as an archbishop and as a holy man. Claret's dynamic character beckoned him to lose himself in the manifold tasks of a shepherd of souls. To counteract this natural tendency, he took as his norm Paul's advice to Timothy: *Attende tibi et doctrinae*.<sup>63</sup>

Although the plan of life here differs little from that of the preceding period, it does stress two virtues he is going to need in his new post: fortitude and equanimity.

One noteworthy element is his new attitude toward Christ, who is no longer his 'Captain,' but rather the inner force that moves and spurs him on. As his episcopal motto he had chosen part of 2 Cor 5:14: *Charitas Christi urget nos*.<sup>64</sup>

The reference to *aestimati sumus sicut oves occisionis*<sup>65</sup> seems almost a presentiment of the attempt on his life at Holguín, which some years later would crown and seal his pastoral ministry in Cuba.

The results that he expects from this fortitude in charity are peace and evenness of mind, "without allowing myself to be overly swayed either by sadness or happiness, always remembering Jesus, Mary and Joseph, who also had their sufferings" (n. 19).

The choice of Patrons in the first resolution is most apt: Francis de Sales' gentle patience, Charles Borromeo's zeal for reform and Thomas of Villanova's deep concern for the poor. Claret would be distinguished for all these traits in his Cuban ministry.

#### TEXT

### **Rule of Life and Resolutions Formed During the Retreat in Preparation for my Consecration**

1. Jesus and Mary are my total shelter and guide, and the models I propose to imitate and follow. Moreover, I take as my patrons and exemplars the glorious St. Francis de Sales,<sup>66</sup> St. Charles Borromeo<sup>67</sup> and St. Thomas of Villanova.<sup>68</sup>
2. I will remind myself of the words the Apostle wrote to Timothy (1 Tim 4:16): *Attende tibi et doctrinae*<sup>69</sup> Also what Cornelius says on this verse: *Haec duo munia sunt Episcopi... qui aliter faciunt... nec sibi, nec aliis prosunt*.<sup>70</sup>

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<sup>63</sup> 1 Tim 4:16: "Take heed to yourself and to your teaching."

<sup>64</sup> 2 Cor 5:14: "The love of Christ impels us."

<sup>65</sup> Rom 8:36: "We are regarded as sheep to be slaughtered."

<sup>66</sup> St. Francis de Sales (1567-1622), Doctor of the Church and author of the well-known work *Introduction to the Devout life*, cf. Dover Publications (2009). Also available online through Christian Classics Etherial Library: [http://www.ccel.org/ccel/desales/devout\\_life.i.i.html](http://www.ccel.org/ccel/desales/devout_life.i.i.html)

<sup>67</sup> St. Charles Borromeo (1538-1584), Cardinal and Archbishop of Milan.

<sup>68</sup> St. Thomas of Villanova (1488-1555), Augustinian hermit, Archbishop of Valencia.

<sup>69</sup> "Take heed to yourself and to your teaching."

<sup>70</sup> The complete text reads: "These two are the duties of bishops, as well as all pastors, doctors, and preachers, to know that they should first teach themselves and then teach others; for those who do not look after themselves and are completely taken up with the care of others, work with a superficial spirit and benefit neither themselves nor others" (A LÁPIDE, CORNELIUS, *Commentaria in omnes Divi Pauli Epistolas* [Amberes 1679] p. 738). *Ex libris*. An 1890 English translation of this great work by T. W. Mossman (Fourth Ed., J. Hodges, London) is available on the Internet. February 18, 2009:

3. Every year I will make the holy exercises.
4. Every month, a day of greater recollection and examen.
5. Every week I will be reconciled at least once.
6. Three days each week, the discipline; and three other days, the cilice or something equivalent.
7. On all Fridays, and on all Vigils of the Lord and of the Virgin, I will fast, and also on Saturdays.
8. Every day I will rise at 4:00 and be recollected until 10:00.
9. I will have an hour of prayer.
10. I will celebrate Mass, and afterwards spend half an hour giving thanks and asking graces for myself, for the Diocese and for others.<sup>71</sup>
11. Afterwards I will set to work until 12:45, when I will make my examen.
12. At 1:00, dinner, accompanied by spiritual reading.
13. Until 2:30, rest.
14. Work until 8:30, when I will recite the Rosary and other devotions until 9:00.
15. At 9:00, supper, and at 10:00, rest.
16. I resolve never to waste an instant of time. Thus I will always be occupied in study<sup>72</sup> prayer, administering the sacraments, preaching, etc., etc.
17. I resolve to walk always in the presence of God and to direct all things to Him,<sup>73</sup> not seeking in anything my own glory, but only the glory of God, in imitation of Jesus Christ,<sup>74</sup> whom I will always strive to imitate, considering how He might have acted on such occasions.
18. I resolve to do ordinary things well and in the way that seems best to me. And of two things concurring, I will always strive to choose and do the better, even though it means some sacrifice of my own will.
19. I will always strive to keep the same humor and balance, without allowing myself to be overly swayed either by sadness or happiness, always remembering Jesus, Mary and Joseph, who also had their sufferings.

I will consider that God has disposed things for the better, and therefore I will not complain. Rather, I will say: May God's will be done in all things. *Aut facies quod Deus vult, aut patieris quod tu non vis* (St. Augustine).<sup>75</sup>

God told St. Mary Magdalene dei Pazzi that she should always stay in an unalterable humor, be very agreeable with all sorts of persons, and never let a word of flattery escape her lips.

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< <http://www.catholicapologetics.info/scripture/newtestament/Lapide.htm> >

<sup>71</sup> For a fuller statement of his customary petitions, see *Autob.* nn. 654-663.

<sup>72</sup> In the distribution of his time for the following year, he assigns two hours daily to studying Sacred Scripture, one to dogmatic theology, one to Church discipline, canons and laws, and another to languages. At night, without any set time-limit, he studied mystical theology (cf. *Retreat Resolutions* 1851).

<sup>73</sup> Cf. 1 Thes 4:1.

<sup>74</sup> Cf. Jn 7:18, 8:50.

<sup>75</sup> "Either you will do what God wills, or you will suffer what you do not will."

Self-control. On Titus 1:8, St. Jerome says: *Sit Episcopus abstinens ab omnibus animi perturbationibus, ne ad iracundiam concitetur, ne illum tristitia deiiciat, ne terror exagitet, ne laetitia immoderata sustollat.*

*Talis fuit S. Martinus Turonensis Ep. Nemo unquam Martinum vidit iratum, nemo moerentem, nemo ridentem; unus idemque semper caelestem quodammodo laetitiam vultu proferens, extra naturam hominis videbatur.*

*Tantam adversus omnes injurias patientiam assumpserat, ut cum esset summus sacerdos impune etiam ab infimis clericis laederetur: nec propter id eos aut loco unquam amoverit, aut a sua caritate repulerit.*

*Numquam in illius ore nisi Christus, numquam in illius corde, nisi pietas, nisi pax, nisi misericordia inerat; etiam pro eorum qui obrectatores illius videbantur, solebat flere peccatis.<sup>76</sup>*

Perfection consists in loving God and loathing self

(St. Mary Magdalene dei Pazzi).

*Charitas Christi urget nos...<sup>77</sup>*

*Quis ergo nos separabit a charitate Christi? Tribulatio? An angustia? an fames? an nuditas? an periculum? an persecutio? an gladius? Propter te mortificamur tota die, aestimati sumus sicut oves occisionis (Rom 8, 35.36, etc.).<sup>78</sup>*

- *Imposuisti homines super capita nostra (Ps 65, 12).<sup>79</sup>*

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<sup>76</sup> “A Bishop should eschew all perturbation of spirit: he should not allow himself to be carried away by wrath, or disheartened by sadness, or agitated by fear, or elated by immoderate happiness.

“Such was St. Martin, Bishop of Tours. Nobody ever saw Martin wrathful or sad or laughing. He remained always the same, with a heavenly joy on his face, as if he were beyond mere human nature.

“So patient was he in the face of effrontery, that although he was a Bishop, he ungrudgingly put up with the rudeness of even the least of his clergy, never removing them from office or denying them his charity.

“There was never anything on his lips but Christ, never anything in his heart but peace, piety and mercy. He even wept for the sins of those who seemed to be his detractors.” (A LÁPIDE, CORNELIUS, *op. cit.*, p. 812; cf. RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas [Practice of Perfection and Christian Virtues]* [Barcelona 1861] part 1, p. 377). *Ex libris*. See Alphonsus Rodriguez, *The Practice Of Christian And Religious Perfection*, 3 vol., (Kessinger Publishing, 2006).

<sup>77</sup> 2 Cor 5:14: *The love of Christ impels us*. In his first Pastoral Letter, the Saint comments on this, the motto he placed on his episcopal shield: “The heart of a bishop who is intently occupied, as he should be, in meditating on all that Jesus did and suffered to save souls, is enkindled by this meditation to such a degree of love that it will not allow him to take his ease or be at rest. As fire ignites gunpowder and propels a bullet so strongly that the shell forgets its natural gravity and its tendency to remain at rest, in like manner, only much more, the fire lit by meditating on Jesus so impels a bishop, that he forgets himself and hastens toward wherever the Lord directs him, so that he can say with St. Paul: *Charitas Christi urget nos*. You already know, beloved sons and daughters, that this motto is our seal, our device and our all; for the love of Christ has driven us to take great pains in order to visit, exhort and catechize you, and has disposed our heart to administer the holy sacraments to you” (*Carta pastoral al pueblo [Pastoral Letter to the People]* [Santiago, Cuba 1853], p. 5; in *Escritos Pastorales*, p. 198).

<sup>78</sup> Rom 8:35-36: *Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword? For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.*

<sup>79</sup> Ps 65:12: *For you have set men over our heads.*

*Spiritus Sanctus docet: Pauca loqui cum discretione. Multa operari cum fervore. Ac jugiter laudare Deum* (Cornelius a Lápide; Act 2, 3).<sup>80</sup>

## 1851

MSS Claret II, 42 and 309

### INTRODUCTORY NOTE

Archbishop Anthony Mary Claret made his official entry into Santiago, Cuba, on February 18, 1851. Following his pastoral plan, he began with the clergy. A week after he arrived, he preached a retreat to the priests of the cathedral and of the parishes in the capital. This time he made his retreat together with his clergy. In the years that followed, he made it apart with the members of his household.

His retreat resolutions proper, dated March 1st, take up only three lines, but they are quite significant. As if to anticipate the wave of difficulties and contradictions that would beset him, he stresses fortitude and patience. Although he was extraordinarily active at this time, the resolutions seem to speak more of suffering and forbearing.

The added timetable is revealing for the amount of time it envisions for study.

### TEXT

Cuba, March 1, 1851

*In silentio et spe erit fortitudo vestra* (Is 30:15).<sup>81</sup>

Patience. Silence. Hope and Prayer.

*Accipe. Redde. Time.*<sup>82</sup>

### *Distribution of time*

1. I will rise at 4:00; private prayers and preparation for Mass.
2. At 4:15, mental prayer.
3. At 5:00, Mass and thanksgiving.
4. At 6:00, Sacred Scripture.
5. At 8:00, breakfast, Hours...
6. At 9:00, Dogmatic and Moral Theology.
7. At 10:00, [Church] Discipline, Canons and Laws.
8. At 11:00, Audience and Languages.
9. From 1:00 to 3:00, dinner and rest.
10. At 3:00, Recitation and Natural Sciences.
11. At night, Prayer and Mystical Theology.
12. On Saturday evenings and vigils, sermon preparation.

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<sup>80</sup> "The Holy Spirit teaches: speak little and devoutly, do much and fervently, and praise God continually." A LÁPIDE, CORNELIUS, *Commentaria in Acta Apostolorum, Epistolas Canonicas et Apocalypsin* (Amberes 1672) p. 66. From the handwriting in these resolutions, it seems that the Saint copied this text while he was in Cuba. The strokes and letters are vigorous. Just after the lines Claret copied here, Cornelius adds: "In this consists the perfection of the spiritual life."

<sup>81</sup> *In silence and in hope shall your strength be.* Claret had discovered his vocation as an apostle-preacher in Isaiah. Now he returns to the same prophet to find his bearings as an apostle-shepherd.

<sup>82</sup> Receive. Return. Fear.

# 1852

MSS Claret II, 42-43

## INTRODUCTORY NOTE

On March 31, 1852, Claret returned to Santiago, interrupting his first pastoral visit throughout the archdiocese, in order to preside at Holy Week Services and Easter Mass.

He began his retreat – the first one that he made apart with the members of his household – on April 17th. “I and the members of my household also made our own retreat each year, before the others did. We remained in the palace [i.e., the episcopal residence] during this time, keeping strictest silence. No letters or calls were received. Absolutely no business was conducted during that period of ten days, and since everyone had been so in-formed, we were left in peace throughout.”<sup>83</sup>

This was not strictly true of this year, because they had to leave the residence in order to hear the confessions of the prisoners in jail, since the latter could no longer put off their Easter duty.<sup>84</sup>

In a gesture of human understanding and kindness, the Archbishop one day allowed the retreatants a period of conversation, in order to strengthen community ties after a long missionary campaign during which they had been unable to share any of their experiences. This was especially important for those who, like Fr. Stephen Adoáin, had barely gotten to know the rest.

## TEXT

*20th day of April, 1852*

1. Besides my past resolutions, I resolve not to rely on [Civil] Authorities; if they help me, fine; if not...<sup>85</sup>
2. I will never, never be out of sorts. Nor will I speak harshly to anybody.
3. I will not speak after I have preached.
4. I will not speak or think about resigning, but rather on fulfilling my assignment well, telling myself that God has put me here and that He will take me out of here when He pleases.<sup>86</sup>
5. I desire to suffer martyrdom; therefore I will suffer the pains already involved in this period of preparation.<sup>87</sup>

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<sup>83</sup> Autob. n. 513; cf. Autob. n. 611).

<sup>84</sup> Cf. HD, I, pp. 669-670.

<sup>85</sup> Claret’s lack of confidence in the civil authorities was caused by the regalist red tape of the courts, the indecisiveness of General José Gutiérrez de la Concha and other Governors, and the mistreatment his priests had to face in the exercise of their ministry.

<sup>86</sup> From a letter to General Concha, we know why the Saint was thinking of resigning at this time. He had accepted the archbishopric out of obedience, but in hopes of finding in it a greater channel for his zeal. However, the sad truth was that his zeal was even more tied down than it had been during his days as an apostolic missionary. Under the adverse circumstances that met him on all sides, he felt that the best way to unchain the word of God was for him to resign (cf. Letter written in Santiago de Cuba on March 28, 1851: SL, pp. 255-265).

<sup>87</sup> These desires for martyrdom began much earlier. There are testimonies from his first days as a priest. Now he was summoning up these desires in order to conform himself with God’s will and – as things turned out – to prepare himself for the near-fatal attempt on his life at Holguín. “I cannot live without sufferings and persecutions.” (in a letter written to Don Cyprian Sánchez Varela, Bishop of Plasencia, July 22, 1844 (SL, p. 99). In the notes that Fr. Antonio Barjau took during the last talk of the retreat for this year: “In all our undertakings, to God glory, to souls benefit, and to ourselves the work. And though the latter be such as to occasion our death, it matters not: *Mori lucrum* (Phil.

I resolve every month, on the first free days, to read these resolutions and *The Dove*.<sup>88</sup> Mutual questions on it with my companions, if they have read it.

On this 26th day of April, 1852.

Anthony Mary

## 1853

MSS Claret II, 43, 45-48

### INTRODUCTORY NOTE

The recorded results of Claret's first pastoral visit were impressive: 73,447 Communions, 97,070 Confirmations, 8,577 marriages validated. The list of religious items distributed included 98,217 books, 89, 5000 holy cards, 20,660 rosaries and 8,931 medals. The difficulties had been even greater. "Many obstacles stood in my way," he wrote to Pius IX, "I had to put up with many persecutions and the Devil waged a fierce battle against me."<sup>89</sup> Since these difficulties came mainly from the machinations of government officials concerning marriages between Blacks and Whites, and since the Saint was adamant in his opposition to the widespread concubinage to which this gave rise, he saw no other solution than to resign, especially because he felt inwardly called to a more universal apostolate.

The *Civiltà Cattolica*, after presenting a glowing account of the marvelous work that Claret had performed, not only during his pastoral visit, but also during the recent public disasters of earthquakes and a cholera epidemic, compared the Archbishop to a new Charles Borromeo, but added: "Unfortunately, he seems bent on resigning the mitre, and is simply waiting, so he says, until he has finished his pastoral visit. If this happens, it will be an irreparable loss for that Church."<sup>90</sup>

He made his retreat with the members of his household during Eastertide. Although he did not state a single new resolution, he did add a list of special heavenly Patrons and some interesting "Observations."

### TEXT

I refer to the same resolutions of the preceding years, except that I will strive to fulfill them with greater exactness.

12th day of April, 1853.

ANTHONY MARY

St. Francis de Sales	January 29th
St. Charles Borromeo	November 4th
St. Thomas of Villanova	September 18th
St. Antoninus	May 20th
St. Catherine	April 30th

### Observations on the Holy Exercises of the Year 1853

Day 1.

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1:21: "To die is gain"), *Bonus pastor animam dat pro ovibus suis* (Jn 10:11: "The good shepherd lays down his life for his sheep.") (HD, I, p. 383).

<sup>88</sup> In saying *The Dove*, he refers to his brief work "Teachings for Souls Aspiring to Perfection Set Forth under the Emblem of a Dove" in *Works III*, pp. 91-112.

<sup>89</sup> Letter written in Puerto Principe, October 21, 1853 (SL, p. 363).

<sup>90</sup> Vol. 2 (1853) 215.

Day 2. – Indifference in all matters concerning my honor or dishonor, health or sickness, wealth or poverty, likes or dislikes.<sup>91</sup>

I will ask to resign, but will remain indifferent, as content with the one thing as with the other.<sup>92</sup>

In case I am given a choice, I will choose the poorest, most shameful and painful. And when some suffering, persecution or slander befalls me, I will shut my mouth, give thanks to God, and pray for those who slander me...

*Ardere et lucere iubet, qui lucet, et arsit: luxit enim exemplis, arsit amore Dei.*

*Domine, da hic patientiam, et postea indulgentiam.*<sup>93</sup>

The Prelate who lives religiously, and liberally spends what he has on the poor, will win favor with God, with men and even with the world (Ven. Granada, vol. 6, p. 601).<sup>94</sup>

He who avenges himself, places himself on the same level as his enemy, while he who overlooks injuries, makes himself superior to them (*El Instructor*, vol. 1, p. 184).

*Pro justitia agonizare pro anima tua et usque ad mortem certa pro justitia, et Deus expugnabit pro te inimicos tuos* (Eccli. 4: 33).<sup>95</sup>

The more patient one is the more one enjoys the world (*El Ins.*, vol. 4, p. 48).

Do what you ought, and let come what may (*El Ins.*, vol 4, p. 39).

It shows great valor to suffer without murmuring, and great wisdom to listen with patience.

### *Indifference*<sup>96</sup>

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<sup>91</sup> Since he was trying to make up his mind during this retreat whether to resign or to remain in Cuba, his first aim was to strive to reach a state of holy indifference. (The Spanish text cites ST. IGNATIUS LOYOLA, *Ejercicios espirituales*, n. 23, in: *Obras completas*, BAC [Madrid 1952] pp. 161-162); for English see Divarkar, Parmananda and Malatesta, Edward J., *Ignatius of Loyola: Spiritual Exercises and Selected Works in Classics of Western Spirituality*, (Paulist Press, Mahwah, New Jersey 1991).

<sup>92</sup> Led by this notion of indifference, he nonetheless determined to ask to be allowed to resign, and in fact did so in letters to the Attorney General, Don Lorenzo Arrazola and to the new Governor of Cuba, Don Valentín Cañedo. The latter was completely opposed to his resignation and promised to remove all official obstacles to the free exercise of his episcopal ministry (cf. HD, 1, pp. 977-979).

<sup>93</sup> *His command is both to burn and to give light. He who gives light also burns. He gave light by his example, and burned with the love of God. Lord, give me patience now and clemency hereafter.*

<sup>94</sup> He refers to a chapter in *Vida del venerable y apostólico varón el Ilmo. Y Rvmo. Señor D. Fr. Bartolomé de los Mártires* [*Life of the Venerable and Apostolic Man Fray Bartholomew of the Martyrs*], which is, in fact, a résumé of the aim Fray Luis set for himself in writing that biographical sketch: "In it he declares how, without much attendant power or family prestige, a prelate can achieve all that belongs to his office, by having all the requirements he needs, namely, virtue, prudence, diligence in his affairs and generosity in almsgiving" (*Obras del V.P.M. Fr. Luis de Granada* [Madrid 1788] vol. 6, p. 575). *Ex libris*. See also LOUIS OF GRENADA, *Life of Dom Bartholomew of the Martyrs*. Trans. by Lady Herbert. New Edition. (London: Thomas Baker, Soho Square, 1890). Available online: <http://www.archive.org/details/lifeofdombartho100ladyuoft>

<sup>95</sup> Sir 4:28 (Vulg., Ecclesiasticus 4:33) *Strive for justice for your soul, and struggle to the death for justice, and God will overthrow your enemies for you.*

<sup>96</sup> On this page of the original, Claret drew a pencil sketch of a scale. On one pan rests the cross, with the words *God's will* written beneath it; on the other rests the globe, with the words *Self-will* written beneath it. In the center he wrote *Indifference*. Under *God's will* he wrote *Poverty, Pain,*

God's will	Self-will
Poverty	Wealth
Suffering	Pleasure
Dishonor	Honor

We should stay in the post or office God has assigned us, fighting to the death and fearless of the consequences. The only thing we should fear is to act unjustly (Plato).<sup>97</sup>

The strong man should not fear anything, even death itself, when it is a matter of fulfilling his duty (*El Inst.*, vol. 4, p. 142).

If you wish to reach the heights of virtue, do not be lifted high in your own esteem; believe that you do nothing, and you will do everything. St. John Chrysostom.

## 1854

MSS Claret II, 49-56

### INTRODUCTORY NOTE

This year, St. Anthony Mary Claret made his retreat from April 27th to May 6th, taking advantage of the Holy Week break in his second pastoral visit of the archdiocese.

He again brought to this retreat his concerns about resigning. After the previous year's retreat, he had written to Canon Joseph Caixal, the Bishop-elect of Urgell: "How does the idea of becoming a Bishop suit you? When will you be consecrated? May God give you more liking for it than I have, for I assure you that for me it is a heavy and bitter burden. During retreats, and every day at prayer, I resolve to conform myself to God's will; but at every moment during the day I almost forget my resolution and am beset with desires to shake off the yoke and escape or flee. God give me strength to do His most holy will!"<sup>98</sup>

During this retreat, the light finally dawned on Claret, so that during the years that followed, he no longer voiced this concern. But just now, he needed to steel his spirit with patience and fortitude.

Besides the sufferings entailed in caring for his far-flung archdiocese, he also had to cope with the obstacles which the high court and lesser authorities placed in the way of his missionaries' efforts at morally uplifting the people. Suffice it to cite the case of Fr. Francis Miroso, who was fined and jailed because of his opposition to the scandalous liaison of the Lieutenant of Cobre.<sup>99</sup> To top it all off, the Saint himself was in poor health.

### TEXT

#### Resolutions for the Retreat of 1854

1. To conform myself to the will of God, without thinking of or seeking my resignation, but rather letting myself be governed entirely by what God may dispose for me.<sup>100</sup>
2. To work always for what I know to be for the glory of God, the perseverance of the just and the conversion of sinners.

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*Dishonor*, and under *Self-will*, he wrote *Riches*, *Pleasure*, *Honor*.

<sup>97</sup> Plato: Greek philosopher (428-347 BC.)

<sup>98</sup> Letter written in Santiago de Cuba on April 27, 1853 (SL, p. 352).

<sup>99</sup> Cf. Letter to Governor of Cuba, Bayamo, November 28, 1853 (SL, pp. 365-367).

<sup>100</sup> This resolution is related to the motives and examples given below. If he clearly knew that it was God's will for him to remain in office, then resigning would be tantamount to coming down from the cross and handing the devil a great victory.



3. Not to be dismayed, although few come to hear me and few take advantage of it, as happened to Timothy.<sup>101</sup>
4. I will not desist because of persecutions, slanders and contradictions; the more, the better. I shall think of the seven bishops of the Apocalypse.<sup>102</sup>
5. After my sermons, silence, whether by direct or indirect reference.
6. The patience of Christ: a continual miracle.
7. Jesus [scourged] at the pillar...,<sup>103</sup> and I?... Jesus on the Cross...<sup>104</sup> was thirsty because of His sufferings,<sup>105</sup> and I?
8. He makes excuses for us and prays for the very ones who... [crucified him].<sup>106</sup>
9. Why did Jesus not make excuses for himself or complain?... Because He is truthful and just, he bears the sins of others... And I, who have sins of my own, *quid?*
10. Degrees: 1. Be silent. 2. Suffer. 3. Be glad. 4. Desire more. 5. Give thanks to God and to the wicked. 6. Excuse the wicked and commend them to God. 7. Be very grateful to them, because they are leading me toward heaven.<sup>107</sup>

MOTIVES FOR MEEKNESS. 1. Being a rational creature. 2. Being a Christian. 3. Being a priest and an archbishop. Look at St. Martin,<sup>108</sup> Abraham, Jacob, Moses, David, St. John Chrysostom,<sup>109</sup> St. Francis de Sales.<sup>110</sup>

I will strive always to be the master of myself, my senses and my passions. *Melior patiens viro forti, et qui dominatur animo suo expugnatore urbium* (Prov 16:32)<sup>111</sup>

Myrrh that dropped naturally and myrrh that is obtained by incision. Mortifications [are like myrrh]: some come naturally, while others are procured.

[On Resigning:]

The devil says: *descende de Cruce*.<sup>112</sup>

St. Peter Damian resigned from the bishopric of Ostia, and the Supreme Pontiff imposed a hundred years' penance on him, one discipline per day (See Calatayud, vol. I, p. 63).<sup>113</sup>

<sup>101</sup> Very likely an allusion to 2 Tim 4:2.

<sup>102</sup> The theme for the opening talk of this retreat was the reproof given to the seven bishops of the Apocalypse (cf. Apoc. 1:9–3:22; MSS Claret X, 251).

<sup>103</sup> Cf. Jn 19:1.

<sup>104</sup> Cf. Jn 19:17-18.

<sup>105</sup> Cf. Jn 19:28.

<sup>106</sup> Cf. Lk 23:34.

<sup>107</sup> This echoes the Saint's teaching in *Practica de imitar a Jesucrist portant la creu, en Sant exercici del Via-Crucis* in his short work in Catalan (Barcelona, 1847), pp. 33-63. See *The Practical Method of Imitating Jesus Carrying the Cross In a Spirit of Mortification*, Works III, pp. 209-235.

<sup>108</sup> St. Martin de Tours (316-397).

<sup>109</sup> St. John Chrysostom (about 354-407), Patriarch of Constantinople and Doctor of the Church.

<sup>110</sup> St. Francis de Sales (1567-1622), Doctor of the Church.

<sup>111</sup> "The patient man is better than the valiant: and he who rules his spirit, than he who takes cities."

<sup>112</sup> Mt 27:40: "Come down from the cross."

<sup>113</sup> CALATAYUD, PEDRO DE, *Juicio de los sacerdotes* (Valencia 1736).

“For my part, I would rather remain here (in heaven); but if I must attend to your glory, then I want to go back to work, uncertain of my salvation, even though but one soul were converted (Fr. Mateo Catalan)

To pray to God for the conversion of sinners (See Calatayud, p.66).<sup>114</sup>

The year 618. King Sisebut<sup>115</sup> deprived Bishop Eusebius of the bishopric of Barcelona for having allowed a pagan work to be performed in the theater.

The same King Sisebut reproved and summoned Bishop Caelius of Montelo for becoming a religious. On his way to enter, he was taken prisoner by the imperial soldiers...

605. Sabinian, the successor and enemy of St. Gregory, would neither give alms nor have the lamps of St. Peter's lit. One day while he was at prayer, someone struck him and he died shortly thereafter.

614. In England, St. Peter flogged Archbishop [St.] Laurence [of Canterbury] because through his neglect Catholicism had grown tepid. The king [Edbald] saw the marks...

Before accepting the episcopacy, think it over carefully, and after accepting it, do not dwell on resigning from it, since this could have grave consequences. I deeply revere those Lord Bishops who have resigned. But the rule we should follow are the Holy Bishops canonized by the Church who did not resign, but fulfilled their ministry well, giving their lives for their sheep.

St. Basil<sup>116</sup> strongly urged St. Gregory Nazianzen<sup>117</sup> not to resign his pastoral charge.

The Venerable Palafox<sup>118</sup> resisted Archbishop Moscoso of Toledo when the latter wanted to resign.

The Most Rev. Fr. Bartholomew of the Martyrs, Archbishop of Braga,<sup>119</sup> opposed the plans of St. Charles Borromeo, Archbishop of Milan, who was thinking of resigning his post in order to become a religious.<sup>120</sup> But he himself did not follow his own advice, since he renounced the see of Braga.<sup>121</sup>

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<sup>114</sup> *Op. Cit.*

<sup>115</sup> Sisebut, Visigoth King of Spain, 612-621.

<sup>116</sup> St. Basil the Great (331-379), Bishop of Cesarea and Doctor of the Church.

<sup>117</sup> St. Gregory Nazianzen (329-389), Doctor of the Church.

<sup>118</sup> The Venerable Juan de Palafox y Mendoza born in Fitero (Navarra) on June 24, 1600. He was Bishop of Puebla (México) from 1639 and Viceroy of New Spain (1642-1648). He went by mule to almost every corner of this immense territory; he completely organized the Diocese; he successfully achieved the reform of the secular and regular clergy and convents of nuns; he wrote numerous pastoral letters; he spared nothing in educational, cultural, and social works. From 1654 he was Bishop of Burgo de Osma where he died saintly and poor on October 1, 1659. (cf. CAYETANA ALVAREZ DE TOLEDO, *Politics and Reform in Spain and Viceregal Mexico: The Life and Thought of Juan de Palafox 1600-1659* [Oxford Historical Monographs] (Oxford University Press, USA, 2004) 360 pages; and in Spanish: FERNÁNDEZ GRACIA, RICARDO, *El Venerable Juan de Palafox. Semblanza biográfica* [Pamplona 2000] 238 pp.)

<sup>119</sup> The Blessed Bartholomew of the Martyrs (Lisbon 1514 – Viana do Munho, today Viana do Castelo 1590). Dominican friar and Archbishop of Braga from 1559.

<sup>120</sup> St. Charles Borromeo (1538-1584), Cardinal and Archbishop of Milan.

<sup>121</sup> The Blessed Bartholomew of the Martyrs renounced it in 1582.

St. Athanasius fled many times, but never renounced the see of Alexandria.<sup>122</sup> St. John Chrysostom was exiled from Constantinople, but would never consent to resign, so as not to encourage his opponents.<sup>123</sup>

Many times the desire to resign comes from the love of rest and the desire to be freed from afflictions or upsets, which are indeed not lacking. But one should be humble and have recourse to God, for He will uphold him. St. Augustine wished to flee to the desert, but was held back by this thought: “Christ died for all, so that those who live should no longer live for themselves, but for Him who died for them” (*Conf.*, bk. 10, ch. 42).<sup>124</sup>

### **Our Lady’s Teaching on How to Have Evenness of Mind. Resigning.**<sup>125</sup>

“You must strive to keep your heart disposed to accept prosperity and adversity, the sweet and the bitter, with equal mien. Oh, how narrow and mean the human heart is when it comes to accepting what is painful and contrary to its earthly inclinations! How upset it is with labors! How impatiently it bears them, deeming that everything opposed to its tastes is unbearable! And how forgetful it is of the fact that its Master and Lord first bore them himself and, in himself, approved and sanctified them!<sup>126</sup>

“If creatures fail you, if temptation threatens you, if tribulation afflicts you and the pains of death draw near you, you must not let any of these things disturb you, nor should you show yourself to be a coward, because my Most Holy Son and I are greatly displeased when you hinder or make ill use of His powerful grace to defend you.

“Besides this, you will be giving the devil a great triumph, for he delights in disturbing or overwhelming one who is a disciple of Christ and of me, and when you begin to flag in small matters, he will return to oppress you in greater matters. Trust, then, in the protection of the Most High, and you can count on mine. With this kind of faith, when tribulation befalls you, answer bravely: *The Lord is my light and my salvation, whom should I fear?*<sup>127</sup> ‘He is my protector; why am I wavering? I have a Mother, Teacher, Queen and Lady who will uphold me and care for me in my affliction.’”

## **1855**

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<sup>122</sup> St. Athanasius (295-373), Doctor of the Church.

<sup>123</sup> Cf. Note 109.

<sup>124</sup> He means ch. 43, no.70; cf. 2 Cor 5:15; ST. AUGUSTINE, *Confesiones*, l. 10, ch. 43, no. 70, Trans. by J.G. Pilkington. *From Nicene and Post-Nicene Fathers*, First Series, Vol. 1. Edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co., 1887.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/1101.htm>>.

<sup>125</sup> These paragraphs are taken from ÁGREDA, MARÍA DE JESÚS DE, *Mística ciudad de Dios* (Antwerp 1696), pt 2, book 4, chap. 20, p. 198. Although the Ven. Agreda is not speaking about resigning from one’s post, Claret, on reading these passages, must have experienced some sort of special insight, since with them, he stopped all considerations of resigning his See. For an online English copy of this work see *The Mystical City of God: Life of the Virgin Mother of God, manifested to Sister Mary of Jesus of Agreda, 1602-1666*.< <http://www.themostholyyrosary.com/mystical-city.htm>>.

<sup>126</sup> Cf. 1 Pt 2:21.

<sup>127</sup> Ps 26:1.

## INTRODUCTORY NOTE

Claret returned to Santiago on March 14th, after finishing his third pastoral visit, which was of an eminently Marian character, since he had established the Confraternity of the Immaculate Heart wherever he went. Barely after his arrival, he organized celebrations for the Jubilee Year granted by Pius IX in connection with the definition of the Dogma of the Immaculate Conception on December 8, 1854. Once Holy Week services were over, the Saint began his retreat.

From the resolutions he made, it is clear that he was not so much seeking *light* (as in his former resolutions, when he was trying to decide whether or not to resign), as *strength* to attend to his duties. From earlier resolutions he retains the proposal to walk in God's presence and to do the better thing.

He stresses the virtue of *patience*, as well he might since, with General Espartero's rise to power in Spain in 1854, General Gutiérrez de la Concha was reappointed Governor of Cuba. This meant that the Archbishop's enemies would feel freer to act against him, as in fact they did. The Saint prepared himself for the struggle to come through patience and meekness, without neglecting humility, which is, so to speak, their foundation.

We still have the outlines of the talks Claret gave at this retreat (MSS Claret X, 275-283). They throw considerable light on these resolutions.<sup>128</sup>

## TEXT

**Resolutions at the Holy Exercises of 1855**

1. I will always walk in the presence of God.
2. I will do everything for the greater glory of God, and when two things concur, I will do the one that seems the better to me.
3. I will bear in mind the maxim of Epictetus: *Abstine*, not only from gluttony, but from every lawful taste; and *Sustine*, works, illnesses and slanders.  
If they (my enemies) speak lightly of me, I must pay them no heed. He, who does not know how to hide his feelings, does not know how to rule. Even if they speak out of malice, they should be forgiven.
4. The holier one is the more one is contradicted: either by God, who tests him as He did Tobit,<sup>129</sup> Job<sup>130</sup> and Abraham;<sup>131</sup> or by the world, which is diametrically opposed to the good he does and is therefore bound to clash with him. Then, too, God sometimes uses worldly people as instruments to polish our souls. In that case they are our teachers, and as such we should love them and pay them their salary, either with prayers, as Jesus Christ,<sup>132</sup> St. Stephen<sup>133</sup> and other Saints did; or even with money, like those Saints who gave alms to their slanderers and executioners.

Worldly people love riches, honors and pleasures for three reasons: 1) Because of corrupt nature, *tamquam aqua dilabimur*.<sup>134</sup> 2) Because of bad

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<sup>128</sup> Cf. Mss. Claret, X, 275-283.

<sup>129</sup> Cf. Tob 12:13.

<sup>130</sup> Cf. Jb 2:7, 10.

<sup>131</sup> Cf. 1 Mac 2:52.

<sup>132</sup> Cf. Mt 5:44; Lk 23:34.

<sup>133</sup> Cf. Acts 7:60.

<sup>134</sup> 2 Sam 14:14: *We are like water spilled on the ground*.

upbringing, since that is all one hears in the world, where those who are rich are deemed happy. 3) Because of bad example, when we see that everyone around us loves riches, and that, like fops who pursue the latest fashions, worldlings pursue the three concupiscences.

5. Jesus Christ loves Poverty,<sup>135</sup> insults and sorrows;<sup>136</sup> I, too, cherish them.
6. I will never say or do anything that tends toward riches, honors or pleasures.
7. If anyone praises me..., I will say: *non nobis, Domine... sed nomini tuo da gloriam.*<sup>137</sup>  
If a street urchin were brought in and dressed in a king's robe laced with silks and braid, the poor child would begin to cry...; therefore I... *Regi saeculorum immortalis et invisibilis...*<sup>138</sup>
8. I will walk most carefully in meekness: 1) Because I am a rational being. 2) A Christian. 3) A Priest. 4) An Archbishop... And thus I will always keep my gaze fixed on Jesus Christ, meek and humble of heart...<sup>139</sup>
9. I will meekly and patiently bear the faults of everyone, correcting them, yet in a kindly manner, *fortiter et suaviter*,<sup>140</sup> without any show of impatience.
10. I will never speak after preaching. If others speak of me, I will cut short the conversation.
11. My petitions will all be aimed at achieving meekness and humility of heart. For each fault I commit, I will recite a *Pater* and *Ave* with my arms outstretched in the form of a cross.

The 20th day of April, 1855

The Archbishop

### Criticism

1. Because you have done wrong. (Amend your ways.)
2. Because you have done well, and the wicked criticize you.
3. Or even when you have done well, and your friends and good people criticize you because they have not rightly understood.
4. In all these cases, be silent and offer it to God.

### A Quick Way to Perfect Oneself

1. Consider that God is watching you.
2. Consider that God is speaking to you with inspirations and dispositions to...
3. You should answer Him with ejaculatory prayers.
4. You should offer Him each and every thing you do.

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<sup>135</sup> Cf. Lk 4:18.

<sup>136</sup> Cf. Mt 8:17.

<sup>137</sup> Ps 113:9: *Not to us, O Lord, not to us; but to thy name give glory.*

<sup>138</sup> 1 Tim 1:17: *To the King of all ages, immortal and invisible.*

<sup>139</sup> Cf. Mt 11:29.

<sup>140</sup> Wis. 8:1: *Mightily and Sweetly.*

5. You should accept from Him the cup of the passion which He is offering you in any suffering and work.<sup>141</sup>

Exaggeration, insult, slander and anonymity are the arms that make up the arsenal of weakness, and the sashes with which baseness bedecks itself. The best way to overcome them is to pay no attention to them.

Their habits of lying, blasphemy and slander are the very air they breathe, their being and their life.

## 1856

MSS Claret II, 69-70

### INTRODUCTORY NOTE

This year's retreat began on June 19th. The reason for the long delay was the attempt made on the Saint's life at Holguín on February 1st of this year.<sup>142</sup>

Claret began this retreat with considerable uncertainty as to his own future and that of the members of his household. The persecutions had by no means ended with the attempt on his life. He had recourse to Pius IX in order to ascertain what he ought to do. He was now awaiting an answer from Rome, which he believed would be favorable to his resignation. For this and other reasons, various members of his household were making plans to go their several ways. In the talk he gave on the first day of the retreat, he remarked: "Perhaps this is the last time we will be together on retreat. Another year and we will probably be dispersed. Hence, let us take advantage of this gathering. May the fervent lend their fire to the cold and tepid. *Quam bonum et jucundum habitare fratres in unum!*"<sup>143</sup>

On the Feast of St. John the Baptist, as he was reading to the retreatants, Claret felt very ill. It was an attack of yellow fever, which obliged him to interrupt his retreat. Despite it all, faithful to his determination to write down his resolutions, he dashed them off in a few lines, renewing those of the preceding year.

### TEXT

In his life, a Prelate needs the help of certain exercises of prayer and consideration, recollecting himself at set times, examining his conscience, ordering his life, healing his wounds, preparing himself for the perils of each day, and with ardent desires imploring the Lord's favor and grace for all these things.

Granada, vol. 2, p. 222.<sup>144</sup>

Retreat of 1856.

The same resolutions as last year.

The Archbishop.

1. I will think on God.
2. I will think on the last Things.<sup>145</sup>

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<sup>141</sup> Cf. Mt 26:42.

<sup>142</sup> Cf. Autob. nn. 573-584.

<sup>143</sup> Ps 132:1: *Behold how good and how pleasant it is for brethren to dwell in unity.* (cf. HD, I, p. 982).

<sup>144</sup> *Obras del V. P. M. Fr. Luis de Granada* (Madrid 1788) II, p. 22. *Ex libris.*

<sup>145</sup> This resolution was doubtless influenced by his near escape from death at Holguín, but also by his current bout with yellow fever. Moreover, his enemies were still laying snares and traps to take his life.

1. *In omnibus viis tuis cogita illum [Deum] et ipse diriget gressus tuos* (Prov 3:6).<sup>146</sup>
2. *In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis* (Eccli 7:40).<sup>147</sup>

## 1857

[Archbishop and Royal Confessor]

MSS Claret II, 71-73

### INTRODUCTORY NOTE

1857 marked the beginning of a new era in the life of St. Anthony Mary Claret: that of Royal Confessor. Summoned to Spain by Isabella II, he arrived in Madrid on May 26th, and on June 6th received his official appointment. “I am not suited for this,” he wrote to Bishop Caixal of Urgell. “I have neither the bent nor humor of a court retainer.”<sup>148</sup> But others, among them the Papal Nuncio, Msgr. Lorenzo Barili, deemed the Saint’s arrival to be providential for the Spanish Church.

To prepare himself for his new mission, he retired to the Vincentian house on Osuna Street on July 2nd, to make his yearly retreat. The retreat ended on July 11th, and the resolutions he formed are dated July 10th. They begin with a renewal of his previous resolutions and – not surprisingly, given the newness of his situation – they do not contain a plan of life properly so-called.

But from the viewpoint of the Saint’s inner dispositions, they are very important, since they signal a new spiritual attitude. Now free of many of his former concerns and, for the moment, from persecution, he can deepen his spiritual life, though always in keeping with his apostolic calling.

He had cherished Gisbert’s *Life of St. Catherine of Siena* since at least 1843, as we know from a letter to Sister Mary Dolores, in which he states: “I will omit nothing that I know might help you advance in virtue. In proof of this I am sending you the *Life of St. Catherine of Siena*, who is my teacher and director. She so moves me to fervor that whenever I am reading her life, I have to hold the book in one hand and a handkerchief in the other, to dry the tears it continually brings to my eyes... return it to me... because I cannot live without this book” (10/30/1843: *EC* I, p. 123). This *Life* (Valencia 1784) by Fray Lorenzo Gisbert, is alluded to several times in Claret’s *Autobiography* (nn. 212, 235-238, 654, 741 and 781), in his *Retreat Resolutions* (1853, 1857, 1860 and 1866), in his *Correspondence* (*EC* I, p. 123; II, pp. 1220, 1248 and 1402), and in his short work, *The Temple and Palace of God* (Barcelona 1866). From this work he derived the notion of the “interior cell” where he could dwell in the midst of his many activities. This attitude also corresponds to the Seventh Mansions of St. Teresa’s *Interior Castle* (especially VII, ch. 4, n. 12), where Mary is shown seated in rapt attention at the feet of Jesus, while Martha busily prepares a banquet of souls. But whereas the great Carmelite’s apostolic contribution consists of praying and suffering, Claret’s extends to manifold ministries and enterprises. He not only wants to see God in things, but also to preserve the sense of God’s inner presence in the midst of a dynamic and diversified apostolate.

Another important point is Claret’s new way of considering Jesus. In previous resolutions he has regarded Him either as his model or as the driving-force behind his apostolate. Now he speaks of Union with Christ, the Victim offered up for the glory of the Trinity.

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<sup>146</sup> *In all your ways be mindful of Him, and he will make straight all your paths.*

<sup>147</sup> *In whatever you do, remember your last days, and you will never sin* [Sir. 7:36].

<sup>148</sup> Letter written in Madrid on May 31, 1857 (*EC*, I, p. 1340).

The Saint's approach to mortification is in keeping with this new attitude. Instead of seeing mortification mainly as an ascetical tool for self-discipline, he looks to the mortification of Christ, which must be carried out in our mortal body. In order to attain this, he strives to acquire a remembrance of Christ's Passion as seen, so to speak, from the inside.

Another noteworthy point is his plan of apostolic activities. In Madrid, he might have limited himself to his duties as palace chaplain, but the love of Christ impelled him to become involved in charitable works and in the ministry of sanctifying priests. One result of these resolutions was the inauguration, in the Italian Church, of spiritual conferences for the clergy, the rules for which he published at this time. He gave two clergy retreats this year, the first of which was attended by 500 priests, the second, by 150. He also kept up his retreats to the laity, his preaching and his writing.

"The arrival of this outstanding archbishop," wrote the Nuncio, "has been a real blessing for Madrid. Through him, the Catholic spirit has been revived; clergy who want to fulfill their ministry now have a master and guide; the word of God is bearing fruit, and the incredulous and the corrupt are being converted."<sup>149</sup>

Inwardly, the Saint was passing through a period of aridity or purification: "For some time now the Lord has been weaning me and treating me in Jesuit style, that is, taking from me what I like the most and denying me what I most desire... God has left me only spirit and bones, utterly fleshless bones, as dry as those Ezekiel saw."<sup>150</sup>

#### TEXT

### **Resolutions Made on Holy Retreat in the Year 1857. 10th Day of July**

Besides the resolutions I have already written, I make the following in particular:

1. I will build a little chapel in the center of my heart, and in it I will adore God day and night with spiritual worship. I will be continually making petition for myself and others. My soul, like Mary, will sit at the feet of Jesus listening to his words and inspirations,<sup>151</sup> while my flesh or body, like Martha, will go about its humble concerns,<sup>152</sup> doing all that it knows to be for the greater glory of God and the good of my neighbors: *Cor meum, et caro mea exultaverunt in Deum vivum.*<sup>153</sup>
2. In all that concerns my own person, food, bed and clothing, I will be like a miser, a skinflint and a scrooge; but I will be generous to friends and companions, and prodigal with the poor and needy.
3. I will very frequently visit hospitals, jails and other welfare houses and establishments, and I will provide them with whatever I can by way of spiritual and bodily help.
4. I will do whatever good I can for the clergy, by way of literary and spiritual conferences, giving them books, etc.
5. I will say these prayers of aspiration: Ah my Jesus! As the water is joined with the wine in the holy sacrifice of the Mass, so I long to be joined with You and offer myself in sacrifice to the Most Blessed Trinity.

Ah my Jesus! What would you have me do for love of you? I desire nothing but to know your will so that I may fulfill it, cost what it may. I love you,

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<sup>149</sup> Letter to Cardinal Giacomino Antonelli, May 9, 1858 (cf. HD, II, p. 65).

<sup>150</sup> Letter to Fr. Juan Nepomuceno Lobo, Madrid, July 12, 1857 (EC, I, pp. 1375-1376).

<sup>151</sup> Cf. Lk 10:39.

<sup>152</sup> Cf. Lk 10:40.

<sup>153</sup> Ps 83:3 Vulgate, (Ps 84.2) *My heart and my flesh have rejoiced in the living God.*



my God! Ah my Jesus! Out of love for you I renounce every liking, pleasure and delight there is in this world.<sup>154</sup> *Absit mihi gloriari nisi in cruce D.N.J.C. per quem mihi mundus crucifixus est et ego mundo.*<sup>155</sup>

From dead to dead, nothing goes (St. J[ohn] Chrysostom).

*Semper mortificationem Jesu in corpore nostro circumferentes* (2 Cor 4:10).<sup>156</sup>

*Fasciculus mirrae dilectus meus mihi, inter ubera mea commorabitur.*<sup>157</sup> Jesus is this bundle of myrrh, made up of the pains and labors he bore from the crib to the cross. I should hang it not on my back, where I might forget it, but I should place and wear it on my bosom, where I can see it, and over my heart, that I may cherish it and be grateful.

*Oh Dominie, quia servus tuus, ego servus tuus et filius ancillae tuae!*<sup>158</sup>

## 1858

MSS Claret II, 74-76

### INTRODUCTORY NOTE

The retreat resolutions in 1857 reveal a high pitch of spiritual life, but they still contain no concrete plan of life. In 1858 Claret was confirmed in his post as Royal Confessor. The Queen had fulfilled all the conditions Claret had laid down before he would accept his office, and she had made a retreat under his direction from March 21st to the 30th.

Now that he had discerned God's will for him in this new charge, the Saint set about assuring his own sanctification by fulfilling his duties as perfectly as he could.

There was one point he had to resolve in the light of this retreat: the matter of any apostolic activities he might perform. In Cuba, as a shepherd of souls, he had plenty of clear-cut obligations to attend to. Now, even though his duties as Royal Confessor usually obliged him to remain in Madrid, they still left him considerable free time. Although his temperament and zeal urged him to undertake some enterprise on a grand scale, he was fully aware that an apostolate is a mission, a sending, and not just a matter of personal initiative. During this retreat, his main effort was aimed at subjecting his apostolic fire to God's will, and his guiding light was the idea that an apostle is the servant of Christ. Now a good servant does only what his master wishes, so the Saint resolved not to be a meddling servant.

In Cuba, he generally made his retreat after the strenuous work of Holy Week; now, however, he had to accommodate himself to the comings and goings of the royal court. This year he could not make his retreat until the beginning of October. "The day before yesterday," he wrote to Fr. Joseph Xifré, "we finished the holy exercises which, because of travels, we were not able to make sooner."<sup>159</sup> These "travels" were the royal tours through Valencia, Alicante, Valladolid, León, Asturias and La Coruña. For the Queen, they were an exercise in politics; for the Saint, they were apostolic opportunities.<sup>160</sup>

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<sup>154</sup> He repeats these prayers, with some variants, in MSS Claret II, 61.

<sup>155</sup> Gal 6:14: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.*

<sup>156</sup> *Always bearing about in our body the mortification of Jesus.*

<sup>157</sup> Song 1:12: *A bundle of myrrh is my beloved to me, he shall abide between my breasts.*

<sup>158</sup> Ps 115:7 Vulgate, (RSV, Ps 116:16): *O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.*

<sup>159</sup> Letter written in Madrid on October 15, 1858 (EC, I, p. 1653).

<sup>160</sup> Cf. HD, II, pp. 381-450.

We learn from another source that the Blessed Virgin, his “Director,” intervened in a special way during this retreat.<sup>161</sup>

#### TEXT

### **Resolutions Made on Holy Retreat in the Year 1858**

The same as in former years.

1. I will take greater care with one of them, namely, never to speak after preaching, or to desire that others speak to me, and if they do, to cut short the conversation.<sup>162</sup>
2. The subject-matter I must most frequently dwell on is Heaven, for reasons that God has given me to understand.<sup>163</sup>
3. I will spend the nights in prayer.
4. My mortification will be continual and in all things.
5. My [practice of the] presence of God will be perpetual.
6. Prayer... Like weights [always tending] toward the center. Like meals, which always need to be prepared.
7. I will act like a servant who only does what his master wishes. I will imitate Jesus during the thirty years of his [hidden] life;<sup>164</sup> or, if you will, during the three [years of his public life].<sup>165</sup> Not like the meddlesome or forward servant: the latter works a great deal, but his work is not approved, and he must always be upbraided. What a pity! If a lady had a butler or maid and was visited by a great lord and other worthies, yet allowed these servants to speak their mind without giving the others a chance to talk, what then?

It is like that with the soul, which has a body or flesh, and is visited by God and angels.<sup>166</sup>

### **Distribution of Time for the Year 1858**

In the morning, hear confessions until 10:00.

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<sup>161</sup> Cf. *Lights and Graces*, 1858.

<sup>162</sup> This resolution was quite to the point. During the last quarter of 1857 and the Lent of 1858, Claret’s retreat ministry to clergy and to lay men and women was unexpectedly successful (cf. *Boletín de la Sociedad de San Vicente de Paúl* [1857], vol. 2, pp. 298-308). At the end of a retreat for men, he was applauded in the church itself. An attempt was even made to take him to his residence in a coach drawn by gentlemen of the court! “From that day on, members of the government began visiting him, striving to win his friendship by all means possible. His position in Madrid was consolidated in the most resounding manner” (HD, II, p. 59).

<sup>163</sup> In keeping with this resolution, the Saint included a meditation on heaven at the end of the section on the purgative way in his *Spiritual Exercises of St. Ignatius Explained* (Madrid 1859) pp. 202-214.

<sup>164</sup> Cf. Lk 2:51.

<sup>165</sup> Cf. Jn 6:38.

<sup>166</sup> The comparison which begins “if a lady ...” was written on a separate piece of paper, but the handwriting is the same. In December, the Blessed Virgin told him that he should devote himself to the ministries of writing books and spiritual direction (cf. *Lights and Graces* 1858). As an envoy of Mary, he did not want to be involved in an apostolic action unless it was according to our Lady’s will. In this vein he wrote to Don Manuel José Miura: “As you know, I have no will of my own; I am the slave of my Lady, Mary Most Holy, and a slave can have no other will than that of his Lady, whom he serves” (letter written in Madrid, September 6, 1857: EC I, p. 1408).

From 10:00 to 12:00, writing.

From 12:00 to 1:30, audience.

At 3:00, Vespers and Compline.

Going out to Hospitals, Jails, etc.

Afterwards, to the Forty Hours.

At night, Matins, etc.

Books of doctrine and sermons.

*Non plus sapere quam oportet sapere, sed sapere ad sobrietatem.*<sup>167</sup>

God allows faults in ourselves, so that we can exercise ourselves in humility.

He allows faults in others, so that we can practice zeal, like the master who provides employment at his own loss.

If sinners are converted, the gain is theirs. If they are not converted, the gain is ours, not in vanity, but in humility and heroism.

Sometimes we are persecuted and slandered for something we have not done; but then, we are blameworthy in other matters, and God covers for us. In this way, we win praise for what we suffer innocently and patiently, while we make satisfaction for our hidden or past faults.

## 1859

MSS Claret II, 81-84

### INTRODUCTORY NOTE

This year the Saint made his yearly retreat from the 5th to the 14th of October.

On his monthly recollection day, November 25, 1858, after he had reviewed his resolutions, the Lord infused in him a love of persecution (cf. *Autob. n.* 679, where the Saint mistakenly states that it was on December 25, 1857, as opposed to the correct date given in *Lights and Graces*, 1858). In 1859, he received further favors: In January, greater humility (*Autob. n.* 680; *L&G* 1859); in April, the promise of divine love (*Autob. n.* 683, *L&G* 1859); in September, a call to a more universal apostolate.<sup>168</sup>

He soon had occasion to practice patience in the face of slanders and persecutions. When the Royal Order announcing his resignation from the See of Cuba was published, his old enemies went to work again, so that the day before his retreat he could write: "If I didn't know the world, I would be astonished at the behavior of some men to whom I have shown nothing but favor; but I am exceedingly consoled at being allowed to be persecuted by those whom I have most favored."<sup>169</sup> Even in Madrid, he was not secure. Between April 25th and May 20th of this year he had been heavily maligned. On the day following this retreat – October 15th, the Feast of St. Teresa – there was an attempt on his life.<sup>170</sup>

These events are reflected in his resolutions, where he takes them as incentives to greater holiness. His inner life is expressed in a rather passive mood: "I shall consider that God is looking at me...speaking to me...I will accept the chalice...I will accept...contempt." For his own part, he stresses humility and patience.

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<sup>167</sup> Rom 12:3, Vulgate, which Douay-Rheims (Challoner ed.) translates literally: *not to be more wise than it behooves to be wise, but to be wise unto sobriety*. RSV, following the Greek and slightly modernizing the KJV has: *not to think of himself more highly than he ought to think, but to think with sober judgment*.

<sup>168</sup> Cf. *Lights and Graces*, 1859.

<sup>169</sup> Letter to Fr. Manuel José Miura, Madrid, October 4, 1859 (EC, II, p. 46).

<sup>170</sup> Cf. *Lights and Graces*, 1859.

## TEXT

### Retreat of the 5th to the 14th of October, 1859

1. I resolve to observe the Constitutions of the Congregation.<sup>171</sup>
2. Every year, I will make the holy exercises.
3. Every month, a day of recollection.
4. Every week, I will be reconciled.
5. Every day, I will make three hours of mental prayer. I will remember that in the Garden Jesus prayed three times:<sup>172</sup> for sinners, for the just, and for the souls in purgatory.<sup>173</sup>
6. In all things I will strive for simplicity and purity: simplicity of intention and purity of affection. See Marin, p. 211.<sup>174</sup>
7. Everything is done either to please God or to please self-love. I will direct myself more and more to God and not to myself.
8. I will consider that God is watching me. I will think that He is speaking to me through inspirations and dispositions...  
I will answer Him with ejaculatory prayers.  
I will offer Him everything that I do or that I abstain from doing.  
I will accept the chalice of the passion when it is offered to me in any suffering or work.<sup>175</sup>  
I will recall the words: *In silentio et spe erit fortitudo vestra* (Is. 30:15).<sup>176</sup>
9. I will never give way to any complacency or vain thought; I will never say a word in self-praise; I will never do anything out of vainglory.  
I will accept silently and gladly the contempt that may come to me from any quarter.

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<sup>171</sup> On July 9th, the Queen approved the Constitutions or Statues of the Claretian Missionaries. This approval had cost the Saint two years of diligent labor and much vexation. "The enemy," he wrote to Fr. Joseph Xifré, "greatly fears these holy Constitutions, and therefore he has persecuted them. Let us be faithful in keeping them, and God will always make everything work out for the best" (July 13, 1859: EC, I, p.1789).

<sup>172</sup> Cf. Mt 26:44.

<sup>173</sup> In setting aside three hours for mental prayer, he may have been influenced by the example of Don Pedro de Castro (1534-1624), Archbishop of Granada and Seville, whose *Life* was in the Saint's library and was condensed by him in Appendix II of his *Notes for the Governance of the Diocese* (Madrid 1865) 2<sup>nd</sup> ed., pp. 153-191: *Escritos Pastorales*, pp. 569-602.

<sup>174</sup> MARIN, MICHEL ÂNGE, *Retraite spirituelle pour un jour de chaque mois* (Lyon-Paris 1858) I, p. 211. *Ex libris*.

<sup>175</sup> Cf. Mt 26:42.

<sup>176</sup> *In silence and in hope shall your strength be.*

10. Very frequently I will say: *Noverim me noverim Te.*<sup>177</sup> Ah, I am nothing! Of myself I have nothing, except sin. If there is any good in me it is from God. I am a donkey ill-burdened with jewels.<sup>178</sup>

Ah, if others had received the graces I have received how good they would be...!

Ah, if I were in the same circumstances as others, how perverse I would be, what crimes I would commit! I should rank myself after all others and be ashamed to see myself ranked before anybody. I am like the dust on tables, cabinets and rags that needs to be removed, shaken out and thrown into the dustbin. That is where I belong. I will continually recall that humility is a moral virtue that inclines our will to sincere abasement and contempt for self, regulated by the knowledge of what we are, and to manifest this self-contempt in outward actions.<sup>179</sup>

A venial sin is an act of contempt toward God. For this thing one has sinned in, he will be tormented in like vein. Thus, one who has spurned God will himself be spurned. But how? He has spurned God, who is infinite, and thus he deserves to be spurned infinitely by all and forever.

And thus I know and say that I, who have offended and spurned God so much, deserve that all in heaven, on earth and in hell should spurn me continually. Hence, when I am spurned, I will rejoice, and should I ever be loved and praised, I will be afflicted.

Every week I will make my meditation on the third degree of humility.<sup>180</sup>

*Abstine*, from gluttony and even from every lawful taste.

*Sustine*, work, illness, calumnies, persecutions.

Continual presence of God, offering everything to Him.

Four main things:

Silence, patience, prayer, hope.

For there is merit for one who, with a good conscience, endures pains while suffering unjustly (1 Pt 2:19).

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<sup>177</sup> “May I know myself, may I know Thee.” Cf. St. Augustine, *Soliloquios*, lib. 2, cap. 1, n. 1, The Spanish text cites *Obras*, BAC (Madrid 1950) I, p. 544; for English see *The Works of Saint Augustine, A Translation for the 21st Century*, Trans. by Edmund Hill, Augustinian Heritage Institute, New City Press, 2000. Also available online at *Christian Classics Ethereal Library*: <<http://www.ccel.org/ccel/schaff/npnf107.v.iv.html>>.

<sup>178</sup> Cf. *Spiritual notes*. Royal confessor, 14b.

<sup>179</sup> This definition of humility is taken in substance from SCARAMELLI, JUAN BAUTISTA, *Directorio ascético* (Madrid 1806) III, p. 551. *Ex libris*. In it, the author sums up the definitions of humility given by St. Bernard and St. Thomas Aquinas (2a-2ae, q. 161, a. 6). Claret commented on this in the retreat he preached in 1855. See Eng. trans. *The Directorium Asceticum*; [4 vols.] *Or, Guide to the spiritual life*; with preface by [Cardinal Manning] Scaramelli, John Baptist, S.J., (Dublin: Kelly, 1869); (London and New York, 1902); abgd. ed., *Manual of Christian Perfection*, Msgr. Stockman ed., (Los Angeles, 1921).

<sup>180</sup> Cf. *Spiritual Exercises of St. Ignatius Explained* (Madrid 1859) pp. 298-312. Of the three points of the meditation, he was most moved by the first, which is summed up in the lines that precede it: “Equity and justice require that we love being treated with contempt.” In the resolutions for this year, we may say that his efforts for humility reach their culmination as a response to the divine insights he received from the Lord on November 25, 1858 and January 6, 1859 (cf. *Lights and Graces*, 1858 and 1859).

# 1860

MSS Claret II, 85-88

## INTRODUCTORY NOTE

On October 29, 1860, Claret wrote to Fr. Jerome Pagés: “I am going to begin the holy exercises alone – quite alone.”<sup>181</sup> He felt certain nostalgia for the community retreats he had enjoyed in Cuba. In 1857 he wrote to Fr. John Nepomuceno Lobo, who had since joined the Jesuits: “In former years I had the joy of being accompanied and encouraged by all of you members of my beloved family. Before, so well accompanied, and now, alone... *Vae soli!*<sup>182</sup> Happy you, who have gained fathers and brothers, whereas I remain like a tree in winter, without fruit or leaves. But withal, I have not lost confidence in God, and so I will say with holy Job: ‘The Lord gave them to me and the Lord has been pleased to take them away; blessed be His name.’”<sup>183</sup> Claret began this retreat after he returned from the royal tour of the Balearic Isles, Catalonia and Aragon, which had lasted from September 9th to October 15th.

The spiritual content of these resolutions is rich. They lay greater stress on recollection and on union with God by way of the faculties of the soul. The Saint attempts to systematize his devotions. Along ascetical lines, he concentrates on perfecting himself in the performance of ordinary things and on imitating Christ heroically, by striving to be the poorest (like Christ in Bethlehem), the most humiliated (like Christ passed over for Barabbas), the most suffering (like Christ crucified). Through this imitation of Christ, he hoped to win others for Christ and to act as a counterpoise to the worldly.

## TEXT

### Retreat of the 29th of October to the 7<sup>th</sup> of November, 1860

1. Every year, I will make a retreat.
2. Every month, a day of recollection.
3. Every week, I will be reconciled.
4. Every week, three days of cilice, three of discipline or something equivalent to it.
5. Union with God, making use of the three faculties of the soul.  
With my memory, I will be mindful of God and walk in His divine presence.  
With my understanding, meditating on His divine attributes and works.  
With my will, loving him with all my heart: doing and suffering for love of Him.<sup>184</sup>
6. I will do each thing with the greatest care; I will remember Jesus, who *omnia bene fecit*,<sup>185</sup> and I will say: *Ad majorem Dei gloriam*.<sup>186</sup> For You, Lord.
7. In sufferings, labors, slanders, contradictions, persecutions, etc., I will not complain or grow impatient or manifest displeasure. Inwardly I will say:

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<sup>181</sup> Letter written in Madrid, October 29, 1860. (EC, II, p. 186).

<sup>182</sup> Cf. Ecc 4:10.

<sup>183</sup> Letter written in Madrid, July 12, 1857 (EC, I, p. 1375).

<sup>184</sup> Cf. the explanation of these matters in *Spiritual Notes*, “Royal Confessor.”

<sup>185</sup> Mk 7:37: *He has done all things well.*

<sup>186</sup> *For the greater honor and Glory of God*: motto of the Society of Jesus. Abbreviated it is written A.M.D.G. or AMDG.

May it be for You, my Jesus. *Mérito haec patimur quia peccavimus.*<sup>187</sup> I will think of hell.

I will think of Heaven. *Non sunt condignae passiones hujus temporis ad futuram gloriam.*<sup>188</sup>

I will think on Jesus, of Mary, of St. Catherine,<sup>189</sup> St. Teresa,<sup>190</sup> St. John of the Cross,<sup>191</sup> St. Martin,<sup>192</sup> St. Francis de Sales.<sup>193</sup>

8. In my recitation and other devotions, I will avoid haste. I will avoid distractions. I will think of the reproof which the Blessed Virgin Mary and St. Paul gave St. Catherine of Siena over distractions.<sup>194</sup>
9. *In silentio, et spe erit fortitudo vestra* (Is 30:15).<sup>195</sup> Silence. Patience, meekness, humility, hope and charity.  
God told St. Arsenius: *Fuge, tace, quiesce.*<sup>196</sup> *In silentio et quiete proficit anima devota, et didicit abscondita scripturarum* (à Kempis, bk. 1, ch. 20).<sup>197</sup>  
Speaking with God and speaking with men are incompatible acts. Even after her death, St. Teresa would knock at the doors of those who were speaking. Sapo[riti].<sup>198</sup>  
For nine years, St. Gertrude kept the presence of God, except for eleven days on which she allowed herself to converse.
10. God told St. Arsenius: *Fuge, tace, quiesce. Haec enim sunt radices non peccandi et principia salutis.*<sup>199</sup>
11. The whole ambition of a soul that loves God must consist in surpassing others in humility.  
St. Liguori says: The poor man regards himself as needier than others.
12. He who loves God, does God's will.  
God's will is known through obedience, need and charity.
13. In order to advance in perfection, one must have devotion:

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<sup>187</sup> Gen. 42:21: *We deserve to suffer these things, because we have sinned.*

<sup>188</sup> Rom 8:18: *The sufferings of this time are not worthy compared to the Glory to come.*

<sup>189</sup> St. Catherine of Siena (1347-1380).

<sup>190</sup> St. Theresa of Jesus (1515-1582).

<sup>191</sup> St. John of the Cross (Fontiveros, Ávila, 1542-Úbeda, Jaén, 1591), poet, theologian, mystic, and Doctor of the Church.

<sup>192</sup> St. Martin of Tours (316-397).

<sup>193</sup> St. Francis de Sales (1567-1622), Doctor of the Church.

<sup>194</sup> Cf. GIBERT, LORENZO, *Vida portentosa de la seráfica y cándida virgen Santa Catalina de Siena* (Gerona 1804) pp. 68-69.

<sup>195</sup> Is. 30:15: *In silence and in hope shall be your strength.*

<sup>196</sup> "Flee, be silent, rest."

<sup>197</sup> *Imitation of Christ*, "In silence and quiet of heart, a devout soul advances in virtue and learns to understand the hidden things of the Scriptures

<sup>198</sup> He must be referring to SAPORITI, GIUSEPPE, Bishop of Genoa and author of the works: *Camino del cielo*. Trans. by Esteban Pinell (Gerona 1848) and *Mes de María* (Barcelona s. a.) 94 pp. and (Paris 1850) 72 pp.

<sup>199</sup> *Flee, be silent, rest. For these are the roots of not sinning and the beginnings of salvation.*

1. To the Blessed Trinity.
2. To Jesus Christ, the Passion and the Sacraments.
3. To the Blessed Virgin Mary.
4. To the Patron Saints.
5. To the Holy Angels.
6. To the Souls in Purgatory.
7. To the Poor.

Sundays, to the Blessed Trinity. Mondays, to the Holy Angels. Tuesdays, to the Patron Saints. Wednesdays, to the Poor. Thursdays, to the Blessed Sacrament. Fridays, to the Souls in Purgatory. Saturdays, to the Blessed Virgin Mary.<sup>200</sup>

### **Three Loves and Three Hatreds**

1. Love of God; hatred of all that separates us from God.
2. Love of God's will; hatred of sin.
3. Love of my neighbor; hatred of myself.

God's will is known through His Law.

Evangelical counsels, Superiors, inspirations, need and charity.

Means: Silence, Prayer, Almsgiving, Fasting, Mortification, Particular Examen, and directing everything to the object of the examen.

Desire three things: 1. The poorest. 2. The most humiliating. 3. The most painful. To this effect, look at Jesus in the manger, passed over for Barabbas, nailed to the cross. In these three things, desire and strive to advance and win the hand of others, in contrast to the worldly, who do just the opposite.

## **1861**

### **[Year of Eucharistic "Great Grace"; Particular Examen on Meekness]**

MSS Claret II, 89-92

#### INTRODUCTORY NOTE

"I beg you all," Claret wrote to Don Dionisio González, "to keep me in your fervent prayers, that the Lord and the Blessed Virgin Mary, my Mother, may grant me the graces I need to do well in the special private retreat I am beginning on the 9th of this month, in preparation for the Nativity of the Lord. *Ne forte cum aliis praedicaverim, ipse reprobus efficiar.*"<sup>201</sup>

One of the most noteworthy items in these resolutions is the change of subject matter for his particular examen. These resolutions were the fruit not only of this retreat, but also of the lights he had been receiving throughout the year. On April 6th, he had received a warning not to lose *meekness* (cf. *Lights and Graces*, 1861). Besides this, persecution against him was mounting: "The persecution they are waging against me grows greater every day."<sup>202</sup>

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<sup>200</sup> It is interesting to note that one day of the week – Wednesday – he dedicated to the poor. Claret himself confesses in the *Autobiography*: the poor know the great love I have for them, and the truth is, the Lord has given me a deep love for the poor." (n. 562).

<sup>201</sup> 1 Cor 9:27: *Lest, having preached to others, I myself become a castaway.* – Letter written in Madrid, December 6, 1861 (EC, II, p. 401).

<sup>202</sup> Letter to Don Dionisio González, Aranjuez, April 9, 1861 (EC, II, pp. 257-258).



One is struck by the *passive* way in which he states one resolution: “I will be advised of the fact that God will give me matter for practice [in meekness]” (n. 6).

Here, suffering is no longer simply a matter of imitating the suffering Christ; rather, it is a matter of suffering out of love, and “in union with what Jesus suffered for me.”

Another resolution that shows he was traveling an even more heroic path, is the one in which he promises to be silent not only about the good he does, but also about persons or things that cause him to suffer.

#### TEXT

### **Resolutions Made on Retreat from the 9th to the 18th of December, 1861**

1. Every year, holy retreat.
2. Every month, a day of recollection.
3. Every week, I will be reconciled.
4. Every week, three days of fast, three of taking the discipline, three of wearing the little chain or something equivalent.
5. In recitation [of the office] and other devotions, I will avoid haste and distractions. I will think on the reproof for this that was given to St. Catherine of Siena.<sup>203</sup>
6. My particular examen will be on the virtue of meekness. To this end I will join my prayer, Mass and Communion.  
I will be advised of the fact that God will give me matter for practice, just as a teacher gives a boy paper on which to practice writing. And so, when sufferings, work, slanders, persecution, ill-humor, demanding people, etc., come my way, I will think: This work is an official duty. I will treat them with affability, love and affection, without growing peevish or scowling or pulling a long face. If I can please them I'll do so, or if I can't, I'll tell them that I'm sorry I can't.  
*Non erit tristis* (Is 42).<sup>204</sup>
7. I will regard others as superior to myself, and I will think that they are more virtuous than I.  
Just as every poor man thinks he is poorer than everyone else, so I will regard myself as being poorer in virtue and knowledge than everyone else.
8. Aside from the particular examen, I will exercise myself in obedience, humility, meekness, patience, charity and silence. To this effect, every week I will read Meditation 20 (p.264).<sup>205</sup>.

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<sup>203</sup> Cf. GISBERT, LORENZO, *Vida portentosa de la seráfica y cándida virgen Santa Catalina de Siena* (Gerona 1804) pp. 68-69.

<sup>204</sup> Is 42:4: *He shall not be sad.*

<sup>205</sup> CLARET, A., *Spiritual Exercises of St. Ignatius Explained* (Madrid 1859) pp. 264-270. Meditation 20 is a résumé of the virtues of Jesus, which the Saint calls “section 3” and, as he explains in the Foreword, “consists of meditations on the virtues we must have and learn from Jesus Christ. St. Ignatius calls it the Second Week” (*op. cit.*, p. 4).

9. I will also keep silent, never speaking of the good I do, or of those persons or things that make me suffer; and I will bear this in mind in my particular examen. I will read Meditation 28 (p. 356).<sup>206</sup>
10. All that I do, I will direct to the greater glory of God. And all that troubles me, I will suffer out of love for Jesus and in union with what He suffered for me.
11. I will devote myself to the confessional until eleven. In the afternoon, to preaching in convents, institutions, etc. And the rest of the time to studying, writing and praying.
12. I will strive to distribute books, holy cards, medals, rosaries, etc.
13. Perforce, and sadly, I will remain in Madrid; but during this retreat God has given me to understand that for the present it is His will for me that I should suffer, like St. Joseph in Egypt, *usque dum dicam tibi*.<sup>207</sup>  
He has told me the same regarding El Escorial.
14. I will not complain of the poor,<sup>208</sup> or of impertinent folk. Rather, I will quietly assess what is most fitting for the glory of God, according to the circumstances.
15. Enemies and... I will think that they are to me what carpenters are to wood, what blacksmiths are to iron. Like stonemasons, statue-makers, sculptors. Like surgeons who operate on us. They should be repaid with favors, thanks and prayers.<sup>209</sup>

### Special Devotions

Sundays, to the Blessed Trinity. Mondays, to the Holy Angels. Tuesdays, to the Patron Saints. Wednesdays, to the Poor. Thursdays, to the Blessed Sacrament. Fridays, to the Passion of the Lord and the [Suffering] Souls. Saturdays, to the Blessed Virgin Mary.

The Blessed Virgin and St. Joseph never complained of the people of Bethlehem, of Herod, or of the Egyptians. Nor did they complain, later, of Judas, Caiaphas, Herod, Pilate or the Jews.<sup>210</sup> In all these things they saw the dispositions of God.<sup>211</sup>  
*Learn.*

Before meals I will say, “Lord, I am eating in order to gain energy and serve you better.”

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<sup>206</sup> *Op. cit.*, pp. 356-363. This Meditation is titled: “On the Conclusion of Section 4, or on the Illuminative Way, and the Transition to the Unitive Way.” The Saint remarks that “Section 4 also consists of meditations on the virtues of Jesus, but considered in a higher and more perfect way, imitating the way in which He did, suffered and practiced all the virtues. St. Ignatius calls the meditations on these virtues, the Third Week” (*op. cit.*, p. 4).

<sup>207</sup> Mt 2:13: *Until I shall tell you.*

<sup>208</sup> Sir 4:4, 8.

<sup>209</sup> In another note he adds: “Using an iron plough, the farmer tills the soil and it bears. God, using the wicked, makes the good bear fruit” (MSS Claret II, 38). To his enemies “he treated them like brothers, and he called them as such, and he received them as instruments so the Lord was served to make him the most virtuous.” (declaration of Antonio Barjau: IPV ses. 31, art. 101). Another witness heard “the Servant of God say that it was necessary to allow his enemies to play with him like a cat with a ball of wool.” (Francisco Sansolí: IPM ses. 13, art. 60).

<sup>210</sup> Cf. Mt 26:48-49,57-65,67; 27:17,23-26; Lk 23: 8-11, 18-25,33.

<sup>211</sup> Sir 33:1-14.

Before retiring I will say, “Lord, I am taking this rest to restore the energy I have spent and to serve you better. I am doing this because you have so ordered.”

If I study, “I do so in order to know, love and serve you, and in order to better serve and help my neighbor.”

## 1862

MSS Claret II, 93-96

### INTRODUCTORY NOTE

This year’s setting is reflected in the “Continuation” of Claret’s *Autobiography* (nn. 702-774). Outwardly it was marked by the royal tour through Andalusia, which became, for Claret, a single, continuous mission. Earlier, he had gone to Catalonia to preside over the second General Chapter of his Missionaries, where they decided to take an oath of permanence in the Congregation, a consecration to the Heart of Mary, and private vows. The circumstances of the time did not allow them to do more. The Saint himself received the oath of permanence from his Missionaries stationed in Segovia.

A rich inner landscape can be glimpsed in a few brief phrases of the *Autobiography*: “For some time now, God in His infinite goodness has been favoring me with many telling insights when I am at prayer, and arousing in me many desires to do and suffer for his greater honor and glory and the good of souls (n. 761).

The aridities of 1859 were now far behind him. Moreover, he felt inwardly drawn to choose the poorest, humblest and most painful things for himself.<sup>212</sup>

All of this inner movement is crystallized in these resolutions, which would be quite daring for one who had not been strengthened, as Claret had been, by the Holy Spirit. To human nature Claret grants the bare minimum for survival, while to grace he always and in all things grants the maximum.

The grace of preserving the sacramental Species within him, which had been granted him the preceding year and is confirmed here, is represented in these resolutions less from the viewpoint of recollection, than from that of being a victim.

The Saint made this retreat in El Escorial, at the same time as he was preaching it to the seminarians and chaplains of the Royal Monastery.

### TEXT

#### **Resolutions Made on Retreat, from the 10<sup>th</sup> to the 19<sup>th</sup> of November, Inclusive<sup>1</sup>**

1. Every year I will make a retreat.
2. Every month, a day of recollection.
3. Every week I will be reconciled.
4. Every week I will fast on three days, namely, Wednesdays, Fridays and Saturdays, and on some days I will abstain from desserts.  
On Mondays, Wednesdays and Fridays, I will take the discipline or something equivalent; on Tuesdays, Thursdays and Saturdays, the cilice.
5. At prayer I will think of the mysteries and avoid haste. I will recall the reproof suffered by St. Catherine of Siena.<sup>213</sup>
6. I will continue making my particular examen on Meekness. It is better to do less with meekness than to do more and in haste without meekness, for

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<sup>212</sup> Cf. *Autob.* n. 669.

<sup>213</sup> Cf. GISBERT, LORENZO, *Vida portentosa...* (Gerona 1804) pp. 68-69.

people are quite disedified at the latter.<sup>214</sup> I will not become upset or complain. I will always be kind towards everyone, even those who are bothersome to me.<sup>215</sup> I will frequently make Meditations 20 (p. 264) and 28 (p. 356).<sup>216</sup>

7. Maxims of perfection that I will keep:
  - 1st. Eat little and work much. Use the things of this world not out of pleasure, but out of necessity.
  - 2nd. Sleep little and pray much.
  - 3rd. Speak little and suffer many slanders and sorrows without complaining, but rather with joy.
  - 4th. Continual inward and outward mortification.
  - 5th. Spiritual reading from Rodríguez.
  - 6th. Mental prayer from La Puente.
  - 7th. Particular examen on meekness.
  - 8th. I will always walk in the presence of God.
  - 9th. I will work with an upright intention, with attention, and with a firm will in all things.
8. I will continually ask God's help:

That I may know Him and make Him known.  
That I may love Him and make Him loved.  
That I may serve Him and make Him served.<sup>217</sup>  
I will tell Him: *Lord, if you want to make use of me for the conversion of sinners, here I am.*<sup>218</sup>
9. Before meals I will say: *Lord, I am eating to gain the energy I need to serve you better.*  
Before retiring I will say: *Lord, I am doing this to recover the energy I have spent and to serve you better. I am doing this, my Lord, because you have so ordered.*<sup>219</sup>  
Before studying I will say: *Lord, I am doing this in order to know, love and serve you, and in order to help my neighbors.* I will always be mindful of God. *Domine, pati, non mori, pati et contemni pro te: Absit mihi gloriari nisi in Cruce Domini nostril Jesu Christi.*<sup>220</sup>

## Special Devotions

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<sup>214</sup> Cf. Sir 3:19; 4: 8.

<sup>215</sup> Cf. 1Tit 3:2.

<sup>216</sup> Cf. *Spiritual Exercises of St. Ignatius Explained* (Madrid 1859) pp. 264-270 and 356-363.

<sup>217</sup> These expressions appear also in a form of a prayer in the *Autobiography* (n. 233).

<sup>218</sup> Cf. Is 65:1.

<sup>219</sup> Fr. Clement Serrat (future Superior General of the Claretians) declared: "From the Venerable himself and from the members of his household, I am certain that around the 1860's he retired at midnight and recited the whole rosary from three to four in the morning, after spending three hours in bed out of obedience" (APV, sess. 56).

<sup>220</sup> Lord, to suffer and not to die, to suffer and be scorned for your sake. - *But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world* (Gal 6:14).

Sundays, to the Blessed Trinity.  
 Mondays, to the Holy Angels.  
 Tuesdays, to the Patron Saints.  
 Wednesdays, to the Poor.  
 Thursdays, to the Blessed Sacrament.  
 Fridays, to the Passion of Jesus Christ and to the Poor Souls.  
 Saturdays, to the Blessed Virgin Mary.

There was never an event that moved her to anger, nor did she ever lose the most perfect meekness, with unchangeable and inimitable inward and outward evenness of spirit. Thus no one ever noticed a change in her face, her voice or her movements that might reveal an inner movement of anger (vol. 2, p. 276)<sup>221</sup>

Anthony Mary

### Maxims for my Governance<sup>6</sup>

1. I will ask the Blessed Virgin Mary for a burning love and a perfect union with God; for the most profound humility and a desire to be held in contempt, and for encouragement to ask and strive for them. I will hold the virtue of everyone else in high esteem, regarding them all as my superiors, and judging all their works in the best light. Reproving, censuring and judging myself alone. This will profit me; all else will be of no avail.<sup>222</sup>
2. The Lord told a Missionary that it was for the salvation of souls that He had preserved him from falling into hell. And he drew me out of the sea and out of other dangers, in order to bring about His greater honor and glory, and the salvation of souls that He redeemed at so great a cost.<sup>223</sup>
3. What has Jesus Christ not done for the glory of His Father and the salvation of souls? Ah, I contemplate Him on the cross, dead and scorned!<sup>224</sup> Therefore I am resolved to suffer pains, labors, death, contempt, mockeries, murmurings, slanders, persecutions, etc., and say with the Apostle: *Omnia sustineo propter electos, ut et ipsi salutem consequantur.*<sup>225</sup>
4. God and work, a lovely thing; work without God, a cursed thing.
5. *Nunc et semper, totum et nihil.*<sup>226</sup>

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<sup>221</sup> ÁGREDA, MARÍA DE JESÚS DE, *Mística ciudad de Dios* (Amberes 1696), pt. 1, book 2, ch. 12. The title of this chapter reads: “On the Virtue of Temperance that Blessed Mary Had.” In this chapter, Mother Agreda speaks of the meekness of the Blessed Virgin. Claret must have liked the idea that “it was necessary that the clemency of Mary our Lady should have been an instrument proportionate to the clemency which the Lord himself has toward his creatures” (*op. cit.*, p. 176). See *The Mystical City of God: Life of the Virgin Mother of God, manifested to Sister Mary of Jesus of Agreda, 1602-1666*. < <http://www.themostholysrosary.com/mystical-city.htm> >.

<sup>222</sup> Cf. VENEGAS, MIGUEL, *Vida y virtudes del Ven. P. Juan Bautista Zappa* (Barcelona 1754) p. 199; cf. *Autob.* nn. 749-750.

<sup>223</sup> *Autob.* 751.

<sup>224</sup> Cf. Mt 27:39, 41, 43-44, 49.

<sup>225</sup> 2 Tim 2:10: *Therefore I endure all things for the sake of the elect, that they also may obtain the salvation.*

<sup>226</sup> “Now and always, all and nothing.”

*Nunc* [Now]: the present life, which is but an instant.

*Semper* [Forever]: eternity, which will last ever and always.

*Totum* [All]: *Deus meus et omnia*.<sup>227</sup>

*Nihil*[Nothing]: Everything of this world.<sup>228</sup>

6. *In his, quae Patris mei sunt, et Matris meae, oportet me esse*.<sup>229</sup>

7. After Holy Mass, I want nothing but His holy will: I am utterly annulled. In possessing me, He possesses nothing, while I possess everything in Him.<sup>230</sup>

8. I know that I can offer God no morsel more delicious or drink more refreshing, than souls that repent before the pulpit and in the confessional. Jesus gives me His body and blood as food, and He wishes me to invite Him to a banquet of converted souls. This is His favorite food, as He told His apostles.<sup>231</sup>

The most exquisite fruits are sought out for the kings of this earth, although it costs dearly to find them. What should I not do for the King of Heaven?<sup>232</sup>

9. I should look on each created thing as a mirror reflecting the goodness, wisdom, power and beauty of God, and I should direct my attention and love to Him.

I desire to suffer for Jesus Christ.<sup>233</sup>

I desire to prevent all the offenses that are committed against God, and I want all chastisements, sufferings and sorrows to fall upon me.

I want my word to be like the lance that pierced the Heart of Jesus:<sup>234</sup> so may it pierce the hearts of sinners and convert them.

I will never speak a word of self-praise. Abbot Arsenius,<sup>235</sup> though he was eminent in letters and was the teacher of the Emperor Theodosius' sons Arcadius and Honorius, who themselves became emperors,<sup>236</sup> never spoke of himself. He would consult the simplest monks about matters of the spirit, saying that in this highest science he did not even deserve to be considered a disciple (Rodríguez, vol. 3, ch. 26).<sup>237</sup>

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<sup>227</sup> "My God and everything I have" (St. Francis of Assisi) (cf. RIBADENAIRA, PEDRO, *Flos sanctorum* [Madrid 1761] III, p. 186). For the English reference see: Ungolino di Monte Santa Maria, *The Little Flowers of St. Francis of Assisi*, W. Heywood, Trans., (Vintage Spiritual Classic 1998). <<http://www.sacred-texts.com/chr/lff/index.htm> >. See also *The writings of St. Francis of Assisi*, trans. Benen Fahy ; with introduction and notes by Placid Hermann (Chicago : Franciscan Herald Press, 1964).

<sup>228</sup> Cf. Venegas, Miguel, *op.cit.*, p. 195.

<sup>229</sup> Cf. Lk 2:49: *I must be about my Father's and my Mother's business*.

<sup>230</sup> Cf. Autob. n. 754.

<sup>231</sup> Cf. Jn 4:34.

<sup>232</sup> Cf. Autob. n. 753.

<sup>233</sup> Cf. Venegas, Miguel, *op. cit.*, p. 234.

<sup>234</sup> Cf. Jn 19:34.

<sup>235</sup> St. Arsenius the Abbot (Rome 354-Memphis 450). He was a Senator and employed in the imperial palace, tutor for Arcadius and Honorius, sons of the Emperor Theodosius, and later a monk famous for his penitence, wisdom, and spiritual advice to many people.

<sup>236</sup> Theodosius the Great (Emperor, 379-395), Arcadius (Roman Emperor of the East, 377-408) and Honorius (Roman Emperor of the West, 395-423).

<sup>237</sup> RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) parte 2, p. 209. *Ex libris*. See Alphonsus Rodriguez, *The Practice Of Christian And Religious Perfection*, 3 vol.,

To know what I must believe, I do not ask philosophers..., I ask pious women and children, two vessels of election: the one, purified by tears, the other, anointed with the perfume of innocence (Donoso Cortés, *Contemporary Conversations*, p. 486).<sup>238</sup>

## 1863

MSS Claret II, 101-103

### INTRODUCTORY NOTE

This year was more peaceful for Claret than former years – which is by no means to say that it was less active. As there were no royal tours this year, he could devote himself to writing: “This has allowed me to spend more time preaching, hearing confessions, and writing books and leaflets.”<sup>239</sup>

The resolutions are almost the same as those for 1862. He stresses meekness, because it was this resolution that cost him most to practice, given the importunings of so many people who sought favors through him.<sup>240</sup>

In *Lights and Graces* for this period, we observe a spiritual change not yet incorporated into the resolutions: a fuller living of a son-like love for the Father – to love God as Jesus did, and to love as the Son loves.

The Saint again made his retreat in El Escorial.

### TEXT

#### **Resolutions Made on Retreat, 1863, from October 23rd to November 1st, Inclusive<sup>1</sup>**

1. Every year I will make a retreat.
2. Every month, a day of recollection.
3. Every week I will be reconciled.
4. Every week I will fast on three days, namely, Wednesday, Friday and Saturday, and on these days I will abstain from dessert at night.
5. On Mondays, Wednesdays and Fridays, I will take the discipline or something equivalent. On Tuesdays, Thursdays and Saturdays, I will wear the cilice.
6. At prayer I will think of the Mysteries.<sup>241</sup>  
I will avoid haste, remembering the rebuke St. Catherine of Siena received.<sup>242</sup> St. Aloysius spent at least an hour just to say Matins (p. 191).
7. I will continue making my particular examen on meekness. I will remember the meekness of Jesus, my model and master, who says, *Learn from me, for I am meek and humble of heart.*<sup>243</sup>

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(Kessinger Publishing, 2006).

<sup>238</sup> Don Juan Donoso Cortés (Valle de la Serena, 1809-París, 1853), diplomat and writer.

<sup>239</sup> *Autob. n. 775.*

<sup>240</sup> Cf. *Autob. 792.*

<sup>241</sup> He refers to his practice of distributing a consideration of various mysteries of Our Lord's Passion among the various hours of the Divine Office (cf. MSS Claret II, 65; *Spiritual Notes*, Archbishop of Cuba, n. 6c).

<sup>242</sup> Cf. Gisbert, Lorenzo, *op. cit.*, pp. 68-69.

<sup>243</sup> Mt 11:29.

I will remember the meekness of the Blessed Virgin Mary, who was never moved to anger by anything, and never lost her most perfect meekness, maintaining an unchanging and inimitable outward and inward evenness of spirit. Thus, no one ever saw a change in her face, voice or movements that might betray some inner movement of anger (v. 2, p. 276).<sup>244</sup>

I will consider how useful humility is; for humility pleases God, whereas meekness pleases our neighbor.<sup>245</sup> It is better to do less with patience, meekness and kindness, than to do more with haste, anger, annoyance and quarreling, for people are scandalized by the latter.

8. I will never lose my temper; I will be silent and offer everything that pains me to God.
9. I will never complain; I will resign myself to the will of God, who has disposed that this should happen to me for my own good. Poverty, humiliation, sorrow and contempt.
10. I will always be kind to everyone, especially those who most annoy me.<sup>246</sup>
11. I will never speak well or ill of myself or my concerns.
12. I will say: *Lord, if you wish to use me for the conversion of sinners, here I am.*<sup>247</sup>
13. Before eating I will say: *Lord, I am eating to gain energy to serve you better. Lord, I am using these worldly things not out of pleasure, but out of necessity.*
14. Before retiring I will say: *Lord, I am doing this to recover the energy I have spent, and to serve you better. I am doing this, my Lord, because you have ordered that I do so.*
15. Before studying I will say: *Lord, I am doing this in order to know, love and serve you, and to help my neighbors.*

#### **Devotions for the Days of the Week**

16. In all things I will strive for: 1) purity of intention, 2) great attention and 3) firmness of will.
17. I will take the greatest care to do every single thing I am doing as if I had nothing else to do.

Anthony Mary

## **1864**

### **[Particular Examen on Love of God]**

MSS Claret II, 105-108

#### INTRODUCTORY NOTE

This was a particularly eventful year in the life of Saint Anthony Mary Claret.

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<sup>244</sup> ÁGREDA, MARÍA DE JESÚS DE, *Mística ciudad de Dios* (Barcelona 1860). See note 221.

<sup>245</sup> Cf. ST. FRANCIS DE SALES, *Introducción a la vida devota* (Madrid 1771) chap. 8, p. 109. *Ex libris*. See ST. FRANCIS DE SALES, *Introduction to the Devout Life*, Allan Ross, Trans. (Dover Publications (2009)).

<sup>246</sup> Cf. Titus 3:2.

<sup>247</sup> Cf. Is 65:1.



*Outwardly*, persecution was mounting against him. “You can have no idea,” he wrote to Fr. Xifré, “how hard hell is working against me. The most atrocious slanders, words, works and even death-threats have been set in play to discredit and terrify me. But with God’s help I pay no heed to them.”<sup>248</sup>

*Inwardly*, the Lord corrected him,<sup>249</sup> made him experience his own nothingness, and led him to understand, with a force and clarity hitherto unsurpassed, what humility really means.<sup>250</sup> However, God also favored him with great spiritual insights, above all as he was re-reading the works of St. Teresa of Avila.<sup>251</sup>

These two realities – love and the cross – are manifest in his resolutions. The *love of God* now becomes the subject matter of his particular examen. His inner sense of God’s presence grows deeper. He is drawn not only to the presence of God, but also the presence of Christ, within his heart. He wants to have a son’s heart.

He reinforces his practice of patience with the motive of love, and he reaffirms his resolve to remain silent in the face of slander and persecution.

#### TEXT

### **Resolutions Made on Retreat (1864) from the 13th to the 19th of Dec., Inclusive**

1. Every year I will make a retreat.
2. Every month, a day of rigorous recollection.
3. Every week I will be reconciled.
4. Every week I will fast for three days, namely, Wednesday, Friday and Saturday, and on those days I will abstain from dessert at night.
5. On Mondays, Wednesdays and Fridays, I will take the discipline or something equivalent.
6. On Tuesdays, Thursdays and Saturdays, I will wear the cilice.  
In reciting [the Breviary] I will think of the Mysteries [of the Passion]. I will avoid haste, remembering the rebuke that St. Catherine of Siena received (*Life*, p. 69)  
St. Aloysius Gonzaga spent at least an hour reciting Matins (*Life*, p. 191). The Abp. of Granada, Don Hernando de Talavera, used to recite it standing.<sup>252</sup>
7. I will make my particular examen on the love of God.<sup>253</sup>
8. I will walk in the presence of God, within me. I will remember those words of the Apostle: *Vos enim estis templum Dei vivi* (2 Cor 6:16).<sup>254</sup> *Nescitis quia*

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<sup>248</sup> Letter written in Madrid January 15, 1864 (EC, II, pp. 746-747).

<sup>249</sup> Cf. *Lights and Graces*, November 25, 1863.

<sup>250</sup> Cf. *Autob.* n. 796).

<sup>251</sup> Cf. *Autob.* n. 797).

<sup>252</sup> Fray Hernando de Talavera (1428-1507), Confessor to Queen Isabel the Catholic, Bishop of Ávila y Archbishop of Granada.

<sup>253</sup> The change of subject-matter from meekness to the love of God can probably be traced to the illumination he received on July 16, 1863 (cf. *Lights and Graces*, 1863). The manner in which he carried this can be seen in *Examination of the principal documents which souls need to aspire to perfection. Written under the symbol of The Dove* (Barcelona 1848), pp. 24-27. *The Well-Instructed Schoolgirl*, published this year, has questions for a particular examen on the love of God and neighbor (Barcelona 1864), pp. 404-408.

<sup>254</sup> 2 Cor. 6:16: *For you are the temple of the living God.*

*templum Dei estis* (1 Cor 3:16).<sup>255</sup> As St. Teresa points out in the *Way of Perfection* (ch. 28, p. 516), St. Catherine of Siena (*Life*, p. 15) and Blessed Alacoque (*Life*, p. 228). I will continually imagine that my soul is Mary and my body is Martha, and that Jesus is seated in my heart,<sup>256</sup> and I will say to Him with the greatest affection: *Deus cordis mei, et pars mea Deus in aeternum* (Ps 72:26).<sup>257</sup> The compass.<sup>258</sup> *Christum habitare per fidem in cordibus vestris* (Eph 3:17).<sup>259</sup>

*Donec formetur Christus in vobis* (Gal 4:19).<sup>260</sup> By sentiment, by disposition and by faith (*Life of M. Olier*, vol. 1, p. 145).<sup>261</sup>

8. [sic] For God, I will have the heart of a son; for myself, the severity of a judge; and for my neighbor, the heart of a Mother.<sup>262</sup>
9. As I find myself so persecuted these days, I will consider that it all comes from God and that he wants me to offer Him the homage of bearing, out of divine love, every sort of affliction, whether in reputation, in body or in soul.<sup>263</sup>
10. I will consider that three hundred years of faithful service to God are repaid, and more than repaid, by one hour of sufferings, persecutions and slanders that God allows, so great is its worth (Thomas of Jesus, vol. 2, p. 603).<sup>264</sup>
11. Do not wish to justify yourself, because your reasons would only be weapons against you. You should simply tell God: *Domine vim patior, responde pro me*.<sup>265</sup> Imitate Jesus...<sup>266</sup> (Thomas of Jesus, vol. 1, p. 343).
12. I will tell Jesus: “O my Jesus! One who is afflicted, persecuted, forsaken, crucified by outward works and inward crosses and abandonments, who is silent, suffers and perseveres with love – such a one is your beloved and

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<sup>255</sup> 1 Cor. 3:16: *Know you not, that you are the temple of God?*

<sup>256</sup> Cf. Lk 10: 38-42.

<sup>257</sup> Ps 72:26, Vulgate, (Ps 73:26): *You art the God of my heart, and the God that is my portion for ever*. This resolution gave rise to the short work *The Temple and Palace of God our Lord* (Barcelona 1866) 68 pp; now found in *Works III*, pp. 175-208.

<sup>258</sup> Cf. Resolutions, 1865 and Resolutions, 1866.

<sup>259</sup> Eph 3:17: *That Christ may dwell by faith in your hearts*.

<sup>260</sup> Gal 4:19: *Until Christ be formed in you*.

<sup>261</sup> ANÓNIMO, *Vie de M. Olier* (Paris 1853) I, p. 145. *Ex libris*. Cf. Spiritual Notes: Royal Confessor, 5.

<sup>262</sup> Inspired by Fray Luis de Granada: *Guía de pecadores* (Madrid 1730) book 2, chap. 14 pp. 451-452. This triad, which is reproduced in the resolutions for the following year, reflects the Saint's interest in imitating the interior life of Jesus Christ. (cf. Autob. Doc. X and Spiritual notes: Royal Confessor, 8); cf. DUCOS, JEAN-CHARLES, *Le Pasteur apostolique* (Paris 1861) I, pp. 251-252. *Ex libris*.

<sup>263</sup> For a notion of what the Saint was suffering at this time, cf. HD, II, pp. 655-676.

<sup>264</sup> VENERABLE TOMÉ DE JESÚS, *Trabajos de Jesús* (Barcelona 1726) 2 vols. *Ex libris*. This work was providential for Claret during this time of trials and persecutions. Besides the passages he cites here, he also underlined many more that impressed him: cf. ENGLER, JOÃO DE CASTRO, *Influências dos autores portugueses sobre a espiritualidade de Santo Antônio Maria Claret*: SC 2 (1961) 7-44.

<sup>265</sup> Is 38:14: *Lord, I suffer violence, answer thou for me*.

<sup>266</sup> Cf. Mt 27:12, 14.

pleases you, such a one is just and the one you most esteem (Thomas of Jesus, vol. 2, p. 619).

I will remember those words: *In silentio et spe erit fortitudo vestra.*<sup>267</sup>

13. I will say: *Lord, if you want to use me for the conversion of sinners, here I am.*<sup>268</sup> Before eating, I will say: *Lord, I am eating in order to gain the energy I need to serve you better. Lord, I am using these earthly goods not out of pleasure, but out of necessity.*
14. Before retiring, I will say: *Lord, I am doing this in order to recover the energy I have spent and in order to serve you better. I am doing it because you have ordered it so.* Before studying, I will say: *Lord, I am doing this in order to know, love and serve you more, and to help my neighbors.*
16. [sic] I will take pains to do every single thing well.

Anthony Mary

## 1865

MSS Claret II, 109-112

### INTRODUCTORY NOTE

This year Claret made his retreat in the city of Vic, to which he had withdrawn after leaving the Queen's service, because of her recognition of the new Kingdom of Italy.

Claret's situation at this time can be seen in his *Autobiography*, nn. 831-852. He was advised not to return to Madrid, and he accepted the advice. But the locution he had received in prayer on August 14th was still in effect: "You will go to Rome."<sup>269</sup> His spirit was at rest over the decision he had made, yet he could not go to Rome at the moment because of illness, so he decided to make his retreat. He made it together with the community of Missionaries, himself serving as retreat master. The handwritten outlines of the talks he gave are preserved in MSS Claret X, 43-80.<sup>270</sup>

These resolutions follow the same lines as those of the preceding year. The Saint renews his resolve to practice the presence of God, although he explains his method in greater detail. He continues his particular examen on the love of God, but also shows how this love informs all other virtues, especially humility. One instance of this explicit stress on love is the way he treats the Augustinian maxim, *Noverim Te, noverim me*, which he has until now used in connection with humility, whereas in these resolutions he highlights the element of love, adding: *ut amem Te*.

He rounds out the resolutions, "For God, I will have the heart of a son," with the addition "and of a spouse." This spousal aspect is not completely new in Claret. Among the titles of Christ he considered during the week, he assigns the title of "Spouse" to Fridays.<sup>271</sup>

The resolution to suffer slanders in silence reached heroic degrees, as can be seen not only from the viciousness of those who attacked him, but also from the love of his Missionaries, who went out of their way to defend him.<sup>272</sup>

### TEXT

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<sup>267</sup> Is 30:15: *In silence and in hope shall your strength be.*

<sup>268</sup> Cf. Is 65:1.

<sup>269</sup> *Autob. n.* 839).

<sup>270</sup> Cf. *Mss. Claret, X, 43-80; Constituciones y textos sobre la Congregación le Misioneros*. Ed. by J. M. Lozano (Barcelona 1972) pp. 581-605.

<sup>271</sup> Cf. *Spiritual Notes*, Archbishop of Cuba, n. 6c.

<sup>272</sup> Cf. HD, II, p. 678.

## Resolutions Made During the Retreat Begun on August 27, 1865<sup>273</sup>

1. Every year I will make a retreat.
2. Every month, a day of strict recollection.
3. Every week I will be reconciled.
4. Every week I will fast on three days, namely, Wednesday, Friday and Saturday, and at night on these days I will abstain from desserts.
5. On Mondays, Wednesdays and Fridays, I will take the discipline or something equivalent. On Tuesdays, Thursdays and Saturdays, I will wear the cilice.
6. In reciting [the Office], I will think of the Mysteries.<sup>274</sup> I will avoid haste, remembering the rebuke suffered by St. Catherine of Siena. St. Aloysius Gonzaga spent at least an hour just to recite Matins (Life, p. 191). Don Hernando de Talavera, Archbishop of Granada, recited the Office standing.<sup>275</sup> Don Pedro de Castro recited it kneeling.<sup>276</sup>
7. I will make my particular examen on the love of God, and out of love for God I will be at pains to do all things well, and I will abstain from talking about myself, neither praising or abasing myself because, as Rodríguez says, humiliations of that sort are simply hooks baited to gain applause.<sup>277</sup>
8. I will continually walk inwardly in the presence of God, and out of love for God I will recall those words of the Apostle: *Nescitis quia templum Dei estis* (1 Cor 3:16).<sup>278</sup> *Vos enim estis templum Dei vivi* (2 Cor 6:16).<sup>279</sup> And so it is taught by St. Augustine and by St. Teresa in the Way of Perfection (ch. 28, p. 516), St. Catherine (Life, p. 15) and Blessed Alacoque (Life, p. 228). I will continually imagine to myself that my soul is Mary and my body, Martha, and that Jesus is seated in my heart,<sup>280</sup> and I will tell him most affectionately: *Deus cordis mei, et pars mea Deus in aeternum* (Ps 72:26).<sup>281</sup>

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<sup>273</sup> According to the handwritten original of the preparatory talk (cf. MSS Claret X, 43), the retreat proper began on Monday, August 28th. On the 27th, the group celebrated the Feast of the Immaculate Heart of Mary, Patroness of the Congregation.

<sup>274</sup> (Cf. Autob. 741) where the Saint adds: “on the mysteries of the rosary and on the sufferings of Jesus Christ.”

<sup>275</sup> Cf. note 252.

<sup>276</sup> Don Pedro de Castro (1534-1623). This year Claret published a résumé of the life of this prelate in Appendix II of *Notes for the Governance of the Diocese*, 2nd ed. (Madrid 1865), pp. 153-191: *Escritos Pastorales*, pp. 568-602. On p. 594 he says: “Every day he recited the divine office on his knees, with pauses and devotion, and was very zealous that all clergy should recite it slowly, lingering somewhat at the asterisks, and somewhat more at the end of each verse.” He took the data for this résumé from HEREDIA BARNUEVO, DIEGO NICOLÁS, *Mystico ramillete histórico, cronológico, panegyrico...de la... exemplarissima vida y meritissima fama posthuma del Ambrosio de Granada... Don Pedro de Castro. Mystica Basa del Sacro Illipulitano Monte de Granada, sermon panegyrico historial* (Granada 1741) 23 pages, XXVIII+12 8+30 pp.

<sup>277</sup> “One very sick and spiritual Father called this ‘humility with a hook,’ because with this hook one hopes to catch praise from another” (RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* [Barcelona 1861] part 2, tract. 3, chap. 13, p. 165). *Ex libris*. Claret marked the paragraph cited with a dash. See note 237.

<sup>278</sup> *Do you not know that you are the temple of God?*

<sup>279</sup> *For you are the temple of the living God.*

<sup>280</sup> Cf. Lk 10:38-42.

<sup>281</sup> Vulgate. (RSV 73:26): *For you are the God of my heart, and my portion forever.*

Deus meus et omnia, like St. Francis of Assisi.<sup>282</sup> Simile of the compass. One point is fixed in the center, while the other describes a circle, the symbol of perfection. I will recall what St. Paul says: Christum habitare per fidem in cordibus vestris (Eph 3:17).<sup>283</sup>

Donec formetur Christus in vobis (Gal 4:19).<sup>284</sup>

Heart Bl. Virgin Mary to Sister Agreda, vol. 6, p. 41.<sup>285</sup> St. Bernard (Compendium Spiritualis Doctrinae, p. 100).

9. For God, I will have the heart of a son and a spouse; for myself, the heart of a judge, and for my neighbor, the heart of a mother.<sup>286</sup>
10. In slanders and persecutions I will remain silent. I will only say, Domine vim patior, responde pro me.<sup>287</sup> I will remember those words of Isaiah: In silentio et spe erit fortitudo vestra.<sup>288</sup>
11. I will say: *Lord, if you want to use me for the conversion of sinners, here I am.*<sup>289</sup> Before eating, I will say: *Lord, I am eating to gain the energy to serve you better. Lord, I am using these earthly goods not out of pleasure, but out of necessity.*
12. Before retiring, I will say: *Lord, I am doing this in order to recover the energy I have spent, and in order to serve you better. I am doing it because you have so ordered.*
13. Before studying, I will say: *Lord, I am doing this in order to know, love and serve you more, and to help my neighbors.*
14. I will take all possible care in doing ordinary things well.
15. I will frequently say: *Noverim Te, noverim me, ut amem te et contemnam me.*<sup>290</sup>

## 1866

MSS Claret II, 113-116)

### INTRODUCTORY NOTE

Claret's *Autobiography* ends in 1865. For the following years, his *Retreat Resolutions* are almost our exclusive source for learning of his inner life. The resolutions for this year were written at the Royal Estate of Aranjuez. Pius IX had indicated to Claret that he would be doing a better service to the Church by returning to the Queen's service. Claret, obedient as ever, returned to Madrid where, he said, "great tribulations await me."<sup>291</sup>

It is noteworthy that despite the many sufferings the Saint was undergoing, the resolutions for this year do not make the least mention of patience and meekness. There

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<sup>282</sup> *My God and my all*: an expression that St. Francis of Assisi frequently repeated. (cf. Ribadeneira, Pedro, *Flos sanctorum* [Madrid 1761] III, p. 186). *Ex libris*. See note 227.

<sup>283</sup> *Let Christ dwell in your hearts through faith.*

<sup>284</sup> *Until Christ be formed in you.* – In these paragraphs is a resume of the ideas which he expounds upon more fully in the short work *The Temple and Palace of God our Lord*, (Barcelona 1866) 68 pp. See *Works III*, pp. 175-208.

<sup>285</sup> ÁGREGA, MARÍA DE JESÚS DE, *Mystical City of God* (Barcelona 1860). See note 221.

<sup>286</sup> GRANADA, FRAY LUIS DE, *Guía de pecadores* (Madrid 1730) book 2, chap. 14, pp. 451-452.

<sup>287</sup> Is 38:14: *Lord, I suffer violence, answer thou for me.*

<sup>288</sup> *In silence and in hope shall your strength be.*

<sup>289</sup> Cf. Is 65:1.

<sup>290</sup> *May I know Thee, may I know myself, that I may love Thee and despise myself*: ST. AUGUSTINE, *Soliloquios*, book. 2, chap. 1, n. 1.; see note 177 and Spiritual notes: Royal confessor, 14c.

<sup>291</sup> Letter to Mother París, December 18, 1865 (*EC II*, p. 959).

seems to be only one spiritual concern: life in God even in the midst of the ministry, an attitude of spiritual childhood.

This exclusively God-centered attitude may have been influenced by the liturgical season during which this retreat was made, between Ascension and Pentecost.

#### TEXT

### **Resolutions Made on Retreat, between Ascension and the Solemnity of the Holy Spirit, from the 10th to the 20th of May, 1866**

1. Every year I will make a retreat.
2. Every month I will make a day of strict recollection.
3. Every week I will be reconciled.
4. Every week I will fast on three days, namely, Wednesday, Friday and Saturday, and at night on these days I will abstain from dessert.
5. On Mondays, Wednesdays and Fridays, I will take the discipline or something equivalent. On Tuesdays, Thursdays and Saturdays, I will wear the cilice.
6. In reciting [the Breviary], I will think of the Mysteries. I will avoid haste, remembering the rebuke suffered by St. Catherine of Siena (*Life*, p. 69). St. Aloysius Gonzaga spent at least an hour just to recite Matins (*Life*, p. 191). Don Hernando de Talavera, Archbishop of Granada, recited the whole Office standing.<sup>292</sup> Don Pedro de Castro, Archbishop of Seville, recited it on his knees.<sup>293</sup>
7. I will make my particular examen on the love of God. Out of love for God I will take pains to do all things and every single thing well, with purity of heart and rectitude of intention.

Out of love for God I will abstain from talking about myself, my affairs and my occupations, in keeping with the Rules (p. 66).<sup>294</sup>

8. I will continually walk inwardly in the presence of God. To this effect I will always go about with my senses quite recollected, so that I might not become scattered. I will keep my imagination focused inwardly on the Lord, bearing in mind those words of St. Paul: *Nescitis quia templum Dei estis?* (1 Cor 3:16).<sup>295</sup> *Vos enim estis templum Dei vivi* (2 Cor 6:16).<sup>296</sup>

I will imagine that my heart is the room in which Jesus is sitting, and that my soul, like Mary, is contemplating at Jesus' feet, while my body, like Martha,<sup>297</sup> is imperturbably busy with the works of my ministry, so that they may become a most savory meal for Jesus.

I will imagine that my soul and body are like the two legs of a compass, and that my heart, like one point, is fixed in Jesus, while the other point of the compass is describing the circle of my appointments and obligations quite perfectly, since the circle is the symbol of perfection on earth and of eternity in heaven.<sup>298</sup>

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<sup>292</sup> Cf. Note 252.

<sup>293</sup> Cf. *Notes for the Governance of the Diocese* (Madrid 1865) 2nd ed., p. 183.

<sup>294</sup> *CMF Constitutions* (Barcelona 1866) part 2, chap. 5 (on humility) nn. 12-13. The Constitutions were approved by Pius IX on December 22, 1865.

<sup>295</sup> Do you not know that you are the temple of God?

<sup>296</sup> You are the temple of the living God.

<sup>297</sup> Cf. Lk 10: 38-42.

<sup>298</sup> These images and ideas are even more fully developed in Claret's short work, *Temple and Palace of God our Lord* (Barcelona 1866), 68 pp. See *Works III*, pp. 175-208

9. At the feet of Jesus I will frequently repeat aspirations, such as: *Deus cordis mei, et pars mea Deus in aeternum* (Ps 72).<sup>299</sup> *Noverim me, noverim te, ut amem te et contemnam me* (St. Augustine).<sup>300</sup> *Deus meus et omnia* (St. Francis).<sup>301</sup>
10. This recollection in the heart was taught by Jesus Christ to St. Catherine of Siena (*Life*, p. 15).  
The Bl. Virgin Mary also taught it to Sister Mary of Agreda (vol. 6, p. 41). St. Teresa taught it to her nuns (*Way of Perfection*, ch. 28, p. 516). Blessed Margaret Alacoque taught it to her novices (*Life*, p. 228).
11. St. Paul taught it and said: *Christum habitare per fidem in cordibus vestris* (Eph 3:17).<sup>302</sup> *Donec formetur Christus in vobis* (Gal 4:19).<sup>303</sup>  
Simile of a photograph: the image of Jesus will be printed on my heart by my keeping Him ever before it. Simile of a burning-glass: my inner heart will be a concave lens, receiving the sun of Jesus, converging its rays and focusing them like fire on my soul, so that it will burn with love like a Seraph.
12. Jesus lives in the house of my heart, thrust there as in the cave of Bethlehem.<sup>304</sup> I am a very poor child, begging alms of the Infant Jesus.
13. I am a little black slave who serves the bright white and rosy Child Jesus,<sup>305</sup> and I tell Him, as the child Samuel did: *Loquere, Domine, quia audit servus tuus*.<sup>306</sup> Or, like Saul: *Domine, quid me vis facere?*<sup>307</sup>
14. For myself I will have the heart of a judge, and for my neighbors I will have the heart of a mother.<sup>308</sup>  
All the artifices that the devil has in order to deceive men may be reduced to two: *To lead them not to believe in things invisible, and to believe only in things visible*. And as faith believes in what it does not see, the devil is foiled in his first artifice. And if someone has a lively faith, he spurns what he sees not to be in accord with the Law of God, and thus he foils the second artifice (Ven. Avila, vol. 7, p. 394).<sup>309</sup>

## 1867

MSS Claret II, 117-120

<sup>299</sup> Ps 72:26: *You are the God of my heart, and the God that is my portion for ever.*

<sup>300</sup> Cf. note 290.

<sup>301</sup> *My God and my all*: phrase of St. Francis of Assisi (cf. Ribadeneira, Pedro, *Flos sanctorum* [Madrid 1761] III, p. 186).

<sup>302</sup> *May Christ dwell in your hearts through faith.*

<sup>303</sup> *Until Christ is formed in you.*

<sup>304</sup> Cf. Lk 2:7.

<sup>305</sup> Cf. Songs 5:10.

<sup>306</sup> 1 Sam 3:10: *Speak, Lord, for your servant is listening.*

<sup>307</sup> Acts 22:10: *Lord, what would you have me do?* – Other texts regarding his young spirituality in Spiritual notes: Royal confessor, 12.

<sup>308</sup> Cf. GRANADA, FRAY LUIS, *Guía de pecadores* (Madrid 1730) book 2, chap. 14 pp. 451-452. - It is odd that he omits the first member of the previous year's triad, "For God, I will have the heart of a son." Perhaps this is because his attitude toward God is sufficiently expressed in resolutions 7 to 14.

<sup>309</sup> *Obras del Venerable Maestro Juan de Ávila clérigo, Apóstol de Andalucía* (Madrid 1760). *Ex libris*.

## INTRODUCTORY NOTE

The main concern of the 1866 retreat had been charity, union with God. However, the main point toward which everything converges this year is inner peace, the fruit of charity. In effect, this retreat was to prepare Claret's soul to bear the onset of the coming revolution. Since his previous retreat, he had experienced more than enough to deprive him of inner peace: the barricades set up in Plaza San Martín; the libelous leaflets, songs and caricatures directed against him; his own failing health: "I can feel the forces of dissolution at work within me, though slowly, and I am glad that I do not have to see at close range, the things that I glimpse in the distance."<sup>310</sup>

The devil made every effort to undo the good work the Saint had accomplished at El Escorial, and the attack must have been very fierce, since the Lord chose to console him on January 4th of this year (cf. *Lights and Graces*, 1867).

On the second day of the retreat, he received a new heavenly confirmation of the fact that his place was in Madrid, despite the deep repugnance he felt for it, as well as the sufferings he knew it would bring (cf. *ibid.*).

The main reason he found to help him maintain his inner peace was the thought of God's fatherly love: "My son, I want you to do and suffer this" (n. 9). "God sees how I am suffering and how I am bearing labors, contempt, sorrows, slanders and persecutions" (n. 10). This peace consisted of patience and inner joy, but the Saint wanted to go further than that: he wanted even his face to remain always untroubled and happy.

He had the consolation of making this retreat with his Missionaries, who had established a house in Segovia. It was to be the last retreat he would make in Spain.

## TEXT

### **Resolutions Made on Retreat at Saint Gabriel's with the Missionaries of Segovia, which began August 26, 1867<sup>311</sup>**

1. Every year I will make a retreat.
2. Every month, on the 25th, I will make a day of strict recollection.<sup>312</sup>
3. Every week I will be reconciled.
4. Every week I will fast on three days, namely, Wednesday, Friday and Saturday.
5. On Mondays, Wednesdays and Fridays, I will take the discipline or something equivalent.
6. On Tuesdays, Thursdays and Saturdays, I will wear the cilice.
7. In reciting [the Breviary], I will recall the mysteries of the Rosary and of the Lord's Passion; at Prime, Terce, Sext and None, Vespers and Compline.<sup>313</sup>
8. My particular examen will be on the love of God.
9. I will always strive for *inner peace*. Therefore I will not become upset or speak or pull a long face, or indicate pain or dislike for all that is said or done against me, or for all that people charge me with.

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<sup>310</sup> Letter to Fr. Xifré, June 29, 1866 (*EC II*, p. 1017).

<sup>311</sup> St. Gabriel's was the name of the former Alcantarine house in Segovia which became, in November 1861, a mission-house of the Missionary Sons of the Immaculate Heart of Mary.

<sup>312</sup> He gives his reasons for choosing the 25th of each month as his day of recollection in his work *Spiritual Exercises of St. Ignatius Explained* (Madrid 1859). This day recalls the mysteries of the Incarnation (March 25th) and the Nativity (December 25th) of Jesus.

<sup>313</sup> He spells this out even more clearly in resolution n. 10 of the following year: "At Matins, I will think of the Mysteries of the Rosary, and at the [Little] Hours, Vespers and Compline, of the stages of the Passion."



10. I will consider that all the things that happen to me, happen through the ordering of God, who tells me: “My son, just now I want you to do and suffer this” (Rodríguez, vol. 1, p. 380).<sup>314</sup>
11. I will bear each thing with patience, joy and gladness, since it is the will of God, who sees how I am suffering and how I am bearing labors, contempt, sorrows, slanders and persecutions.
12. I will frequently say: *Deus cordis mei, et pars mea, Deus in aeternum* (Ps 72).<sup>315</sup>
13. I will do everything with the purest and most upright intention of pleasing God. I will never speak of myself, of my actions or of my affairs. But if it should sometime be necessary for me to do so, I will speak in the third person, as St. Paul did.<sup>316</sup>
14. If someone speaks well of me, I will strive to change the conversation. And if someone speaks ill of me, I will say, “Blessed be God.”
15. *Noverim me, noverim te, ut amem te, novemrim me ut contemnam me* (St. Augustine).<sup>317</sup>

I will frequently read treatise 5, ch. 16 of Rodríguez, especially the last heading, which says: *A very light matter may disturb and disquiet you later, and make you go backwards* (p. 259).<sup>318</sup>

The holiness of a soul consists simply in an effort to do two things, namely, an effort to know God’s will, and an effort to do that will, once it is known. Like St. Paul: *Domine, quid me vis facere?*<sup>319</sup>

Look in Cornelius à Lapide,<sup>320</sup> and Faber.<sup>321</sup>

St. Michael de los Santos<sup>322</sup> used to ask God most fervently for two things:

<sup>314</sup> Rodríguez, Alonso, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) part 1, tract. 8, chap. 9, the title of which is “Of some things that make this practice of conformity with God’s will easier and sweeter.” The passage Claret alludes to here is marked with a double underline.

<sup>315</sup> Ps 72:26: Vulgate. (Ps 73:26): *You are the God of my heart, and the God that is my portion for ever.*

<sup>316</sup> Cf. 2 Cor. 12:2.

<sup>317</sup> Cf. Note 290.

<sup>318</sup> RODRÍGUEZ, ALONSO, *op. cit.*, part 1. The main title of ch. 16 is: “How we are able to dwell for a long time on one and the same thing in prayer. There is offered the practice of a very profitable manner of prayer, which is to get down to particular cases.” The “particular case” Claret is referring to is conformity with the will of God.

<sup>319</sup> Acts 22:10: *Lord, what would you have me do?*

<sup>320</sup> Cf. A LÁPIDE, CORNELIUS, *Commentaria in Acta Apostolorum, Epistolas canonicas et Apocalypsin* (Amberes 1672) pp. 173-174. *Ex libris*. An 1890 English translation of this great work by T. W. Mossman (Fourth Ed., J. Hodges, London) is available on the Internet. <<http://www.catholicapologetics.info/scripture/newtestament/Lapide.htm>>.

<sup>321</sup> Among the books in Claret’s library, there are two heavily marked copies of a Spanish translation of FABER, FREDERICK WILLIAM, *Todo por Jesús [All for Jesus]*. (Madrid 1866-1867). This work was translated by Fr. Genaro Espina, theology chairman at the Seminary of El Escorial and dedicated to Don Dionisio González de Mendoza, vice-president of the same monastery.

<sup>322</sup> San Miguel de los Santos (Vic 1591-Valladolid 1625). In a letter to Pius IX excusing himself for not being able to attend the Canonization of St. Michael, Claret referred to him as “my beloved countryman” (April 24, 1862, EC II, pp. 466-467). Among the books in Claret’s library, there was: FRAY ANTONIO DE SAN JERÓNIMO, *Vida del Beato Miguel de los Santos* (Barcelona 1799) 318 pp., FRAY ANSELMO DE SAN LUIS GONZAGA, *Vida de San Miguel de los Santos* (Madrid-Barcelona-Vic

to allow him to suffer all the torments of the martyrs.

to grant him all the love of the Angels and Saints. Never once did the violence of his sufferings wrest from him the smallest moan or the littlest sigh.

This was the perfection of the Early Fathers: to love God, to condemn oneself, not to spurn or judge anyone else (Rodríguez, vol. 2, p. 158).<sup>323</sup>

#### **Five Things I will Strive to Attain:**

1. Horror of mortal sin.
2. Horror of venial sin.
3. Doing all things for God, for His greater honor and glory.
4. Doing everything as best as possible in the presence of so great a King; all, even the most ordinary and insignificant things.
5. Suffering everything for God, and as something sent by God, as a labor that God gives me so that I may gain grace and glory. This world is for suffering; heaven, for rejoicing. This is what being religious means: Doing what you don't like and leaving off what you do like (Rodríguez, vol. 2, p. 61).<sup>324</sup> As in what happened to that man from the diocese of Tarragona.
6. I will keep four miseries in mind: 1) Ignorance of what I ought to know. 2) Forgetfulness of what I already know. 3) Inclination to evil. 4) Difficulty regarding what is good. *Tamquam aqua dilabimur*.<sup>325</sup>

Anthony Mary

## **1868**

### **[Exile in France]**

MSS Claret II, 121-124

#### INTRODUCTORY NOTE

The resolutions for this year were written in France. The revolution foretold by Claret broke out on September 18, 1868, and on the 30th he left Spain, accompanying the Royal Family into exile. After spending a month in Pau in the South of France, the group moved on to Paris. Once they had settled in (they in a palace, he in guest quarters of a school of the Sisters of St. Joseph), the Saint resolved to make his yearly retreat, which he had not yet been able to do because of the turmoil of that eventful year.

His inner attitude is reflected in a letter written months later to Mother Antonia París: "Now, what I had so often predicted has been verified and is taking place in Spain. I offered myself as a victim, and the Lord deigned to accept my offering, because all sorts of slanders, infamies, persecutions, etc., have come down upon me. I had nothing but the testimony of my own good conscience, and so I remained tranquil and silent. I thought only of Jesus."<sup>326</sup>

The Lord soon made him aware that his offering had been accepted. In March, he was at the point of death from a cancerous lesion. Matters at El Escorial brought him many grave trials. A month before the revolution, he had written to Don Dionisio González: "It seems that El Escorial is indeed a great rack on which to torture those in charge of it."<sup>327</sup> The great

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1862) 216 pp.

<sup>323</sup> RODRÍGUEZ, ALONSO, *op. cit.*, part 2, tract. 3, chap. 12.

<sup>324</sup> *Op. cit.*, part 2, tract 1 (on mortification) c. 18.

<sup>325</sup> 2 Sam 14:14: *We are like water spilled on the ground.*

<sup>326</sup> Letter written in Rome July 21, 1869 (EC, II, p. 1410).

<sup>327</sup> Letter to Don Dionisio González, Lequeitio, August 17, 1868 (EC, II, p. 1290).

monastery of St. Lawrence at El Escorial was built by Philip II, whose grim piety saw fit to give the huge edifice the shape of a gridiron to commemorate the rack on which St. Lawrence was martyred. Even in exile, Claret was libeled as a thief, because for a while a few of the objects from the monastery's sacristy could not be found.

On June 22, 1868, the Saint had felt strong desires for martyrdom. While he was hastening into exile, he felt a deep joy at being conformed to Christ in the Flight into Egypt, and he experienced something of the peace and resignation of the Holy Family.

The main concern in these resolutions is inner peace. A new element is the Saint's having to accept the decay of his bodily frame and the humiliation he felt in attending to its needs, while remaining fully resigned to the will of God.

There is also for the first time *a mysterious and striking phrase* alluding to his own death (n. 15).

As he was reaching the end of a life of wholehearted striving for holiness, it is both instructive and consoling for us to read the prayer of aspiration that he resolved to say: "My God, you are all-powerful; make me holy."

#### TEXT

### **Resolutions of the Retreat Made in France, from November 24th to December 3rd, 1868**

1. Every year I will make a retreat.
2. Every month, on the 25th, I will make a day of strict spiritual recollection.
3. Every week I will be reconciled.
4. Every week I will fast, or deprive myself of something, on Wednesdays, Fridays and Saturdays.
5. I will mortify myself with the discipline or cilice alternately on the six weekdays, or in other ways, e.g., saying five, six or seven Our Fathers with my arms outstretched in the form of a cross.<sup>328</sup>
6. I will mortify my senses, passions and faculties.
7. I will strive for *inner peace*, without allowing myself to become upset or to show dislike for anything in this world.
8. I will consider that God is always in my heart, and so I will say: *Deus cordis mei, et pars mea [Deus] in aeternum.*<sup>329</sup>
9. I will always walk in the presence of God, and to my God and Lord I will offer all things in general and each one in particular, doing them with the purest and most upright intention.
10. At Matins, I will think of the Mysteries of the Rosary, and at the [Little] Hours, Vespers and Compline, on the stages of the Passion.
11. In the morning while I am dressing, I will think on the work of the Incarnation, in which the Lord clothed himself in our nature, and I will give Him many thanks for it.

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<sup>328</sup> The Saint's allowing substitutes for cilices and disciplines was probably the result of his not yet being able to discreetly acquire any of these penitential instruments in his new surroundings. In this connection, Doña Jacoba Balzola writes: "Learning from his chaplain how much I wanted to have some object he [Claret] personally used, he told me as he was bidding us farewell: 'Since they are throwing us out and I don't know what they'll do if they search us, I am leaving you, daughter, these cilices and disciplines I have been using'" (HD, II, p. 778).

<sup>329</sup> Ps 72:26 Vulgate, (Ps 73:26): *The God of my heart and my portion forever.*

12. At night while I am undressing, I will think of death, and my bed will remind me of the burial.
13. In bed, I will direct my heart to the nearest church, to think of our Lord in the Blessed Sacrament, asking the Angels to keep vigil there for me. And thus, even though I am sleeping in order to do God's will, my heart will be watching.<sup>330</sup>
14. God wants me to eat and sleep as much as is needful: not out of pleasure, but out of necessity and for my own confusion, so that I may see how miserable I am, still needing such earthly things, whereas in heaven there is no need to eat or sleep. And so I will say: "Lord, I am doing this because it is your will."
15. I will remind myself of this truth: Two years and ten months.<sup>331</sup>  
I will think how all things that happen come through the ordering of God, who tells me in each of these things: "My son, just now I want you to do and suffer this."  
I will suffer with patience and even with joy, since this is the will of God,<sup>332</sup> who looks upon me and sees how I accept and bear labors, contempt, sorrows, slanders and persecutions. The servant of God should hold himself in contempt, and should hold nobody else in contempt or judge him, but rather, he should consider him better.
16. Every day for spiritual reading, a chapter from Rodríguez. For meditation, The Passion of Our Lord Jesus Christ, by La Puente.<sup>333</sup>  
Particular examen on the Love of God, doing and suffering, and ejaculatory prayers for love of God.  
God is in the midst of the soul in grace, and God himself has the conscience of the just as His throne (St. Augustine, *The Decalogue*, p. 22). God establishes His residence in the soul that is in grace, and the good and peaceful conscience that the soul has is the throne on which God himself is seated. "If anyone loves me, he will be loved by my Father, and I and my Father will come and make our dwelling place in him."<sup>334</sup>

### **To Persevere and Advance in Perfection**

1. Mental prayer well made.

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<sup>330</sup> Cf. Songs 5:2.

<sup>331</sup> The Saint does not explain the meaning of this laconic remark, which leads us to suppose that he had received some precise and concrete revelation concerning the nearness of his death. If this "truth," as he calls it, was shown to him near the beginning of the year, or more probably a week earlier, on his birthday (December 23rd), then it would indicate the exact span of life that God still had in store for him. This seems to be the case, since the previous year he did not mention it, while the following year he repeats it verbatim, showing that the allotted span did not begin from the time he first set it down in his Resolutions. If, as seems most likely, it was revealed to him on December 23, 1867, then the "two years and ten months" were fulfilled to the letter when he died on the morning of October 24, 1870. During his retreats he generally wrote out a plan of life. Now, owing to the extraordinary circumstances in which he was living, he could not state any precise plan. As to the tenor of his life during the tense days in San Sebastián prior to his exile, cf. HD, II, p. 778.

<sup>332</sup> Cf. 1 Pt 2:19.

<sup>333</sup> PUENTE, LUIS DE LA, *Meditaciones espirituales* (Barcelona 1856) 6 vols.

<sup>334</sup> Jn 14:23.

2. Frequent recourse to God, asking His help and afterwards giving Him thanks.
3. Mortification of the senses, faculties and passions.
4. Frequent and well-made reception of the Sacraments.
5. Celebrating and hearing Mass well.
6. Well-recited Rosary.
7. Deep humility, like that of the Publican, like that of a sinner.<sup>335</sup>
8. Fervor, like that of the workers in the vineyard.<sup>336</sup>

Virtues. Love of God and of Jesus Christ.

Grace. Devotion to the Blessed Virgin Mary: *Ave, gratia plena*.<sup>337</sup>

I should uproot faults, flee occasions, and remove the obstacles to good works.

*Charitas est virtus essentialiter ordinata ad actum*. St. Thom[as], 2a-2ae, q. 24a. 4[ad 31].<sup>338</sup>

Make frequent acts of love.

My God, you are all-powerful; make me holy. I love you with all my heart.

Anthony Mary

## 1869

### [Council Father in Rome]

MSS Claret II, 125-128

#### INTRODUCTORY NOTE

The resolutions for this year were written in Rome. Once the Queen was established in Paris, Claret took advantage of Pius IX's priestly jubilee in order to travel to Rome to seek enlightenment. After arriving there, he was invited to collaborate in preparations for the First Council of the Vatican. Since he was grindingly poor, he was happy to live as a welcome guest at the Mercedarian House of Sant' Adriano, in the Campo Vaccino.

The state of his soul is reflected above all in a letter written to Fr. Currius shortly before he began this retreat. In it he speaks, on the one hand, of his joy at being able to serve the Church at this vital juncture of events; on the other, he mentions his sufferings because of the slanders of his opponents in Spain, the climate of Rome (which had never agreed with him), and the lack of financial resources occasioned by his not receiving any salary or stipend (not even from the Queen, who owed him so much!). Moreover, he could foresee a stormy future for the Pope and for the peace of Europe, which led him to exclaim: "Woe to the earth!" Hounded by so many trials, he ended his letter with the remark: "I have suffered more than I am accustomed. I long to die."<sup>339</sup>

This was the third retreat he made in Rome. In 1839, he made one with the Jesuits before beginning his novitiate with them. Then, in 1840, after leaving the novitiate but before

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<sup>335</sup> Cf. Lk 18:13.

<sup>336</sup> Cf. Mt 20:1-16.

<sup>337</sup> Lk 1:28.

<sup>338</sup> The full quote from St. Thomas reads: *Similiter etiam ipsa charitas essentialiter est virtus ordinata ad actum*: Furthermore, charity is essentially a virtue ordained to act, so that an essential increase in charity implies an ability to produce an act of more fervent love."

<sup>339</sup> Letter written in Rome on October 2, 1869 (EC, II, p. 1423).

beginning his universal preaching apostolate, he made another. Now he was returning to the Eternal City to perform his last act of service to the Church on its highest level, so that he could truthfully say that he had completed his mission.

The resolutions for this year are similar to those of the last few years, in that they stress inner peace and love. There is one new aspiration, in keeping with his Gethsemane like state of soul: *Non mea voluntas sed tua fiat*.<sup>340</sup>

Since he regarded his apostolate as a mission, his retreat resolutions bear on his ministerial occupations, especially since heaven was inspiring him even now to undertake a new form of apostolate.

He was thinking of a kind of ‘street ministry.’ As he had to come and go daily through the streets of Rome en route from the Forum, where he lived, to the Vatican or the Chancery (to transact the approval of the Constitutions of his Missionaries, of the Teaching Sisters of Mary Immaculate and of the Carmelites of Charity), or to hospitals and the Latin American College,<sup>341</sup> he resolved to renew on the streets of Rome the itinerant apostolate he had practiced along the highways and byways of Catalonia in the 1840s.

As in 1868, he again includes the mysterious phrase, “two years and ten months” (n. 12).

#### TEXT

### **Resolutions Made on Retreat in Rome, from October 5th to the 14th of the Same Month, 1869**

1. Every year I will make a retreat.
2. Every month, on the 25th, there will be a day of spiritual recollection.
3. Every week I will be reconciled.
4. Every week I will fast or deprive myself of something on Wednesdays, Fridays and Saturdays.
5. I will mortify myself with disciplines and cilices, or do some equivalent thing, on the six weekdays.
6. I will mortify my senses, faculties and passions.
7. I will strive for *inner peace*, without becoming upset or showing dislike for anything.
8. I will consider that God is always in my heart: *Deus cordis mei, et pars mea in aeternum* (Ps 72:26).<sup>342</sup> *Non mea voluntas sed tua fiat* (Luc 22:42).<sup>343</sup>  
*Doce me facere voluntatem tuam, quia Deus meus es tu* (Ps 142:10).<sup>344</sup>
9. I will strive to walk always in the presence of God, doing and suffering for His love.
10. In reciting [the Breviary], I will think of the Mysteries of the Rosary... In the [Little] Hours, Vespers, id.
11. Every day I will recite the three parts of the Rosary.

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<sup>340</sup> Lk 22:42: *Not my will, but Thine be done.*

<sup>341</sup> On one of his visits to this seminary (situated in *Sant'Andrea in Montecavallo*) we know the opinion translated from the chronicle of the house which says: “On May 30<sup>th</sup> (of 1869) at the end of the Month of Mary, His Excellency Mr. Claret, the celebrated Archbishop of Cuba and a truly saintly man, said the morning Mass and afterwards gave a sermon.” (*Diario de los Sres. Teólogos*, aa. 1862-1869; p. 233, unedited: in Pío Latinoamericano: coll. I 12-1).

<sup>342</sup> Vulgate. (Ps 73:26): *The God of my heart and my portion forever.*

<sup>343</sup> *Not my will, but Thine be done.*

<sup>344</sup> *Teach me to do your will, for you are my God.*

12. I will continually remind myself of two years and ten months.<sup>345</sup>
13. I will never say a word of self-praise.
14. I will strive to do ordinary things with the greatest possible perfection, through God and the Bl. Virgin Mary.
15. Every Sunday I will read these Resolutions, in order to fulfill them better.
16. Very frequently I will say: “Long live Jesus, death to sin, death to self-love, the enemy of the love of God.” Self-love or egoism consists of pride and sensuality.<sup>346</sup>

*What I will stress most “in season and out of season”*<sup>347</sup>

1. To teach and exhort people to recite the Holy Rosary well.<sup>348</sup>
2. Likewise, to hear Holy Mass well on Days of Obligation, and also on other days out of devotion.
3. Likewise, to visit the Most Blessed Sacrament.
4. Likewise, to receive It sacramentally, not only at Eastertide, but frequently throughout the year, and even more frequently spiritually.
5. Likewise, to teach the way to walk in the presence of God.
6. Likewise, the way to do ordinary things well.
7. Likewise, the way to make a good examen.
8. Likewise, how to do spiritual reading.
9. Likewise, mental and vocal prayer.
10. Likewise, how to offer all things to God.
11. Likewise, to teach and exhort others to confess frequently.

*The particular examen will be on:*

1. The love of God. The virtue I will always practice and ask for will be the love of God and neighbor, reminding myself of what St. Teresa says.<sup>349</sup>

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<sup>345</sup> He records here – repeating the same words of the year before – the mysterious revelation that probably alludes to the date of his death.

<sup>346</sup> He had just published a short work *L’egoismo vinto, ossia, breve narrazione Della vita di S. Pietro Nolasco* (Roma 1869) 88 pp., translated into Italian by Msgr. F. Mansi and published in Castilian in: *Escritos Espirituales*, BAC (Madrid 1985) pp. 368-430. In the prologue the Saint wrote: “Sensuality and pride are the constituents of selfishness or, better put, self-love, which is the sworn enemy of the love of God and neighbor” (ib., p. 4 en *Escritos Espirituales*, p. 371). There is something moving about this unconquered confessor of the faith, worn out by persecutions, the ministry and illness, still urging himself on to struggle against the enemies of God with all these rallying cries.

<sup>347</sup> Cf. 2 Tim 4:2.

<sup>348</sup> The reason for this resolution is found in a letter to Don Paladio Currius: “A voice told me... a low, rapid voice that charged me to see to it that people say the rosary, attend Mass and receive Communion frequently and devoutly” (letter written in Rome October 2, 1869: EC II, p. 1424).

<sup>349</sup> On October 12th, two days before the end of this retreat, the Lord granted him the infused gift of love of enemies. The Saint tells us that God granted him an extraordinary understanding while he was reading the Fifth Mansions of St. Teresa (cf. *Lights and Graces*, October 12, 1869; *Spiritual Notes*, “Vatican Council,” n. 2). We have the Saint’s handwritten extract of this passage, which reads: “Here... the Lord asks of us only two things: love of His majesty and love of our neighbor. These are what we must work for. By observing them with perfection, we do His will. The most certain sign, in my opinion, as to whether or not we are observing these two laws, is whether we observe well the love of neighbor...” (MSS Claret XII, 299); St. Teresa of Jesus, *Moradas quintas*, chap. 3, n. 8: *Obras*

2. The grace I will ask for will be devotion to Mary Most Holy.
3. Familiar conversations with the sick in civilian and military Hospitals.<sup>350</sup>  
 Along the streets, or wherever the occasion presents itself, the subject will be Religion, the Sacraments, the Holy Rosary, etc. I will address everyone, whenever the opportunity arises, but especially with Girls and Boys, Soldiers... Giving them a medal, a holy card, etc.<sup>351</sup>

Anthony Mary

## 1870

### [Longing for Heaven]

MSS Claret II, 135-136, 131, 133, 129-130

#### INTRODUCTORY NOTE

We have no evidence that Claret made a retreat this year. He was probably unable to do so because of his Council tasks, and later, because of the illness that led to his death.

Nevertheless, he did make some resolutions. One group of them is undated; another group of homage-resolutions is dated generally in May, while the concluding aspiration-resolution is dated on Ascension Thursday, May 26, 1870.

Unlike previous years, there is no plan for his future, aside from the *memorare novissima tua* (Sir 7:36: “Remember your last days, and you will never sin”). The thoughts or maxims accompanying his resolutions are taken from St. Teresa. In view of the fact that he was awaiting death, and was absorbed in his particular examen on love, it is rather striking to find him adding the counsel: “Never cease humbling and mortifying yourself until death” (n. 6).

The “Homage” of May is the culmination of his strivings for perfection in ordinary things. He wants to actualize his love in every little thing he does, lavishing his attention and care even on their outward performance, in imitation of Jesus and Mary.

The “aspiration” for Ascension Thursday is a most fervent act of love. On other occasions, his desire to die and be with Christ was moderated by his awareness of the mission he still had to carry out in the Church Militant. Now that this mission was drawing to a close, his longings for final union could no longer be held back.

Three days later, on May 29th, he had a stroke, brought on by his awareness of the opposition being raised against the definition of papal infallibility. Even so, he rallied his strength and, on May 31st, delivered his address in favor of the definition. The stroke came almost as death’s answer to the aspiration he had made on Ascension Thursday.

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*de la gloriosa Madre Santa Teresa de Jesús, fundadora de la Reforma de la Orden de Nuestra Señora del Carmen de la primitiva observancia...* Printed by Don Joseph Doblado [Madrid 1793] II, p. 85). *Ex libris* (in the Claretian theological library of Granada). Claret put two pencil marks in the margins. The same text in: *Obras de Santa Teresa de Jesús...*, LR [Barcelona 1852] III, pp. 198-199). See also *The Collected Works of Teresa of Avila: 3 Volumes* by Kieran Kavanaugh O.C.D. and Otilio Rodriguez, O.C.D. (editors/translators) (Institute of Carmelite Studies, Washington, DC, 1985, 1987, 2007).

<sup>350</sup> “He very often visited the hospitals of the *Fatebenefratelli* [Brothers of St. John of God] and the *Consolazione*“(testimony of the Saint’s chaplain, Fr. Lorenzo Puig, in *CMF Historical Archives*, vol 1, p. 416. Cf. also LUNA, DIEGO, *L’Arcivescovo Claret e Sant’ Adriano*, in *Il Messaggero del Cuore di Maria* [1934] 59).

<sup>351</sup> In the Claretian Archives, there are some handwritten pages with the fundamental questions of the catechism written out in Italian. Claret must have used them in his ‘street ministry’ (cf. MSS Claret XII, 391-396).



## TEXT

### Resolutions

For the glory of God, the good of souls, and my own mortification, I resolve:

1. Always to speak in Italian or keep my mouth shut, except when speaking with Joseph,<sup>352</sup> or during my talks,<sup>353</sup> or if some Spaniard is visiting.
2. Every day, to visit the Most Blessed Sacrament.
3. Every Wednesday, to visit the civilian and military Hospitals.<sup>354</sup>
4. *In omnibus operibus tuis memorare novissima tua et in aeternum non peccabis* (Eccli 7:40).<sup>355</sup>  
In any work and at any time, examine your conscience, and having seen your faults, strive to amend with God's help, and by following this course, you will reach perfection (St. Teresa, *Counsels*, vol. 1, p. 591).<sup>356</sup>
5. What you meditate on in the morning, keep in mind throughout the day. And be very diligent in this, for there is great benefit in it (St. Teresa, *Counsels*, 31).
6. Never cease humbling and mortifying yourself until death (St. Teresa, *Counsels*, 50).
7. Always make use of frequent acts of prayer, because they enkindle the soul, melting it into tenderness (St. Teresa, *Counsels*, 51).
8. Exercise yourself greatly in the fear of the Lord, which leads the soul to be contrite and humble (St. Teresa, *Counsels*, 63).<sup>357</sup>

Anthony Mary

### [Homage]

In homage to the Blessed Trinity and to Mary in this Month of May: All the things I do, I will do each and every one as perfectly as possible.

The impelling cause will be the love of God. The intentional cause will be the greater glory of God. The final cause will be to do the will of God.<sup>358</sup> Great attention and painstaking care, being always inwardly aware in each thing, imitating Mary Most Holy. Doing each single thing well, even the most common and ordinary things.

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<sup>352</sup> In his own hand, Claret wrote at the foot of the page who this *José* was: "Bro. José Saladich." This Claretian Brother (1826-1894) entered the Congregation on May 22, 1859. He was in the Saint's service from 1864 to 1870.

<sup>353</sup> He gave conferences to the choristers and preached retreats to the members of the Mercedarian community.

<sup>354</sup> He visited the Hospital *Consolazione*, where St. Luis Gonzaga died (June 21, 1591) as well as the hospital on the Isle of the Tiber, run by the Brothers of St. John of God.

<sup>355</sup> Vulgate, (RSV Sir 7:36): *In whatever you do, remember your last days, and you will never sin.*

<sup>356</sup> On various pieces of paper he wrote down some of the thoughts that moved him as he read the works of St. Teresa. Among them was the following, which was very much in tune with his state of mind at the time: "Listen to the clock striking, because it seems to me that I need to go only a little bit farther in order to see God" (MSS Claret XIII, 293).

<sup>357</sup> Cf. Mss. Claret, XIII, 291-292.

<sup>358</sup> Cf. *Notes for the Governance of the Diocese* (Madrid 1865) p. 177.

Not only will I recall what Jesus suffered at each hour,<sup>359</sup> but I will also recall what Jesus would do and how He would do it, in order to imitate both the intention with which He worked, and the perfect way in which He performed whatever He did.

When I awake in the morning, I will think of Jesus, of how He awoke and offered Himself to His Eternal Father. I will rise promptly and offer myself and all my works to God.<sup>360</sup> When I say my prayers, I will think of how Jesus used to pray.

May 26, 1870. The Ascension of the Lord

1. The earth will be an exile for me.<sup>361</sup> My thoughts, affections and sighs will be directed toward Heaven.
2. *Conversatio nostra in coelis est.*<sup>362</sup> I will neither speak of nor listen to anything, unless it is about God and those things that lead to Heaven.
3. I have such a desire to go to Heaven and be united with Christ. *Desiderium habens dissolvi et esse cum Christo.*<sup>363</sup> Like Mary Most Holy, my sweet Mother.<sup>364</sup>
4. I have to be like a burning candle: It spends its wax and its light until it dies.<sup>365</sup> As the members of the body long to be united with their head, and as iron filings long to be united with the magnet, so I long to be united with Jesus in the Blessed Sacrament and in Heaven.

St. Bonaventure tells us that one beholder loves God more than a thousand wayfarers do.

## SPIRITUAL NOTES

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<sup>359</sup> In leaflet 29, *The Clock of the Passion*, he revealed his method for reminding himself of the sufferings of Jesus. After remarking that one must greet the Virgin and make a spiritual communion, he adds: “Then, like Martha and Mary who received Jesus into their home, the soul contemplates Jesus Christ within itself, and will notice what time is showing on the clock. At each hour, the soul will contemplate Him as Redeemer and Teacher. As Redeemer, it will thank Him for all He has done to redeem and save us. And as Teacher, it will listen to Him, learn His teaching, and put it into practice.”

<sup>360</sup> Cf. Spiritual notes: Father of the Vatican Council, 5.

<sup>361</sup> Cf. Heb 11, 13.

<sup>362</sup> Phil 3:20: *Our conversation is in heaven*. Claret, following the Vulgate, which translates the Gr. *politeuma* (citizenship) into L. *conversatio*.

<sup>363</sup> Phil 1:23: *Having a desire to be dissolved and to be with Christ*.

<sup>364</sup> When he writes “my sweet Mother,” the handwriting is larger, as if to express an inner experience or conviction. Thus, the expression which begins his *Autobiography* (n. 1) also closes the last set of resolutions in this life. Various years before he had written: “I greatly desire to die to go to heaven and to see my God and My Mother Mary Most Holy” (letter to Fr. Joseph Xifré, Madrid, November 8, 1864: EC, II, p. 829).

<sup>365</sup> In his notes he writes: “While one lives, he is dying, like a burning candle, an hour-glass, a river.” (Mss. Claret, VII, 306).

## Introduction

The Spiritual notes – fruit of reflection, prayer and reading- reveal to us the major lines of Claret's spirituality. They are like the interior roots that give life to the progress to the path of holiness till reaching full maturity.

It has not been easy to put these note in order by dates. Nevertheless, by studying the Saint's changing handwriting and the contents of the *Notes*, the editors have managed to fit them into at least three major periods of his life: Archbishop of Cuba (1850-1857), Royal Confessor (1857-1869) and Council Father (1869-1870). We have not found even a single note that could be assigned to his period as Apostolic Missionary (1843-1849). This is not surprising, since during that very busy period even his *Retreat Resolutions*, except those of 1843, are very brief. The work of traveling, preaching, and writing books and pamphlets left him little or no time for introspective writing.

From his period as ARCHBISHOP OF CUBA, we offer some notes on the perfection required of a bishop and on the spiritually profitable way to govern a diocese. We have also added his account of how he distributed his devotions according to months, days, and occupations during the day. These notes reflect a norm he incorporated into the CMF *Constitutions*: "Let them do all things with an upright intention and true fervor of spirit" (II, n. 27).

The period as ROYAL CONFESSOR is the richest, since he could often enjoy days of recollection in the tranquility of the Royal Estates of Aranjuez and La Granja. Although he still preached and wrote without allowing himself a moment's rest, he could nevertheless follow a more regular and orderly schedule than he could in his days as Archbishop of Cuba or as a mission preacher in Catalonia and the Canary Islands. This regularity gave him a chance to focus on his ever-deepening inner life, which is reflected in the contents of the *Spiritual Notes* from this time: union with and dependence on God, the inner presence of Jesus, ways of imitating the interior life of Jesus, spiritual childhood, etc. However, there are also *Notes* on zeal and on the conversion of sinners.

From his period as COUNCIL FATHER and exile in France, there are a few notes which, though not lengthy, are interesting because they reflect his state of soul in, so to speak, the shadow of eternity.

The contents of the *Spiritual Notes* are quite varied. They do not form an organized body of teaching. Rather, they are file cards on which Claret jots down a thought, a suggestion, or sometimes a complete text that has impressed him deeply. Sometimes, too, they are special lights which he later sums up in a phrase in his *Retreat Resolutions*. Hence, if one wishes to penetrate the inner world of Anthony Mary Claret, it is most helpful to establish a correlation between his *Notes*, on the one hand, and his *Resolutions* and/or *Lights and Graces* of a given period, on the other.

Of the many books he read, two which made a deep impression on him should be singled out, since they may be less well-known today. The first was the *Mystical City of God*, by the Spanish Poor Clare and mystic, Mother Mary of Jesus, better known as Mary of Ágreda (1602-1665). As he read this work, he often felt that the counsels which Mother Agreda ascribed to the Blessed Virgin were addressed to him personally. The second was *The Labors of Jesus*, by the Portuguese Augustinian preacher and spiritual writer, Tomé de Andrada, better known as Thomas of Jesus (1529-1582). From this work, written during Thomas' imprisonment in Morocco, Claret drew encouragement in the midst of his own great trials.

The *Notes* presented here are only a selection from the years 1850-1870. Almost all of them are taken from the *Notebook* containing *Resolutions*, *Spiritual Notes* and *Lights and Graces*; although a few taken from other sources are also included here. There are many more notes in sketchier form or of lesser biographical interest that are not published here. Another selection could easily be drawn from Claret's *Spiritual Exercises* and *Sermons*.

## Archbishop of Cuba

(1850-1857)

### 1. TRUST AND FEAR

Claret XIII, 81-82MSS

St. Augustine and St. Thomas, commenting on St. Paul's words: *Idóneos nos fecit ministros novi testamenti*,<sup>1</sup> state that when God chooses someone for a position or office, He gives him the talents required for it.<sup>2</sup>

I know that I have not sought this dignity; rather, I refused it. Others have commanded me to accept it and told me that it was God's will. Therefore I trust in God, who will give me the grace that I need.

But this does not overly assure me. Saul was called by God and failed.<sup>3</sup> David sinned.<sup>4</sup> Solomon...<sup>5</sup> etc. Woe is me!

In Epistle 38, St. Bernard says: *Joannes in principio cum electus esset ad episcopatum Constantinopolitanum voluit fugere, ne esset episcopus; postea vero ad hoc perductus est, ut, despectis omnibus episcopis, solus episcopus esse appeteret, et procuratet appellari.*<sup>6</sup>

*Poenitet me quod constituerim Saul regem: quia dereliquit me et verba mea opera non implevit* (1 Reg. 15, 11).

*Cum parvulus esses in oculis tuis caput in tribubus Israel factus es, unxitque te Dominus in regem super Israel. Et missit te dominus in viam, et ait: Vade et interfice peccatores Amalec, et pugnabis contra eos usque ad internecionem eorum.*

*Quare ergo non audisti vocem Domini? (19)... Pro eo ergo quod abjecisti sermonem Domini, abjecit te Dominus ne sis rex (23).*<sup>7</sup>

Willful clinging to his own judgment, along with avarice, were the causes of Saul's downfall. Let it serve as a warning to others.

Ah, my God! Never permit me to offend you. But should I sometime have the misfortune of falling into sin, look at me as you looked at Peter, and make me, like him, confess and weep for my sin,<sup>8</sup> unlike Saul, who made excuses for himself and, with his excuses, increased his crime, thus confirming and further kindling the wrath of God.<sup>9</sup>

## 2. PERFECTION REQUIRED OF A PRELATE

MSS Claret II, 27-30

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<sup>1</sup> 2 Cor 3:6: *He has made us fit ministers of the new testament.*

<sup>2</sup> ST. THOMAS AQUINAS, On 2nd Corinthians, lect. 459.

<sup>3</sup> 1 Sam 10:1-24; 1 Chr 10:13.

<sup>4</sup> Cf. 2 Sam 12:13.

<sup>5</sup> Cf. 1 Kgs 11:6.


<sup>6</sup> "After John was elected Bishop of Constantinople, he at first wanted to flee, so as to avoid becoming a bishop. Nevertheless, he later changed so much that, looking down on all other bishops, he alone wanted to be and be called, bishop."

<sup>7</sup> 1 Sam 15:11, 17-19, 23: *It grieves me that I have made Saul king: for he has forsaken me, and has not executed my commandments. When you were a little one in your own eyes, were you not made the head of the tribes of Israel? And the Lord anointed you to be king over Israel. And the Lord sent you on your way, and said: Go, and kill the sinners of Amalec, and you shall fight against them until you have utterly destroyed them. Why then did you not hearken to the voice of the Lord? Forasmuch therefore as you have rejected the word of the Lord, the Lord has also rejected you from being king.*

<sup>8</sup> Cf. Mt 26:75; Lk 22:61.

<sup>9</sup> Cf. 1 Sam 28: 18-19.

*Tollite jugum meum super vos, et discite a me quia mitis sum, et humilis corde, et invenientis requiem animabus vestris. Jugum enim meum suave est, et onus meum leve*<sup>10</sup>

Bases of perfection:  Humility  
Meekness

[Humility]

With humility we please God; with meekness, men.<sup>11</sup>

I know full well that I am the least, the most ignorant and the worst of all, and therefore I will treat all as my superiors.

Moreover, in each of my neighbors I will discern the person of Christ, and in truth, Jesus Christ accepts whatever is done for the neighbor as if it were done for Him.<sup>12</sup>

But when one of my neighbors does me some service, I will think of myself as St. Peter did when he looked in wonder at Jesus, who wanted to wash his feet. Hence, he said to Him: *Domine, tu mihi lavas pedes!* (Jn 13:6).<sup>13</sup>

If anyone should accord me any honors, I will tell myself: *Non tibi, sed Archiepiscopo.* Not for me, but for the ambassador, because he comes on embassy or in the person of his Lord, whom he represents.<sup>14</sup>

*Meekness*

The Prelate must not only do good, but do it with patience, gentleness and love, without any complaint. As Ecclesiasticus says in chapter 18: *Fili, in bonis non des quaerelam, et in omni dato non des tristitiam vebi mali. Nonne ardorem refrigerabit ros? Sic et verbum melius quam datum. Nonne ecce verbum super datum bonum? Hilarem datorem diligit Deus.*<sup>15</sup>

*Fili, in mansuetudine opera tua perfice, et super hominum gloriam diligeris* (Ecclus 3:19).<sup>17</sup> Moses was admired for the meekness with which he governed his people. David... *Memento Domine David et omnis m [ansuetudinis eius].*<sup>18</sup>

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<sup>10</sup> *Take up my yoke upon you, and learn of me, because I am meek, and humble of heart and you shall find rest to your souls. For my yoke is sweet and my burden light.*

<sup>11</sup> ST. FRANCIS DE SALES, *Introduction to the Devoted Life*, part 3, chap. 8; cf. *Autob.* N. 372.

<sup>12</sup> Cf. Mt 25: 40-45.

<sup>13</sup> Jn 13:6: *Lord, would you wash my feet?*

<sup>14</sup> Cf. 2 Cor 5:20.

<sup>15</sup> Sir 18:15-17: *My son, do not mix reproach with your good deeds, nor cause grief by your words when you present a gift. Does not the dew assuage the scorching heat? So a word is better than a gift.*

<sup>16</sup> 2 Cor 9:7: *The Lord loves a cheerful giver.*

<sup>17</sup> *My son, do thy works in meekness, and thou shalt be beloved above the glory of men.*

<sup>18</sup> Ps 131:1 Vulgate, (Ps 132:1): *Remember, O Lord, David and all his meekness*

Jesus, meeker than all,<sup>19</sup> with the woman taken in adultery,<sup>20</sup> with Magdalen,<sup>21</sup> the Good Thief,<sup>22</sup> Judas,<sup>23</sup> the other Apostles; under accusations, scourges – He even prayed for those who were putting Him to death.<sup>24</sup>

Examples of St. Ignatius, St. Francis Xavier, [St. Francis] Borgia.<sup>25</sup> Philip II and [the cases of] the letters and the lamps.<sup>26</sup>

To be meek, it behooves us to bear in mind the example of Jesus Christ, the Blessed Virgin Mary and the Saints.

Our sins, too.<sup>27</sup>

*Iniuriam factam joco eludere.*<sup>28</sup>

In correcting others, bear in mind what St. Lawrence Justinian says: *Frater mandante Domino corripitur blande ac dulciter; nam mollibus potius quam duris sermonibus compungitur animus delinquentibus.* St. L[awrence] Justinian.<sup>29</sup>

Acquaviva: 1) A subject is willing to heed a superior who is kind. 2) If a superior grows peevish, he loses everything with a subject.<sup>30</sup>

### 3. MEANS TO OBTAIN THE GRACES TO GOVERN A DIOCESE WELL

MSS Claret II, 15-16, 23-25

Means... {  
Study  
Counsel  
Prayer

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<sup>19</sup> Cf. Mt 11:29.

<sup>20</sup> Cf. Jn 8, 1:11.

<sup>21</sup> Cf. Mk 16, 9.

<sup>22</sup> Cf. Jn 8:11.

<sup>23</sup> Cf. Lk 23:39-43.

<sup>24</sup> Cf. Lk 22:47-48.

<sup>25</sup> Cf. LOHNER, TOBIA, *Instructissima bibliotheca manualis concionatoria* (Ausburgo and Dillingen) 1695, pp. 531-532.

<sup>26</sup> Phillip II (Valladolid 1527-El Escorial 1598), King of Spain from 1556, after spending most of the night writing some very important letters, gave them to his secretary to dust them. The latter, confusing the bottles, dusted them with ink instead of powder. The king, without flinching, told him to bring some more paper so that he could draft the letters anew... At a certain inauguration, in an attempt to clear a passage for the king, a fellow with a staff broke three crystal lamps, spattering all their oil on the robes of the king and queen. Philip II said no more than that it was a good omen, serving as an anointing of peace and future prosperity (LOHNER, *ibid.*, p. 531). "Phillip II with three lamps. The secretary spilled ink on the letters instead of powder" (Mss. Claret, X, 266).

<sup>27</sup> Cf. St. John Chrysostom, *Homily 59 on John*. "We shall be disciples of Jesus if we are meek... How shall we become meek? If we think frequently on our sins, if we sigh, if we weep. The soul that is thus afflicted cannot become irritated or upset. Where there is weeping there cannot be wrath. Where there is sorrow and contrition, all peevishness must be far away" (LOHNER, TOBIA, *op. cit.*, p. 534-535. *Ex libris*).

<sup>28</sup> Turn away an insult with a smile (*ib.*, p. 534).

<sup>29</sup> The Lord commands us to correct our brother gently and sweetly, since the spirit of one who has erred is more readily moved to compunction by sweet words than by harsh reprimands. (*ib.*, p. 535).

<sup>30</sup> ACQUAVIVA, CLAUDIO, *Epistolae selectae ad Superiores* 1 (Rome 1911).

## Study

Dedicate all time possible to the study of Sacred Scripture. Canons and Laws. Moral and [Dogmatic] Theology. Preachable authors. Mystical and Ascetical theology. Frequently read the lives of saints who have been most outstanding for their good governance and holiness, e.g., St. Francis de Sales,<sup>31</sup> St. Charles Borromeo,<sup>32</sup> St. Thomas of Villanova,<sup>33</sup> St. Augustine,<sup>34</sup> St. John Chrysostom,<sup>35</sup> St. Paulinus,<sup>36</sup> St. Nicholas,<sup>37</sup> St. Liguori<sup>38</sup> and St. Martin.<sup>39</sup>

## Counsel

*Fili, sine consilio nihil facias, et post factum non poeniteris* (Eccli 32:34).<sup>40</sup>

*Ego, sapientia habito in consilio* (Prov 8:12).<sup>41</sup>

*Consiliarius sit tibi unus de mille* (Eccli 6:6).<sup>42</sup>

St. Bernard says that a counselor should be prudent, so as not to be misled himself, and of good will, so as not to mislead you.<sup>43</sup>

He who takes counsel, in some way puts himself in the hands of his counselor, as was the case with that king of Greece, who put his scepter in the hands of his Senators whenever they gave him counsel.

It much behooves a Prelate to inquire whether his counselors have these two endowments of mind and will, namely, prudence and good will, as Jesus did in the case of St. Peter.<sup>44</sup>

The Avilan [St. John of Avila] says that God chooses to speak to us by way of other men.

*Ecce ego vobiscum sum consulentibus.*

*Ecce ego vobiscum sum orantibus.*

*Ecce ego vobiscum sum studentibus.*<sup>45</sup>

## Prayer to Govern Well

*Domine, ecce quem amas infirmatur* (Jn 11:3).<sup>46</sup>

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<sup>31</sup> St. Francis de Sales (1567-1622)

<sup>32</sup> St. Charles Borromeo (1538-1584).

<sup>33</sup> St. Thomas of Villanueva (1488-1555).

<sup>34</sup> St. Augustine of Hippo (354-430).

<sup>35</sup> St. John Chrysostom (347-407).

<sup>36</sup> St. Paulinus of Nola (354-431).

<sup>37</sup> St. Nicholas of Bari (270-345).

<sup>38</sup> St. Alphonsus Mary Liguori (1696-1787).

<sup>39</sup> St. Martin of Tours (316-397).

<sup>40</sup> *My son, do nothing without counsel, and you will not repent what you have done.*

<sup>41</sup> *I, Wisdom, dwell in counsel.*

<sup>42</sup> *Let one of a thousand be your counselor.*

<sup>43</sup> *Epist. ad Henricum Sesonensem Archiepiscopum* [Letter to Archbishop Henry of Sens]: PL 182, 344 ss.

<sup>44</sup> Cf. Jn 21:15-17.

<sup>45</sup> "I am with you when you seek counsel. I am with you when you pray. I am with you when you study."

<sup>46</sup> *Lord, behold, he whom you love is sick.*

Trust, even when what we ask for is not granted. The Lord will doubtless grant us something better.

*Domine, salva nos, perimus (Mt 8:25).*

*Et dicit eis Jesus: Quid timidi esteis modicae fidei? Tunc surgens imperavit ventis, et mari, et facta est tranquillitas magna.<sup>47</sup>*

I should say with Solomon (3 Kgs 3:7): *Tu regnare fecisti servum tuum... ego autem sum puer parvulus, et ignorans egressum et introitum meum.*

*Et servus tuus in medio est populi quem elegisti, populi infiniti qui numerari et supputari non potest prae multitudine.*

*Dabis ergo servo tuo cor docile ut populum meum judicare possit, et discernere inter bonum et malum...*

*Placuit ergo sermo coram Domino quod Salomon postulasset hujuscemodi rem. Et dixit Dominus Salomoni: Quia postulasti verbum hoc et non petisti tibi dies multos, nec divitias aut animas inimicorum tuorum; sed postulasti tibi sapientiam ad discernendum judicium.*

*Ecce feci tibi secundum tuos sermones et dedi tibi cor sapiens et intelligens in tantum ut nullus ante te similis tui fuerit, nec post te surrecturus sit<sup>48</sup>*

Plato himself, though a Gentile, knew that a governor needs divine help in order to govern well. If this is so (as indeed it is) for earthly rulers, according to the saying, *per me reges regnant et legume conditores justa decernunt<sup>49</sup>* how much more necessary will it be for a Prelate, in order to govern the Church, which is a heavenly kingdom – “*simile est regnum caelorum.*”<sup>50</sup> And to govern it well requires heavenly virtues, such as heavenly prudence, heavenly knowledge, heavenly moderation, heavenly piety, heavenly mercy and all other heavenly virtues. Therefore I must ask for them continually, so that I will be able to say with the Apostle: *nostra autem conversatio in coelis est.*<sup>51</sup>

It will be of no avail for a Prelate to have great talent and administrative ability, or to have had a brilliant academic career with an education in all sciences, if God does not help him. We see this in the case of Moses, of whom it is said that he was instructed *in omni scientia aegyptiorum.*<sup>52</sup> Nevertheless, he confessed that he was unequal and useless to his task. But the Lord told him: *Perge igitur, et ego ero in*

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<sup>47</sup> “Lord, save us, we are perishing.” And Jesus said to them: “Why are you fearful, O you of little faith?” Then rising up he commanded the winds and the sea, and there came a great calm.

<sup>48</sup> 3 Kgs 3:7-12: And now, O Lord God, you have made your servant king instead of David my father: and I am but a child, and know not how to go out and come in. And your servant is in the midst of the people which you have chosen, an immense people, which cannot be numbered nor counted for multitude. Give therefore to your servant an understanding heart, to judge your people, and discern between good and evil. For who shall be able to judge this people, your people which is so numerous? And the word was pleasing to the Lord that Solomon had asked such a thing. And the Lord said to Solomon: “Because you have asked this thing, and have not asked for yourself long life or riches, nor the lives of your enemies, but have asked for yourself wisdom to discern judgment, Behold I have done for you according to your words, and have given you a wise and understanding heart, insomuch that there has been no one like you before you, nor shall arise after you.”

<sup>49</sup> Prov 9:15: By me Kings reign, and lawgivers decree just things.

<sup>50</sup> Mt 13:24: The Kingdom of heaven is like ...

<sup>51</sup> Phil 3:20: But our conversation is in heaven.

<sup>52</sup> Acts 7:22: in all the wisdom of the Egyptians.



*ore tuo doceboque te quid loquaris* (Ex 4:12).<sup>53</sup> Therefore every day I must say: *Da mihi sedium tuarum assistricem sapientiam quae mecum sit et mecum laboret* (Wis 9:4).<sup>54</sup> *Mecum sit* to give me the strength to work; *mecum laboret*, to give due perfection to my works. Thus will the saying be fulfilled: *Ecce ego vobiscum sum in operatione ecclesiasticae potestatis*.<sup>55</sup>

#### 4. MEANS TO PRODUCE FRUIT IN SOULS

MSS Claret II, 17.

Means { Preaching  
Good Example  
Prayer<sup>56</sup>

#### 5. HOUSEHOLDERS

MSS Claret II, 19-22.

*Oportet ergo episcopum irreprehensibilem esse..., sed suae domui bene praepositum, filios habentes subditos cum omni castitate.*

*Si quis autem domui suae praeesse nescit, quomodo Ecclesiae Dei diligentiam habebit?* (Ad Tim 3).<sup>57</sup>

On these words of the Apostle, St. Bernard says *Non quo minimis domus tuae intendas, cum sis occupatus maximis.*

*Alium [oeconomum] pone, qui pro te molat et solus implicetur* (Id.).

*Nam quaedam per te solum agere debes; quaedam per te simul et per alios; quaedam per alios tantum, et in hoc postremo loco, sunt curae tuarum rerum temporalium. Praefice iis fidelem servum, qui non fraudet, et prudentem, qui non fraudetur et da illi auctoritatem, et facultatem pro libito agendi, cui omnes oboediant et nemo illi dicere possit: cur sic fecisti?*<sup>58</sup>

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<sup>53</sup> *Go, therefore, and I will be your mouth, and I will teach you what you should speak.*

<sup>54</sup> Wis 9:4,10: *Give me wisdom that sits by your throne that she may be with me, and may labor with me.*

<sup>55</sup> *“Behold, I am with you in the exercise of churchly power.”*

<sup>56</sup> Claret does not develop this outline, which corresponds to the plan he followed during the first years of his apostolic life.

<sup>57</sup> 1 Tim 3:2-5: *It behooves a bishop to be blameless..., one who rules well his own house, having his children in subjection with all chastity. But if a man does not know how to rule his own house, how shall he take care of the church of God?”*

<sup>58</sup> *“You should not burden yourself with petty household matters, since you are in charge of sublime matters... For there are things that you should do by yourself, and others that you should do with the help of assistants, and still others that you should leave entirely in the hands of others, such as the governance of temporalities. In charge of these last, place some servant who is trustworthy, so that he will not gull you, and prudent, so that he will not be gulled, and give him full authority to do and undo, so that all will obey him, and no one will have to ask him: Why have you done thus and so?”* (Ad Eugenium: *De consideratione* 1, 4: PL 182, 785B).

The Venerable [Luis de] Granada says that as King Saul drew good and valiant captains from all parts,<sup>59</sup> so should a good Prelate acquire good and wise priests.

A bishop's greatest achievement lies in choosing his household staff and sparing himself undue involvements, for if he goes wrong here, he will be all head, with no hands or feet. Cardinal Portocarrero, Abp. of Toledo,<sup>60</sup> was well served both in his household and in governance by Canon Terraca. The same was true of Don Pedro de Moya, Abp. of Mexico<sup>61</sup> and his Secretary, Don Juan Salcedo.<sup>62</sup> The same was true of V. Palafox<sup>63</sup> and his Provisor, Don Juan de Merlo.<sup>64</sup>

*Residence* – Even though he has good householders and helpers, he should not leave them completely on their own, lest what happened to Moses might happen to him. For while Moses was on the mountain speaking with God, his brother Aaron allowed idolatry and the shaping of the golden calf (Ex 32).<sup>65</sup> During Nehemiah's absence, he left the priest Eliashib in charge of Jerusalem, only to find on his return that the latter's whole regime had been one long thievery: the governor was loaded with wealth, and the people with miseries (II Esd 13).<sup>66</sup>

The Prelate should be like a water wheel, which draws water by turning on its axis...; like the sun..., like a physician.

## 6. DEVOTIONS

MSS Claret II, 79, 66, 65, 68.

### a) *Patrons*

For each day: the Saint of that day.

For each month: those of the following list:

January.....	St. Michael.....	St. Peter and St. Paul
February.....	St. Gabriel and St. Raphael....	St. Andrew
March.....	Holy Seraphim.....	St. James
April.....	Holy Cherubim.....	St. John
May.....	Holy Thrones.....	St. Thomas
June.....	Holy Dominations..	.. St. Philip
July.....	Holy Virtues.....	.. St. Matthew
August.....	Holy Powers.....	.. St. James the Lesser
September...	Holy Principalities..	.. St. Bartholomew

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<sup>59</sup> Cf. 1 Sam 13:2.

<sup>60</sup> Don Luis Fernández de Portocarrero (1635–1709), Archbishop of Toledo and Cardinal.

<sup>61</sup> Don Pedro Moya de Contreras (1520-1591), first Inquisitor of New Spain and Archbishop of Mexico.

<sup>62</sup> Don Juan de Salcedo (+ 1562), Archbishop of Santo Domingo (now the Dominican Republic).

<sup>63</sup> The Venerable Juan de Palafox y Mendoza (1600-1659).

<sup>64</sup> Juan de Merlo, canon of the Santa Iglesia Catedral of Puebla (Mexico).

<sup>65</sup> Cf. Ex 32:1-7.

<sup>66</sup> Esd 13: 4-8.

October..... Holy Archangels..... St. Simon  
 November..... Holy Angels..... St. Jude  
 December.... Holy Patriarchs, Prophets, Martyrs &  
 Just of the O.T. .... St. Matthias

*b) Matter for Meditation*

October, November  
 and December..... Purgative Way  
 From Christmas to Lent... Childhood of Jesus  
 Lent..... Passion of Jesus  
 Easter Season..... The Resurrection,  
 Corpus  
 Ordinary Time..... Private & Public Life of Jesus  
 Feast Days..... Their Mystery

*c) Offerings*

Prayer, directed to..... Annunciation  
 Study, reading, writing to the..... Private Life  
 Pastoral visit, letters, etc., to the..... Visitation  
 Catechizing, preaching, hearing  
 confessions, etc., to the..... Presentation, Purification  
 Rosary and other devotions, to the..... Assumption  
 Reciting the divine Office, to the..... Sorrows [of Our Lady]

At Matins and Lauds,  
 I will think .....on Jesus' Imprisonment: { Seraphim  
 Cherubim  
 Thrones

Lesser Hours: { Prime and  
 Terce, on..... Sentencing  
 Sexta, on..... Crucifixion  
 None, on..... Death,  
 spear wound } Dominations  
 Virtues  
 Powers

Vespers, on the.....Descent from  
 the cross  
 Compline, on the.....Burial } Principalities  
 Archangels

## Angels

<i>Days</i>		<i>Titles</i>	<i>Advocates</i>	<i>Virtues</i>	<i>Stations</i>	<i>Benefits</i>
Mon.	Father	Patriarchs & Prophets		Zeal	Preaching of Jesus	Creation
Tues.		Captain Evangelists	Apostles &	Patience	Garden	Vocation
Wed.	Friend	Martyrs		Mortification	Scourging & Thorns	Sp. favors
Thurs. Sac.		Shepherd	Confessors	Love	Supper	Bl.
Fri.	Spouse	Virgins & Widows		Humility	Crucified	Redemption
Sat.	Redeemer	B.V. Mary		Chastity	Solitude of Mary	Son of Mary
Sun.	Brother	H. Angels		Purity	Resurrection	Predestination

## 7. GUARDIAN ANGEL

MSS Claret II, 68.

I am a poor man accompanied by my Guardian Angel. Like a blind man, I see nothing, and my Guardian Angel warns me, <sup>67</sup> telling me: Now you are in such a place, at such a step. Now you are in the presence of God, of the Blessed Virgin, the Angels and Saints. Speak to them and petition them with attention and recollection.<sup>68</sup>

## 8. [LOVE ALONE]

MSS Claret II, 67.

*Totum:* God.

*Nihil:* Creatures.

*Nunc:* The present time.

*Semper:* Eternity.

I will live only for the love of God.

I will strive always out of love.<sup>69</sup>

I will work always out of love.

I will suffer out of love.

I will die each day out of love.<sup>70</sup>

I aim at nothing else in my works and sufferings than the pure love of God.<sup>71</sup>

Who is God and what has He done for me?

Who is Jesus Christ and what has He done and suffered for me?

Who is Mary Most Holy and what has she done and suffered for me?

What should I do and suffer? *Domine, quid me vis facere?* <sup>72</sup>

## Royal Confessor

(1857-1869)

### 1. [THE NEED FOR RESOLUTIONS]

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<sup>67</sup> Cf. Gen 24:40.

<sup>68</sup> In a passage recommending devotion to the Guardian Angel, the Saint writes: "The seminarian should consider that the King of Heaven is his Father, as he calls him when he prays: 'Our Father, who art in heaven.' And just as an earthly king always sends a gentleman of the court to accompany his son, so our Father, the King of Heaven, sends us an angel to accompany, guard, defend and guide us. Therefore, the seminarian should respect such a noble and holy personage. He will refrain from doing anything he would not dare to do in the presence of a high personage of this earth. He will let himself be guided by his inspirations, and through his angel's hands, he will present to God the works that he does" (WIS [Barcelona 1860] I, sec. 2, ch. 25, p. 274).

<sup>69</sup> Cf. VENEGAS, MIGUEL, *Vida y virtudes del Ven. P. Juan Bautista Zappa* (Barcelona 1754) p. 195. *Ex libris*.

<sup>70</sup> Cf. 1 Cor 15:31.

<sup>71</sup> Cf. VENEGAS, MIGUEL, *op. cit.*, p. 237.

<sup>72</sup> Acts 9:6: *Lord, what would you have me do?*

Our advancement in the spiritual life will be in keeping with the resolutions we make and how we make them. This is why Jesus Christ tells us: *Si vis ad vitam...*<sup>73</sup> *Si vis perfectus...*<sup>74</sup>

Simile of the sun shining on the wall: If it finds the window closed, the light does not enter; if it is slightly ajar or wide open, little or more light enters.

Simile of a great fountain, which fills...

God is infinite... He desires to communicate Himself, and He does so according to the disposition or resolution of the soul.

## 2. UNION WITH GOD

MSS Claret XIII, 489-490.

Union with God in this life is attained by means of the three faculties of the soul.

1. Through the *memory*, always reminding oneself of God, and walking in His presence.

2. Through the *understanding*, meditating on God's attributes and on His works.

3. Through the *will*, loving Him with all our affection. Suffering for love of Him. Doing each thing for God, and doing all things, even the least, with the greatest care and with the purest and most upright intention of pleasing Him.

Think: God is He who is.<sup>75</sup> I am who am not; I am nothing. Through God I have being. God gave it to me, He conserves it for me, He gives me helps.

God loves me and has loved me more than others through the many benefits He has bestowed on me. *Amor Dei est causa bonitatis rerum* (S[umma] Th [eologica], 1 q. 20 a.3).<sup>76</sup>

*Suscitans a terra inopem, et de stercore erigens pauperem, ut collocet eum cum principibus, cum principibus populi sui* (Ps 112).<sup>77</sup> Evils from which He has preserved you... Goods which He has granted you... Natural favors... Material favors... Spiritual favors... *Non fecit taliter omni nationi (homini)*.<sup>78</sup> *Quid retribuam Domino pro omnibus quae retribuit mihi?* (Ps 115).<sup>79</sup> *Deus nihil frustra*.<sup>80</sup> *Redde rationem villicationis tuae*.<sup>81</sup>

## 3. [DEPENDENCE ON GOD THE FATHER]

MSS Claret XIII, 491-492.

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<sup>73</sup> Mt 19:17: *If you would enter into life...*

<sup>74</sup> Mt 19:21: *If you would be perfect...*

<sup>75</sup> Cf. Ex 3:14.

<sup>76</sup> "The love of God is the cause of the goodness of things."

<sup>77</sup> Ps 112:7 Vulgate, (Ps 113: 7-8): *Raising up the needy from the Earth, and lifting up the poor out of the dunghill, that he may place them with princes, with the princes of the people.*

<sup>78</sup> Ps 147:20: *He has not done this for any other nation.* The Saint adds "man" in parenthesis.

<sup>79</sup> Ps 115:12 Vulgate, (Ps 116:12): *What shall I render to the Lord for all the things He has rendered to me?*

<sup>80</sup> "God makes nothing in vain."

<sup>81</sup> Lk 16:2: *Render an account of your stewardship.*

The understanding must recognize that man is nothing, that God has given him being, that He conserves him in being and gives him helps...

Man must be content with this dependence on and need of God. He must be like a palace servant who manages the affairs of the palace and is pleased to be serving his Lord.

Like a poor man, with his one suit of clothes.

A lackey, with the livery of the household.

Like a donkey laden with precious cargo.

Of himself, man has not had, does not have and will not have anything, unless God gives it to him. Therefore the Apostle says that *we cannot so much as speak a word nor have a thought without God's help.*<sup>82</sup>

We are as dependent on God as sunbeams are on the sun; as a lamp is on the cord that sustains it.

Being happy with this dependence, waiting on God for everything while doing one's utmost, comes of a good spirit. On the contrary, being irked at this dependence, rejecting it or seeking to be entirely self-sufficient without God's help,<sup>83</sup> comes from Lucifer. Therefore, not humbling oneself to ask God for anything is overweening<sup>84</sup> and intolerable pride.

God is a Father. He takes delight in doing good things for his children, and is pleased when we come to Him every day and every moment to ask Him for something.

#### 4. [EFFECTS OF GOD'S PRESENCE IN THE SOUL]

MSS Claret II, 419-422.

God is in all things by essence, presence and power.

God is in the soul of the just and dwells therein.

1. Justifying and enlivening it by grace. *Ave, gratia plena, Dominus tecum* (Lk 1:28).<sup>85</sup> In this first manner, the soul is not aware of His presence.

2. God is in the soul of the just by means of some special consolation or feeling, and then the soul is aware of Him.

Sometimes it has such great joy that it seems it would melt away, either in tears of tenderness or tears of sorrow for having sinned. Just as fire illumines, heats and sets aflame anything combustible, melting minerals to liquid and turning rocks into ashes, so God will sometimes act on the soul. *Ignem veni mittere in terram, et quid volo nisi ut accendatur* (Lk 12:49).<sup>86</sup>

Sometimes God acts on the soul like the sun, which gives light and heat, but also reveals the motes floating in a room. This makes it aware of both God and man. What a distance between them!

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<sup>82</sup> Cf. 2 Cor 3:5.

<sup>83</sup> Cf. Is 14:12-15.

<sup>84</sup> Cf. Is 7:11-13.

<sup>85</sup> *Hail, full of grace, the Lord is with thee.*

<sup>86</sup> *I have come to cast fire on the earth, and what I want is that it be kindled.*

Saint Augustine used to beg, *Noverim me, noverim te*.<sup>87</sup> St. Francis of Assisi used to ask, “Who art Thou and who am I?”<sup>88</sup>

By this light the soul comes to know the beauty, goodness, omnipotence and other attributes of God, as well as the ignorance, ugliness, malice, misery, ingratitude and other imperfections of man.

By this knowledge the soul desires, in obeisance to God, to undo itself like incense on burning coals. To suffer or else to die, like St. Teresa.<sup>89</sup> To suffer, not to die, like St. Mary Magdalen dei Pazzi.<sup>90</sup> To suffer and be held in contempt, like St. John of the Cross. 1589.<sup>91</sup>

By this knowledge the soul desires to be ranked below all other men and even the demons, like Bl. Michael de los Santos.<sup>92</sup> It desires nothing but humiliations, sufferings and working for the good of God and the neighbor.

It begets a holy inebriation in the soul: *Comedite, amici, et bibite, inebriamini, charissimi* (Song 5:1).<sup>93</sup> The soul goes outside itself, now in songs, now in preaching, now in seeing all things as impelling it to love God. *Coelum, terra et omnia dicunt mihi ut amen Te* (St. Augustine).<sup>94</sup>

*Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus* (Jn 14:23).<sup>95</sup>

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<sup>87</sup> *May I know Thee, may I know myself, that I may love Thee and despise myself*: ST. AUGUSTINE, *Soliloquies*, book 2, chap. 1, no. 1: Cf. *The Works of Saint Augustine, A Translation for the 21st Century*, Trans. by Edmund Hill, Augustinian Heritage Institute, New City Press, 2000. Also available online at *Christian Classics Ethereal Library*: <<http://www.ccel.org/ccel/schaff/npnf107.v.iv.html>>.

<sup>88</sup> ST. FRANCIS OF ASSISI, *Floreccillas. Consideraciones sobre las llagas*, 3.<sup>a</sup>: BAC, *Escritos y biografía de su época* (Madrid 1949) p. 207. For the English reference see: Ungolino di Monte Santa Maria, *The Little Flowers of St. Francis of Assisi*, W. Heywood, Trans., (Vintage Spiritual Classic 1998)

<<http://www.sacred-texts.com/chr/lff/index.htm>>. See also *The writings of St. Francis of Assisi*, trans. Benen Fahy ; with introduction and notes by Placid Hermann (Chicago : Franciscan Herald Press, 1964).

<sup>89</sup> The phrase is” “To suffer or to die”: ST. TERESA OF JESUS, *Libro de vida*, chap. 40, n. 20: *Obras completas*, BAC (Madrid 1962) p. 176. See *The Collected Works of Teresa of Avila: 3 Volumes* by Kieran Kavanaugh O.C.D. and Otilio Rodriguez, O.C.D. (editors/translators) (Institute of Carmelite Studies, Washington, DC, 1985, 1987, 2007). See also Project Gutenberg Ebook, *The Life of St. Teresa of Jesus*, produced by Elizabeth T. Knuth, posted on June 16, 2003.

<<http://www.gutenberg.org/dirs/etext05/8trsa10h.htm#125.0>>.

<sup>90</sup> The complete phrase is: “To suffer, not to die, so as to suffer more”: CROISSET, JUAN, *Año cristiano*, mayo día 25 (Barcelona 1853) p. 482. *Ex libris*.

<sup>91</sup> The complete phrase is: “Lord, what I wish is for you to give me so that I may suffer and be scorned and held in low esteem” (cf. CRISÓGONO DE JESÚS, *Vida de San Juan de la Cruz*, en: *Vida y obra*, BAC [Madrid 1974] p. 301. For English see *The Collected Works of St. John of the Cross*. Trans. Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D., revised edition [Institute of Carmelite Studies, 1991]).

<sup>92</sup> Blessed Michael of the Saints (Vic 1591-Valladolid 1625), Trinitarian mystic and preacher, was canonized by Pius IX in 1862, which would seem to indicate that this text is prior to that date.

<sup>93</sup> *Eat, oh friends, and drink; and be inebriated, my dearly beloved.*

<sup>94</sup> “Heaven, Earth and all things tell me to love thee” (*Confessions*, book X, chap. VI.) See trans. by J.G. Pilkington. *From Nicene and Post-Nicene Fathers*, First Series, Vol. 1. Edited by Philip Schaff. (Buffalo, NY: Christian Literature Publishing Co., 1887.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/1101.htm>>.

<sup>95</sup> *If anyone loves me, he will keep my Word, and my Father will love him, and we will come to him*



*Amans est in amato* (S. Th.).<sup>96</sup>

*Amans est in amato per cognitionem et affectionem* (St. Antoninus).<sup>97</sup>

On the words, *accedite ad eum et illuminamini*<sup>98</sup> St. Augustine says that we draw near to Him not with our feet, but with our affections.<sup>99</sup>

“Thy kingdom come...” Concerning this, St. Teresa remarks that wherever the King is, there is His Court.

The soul living in grace should feel the pinch of a fault. Woe, if it does not feel it, for it would then be like an unfeeling corpse! (St. Teresa).<sup>100</sup>

The silence of St. Catherine (her *Life*, p. 30).<sup>101</sup>

*Qui didicerunt a Domino Jesu Christo mites esse et humiles corde, plus cogitando et orando proficiunt, quam legendo et audiendo* (St. Augustine, *Epistle 147*).<sup>102</sup>

3. God dwells in the soul of the just by a certain union, as we read in the Apostle, who said: *Quis ergo nos separabit a caritate Christi? tribulatio? an angustia? an fames? an nuditas? an periculum? an persecutio? an gladius?* (Ad Rom 8:35).

*Certus sum enim quia neque mors, neque vita, neque Angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a caritate Dei quae est in Christo Jesu Domino nostro* (Id., 29).<sup>103</sup>

The temptations of the flesh and of pride are the most dangerous, because they are most directly opposed to the life of the Spirit, says the Ven. Thomas of Jesus.<sup>104</sup>

## 5. [THE PRESENCE OF JESUS CHRIST WITHIN US]<sup>105</sup>

MSS Claret XIII, 495-496.

Believe and never forget that God dwells in our heart.

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*and make our abode with him.*

<sup>96</sup> “The lover is in the beloved.” (ST. THOMAS AQUINAS, *Summa Theologica*, 1-2, q. 26-39).

<sup>97</sup> “The lover is in the beloved by knowledge and affection.”

<sup>98</sup> Ps 33:6 Vulgate, (Ps 34:6); *Come to him and be enlightened.*

<sup>99</sup> ST. AUGUSTINE, *Enarrationes in Psalmum 33: Opera divi Aurelii Augustini* (Paris 1681, VIII) p. 50. *Ex libris*. See also note 87.

<sup>100</sup> Cf. ST. TERESA OF JESUS, *Meditaciones sobre los Cantares* chap. 2, n. 2: BAC, *Obras completas* (Madrid 1962) p. 326. For English text see also note 89.

<sup>101</sup> Cf. GIBBERT, LORENZO, *Vida portentosa de la seráfica y cándida virgen Santa Catalina de Sena* (Gerona 1804) p. 30.

<sup>102</sup> Those who learn from our Lord Jesus Christ to be meek and Humble of heart make more progress by thinking and praying than by reading and listening.

<sup>103</sup> Rom 8:35, 38-39: *Who then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?* ... “For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord”

<sup>104</sup> VENERABLE TOMÉ DE JESÚS, *Trabajos de Jesús* (Barcelona 1726) I, p. 25.

<sup>105</sup> This note appears in condensed form in his *Retreat Resolutions* for 1864

1. *Cor contritum et humiliatum, Deus, non despicias* (Ps 50:19).<sup>106</sup> *Cor mundum crea in me, Deus* (Ps 50:12).<sup>107</sup>

2. *Deus cordis mei, et pars mea Deus (in aeternum)* (Ps 72:26).<sup>108</sup>

3. *Christum habitare per fidem in cordibus vestris* (Eph 3:17).<sup>109</sup>

4. I pray the eternal Father to grant that Christ live in your heart by a living faith and by works; and that you may persevere, *in caritate radicati et fundati*.<sup>110</sup>

5. *Donec formetur Christus in vobis* (Gal 4:19).<sup>111</sup> As a photograph requires the presence not only of the film, but also of the light, which is grace.

6. Christ will continue being formed in you whenever you unite all your works to Christ in any of these three ways:

1) *By sentiment*: When Jesus Christ is present to you by sensible devotion, you must unite yourself to Him by sentiment.

2) *By disposition*: By having the same dispositions that Jesus would have, if He were doing the same works you are doing.

3) *By faith alone*: By uniting the works you do to those that Jesus did, and then offering them thus united to the Eternal Father (M. Olier, v.1, p. 145).<sup>112</sup>

St. Augustine says that he sought God everywhere, yet finally found Him within himself.<sup>113</sup> St. Teresa, *Way of Perfection*, ch. 28, p. 516.<sup>114</sup>

## 6. [PRESENCE OF THE MYSTERIES OF JESUS]

MSS Claret II, 156.

I must consider all the stages of the life, passion and death of Jesus as being present, because they are truly so in the mind of God, also because they are present in the love with which Jesus did and suffered them, although the actions themselves are past. Ven. Fr. Thomas of Jesus, p. 19.<sup>115</sup>

## 7. [HOW TO IMITATE THE INNER LIFE OF JESUS]

MSS Claret XIII, 477-479, 379.

When we pray or meditate on some mystery of the life, passion and death of our Lord Jesus Christ, we should enter into the interior of Jesus Christ in spirit, in order to share the virtues which He himself practiced in that mystery.

Three main virtues made up the inner life of Jesus.

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<sup>106</sup> Vulgate. (Ps 51:19): *A heart contrite and humbled, O God, you will not spurn.*

<sup>107</sup> Vulgate. (Ps 51: 12): *A clean heart create in me, O God.*

<sup>108</sup> Vulgate. (Ps 73:26): *The God of my heart and my portion forever.*

<sup>109</sup> *May Christ dwell in your hearts through faith.*

<sup>110</sup> Eph 3:17: *being rooted and grounded in charity.*

<sup>111</sup> *Until Christ be formed in you.*

<sup>112</sup> ANONYMOUS, *Vie de M. Olier* (Paris 1853) I, p. 145. *Ex libris.*

<sup>113</sup> Confessions, 1. 10, ch. 27, n. 38, See note 94.

<sup>114</sup> BAC, *Obras completas* (Madrid 1962) pp. 270-271. For English text see note 89.

<sup>115</sup> Cf. VENERABLE TOMÉ DE JESÚS, *Trabajos de Jesús* (Barcelona 1726) I, p. 28.

The first concerned the sovereign majesty of God the Father, and it is called religion.

The second concerned his neighbor. All the interior exercises of Jesus were done for the benefit of man, in order to win his salvation and glory, and this is called his love for the Church.

The third concerned himself. This was his emptying of himself, his sorrow, brokenheartedness and horror at the sins of everyone, with which he was laden in the eyes of God his Father. Jesus had a continual desire to destroy sin; he desired with a great desire to suffer the torments and death of the Cross.

He desired to be laden with all sorts of humiliations, in order to destroy the pride that is in us.

He desired equally to suffer every kind of poverty and privation, in order to destroy our covetousness.

He desired, finally, to endure all kinds of labors, sorrows and afflictions, in order to extinguish in us our love of comforts and pleasures, and also to win more merit for us, thus purging the human race of all sin, as St. Paul says: *Purgationem peccatorum faciens* (Hebr 1).<sup>116</sup>

In all things Jesus did:

1. His motive was the love of God and neighbor.
2. His intention was the greater glory of his Father, and the salvation and glorification of men.
3. His aim was to do his Father's will.

These three things we must keep ever present in all that we say and do.

And besides these, the inner presence of Jesus seated in our heart.

JHS = *Jesus hominum Salvator. Pone me ut signaculum super cor tuum, super brachium tuum; quia fors est ut mors dilectio.*<sup>117</sup>

Practice for myself: Continual practice of prayer. Habitual presence of God. Total abandonment to grace. Entire renunciation of my own will. To death with the "I."

## 8. MANNER IN WHICH WE ARE TO HONOR MARY

Mss.Claret.VIII, 555-558.

We should honor Mary Most Holy, as the most excellent of all creatures, and as the first one and as our most powerful advocate. We should honor her in our thoughts, our hearts, with our words and through our works. Mary Mother of Compassion, thinks incessantly about us, loves us, intercedes for us and brings to us all graces; for this reason we, out of gratitude at least, use our spirits, our hearts, our languages and our hands in acts of offering and praise.

We honor Mary Most Holy with our thoughts:

1. If we take all care to not be distracted when we say prayers and practice devotions as an offering to her.
2. If we ponder seriously her excellences and perfection.

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<sup>116</sup> Heb 1:3: *after having cleansed us from our sins.*

<sup>117</sup> JHS = Jesus Savior of Mankind. *Set me as a seal on your heart, as a seal on your arm; for love is as strong as death* (Songs 8:6).

3. If we form in ourselves a deep understanding of her as a person, her virtues and her merits. As the will receives all impressions from its understanding, it is clear that we will increasingly love, esteem and honor Mary Most Holy, the more we ponder and know her abilities, virtues and merits. Thus, we should apply ourselves often and with the greatest care to consider her indescribable nobilities, and her incomparable privileges, in order to form in us of Mary Most Holy the highest idea that is possible to us.

We should honor Mary Most Holy with the heart or affection.

We will honor Mary with affection:

1. If we honor her more than to all the Angels, Saints and other creatures.
2. If we are gladden for all the graces, virtues and privileges that she has.
3. If we give thanks to God for the benefits that has given to her.
4. If we desire with enthusiasm the increase of her veneration and devotion.
5. If we continuously have great confidence in her maternal kindness.

We honor Mary Most Holy with words.

1. Speaking often and with veneration of Mary Most Holy, and of her noble virtues.
2. Bringing others to venerate her, and teaching them Marian devotions.
3. Seeing that all our vocal prayers are pronounced properly, slowly, with attention and devotion.

*For out of abundance of the heart the mouth speaks:*<sup>118</sup> in this we will know if we love Mary Most Holy, if we speak about her, if we exhort others to be devoted to her, and if we are careful to say well and often our vocal prayers, and that's why every day we should pray the Rosary, the Hail Mary when the clock strikes; we should invoke her name often using ejaculatory prayers: we should go to her in all moments of danger and need. St. Anselm says: that often we receive help more promptly invoking Mary's name than that of Jesus, not because she is more than Jesus, but because God wants it this way to honor Mary.<sup>119</sup>

We should to honor Mary Most Holy with our works...

We honor Mary Most Holy with our works.

1. If for love of her we abstain from vices, faults, sins, absences and imperfections.
2. If in her honor we exercise the virtues, e.g. humility, patience, docility, silence, chastity, charity and the other virtues.

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<sup>118</sup> Mt 12:34.

<sup>119</sup> This thought belongs to Eadmer of Canterbury (c.1060- c.1124), in his work *Liber de excelentia Virginis Mariae* (chap. 6), in which are found the works of St. Anselm (1033-1109), Archbishop and Doctor of the Church, and it goes like this: «Velociorque est nonnumquam Salus memorato nomine eius, quam invocato nomine Domini Jesu unici Filii eius. Et id quidem non ideo fit quod ipsa maior aut potentior eo sit, nec enim ipse magnus aut potens est per eam, sed illa per ipsum... Invocato... nomine Matris suae, etsi merita invocantis non merentur, merita tamen Matris intercedunt ut exaudiatur» [Sometimes salvation is quicker if we remember Mary's name than if we invoke the name of the Lord Jesus, her only son. This does not mean that she is greater and more powerful than him or that he is great and powerful through her, rather she through him. When we invoke the name of his mother, even if we have no merits to offer nevertheless we are listened to through the merits of his mother.] (PL 159, p. 570). This thought was picked-up by St. Alphonsus Mary Liguori with these words: "At times we find the way to our salvation more quickly invoking the name of Mary than invoking the name of Jesus" (*The glories of Mary*, part 4, chap. 9). See online version: <<http://www.themostholysary.com/the-glories-of-mary.pdf>>.

3. If in her honor we fast on Saturdays, vigils of her festivities, or at least if we deprive ourselves of some thing, although small.
4. If in her honor we receive the holy Sacraments of reconciliation and communion on feast days and first Sundays, etc.
5. If we have an image of her in our room and greet her when we enter and leave.
6. If we always carry with us a scapular, medal, rosary, etc.
7. If we give or lend books that treat of Mary Most Holy.
8. If we give away pictures of Mary Most Holy, medals, rosaries, scapulars.
9. If we give alms to the poor.
10. If we visit the sick.
11. If we try in everything to imitate her virtues.

Done.

Entrust to me to Mary...

Your friend.

Anthony Mary Archbishop of Trajanópolis.<sup>120</sup>

## 9. PRIESTLY ZEAL

MSS Claret X, 419-422.

*For himself*, a priest should have the understanding and heart of a prosecutor and judge.

*For his neighbor*, the heart of a mother.<sup>121</sup>

Ah, how few priests there are who weep like the Widow of Naim<sup>122</sup> over the death of their children! (*Life of Ven. Avila*, p. 191).<sup>123</sup>

A priest should have all the qualities of a good mother:

A mother *does*.

A mother *suffers*.

A mother *prays, pleads and makes vows* to God and to the Blessed Virgin.

A mother *weeps*, and the widow's tears won the raising up of her son;<sup>124</sup> the Canaanite woman's tears won the healing of her daughter;<sup>125</sup> and St. Monica's tears won the conversion of her son.<sup>126</sup>

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<sup>120</sup> In the way in which he was editing this text, with a farewell and final signature, he seems to be answering a question from various people who were asking Claret to indicate the manner of honoring the Virgin. The Saint wrote this beautiful text with great joy, which is a small compendium of Marian piety.

<sup>121</sup> GRANADA, FRAY LUIS DE, *Guía de pecadores* (Madrid 1730) book 2, chap. 14 pp.451-452.

<sup>122</sup> Cf. Lk 7:11-17.

<sup>123</sup> St. John of Avila, *Talks to Priests*, 2, in BAC, *Obras completas* (Madrid, 1970) III, pp. 389-390. For English see *Studies of the Spanish mystics*, vol.1-3, by E. Allison Peers (The Sheldon Press, London 1927, 1930, 1960).

<sup>124</sup> Cf. Lk 7: 14-15.

<sup>125</sup> Cf. Mt 15:28.

<sup>126</sup> St. Monica (Tagaste 332 - Ostia Antica 387). Longing for the conversion of her son, Augustine, one day she told a bishop that she spent many years praying for the conversion of her son. And the prelate answered her: "Be calm. It is impossible that your son will be lost with so many tears."

A mother is a mysterious being. She has two natures:

1. Situated between father and child, a mother shares in the condition of both. She has the intelligence of the man and the delicacy of the child.
2. Like a father, she can command; like a child, she must obey.
3. A mother has a special mission which is all affection and love. She awakens the intelligence of her son, yet she babbles to him. A mother leads her son to know his father, as well as other persons and things. A mother teaches her son to speak and talk; she educates him and forms his heart.
4. A mother feeds, clothes, cleans and cares for her son.
5. A mother wins a father's attention and love for his son.
6. A mother performs the role of mediator between father and son.
7. A mother's love is tender, ingenious and constant. The more sacrifices and tears her children cost her, the more she loves them. Look at the way Moses dealt with his people.<sup>127</sup>
8. A mother's love never fails. The greater the danger, the more active, energetic and intrepid she becomes. Like a man, like a lion, she takes on dangers. She would cast herself into flames, rivers or seas to save her children.
9. A mother is the martyr of the family. She carries her child for nine months in her womb, and after that, for ten, twenty or thirty years and more in her heart. Her son may be ever so far away, whether in the missions or in the military, yet a mother always thinks of her son, prays for him, and constantly talks about him.

A good priest should have all these qualities of a mother. Woe to him who does not have them! In that case he should rather be called a wicked stepmother, a bad priest!<sup>128</sup>

\* \* \*

*For God*, he should have the heart of a *son and a spouse*:

1. A son acts, works and suffers, not as a slave or a servant, but as a good son who loves his father dearly, so as to please him and never displease him even in the slightest matter.
2. He is hurt when anything bad befalls his father, and is happy over any benefit he gains. He does his will promptly and gladly. He is ready to lay down his life in order to save the life, goods and honor of his Father.

\* \* \*

1. A spouse. *Sponsabo te mihi in fide* (Hos 2:19).<sup>129</sup> A spouse desires to please her husband, is clever at foreseeing what might please him, tries to avoid the least thing that might displease him, and is pierced to the quick if she commits some fault that might cool his love for her.
2. She lives only for her husband. His absence afflicts her, and only the hope of his return comforts her.
3. She is keenly interested in his glory and in everything that pertains to him.

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<sup>127</sup> Cf. Ex 17:2-5; 32:7-14.

<sup>128</sup> A commentary on this text can be seen in: ESPÓSITO CASTRO, ALFREDO MARIO, *San Antonio María Claret. Experiencia sacerdotal, misionera y mariana para el siglo XXI* (Rome 1998) 140 pp.

<sup>129</sup> *I will espouse you to me forever.*

4. She derives inexplicable pleasure from hearing him praised, and from seeing him honored and respected. Likewise, she resents any outrage or even the slightest insult he receives.
5. She never tires of seeing him, talking with him or hearing him speak.

These properties of the love of a good son and a good spouse should be applicable to any soul who loves God.

## 10. LOVE OF GOD

MSS Claret XIII, 177.

All our riches, all our goods, consist of LOVE. This, no one can take away from me. Neither thieves nor hardships. Love lasts forever.<sup>130</sup> St Paul: *Quis nos separabit...*<sup>131</sup>

In some way, God himself respects it. *Son, give me your heart.*<sup>132</sup> If you will. If you will.

When the will wants something, it commands the understanding to search for reasons and motives to enamor it more and more of that thing, and to love it with greater intensity. It commands the lips to ask God for grace.

## 11. LOVE

MSS Claret XIII, 245-246.

To love is to cherish the beloved.

The soul that loves lives more in the one she loves, than in her own soul.

Where the object of her love – a lover's only treasure – lies, there lies her heart.

One who truly loves Jesus lives more in Jesus than in him-self, as St. Paul says: I live, now not I, but Christ lives in me.<sup>133</sup>

Love is like fire, which turns everything combustible into fire. He who truly loves Jesus, turns everything he does, says, thinks and suffers, into love.

Love is as strong as death.<sup>134</sup> Death despoils us of riches, honors and the taste for all things of sense. He who loves Jesus Christ, our Lord and our God, is not attached to any of these things, which are so dearly loved in the world. If need be, he will sacrifice them all in deference to his Beloved.

He who truly loves seizes every opportunity to manifest his love by offering sacrifices to the beloved, and the greatest proof that he can give is to suffer death itself for the sake of the beloved.<sup>135</sup> This is what Jesus Christ did, to prove the great love He has for us.

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<sup>130</sup> Cf. 1 Cor 13:8.

<sup>131</sup> Rom 8:35: *Who then shall separate us (from the love of Christ)?*

<sup>132</sup> Prov 23:26.

<sup>133</sup> Gal 2:20.

<sup>134</sup> Songs 8:6.

<sup>135</sup> Cf. Jn 15:13.

He who loves Jesus, says: Life to Jesus! Death to Barabbas (the threefold lust, which is the love of riches, honors and pleasures)! It is like a scales: on one side of the balance stands Jesus; on the other, everything else in the world.

When one comes to know Jesus, His excellencies and perfections, and has, moreover, the helps and grace He gives, he runs after Jesus, and the things of this world vanish.

## 12. [SONSHIP AND SELF-GIFT]

MSS Claret II, 77-78.

Son, give me your heart.<sup>136</sup>

This heart is from God, who created it, conserves it and has redeemed it. He asks it of His creatures, and wants to receive it from our hands. All is subject to the law and sway of the heart.

The heart is not given merely by word and in a general way, but in deed and in every particular detail: self-love, comfort, reputation, time, life, everything... Shall I allow myself to be deprived of all things?

He asks me for all my heart.

And I will not be giving it all if I love myself; if I love any other thing, whether it be comforts, honors..., or faults, even slight ones; if I resist the Holy Spirit.<sup>137</sup>

He asks me for my whole heart and for ever.

He does not ask me for the loan of it, but for the gift of it (there is a great difference between what is given and what is merely lent...). In prayer, in communion, in a moment of fervor, many lend their heart to God; but afterwards..., they love themselves and take it back. In words they give themselves to God, but in deeds they treat themselves as their own.

I must do as the Apostle did: I live, now not I, but Christ lives in me.<sup>138</sup> Like St. Agnes.

## 13. [SPIRITUAL CHILDHOOD]<sup>139</sup>

MSS Claret II, 76, 409-410.

Nisi efficiamini sicut parvuli...<sup>140</sup>

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<sup>136</sup> Prov 23:26.

<sup>137</sup> Cf. Acts 7:51.

<sup>138</sup> Gal 2:20.

<sup>139</sup> In the Gospel image of the child, Claret sees the ideal of innocence and humility. In other contexts, he considers the child/parent relationship with God. In his view, the ideal child exists only in the Child Jesus. His own spiritual childhood, even under the aspects of innocence and humility, is gauged by the degree of his conformity with the Child Jesus.

<sup>140</sup> Mt 18:3. In Claret's edition of *The Holy Gospel of Our Lord Jesus Christ according to St. Matthew* (Barcelona 1856), the complete text is paraphrased as follows: *Unless you turn and become as little children in simplicity and innocence, you shall not enter the kingdom of heaven.* In the footnote to this passage, Claret explains: "The Lord speaks to them of His true kingdom, which is utterly heavenly. And so that they may renounce their pride, he sets before them an innocent child, telling them that if they want to enter the kingdom of heaven, they must be in their will, what children are by age. The latter have no other anchor than their father and mother, and even though their mother



A child in innocence, a little one in humility, an infant in silence, tender in charity, in detachment, in forgetting wrongs, in loving one's mother.<sup>141</sup>

Spiritus noster fiat coram Deo tanquam parvulus et mendicus spiritualis cum et ipse Deus parvulus natus sit nobis<sup>142</sup> (Gerson, *Compendium*, p. 130).<sup>143</sup>

A poor child, who begs alms of God, of Jesus, of Blessed Mary, of the Angels and Saints in heaven, and of the just on earth.

A naked child, bereft of the clothing of the virtues.

A ragamuffin child, clad in the tatters of defects.

A mangy child, blotched with thoughts of vanity.

A babbling child, who does not know how to speak.

A child silent in prayer but talkative in everything else.

A child once white and crowned with roses; but now, alas...!<sup>144</sup>

A little black child who serves the white and ruddy Child Jesus.<sup>145</sup>

Parvulus enim natus est nobis, et filius datus est nobis: et factus est principatus super humerum ejus (Isa 9).<sup>146</sup>

Et erat subditus illis (Luc).<sup>147</sup>

Proficiebat sapientia, aetate, et gratia apud Deum et homines (Lk 2:52).<sup>148</sup> And you? Alas, like a little donkey.

I would not give children coins of great worth, because they would only fritter them away.

But I, too, fritter away the benefits God has given me. From now on, I will do as St. Francis of Assisi did, and tell God to hold the good he might do in safekeeping, lest he lose it. As children ask their parents to keep what is given them, lest they lose it.

I shall be persuaded that in spiritual matters I am an orphaned, poor, poor, ragged, scabby, leprous, cross-eyed child, mute about good things, a babbler about vanities, capricious, willful, rickety, lame, humpbacked, runny-nosed, drooling, dirty, mangy, repugnant, ungrateful, ill-tempered, ill-educated, ignorant, foolish and malicious.

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be but a poor woman dressed in rags, they prefer her to the most richly bedecked queen. Children do not go around worrying about what they will eat or what they will wear; they do not seek riches or honors; they do not harbor hatred in their heart; they are at peace with all and are totally innocent of seeing any vice in others" (pp. 124-125).

<sup>141</sup> The Saint wrote the word 'mother' in lower case, but Fr. James Clotet, corrector of the originals, changed it to upper case, as an explanation of the total sense of the phrase, expressing Claret's filial attitude toward the Blessed Virgin.

<sup>142</sup> Cf. Is 9:6.

<sup>143</sup> "Before God, our spirit should become like that of a little child who is poor in spirit, since for our sake God himself was born a little child."

<sup>144</sup> An allusion to the vision he had during his second year of philosophical studies, when he was a lodger at the Casa Tortadés in Vic: "I saw myself as a beautiful white child kneeling with his hands joined" (Autob. n. 96).

<sup>145</sup> Cf. Songs 5:10.

<sup>146</sup> Is 9:6: *For a child is born to us, and a son is given to us, and the government is upon his shoulders.*

<sup>147</sup> Lk 2:51: *And he was subject to them.*

<sup>148</sup> *And He advanced in wisdom, and age, and grace with God and men.*

Woe is me! For unless I become like the Child Jesus, I shall not enter the Kingdom of heaven!<sup>149</sup>

Delitiae meae esse cum filiis hominum.<sup>150</sup>

My delight is to think on God and to love God, Jesus Christ and Blessed Mary.

I love you, my God, for you are the highest good.

Anthony Mary

## 14. [ON PRAYER AND MEDITATION]

MSS Claret II, 157.

In each and every point of the meditation, one must exercise oneself in three things:

1. Humility, which comes from the knowledge of one's misery and of the sins one has committed.
2. Total and perpetual offering and commitment of oneself into God's hands.
3. A great desire to imitate Jesus and Mary in all the virtues. Ven. Thomas of Jesus, p. 14.<sup>151</sup>

## 15. Humility

MSS Claret II, 411-416.

In every sin, the will goes before.<sup>152</sup> And the root principle of an evil will is pride. The soul pretends to be its own principle, setting aside the Principle with Whom it should be united. This happens when it is overly pleased with itself. Scotus calls this sort of self-complacency spiritual lust.<sup>153</sup>

It would do me no good to be chaste in body, if I were not also chaste in soul. For the sake of chastity, I abstain from every unclean thought, word and deed, and of glancing, listening, etc. I shall do the same for chastity of soul. I shall dismiss as soon as possible every thought or complacency concerning myself. I shall not say or listen to any words in praise of myself, nor shall I perform any works in order to be praised or to be held wise or virtuous...

I shall say inwardly: Non nobis, Domine, non nobis, se nomini tuo da gloriam.<sup>154</sup>

When I am slandered, abased, etc., I shall be silent like Jesus.<sup>155</sup> I shall simply say: Bonum mihi quia humiliasti me.<sup>156</sup>

I shall refer all things to God and be well pleased in Him: cor meum et caro mea exultaverunt in Deum vivum.<sup>157</sup>

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<sup>149</sup> Cf. Mt 18:3.

<sup>150</sup> Prov 8:31: *My delights are to be with the children of men.*

<sup>151</sup> Cf. VENERABLE TOMÉ DE JESÚS, *Trabajos de Jesús* (Barcelona 1726) I, p. 19.

<sup>152</sup> Cf. Sir 10:15.

<sup>153</sup> Blessed John Duns Scotus (1265-1308), known as Doctor Subtle.

<sup>154</sup> Ps 113:1: *Not to us, O Lord, not to us but to your name give the Glory.*

<sup>155</sup> Cf. Mt 26:63.

<sup>156</sup> Ps 118:71: *It is good for me that you have humbled me.*

<sup>157</sup> Ps 83:3: *My heart and my flesh have rejoiced in the living God.*

I shall imitate Blessed Mary, my sweet Mother and Mistress, who said: Et exultavit spiritus meus, in Deo salutary meo.<sup>158</sup>

Noverim me, noverim Te.<sup>159</sup>

Myself: nothingness, nature, miseries, sins, grace and charity.

Nothingness is nothing.

Nature is the being and nature God has given me and con-serves for me.

Miseries, I have inherited from my parents.

Sins, I have committed.

Grace is a sharing in God's being, like a little cloud on which the sun shines.

Charity is a sharing in God's doing, through union with God. Like an arm joined to the body: blood circulates through it, and it has movement and strength through its union with the body. Woe to that man who separates himself from God through pride and spiritual lust, who is self-complacent. Then he is like an amputated arm, a branch lopped off from the vine!

A vain man is like a peacock. When people whistle at him, he puffs up his feathers and responds with ill-sounding shrieks. When people praise a vain and proud man, he becomes smugly self-complacent, puffed up, and begins to crow; and nothing sounds worse than singing one's own praises.

I, for my own part, am nothing, vanity and wickedness.

I shall imagine that I am a picture on which God has painted his own image and likeness.<sup>160</sup> Standing before it, I shall take a long look at this picture, and give thanks to God, quia fecit mihi magna qui potens est, et sanctum nomen ejus.<sup>161</sup>

Then I shall look behind the painting, where my own likeness lurks, in the same way I looked at the front, where God's likeness is. On the back of a portrait one finds nothing but laths and tacks, sustaining a blotched piece of canvas. The laths are my defects, the tacks are my imperfections, the canvas is my life, and the blotches are my good works, for as God says, our just works are like the rag of a menstruating woman.<sup>162</sup>

I shall regard everyone else as so many pictures and portraits done by God. I shall look at the front side of them, and esteem and venerate them. I shall look at the back of my own portrait, and I shall humble and scorn it. In them, I shall always look for the good qualities, but in myself, for the bad ones.

The way St. Francis used to regard others.

Noverim Te, noverim me! Ut amem te, et ut contemnam me (St. Augustine).<sup>163</sup>

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<sup>158</sup> Lk 1:47: *And my spirit has rejoiced in God my savior.*

<sup>159</sup> ST. AUGUSTINE, *May I know myself, may I know Thee. Soliloquies*, book 2, chp. 1, no. 1: See note 87.

<sup>160</sup> Cf. Gen 1:26-27.

<sup>161</sup> Lk 1:49: *For he who is mighty has done great things to me, and Holy is his name.*

<sup>162</sup> Cf. Is 64:5. The Vulgate text (Is 64:6) has *...and all our justices have become like the rag of a menstruous woman.*

<sup>163</sup> *May I know myself, may I know Thee, that I may love Thee and despise myself: Soliloquies*, book 2, chp. 1, no. 1: See note 87.

1. God is He who is... He is the most perfect Being... .<sup>164</sup> The beginning and end of all things.<sup>165</sup>

2. I am he who once was not... Of myself I am nothing... I am but dust and ashes,<sup>166</sup> and even those are lent me. Of myself I am less than nothing; for nothingness is without malice and has not sinned, whereas I was conceived in sin,<sup>167</sup> born in sin, and have fallen into sin many times.

3. If there is anything good in me, it is from God. Through the grace of God and the merits of Jesus Christ, I am what I am.<sup>168</sup> Through grace I am a Christian, a Priest, an Archbishop....

4. In myself, I shall look at my nothingness and my sins... And in my neighbors, I shall regard neither their nothingness nor their sins, but rather the graces that God has reposed in them, e.g., strength, wisdom and other graces. Children of God, images of God, redeemed by Jesus Christ and destined for heaven.

If some of them should slander, persecute or mistreat me, I shall not complain of them. Rather, I shall consider myself beholden and indebted to them. I shall commend them to God and do all the good that I can do for them.<sup>169</sup>

I shall regard them as my teachers, physicians and surgeons, who teach and heal me, and as envoys of my heavenly Father. Jesus saw, in those who came to arrest him, the chalice sent him by his heavenly Father, and therefore he told St. Peter: *Calicem quem dedit mihi Pater, non bibam illud?* (Jn 18:11).<sup>170</sup> And Jesus told Pilate: *Non haberes potestatem adversus me ullam, nisi tibi datum esset desuper* (Jn 19:11).<sup>171</sup>

## 16. [SCIENCE OF THE PASSION]

MSS Claret XIII, 709-711.

How we are to bear the sufferings and labors of this life by imitating Jesus and Mary.

It ordinarily happens among us children of Adam that we become so impatient under persecution, so irritated by insults, so upset with sufferings, so troubled and discouraged at every adversity, and so ill-humored toward those who have offended us, that we think it a great accomplishment if we do not take revenge on them. But the love of our Divine Master was not undone by the insults He bore during his passion, nor was it worn out at the sight of his disciples' ignorance and later, their disloyalty (*Mystical City of God*, vol. 5, p. 165).<sup>172</sup>

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<sup>164</sup> Cf. Ex 3:114.

<sup>165</sup> Cf. Rev 22:13.

<sup>166</sup> Cf. Gen 18:27.

<sup>167</sup> Cf. Ps 50:2.

<sup>168</sup> Cf. 1 Cor 15:10.

<sup>169</sup> Cf. *Autob.* 628.

<sup>170</sup> *The chalice that my Father has given me, shall I not drink it?*

<sup>171</sup> *You could have power at all against me unless it were given you from above.*

<sup>172</sup> ÁGREGDA, MARÍA DE JESÚS DE, *Mística ciudad de Dios* (Barcelona 1860). See *The Mystical City of God* online: <<http://www.themostholysary.com/mystical-city.htm>>.

This science [of the passion of Jesus] filled the most pure heart of his loving Mother with bitter sorrow. But as she was the living and most exact image of her beloved Son, she bore it all with patience. She did not allow it to trouble or alter her, nor did it prevent her from consoling and instructing the holy women who stood by her. Rather, without leaving the heights of understanding that she was receiving, she inwardly came down to their level to instruct and encourage them with salutary counsels and words of everlasting life. O may we imitate this admirable Mistress and more than merely human exemplar! How true it is, that our poor store pales in comparison with that great treasure-house of grace and light. But it is likewise true that our sufferings and sorrows seem almost nothing in comparison with hers, since she alone suffered more than all the children of Adam put together. Yet even as we strive to imitate her for our own eternal good, we seem unable to learn how to suffer patiently the least adversity that befalls us. Everything upsets and alters us: we pull a long face; we give vent to our passions, angrily resist and chafe under sadness; we abandon reason and docility; all our evil impulses are astir and we find ourselves at the very brink. Even prosperity weakens and undoes us; we can place no reliance on our sickly and stained nature. On such occasions, let us call our divine Mistress to mind, in order to correct our disorders (Ven. Agreda, vol 5., p. 169).

## 17. MORTIFICATION [VALUE OF THE CROSS]

MSS Claret XIII, 713-714; II, 257-258.

My son, you know the value of the Holy Cross, as well as the honor it bestows on trials and tribulations. Embrace the cross and bear it joyfully in following my Son and your Master. Let your glory, in this mortal life, be persecution, contempt, illness, tribulation, poverty, humiliation, and whatever is painful and adverse to your fleshly condition. And if you would imitate and please me in all your practices, I would prefer that you seek neither ease nor rest in any earthly thing. You should not weigh within yourself what you are suffering or manifest it to others with a desire to alleviate it. Still less should you embroider or enlarge on the persecutions or annoyances that creatures may cause you, or let others hear you complain how much you are suffering, comparing it with what your fellow workers are undergoing. I am not saying that it is a fault to take some seemly and moderate relief or to complain inwardly under suffering; but in you, my son, such relief would be an infidelity to your Master and Lord. For he has been so much more obliging to you alone than to many generations, that your correspondence with Him by doing, suffering and loving, does not allow for any defect or unburdening of yourself, unless it were done with the fullest finesse and loyalty. This same Lord wants you to be so finely attuned to Him, that you must not so much as heave a sigh out of natural frailty, if you have no higher aim in doing so than merely resting or taking comfort. However, should love spur you on, you should let yourself be borne by its sweet power to take your rest in loving. But then the love of the cross will lead you to dismiss this relief, as you know that I did, in humble offering.

Let it become a general rule for you that every human consolation is an imperfection and a danger. And you should permit yourself only such consolation as your Master and Highest Lord may send you, either of Himself or through his Angels. And you must receive the gifts that come from His divine hand with the understanding that they are given in order to strengthen you for further suffering,

and to wean you from those likings that might affect your sensitive inclinations (Ven. Agreda, vol. 5, p. 317).

For the good of your reputation you must strive to attain:

1. Outwardly, modesty and recollection; inwardly, continual and ardent occupation with God; patience, silence and suffering in your works, fulfilling the laws and obligations of your state, as God commands. Do good to all, flee sin and practice virtue.
2. If you do this, even though you do not seek honor, you will find it, and wicked tongues will be confounded. Look to Jesus and consider how he bore himself in the face of the false witness that was brought against him.<sup>173</sup>
3. In every disagreeable, painful and humiliating thing that may befall you, consider that it comes from God, and address yourself to Him in silence and in conformity to His will.

Not a hair of your head may fall without God's willing it.<sup>174</sup>

Complaining: like holding a money bag upside down.<sup>175</sup>

Boasting about good works: like the hen who cackles when she lays an egg.<sup>176</sup>

4. Three hundred years of faithful service to God are more than repaid by one hour of suffering he allows you to bear, so great is its worth.
5. The man who is distressed, persecuted, crucified with outer works and inner crosses and abandonment, yet suffers in silence and perseveres in love: this is the man You love and are pleased with; this is that just man whom You most esteem (Thomas of Jesus, vol. 2, p. 619).<sup>177</sup>
6. Never be eager to exonerate yourself, for you will be the loser in the eyes of both God and men. The truths and reason you allege will become arms that can be turned against you.
7. Believe that everything comes from God and that He desires to receive this tribute from you: that for love of Him you should suffer in body, soul and honor, and for the offenses that are committed against Him.
8. See to it that your pride is cloaked over by the greater glory of God. Ah! But this will mean that you must suffer, be silent and die, setting your hope not on this world, but on the world to come. Here, you must die on the Cross like Jesus, abandoned by all (ibid., p. 651).

## 18. [AN OFFERING TO SUFFER]<sup>178</sup>

MSS Claret XII, 665-666; X, 87.

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<sup>173</sup> Cf. Mt 26:61-63.

<sup>174</sup> Lk 21:18.

<sup>175</sup> To underscore the benefits of patience, he remarks elsewhere: "Patience is the most profitable investment: there is more call for it and it yields the highest interest" (MSS Claret X, 342).

<sup>176</sup> Cf. *Autob.* n. 354.

<sup>177</sup> TOMÉ DE JESÚS, *Trabajos de Jesús* (Barcelona 1726) II, p. 619.

<sup>178</sup> On May 11, 1862, in the Blessed Sacrament chapel, St. Anthony Mary Claret offered himself in a special way to preach, exhort, labor and even to die (cf. *Autob.* n. 698). The offering that he expresses here may well be the formulation of the one he mentions in the *Autobiography*.

Eternal God Most High, I, a vile worm and poor man whom Jesus and his Most Holy and Virginal Mother have deigned to choose as minister – to teach catechism, how to hear Mass, to recite the Rosary and receive the sacraments of Penance and Communion, and to preach God’s Holy Law throughout the world – prostrate myself in your divine presence with a humble, yielded and ready heart. And in order to fulfill your eternal and holy will, I offer myself, to suffer and to sacrifice my life in confessing your holy faith by teaching and preaching it throughout the world. I do not wish to spare myself any work, trouble or tribulation that I may have to suffer for this work, including death itself. But mistrusting my own frailty, I beseech you, my Lord and God, to send upon me your Holy Spirit, to enlighten and set me afire with divine love, and to guide, send and govern me along the straight path of my divine Master Jesus Christ and of the Virgin Mary, Mother of God and my Mother, whom I desire to serve and please, both here on earth and later there in heaven for all eternity. Amen.

O Lord, I offer myself to suffer and to die, following my Redeemer and Master, preaching his holy name and faith.

A reminder that Anthony Claret frequently repeats to himself:

A son of the Immaculate Heart of Mary is a man who sets fire wherever he goes. He desires mightily and strives by all means possible to set the whole world ablaze with the fire of God’s love. Nothing or nobody daunts him: he delights in privations, tackles works, embraces sacrifices, is happy in the midst of whatever slanders are raised against him, rejoices in the torments and sorrows he suffers, and glories in the Cross of Jesus Christ.<sup>179</sup> His only thought is how he may follow Jesus more closely and imitate Him in praying,<sup>180</sup> working, suffering and striving always and only for the greater glory of God and the good of souls.<sup>181</sup>

Long live Jesus!

## 19. [INNER PEACE]<sup>182</sup>

MSS Claret II, 161, 164.

The thing I should strive for most of all is inner peace.

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<sup>179</sup> Cf. Gal 6:14. Also, in *Works II*, p. 278, Fr. Daries notes the original translation of *abordar* by the English word “welcome” is not active enough. “One may welcome what befalls one, whereas the nuance here is one of going out and looking for work and gladly taking it on.

<sup>180</sup> It should be mentioned that in the *Autobiography* (n. 494) neither the biblical quote *to boast of the Cross of Jesus Christ* nor the verb *to pray* appears.

<sup>181</sup> This “remembrance,” traditionally known in the Congregation of Claretian Missionaries as the “Definition or Pen-portrait of the Missionary,” contains a few variants from the one he copied in his *Autobiography* (n. 494). The version presented here is probably the one Claret sent to Fr. Joseph Xifré from La Granja on August 20, 1861, with the request that “each one of the Missionaries copy it and carry it about with them” (*EC II*, p. 352). That being the case, the text which is published here would be prior to the text of the *Autobiography* (cf. MUNÁRRIZ, JULIÁN, *La definición del Hijo del Corazón de María*: *Annales CMF*, núm. extr. [1949] pp. 17-30; ASOLO, MARCOS DE, *La acción misionera* [Buenos Aires 1931] pp. 59-144; Claret, *Constituciones y textos...* ed. cit., pp. 614-616; BERMEJO, JESÚS, *La definición del misionero*: *Noticias de Bética CMF* 53 [1973] 78-92; ÁLVAREZ GÓMEZ, JESÚS, *Claretian Missionaries*. Vol. II: *Transmission and Reception of the Claretian Charism* (Quezon city, Philippines 2000) pp. 94-119.

<sup>182</sup> This note corresponds to the Resolutions of 1867.

And so, I shall not become annoyed, or speak out, or pull a long face, or show that I am pained by what people say about me. Let them act against me. Come what may. Nothing happens by chance, but all is arranged by God.

Domine, quid me vis facere?<sup>183</sup>

Ad maiorem Dei gloriam (see Rodríguez, pt. 1, tr. 5, ch. 14).<sup>184</sup>

“Love is strong as death.”<sup>185</sup>

St. Stephen, unwavering in the midst of so many enemies, always kept peace in his heart and serenity on his countenance. To all present who gazed on him, his face was like that of an angel.<sup>186</sup> Thus God chose to show, through this outer splendor, the inner beauty and innocence of his soul (Croisset, December 26th).<sup>187</sup>

When Blessed Mary lost her Most Holy Son, she did not lose either inner or outer peace, nor did she have even a single angry or spiteful thought (Mystical City of God, vol. 4, p. 249).

## 20. RESOLUTION AND REFLECTION [ON ZEAL]

MSS Claret II, 423-424.

1. I shall always strive after an increase in the accidental glory of God. This increase consists of bringing men to obey and love God ever more and more, since it is for this that He has created us and keeps us in being.

2. The stars and the elements put us to shame, for they all obey and keep the Law of God, who created and conserves them. Yet men do not wish to obey God or keep His law, although He has also created them and conserves them and has placed them in a position of greater advantage. What ingrates they are!!!

3. The sun, moon, planets, comets and other heavenly bodies keep God’s law punctually. But men neither keep nor care to keep the law that He himself has dictated to them.

4. The elements, too, have their law and observe it with all exactness. Water’s law is to be wet, and it is always wet; fire’s law is to give heat, and it always heats; weight’s law is to tend toward its center, and it always tends there. But men... Ah!

What disorder would reign if all these other things did not keep their law? Yet see, a like disorder overtakes those men who do not keep the law that God has given them: unhappy in this life, they will be unhappy for all eternity in the next. Come, then: let us obey God, let us love God, let us keep His law and exhort all others to do the same. May they keep God’s Law and be conformed to His divine will.

The voice of the universe cries out: Man, obey God as I do!

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<sup>183</sup> Acts 22:10: *Lord, what would you have me do?*

<sup>184</sup> “For the greater glory of God.” The chapter alludes to “Two Very Helpful Counsels for Making Prayer and Deriving Fruit from it” (RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* [Barcelona 1861] I, pp. 246-249). *Ex libris*. See Alphonsus Rodriguez, *The Practice Of Christian And Religious Perfection*, 3 vols., (Kessinger Publishing, 2006).

<sup>185</sup> Songs 8:6.

<sup>186</sup> Cf. Acts 6:15.

<sup>187</sup> CROISSET, JUAN, *Año cristiano: diciembre* (Barcelona 1854) p. 399. *Ex libris*.



The voice of the universe cries out: Man, love God! Coelum, terra, et omnia dicunt mihi, ut amem te (St. Augustine).<sup>188</sup>

Domine, quid me vis facere?<sup>189</sup>

Paratum cor meum, paratum cor meum<sup>190</sup>

Dilectus meus mihi, et ego illi (Song 2). Alleluia.<sup>191</sup>

Blessed and praised be God. Blessed and praised be the Most Holy Sacrament of the Altar. Blessed and praised be Mary, the Mother of God and my Mother. Long live Jesus! Long live Mary!.

## 21. [NOTES ON THE CONVERSION OF SINNERS]

MSS Claret XIII, 501-504.

Before the Incarnation of the Word, the Lord God gave the Blessed Virgin Mary to understand the desire He had to remedy the lot of humankind, so that afterwards she, as Mother and Advocate of sinners, might intercede for them.

Mary Most Holy shared in God's love for men and in His desire to reconcile them.

So great was this love of hers that, had it been necessary, she would have handed herself over countless times to fire, sword and the most exquisite torments, and even to death itself. She would have borne all martyrdoms, anguishes, tribulations and illnesses. And not only would she not have refused any of them, but would have accepted all of them gladly, for the remedy, relief, conversion and sanctification of souls.

Things necessary for the conversion of sinners:

1. The grace of God.
2. The merits of Jesus Christ.
3. The intercession of the Saints.
4. The cooperation of men.

*Comparison:* a field. If a field is to yield a crop, it must be tilled and sown, after which God must send favorable weather. So, too, the human race must be tilled by the holy work of zeal. The ingratitude and sins of men are an obstacle and hindrance to the graces and helps that God sends for the conversion of sinners.

They are debts that must be paid, and if sinners do not pay them, then the just should pay them through their intention and charity.

Sinners are defaulters. They do not pay God the tribute of love, honor and acknowledgement that they owe Him. They neither pray, nor hear Mass, nor receive the Sacraments.

The just, for their part, will fulfill all their obligations with full uprightness and purity of intention, and with the full force of their will. Moreover, out of devotion and charity they will do all else that can be done. They will avail themselves of the

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<sup>188</sup> *The heavens, the Earth, and all things tell me that I should love thee.* (ST. AUGUSTINE, *Confesiones*, book X, chap. VI). See note 87.

<sup>189</sup> Acts 22:10: *Lord, what would you have me do?*

<sup>190</sup> Ps 57: 7, (Vulgate, Ps 56:8): *My heart is ready, O Lord, my heart is ready.*

<sup>191</sup> Songs 2:16: *My beloved for me, and I for him.*

merits of Jesus Christ, and of the intercession of Mary Most Holy, the Angels and Saints.

Sinners go off after their idols, which are riches, honors and pleasures.

The just love poverty, privations, humiliations and mortifications.

*Comparison with scales:* The wicked place their sins in one balance, while the just place their prayers and good works in the other, until the scales tip in favor of the human race.

Thus good souls should be exhorted to pray, to practice mortification and to do good works.

## Council Father at Vatican I 1869-1870

### 1. [THE ARMS OF OUR WARFARE]

MSS Claret XIII, 499-500.

*Haec sunt arma militiae nostrae*<sup>192</sup>: *occidi, non occidere* (Tertullian).<sup>193</sup>

Christianus occidi potest, vinci non potest (St. Cyprian).<sup>194</sup>

On those words of Christ: *ecce ego mitto vos sicut oves inter lupos*,<sup>195</sup> St. John Chrysostom says: *Quandiu oves sumus vincimus. Si lupi efficimus, vincimur*.<sup>196</sup>

*Ira viri Dei iustitiam non operatur* (St. James).<sup>197</sup>

An unbeliever once told a priest: “Ah priest, if only you knew how much I hate you!” The priest replied: “And you, my friend, if only you knew how much I love you!” The unbeliever was converted. This happened in Paris, says Dupanloup.<sup>198</sup>

St. Augustine remarked: *Numquid christianus factus es ut in saeculo isto flores?*<sup>199</sup> Think on Christ, whose name you bear.

Domine, vim patior, responde pro me.<sup>200</sup>

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<sup>192</sup> Cf. 2 Cor 10:4.

<sup>193</sup> “These are the arms of our warfare: to be killed, not to kill”. – On a copy of the spiritual exercises of St. Ignatius, discussed by Fr. Ignatius Dierckx, that ruled the Jesuit Fathers upon leaving the novitiate in Rome, and which is preserved in the Claretian museum in the eternal city, Fr. Claret wrote these words: *Haec sunt arma militiae nostrae* [These are the arms of our warfare.] He wished to show here the manner of engagement characteristic of his apostolate, as in battle, with the sword of the Word of God, against the powers of evil and lies.

<sup>194</sup> “A Christian can be killed but not conquered.” Actually, St. Cyprian refers to the priest: *Sacerdos Evangelium Christi tenens, occidi potest, vinci non potest*. This phrase has been adopted as the theme of the Missionaries of Salette: *Missionarius Salettensis, occidi potest, vinci non potest*.

<sup>195</sup> Mt 10:16: *Behold, I am sending you out like sheep among wolves*.

<sup>196</sup> “So long as we are sheep, we overcome; but if we become wolves, then we are overcome.” (*Homilies 33-34 on Mt 10:16: PG 57, 389*).

<sup>197</sup> Jas 1:20: *For the anger of man does not work the justice of God*.

<sup>198</sup> Claret may very well have heard this from the lips of Felix Dupanloup himself (1802-1878), Bishop of Orleans from 1849, Deputy and Senator.

<sup>199</sup> “Surely you didn’t become a Christian to flourish in this World?”

<sup>200</sup> Is 38:14: *O Lord, I am in Straits, be my surety*.

I desire that God be known, loved and served.

I desire that nobody should offend Him.

I desire to suffer labors, mockeries, slanders, persecutions, sorrows and afflictions for love of Jesus Christ and the salvation of souls.

To dress poorly, to eat little and badly, for the love of Jesus Christ and the salvation of souls.

To take a stance counter to that of the day.

Worldlings seek honors; I will spurn them and seek dishonors.

They seek pleasures; I will seek fasting, and voluntary as well as naturally occurring mortifications.

They seek riches as a means; I will seek poverty and privations. Like St. John [the Baptist] and all those who are striving to...

## 2. LOVE FOR ONE'S ENEMIES<sup>201</sup>

MSS Claret II, 279-280

*Diligite inimicos vestros.*<sup>202</sup>

1. Jesus, hanging on the Cross, said: Father, forgive them, for they know not what they do.<sup>203</sup>

2. We should love God, and our neighbor as ourselves, for the love of God.<sup>204</sup>

3. *Vivo ego, iam non ego, vivit vero in me Christus.*<sup>205</sup>

Anyone who has the Spirit of Christ understands this precept [love of enemies] well and fulfills it. Whoever does not have the Spirit of Christ neither understands nor practices it.<sup>206</sup>

Anyone who has the Spirit of Christ loves God, and from this same branch sprouts the love of his neighbor, whom he regards as *the son of God, the image of God, redeemed by the blood of Jesus Christ, and destined for heaven.*<sup>207</sup>

4. He looks upon a hostile neighbor as a mother looks upon a drunken son, sick with delirium, who insults and strikes her. For all this, she never grows angry with him. She feels compassion for him and says: *He doesn't know what he's doing.* Like Jesus.<sup>208</sup>

5. Anyone who has the Spirit of Christ regards his enemy as a divine instrument whereby the Lord wishes to purify him..., like a leech the Lord is applying to him. He regards him as someone who gives him work whereby he can earn merits.

6. He prays and works harder for those who persecute him than he does for the poor, the sick, etc. For the former are in a worse state: *Qui non diligit manet in*

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<sup>201</sup> This note, written in Rome, is an orderly treatment of what he vividly understood and experienced on October 12, 1869 (cf. "Lights and Graces," 1869).

<sup>202</sup> Mt 5:44: *Love your enemies.*

<sup>203</sup> Lk 23:34.

<sup>204</sup> Cf. Mk 12:30-31, 33.

<sup>205</sup> Gal 2:20: *I live, not now I, but Christ lives in me.*

<sup>206</sup> Cf. Rom 8:5, 11, 14.

<sup>207</sup> Cf. Autob. 448.

<sup>208</sup> Cf. Lk 23:34

*morte*.<sup>209</sup> They are headed for eternal torment. They are drowning in the sea of perdition . Let us hasten to their relief (Rodríguez).

Read St. Teresa, the Fifth Mansions, ch. 3.<sup>210</sup>

The Spiritual Exercises Explained, Meditation 27, p. 351.<sup>211</sup>

### 3. LEARNING THE ART OF DYING WELL<sup>212</sup>

MSS Claret II, 145-148.

*Statutum est hominibus semel mori* (Heb 9:27).<sup>213</sup>

1. We must learn this art, for we must inevitably practice it. The bell tolls for our death.
2. People learn some art in order to win a livelihood. We must all learn the Art of dying well, in order to win eternal life and be delivered from everlasting death.
3. Whoever fails to learn the art of dying well, will die badly. Just as anyone who never learns to write or paint, will never be able to write well or paint well.
4. In order to write or paint well, it is not enough just to know all the rules of art; it is likewise indispensable to practice, either not to forget one's art or to gain greater dexterity and perfection in one's performance. Thus we must all strive to learn, gain dexterity and perfect ourselves in the art of dying well, and chide ourselves as did the sculptor, Apelles:<sup>214</sup> *Hodie nullam lineam traxi*. In the same vein we should say: "Today I have not drawn a single line in the art of dying well."

*Practice*

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<sup>209</sup> 1 Jn 3:14: *He who loves not abides in death*.

<sup>210</sup> Cf. ST. TERESA OF JESUS, *Obras...*, LR (Barcelona 1852) III, pp. 156-169. For English reference see note 89.

<sup>211</sup> He refers to the 2nd point of Meditation 27, "Del prodigioso amor que manifestó Jesús en la cruz a sus enemigos" ["Of the Wondrous Love that Jesus on the Cross Showed Toward His Enemies"] (*Spiritual Exercises... Explained* [Madrid 1859] pp. 344-356; cf. Mss. Claret, VII, 634).

<sup>212</sup> These notes were written in 1869 or 1870. Claret was convinced that his end was near, not only because of the extraordinary revelation he noted in his *Retreat Resolutions* for 1869, but also because of his awareness of his growing physical disabilities: "Everyday I am losing more memory, sight and agility. It seems to me that I won't live much longer" (cf. the following Spiritual Note, no. 4).

The Archbishop of Valencia (later Cardinal) Don Marian Barrio (1805-1876) wrote to Don Francisco de Asís Aguilar after Claret's death: "During our stay in Rome, he told me at least twice in the Council Hall, that he was going to die soon, and that, as he doubted whether he would have a secretary with him at the time, he wanted me to give the news to his brethren, so that they could advise me which Masses of theirs should be applied for his intention" (cf. Ven. James Clotet, *Resumen de la vida admirable* [Barcelona 1882], p. 217).

<sup>213</sup> *It is appointed unto men once to die*.

<sup>214</sup> The proverbial phrase *Nulla dies sine linea* is attributed to Apelles, famous Greek painter of the 3rd Century, B.C. of the Court of the King of Macedonia. Pliny the Elder wrote: "Apelli fuit alioquim perpetua consuetudo numquam tam occupatum diem agendi, ut *non lineam ducendo* exerceat artem, quod ab eo in proverbium ven it." Apart from this Apelles, the painter, had the same constant custom, that he would never have a day so full of obligations that he would not work on his art *drawing at least one line*, and thus remains this proverb ever since then (*Historia natural*, 35, 84). Erasmus writes it thus: *Nullam hodie lineam duxi* (*Adagia* 1. 4. 12 ).

5. Let us ponder that we must all without exception die, and that we do not know when, where or how we will die.<sup>215</sup>
6. That we can die but once, and that if we block this one and only chance, we can do nothing to amend it.
7. There is nothing better than a good death, and nothing worse than a bad one. *Mors peccatorum pessima.*<sup>216</sup> *Praetiosa in conspectus Domini mors Sanctorum ejus.*<sup>217</sup> The consequences are eternal.
8. Live always clean of sins, since they are the only things that can render a death bad.
9. Live detached from the things that surround us, since one day we will have to leave them behind. Let us do now out of virtue what we will then have to do out of necessity. Have a will drawn up.
10. Keep our senses continually mortified, either to block entry to sin or because the senses, too, must one day die. This is reason enough for us to keep them mortified.
11. Build up a store of good works, since they are the only coinage we can bring with us into the next world. *Opera enim illorum sequuntur illos* (Rev 14:13).<sup>218</sup>
12. We must exercise ourselves in the theological and moral virtues. Receive the Holy Sacraments fervently. Hear or celebrate Mass well.
13. Make mental and vocal prayer with great fervor. Frequently and fervently recite the Holy Rosary. Have great devotion to and trust in Jesus Christ, Mary Most Holy, the Angels and the Saints, especially St. Joseph, St. John and St. Michael.
14. Do all things as if each one of them were the last thing of your life (Rodríguez, tr. 2, ch. 5).<sup>219</sup>
15. *In omnibus operibus tuis memorare novissima tua et in aeternum non peccabis.* (Eccli 7:40).<sup>220</sup>
16. Make your examen well every noon and night, as if it were the last of your life.
17. Think on death each night as you undress, lie down and prepare for sleep, which is an image of death. Commend yourself to God: *In manus tuas, Domine, commendo spiritum meum* (Lk 23:26).<sup>221</sup>

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<sup>215</sup> Fr. Claret wrote in his notes: “We are dying. Like the candle, the hourglass ... *Contra malum mortis non est medicamentum in hortis*» [Against the evil of death there is no medicine in the garden] (Mss. Claret, IX, 77). «*Quotidie morimur*, from the time we can begin to live we die: candle, oil lamp, hour-glass, years past” (ib., p. 659).

<sup>216</sup> Ps. 33:22 Vulgate, (Ps 34:22): *The death of the wicked is very evil.*

<sup>217</sup> Ps. 115:15 Vulgate, (Ps 116: 18): *Precious in the sight of the Lord is the death of his Saints.*

<sup>218</sup> Rev 14:13: *For their works follow them.*

<sup>219</sup> RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) part 1, pp. 83-87. *Ex libris*. See Alphonsus Rodriguez, *The Practice Of Christian And Religious Perfection*, 3 vols., (Kessinger Publishing, 2006).

<sup>220</sup> Ecclus 7:40: *In all your works, remember your last end, and you will never sin.*

<sup>221</sup> *Father, into your hands I commend my spirit.*

18. Imagine that I hear the Lord's voice telling me: Redde rationem villicationis tuae.<sup>222</sup>
19. Remember that I am standing between two eternities!!!<sup>223</sup>

#### 4. LIST OF AGES AT WHICH SOME SAINTS DIED

MSS Claret II, 149-150.

- Jesus Christ was scourged, crowned and crucified at.....33 years of age.  
 St. Anthony of Padua died at.....36 years of age.<sup>224</sup>  
 St. Joseph suffered much during his last 6 years, and died at.....60 years of age.  
 St. Bernard, at.....63 years of age.<sup>225</sup>  
 Mary Most Holy, at..... 70 years of age.  
 St. Leonard, after 44 years of missions, at ..... 74 years of age.<sup>226</sup>  
 St. Paul of the Cross, Missionary, at .....81 years of age.<sup>227</sup>  
 St. Vincent de Paul, at.....85 years of age.<sup>228</sup>  
 St. Liguori suffered greatly in his last years, and died at.....90 years of age.<sup>229</sup>

Every day I am losing more of my memory, eyesight and agility: it seems to me that I won't live much longer.<sup>230</sup>

The Ven. [John of] Avila suffered from kidney stones, and was falsely reported to the Inquisition by wicked men.<sup>231</sup>

The Ven. [Louis of] Granada had a hernia, gave credit to a deluded visionary, and in doing so injured his reputation badly.<sup>232</sup>

A Monsignor gave credit to a deluded woman and had to leave the directorship of a Conservatory. Rome, 1869.

- St. Francis Borgia, at.....62 years of age.<sup>233</sup>  
 St. Ignatius, at .....65 years of age.<sup>234</sup>  
 Let your desire be to see God; your fear, to lose him (St. Teresa).<sup>235</sup>

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<sup>222</sup> Lk 16:2: *Render an account of your stewardship.*

<sup>223</sup> In another place he writes: "If only they would know that mortals are standing between two eternities, and that death is near..." (Mss. Claret, VII, 409).

<sup>224</sup> St. Anthony of Padua (1195-1231).

<sup>225</sup> St. Bernard of Clairvaux (1091-1153).

<sup>226</sup> St. Leonard of Port Maurice (1676-1751).

<sup>227</sup> St. Paul of the Cross (1694-1775).

<sup>228</sup> St. Vincent de Paul (1581-1660).

<sup>229</sup> St. Alphonsus Mary Ligouri (1696-1787).

<sup>230</sup> Claret never doubted his own salvation and placed it on the same list of Saints, including the other two not canonized: the Venerable John of Avila and Fray Luis of Granada.

<sup>231</sup> St. John of Avila (1499-1569).

<sup>232</sup> Fray Luis of Granada (1504-1588).

<sup>233</sup> St. Francis Borgia (1510-1572).

<sup>234</sup> St. Ignatius of Loyola (1491-1556).

<sup>235</sup> ST. TERESA OF JESUS, *Avisos*, n. 69: in *Obras completas*, BAC (Madrid 1962) p. 639. The complete phrase is: "Your desire is to see God; your fear, if you were to lose him; your pain, that you will not enjoy him; and your joy is what you can bring there, and you will live with great peace." See

St. John Gualbert (July 12th), died at..... 78 years of age.<sup>236</sup>  
 St. Bonaventure (July 14th), died at..... 53 years of age.<sup>237</sup>  
 St. Camillus de Lellis (July 18th), died at ..... 65 years of age.<sup>238</sup>  
 St. Jerome Emiliani (July 20th), died at..... 56 years of age.<sup>239</sup>

## 5. THE CONSOLATION THAT JESUS CHRIST GAVE HIS DISCIPLES AND GIVES TO THOSE WHO PATIENTLY SUFFER WORKS AND PERSECUTION BECAUSE OF THEIR LOVE FOR HIM. <sup>240</sup>

Published in CLARET, ANTHONY MARY, *Las dos banderas* [The two standards] (Barcelona 1870) chap. IX, pp. 45-49: *Escritos Pastorales*, pp. 673-676.

Jesus Christ our Lord on the night of the last supper, to encourage his beloved apostles and disciples, and in them all of us, presented for their consideration many reasons and promises of great consolation. We will present here some of them:

*First reason:* The example of what Jesus Christ Himself suffered. Remember, he told them, the words that I have said: *No servant is greater or most privileged, than his master: if they persecuted me, they will persecute you.*<sup>241</sup> Oh, blessed works suffered for the sake of Christ, and for which we are like Christ! I do not want, my Lord, privilege of exemption from works, since I am your servant, it is for me a great satisfaction to suffer the same fate as my Lord.

*Second:* Because being persecuted is a sign and proof that I am not on the side of this failed world, and therefore belong to the sacred side of Jesus Christ and among His elect. *If the world, the Divine Master said to his disciples, hates you, know that it has hated before it hated you. If you were of the world, the world would love its own, but because you are not of the world ... therefore the world hates you.*<sup>242</sup> Oh good Jesus! I want to be on your side and not that of the world, and if the world hates me and pursues me this makes me happy, because you will return for me, as a disciple who is persecuted for your cause.

*Third:* Because these same works that I now suffer will soon become joy and happiness, according to what Jesus Christ Himself has said in this comparison<sup>243</sup>: just as *the woman in labor has pain* and suffering but then is happy, the pain lasts a

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note 89.

<sup>236</sup> St. John Gilbert (995-1073).

<sup>237</sup> St. Bonaventure (1218-1274).

<sup>238</sup> St. Camillus de Lellis (1550-1614).

<sup>239</sup> St. Jerome Emiliani (1486-1537).

<sup>240</sup> This writing is very important in the spirituality of Claret. The Saint was exiled and persecuted. He did not consider himself a hero, but a servant who configured himself to Christ. The Divine word gave him consolation and strength to love until the end. This is the last writing published in his life; a confession and glorification of the Trinity, at the same time a communion with each one of the Persons. His answers echo the Resolutions, the Spiritual Notes, and the "Lights and Graces," 1870.

<sup>241</sup> Jn 15: 20.

<sup>242</sup> Jn 15: 18.

<sup>243</sup> Jn 16: 21.

short time, but her joy a long time; her joy is so great that she no longer remembers her anguish, so will you be sad at my passion and death, but I will rise; you will have sufferings and work in preaching my law, in doing all that I have commanded you, because there will arise great temptations and persecutions against you, but all this will be occasion for great joy, that you will forget all your pains and sorrows past. - Oh my soul, do not covet the joy of this world, which quickly fades, and then becomes very bitter and eternal tears! Choose rather sadness and sorrow for Christ, as these will soon become great and eternal joy; love the tribulations and persecutions, that later you will begin to find joy in them.

*Fourth:* Because in heaven there are eternal mansions where Christ will prepare a place for those who suffered for love of Him.<sup>244</sup> *Let not your hearts be troubled,* he says; *believe in God, believe also in me. In my Father's house there are many rooms and when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also*<sup>245</sup> to enjoy my company and my glory. Oh my soul, do not grieve or be troubled in your works, because the dwelling of this world is but transitory, and Christ will come for you at the hour of death to reward you for what you have suffered in life with great joy in his eternal abode.

*Fifth:* Because in the midst of the works of this life Jesus Christ comes and helps us and says to us: I will not leave you orphans and abandoned, I will come to you.<sup>246</sup> Do not let your hearts be troubled, nor fearful, because I have said to you that I go and I will come to you. A little while, and you will not see me, and again a little while, you will see me; and your hearts shall rejoice, and no one will take your joy from you.<sup>247</sup> Oh loving Father, never leave your children orphans, even when apparently you are absent from them, because you never are, for their sake; I wish not to be troubled by my work, pains and persecutions, because soon you will come to visit me and console me. Give me, Lord, that inner joy that neither demon nor world, nor any creature can take away, nor having this joy, any will be pleasing to me.

*Sixth:* Because, although we are troubled, we are beloved by the Eternal Father. Did I not tell you, that I will pray to the Father for you? He told the apostles, know that the Father himself loves you, because you have loved me and have believed that I came from the Father.<sup>248</sup> As if he said: Do not be troubled, nor fearful, nor lose confidence and courage in the midst of the works that you will do for my sake, because they are pledges that my Father loves you, for the love that you show in suffering for me, and if the Father loves you, he will protect and comfort you, since a father so loving and powerful can not be remiss in comforting his children. Oh loving Father, I do not want any other comfort in this world, but to know that you love me! Because if you love me, I can want for nothing, because you do not know love and to abandon.

*Seventh:* For the great pledges of trust that we have to be victorious against all enemies who persecute us. *In the world,* he says, *you have tribulation, but be of good cheer, I have overcome the world.*<sup>249</sup> That is, I triumphed over Lucifer, prince of this

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<sup>244</sup> Jn 14: 1.

<sup>245</sup> Jn 14: 1-3.

<sup>246</sup> Jn 14: 18.

<sup>247</sup> Jn 16: 16.22.

<sup>248</sup> Jn 16: 27-28.

<sup>249</sup> Jn 16: 33.



world, and prevailed over the fierceness of work and persecution, and overcame sin and death, and by virtue of my victory you can be sure that you will prevail, because I triumphed for you, and I am in you struggling to overcome. - I give you thanks, eternal Father, for the victory that you give us in your son Jesus Christ,<sup>250</sup> for it is your victory and glory, I do not want to doubt or disbelieve that I can reach the same.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit. Glory be to Mary Most Holy conceived without sin and crowned with glory in the happiness of heaven. Amen, Amen, Amen.

## 6. [INTO THY HANDS I COMMEND MY SPIRIT]<sup>251</sup>

MSS Claret II, 155.

Jesus has given me all that he had, and has suffered all he could for me. His divinity helped him lengthen his life, in order to suffer more than he would naturally have been able to suffer.

1. The first act of the Heart of Jesus during his life, and his last act as well, was a total commitment to the will of the Father, to do or suffer whatever He willed...<sup>252</sup>

2. During his lifetime, Jesus said: My duty is to be occupied with carrying out my Father's plans: *In iis quae Patris mei sunt oportet me esse.*<sup>253</sup>

3. At the end of his life, he said: *Into thy hands I commend my spirit.*<sup>254</sup>

With the Lord's help and grace, this beginning, middle and end will be imitated by me.

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<sup>250</sup> 1 Cor 15:57.

<sup>251</sup> Cf. Resolutions, 1870, gift.

<sup>252</sup> Cf. Heb 20:7, 9; Lk 22:42.

<sup>253</sup> Lk 2:49: *I must be about my Father's business.*

<sup>254</sup> Lk 23:46.

## LIGHTS AND GRACES

## INTRODUCTION

### MANUSCRIPTS OF LIGHTS AND GRACES

Gathered under the heading of “Lights and Graces” are a number of brief notes by Saint Anthony Mary Claret on some of the extraordinary heavenly interventions he experienced in his spiritual life and in his apostolate.

These notes, written in different years on papers of different sizes, were bound as a part of the notebook containing the Saint’s Retreat Resolutions and Spiritual Notes. Some of them were written prior to the *Autobiography*, and were used by the Saint in drafting of chapter 18 of the Third Part. Others were written later.

Fr. Claret began writing these notes in 1855. On September 2, 1855, he had his first enlightenment concerning his mission under the mysterious symbol of the Angel of the Apocalypse.<sup>1</sup> His confessor, Fr. Palladio Currius, wishing to form an exact notion of the scope of this illumination, obliged the Saint to consign all his extraordinary phenomena to writing.<sup>2</sup> Obeying this order, and later Fr. Xifré’s order to write the *Autobiography*, the Saint began jotting down his Lights and Graces, and continued to do so until the year of his death. But when he writes them, he does so quite sparingly, without adding any psychological descriptions or details. He writes quickly, as if he grudged losing the time he needed for preaching, hearing confessions, praying, etc.

### AN OVERVIEW

The Lights and Graces were extraordinary heavenly favors granted to Claret in order to equip him for the mission God had entrusted to him. In the *Retreat Resolutions* and *Spiritual Notes*, we glimpse the efforts of a *man* striving to correspond to God’s grace. Here, in contrast, we see *God* at work, taking the initiative, giving the increase and bringing it to perfection. Claret recognized the workings of this wonderfully coordinating and harmonizing action of God on his soul even in his youth: “My God, how good and wonderful you have been to me! You surely used strange means to uproot me from the world!”<sup>3</sup>

To make it easier to study and appreciate the work of God in this great soul, we had to impose some order on these Lights and Graces. We have presented them in chronological order, as they appear in the *Notebook*, but we have chosen to preface them with an overview by grouping them around one of Claret’s fundamental ideas: *Christ, the Head and Model of Missionaries*.<sup>4</sup> From Christ his Head, he received the impulse and effectiveness of his apostolic action. From Christ his Model, he drew the norm for his life and activities. Christ was his Model in two ways: as Master or Teacher, and as Redeemer.<sup>5</sup> As Teacher, Christ taught more by his example than by his word; as Redeemer, he even gave his life for the salvation of human-kind.

Since Christ is the Head of the apostles, Claret the apostle had to be an *instrument closely united and docile* to Him.<sup>6</sup> Since Christ was his Model, Claret had to conform his life and

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<sup>1</sup> Cf. Autob. Doc. VIII.

<sup>2</sup> Cf. *Archivo Histórico CMF* (Madrid 1915) I, pp. 287-288.

<sup>3</sup> Autob. n. 76.

<sup>4</sup> *Letter to the Missionary Theophilus* in *Works* III, n.2, p. 415.

<sup>5</sup> Cf. *ib.*

<sup>6</sup> This notion of instrumentality is expressed in Claret’s own vivid, varied and imaginative way (cf. Autob. nn. 348, 664, 668, 671, 697).

apostolic action to the life and action of this divine original. Since Christ was his Teacher, Claret first had to teach by the example of his life, and then by the witness of his doctrine.<sup>7</sup> Since Christ was his Redeemer, Claret, too, had to submit to death and crucifixion for the glory of the Father and the salvation of his neighbor.<sup>8</sup> With this in mind, we can divide *Lights and Graces* under the following three headings:

1. *Graces of union with Christ his Head.*
2. *Graces of docility.*
3. *Graces of conformity with Christ, his Teacher and Redeemer.*

#### 1. *Graces of union with Christ his Head.*

Under this heading we may group: a) an extraordinary awareness of Christ's sending him (March 21, 1859); b) a desire to be united with Christ by love (April 27, 1859); c) the grace of conserving the sacramental species within him (August 26, 1861); d) conformity with Christ, the loving Son of the Father (July 16, 1863); e) the promise that his union with Christ would be indissoluble (September 20, 1866); f) the awareness of the "*Vivo autem, iam non ego*" (October 12, 1869).

#### 2. *Graces of Docility to the Action of Christ, Head of Apostles.*

St. Anthony Mary Claret wanted to be a docile instrument of Christ. Since Claret was a human, rational and free instrument, Christ gave him graces that enlightened him on his apostolic ideal. Thus, the insight he received under the symbol of the Angel of the Apocalypse (September 23, 1859), illumined both his mission as "angel" of the Church in Spain and his role as the founder of religious Congregations. Also related to his role as founder was the grace he received on Ascension Thursday, 1870. Other *Lights* in this vein: on the way to act as an instrument (1859); on spreading devotion to the Rosary like St. Dominic (1858) and Bl. Alan of Rupe (1862); on his mission at Court (August 27, 1867); on the evils he had to confront (August 27, 1861); on prayer as a means of the apostolate (August 1870).

In this group we might also include certain *Graces* directed mainly to his will in order to regulate his apostolic mission: some of them to spur him on, others to hold him back, others to specify the apostolic means or field he should stress, and still others to console him or to approve something he had done.

Thus, in order to clarify the proper field for his apostolate, he was told: to withdraw from Cuba (1856), to remain in Madrid (December 21, 1858), to preach in Italy (April 7, 1861).

In order to regulate and purify his action: "You'll be working soon enough" (1857, 1861, 1862). In order to sustain or encourage him: in his undertaking at El Escorial (November 22, 1860, January 4, 1867).

In order to indicate the means he should use: writing books (December 21, 1858, December 4, 1867), spiritual direction (December 21, 1858), to publish *The Well-Instructed Seminarian* (January 2, 1860), to promote the rosary (December 16, 1867, January 23 and 25, 1868), to use his savings to propagate good books (1864) to foster piety (September 6, 1869).

In order to show approval for his work: his *Pastoral Letter on the Immaculate Conception* (1855), *The Well-Instructed Seminarian* (April 7, 1860, May 30, 1861), his leaflet on the

<sup>7</sup> "The apostolic missionary..., following Christ's example, should first practice, then teach." (Autob. n. 340).

<sup>8</sup> "Jesus Christ ... Ah, I can see Him hanging dead upon the cross, scorned by all. For this reason I, even I, with the help of his grace, am resolved to suffer pains, fatigue, contempt, mockery, complaints, slanders, persecution – even death." (Autob. n. 752).

Passion (March 2, 1861), his leaflet on fasting (1862). Interventions safeguarding his life (October 15, 1859, June 22, 1868).

### 3. *Graces Conforming him with Christ, his Teacher and Redeemer.*

Conformity with Christ, his Teacher: call to repentance and vigilance (October 9, 1858); to more prayer (December 21, 1858); to humility, under the image of the trodden earth (January 6, 1859), with a sense of his own ingratitude (September 20, 1866) and with a fear of vanity, or, as he calls it, “spiritual lust” (October 15, 1869).

Conformity with Christ, his Redeemer: love of persecutions (November 25, 1858), of great persecutions (April 25, 1859); mortification (September 4, 1859); a reproof (November 25, 1863); desires for martyrdom (April 25, 1860 and June 22, 1868); suffering in silence (1864); love for enemies (October 12, 1869); abandonment (August 11, 1870).

This overview would be incomplete if we did not mention another fundamental idea. The idea of Christ the Head is closely linked with that of Mary, *Mother of the Total Christ*. This idea, which figured prominently in the Saint’s ordinary spiritual life, is also manifest in the extraordinary favors he received. Out of some 80 extraordinary favors, about 20 are from the Blessed Virgin. She – faithful to her mission as his Mother, Teacher, Directress and “Captain” – intervened in forming him and pointing him toward new fields of the apostolate and toward more effective means for fulfilling it.

#### OTHER GRACES.

In the records of the various Processes for his Beatification and Canonization, other extraordinary graces not mentioned in *Lights and Graces* are testified to.<sup>9</sup> Since we have no written record of them from the Saint himself, it is likely that he did not mention them because they did not fall within the scope of the norms laid down by his spiritual directors. They are mainly paramystical phenomena and so-called *gratiae gratis datae*. Both were aimed at making his ministry more effective, either by raising people’s esteem for him as an apostle or by facilitating the work of his ministry. These graces, too, may be classified into the three groups mentioned in our overview above, namely, graces of union, docility and conformity.

Among the *graces of union*, we may group various ecstasies and visions. It is not easy to arrive at any exact count of them.<sup>10</sup> “Many times he appeared to be rapt in ecstasy, to the wonderment of those present. At other times he was seen to be lifted up from the ground.”<sup>11</sup> Among the visions ascribed to him, we would have to include an apparition of the Blessed Virgin, who showed himself to him on Christmas Eve and handed the Baby Jesus to him.<sup>12</sup> Again, we do not have any handwritten evidence of this from the Saint himself.

Among the *graces of docility* to movements of the Holy Spirit with reference to his apostolic action, the Processes for his Beatification mention a vision of St. Michael showing him a world-

<sup>9</sup> *Positio super virtutibus*, I, n. 25, *De donis supernaturalibus Ven. Servi Dei*, pp. 812 ss.

<sup>10</sup> One of his missionary companions in Cuba often saw him at night in ecstasy, lifted up from the ground and surrounded by rays of light. While celebrating Mass he was sometimes rapt in God and outside himself. The Royal Family saw him in this state. Sometimes this phenomenon occurred while he was preaching, as in the cathedral of Vic, in Málaga and in El Escorial. In the School of the Carmelite Sisters of Charity in Madrid, while speaking on the love of God, he remained transported for a while in a blissful attitude, his eyes open and fixed on heaven, his face transformed. On another occasion, while addressing the Claretian Sisters and their pupils, he fixed his gaze on the Sacred Host, and in a penetrating voice, said: “You are the Christ, the Son of the Living God!” Then he was lifted up from the floor and remained in levitation for several minutes. (For all these cases see: *Positio super virtutibus*, 1915 I, n. 25, p. 812 ff.).

<sup>11</sup> *Ib.*, I, n. 120.

<sup>12</sup> Although we cannot pinpoint the date, this happened between 1860 and 1866. The Saint’s chaplain, Fr. Carmelo Sala so testified in the Informative Process of Tarragona (cf. IPT ses. 7 and letter to Fr. Clotet, 18-12-1879).

wide panorama of the apostolate.<sup>13</sup> There were many instances of prophecy concerning national events, problems of the Church, and even about particular persons.<sup>14</sup> More noteworthy are instances of discernment of spirits, not only while he was hearing confessions, but also while he was preaching from the pulpit.<sup>15</sup>

In connection with the Saint's preaching of the message of salvation, witnesses speak of the extraordinary *unction* of his sermons and writings,<sup>16</sup> of the persuasive power of his word, and of the physical resistance shown during his tireless preaching.<sup>17</sup>

*Graces of conformity.* In the *Autobiography* and other documents, the Saint speaks of the wounds of Christ that he bore in his own body, and on how they conformed him to the suffering Christ.<sup>18</sup> We might also point out other graces of conformity with the glorified Christ: supernatural rays surrounding him,<sup>19</sup> agility beyond the natural,<sup>20</sup> heavenly fragrance,<sup>21</sup> ability to work tirelessly without eating or sleeping,<sup>22</sup> and the uninterrupted exercise of the ministry for long periods of time.<sup>23</sup>

## OBJECTIVITY

<sup>13</sup> Testified to by the Venerable Mother Paula Delpuig (1811-1899), a spiritual daughter of the Saint, then Mother General of the Carmelite Sisters of Charity, in a letter to the Ven. James Clotet, dated November 15, 1879: "During the convalescence from the attempt on his life at Holguín, St. Michael the Archangel visited him, spreading out before the eyes of his spirit the world of souls, both those who were being saved and those who were being lost."

<sup>14</sup> "While he was preaching a mission at Bayamo, some 30 leagues distant from Santiago, Cuba, he suddenly interrupted his sermon and exclaimed: 'Let us pray for our brethren in Santiago, for they are in great tribulation.' At that very moment, the great earthquakes had begun" (IPV ses. 34). On August 27, 1865, during a talk to his Missionaries at Vic, he said: "A great revolution will come, and in it the Congregation will be sealed with the blood of a martyr, and after his martyrdom, it will spread throughout the world." He predicted that Spain would lose the Island of Cuba (IPV ses. 35). He foretold the 1868 Revolution, the dethronement of Isabella II, the fall of Napoleon III (*ibid.*), and the entry of the Italians into Rome (IPM ses. 17). He predicted that despite a century of liberalism the faith would be kept in Spain, thanks to the protection of the Blessed Virgin (IPV ses. 106). He also prophesied concerning the vocation, work and tribulations of various individuals (IPV ses. 126, 130, etc.).

<sup>15</sup> He began to be able to read consciences in 1842, while he was stationed in the parish of Sant Joan d'Oló. This gift was habitual with him throughout his life, as one of his spiritual directors, Fr. Joseph Xifré testified (APV ses. 87). The people said that he could tell their sins (IPV ses. 92). A large number of witnesses stated that he had disclosed to them the state of their conscience (APT ses. 33; IPB ses. 13). Servant of God, Mother Ana Soler, third Superior General of the Carmelite Sisters of Charity, experienced this in Madrid (*cf.* PONS, JAIME, *Vida y virtudes de la Rma. M. Anita Soler de Santa Sabina* [Barcelona 1928], p. 62).

<sup>16</sup> "I can assure you," said Don Vicente de la Fuente, "that I have never heard a sacred orator who had this speciality (anointing) as Fr. Claret had it." Of Claret's early writings, the famous Jesuit philosopher Jaime Balmes wrote: "There is nothing special about these writings *per se*; nevertheless, they produce extraordinary fruit. This cannot be explained by natural means" (IPV ses. 24).

<sup>17</sup> "Few men have possessed in such a high degree the ability to say one and the same thing in so many different words, making himself understood by the ignorant, while still pleasing the learned" (AGUILAR, MARIANO, *Vida de Claret...*, I, p. 128). "Although he spoke rapidly and his sermons lasted no less than an hour, his tongue never tired, nor did he have to correct a single word or concept" (*ib.*, p. 139). In Segovia, a doctor who had witnessed the Saint's staying-power during his preaching, stated that he considered it beyond human explanation (*cf.* HD, II, pp. 462-463).

<sup>18</sup> *Autob.* nn. 573-578; *Autob. Doc.* XVI.

<sup>19</sup> Witnesses: Fr. Pablo Coma, of the Philippines (IPB ses. 4), and Queen Isabel II (PIV ses. 165).

<sup>20</sup> *Positio super virtutibus*, 1915, II, n. 120.

<sup>21</sup> *Ib.*, I, pp. 835, 855.

<sup>22</sup> "His customary meal would have been a rigorous fast for others; nevertheless, despite this prolonged fasting, Fr. Claret worked tirelessly day and night" (APT ses. 36; IPL ses. 7).

<sup>23</sup> In this connection, the letters of Fr. Carmelo Sala to Fr. Joseph Xifré, reporting on the royal tour of Andalusia, are most interesting, especially the letter of September 27, 1862 from Cádiz (*cf.* *Revista Católica* 49 [1862] 123-125; EC, II, pp. 540-545).

In closing, we would like to add a few words on the objectivity of these extraordinary phenomena. This is not meant as an apology of any sort – none is needed – but simply by way of offering a few suggestions to those interested in this aspect of the Saint’s life.

Saint Anthony Mary Claret was neither self-deceived nor deceived by the devil. Witness to this are the fruits of personal holiness and the enhancement of the apostolate that these extraordinary favors produced in him. These good effects are almost the only things he comments on regarding the *Lights and Graces* he received from the Lord: “Desires to aspire to perfection.” “I must pray and confront all the evils of Spain.”<sup>24</sup>

Another witness to the objectivity of these favors is the Saint’s balanced temperament,<sup>25</sup> which the martyred priest-psychologist, Fr. Joseph Puigdesens considered to be ideal. He adds, moreover, that Claret’s three dominant qualities – balance, activism and optimism – were highly opposed to illusion.<sup>26</sup>

He was also safeguarded from illusion by his humility and self-control. He knew when to distrust himself, and asked for advice from all of his directors and confessors. In moments of serious decision, even when he felt inspired to work in a certain direction, he never proceeded without first submitting them to the judgment of others. A beautiful example of this – all the more striking, given his intense devotion to Mary – occurred during his ministry as Archbishop of Cuba. The Blessed Virgin plainly told him: “Anthony, withdraw.” The Saint wrote to Pius IX, explaining the situation he was in, the persecution he was undergoing and the attempt that had been made on his life. The Pope con-soled him, but counseled him to remain in his See, and Claret obeyed the Pope, disregarding the locution of the Blessed Virgin. Later, however, Providence caused him to leave the island at the command of Isabella II, who summoned him to Madrid to be her confessor. He followed this procedure not only in great decisions, but also in the thousand and one problems that arose from the boldness and multiplicity of his apostolic enterprises.

His *Correspondence* most clearly demonstrates his constant recourse to counsel and prayer for the adequate solution to all his problems.

The phenomenon of the conservation of the Eucharistic species within him, of which he speaks in his *Autobiography* (n. 694) and in *Lights and Graces* (1861), merits a study apart, which goes beyond the limits of this brief Introduction. Suffice it to say that it is a fact of historically indubitable objectivity, concerning which the reader is referred to the studies of others.<sup>27</sup>

Finally, we should note that in dealing with these phenomena, especially visions and locutions, it is important to distinguish between the inner experience and its outward formulation. The later can differ considerably, according to the distinctive psychology of the individual receiving the experience. Thus St. Ignatius, on receiving an interior knowledge of the Trinity, formulated it outwardly by an analogy with the three tones that make up a musical

<sup>24</sup> “Lights and Graces,” 1855 and 1861.

<sup>25</sup> “The sanguine-bilious temperament which we judge most suitably fits the Venerable Father Claret, is considered by [Alfred] Fouillée [1838-1912] (*Temperamento y carácter*, book 3, chap. 3) as the ideal temperament for a man” (PUIGDESENS, JOSÉ, *Espíritu del Venerable P. Antonio María Claret, Arzobispo y Fundador* [Barcelona 1928] p. 145).

<sup>26</sup> Puigdesens, José, op. cit., pp. 142-156.

<sup>27</sup> *Ib.*, pp. 349-366; GUTIÉRREZ, LUCAS, *San Antonio María Claret, sagrario viviente*: IC 43 (1950) 303-314; MESA, JOSÉ MARÍA, *Una gracia grande*: SC 2 (1964) 47-134; JUBERÍAS, FRANCISCO, *La permanencia eucarística* (Granada 1975) 152 pp.; ÁLVAREZ, JESÚS, *La conservación de las especies sacramentales de una comunión a otra: una experiencia mística de San Antonio María Claret*: SC 13 (1995) 7-16.

chord.<sup>28</sup> Saint Anthony Mary Claret, in keeping with his active and outgoing temperament, frequently objectifies his inner experiences in the form of words and dialogue. Frequent, too, are formulations made up of quotations from the Bible, much of which the Saint had committed to memory.<sup>29</sup>

## 1855

MSS Claret II, 189, 167.

### INTRODUCTORY NOTE

The proclamation of the dogma of the Immaculate Conception (December 8, 1854) caught Claret by surprise as he was in Puerto Príncipe (Camagüey), making his third pastoral visit of the archdiocese. The Papal Bull reached Santiago rather late. Taking advantage of the summer break, Claret wrote a pastoral letter to his faithful flock, explaining the significance of this great Marian event. In a few pages, he poured out the ideas that teemed in his head and the joy that filled his heart. This pastoral letter is important not only for its exposition of the dogma, but also for the way it focuses the mystery of the Immaculate Conception within the framework of the Saint's apostolic vocation.<sup>30</sup>

The letter is dated July 16, 1855, but the Saint finished it on the 12th, as we know from his note on the Blessed Virgin's approval, which is cited here. In the *Autobiography* (n. 674), he recounts the same grace. The two accounts that follow predate the *Autobiography* and add one detail not included in it.

### TEXT

The Most Blessed Virgin deigned to approve the pastoral letter on the Immaculate Conception that I wrote in Cuba.

\* \* \*

On the 12th of July, 1855.

At 5:30 in the evening, after I had completed the Pastoral Letter, I knelt down before the image of the Bl. Virgin, an oil painting on canvas which was there in my study and bedroom,<sup>31</sup> and as I was saying three Hail Marys, I heard a clear and distinct voice coming from the picture, telling me: *Bene scripsisti* [You have written well]. These words made a deep impression on me, along with desires to aspire to perfection.<sup>32</sup>

## 1856

MSS Claret II, 183.

### INTRODUCTORY NOTE

<sup>28</sup> Cf. GUIBERT, JOSEPH DE, *La spiritualité de la Compagnie de Jésus* (Roma 1953) pp. 42-44; see also *The Jesuits: Their Spiritual Doctrine and Practice*, Institute of Jesuit Sources (Saint Louis, Missouri 1964).

<sup>29</sup> Cf. "Lights and Graces," 1856.

<sup>30</sup> *Pastoral letter on the Immaculate Conception* (Santiago, Cuba 1855), 38 pp. in *Works III*, pp. 512-570.; Spanish text found in *María Inmaculada: carta pastoral* (Madrid 1954) 130 pp.; *L'Immacolata*, introduction and note of Fr. Gabriele Roschini (Milan 1943) 82 pp.; *Escritos Espirituales*, BAC (Madrid 1985) pp. 43-485; *Escritos Marianos*. Publicaciones Claretianas (Madrid 1989) pp. 188-239; and in *Carta pastoral de la Inmaculada* (Sevilla 2004) 64 pp.

<sup>31</sup> This painting depicted Our Lady of the Rosary, with a heart painted on her bosom. The Saint kept this painting in his room, and carried it about with him on his missions. It was lost in Sallent during the Spanish Civil War of 1936-1939.

<sup>32</sup> He is careful to note the spiritual effects produced in him by this locution, since this is one of the traditional and sure criteria for judging the veracity of any phenomenon of this sort.



On February 1st of this year, Claret was the victim of a violent attempt on his life, during which he lost massive amounts of blood, after preaching in the city of Holguín, Cuba.<sup>33</sup> Barely recovered, he determined to return to Santiago. His enemies continued hounding him all the way: they burnt down the hacienda of Altagracia, where he was to have spent the night, and planned to burn down the house in which he was to stay the following night. On March 13th he arrived in Santiago, where he led a somewhat retiring life, not only because of his wounds, which had become inflamed, but also because persecutions against him continued unabated. Meanwhile, he was eagerly awaiting a response to the letter he had written to Pius IX on February 23rd, asking the Pope what he wanted him to do under the circumstances. On April 29th he received the sad news that the house in the town of Santo Domingo where he had been received as a guest the first night after he left Holguín, had been burnt down out of spite. It was after this that he received the following locution.

#### TEXT

On the 29th of April, the Feast of St. Peter Martyr, at 8:30 in the morning, after receiving the news that my enemies had set fire to the house where we had slept in the district of Santo Domingo,<sup>34</sup> I was looking at the image of Mary Most Holy, and she told me: *Your enemies have now burnt down this house. They have already burnt down the house at Altagracia, and in the same way they will burn down the houses in which you are received as a guest. Anthony, withdraw.*<sup>35</sup> You may say: *“We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens”* (Jer 51:9).<sup>36</sup>

## 1857

MSS Claret II, 183.

#### INTRODUCTORY NOTE

As the year began, Claret was feeling perplexed about his future. On September 23, 1855, as he says in the *Résumé* of his life, he had felt a mysterious call to a more universal apostolate. The devil’s attempt to block him through the attack on his life at Holguín had failed. The Blessed Virgin had warned him to leave Cuba, whereas the Pope had told him to remain in his post. He generously obeyed the latter, but what was he to think of that strong inner call to a broader apostolate? The Saint prayed for light, but the Lord, as if to purify him of his anxieties, gave him a message of delay. The final answer, however, would come soon enough.<sup>37</sup>

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<sup>33</sup> Cf. Autob. nn. 573-584.

<sup>34</sup> This was indicated to the Apostolic Nuncio in Spain, Don Giovanni Brunelli: “The enemies, not content, continued the persecution; on the first night of our trip they burned down a house where they thought I was staying, fortunately I stayed in another. We continued on our journey and on the second night they tried to do the same” (letter written in Santiago, Cuba on March 19, 1856: SL, pp. 432-433; cf. also the letter to Paladio Currius on the 15<sup>th</sup> of March: SL, pp. 430-432).

<sup>35</sup> He would not receive the Pope’s letter, dated May 5, 1856, until November or December of that year. The Pope’s will seem to contradict the Virgin’s words. Claret followed the Pope’s decision, which was that he stay-on despite persecutions, leaving the matter in the hands of Providence. (cf. RANDLE, GUILLERMO, *Discernir en el desconcierto. Una experiencia: Claret (1807-1870)* [Madrid 1993] pp. 138-143).

<sup>36</sup> Jer 51:9: *We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment has reached even to the heavens.* In locutions, we must distinguish the inner word from its outer formulation. Claret, who knew by rote a large number of biblical texts relating to his mission, at once found the adequate formulation. This text from Jeremiah is one of those marked by a hand-symbol in the margin of his edition of the Vulgate. Of the texts so marked, he tells us in the foreword of this edition: “We would add, moreover, that having read the aforesaid chapters (two in the morning and two in the evening), we would like you to go back and read those verses alongside which we have placed a hand-symbol, to indicate that they are of great importance, and we would like you to learn them by memory and be ever-ready to recall them” (*Biblia Sacra* [Barcelona 1862]: Dialogue on the Holy Bible).

<sup>37</sup> Cf. Autob. nn. 587-588.

## TEXT

On the 15th of January, at 5:00 in the evening. As I was looking at Jesus, I said to him: *What do you want me to do, Lord?*<sup>38</sup> *You will be working soon enough, Anthony; the hour has not yet come.*<sup>39</sup> For some days, now, I have been having many spiritual consolations, especially at Mass and during meditation.<sup>40</sup>

On the 18th of March, I received the order to go to Madrid.<sup>41</sup>

About what happened in Havana.<sup>42</sup>

About what happened during the voyage.<sup>43</sup>

## 1858

MSS Claret II, 168-169, 184.

## INTRODUCTORY NOTE

In 1857, Abp. Claret took up residence in Madrid as the confessor of Isabella II. The Queen agreed to all his conditions which, in view of the sad state of her marriage, were neither few nor easy. Fully aware of the mission to which God had destined him, the Saint strove to mold his spirit and activity to the task. In this work, he was aided by the Blessed Virgin, his Teacher and Director.

He has left us four written notices of extraordinary heavenly favors granted him during this year. The first two are connected with his recollection days: in the first, the Blessed Virgin counsels him to look to his inner life; in the second, she manifests her will concerning his apostolate. The third occurred during his November retreat, when God granted him a love of persecutions, as the cup offered by the Father. The fourth traces out the broad outlines of his apostolate, and advises him to be more tranquil about having to remain in Madrid.

## TEXT

On October 8th, at 12:45, the Virgin told me what I would have to do in order to be really good. *You already know it: repentance for past faults and vigilance in the future. Do you hear, Anthony?* she told me. *Vigilance in the future... Yes, it is I who tell you this.*<sup>44</sup>

\* \* \*

On the 9th, at 4:00 in the morning, she told me what she had already told me before: that I had to be the Dominic of these times in spreading the Rosary. Later, I wrote a little book on the Rosary.<sup>45</sup>

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<sup>38</sup> Cf. Acts 22:10.

<sup>39</sup> It is interesting to note that in all of Claret's lights and locutions, there is not a single one urging him to work. On the contrary, there are many aimed at holding him back. The Saint realized that although the hour for his more universal apostolate had not yet come, he was not excused from doing his regular duties. Hence, on February 20th he set out on a visit and a mission to the town of Baracoa. But persecution followed him. A man who had been leading an immoral life was paid by Claret's enemies (who were furious over the failure of the attempt at Holguín) to assassinate him. Fortunately, he was apprehended in the nick of time (cf. HD, I, p. 983).

<sup>40</sup> Cf. Autob. 675. These consolations may have been a compensation for the sacrifice of his forced inactivity, or perhaps a preparation for his new mission.

<sup>41</sup> Cf. Autob. n. 588.

<sup>42</sup> Cf. Autob. n. 589.

<sup>43</sup> Cf. Autob. n. 590.

<sup>44</sup> In the *Autobiography* (n. 676) he says that this took place in 1857, but in two earlier manuscripts he states clearly that it was in 1858. The latter date seems more in keeping with the overall context, and with the fact that he was on retreat.

<sup>45</sup> Although he says in the *Autobiography* (n. 677) that this was in 1857, we believe that it was in October of 1858, as he says in two other handwritten notes closer to the events. He left no written record of the earlier time when the Blessed Virgin told him that he was to be the Dominic of his age in preaching the Rosary. His idea of St.

November 25 [1858], recollection day.<sup>46</sup>

Love of persecutions and calumnies... God favored me even in a dream that night. I dreamt I was imprisoned for something I was innocent of. I said nothing, believing it to be a gift sent me from heaven that I might be treated like Jesus,<sup>47</sup> so I was silent like Jesus.<sup>48</sup> All my friends abandoned me as they did Jesus.<sup>49</sup> And to someone who wanted to defend me, I said, in the words of Jesus to Peter: *Would you not have me drink of the cup my Father has sent me.*<sup>50</sup>

\* \* \*

Counsels of December 21, 1858. 1) More prayer. 2) Write books... and 3) Direct souls. 4) More tranquility about being in Madrid. God has disposed that it should be so.<sup>51</sup>

## 1859

MSS Claret II, 185, 170, 70, 185, 169, 173, 185-186, 175-176, 186.

### INTRODUCTORY NOTE

This year is particularly rich in supernatural interventions (some of which, as the reader will note, are recorded twice, with slight variations). They begin in January, with an infused knowledge of the Saint's own nothingness, under the image of the earth. Two months later, an illumination on the divinity of Christ through the words, *Ego sum* ("I am") clarifies his faith, purifies him, and confirms him in his apostolic mission. In his *Retreat Resolutions* (1859.10), as if to sum up both experiences, he writes: "Very frequently I will say: 'May I know myself, may I know Thee.'"

In April, he received the promise of divine love. He does not specify whether the source of this promise was Christ or the Blessed Virgin.

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Dominic can be seen in several short works he wrote. He generally projects his own vocation on Dominic. Knowing that he was called to be another Dominic, and seeing from the latter's humility how far he himself was from this ideal, he wrote: "It is to be hoped that Blessed Mary will move one of her devout and faithful servants to revive the people by preaching to them about the Most Holy Rosary, and teaching them how to recite it. *Ecce ego, mitte me* [*Here I am, send me*]. If she really wants to avail herself of me, her most unworthy son, then I offer myself with great readiness and joy, even though, in order to do so, I should have to pass through many labors and suffer death" *The Most Holy Rosary Explained* (Barcelona 1864) pp. 148-149; cf. *The Holy Law of God* (Barcelona 1870), pp. 26-27. The book he refers to here must be *The Devotion to the Most Holy Rosary* (Barcelona 1858).

<sup>46</sup> It was not until 1867 that he wrote down his *Retreat Resolution* to make his day of recollection on the 25th of each month, but as can be seen from this note, he had begun to do so much earlier. His reasons for this practice are given in his *Spiritual Exercises... Explained* (Madrid 1859) pp. 466-468.

<sup>47</sup> Cf. Lk 22:53, 63-65.

<sup>48</sup> Cf. Mk 14:61.

<sup>49</sup> Cf. Mt 26:56.

<sup>50</sup> Jn 18:11 - For some years already, he had been striving to accept slanders not only with resignation but with joy. Now the Lord was granting him an infused love for them. Even in his dream-life we can see his concern to imitate the interior life of Jesus.

<sup>51</sup> During his retreat he had made a resolution not to be a meddlesome servant, but rather, one who simply offers to do the will of his Lord. Now he was receiving a response, indicating the apostolic ministries he ought to be doing. The first counsel – to pray more – had repercussions on his next year's resolutions. In Cuba, he had made an hour's meditation every day; he would now raise this to three hours, with an explicitly apostolic intention. How he fulfilled the second counsel – to write books – can be seen in the *Autobiography* (n. 640) and in his *General Bibliography*. As to the third counsel – to direct souls – we know that when he was an itinerant missionary he avoided doing so since it would interfere with his apostolic activities. Now, with his residence fixed in Madrid, he had more opportunity for giving spiritual direction, and he used it. He directed a very few select souls, such as St. Micaela of the Blessed Sacrament, Don Bienvenido Monzón, Archbishop of Granada, and the Marqués del Arco (cf. HD, II, pp. 77-79). What he found most mortifying was having to remain cooped-up in Madrid – he who had traversed Catalonia and the Canary Islands on foot, and had covered the southern half of Cuba four times during his six years as Archbishop of Santiago (cf. *Autob.* n. 620).

On July 9th, the civil government approved the Constitutions of his Missionaries, and both Christ and the Blessed Virgin told him that he must teach his Missionaries mortification.

There is one particular mysterious locution, which is not altogether new, concerning the Angel of the Apocalypse. It was first manifested to him in Cuba, in September of 1855.<sup>52</sup> At that time, the Saint left this communication in its mysterious form, understanding it as a call to a more universal apostolate. This was followed a few months later by the attempt on his life at Holguín, the sketch of his *Notes of a Plan to Restore the Beauty of the Church*, his plans for founding the “Academy of St. Michael” (an organization that would specialize in the apostolate of spreading the Word) and finally, his return to Spain.

Now, as his ties to the Archdiocese of Cuba were being severed and his designation as Titular Archbishop of Trajanópolis drew near, this apocalyptic vision emerged again, this time as a new and more explicit call. First, on September 23rd, the Saint had a supernatural awareness of approaching chastisements: Protestantism (or de-catholicization) and its consequences, among which he singles out communism, a great onslaught of the threefold concupiscence, and the great wars.

On the very next day, he saw the role that he was to play in warding off these evils. Filled with the spirit of Christ and Mary, he would spread the gospel throughout the world, and his Missionaries would be the echo of his own thundering voice. This sublime vision awakened his enthusiasm, but he was quite sober in his interpretation of it. Not so, however, his confessor, who at the time was Fr. Palladio Currius. Influenced by reading “The Coming of the Messiah in Gory and Truth” (a rather wild-eyed interpretation of the Scriptures by Fr. Lacunza, S.J.) and the private notes of Mother Antonia París, Currius interpreted this vision to the effect that Claret was called to carry out a quite public reform of the Church, and strove to convince the Saint of the validity of this interpretation, assuring him that it was the will of God. Claret, who on the one hand was wary of being deluded in this matter and, on the other, wanted to obey God’s will in all things, thought the whole matter over during his yearly retreat. Taking advantage of Currius’ journey to Rome to seek the approval of the Constitutions of the Claretian Missionaries, the Claretian Sisters and the Carmelites of Charity, he determined that he should consult the Pope on this matter. Pius IX frowned on Currius’ exaggerated interpretation, so Claret held to the interpretation he had given this vision in the first place. The following year, when he began writing his *Autobiography*, he again set the vision down in writing, so that his Missionaries might become aware of it and draw from it some practical consequences for their sanctification – zeal, chastity, and love for God and their apostolate – thereby making their evangelizing voice thunder throughout the world.<sup>53</sup> He also notes, as a grace from heaven, the persecutions he bore this year, as well as a new attempt on his life which failed, however, because the would-be assassin was converted.

#### TEXT

6th day of January. I realized that I am like the earth. And, in fact, I am earth; the earth undergoes tilling and thus bears; so should I. Moreover, the earth needs water, and I need grace. The earth is trod upon and is silent, thus I should be trod upon and be silent.<sup>54</sup>

\* \* \*

6th day of January, 1859. I realized that I am like earth and, in fact, I am earthen; the earth is tilled and bears; *ita* [=so should] I; [the earth] needs water, *ita* I need grace; the earth is trod upon, *ita* I be and remain silent.

\* \* \*

March 21, 1859. What I felt in prayer concerning the Samaritan Woman.

On those words: *Ego sum qui loquor tecum*.<sup>55</sup>

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<sup>52</sup>Cf. *Autob. Doc. VIII*; and *Works III*, pp. 27-31.

<sup>53</sup> Cf. *HD, II*, pp. 561-584.

<sup>54</sup> Cf. *Autob. n. 680*.

<sup>55</sup> *Jn 4:26: I am he, who am speaking with you*

*Ego sum*, he told the Jews in the garden. What then...?<sup>56</sup>

*Ego sum*, he told the disciples on the sea. What...?<sup>57</sup>

*Ego sum*, he told Moses.<sup>58</sup> What?...; and Saul.<sup>59</sup>

*Ego sum*, he told the Samaritan Woman and gave her faith, whereupon she believed; sorrow for sins, grace and zeal to preach Jesus and make him known.<sup>60</sup>

Jesus communicates himself to the humble and hides him-self from the proud.<sup>61</sup> He manifests himself to sinners, more, sometimes, than to the just.

\* \* \*

21st day of March. During the meditation on the Samaritan Woman, at those words: *Ego sum qui loquor tecum*. He gave her faith, whereby she believed; he gave her sorrow for her sins; he gave her the grace to preach Jesus...; and so, to me.

*Ego sum*, he said to Saul, and what happened?<sup>62</sup>

*Ego sum*, he said to the Apostles on the sea, and they took heart.<sup>63</sup>

*Ego sum*, he said to Judas and the Jews in the garden, whereat they fell to the ground.<sup>64</sup>

*Ego sum*, he said to Moses, and he sent him into Egypt.<sup>65</sup>

I understood great things in these words, *Ego sum*.

\* \* \*

From April 25th to May 20th, I have undergone very great sufferings, slanders and persecutions.<sup>66</sup>

\* \* \*

27th day of April, 1859. He [she?] promised me the love of God. He [she?] called me *my little Anthony*.

\* \* \*

While I was in Segovia on Sept. 4, 1859, at 4:25 in the morning, Jesus Christ told me: *You must teach your Missionaries mortification, Anthony*.<sup>67</sup>

And a few minutes later, the Blessed Virgin Mary told me: *In this way you will bear fruit, Anthony*.

<sup>56</sup> Cf. Jn 19:5-6.

<sup>57</sup> Cf. Lk 24:34.

<sup>58</sup> Ex. 3:14.

<sup>59</sup> Cf. Acts 9:5.

<sup>60</sup> Cf. Jn 4:19, 25, 29, 39.

<sup>61</sup> Cf. Lk 10:21.

<sup>62</sup> Cf. Acts 9: 6, 15-16, 20.

<sup>63</sup> Cf. Jn 21:6, 11-12.

<sup>64</sup> Cf. Jn 18:6.

<sup>65</sup> Ex 3:14, 18.

<sup>66</sup> In the *Autobiography* (n. 689), he speaks of these sufferings without specifying the date. He may be referring to the machinations of the Overseas Minister to trick the Queen into signing an order to have Claret removed from his See. Also around this time, a libelous book by Santiago López de Sanromán *Observations of Fr. San Roman on a leaflet by Bp. Claret* (New York 1859) 148 pp. was sneaked into Madrid (cf. HD, 1, pp. 927-928, 937).

<sup>67</sup> Cf. *Autob.* nn. 406, 684. At the time he was a guest in the home of the Marqués del Arco. The crucifix from which it is believed he heard these words is venerated in the Shrine of the Heart of Mary on Calle Feraz, Madrid.

Here I remembered some Missionaries in Segovia, who were found eating and thus bore no fruit.<sup>68</sup>

My voyage to Lanzarote.<sup>69</sup>

No heed is paid to Saints who eat.<sup>70</sup>

A missionary who used to stare at women, as St. Liguori says.<sup>71</sup>

\* \* \*

4th day of September, at 4:25 in the morning, in Segovia. Jesus Christ told me: *You must teach your Missionaries mortification, Anthony.*

And a few minutes later the Blessed Virgin told me: *In this way you will bear fruit, Anthony.*<sup>72</sup>

\* \* \*

In Segovia they told me that some missionaries whom the former bishop had sent out had borne no fruit because they had been found eating along the road.

I understood the story of Gideon, who had 32,000 men. 22,000 of them left, and of the remaining 10,000, only 300 were left after they came to the river. The Midianites were 135,000 strong. 120,000 of them died, while the rest fled (Jgs 7).<sup>73</sup>

\* \* \*

Sept. 23, 1859, at 7:45 in the morning.<sup>74</sup>

“You will fly throughout the earth or walk with great speed and you will preach the great chastisements that are approaching for those whose hearts are tied down to the things of the earth.”<sup>75</sup>

On that passage: “And I beheld and hear the voice of an eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, by reason of the three chastisements that are yet to come!” (Apoc 8:13).

*Qui spirant in Domino mutabunt fortitudinem, assument pennas sicut aquilae* (Is 40:31).<sup>76</sup>

Chastisements:

1. Protestantism and its consequences.<sup>77</sup>
2. The four archdemons. IV.
3. Wars, their consequences and the dragon (XII-12).
  - I. The first archdemon will foster the love of sensual pleasures.

<sup>68</sup> Cf. Autob. n. 407.

<sup>69</sup> Cf. Autob. nn. 484-485.

<sup>70</sup> Cf. Autob. n. 403.

<sup>71</sup> Cf. Autob. n. 397.

<sup>72</sup> Cf. Autob. nn. 406, 684.

<sup>73</sup> Cf. Jdg 7:3, 6-7, 8-10. – The Saint interpreted the Gideon story in the sense that 300 mortified soldiers routed 135,000 of the enemy. By implication, the same would hold true of a small number of mortified missionaries.

<sup>74</sup> Cf. Autob. n. 685.

<sup>75</sup> Cf. A LÁPIDE, CORNELIUS, *Commentaria in Apocalypsin* (Antwerp 1672) pp. 167-168. *Ex libris*. An 1890 English translation by T. W. Mossman (Fourth Ed., J. Hodges, London) is available on the Internet. <<http://www.catholicapologetics.info/scripture/newtestament/Lapide.htm>>.

<sup>76</sup> *But they that hope in the Lord shall renew their strength, they shall take wings as eagles.*

<sup>77</sup> In the *Autobiography* (n. 685) he expressly names communism as one of these consequences. Karl Marx issued the *Communist Manifesto* in 1848. On August 27, 1861, Claret was given a further knowledge of these evils as they were to be concretely experienced in Spain, as well as the role he would play in confronting them. (cf. Autob. n. 695).

II. The second archdemon will foster love of gain. The golden calf.

III. The third archdemon will foster independence of reason.

IV. The fourth archdemon will foster independence of will.<sup>78</sup>

“And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet were as pillars of fire” (Apoc 10:1).<sup>79</sup>

“And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.<sup>80</sup> First in Cuba, and afterwards... “And he cried out with a loud voice as when a lion roars. And when he had cried out, seven thunders echoed their voices.”<sup>81</sup> That is, other preachers (the number seven is indeterminate; Saints James and John are called sons of thunder)<sup>82</sup> who will follow me.

Jeremiah was a type of St. John.

I must follow and imitate Jeremiah and St. John in chastity, in zeal, and in devotion to Mary Most Holy.<sup>83</sup>

\* \* \*

Thus the Lord gave me to understand on September 24, 1859, at 11:30 [a.m.] on the Feast of Our Lady of Mercy.

*Sermo quem audistis non est meus.*<sup>84</sup>

*Ecce dedi verba mea in ore tuo.*<sup>85</sup>

*Non vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis.*<sup>86</sup>

*Spiritus Domini super me: propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde.*<sup>87</sup>

\* \* \*

On October 15, 1859, the Feast of St. Teresa, I was to have been assassinated, but the assassin was converted. That morning he had passed in front of St. Joseph’s Church and entered to scoff. He saw a young priest celebrating Mass with great devotion, and went to speak with him to lead him astray. The assassin himself told me this when he came to speak with me, and he explained it all to me: where he had come from and how, and the plan that he had been going to carry out.

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<sup>78</sup> Cf. Mss. Claret, IX, 254.

<sup>79</sup> Cf. Autob. n. 686 and Autob. Doc. VIII: *Résumé of his life*.

<sup>80</sup> Cf. Rev 10:2-4.

<sup>81</sup> Rev 10:3.

<sup>82</sup> Cf. Mk 3:17.

<sup>83</sup> Cf. Autob. n. 223 and Autob. Doc. II. - Claret had doubtless read the reasons why James and John were called sons of thunder in the *Flos Sanctorum*: “The reason for calling these two apostles and blessed brothers sons of thunder, was because, more than the other apostles, after St. Peter, they were to be closer and more privileged members of His circle, as indeed they were... He also called them sons of thunder because they had to be the principal captains and conquerors of the world, into which He sent them in order to subject it and make it obedient to Him” (RIBADENEIRA, PEDRO DE, *Flos Sanctorum* [Madrid 1761] III, p. 691). Ribadaneira also has some fine passages on John’s love of the Virgin (*ibid.*, pp. 692-693).

<sup>84</sup> Jn 14:24: *And the word which you have heard is not mine.*

<sup>85</sup> Jer 1:9: *Behold, I have given my words in your mouth.*

<sup>86</sup> Mt 10:20: *For it is not you who speak, but the Spirit of your Father who speaks in you.* – Cf. Autob. Nn. 686-687.

<sup>87</sup> Lk 4:18: *The Spirit of the Lord is upon me. Wherefore he has anointed me to preach the Gospel to the poor. He has sent me to heal the brokenhearted.*

In prayer, the Lord made me understand that He had delivered me through the intercession of St. Joseph.<sup>88</sup>

\* \* \*

On the 24th, during the meditation on the conversion of St. Peter, I understood... The cock crew..., and nothing happened. Jesus glanced at him, the cock crew again, and then Peter...<sup>89</sup> God, who *qui respicit terram et facit eam tremere*.<sup>90</sup> You should preach a first and a second time, and at the same time pray, so that the Lord may deign to look with eyes of pity and clemency on earthly men, and make them tremble and shudder and be converted.<sup>91</sup>

## 1860

MSS Claret II, 186, 169, 168, 171.

### INTRODUCTORY NOTE

This year Claret was fully engaged in the organization of a very promising apostolic work: the Royal Monastery and Church of El Escorial. With due respect for the will of Philip II, who founded the huge, grid-shaped monument to St. Lawrence, Claret wanted not only to restore the splendor of the liturgy in the burial place of the Kings of Spain, but also to make of it a bulwark of Spanish Catholicism. It was his aim that El Escorial should become a center from which missionaries could be sent out to all of Spain. It would also have a central seminary in which the best seminarians from all dioceses could have the best formation. There would also be a *colegio* (grammar/high-school) made up of select young lay students. The seminarians and high-school students would thus assure a new generation of priestly apostles and lay leaders.

At the same time, Claret set about restoring and readying the building, which was in a sad state of disrepair. He also wrote, at the request of the Blessed Virgin, a book on priestly formation for the seminarians. The Lord himself approved this book.

This vast organization, which he could hardly see to singlehandedly, let alone regularly reside at, was to cause him much heartache. In fact, he received a warning to prepare for martyrdom. But when the demands of his task were at their heaviest, the Lord comforted him.

### TEXT

On January 2, 1860, at 5:15 in the morning, the Blessed Virgin told me to put in order the *Counsels* she had inspired me to write in Cuba and had suggested for the students there, and which she now wanted to be used for all the students here.<sup>92</sup>

Her Most Holy Son also told me to do so, since this would be very advantageous...

\* \* \*

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<sup>88</sup> Cf. *Autob.* n. 688, where he says this episode took place “in the Church of San José, Madrid, on Alcalá Street.”

<sup>89</sup> Cf. Mk 14:68; Lk 22:61-62.

<sup>90</sup> Ps 103:32 Vulgate, (Ps 104:32): *He who looks upon the Earth and makes it tremble.*

<sup>91</sup> Cf. *Autob.* n. 697, where he assigns it to 1861. It became, so to speak, a new emblem of his instrumentality as an apostolic missionary. (Cf. also *Autob.* n. 664.).

<sup>92</sup> These *Counsels* are most likely the sketch for *The Well-Instructed Seminarian*, which began as a set of rules with a few instructions for Cuban seminarians, and ended up as a complete handbook for the formation of all seminarians in Spain. In this work, aimed at the Christian formation of good priests, the Blessed Virgin, faithful to her maternal mission, took the initiative. In his *Notes for the Governance of the Diocese*, after recommending his *The Well-Instructed Seminarian* and two complementary works, *The Vocation of Boys* and *The Art of Ecclesiastical Chant* (also by him), he says: “I know a person to whom God made it known that this was His most holy will” (*Apuntes de un Plan... para el régimen de la diócesis* [Madrid 1865] 2.<sup>a</sup> ed., p. 59, nota 1).



April 25, 1860. It seems to me that the time for martyrdom is approaching. I have spoken several times to Her Majesty. Today, Jesus told me: *Anthony, prepare yourself*. The Blessed Virgin also told me: *Yes, Anthony, prepare yourself*.<sup>93</sup>

\* \* \*

On [June] 7th, the Feast of Corpus Christi, after Mass at St. Mary's but before the procession, as I was kneeling before the Blessed Sacrament the Lord told me: "It is good, I like the book you have written" (this book is volume one of *The Well-Instructed Collegian or Seminarian*, which I had finished the day before).<sup>94</sup>

\* \* \*

(A Note of Claret, copied by Don Dionisio González:

kept in *Studium Claretianum*, Rome. File 8, n. 3)

On November 22, 1860, I was rather weighed down at the thought of having to shoulder the whole burden of El Escorial. This suffering would not allow me to sleep at night. I got up and set myself to prayer, and as I was showing God all my sufferings, I heard the Lord speaking to me in a very clear and intelligible spiritual voice from the image of the crucifix that is in the oratory of the priory: *Have courage; don't be disheartened; I will help you*.<sup>95</sup>

## 1861

MSS Claret II, 169, 187, 171, 189, 169.

### INTRODUCTORY NOTE

This was a most important year in the spiritual life of Saint Anthony Mary Claret. During it, the Lord granted him the "great grace" of keeping the Eucharistic species within him from Communion to Communion. The scope of this favor was noted in the general introduction to *Lights and Graces*. Although it was undoubtedly a great and extraordinary grace, it somehow seems like an autumn fruit that had budded and flowered ever since the Saint's childhood. From the way he expresses himself, we would say that he saw it as the culmination of his life. Like all the other graces Claret received, this, too, was aimed at fulfilling his missionary apostolate, which had now become more effective and universal.

The counsel not to lose meekness was meant to prepare him for a painful apostolate. In his leaflet on the Passion, he expressed a longing to experience the presence of Christ, his Master and Redeemer, and from now on, his apostolate would be increasingly touched by the Passion. For this reason, 'meekness' came to mean for him 'patience' with a social or apostolic thrust.

### TEXT

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<sup>93</sup> Not for a martyrdom of blood (although there were more attempts on his life, but for greater conformity with the suffering Christ, through the weight of his apostolic enterprises and the persecutions he would have to bear.

<sup>94</sup> Cf. Autob. n. 690. - *WIS* is an admirable, encyclopedic compendium of great usefulness to seminarians, for whom it provided not only a ritual and book of devotions, but also a guide and self-teacher. It is the crowning work of a priest at the height of his priesthood, and of a bishop rich in experience and holiness.

<sup>95</sup> Cf. Autob. n. 691. - The consolation mentioned came just when it was most needed. Claret had been named President of El Escorial on August 5, 1859, at which time he established the body of chaplains. In 1860, both the high-school and seminary began functioning. Fr. Jerome Pagés, a Hieronymite monk, who was custodian of the monastery, was named vice-president. For a time he was of great help to the Saint, but because of difficulties involving the new corps of chaplains, Pagés submitted his resignation, which was reluctantly accepted on November 19th. Claret was left with the main responsibility for the huge undertaking, which was all the heavier since the Queen would not hear of his residing at El Escorial. Although not easily discouraged, he certainly suffered from this burden that had been thrust upon him, so he sought and found consolation in prayer. The prior's oratory adjoined his cell. The image of Christ from which he heard the words of encouragement, consists of a golden corpus on a black cross.

On March 2, 1861, at a quarter to five, Jesus Christ approved the paper on the Passion that I had just written.<sup>96</sup>

\* \* \*

April 6, 1861. I was advised not to rush. That I should do each thing as if I had nothing else to do. Without losing meekness.<sup>97</sup>

On the 7th, at 8:15, while I was before the image of St. Anthony, he told me: *I preached in Italy, and you must go there to preach.*<sup>98</sup>

\* \* \*

On Corpus Christi, 1861, in St. Mary's Parish, Madrid, Jesus Christ deigned to approve the little work, the [Well-Instructed] Collegian or Seminarian.<sup>99</sup>

\* \* \*

*My Anthony*, Jesus told me at a quarter to five in the afternoon of June 15th, *have patience; you will be working soon.*<sup>100</sup>

\* \* \*

(Separate page: Original: CESC-Vic: AC-A!)

On the 26th of August, 1861, while I was at prayer in the Church of the Rosary at La Granja at 7:00 in the evening, the Lord granted me the great grace of conserving the sacramental species

<sup>96</sup> This 'paper on the Passion' was the leaflet, "The Clock of the Passion of our Lord Jesus Christ," printed this year, according to the catalogue of the Librería Religiosa. There had been a number of 'clocks' or 'timetables' of the Passion in devotional literature, the best known of them being that of St. Alphonsus Liguori (*Opere ascetiche* [Rome 1934] V, p. 8 ff.). Claret's work differs in its consideration of certain mysteries. For example, at 2:00 p.m. Claret considers how Jesus gave us Mary as our Mother, while St. Alphonsus considers how he handed over his spirit to the Father. But a main difference is that Claret joins the notions of Jesus as both Redeemer and Savior, proposing him as the model of all the virtues, a trait very close to Claret's present state of mind. Finally, Claret's work is a method of practicing the inner presence of Christ: "The soul contemplates Christ within it, as Martha and Mary did, when they received him into their home; and it will pay attention to the hour showing on the clock." (*Works*, III, p. 237). Even in his *Retreat Resolutions* for 1870, the Saint still refers implicitly to this practice.

<sup>97</sup> Cf. *Autob.* n. 693. - This advice led him to change the subject of his particular examen from humility to meekness (cf. *Retreat Resolutions*, 1861). Among other trials, he was suffering considerably from the opposition of Cardinal Cirilo Alameda y Brea (1781-1872), Archbishop of Toledo, in matters affecting the organization of El Escorial.

<sup>98</sup> The call to a more universal apostolate came to him in various ways, both by inner presentiments and divine locutions. He wrote to Don Dionisio González: "The persecution being waged against me grows stronger every day. I believe that the Lord is using these means so that I may leave Spain and begin the great mission to which He destined me some time ago" (letter written in Aranjuez on April 9, 1861: *EC*, II, pp. 257-258). Just as God, according to St. John of the Cross (*Llama de amor viva*, 2, n. 12), grants very special graces to contemplative Saints who are heads of religious families, so the Lord granted Claret, a Father of apostles, these urgings toward a universal apostolate, which would be carried out by his sons. Nevertheless, this call to preach in Italy would be carried out by Claret himself during the First Vatican Council.

<sup>99</sup> The Feast occurred on May 30th. At 10:00 a.m. Claret presided at Mass in this parish. From a letter to Don Dionisio González, we know that he was already working on volume 2 of *WIS* at the beginning of April (cf. letter written in Aranjuez on April 3, 1861; *EC*, II, p. 251). He received this divine approval on Corpus Christi, and the work was already published in August (cf. *Autob.* 690).

<sup>100</sup> This year he had preached enough missions and retreats to overtax anyone else, but he felt idle and wanted to do still more: "The greatest suffering I have is to be stationed in this Court. It's true, I always preach in prisons, hospitals, hospices, convents and towns, but it still doesn't satisfy me. I would like to be running" (Letter to Ven. Fr. James Clotet, Madrid July 1, 1861: *EC*, II, p. 321). The Lord had to check these yearnings, which would soon find their outlet in a great mission. Meanwhile, he had to content himself with the possibilities offered during the Queen's next journey: "On the 15th we will be leaving for Santander, where I hope to be satiated, since I know that the clergy, sisters, people, etc., are eagerly awaiting me" (*ibid.*, p. 321).

and of having the Blessed Sacrament present always in my breast, day and night. Therefore, I must always be recollected and inwardly devout, and moreover I must pray and confront all the evils of Spain, as the Lord has told me.

To this effect, He brought a number of things to my memory, such as how, without merit, talent or human efforts, He has lifted me up from the lower ranks of society to its loftiest point.<sup>101</sup> Alongside the Kings of Earth; and now, alongside the King of Heaven. *Glorificate et portate Deum in corpora vestro* (1 Cor 6:20).<sup>102</sup>

\* \* \*

On the 27th, in the same Church, during Benediction of the Blessed Sacrament, which I gave after Mass, He made me understand the three evils that are threatening Spain: Communism, the Republic and Protestantism. To attack these three evils, three devotions must be promoted and practiced: the Trisagion, the Blessed Sacrament and the Rosary.

In the morning, the Trisagion.

During the day, frequently visiting and receiving the Blessed Sacrament.

At night, the Rosary and, if possible, the three parts.<sup>103</sup>

## 1862

MSS Claret II, 189, 191.

### INTRODUCTORY NOTE

The Saint's inner state can be seen quite clearly in the Retreat Resolutions for this year and in the *Autobiography*, nn. 745-746.

The *Lights* for this year all refer to the apostolate. In contrast, the notes included in the *Autobiography* are rather of a spiritual type. On May 11th, the Saint made an offering in the nature of a personal response to the grace of conserving the Eucharist within him: "I offered myself to Jesus and Mary to preach, exhort, labor, and suffer even death itself, and the Lord accepted my offering"<sup>104</sup> Upon arriving in Madrid, he resigned himself to lead the hidden life of Nazareth, while offering himself for the public life; but God was leading him to the suffering life of a victim. He felt called to choose "the poorer, the humbler, and the more painful."<sup>105</sup> He was fulfilling his ideal of living the life of Christ, his Master and Redeemer.

This year there was no warning to check his apostolic yearnings, since he could give full vent to his zeal during the royal journey through Andalusia.<sup>106</sup>

TEXT

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<sup>101</sup> Cf. Job 5:11.

<sup>102</sup> *Glorify and bear God in your body.* - Cf. *Autob.* n. 694. On the scope of this grace, see the studies cited in the note to this number of the *Autobiography*.

<sup>103</sup> Cf. *Autob.* n. 695. This grace complements that of September 23, 1859. In letters written at this time, he recommends these devotions, especially to Mother Antonia París: "Presently three great calamities are threatening Spain: communism, Protestantism and the republic. God our Lord has given me to understand in a very clear manner, the need we have to pray and promote devotion to the Trisagion, the Blessed Sacrament, visiting and receiving it frequently, and the Holy Rosary. You and the other sisters should do this. Tell Bishop Caixal" (letter written in La Granja de San Idelfonso on August 27, 1861: *EC*, II, p. 360). He himself was the first to carry out all of these faithfully (cf. *Autob.* n. 765).

<sup>104</sup> *Autob.* n. 698.

<sup>105</sup> *Autob.* n. 699.

<sup>106</sup> Cf. *Autob.* nn. 702-708.

In 1862, the Blessed Virgin deigned to approve the leaflet on Carnival and its burial, and on abstaining and fasting.<sup>107</sup>

On December 6, 1862, at 6:45 in the evening, the Blessed Virgin Mary told me that I must spread devotion to the Holy Rosary, as the Ven. Alan of Rupe had done.<sup>108</sup> She told me this twice, and then Jesus Christ told me: *Yes, Anthony, do what my Mother tells you.*<sup>109</sup>

At 7:00 that same day, the Blessed Virgin told me: *Yes, Anthony, I love you. I love you.* And then Jesus told me: *Courage, Anthony, courage.*

\* \* \*

On the 8th, the Feast of the [Immaculate] Conception, I asked Mary Most Holy if she wished to make use of me. *Yes*, she answered, *I wish to make use of you.*<sup>110</sup>

## 1863

MSS Claret II, 193, 191, 195)

### INTRODUCTORY NOTE

There were no royal tours this year. Claret remained either in Madrid or in the Royal Estates of Aranjuez and La Granja. In his *Autobiography*, he tells of an extraordinary intervention of the Blessed Virgin regarding his apostolate.<sup>111</sup> Here, he notes two locutions of a personal nature, the first relating to love, the second relating to a purification.

### TEXT

16th day of July, 1863.

During these days I have had, and am still having, very many desires to love God. I desire to love Him as much as Blessed Mary did. As Jesus did.

Jesus tells us that we should be perfect as his Heavenly Father is perfect.<sup>112</sup> May I be as loving as the Son.<sup>113</sup>

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<sup>107</sup> Leaflet # 25 aimed at uprooting the abuses surrounding the burlesque “Burial of the Sardine,” which some were celebrating not on Shrove Tuesday, but on Ash Wednesday, thus detracting from the penitential spirit of the day. In the second part of the leaflet, Claret stressed the laws of fast and abstinence. (More information on this Spanish festival is available on the Internet.)

<sup>108</sup> Blessed Alan of Rupe or of the Roche. Dominican friar born in Bretagne in 1428. He was a teacher of Theology (1473), author of the work “The Apologia of the Psalter” (1475) and apostle of devotion to the Rosary, which he wanted to call “Psalter of the Virgin,” expanding it into three parts, each one with five mysteries; joyful, sorrowful, and glorious. He died a holy death in Zwolle (Holland) on September 8, 1475 and is known as “blessed,” but this has not yet been confirmed officially.

<sup>109</sup> Claret set forth his high opinion of Bl. Alan of Rupe in *El santísimo rosario explicado* [*The Holy Rosary Explained*] (Barcelona 1864) pp. 145-146.

<sup>110</sup> His quest to purify his dynamic temperament, which inclined him to action for action’s sake, affected not only his external activities, which he always kept within the channels of canonical mission, but even his internal initiatives, which he wanted to come from above. It should be remembered that for Claret, the Immaculate Conception was above all the mystery of God’s power against the forces of evil.

<sup>111</sup> (nn. 793-795)

<sup>112</sup> Cf. *Autob.* nn. 793-795.

<sup>113</sup> On July 16th he was at the Royal Estate of La Granja. From the *Autobiography* (nn. 754, 756, 761), we know that he was experiencing union with Jesus Christ and was longing for transformation in Christ. The grace mentioned here may be an answer to his ceaseless entreaties. In a number of earlier texts, he had viewed himself as a *child* in the presence of God. Now he asks for much more: he wants to be as loving as the Son. This filial experience appears continually in his writings from this period.

I asked for divine love and said: *Vinum non habeo*...<sup>114</sup> He [Jesus] told me: *Fill the jars with water*,<sup>115</sup> that is, fulfill or do well all the common and ordinary things. Thus, by observing God's Holy Law perfectly and doing all common and ordinary things well, the Lord would grant me divine love.<sup>116</sup>

\* \* \*

On November 25th 1863, He told me: "Yes..."<sup>117</sup>

\* \* \*

25th day of November, 1863.

I was offering myself to the Lord, and I heard a voice telling me: *You are too pampered*.<sup>118</sup>

1. I resolve to be more mortified.

2. I also resolve to be silent, without complaining about people or about the many letters that are posted to me.<sup>119</sup>

3. Prayer, silence and penance.

## 1864

MSS Claret II, 197.

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<sup>114</sup> Cf. Jn 2:3.

<sup>115</sup> Cf. Jn 2:7.

<sup>116</sup> Claret regarded love as the virtue most needed by a missionary. Love was his stimulus and his yearning: "I know, my Father that I do not love you as I ought, but I am quite sure that a day will come when I will love you as much as I desire to do, because you will grant me the love I ask through Jesus and Mary" (Autob. n. 445). In the midst of these raptures, he was very far from any sort of illuminism or quietism. In order to attain to the fullness of love, he must perfectly fulfill God's will, even in the least and most ordinary things. Since he was temperamentally inclined to great ventures, he must have felt constrained at having to pay attention to perfection in small things. Here again, the Blessed Virgin, his directress, guided him along the straight path of holiness. The advice given him is also reflected in the *Resolutions* for this year (cf. Autob. nn. 790-791). In fact, he was dealing with several matters of major importance, such as the management of El Escorial and the Hospital of Montserrat in Madrid.

<sup>117</sup> Since the date is the same, this unfinished note probably refers to the same grace related in the next paragraph.

<sup>118</sup> The grace of the Eucharist within him, which led him to live the life of Christ, not only made him desire to love as the Son loved, and to work as Christ his Master did, but also to be immolated as Christ the Victim had been immolated. On May 11th he offered to work and even undergo death, and the Lord accepted his offering. From an ascetical point of view, we know how much he did to share in the sufferings of Christ: cilices and disciplines, fasting three days a week, never eating meat or fish, or drinking wine. Despite all these efforts, he received this reproof, which he regarded as a great grace. Along with this interior humiliation, the outward defamation campaign against him continued and would increase to the bitter end. At this high stage in his spiritual development, these means are inexplicable merely as a form of personal purification. We find the real explanation in the *Autobiography*: "What could Jesus have done for the glory of his Father and the salvation of souls that he did not do? Ah, I can see him hanging dead upon the cross, scorned by all. For this reason I, even I, with the help of his grace, am resolved to suffer pains, fatigue, contempt, mockery, complaints, slanders, persecution – even death. Thank God I am already suffering many of these things, but I am encouraged to say with the Apostle: 'Therefore, I endure all things for the sake of the elect, that they also may obtain salvation'" [2 Tim 2:10] (Autob. n. 752).

<sup>119</sup> "One day he told me," writes Don Vicente de la Fuente, "that, calculating the letters he received from one day to another, they came to about a hundred per day. He finally reached the point of only opening certain special ones, since he would have needed the whole day just to read them, and it would have been physically impossible to answer them all" (AGUILAR, FRANCISCO DE ASIS, *Vida de Claret*, p. 290). Besides, he knew that nine out of ten were requests for positions and favors, while others contained insults, caricatures or untimely and unsolicited advice. A good view of the letters received by the Saint, although many have been lost, can be seen in BERMEJO, JESÚS, *Epistolario pasivo de San Antonio María Claret. I (1838-1957)* (Madrid 1992) XXVIII+902 pp; *II (1858-1964)* (Madrid 1994) VIII+822; *III (1865-1870)* (Madrid 1995) VIII+738 pp.

## INTRODUCTORY NOTE

From this year, which was so full of slanders and sufferings,<sup>120</sup> we have only one “notice” of a spiritual illumination throwing light on two aspects of the Saint’s life: one personal and intimate, concerning silence and patience in his role as a victim, the other apostolic, concerning the spread of good books.

The Saint mentions the day and the year, but it has been impossible to pinpoint the month.

## TEXT

2nd day. Year 1864.

I feel an habitual aversion for being in Madrid and caring for El Escorial. And in today’s meditation, the Tenth Day, I understood that in this, I was not pleasing God. Therefore I resolve not to complain about it any more, and to be silent and suffer like St. Joseph in Egypt,<sup>121</sup> or like Jesus in the workshop of Nazareth.<sup>122</sup> Nor will I complain of [the importuning of] the poor or of the people, but in silence I will arrange to do what I deem best for the glory of God.<sup>123</sup>

God wants me to spread good books out of my savings.<sup>124</sup>

Silence. I will not complain of the evils I have to suffer, and I will not speak of the good I do.<sup>125</sup>

**1865**

## EXPLANATORY NOTE

In the *Notebook* containing the *Resolutions*, etc., no extraordinary light or grace is recorded for the year 1865. Nevertheless, the Saint noted three of them in his *Autobiography*. On May 7th, Jesus told him to have great devotion to St. Joseph (n. 831). On July 17th, Jesus told him to withdraw from the Royal Court (n. 832). Finally, on August 14th, while he was praying before the Blessed Sacrament, the Lord told him that he should go to Rome (n. 839). These last two locutions were related to the Queen’s yielding to pressures from her Ministers of State and recognizing the new Kingdom of Italy, which had violated the rights of the Papal States.

**1866**

MSS Claret II, 199.

## INTRODUCTORY NOTE

There is only one locution recorded this year. It bears the twofold stamp of love and humiliation.

<sup>120</sup> Cf. *Autob.* n. 798.

<sup>121</sup> Cf. Mt 2:13-14.

<sup>122</sup> Cf. Lk 2:51. - In the *Autobiography* (nn. 620-624) he speaks of this deep dislike for being in Madrid. To some extent, it pleased him not to be attached to the things of this world, but he could also see the dangers in his situation, and how hard it was to keep his balance as he walked the tightrope of visits, protocol, envy, ambition and spiteful gossip. The Lord wanted him to suffer in silence.

<sup>123</sup> The poor besieged him: “His house seemed like a poorhouse. Rarely did we go there without finding people who had come there to explain their needs, which could hardly be attended to with ordinary alms. But during the hour when he held audiences, there was such a concourse of beggars and needy people, that it was sometimes hard work to wade through them just to make it to the staircase” (AGUILAR, FRANCISCO DE ASÍS, op. cit., p. 292).

<sup>124</sup> Fr. Carmelo Sala says that Claret spent some 95,000 *reales* a year on spreading good books through the *Librería Religiosa* alone, not counting printing expenses with the firms of Aguado, Olamendi and others. Through Fr. Joseph Xifré, he urged his Missionaries to buy books charged to his own account, to distribute them during their missions (cf. HD, II, pp. 489-490).

<sup>125</sup> From the handwriting, it appears that this last statement was added at another time.

On September 20th, the Saint was in Avila, accompanying the royal family, who were on their way to “take the waters” at Zarautz on the Bay of Biscay.

TEXT

20th day of September, 1866, at 11:45.

I said to Jesus: “Oh Jesus! Do not allow all that you have suffered for me to be lost.”

And he answered me: *It will not be lost; I love you dearly.*

*I know, I told him. I have been very ungrateful.*

*Yes, I know. You have been very ungrateful.*

That same morning I had been thinking that I have been the most ungrateful of those who live on earth.

## 1867

MSS Claret II, 201, 203, 207.

### INTRODUCTORY NOTE

In a letter to Fr. Joseph Xifré, the Saint, after wishing Xifré well for the New Year, remarked: “Oh, what things we will see in this year of ‘67!’”<sup>126</sup> Apparently, he could clearly foresee that the Revolution was approaching at full gallop. The locutions for this year all concern the apostolate.

TEXT

On the 4th of January, 1867, at 3:45 in the afternoon, I saw Satan, who was in a great fit of rage because his attempted coup had been foiled. I knew the game that he had been playing among the students in order to displease me. I knew that the glorious St. Michael had undone it all. I heard the voice of St. Michael himself, telling me: *Anthony, have no fear, I will defend you.*<sup>127</sup>

[This occurred] at St. Lawrence of El Escorial, as I was alone in the choir, after the recitation had ended.<sup>128</sup>

\* \* \*

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<sup>126</sup> Letter written in Madrid on December 25, 1866 (EC, II, p. 1091).

<sup>127</sup> Claret’s apostolic endeavors at *El Escorial* were a very heavy cross for him to bear. To external opposition was added the internal discontent of some who were seeking their own interests. In the stirring up of this discontent, the Saint saw the handiwork of Satan, who wanted to harm a work that was doing so much good. The case to which he refers must have been particularly serious. It was not by chance that he felt the intervention of St. Michael and heard his voice. In Claret’s apostolic mission, St. Michael held a very prominent place. Claret named him co-patron of his Congregation and had placed under his care the Academy of St. Michael, an organization that was the precursor of today’s lay apostolate, particularly, the Secular Institute of Cordimarian Filiation and the Lay Claretian Movement.

<sup>128</sup> He was at El Escorial from December 27, 1866 to January 7, 1867. In a letter to Mother Antonia Paris, he remarks that he had been happy to be “away from this Babylon of Madrid. In this Court, people really oppress me. There is nothing to do but offer it to the Child Jesus. Oh, how I want to leave the palace! Like the Orient Kings who fled Jerusalem, I desire to go and worship Jesus in Bethlehem, and I would love to be walking along the road of the missions. It was for this that the Lord reared me, and not to be a palace lackey. For me, the Royal Palace is my exile, my torment” (January 9, 1867: EC II, pp. 1109-1110).

The 29th of August, 1867.<sup>129</sup> I realized that I am like an old unfinished beam, propped up against Her Majesty's palace to keep it from falling.<sup>130</sup> Therefore I will not ask either to leave or to stay. Rather, I will say: May God's will be done in me.<sup>131</sup>

I will remain in a state of holy indifference, ready for whatever God may dispose for me.

"You, my son, know the value of the Holy Cross and the honor that accrues to ignominies and tribulations that are embraced for its sake."<sup>132</sup>

\* \* \*

The 4th of December, 1867. At four in the morning I asked the Lord: *Domine, quid me vis facere?*<sup>133</sup> And in a very clear inner voice he told me: *Scribe.*<sup>134</sup>

\* \* \*

16th day of December, 1867. At 7:30 in the evening, I felt strongly impelled to spread devotion to the Most Holy Rosary; throughout the night and the following morning as well.

\* \* \*

27th day of December. At 9:20 in the morning [Jesus] told me: *Do whatever she [Mary] tells you.*

## 1868

MSS Claret II, 207-209.

### INTRODUCTORY NOTE

This year began with various infirmities, as well as presentiments of death and the coming Revolution. Claret felt impelled to spread devotion to the Rosary which, according to the locution of August 27, 1861, was to be one of the means he must use to combat the evils of Spain. An important feature of this year's "lights" was a symbolic vision which the Saint interpreted as an announcement of martyrdom.

### TEXT

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<sup>129</sup> He was in Segovia, making a retreat and preaching it to his Missionaries. This decision to stay faithfully in his post would cost him exile and new persecution during the 1868 Revolution.

<sup>130</sup> Fr. James Clotet wrote: "Divine Providence was no doubt preparing her [the Queen] to resign herself to suffer the terrible blow which threatened her close by. It calls to mind a superior general of sisters from an institute which is very big in Spain that a very virtuous and enlightened person of the Lord had a vision of the sort in which Fr. Claret was like a propped-up beam to sustain the edifice of the Spanish monarchy. Someone told this to the Servant of the Lord and he answered: Yes, certainly, I am a beam, but old and rotted, which doesn't work" (*Vida edificante de... Claret* [Madrid 2000] pp. 677-678).

<sup>131</sup> Cf. Eph 6:6-7.

<sup>132</sup> These words are a remembrance of the doctrine of the Virgin to Mother María de Jesús de Ágreda, which he applied to himself (cf. Spiritual notes: Royal Confessor, 16).

<sup>133</sup> Acts 22:10: *Lord, what would you have me do?*

<sup>134</sup> In a note dated December 8, 1870, less than two months after the Saint's death, his chaplain, Fr. Lorenzo Puig, states: "When our Venerable Founder was in Madrid, near the beginning of 1868, on one occasion he was humbly prostrate on the floor, offering himself to God, whom he fervently begged to deal with him according to His pleasure, and to manifest to him what He wanted or what was according to His will. While he was in the midst of these prayers and offerings, he clearly and distinctly heard a voice telling him: 'Write!' He understood this to mean that he should write little books that could be distributed more easily. And to this end, he wrote a number of them, up to the time when the Lord took him off into glory" (MSS Claret II, 205). Underneath this testimony is the signature of Fr. James Clotet, who notes: "This revelation of which he speaks took place in December of 1867" (*ibid.*).



23rd day of January. I felt impelled to write about and spread devotion to the Most Holy Rosary. And some days earlier, as well.<sup>135</sup>

\* \* \*

25th day of January. I felt strongly moved to preach and teach the recitation of the Most Holy Rosary.

The common way, one part.

The lazy, a decade, as in the living Rosary.<sup>136</sup>

The more fervent, all three parts.

\* \* \*

Today, June 22, 1868, marks two years since the raising of the barricades here in Madrid. And the fact that we didn't perish is a miracle. I spent the day in the sacristy chamber of the Virgin of Montserrat.<sup>137</sup>

Today, June 22nd, at 9:30 at night, I went to make a visit to the Blessed Sacrament, which was behind a closed grating in the Chapel of the Forsaken, and I saw a great and very resplendent light which stood near the sanctuary lamp.<sup>138</sup> And, after a long time, it merged with the light of the lamp and was seen no more. I can already figure what it meant.<sup>139</sup>

Afterwards, throughout the night I kept dreaming and longing for martyrdom. Besides the light, I also saw three bulky black shapes, like three men, who were the three demons or three enemies who are bent on my death. I greatly desire to suffer martyrdom.

## 1869

MSS Claret II, 215-218.

### INTRODUCTORY NOTE

The first known extraordinary intervention of 1869 took place in September, while the Saint was staying at the Mercedarian House of Sant' Adriano in Rome, where he was involved in preparations for the First Vatican Council.

One locution concerns the apostolate, while the other two concern some sublime events of the spirit: the final degree of love, and the final degree of purification.

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<sup>135</sup> One result of these urgings was his last short work on the Rosary: *Remedios contra los males de la época actual aplicados por medio del santísimo rosario* [*Remedies Against the Evils of the Present Age, Applied by Means of the Most Holy Rosary*] (Barcelona 1870), 54 pp.

<sup>136</sup> The Living Rosary, to which Claret belonged, "is a pious association made up of groups or choirs of 15 people who make a commitment to pray daily one of the 15 mysteries which is assigned each month. It was organized in 1664 by Fr. Juan Martínez of the Prado. But it is rightly known by its principal promoter, the Venerable Paulina María Jaricot, who organized it in France in 1826." (LLAMERA, MARCELINO, *Libro del Rosario. Doctrina y práctica* [Valencia 1949] lección 44). The end of the association is "to facilitate the practice of the Rosary to people who by reason of their age or situation are not able to practice it very well." It is very appropriate to introduce devotion to the Rosary to children and also to people who are very busy or little accustomed to prayer. (cf. ANÓNIMO, *Asociación del Rosario viviente aprobada por el Papa Gregorio XVI*, reprinted in Vic by Ignacio Valls in 1837, 12 pp.; [Sidera, Juan], *Rosario perpetuo y rosario viviente: "Arxiu Claret"-Vic*, II, 1988, p. 178).

<sup>137</sup> Cf. letter to Mother María Antonia París, Madrid, July 1, 1866 (EC, II, pp. 1018-1019).

<sup>138</sup> This chapel was in the church of the Hospital of Montserrat in Madrid, where he lived. The chapel had been restored and enlarged, thanks to the efforts of the Saint (cf. AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 286).

<sup>139</sup> This vision probably related to the transforming union or mystical marriage which, according to St. John of the Cross, is characterized by this type of luminous phenomena: "This union resembles the union of the light of a star or candle with the light of the sun, for what then sheds light is not the star or the candle, but the sun, which has absorbed the other lights into its own" (*Spiritual Canticle*, stanza 22, n. 3).

## TEXT

2nd day of September, 1869.<sup>140</sup>

N.

1. The Rosary.
2. Hearing Holy Mass.
3. Frequenting the Sacraments.
4. Catechism to children  
Preaching the Law of God to the people.

5. Indulgences that are gained will be applied to the souls in Purgatory; those which can be applied through the hands of Mary Most Holy.

\* \* \*

12th day [of October, 1869]. At 11:30 in the morning, the Lord granted me the love of enemies.<sup>141</sup>

I have felt it in my heart.

The Lord has assured me of this with a prodigy. As I was experiencing this act in my heart, I saw the crucifix and the picture of the Blessed Virgin draw together, without anyone touching them. Some days earlier the Lord had already given me an extraordinary understanding as I was reading the *Fifth Mansions* of St. Teresa.<sup>142</sup> And today, October 12th, as I was making Meditation 27 of the *Spiritual Exercises Explained*, He has granted me this great grace.<sup>143</sup>

*Vivo ego, iam non ego, vivit vero in me Christus.*<sup>144</sup>

<sup>140</sup> The Saint revealed the deeper content of this laconic entry in a letter to Fr. Currius: "In article 9 [of *Remedies Against the Evils of the Present Age*] you will read what a voice told me..., a low, rapid voice that charged me to see to it that people say the rosary, attend Mass, and receive Communion frequently and devoutly" (letter written in Rome, October 2, 1869: EC, II, p. 1424; cf. *Remedios de los males de la época actual...* [Barcelona 1870] art. 9, pp. 52-54).

<sup>141</sup> This day - October 12, 1869 - the Saint was on a retreat which began on the 5th and ended on the 14th. One can note a gradual progress in the sequence of these mystical graces. On November 25, 1858, the Lord had granted him a love of slanders and contempt. Now, He grants him a love of his slanderers and persecutors. But the Saint's ascetical efforts to rejoice in slanders and to love his enemies began still earlier. In 1856, he had wholeheartedly forgiven his would-be assassin at Holguín, Cuba.

<sup>142</sup> Claret's own copy of the Works of St. Teresa is kept in the library of the Claretian Theologate in Granada, and we also have his handwritten notes on the passages that impressed him the most in this chapter. The one most closely related to the grace he received here is the following: "I think the most certain sign that we keep these two commandments is that we have a genuine love for others. We cannot know whether we love God although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbor or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in your love of God" (MSS Claret XIII, 299; SANTA TERESA DE JESÚS, *Moradas quintas*, cap. 3, n. 8: *Obras de la gloriosa Madre Santa Teresa de Jesús, fundadora de la Reforma de la Orden de Nuestra Señora del Carmen de la primitiva observancia...* Printed by Don Joseph Doblado [Madrid 1793] II, p. 85). *Ex libris*. Claret made two pencil marks in the margins. The same text in : *Obras de Santa Teresa de Jesús...*, LR [Barcelona 1852] III, pp. 198-199). See English text online at *Christian Classics Ethereal Library*: <[http://www.ccel.org/ccel/\\_teresa/castle2.ix.iii.html](http://www.ccel.org/ccel/_teresa/castle2.ix.iii.html)>.

<sup>143</sup> Meditation 27 deals with "the wonderful love Jesus showed his enemies as he hung upon the cross" *Spiritual Exercises... Explained* [Madrid 1859], pp. 344-356).

<sup>144</sup> Gal 2:20. *And I live, now not I; but Christ lives in me*. Claret's love of enemies is explained by the presence of Christ within him.

Jesus looked at the Jews as a mother looks at her sick, delirious or wine-drunk children, who do not know what they are doing<sup>145</sup> or saying. They are more deserving of pity and compassion than of indignation.<sup>146</sup>

\* \* \*

15th day of October, 1869, Feast of St. Teresa. At 11:30 in the morning, as I was standing at the feet of the Virgin and St. Joseph, I had a clear understanding of how the Most Blessed Virgin was pure and clean in body and soul.

The body can be sullied by impurity.

The soul can be sullied by pride.

When someone is pleased with thoughts of impurity, entertains them and takes pleasure in them, we say that these are sins of morose delectation.

How, then, should we describe the morose complacencies of pride or vanity? Some call them *spiritual lust*.<sup>147</sup>

*Tota pulchra es, Maria.*<sup>148</sup>

*All fair*, that is, both in soul and body.

In soul by humility, and in body by virginity.

Just as I would banish every impure thought as quickly as possible, so I will turn away every thought of pride, vanity, self-esteem (holding myself in greater esteem than others). With the Lord's help and that of the Virgin Mary, I will not only banish such thoughts, but I will also make acts of profound humility and mortification. And just as with the Lord's help I abstain from every deed, word and thought of impurity, so also, with God's help, I will abstain from every deed, word and thought of vanity.<sup>149</sup>

## 1870

MSS Claret X, 89-90; II, 223-225.

### INTRODUCTORY NOTE

This is the year of Saint Anthony Mary Claret's death. One grace was granted in Rome, the rest in Fontfroide, in the south of France, where he had taken refuge after his participation in the First Council of the Vatican.

### TEXT

#### THE CONGREGATION OF THE HEART OF MARY<sup>150</sup>

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<sup>145</sup> Cf. Lk 23:34.

<sup>146</sup> This idea of Jesus' looking maternally on the Jews is not found in the Meditation just cited. It is something that welled up from deep within the Saint. In his *Resolutions* for 1864, he stated that he wanted to have a mother's heart for his neighbor (cf. also *Spiritual Notes*, Royal confessor, n. 8).

<sup>147</sup> One of these authors is Blessed John Duns Scotus (1265-1308) known as the Subtle Doctor. Claret indicates the same in another place: cf: *Spiritual notes*, Royal Confessor, 14. Humility.

<sup>148</sup> *Thou art all fair, O Mary*: Cf. Songs 4:7.

<sup>149</sup> In the days of his great apostolic undertakings, Claret had looked to the Immaculate Conception as the power of God against the Serpent. Now he contemplates her in herself, as "all fair," both in soul (through humility) and in body (through virginity). Looking to his own case, he recalled that the Blessed Virgin had granted him the gift of bodily purity, and now asks her to grant him the most thoroughgoing humility (cf. *Spiritual Notes*, "Royal Confessor," n. 14).

<sup>150</sup> This text was also published in *Constituciones y textos sobre la Congregación de Misioneros*. Ed. de J. M. Lozano (Barcelona 1972) pp. 634-635; and in CLARET, *Escritos Marianos* (Madrid 1989) p. 98.

On the Feast of the Lord's Ascension in the year 1870, a soul was kneeling before the altar of Mary Most Holy<sup>151</sup> from 11:00 to 12:00, contemplating on the Feast day,<sup>152</sup> when he came to understand that the Sons of the Congregation are like the arms of Mary, and that they must, by their zeal, draw everyone to Mary: the just, that they may persevere in grace, and sinners, that they may be converted.

Jesus is the head of the Church.<sup>153</sup> Mary Most Holy is the neck, and more immediately, the Heart.<sup>154</sup>

The arms of Mary are the Missionaries of her Congregation, who will work zealously, embrace everyone, and pray to Jesus and Mary. Mary Most Holy will avail herself of them as her arms and maternal breasts to feed her little ones, like a Mother who seeks out the services of a wetnurse. The Missionaries are wetnurses who must feed poor little sinners with the breasts of wisdom and love; and both of these breasts must be in equal supply.

Thus, like good and healthy mothers, they must make sure that they eat frequently, both for themselves and for their nurslings, just as all good nurses do. The food that these nurses must take is prayer – mental, vocal and ejaculatory – and spiritual reading, e.g., *The Devout Life* of St. Francis de Sales, Rodríguez, Scaramelli, Castellvetere.<sup>155</sup>

Moral Theology.

Doctrinal.

Sermons.<sup>156</sup>

\* \* \*

<sup>151</sup> Regarding the beautiful statue of the Immaculate Heart of Mary which was in a side chapel of the church of St. Adrian in Rome, today it is found in the Chapel of Relics in the Claretian General Curia.

<sup>152</sup> Ascension Thursday fell on May 26th. This note was found among the Saint's Marian sermons, which seems to indicate that he had written it to be preached, probably to his Missionaries in Prades. The "soul" was doubtless the saint himself. Claret always felt that he was the instrument of Mary in the apostolate. The symbol he once used for this was the arrow. Here, the symbolism used expresses a greater closeness and belonging. The action of Mary in the Church will become visible through the action of her Missionary Sons. This immanence of Mary in the apostolate provides the groundwork for a Marian mysticism of an apostolic type (cf. LOZANO, JUAN MANUEL, *Mystic and Man of Action, Saint Anthony Mary Claret*, Trans. by J. Daries, [Claretian Publications, Chicago, 1977]) pp. 299-300.

<sup>153</sup> Cf. Eph 5:23.

<sup>154</sup> In another place he had written: "No one is able to be saved without the help of the grace that comes from Jesus, as the head or body of the Church; and Mary who is like the neck which holds it together; in other words, the body connected to the head in such a way that the head directs the body through the neck; thus, the graces of Jesus pass through Mary and are communicated to the body or to the devotees; who are the living members." (*Letter to a Devout Client of the Most Pure and Immaculate Heart of Mary*, in *Works*, III, p. 592).

<sup>155</sup> Among the *ex libris* of Claret one can find: SAN FRANCISCO DE SALES, *Introducción a la vida devota*, trans. by Francisco Cubillas (Madrid 1771) 360 pp.; RODRÍGUEZ, ALONSO, *Ejercicio de perfección y virtudes cristianas* (Barcelona 1861) 3 volumes; SCARAMELLI, JUAN BAUTISTA, *Discernimiento de espíritus* (Madrid 1804) 324 pp. *Directorio ascético*, trans. by Pedro Bonet (Madrid 1806) 4 volumes; *Directorio místico* (Madrid 1817) 2 volumes. On the other hand, you will not find any work of Bernardino de Castelvétère, although we know that he recommended his *Directorio ascético-místico*, trans. by Fr. Pedro Bach (Vic 1847) 2 vols.

<sup>156</sup> In this text the Father Founder "reaffirms his conviction: the Congregation is particularly linked to the Mother of God (he calls it *her Congregation*, that is, the Congregation of the Virgin) and has a particular mission to serve as an instrument of this maternal action on behalf of souls redeemed by Christ" (LOZANO, JUAN MANUEL, *The Claretians. Their Mission and Spirit in the Church*, Claretian Publications [Chicago, Illinois 1980]).

Today, August 10, 1870, in Fontfroide.<sup>157</sup> I have come to know that one must pray in the following manner: like Jesus on the Cross during the three hours of agony,<sup>158</sup> like Mary Most Holy, St. John, the Magdalene and the other Marys. All good souls must join in spirit with the foregoing, and ask the Eternal Father for the conversion of sinners, the perseverance of the just, and the relief of the souls in Purgatory. The darkness that was seen<sup>159</sup> signifies sinners, their ignorance and wickedness.

With Jesus, we must ask: *Father, forgive them, for they know not what they do.*<sup>160</sup> It [the darkness] also signifies the recollection that must be kept by souls who want to pray.

\* \* \*

Today, the 11th. Jesus' lament at seeing himself abandoned.<sup>161</sup>

1. By Humanity. – 2. By Divinity. – 3. By his disciples. – 4. By his own people. – 5. By me. – 6. By so many souls, regarding his Law, his Gospel, his Sacraments, his Religion, and Devotion to Mary Most Holy. – 7. By so many nations.

Jesus Christ revealed to St. Teresa that without leaving their solitude, she and her Sisters, through their prayer and virtues, had helped greatly in spreading the faith and converting heretics and other sinners. And elsewhere He says that St. Teresa's vows and tears had been of great help to the undertakings of apostolic men.<sup>162</sup>

The talents of graces are acquired through fidelity to our first gifts. And natural talents are acquired by application to work. Let us apply ourselves, then, and we will see by experience that we will do more than we had ever believed possible.<sup>163</sup>

*Memento quod et ipse servieris in terra Aegypti, et liberabit (=liberavit) te Dominus Deus noster.* (Deut 15:15).<sup>164</sup>

<sup>157</sup> Claret left Rome, most likely on Wednesday, July, 20 1870, and traveled to Prades, France, where his Missionaries had taken refuge from the Spanish revolution, and where the Saint arrived on July 23 at 11pm. A few days later, hounded in France by the emissaries of the revolutionary Spanish Government, he took refuge in the Cistercian monastery of Fontfroide, where he arrived on Saturday, August 6<sup>th</sup>, Feast of the Transfiguration of the Lord.

<sup>158</sup> Cf. Lk 23:34, 43, 46.

<sup>159</sup> Cf. Lk 23:44.

<sup>160</sup> Lk 23:34.

<sup>161</sup> Cf. Mk 15:34. – This meditation on the abandonment of Jesus should have comforted him. Three days later he wrote a letter which touched on this feeling of abandonment: "I am a mysterious being..., I am like a fugitive..., like one hiding from justice" (letter to Fr. Joseph Xifré, Fontfroide, August 15, 1870: EC, II, p. 1485).

<sup>162</sup> Cf. St. Teresa of Jesus, *The Way of Perfection*, chap. 1, n. 2.– To Claret, in the solitude of the monastery the only avenue left open to him was prayer. See note 89

<sup>163</sup> Although this paragraph is written in sequence, it must have arisen from a new prompting.

<sup>164</sup> *Remember that you were a slave in the land of Egypt, and that the Lord your God set you free.* – For St. Anthony Mary Claret, this passage was like a call to his everlasting homeland.

## APPENDICES

[Note from editors of the English edition. In the Spanish edition, the numbering of the footnotes continues from the previous section. We have opted to restart the footnote numbering for this section of the book. Thus, for any comparison of footnotes of the English and Spanish editions the difference in footnote numbering is +/- 164 respectively.]

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## Introduction to Appendices

Although the texts published here are not exactly autobiographical ones in nature, it is certain that because of their proximity, direct reference to the Saint and the same content, they contribute, in a way, to contemplate the vital experience of St. Anthony Mary Claret who is the protagonist in them.

Another three more appendices are added to the three appendices published in the two earlier Spanish editions. Among those published in the earlier editions, one is totally transformed – regarding the sickness and death of the Saint-, changing it in the light of the collection of letters of the Venerable Fr. James Clotet during those months prior to the death of the Saint who was full of timid uncertain agitation, hope, joy and glory. The ailment of the Saint grew up steadily in these aspects with his beautiful examples of surrender to the will of God, constant fervor and the strong will power to bear the pain and powerlessness and received the sister death from the Lord to enter in Him in the glory of the blessed ones.

This will present to us a more complete outline of the earthly life of St. Anthony Mary Claret in his dawn and closeness to the final glorification.

The following is the order of the Appendices:

- I. Notes of Fr. Lorenzo Puig
- II. A visit of Claret to the bishop of Huesca in Rome
- III. Six recollections of the Claretians in Prades
- IV. Fr. Claret in Fontfroide
- V. Biographical notes
- VI. The processes

## APPENDIX – I

### Notes of Fr. Lorenzo Puig

#### BIOGRAPHICAL NOTES FROM JULY 1868 TILL THE LAST ONE OF SAME MONTH OF 1870.

The following pages have the title “Autobiographical notes on the Most Excellent and Illustrious Lord, Anthony Mary Claret, the Archbishop of Trajanópolis, from July 1868 till the last day of the same month of 1870.” They were written in Prades (France) on 8 December 1870 by Fr. Lorenzo Puig.<sup>1</sup> He drafted them in Prades (France) on 8 December 1870. Though they are not autobiographical pages, they reflect an experience that is very much alive and are written by the one who was very close to the death bed of the Saint and constitute a very interesting witness.<sup>2</sup>

He left from Madrid and went to La Granja in the beginnings of July 1861.<sup>3</sup> In the above said place after the normal visits to the Apostolic Nuncio<sup>4</sup> to the Patriarch of the Indies<sup>5</sup> and other important persons, he was busy in hearing confessions to the persons of all walks of life in the parish church where he was going to celebrate the Holy Mass. He visited the Blessed Sacrament in all the evenings and went for a stroll by searching always the very much isolated places. He visited many times the civil and military hospitals and the sick in city. He visited the schools of both sexes distributing in them books and rosaries. He attended the Vincent de Paul societies’ meetings of both men and women and preached to all of them. He preached also in the feast celebrated in honor of Our Lady Carmel with a great admiration of the listeners. He enjoyed writing books in the rest of the time as was his custom.

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On 8 August<sup>6</sup> he left La Granja for Lequeitio where they stayed till 17<sup>th</sup> September. During this period he preached retreats to the Sisters of Charity and to their school children; there also he preached to the Dominican nuns<sup>7</sup> and to the priests of the city. Finally he preached to the people for 10 days continuously<sup>8</sup> and heard confession continuously to the persons of all walks of life, visited the normal

<sup>1</sup> Fr. Lorenzo Puig Campas was born in Sant Baudilio de (Barcelona) on 10 August 1819. He joined the Congregation of the Sons of the Immaculate Heart of Mary on 24 September 1862. He was the secretary and chaplain of Fr. Claret from 1867 till his death (24 October 1870). He died in Cardona (Barcelona) on 27 November 1884.

<sup>2</sup> These were combined to the autographs of the Saint (Mass. Claret, XVIII, 296-299) and were published in *Archivo Histórico de la Congregación de Misioneros* (Madrid 1915) t. 1 p. 414-417.

<sup>3</sup> In fact, it was on 3 July.

<sup>4</sup> Msgr. Alessandro Franchi (1819-1874). On being appointed as the apostolic nuncio in Spain on March 13, 1868, he came to Madrid in May of the same year and remained in this office till June 1869. From July 1869 he resided in Rome, though maintained the title of nuncio till 1873.

<sup>5</sup> Msgr. Thomas Iglesias Barcones (1803-1874), bishop of Mondoñedo (1850-1851), patriarch of the Indies and vicar general of the military chaplaincy (1852-1874).

<sup>6</sup> They must have left La Granja on Sunday 9 August, since they reached San Sebastián on the afternoon of the 10<sup>th</sup>. On the 12<sup>th</sup> they entered in Lequeitio by the steamship “Isabel II” escorted by the “Colon” and the “Francis Borgia,” coming from San Sebastián from where they had set sail.

<sup>7</sup> About Claret’s stay in the Convent of the Dominican Sisters, cf. GARRASTACHI, HACINTO MARÍA, *Seiscientos años de aventuras: en el VI centenario de la fundación del monasterio de MM. Dominicas de Lequeitio (1368-1968)* pp. 165-167; ALDAY, JESUS MARIA, *San Antonio María Claret en País Vasco* (Zamora 1983) pp. 142-145.

<sup>8</sup> The preaching to the people took place from Monday 31 August, to 8 September during the novena to Our



Schools and distributed many small holy pictures.

Even after a long period of his departure, the city was taken up by the modesty and hard work of the Archbishop Claret to the extent of asking the owners of the house where he stayed, whether they knew anything of his health and situation. On the day he left for San Sebastian, the members of the house where he stayed as well as many others of the city expressed their deep sorrow because of the respectable Prelate's separation. The chaplain who accompanied him heard the people speaking of the Archbishop, "He is a saint."

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He remained in San Sebastián till 30 September. He preached to the religious communities of both within and outside of this city: he visited the hospital and orphanage and preached to the nuns looking after these places. He visited the poor and distributed a lot of small holy cards. All remained grateful for these. He preached also to the Choir of St. Luis and St. Philomena, which the said Archbishop had established two years ago in the said city with great success because of its growth and good behavior. The members of the family where he lived were very content to have his company; they shed tears bitterly when he left from there. The respect for his virtue was so great that the people told the Chaplain who accompanied him to have the grace of having some relic, even if it were to be little bit of his hair when he was shaving.<sup>9</sup>

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On 30 September because of the revolution of Spain, he had to pass through Pau, a French city and very soon the people closer to him admired him, especially the priests of the city, the Jesuit Fathers and the Ursuline Nuns to whose church he was going to celebrate the Holy Mass. He visited the Mercy home and hospital and his encouraging the patients and surrendering to the divine will edified them highly.<sup>10</sup>

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On 5 November he went to Paris and stayed in the School of the Religious Sisters of St. Joseph<sup>11</sup> occupying a small room which the sisters have for the Bishop of Belley, the Patron of the Congregation, when he goes there.<sup>12</sup> He occupied himself very much in reading and writing booklets. On Thursdays of the Lenten season he preached to the Spanish residents in that city and he offered himself to hear confession for those who would like to make confession with him and many made use of the good occasion to fulfill the precept of the Easter, also to make use of his good and healthy advises. All those who met him more or less closer were captivated by his kindness and modesty and they were never tired of speaking with him. The Sisters of St. Joseph were eager to hear him preach and with that kindness he was accustomed to using, he preached to them for three or four days. To make use of the opportunity, the chaplain of the house who understood Spanish rather well translated his preaching into

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Lady of the Antigua.

<sup>9</sup> During his stay in San Sebastián from 17 to 30 September, he lived in the house of Mrs. Jacoba Balzola (Puyuelo Street, 22, 3<sup>rd</sup>), who would write later on, "all the virtues, humility, gentleness, obedience and above all the desire to work and humiliations were remarkably outstanding" (EC, II, p. 1293, note 12).

<sup>10</sup> Cf. HD, II, pp. 797-798.

<sup>11</sup> The Religious Sisters of St. Joseph of Bourg, one of the branches of Fr. Jean-Pierre Médaille (1610-1660) were gathered into an independent congregation by Msgr. Alexander Raymond Devie (1767-1852), the bishop of Belley. The house of Paris was founded by Mother Saint Claude Monnet, Superior General from 1843 to 1865 (cf. ROCCA, GIANCARLO, in DIP (Rome 1988) VIII, Col. 538-539). The building "constructed in middle of the century by two pious ladies for the education of the poor young girls, was handed over later on to the Sisters of the Congregation of St. Joseph from the diocese of Belley by the good work of a vicar of St. Philip "de Roule," originally from that diocese" (SARANTÓN, MANUEL, *El Beato Padre Claret en París: Boletín de la Misión Española en París* 6 [1934] 20).

<sup>12</sup> They did not leave from Pau on 5 November, but on Saturday the 6<sup>th</sup> at 7:00 am by an Express train and reached Paris at 11:30 pm (cf. Letter to Fr. Joseph Xifré, Paris 8 November 1886: EC, II, p. 1307). They were staying in rue Monceau, n. 17. The royal family lived first in the hotel Pavillon, of Rohan, situated in rue Rivoli. Later on, Isabel II bought the Basilewski palace on the Avenue du Roi de Roma (today it is Avenue Kléber) which took the name of "Palacio de Castilla."

French and all admired the special grace he had for comparisons to confirm the doctrine. When he left for Roma the sisters were greatly sad to the extent that the Superior fell sick. When he bid farewell the children as well as the sisters wept a lot.

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On 30 March 1869, he left for Rome.<sup>13</sup> He met the Pope Pious IX who highly praised his character of unwillingness to get involved in the politics and being always neutral in this regard. He told him too, *And I know very well how much they have spoken about you, for I have read in the bad news papers.* Certainly to encourage him for his patient sufferings from the many calumnies they charged him, he quoted various texts from the Sacred Scripture.<sup>14</sup> In this capital of the catholic work he was occupied in writing various booklets and in the matters of the Sacred Vatican Council. He was visiting often the hospitals of the Fatebenefratelli (Brothers of the St. John of God) and of the Consolazione.

All the Romans who dealt with him were full of admiration of his simplicity and modesty to the extent that a certain person of the higher office who knew well the Archbishop told him that he was the most edifying of all the Fathers of the Council. And in conformity with this, a Spanish priest called Hilario Torrens who was remaining in the Basilica of St. Peter on the occasion when the bishops gathered there told, *Justice has to be done. Among the prelates and other Fathers I have seen entering in this hall of the Council, the most modest and edifying of all is the Archbishop Claret.*<sup>15</sup>

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Finally I have to tell that during the three years that I have served him I did not find him defect in any virtue, but on the contrary, he possessed all of them in a heroic way. His patience was admirable in the sufferings he was undergoing; the proof for this nothing but the following one: in a certain place in Spain or rather in the confessional or when visiting the hospitals, he was affected by some body louse which got multiplied in dreadful manner and disturbed him a lot; however, the said person neither saw him reacting nor heard him complaining even a little because of the insects. Those who served him neither would have known it since those insects were not found attached with the cloth when he changed it. He was suffering a lot because of the some illness but he knew to hide it very well; it is important to study him well to be able to understand him. The most important thing is that if some one sympathizes with him or advises him to take some special remedy, he was answering, *Don't worry, I know well that is good for me.* And on certain occasion he added, *God knows better than me what is good for my spiritual well being; if I were to have asked some mortification, I would not have pointed out so well what I need and if now I were to ask something of this, I would ask him these same sufferings and mortifications that happened.*

For all that took place.

Fr. Lawrence Puig, CMF  
Prades, 8 December 1870.

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<sup>13</sup> On 2 April 1869 he arrived at Rome and stayed there till July 1870 with Fr. Lorenzo Puig and Brother Jose Saladich in the monastery of St. Adrián of the Mercedarian Fathers, situated "in Campo Vaccino," called "in tribus foris," because of being at the side of Roman forum of Julius Caesar and of Augustus; or "in tribus fatis," because of the statue of the Parcae which was supposed to have been located here.

<sup>14</sup> The audience with the Pope took place on 24 April. "He was telling me always, 'My dear, I know the calumnies and evil things they have said against you; I have read them. Then he began to quote me passages from the Sacred Scriptures and very powerful reasons to console me; but thank God, I was and I am very much at peace'" (Letter to Fr. Joseph Xifré, Rome 2 May 1869: EC, II, p. 1382).

<sup>15</sup> "The Spanish priest called Fr. Hilario Torrens was then the chief administrator of Bishop Vilamitjana of Tortosa; he is already dead according to the news" (Report from Fr. Lorenzo Puig, 16 May 1880: APV ses. 205, p. 675).

## APPENDIX II

### Visit of Claret to the bishop of Huesca in Rome

The Servant of God Saturnino Lopez Novoa, the founder of the Little Sisters of the Abandoned Elderly people with St. Teresa Jornet e Ibars (1843-1897), has left to us interesting narration in which he states with wonderful details an episode that took place in Rome on Saturday morning 12 February 1870.<sup>16</sup> It is a visit of St. Anthony Mary Claret to the bishop Basilio Gil y Bueno on the same day of his death and a few minutes before the bishop surrendered his spirit to the Lord.<sup>17</sup>

The saintly Archbishop already knew that Msgr. Basilio had received the sacrament of the anointing of the sick. On 11 he communicated it to Mother Paris in the following words, “you would have known already how the bishop of Lerida died and today they have given the anointing of the sick to the bishop of Huesca and I am afraid that he too will die.”<sup>18</sup>

Here we copy down only a part of the document in which the visit of Fr. Claret to the sickly bishop is narrated.

*After having explained the process of an earlier ailment and the exile suffered by the bishop Gil y Bueno and by his nephew in Zaragoza, this person continues his account:*

At last we come to Huesca in the beginnings of November (1869) with a great applause for my uncle by the whole city. In spite of his ill health, being determined to go to Rome with the aim of participating in the Vatican Council, we leave from Huesca for the Holy City on 24<sup>th</sup> of the same month (of November 1869) and reached the city on 29<sup>th</sup> morning, on the day of my patron saint.<sup>19</sup> December and January went on normally by being able to participate in various sessions of the Council; but in the beginnings of February the pain got aggravated in him to the extent of remaining bedridden. We were alone in the first floor of the Via Giulia,<sup>20</sup> with the only hermit for our service. He was from those who were in the Hermitage of St. Joachim, from the village of Abiego, dioceses of Huesca. He had to leave

<sup>16</sup> Don Saturino López Nova was born in Sigüenza (Gudalajara) on 29 November 1830. He was the titular vicar and senior chaplain of the holy church of Barbastro, secretary and examiner of the synod government, university professor of the seminaries of Sigüenza, Barbastro and Huesca, private secretary of Bishop Basilio Gil y Buena and canon of Huesca since 1863. He published various works. He died a saintly man in Huesca on 12 March 1995 (cf. CUENCA TORIBIO, JOSÉ MANUEL, *Saturino López Novoa, fundador de las Hermanitas de los Ancianos Desamparados*. In: *Anuario de Historia moderna y contemporánea*. Granada 1980, pp. 71-111; ASENIO PELEGRINA, JUAN JOSÉ, *Saturino López Novoa, Fundador de las Hermanitas de los Ancianos desamparados*, BAC [Madrid 2001] 2 ed. Aumentada XXXI+422 pp.).

<sup>17</sup> The manuscript is entitled *Rule of Spiritual Life. Memory of some persons of my family*, [Spanish] pp. 72 – 74, autographic manuscript of Fr. Saturino López Novoa (unedited): Valencia, Archivo General de las Hermanitas de los Ancianos Desamparados, vitrina P. Fundador) (about him cf. JAVIERRE, JOSÉ MARÍA, *Refugio de los ancianos. Santa Teresa Jornet* [Madrid °1974] pp. 50-52). Published by URKIRI, TIMOTEO DE, *Recuerdos y escritos claretianos*: Euskal Herrico CMF Albistraria, n. 107, 1984, pp. 41-42); ASENIO PELEGRINA, JUAN JOSE, o.c., pp. 136-141. A photo copy of the original document was obtained by Fr. Federico Gutiérrez, CMF who got it from the Little Sisters of the Abandoned Elderly, and then shared with us.

In the second part of the document “2<sup>nd</sup>. Death of my uncle in Rome - Edifying death” he wrote down this episode (p. 69) and later on (from p. 71 on ) he speaks of the visit of Fr. Claret.

<sup>18</sup> Letter to Mother María Antonia París, Rome 11 February 1870 (EC, II, p. 1449).

<sup>19</sup> St. Saturnin, the Elder, martyr, who was beheaded along with St. Sissinius in Rome on 29 November 304 in the Via Nomentana. His feast is celebrated on 29 November.

<sup>20</sup> They were residing in a house belonging to marquis Giusseppe Conte, situated at n. 118, “first floor” of this street.

with the other for Rome in the beginnings of the Spanish revolution.<sup>21</sup> Since I had to be the cook and infirmarian to my uncle bishop by doing all his works by day and night. Thank God, my Uncle bishop did not lack any help and I got strength and enough sense to surrender myself to bear with that situation. On 9 February on the results of the consult from the attending doctor who was a Spaniard and with that of His Holiness Dr. Viale,<sup>22</sup> he was given the sacrament of confession and viaticum. He received it with the edifying exemplary manner.<sup>23</sup> I continuously praying to Mary Most Holy to grant his a peaceful and holy death on a Saturday, a day dedicated to honor very specially to Mary Most Holy. All happened according to my desire. On the tenth day evening he was administered the anointing of the sick which he received with all calm and responded to all. I asked him on one occasion, “if it was the will of the Lord to call him to a better life, would he accept to die with joy and resignation.” He replied me, “very much, very much.”

On 12 February morning, at 8: 45 Most Excellent Archbishop Anthony Mary Claret came to visit him (the last visit). He gave his hand and greeted him very affectionately. In the room of my uncle bishop, I had prepared a small altar with a crucifix blessed by the Holy Pontiff Pius IX, an image of Mary Most Holy and four candle stands for administering him the holy viaticum. I lit the candles, and Claret, kneeling, said some prayers and the priest<sup>24</sup> who accompanied him and I responded, as well as the one infirmed. As he got up, Claret showed my uncle bishop the desire of giving him the absolution and the latter remained recollected internally and received it as well as his blessing with all fervor. The sickly one expressed Claret his gratitude, caught hold of his hand and told him, “Lord Archbishop, pray for me to the Lord.”

Out side of the room, when I gave the hat to the S.E.I, turning to me, he tells, “I understand that you have been a Parish Priest.”

“Yes, your Excellency” I replied him, “I have been so in the city of Barbastro for five years.”

“Well then,” he replied me “among the so many dying ones that you would have accompanied, you have not accompanied the death of a Saint and you will see that soon.”

I accompanied the Archbishop till the steps and reaching there he tells me, “go back, secretary, you have to fulfill a sacred duty there inside than here.”

I kissed his ring and saw him off. Coming back to the room, I ask my uncle bishop whether he would like something and he asking for water, I served it to him. He drank half a glass of it and when giving it to me, he told me,

“I would drink it fully”

“Drink it, His Excellency” I replied him.

“No, it can affect me.”

He leaned back peacefully and I took the breviary<sup>25</sup> and began to pray the liturgy of the hours by walking before the cot. When I finished the third psalm, I observe the breathing stopped and he expired. Immediately I gave him the absolution, I knelt before the cot and commended him to the Mary Most Holy and entrusted his soul to the Lord with the peace of the just. I said the prayer for the dead. Crying joyfully for the great grace received by the intercession of Mary Most Holy to whom I had prayed that he might have a peaceful death on a Saturday as it happened at 9:15 hours in the morning on the fest

<sup>21</sup> He refers to the revolution of September 1868 which persecuted the Church, specially the clergy, the religious and Fr. Claret.

<sup>22</sup> On 9 February 1870, they had a consultation of the doctors under the presidency of doctor Benedetto Viale, the pontifical architect and they agreed to sign: There is no remedy. (Cf. JAVIERRE, JOSÉ MARÍA, *Refugio de los ancianos. Santa Teresa Jornet* [Madrid 1974] p. 50)

<sup>23</sup> The patient was administered the viaticum on the 9<sup>th</sup> by the archbishop of Zaragoza, Friar Miguel García Gil (1802 - 1881), cardinal in 1877, surrounded by the Spanish bishops and on the 10<sup>th</sup> he was administered the anointing of the sick.

<sup>24</sup> Certainly Fr. Lorenzo Puig, a Claretian missionary accompanied him (1829-1884). He was at the service of Claret as chaplain from 1867 till the death of the saint (24 October 1870).

<sup>25</sup> The Spanish text has *diurno* but he means the *diurnal*, i.e. prayer book of the Divine Office.

of St. Eulalie, virgin and Martyr (of Barcelona)<sup>26</sup> I gave thanks to our Lord and the Most Holy Virgin who continued to shower her favors by giving me courage, health and strength to understand and arrange in spite of being alone through out the matters pertaining to the dead body etc., and to return to Huesca safely.<sup>27</sup>

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<sup>26</sup> St. Eulalia of Barcelona, was a martyr in the Diocletian persecution (12 February 304), and is now patroness of the cathedral and city of Barcelona and of sailors. Her body is preserved in the cathedral of this city.

<sup>27</sup> Once the corpse was embalmed, Fr. Basilio Gil y Bueno carried out one the most magnificent burials recorded in the chronicles of the Catholic Church. His was the funeral of a council father with the participation of the cardinals, archbishops and bishops from all over the world. A procession of monks with burning candles accompanied the body from Via Giulia to the church of St. Philip Neri, with the archbishop of Zaragoza and the Spanish ambassador [Severo Catalina, representative of Isabel II before the Holy See], presiding the mourning with Fr. Saturin. At the end of the funeral, the procession carried the coffin to the cemetery of the chapel of Mary Immaculate of the Spanish National Church of Our Lady of Montserrat. He was buried in three boxes; one of them according to the regulation was of lead. The mortal remains of the Bishop Basilio remained there until when Fr. Saturino came to carry them after seven years to Huesca where the new bishop celebrated the funerals and presided over the definitive burial near the Gospel pulpit in the cathedral” (JAVIERRE, JOSÉ MARÍA, *Refugio de los ancianos. Santa Teresa Jornet* [Madrid 1974] p. 51).

## APPENDIX III

### Six Claretian recollections in Prades

These remembrances of Fr. Joachim Oller are brief fragment of the historical report of the Claretian missionaries who had the joy of living with Fr. Claret a few weeks on his return from Rome in the French city of Prades. In the House-Mission, where more than half of the congregation lived in this period because of the Spanish revolution of September 1868 and all could breathe the fragrance of the virtues of the holy Founder.<sup>28</sup>

### BOUQUET OF THE V[ENERABLE] FOUNDER

We offer you a bouquet of remembrances of the Life and writings of the Venerable Founder. We have to be grateful to Fr. Joaquin Oller for the records of life. He had the privilege of knowing the Founder<sup>29</sup> like the Venerable Fathers Dominic Sola<sup>30</sup> and Ramón Fluvia.<sup>31</sup> (....)

The management committee of the Magazine limits the titles to the interesting “bouquets” that it dedicates to its readers and to the venerable General Chapter.<sup>32</sup>

### RECOLLECTIONS ABOUT OUR VENERABLE FATHER FOUNDER

#### 1. *Shaving the venerable*

I had the satisfaction of knowing him in the Novitiate of Prades,<sup>33</sup> diocese of Elna in the Eastern

<sup>28</sup> This *Florilegio del Fundador* was published in the Claretian magazine of Madrid IC 16 (1992) 244-245; and in SC 21 (2003-2004) 161-166. Here only one part of the article is reproduced, as it is presented in the magazine.

<sup>29</sup> Fr. Joaquín Olier Pagés was born in Perelada (Gerona) on 26 December 1849. He joined the Congregation in Prades, France on 14 January 1870 and professed on 2 February 1871. He was ordained as priest on 28 February 1874 and resided in many communities and the last one being that of Gerona where he died on 28 July 1929. He was the provincial consultor, superior in various communities and vice postulator of the cause of Fr. Francisco Crusats. He was a simple and hardworking man and “was one of the very active, fervent and efficacious persons in the field, mainly, of the missions. He evangelized Algeria, Andalucía, Castile, Aragon and Catalonia very successfully” (Anales CMF 29 [1993] 605).

<sup>30</sup> Fr. Domingo Solá Vives was born in Igualada (Barcelona) on 7 February 1844. He joined in the Congregation on 2 January 1865. He professed in Prades, France on 27 August 1870. He was a man of extraordinary talent, knowledge and politeness. He was the superior of the residence in Madrid, first visitor to Mexico, general consultor and general secretary. He was outstanding for “his maturity of judgment combined with politeness and delicacy in dealing with people.” He died in Barcelona on 13 December 1923.

<sup>31</sup> Fr. Ramon Fluvia was born on Hosatalets d'En Bas (Gerona) on 23 July 1850. He joined the Congregation on 6 September 1869. He professed in Prades, France on 2 February 1871. He was remarkable for his prudence, self denial and kindness. He was a man of extraordinary kindness, patience and strong spiritual life. He carried out almost always the office of the econome and administration. He was the local econome in Vic and the General Econome (1899-1922). He died in Barcelona on 15 July 1928.

<sup>32</sup> The Claretian magazine *Ilustración del Clero* dedicated these resources to the XII General Chapter celebrated in Vic from 15 August to 15 September 1922: a very important chapter for the Institute because of its work in adaptation of the Constitutions to the Canon Law promulgated by the Pope Benedict XV in 1917.

<sup>33</sup> Prades was a small city in the southern France, situated on the banks of the river Tet, 40 kilometers away from Perpignan where the house –mission was founded when the missionaries were expelled from Spain by the

Pyrenees, France<sup>34</sup> where he came because of the interruption of the Vatican Council. He was accompanied by Fr. Joseph Xifré, the Superior General of the Congregation,<sup>35</sup> Rev. Fr. Lawrence Puig, his chaplain<sup>36</sup> and Bro. Juan Saladich, his cook who also took care of the domestic needs.<sup>37</sup>

I was grateful to the novice master Fr. Clement Serrat<sup>38</sup> who asked me to lend my humble service giving a shave twice to the Venerable Father. I considered this and have considered always as very glorious one.<sup>39</sup>

The evil minded revolutionary Salustiano Olózaga, the Ambassador in Paris,<sup>40</sup> by taking him away he prohibited to continue this service of giving a shave to the person referred.

Father novice master called me first time from the recreation near the shadow of a pear tree in a little garden and asked me, “Are you confident to give a shave to Father Founder?” “Yes, father,” I replied him, “I shall do with great than anybody and so that no French man may touch his face.”

There was no one who would know to do it. Fr. Novice Master accompanied to the room which the Venerable Father Founder occupied. Fr. Manubens<sup>41</sup> was there and during the shaving the three were making jokes.

I was alone with the V. Father during the second shave. I greeted him when I entered and kissed his ring and did the service and came out. He did not utter a single word, neither had I addressed a word: I felt possessed by a deep respect: it looked as if he was in contemplation.<sup>42</sup>

revolution of September 1868. The Congregation bought this house from Mr. Remigious Jacomi and the first Claretians Frs. James Clotet and Clement Serrat and Bro. Mariano Moreras established the community there.

<sup>34</sup> Helena (in French Elne): an old French city of Rosellon, situated in the heart of the Eastern Pyrenees between the Mediterranean sea and the mountain with the bishop’s house. Today the population of this town is 6,500.

<sup>35</sup> Fr. Joseph Xifré was born in Vic on 18 February 1817. He was a generous, straight forward and energetic man, lover of the Congregation and of the Church. He was the Superior General for 41 years (1858-1899). His government constituted a decisive phase for the expansion of the Congregation in Europe, Africa and America. He was honest and hardworking, full of devotion and dedication. He died in Cervera (Lerida) on 3 November 1899.

<sup>36</sup> Fr. Lorenzo Puig (1829-1884), a Claretian missionary, was the secretary and chaplain to Fr. Claret from 1867 till the death of the saint (24 October 1870).

<sup>37</sup> There is an error in the name: he is Joseph Saladich (1826-1896). He entered in the Congregation in 1859. He was at the service of Fr. Claret from 1864 to 1870.

<sup>38</sup> Fr. Clement Serrat was born in Gurb (Barcelona) on 12 January 1832. He studied in the seminary of Vic. He became priest in 1856. He entered in the Congregation on 3 July 1859. Recently professed, at the age of 29 he was appointed as the superior of the house of Segovia where he remained till the revolution of 1868 during which he took refuge in France. He was the master of the novices, local superior in various communities, general consulter (1876-1888) sub director and Superior General (1899). He was outstanding in his simplicity, devotion, respect and kindness towards his brothers. He died in Segovia on 6 January 1906.

<sup>39</sup> At least Fr. Oller told Fr. Jose Mata confidentially on another occasion, “I had the honor and satisfaction of shaving him twice on the proposal of then Fr. Novice Master and later on the Most Rev. Serrat” (letter dated on 7 March 1908 in Ciudad Rodrigo: GA.CMF: CMF; GO 1, 33 [32] )

<sup>40</sup> Mr. Salustiano Olozaga was the ambassador of Spain in Paris, born in Oyon (Logroño) in 1805. He was a lawyer, progressive politician, president of the Congress and of the Council of ministers. After the revolution of 1868, he took up the charge of ambassador in Paris. He died in Enghien (Paris) on 26 September 1873.

<sup>41</sup> Fr. Augustine Manubens was born in Avinyó (Barcelona) on 18 February 1828. He joined in the Congregation, already as a priest in 1859. He was the economer in Gracia, Prades, Thuir, Santo Domingo de la Calzada and Cervera. He was a remarkable missionary. He died in Cervera (Lerida) on 17 February 1894.

<sup>42</sup> In the necrology of Fr. Oller, it is stated, “On the night of 23 July 1870, the venerable Archbishop reached the novitiate of Prades accompanied by the Most Rev. Fr. Xifré....Oller was an expert in handling the razor and the Superiors proposed him whether he is confident to make use of his expertise in serving Fr. Founder; he accepted without hesitation and shaved our venerable Patriarch twice during his short stay among us, before three months of his death. Fr. Oller preserves in the depth of his heart the remembrance and the image of the Venerable and kept a little medal as a treasure which he received then from his fatherly hands” (Necrología del P. Joaquín Oller: Anales CMF 29 [1933] 574-575)

## 2. *Eating meat*

When his health was alright, he came down to the refectory with the community. One day he left the meat, but by seeing that V. Rev. Fr. Joseph Xifré, the Superior General told him in voice which we who were very far from the presidential table heard, “eat what is set before.” He turned and took the small piece of meat by edifying the community and so we did not lose the gesture and the occasion to see and learn from him.<sup>43</sup>

## 3. *Souvenir medal*

On the following day of his arrival we celebrated under the arbor of the vine as Rev. Fr. James Clotet<sup>44</sup> describes it and Fr. Mariano Aguilar<sup>45</sup> cites it in his biography. He gave us a little medal of Our Lady of Good Counsel and St. Anthony which I preserve as a relic.

## 4. *Observance of the regulations*

On the seventh Sunday of the Pentecost<sup>46</sup> after the evening meditation, he addressed the community on the Gospel.<sup>47</sup>

When explaining the *Atténdite a falsis prophetis*,<sup>48</sup> he emphasized the expression and with vibrant voice, he urged us to the observance of the Constitutions, “My sons, even if myself or an angel might come down from heaven and tell you something against, believe neither in me nor in him, for it would be the Satan transfigured into an angel of light.”<sup>49</sup>

Then, on the *Sic omnis arbor bona, bonos fructus facit...* (Mat. 9, 7)<sup>50</sup> he affirmed that the Missionary of the Heart of Mary was the good tree for being planted along the stream of grace<sup>51</sup> which flows from the Heart of Mary and as a consequence, we should produce excellent and abundant fruits of virtues and holiness.

I have preserved very much alive and fresh these ideas in my mind. These are the synthesis of the talk that the Venerable addressed to us. He spoke with fervor and energetically despite his delicate health.<sup>52</sup>

## 5. *The Eucharistic presence and farewell*

The chapel, refectory and the garden were the place where we saw the Venerable Father. All that in was edifying; but what drew my attention specially was that whenever I saw him, he was he had his eyes fixed down, looking at his chest.

As soon as receiving the news of his death, among the various tributes that Fr. Clement Serrat, our novice master made to us, he revealed the extraordinary favor that the Venerable Father had received.

<sup>43</sup> It was a common talk among the missionaries that Fr. Founder had made a resolution of neither eating meat nor fish and not drinking wine (Cf. Autob. 405, 408).

<sup>44</sup> Cf. CLOTET, JAIME, *Vida edificante del Padre Claret, Misionero y Fundador* (Madrid 2000) pp. 724-724.

<sup>45</sup> Cf. AGUILAR, MARIANO, *Vida admirable del Siervo de Dios P. Antonio María Claret, Fundador de la Congregación Hijos del Inmaculado Corazón de María* (Madrid 1894) II, p. 332.

<sup>46</sup> In fact, 24 July of that year was a Sunday.

<sup>47</sup> The liturgical text of that day was taken from the Gospel of St. Mathew 7:15ff.

<sup>48</sup> Beware of the false prophets

<sup>49</sup> Text of St. Paul: 2Cor 11:14.

<sup>50</sup> “All good trees bear good fruits.”

<sup>51</sup> Cf. Ps 1:3.

<sup>52</sup> Various witness present affirm that having arrived at Prades with the approved Constitutions, he exhorted all the missionaries to be faithful to them, *Even if an angel from heaven* - divinely inspired he told us energetically in an unusual tone -, *even if an angel from heaven or we ourselves would come up to teach some other thing than what we teach you here, don't believe us; neither the angel would be from God nor we ourselves would be what we should be*” (SERRAT, CLEMENTE, *Exhortación al cumplimiento de los Estatutos*, 7 April 1900: Anales CMF 7 [1900] p. 451; *Colección de circulares* [Madrid 1941] pp.48-49; letter of Fr. Leonardo González to Fr. José Mata, on 18 August 1894; Handwritten original: Provincial Archive of Castile; Published in Nunc, n. 188, January 1984, pp. 4-5).



That is of preserving the sacramental species from one day to another and thus converting his chest into a living tabernacle.<sup>53</sup> On hearing this revelation, I exclaimed, “Now I understand the meaning of his constant look towards his.”

His attitude in the chapel was an ecstatic, for he was hardly noticed breathing....They allowed us to hear his mass and it left in an impression that he was or he seemed to be a Seraphim.

He joined with the students and novices to the hospital church to pray or to visit in order to receive the indulgences of the Porciúncula.<sup>54</sup>

I don't remember exactly when he left from us.<sup>55</sup> He was forced to leave by the authorities who offered themselves to the demands of the revolutionary Spanish government and his ambassador in Paris, the famous miserable Olózaga, the personal enemy of our venerable Father to send him *au delà de [la] Loire*.<sup>56</sup>

It was a day of mourning and sadness for the community commiserate with the satisfaction and joy we had experienced with his honorable and pleasant company.

(....)

[6]. *Providence on the Congregation*

(Fr. Clement Serrat) was referring to us many times that when he was manifesting to the Venerable Founder before his death how the congregation remained without material resources, he replied him, “Live a life worthy of the name that you bear and you will not lack the divine providence” and he gave us the blessing. His blessing remained in such a way that the above said advice was a heritage that he left to his Congregation.<sup>57</sup>

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<sup>53</sup> He refers to the “great grace” which the saint received on 26 August 1861 in the church of Our Lady of the Rosary in La Granja (Cf. *Autob.* 694).

<sup>54</sup> This event took place on 2 August, on the feast of the Porciúncula, the name of a chapel of St. Francis of Assisi. It is situated in the interior of the basilica of St. Mary of the Angels of Assisi. Every year, on this day or the following Sunday, a plenary indulgence is received through confession, receiving communion and visiting the said chapel and another church to which this privilege would have been extended.

<sup>55</sup> He left for Fontfroide on Saturday 6 August the feast of the Transfiguration of the Lord.

<sup>56</sup> On the other side of the river Loira (in French it is Loire), which means, far away from the Spanish border.

<sup>57</sup> The letter that the saint wrote to Fr. Xifré many years back on 30 November 1858 is highly enlightening to this advice (Cf. *EC*, I, pp. 1678-1680).

## APPENDIX IV

### Fr. Claret in Fontfroide

#### - His final sickness and holy death -

Here we present a minimum but significant part of the Collection of letters of the venerable Fr. James Clotet; in the series of letters – totally 28- the hero is St. Anthony Mary Claret in the final moment of his life and closer to his departure from this world to the Father. It is a bundle of documents of extraordinary value. Many saw and heard the words and deeds of the holy archbishop and guarded them with zeal in their inner most self and some missionaries left a written record of them. Certainly, the important man among them was Fr. James Clotet (1822 – 1898). He was the privileged witness of the last phase of the life of Fr. Claret and of his holy death. On 6 December 1870 he was writing from Prades to Fr. Francisco de Asís Aguilar, the first biographer of the Saint, “I had occasions to observe very closely Msgr. Claret; I knew him internally and externally, I helped him in his sickness and in his death.”<sup>58</sup>

In another letter addressed to Fr. Felix Bruch, the superior of the house – mission of Vic, he wrote to him, “It was a grace that God bestowed on me and it was a consolation for me to suggest him the last ejaculatory prayers, observe his final breath and close his eyes after he had breathed his last. No neither wanted nor want any recompense for these acts; I did all of them out of love. However, I think that God has willed to reward me by his intercession”<sup>59</sup>

Strongly impressed by the rich personality of the holy Founder, Fr. Clotet unfolds enormous activity to glorify him on earth. He identified himself with his spirit as cofounder and participant of his charism; he collected the data and details on his life and made known his image through his writings<sup>60</sup> and promoting and urging his cause of beatification.<sup>61</sup>

Fr. Clotet wrote some these letters in Fontfroide and others in Prades.

He drafted the first ones with doubts and anxieties during the twelve days he assisted Fr. Founder with maternal concern and filial love and the rest of them he did from 28 October in the house-mission of Prades still moved and with a deep wound at the depth of his heart. From there he brought out to his mind the intensive experience he lived in those remarkable days and fulfilled his mission of narrating the events to Fr. Felix Bruch, from the community member in Vic, Fr. Paul Vallier, a missionary in the overseas mission of Chile, two close friends of the saint, Fr. Francisco de Asís Aguilar and to Fr. Dionysius Gonzalo.

With the great desire to maintain a greater fidelity to the remembrance of what took place for the future publications, he requested Fr. Xifré in one of his letters that he was sending from Fontfroide; “I am not preserving any copy of all that I write. I request you, therefore, not to tear out the letters and

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<sup>58</sup> AGUILAR, FRANCISCO DE ASÍS, *Vida de Claret*, p. 425.

<sup>59</sup> HD, II, p. 882

<sup>60</sup> He was not satisfied with this precious volume *Summary of the admirable life.....* with the consent of Fr. Joseph Xifré, the Superior General, he wrote an “extensive” biography of the holy Founder. After many years of continuous and persistent work, he completed this tedious job in Thuir (France) on 24 February 1892; but this precious work remained unpublished and only recently it was published with the title: *Vida edificante del Padre Claret, Misionero y Fundador*. Transcription, revision and notes by Jesus Bermejo CMF (Madrid 2000) XXXII + 922 pp.

<sup>61</sup> Cf. AGUILAR, MARIANO, *Biografía del Siervo de Dios P. Jaime Clotet y Fabrés* (Barcelona 1907) pp. 262-263.

give them back to me afterwards, if you find it good, so that we can maintain the memoir of the last days of our beloved Father.”<sup>62</sup>

He was expressing in the similar terms also in one of the letters addressed to Fr. Felix Bruch, “Maintain this letter, for I don’t preserve a copy of the circumstances that I explain. In the same way, kindly preserve the letters that I would write with regard to the some circumstance of live or death of our untimely dead Archbishop or of the monastery of the Fontfroide.”<sup>63</sup>

Fortunately both the recipients, being aware of the historical and spiritual value of those documents, responded to this desire and thanks to this, today we can leer these letters which is a part of our Claretian heritage.

The documents written by heart that a pen are still fresh to its core to make evident the veneration of Fr. Clotet for Fr. Founder and the clear concept of saint he had about him amidst the physical and moral sufferings of the great apostle of the 19<sup>th</sup> century.

The transcription of the texts is faithful to the originals. Its major part is preserved in the Archive of the Postulation of the Claretian Missionaries in Rome.

Fr. Clotet was totally a man God, rich in wisdom and holiness obtained much merits as missionary and as admirer and outstanding disciple of St. Anthony Mary Claret whom he wanted whole heartedly to see glorified on earth. But regardless of these extraordinary merits he would deserve to be considered as an illustrious benefactor of his beloved congregation through these pages full of pain and tenderness.<sup>64</sup>

Because of the closeness to the facts and the spirit which make lively these letters, they move the hearts with the light of shaking sadness and immortal glory.<sup>65</sup>

## LETTERS OF FR. JAMES CLOTET

### 1. James Clotet to Joseph Xifré

*Fontfroide 13 October 1870*

Handwritten original: Arch. Post. CMF-CL., n.44 (1). Photocopy: CESC-Vic. BPC-A 20.

*The Founder reaches his end. Delirium. “The Lord on the Cross maintained silence.” Warning from the doctor. Recommendation of the soul. Peace and piety of the dying one. Handing over the rosaries. New delirium. Less hope. Aim of his letters.*

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<sup>62</sup> Letter on 22 October: SC 8 (1900) 109.

<sup>63</sup> Letter on 28 October: ib., p 119.

<sup>64</sup> The Venerable James Clotet was born in Manresa (Barcelona) on 24 July 1822. He was of good natural abilities and character. He was kind, service minded, prudent, committed to God and to brothers, loved and venerated by all. He was a model of piety, apostolic zeal and Christian virtues. He grouped his missionary activity to the hospitals, prisons and mainly to the deaf and dumb. For many years he occupied the offices of the sub director and general consuler of the Congregation and superior of various communities. He published various works, some of them dedicated to the holy Founder. He died with recognized fame of holiness in Gracia (Barcelona) on 4 February 1898. In the decree on the heroic virtues dated on 13 May 1989, the following affirmations are made, “among his brothers of the Congregation he has been always considered as a perfect model of the Missionary defined by St. Anthony Mary Claret [.....]. The presence of God was the constant stimulus in living all the virtues. An extraordinary supernatural gift lived in the intensity of faith and manifested in the authentic apostolic characteristics” (Anales CMF 59 [1989] 67 – 70).

<sup>65</sup> These fragments of the Epistolary of the venerable James Clotet were published in: *Cupio dissolve et esse cum Christo – los últimos dias del P. Claret*: SC 9 (1990) 77-155; and in the pamphlet *El que vio da testimonio - los últimos dias del P. Claret* (Rome 1990) 76 pp.

J. M. J.

Most Rev. Fr. Xifré, Sup[er]ior<sup>66</sup>  
*Fontfroide 13 October 1870.*

My dear Rev. Father,

Our Founder is losing his strength and nearing his end; though not that soon as we feared.

As Your Reverend left, I entered to visit him and told him that I wanted him to pray to God for me to make me a saint when he may be in heaven.<sup>67</sup> “I shall do,” he replied me. Then he continued in the delirium in which condition Your Reverend had left him. The evil was not allowing him to take rest. The body shivering continued till the sun came out; but always less. One of the Italian religious in this told him very kindly that the Lord maintained silence on the cross and went to the eternal Father. By hearing this, he kept quiet and remained in silence for a long time. At 8 o’clock at night the sickness got aggravated so much that the doctor religious who, as Your Reverend knows, hardly goes out from the room of the sick, told me that it was almost time to make him to prepare his soul and suggest his loudly the short prayers that they used to tell the dying. Immediately they went to inform Rev. Fr. Superior who came with other Fathers to be around the death bed and tell the prayers prescribed by the Church in the very critical moments. Apart from them, the Rev. Parish Priest and other two Capuchins who were doing their spiritual retreat in this solitary monastery participated in the prayer. The illustrious dying was in an unspeakable peace: he was going on repeating the short prayers I suggested him, the greater part in Latin. Sometimes I was beginning a verse of a psalm and he was continuing alone and adding the “Glory be to the Father.” At 9 o’clock he experienced a reaction and it seemed that he was entering slowly into a *sopitez*.<sup>68</sup> However, the doctor did not assure that it could not go beyond midnight. We, the above said religious parish priest, my companion and I remain with the sick. I continued my ministry though by long intervals. Till midnight he was repeating what I was going on telling him. At this time, he looked he was not my words.

One thing drew my attention: I had placed his rosaries on the blanket with which he was covered. Your Reverent know that he does not show anything outside. Even then he took the rosaries, took them twice to his lips as if about to kiss them and he had them in his hand, leaving them and taking them back again till 2:45 a. m.. He told me then, “Take my rosaries, preserve them.” Then another once again he body started shivering; but it was not as strong as yesterday. Now he is shivering. It is 10 o’clock in the morning. Perhaps it will not come at night.

I don’t know whether I make it bad by going down to the meticulous details. I only want to satisfy the your just desires to know the minute circumstances of his death.

Our greetings to all.

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<sup>66</sup> Fr. Xifré was born in Vic 18 February 1817. He was generous, straight forward, energetic, lover of the Congregation and the church. He was the Superior General of the Congregation during 41years (from 1 May 1858 till his death on 3 November 1899). He left a deep impression on the life of the Congregation and was tirelessly dedicating himself to work for its expansion throughout the world. He was the spiritual director of St. Anthony Mary Claret. He continued his relationship with him from 1858 till his death and sought his advice on various matters of the Congregation. Fr. Xifré imposed upon the saint the mandate of writing the *Autobiography*, a document of immeasurable value to know the saint’s life and spirit. His government was a decisive stage for the expansion of the Congregation especially in Spain, Africa and America. He worked tirelessly to this end and at the same time he brought in numerous vocations. Upon taking the responsibility for guiding the Congregation in 1858, there were 12 members; at the time of his death, the Congregation had more than 1,500 members. He died in a saintly manner in Cervera (Lerida) on 3 November 1899. (ANÓNIMO, *Breve biografía del Rdmo. P. José Xifré, Superior General de la Congregación de Misioneros Hijos del Inmaculado Corazón de María* [Vic 1917] 62 pp.; PUJOL, LUIS, *Semblanza de un héroe o breve studio biográfico-psicológico del Rdmo. P. José Xifré Musachs* [Vic 1947] 32 pp.).

<sup>67</sup> In the original text had *estaría* (he would be) The Spanish edition has *estuviera*.

<sup>68</sup> The word “sopitez” in the Spanish text comes from an Italian word *assopimento* or *sopimento*, which means drowsiness, stupor, sleepiness, etc.

Your most affectionate servant and chaplain  
WHO KISSES YOUR HAND.

Fr. James Clotet (singed and sealed)<sup>69</sup>

## 2. James Clotet to Joseph Xifré

*Fontfroide 14 October 1870*

Handwritten original: Arch. Post. CMF-CL., n.42 (2). Photocopy: St. Cl.: BPC-A 21.

*Unexpected improvement in the health of the archbishop. A monk wants to die in his place. Care of the community of Prades. Faculty to ordain "extra tempora" of the students. Hope that the Founder ordains the students.*

J. M. J.

Most Rev. Fr. Joseph Xifré, F.  
Fontfroide 14 October 1870.

My dear Rev. Father,

I just received yesterday the favored letter from Your Reverend and make use of the opportunity of a religious leaving for Narbonne to reply you immediately.

His Excellency is fine: now he sleeps very well. It seems that he will be healed from everything, unless an unforeseen sudden attack of a disease takes place. The intelligent medical Father tells, "Msgr. has cheated me." I have heard the elderly and fervent Fr. Bonoit<sup>70</sup> telling Fr. Puig my companion to communicate to His Excellency that he prays to the Lord for the grace of dying in his place.<sup>71</sup> After God we are indebted to Fr. Amadeo, the doctor who finds out in an admirable way finds out the remedies<sup>72</sup> and other Fathers who serve our most beloved Prelate with a lot of care.

I shall fulfill faithfully what Your Reverend tells me in this letter. It is better to obtain the faculty from the Holy See so that our students may be ordained *extra tēmpora*. I would not be surprised if our Founder himself could ordain them.

Cordial greetings to all the brothers

Your most affectionate servant and son in J.C.

WHO KISSES YOUR HAND

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<sup>69</sup> On this same day 13 October, Fr. Xifré wrote from Prades to Clotet, who was taking care of Fr. Founder: "Without any unpleasant mishap, I reached this place passing through Perpignan (...). For any big, favorable and unfavorable novelty about the state of health of the Founder send to us a telegram, if it is possible.

"This community celebrated the Mass one day on my intention for the Founder and my aim that they may be celebrated for the stipend of two francs and you will have to celebrate one. In the same way the doctors of Narbonne, etc., etc. (...). We greet from the heart Fr. Founder and other Fathers and the Brothers of this monastery" (Handwritten original: Arxiu Pairal – Vic, n. 824)

<sup>70</sup> About Fr. Benito see letter n. 11 (of 22 October) and n. 22 (of 9 November).

<sup>71</sup> Fr. Lorenzo Puig Campas was born in Sant Baudilio de Llusanés (Barcelona) on 10 August 1829. He entered the Congregation on 24 September 1862. He was the secretary and chaplain of St. Anthony Mary Claret from 1867 till the death of the saint. He accompanied his in his exile in Pau, Paris and then in Rome till the end of the Vatican Council I and then in Prades. He died in Cardona (Barcelona) on 27 November 1884.

<sup>72</sup> Fr. Amadeo is an Italian monk from the same community of Fontfroide. Being that he was a doctor he took care of Fr. Claret with great concern during his final sickness.

Fr. James Clotet (singed and sealed)

### 3. James Clotet to Joseph Xifré

*Fontfroide 14 October 1870*

Handwritten original: Arch. Post. CMF-CL., n. 44 (3). Photocopy: CESC-Vic; BPC – A 22.

*Better health of Fr. Claret. Process of the sickness. "I don't want to do my will." Shivering continued. Reply of the Archbishop. His fervor. Great care of the monks in taking care of him. Asking the need to narrate so many details. Greetings. Asks things for his use. Letter addressed to Fr. Puig.*

J. M. J.

Rev. Fr. Joseph Xifré,

Fontfroide 14 October 1870.

My dear Reverend Father,

Msgr. Archbishop is better and we cannot say about his future situation only after some days. This is what Fr. Amadeo, the wise and loving doctor of this community, told me just now.

I am going to tell you what happened from 10 o'clock yesterday morning till now as I am writing when the watch is showing the same time.

As for as his body is concerned, he has taken without any repugnance what was set to him. On certain occasion, though he was able to choose to drink soup or *agua gomada*, I asked him, "Most Excellency, "What does Your Excellency want to drink?" "I don't want to do me will," he replied me. I asked him again, "Will you take little bit of medicine?" – Very much. And whenever I asked him whether he would be happy to take this or that, he replied me, "Yes: well: very well."

With regard to his memory, it continued to be almost always delirium of little things, but peaceful. After giving him the soup (*agua gomada*), he was telling me, "When the Lord gives me time, I shall give you very good water with some admirable effects" and he repeatedly praised this water whenever I might drink it. Some times me gave some work without telling what was that work or beginning to tell it to me and did not conclude, "Look, listen one thing, when the Bishops arrive....." Other times, he told, "Listen, do you know what I have thought...?" We could go to... How is it called? ...Tell me, how is that called...?" With the aim of making him to take rest, now and then I was asking him, "Most Excellency, could you try to sleep?" "Yes. Well, I shall try." And He remained in silence for a long time. He makes only to Fr. Puig, the tasks and the questions of what to do now? Or in what will you be occupied? and to the one who writes, we speak the language of the homeland. He replies to the good religious who serve him and speak with him in French or Italian, he replies in the same way without telling them other things or rather only references to the medicines they give him or to the questions they ask him.

With regard to his mental state, he is fervent as always. He spends long times during day and night taking the cross that he had above the bed, taking it to his lips or kissing it by telling always with great care, *Adoramus te, Christe, et benedicimus tibi, etc.*<sup>73</sup> Sometimes he added *Quoniam bonus, quoniam, etc.*<sup>74</sup> He looks sleeping this morning.

In short: His Most Excellency and Illustrious can be healed and we cannot say more about his healing. This is what the kindly Fr. Amadeo, the doctor tells.

I don't tell you anything about the great care with which he is served by these religious, the living

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<sup>73</sup> The complete sentence is: *Adoramus te, Christe, et benedicimus tibi, quia per sanctam crucem tuam redimisti mundum*: "We adore you, Oh Christ, and we bless you, for by your holy cross you redeemed the World." This is one of the three antiphons of the Good Friday liturgy.

<sup>74</sup> Frequently repeated expression in the Bible: Ps 105:1; 117:129; 135:1; Dn 3:83. The complete sentence is: *Confitemini Dominum quoniam bonus, quoniam in saeculum misericordia eius*: "Glorify the Lord, for he is good: for his mercy is eternal."

images of the great Abbot of Calaraval, the Father and Doctor of the Church St. Bernard.<sup>75</sup> You have seen it. What commitment! What love! What prudence! Thus the care of the sick is learnt.

I am a stingy and boring, but forgive me this time: I have more time here and I don't know how to be precise. Even then, I expect you to tell me whether I really need to go down to so many minute details. If I lack that sense, I promise you to correct myself.

The Fathers of this monastery greet you. Fr. Puig and I greet all our people.

Your most affectionate son, servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)

P. D. I forgot to tell Your Reverend to forgive me once again for the corrections and less neatness of this letter. It is late and I cannot copy. If you remain in this city, you will have to send me a linen shirt, a sleeveless coat which I have in my box, a pair of socks, a kerchief and a watch that hangs on the wall of the room where I sleep.

Fr. Manubens<sup>76</sup> will find a letter addressed to Fr. Puig on the table which Your Reverend could read and post.<sup>77</sup> I forgot to do that. I am a careless man. Blessed be God!

#### 4. From James Clotet to Xifré

*Fontfroide 15 October 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (4). Photocopy: CESC – Vic: BPC – A 23.

*Changes in the sickness of the Founder. State of drowsiness. Greetings. The left arm has not recovered the movement. Comb. Doctors from Narbonne and the masses were paid. Fear of the arrival of the last days. Fervor. Tongue paralyzed.*

J. M. J.

Fr. Joseph Xifré

Fontfroide 15 October /70.

My dear Rev. Father,

The Archbishop remains the same. Some times he seems to be fine and some times bad. These fluctuations of his health condition are not a very good symptom. He speaks very little and seems to be drowsy.<sup>78</sup> If they ask him, he replies and then he becomes silent. This is what I can say for the time being.

Regards from His Excellency, the companion and the religious priests, Greetings to our brothers. The left arm has not recovered the movement now.

Your very affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)

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<sup>75</sup> St. Bernard (1091-1153) was the founder and abbot of Clairvaux. He made the Cistercian Order to flourish and had an extraordinary influence upon the religious and social renewal of his time. His writings, full of spiritual unction and sweetness, were converted into the common patrimony of the middle age and they continue to be the source of spiritual life for many Christians. He is a doctor of the Church. His feast is on 12 August.

<sup>76</sup> Fr. Augustine Manubens was born in Avinyo (Barcelona) on 18 February 1828. He was already a priest when he entered in the Congregation on Christmas eve 1859. He was the economo of the community of Gracia, Prades, Thuir, Santo Domingo de la Calzada and Cervera. He was virtuous and devoted, lover of the Heart of Mary and the Congregation. He died in Cervera (Lerida) on 17 February 1894. (cf. NAVAL, FRANCISCO, *Necrología: Anales CMF 4* [1893 – 1894] 351 – 352).

<sup>77</sup> Cf. Letter 2, note 14.

<sup>78</sup> Here Fr. Clotet uses an Italian word *sopíto*; actually it should be “*assopito*,” which means “dozing or sleeping.”

P. D. I forgot to tell Your Reverend that your comb is with me. I have paid for the visits of the doctors from Narbonne and I have paid 2 francs for each mass to the one who celebrated.<sup>79</sup> I shall notify the name of the author about whom you speak. We shall go ahead arranging other things.

Last hour. I am afraid that the final moments of the life of our Venerable Founder are approaching. He is very peaceful. He does not leave taking the crucifix very close to his lips. It seems that the paralysis is reaching or has reached his tongue.

## 5. From James Clotet to Joseph Xifré

*Fontfroide 16 February 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (5). Photocopy: CESC – Vic: BPC – A 24.

*Telegram on the serious health condition of the Founder. Now stable. His internal peace. Replies in Italian. Explanation of the passion. Lack of strength. What God wills. Thirst. Visits of the Fathers: his end. Lethargy.*

+

J. M. J.

Fontfroide 16 October 1870

My dear Revered Father,

I suppose that yesterday you received my telegram in which I told you that Msgr. Archbishop was very sick. The doctor was of the opinion that he would die at night. He got well little and he continues to the same. His internal peace and joy are unexplainable. In my opinion he understands everything except for recognitions of the person with whom he is speaking, for his replies in Italian<sup>80</sup> to the questions that we Fr. Lawrence Puig or Fr. Alfonso [Ildefonso] or I ask him in Spanish. Today he explained the Passion of Jesus Christ to Fr. Ildefonso.<sup>81</sup> The limitations of a letter cannot contain the main things that he told me yesterday evening. I will not forget to notify them.

The physical strength is exhausted, but the tongue functions well. I cannot tell Your Reverend my judgment. When the doctors are always on fault, it would be bad from my part to judge his health condition. If we ask him where he feels painful, he tells, “nothing.” If I tell him to tell me how he finds himself, he replies me “vey fine.” Well then. We are waiting for what God wills. The thirst is what torments him; But with the permission and still with the order of Fr. Amadeo, we give him to drink very often. It seems that after the church activities, these loving Fathers don’t go anywhere with more joy than to the side of our sickly Father. Don’t think Your Reverend, that they do this with the aim of asking some advice or of listening to him speak; but only to serve him.

Our cordial greetings to all the brothers.

Your most affectionate servant and chaplain.

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)

Of late, His Excellency looks to be exhausted. Even then, if they call him, he replies at once.

## 6. From James Clotet to Joseph Xifré

*Fontfroide 17 October 1870*

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<sup>79</sup> The doctors Peyrusse and Tarroni.

<sup>80</sup> “It is not a surprise that the Archbishop speaks to us in Italian by mistake. Among those who served him we are Italians, French and other Spaniards and it is not strange that in his weakness he was confused sometimes with regard to language or the person with whom he was speaking” (note written afterwards by Fr. Clotet).

<sup>81</sup> Spanish monk belonging to the community of Fontfroide.



Handwritten original: Arch. Post. CMF-CL, n. 44 (6). Photo copy: CESC – Vic. BPC- A 25.

*Exhausted and alarming danger. Spiritual helps. Hungry. Heavenly bread. Tiredness. Drink and sleep. Viaticum. The angels serve it to him. Possibility of making photos. He will not last long unless a miracle takes place.*

+

J. M. J.

Rev. Fr. Joseph Xifré

Fontfroide 17 October 1870.

My dear Rev. Father,

Msgr. Archbishop remained exhausted in a way yesterday afternoon. At night fall, he became fresh and at 11 o'clock an alarming danger entered. He lighted up the candles of the statue at the foot of the bed and Fr. Amadeo told us to suggest him some ejaculatory prayers.<sup>82</sup> We did it; and His Excellency continued to be in an extraordinary fervor. I shared with Fr. Francisco the sacred ministry of helping him for a good death.<sup>83</sup> As we hardly began a verse of a psalm, he would go ahead of us. If we began the "Salve," he continued till the end; he did so all the prayers that he knew by heart.

Amidst this prayer, he told us that he was hungry. "*Ho fame*, and if we could provide him a crust of bread. Fr. Francisco with his remarkable gentleness and kindness, told him in Italian, "Msgr. bread will disturb your health at this time; we shall give it to you tomorrow." "Now it is better to think in Jesus Christ, *qui est panis de coelo descendit*. His Excellency replied, "It is very good. *Benissimo*. What more should I say? What more?" – We continued to suggest him devotional aspirations which he repeated with the usual devotion. When we stopped a while, he asked us again, "What more? *Che più?* What more? *Che più?* What more? *Che più?* Thus we could stop speaking to him. Besides, I thought that he was becoming very tired and I told him, "Msgr. I am tired. How is it that Your Excellency is not tired? – "Very tired," He replied to me. – "Good; let us rest a while." After a few minutes, not remembering of his fatigue, he repeated, "What more?" Then the loving Fr. Amadeo who had already warned us that the danger was continuing, told the Prelate in Italian, "Msgr. it is better to rest." I continued in Spanish, "Your Excellency is tired." *Ah, sí. Molto. Moltissimo*. – "Let us see," I added "let us see whether you will be able to sleep." We gave him something to drink which we had to do often and he was at peace and he slept.

This morning, taking advantage of these moments of respite, the Rev. Fr. Superior, accompanied by the whole community, administered again the Holy viaticum.

Ah, Father! Upon seeing the love of these good religious for a man so much hated, abhorred and persecuted by the world, I am moved and cannot but shed tears! A very innocent Archbishop, exiled and moved away from his own, the ones who love him so much on earth! And God sends some angels to serve him!

I request Reverend Father that you tell me whether, after his death, I could have some photos taken of the principle scenes that have taken place in his room. I think that it will be consolation for all. If your reply is positive I shall ask for a photographer from Narbonne.

Finally, I should tell you Reverend Father that the situation of our Founder could continue for a few days, more than that is not possible without a miracle.

Your very affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)

<sup>82</sup> Fr. Amadeo, an Italian monk and doctor who took care of Fr. Claret with great care during the final sickness.

<sup>83</sup> Friar Francisco Javier María (Michele Bruno Duc Gal) was born in Torgnon (Valled de Aosta-Italy) on 5 October 1841. He joined in the monastery of Fontfroide on 14 June 1862. He made his perpetual profession on 21 June on 1868 and received his priestly ordination on 22 May 1869. He took care of St. Anthony Mary Claret as an infirmarian in his final sickness. He was the novice master for twenty years (1872 – 1892). On the death of Fr. Jean (on 12 November 1895), he was elected as abbot of Fontfroide on 3 December 1895). He was also the Vicar General of the Cistercians of the Immaculate Conception. He died in a saintly way on 1 March 1923.

## 7. From James Clotet to Joseph Xifré

*Fontfroide 18 February 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (7). Photocopy: CESC – Vic: BPC – A 25.

*Peaceful night. Hiccups. Active before, now paralyzed. He understands only the language of those who live in heaven. A lamp extinguishes. Prophet and angel. Strong delirium. "Be patient with me." Tisane. The doctor finds him better. Montanyola: he could be the brother of the house- asylum. The Archbishop continues to be well. Wishes of Fr. Benito.*

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J. M. J.

Rev. Fr. Joseph Xifré

Fontfroide 18 October 1870.

My dear Rev. Father,

My sickly man spent the night very peacefully. Only the hiccups disturbed him; otherwise he had an undisturbed rest. The thought of his present health condition makes me to tremble. We, who saw the man very active as fire, see him now paralyzed as a wooden trunk; he has lost his memory totally, neither does he understand nor does he have the will for the world and its people. Your Reverend heard what I was telling yesterday when you were kind enough to visit him. And certainly he understands none other than that language of those who live in heaven; the versus of psalms, the expressions of the Bible...<sup>84</sup> and even then...this man is hated still and yet he is persecuted!

Msgr. Archbishop is a lamp which is getting extinguished slowly and God can pour the oil to this lamp. At times his voice seems that of a prophet; today when he does not have the fever, it seems to be the voice of an angel.

It is 10 o'clock in the morning. Just now His Excellency is calm and quiet from his delirium. He recognizes Fr. Lawrence and speaks to him and to us in Spanish. I heard him telling, "Be patient with me" and as if he were to be aware of what took place earlier, he went on telling, "This will be over little by little; the cool water will ease me." Don't think, Reverend Father that he speaks of the pure water; no, he speaks of the tisane of barley that we give him as ordered by the doctor. "It is good to treat those who suffer this sickness," continued His Excellency, "gently and not to irritate them, because in other words, they are like mad people and if they are treated harshly, the madness will increase."

The doctor finds him better and tries to give him food.

Out greetings to all the brothers.

Your most affectionate son and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)

P. D. I forgot to tell Your Reverend, that the young person from Montanyola who wrote to me is not the one I was thinking. Certainly, this one who wrote cannot be admitted; but if his father were to die, he can be a good brother for the infirmary.<sup>85</sup> He has a good spirit and I feel that there is a disposition to be perfect. Now he has got little defects; he is little flatterer; but think he will correct himself.

At 1 o'clock in the afternoon Msgr. Archbishop was well; we don't know whether he will fall back. The elderly and fervent Fr. Benito tells me just now:

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<sup>84</sup> Remember how our saint, who had an ever overflowing passion for the Word of God, feeds his soul in his final days with this divine food which he carried in the depth of his soul and knew by heart. This word of life which had been the joy of his heart helped him as a consolation and hope during those last dramatic hours of his life.

<sup>85</sup> The infirmary referred to is for sick priests founded by Fr. Pedro Bach in the city of Vic (Cf. ANONIMUS, *Record biogràfic del Molt Rnd. P. Pere Bach I Targonona Plandolit de Marcillo* [Vic 1915] pp. 74 - 81)

- Monseigneur comment vat.il?
- Oh, mon Dieu! Maintenant il setrouve mieux.
- Je veux mourir; je partirai pour lui.
- Vous voulez aller au ciel; mais ça viendra!
- Voyez, Monseigneur est utile; je suis inutiles.
- Que voulez-vous? La volonté de Dieu soit faite<sup>86</sup>

## 8. From James Clotet to Joseph Xifré

*Fontfroide 19 February 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (8). Photocopy: CESC – Vic: BPC – A 27.

About to lose the Founder. Preceding groaning of death. Changing cloths. Apparent agony. Ejaculatory prayers. Fatigue. Mild hearing. Thirst. Death rattle. Weak voice. Fervor. Kissing the cross. Relief. Less hope. Changing the cloth.

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J. M. J.

Dear Rev. Fr. Joseph Xifré,

Fontfroide 19 October 1870

My dear Rev. Father,

Our Venerable Founder still lives, thank God. We are once again at the point to losing him. Yesterday evening his sickness became worse. At 4 o'clock in the evening he was groaning which used to be the symptom of death. At 5 p.m. he condition caused more anxiety in me. I sent a reminder to Fr. Amadeo who was in the Church. He came, also Rev. Father Superior of the monastery.<sup>87</sup> The doctor examined our suffering man and told us that his end was coming very soon. Then after brief pause, he said that Claret could be shifted to another bed and thus change the bed sheets which we did with the usual gentleness. This change was very useful for our illustrious patient had a vomiting in which certain water content came out. The above mentioned religious told us that it was the decomposition which began to take place.

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<sup>86</sup> Fr. Clotet himself with smaller lettering translated the following text from the French:

“Msgr. How is he?”

“Now,” I told him, “he seems to be a bit better.”

“I want to die,” he replied, “and go in his place.”

“You want to go to heaven, better that you, as your time will come.”

“Msgr.,” he told me, “is useful and I am useless.”

“What do you want? That God’s will be done.”

<sup>87</sup> He refers to the abbot of Fontfroide. This office was held by Fr. Marie-Jean. (His secular name was Louis Leonard Bosquet.) He was born in Saint André (Gard-France) on 18 July 1815. He studied in the seminaries of Beaucaire and Nimes. He received the priestly ordination in 1839. Then he was professor and rector of the seminary and chaplain of the Ursuline Sisters of Sommières. In 1856 he entered in the novitiate of the abbey of Sénanque and took the name of Marie-Jean. In September 1859 he was sent to the abbey of Fontfroide. He had a profound influence upon the contemplative life of the community according to the Cistercian tradition and at the same time, he extended its charitable work to the surrounding villages, to the whole of France and to the foreign countries to the extent of being called the “cure of Ars of Languédoc” [i.e. like St John Marie Vianney]. In 1888 he was elected as the General of the Congregation of Sénanque. He spent his final years of life in great physical sufferings. Paralyzed to a chair, he gave thanks to the Lord who had granted him a body to suffer and a heart to love. He presented a declaration in the process of canonization of Fr. Claret. He died a saintly man on 12 November 1895 (Cf. CAPPELLE, EDUARDO, *Un moine: le Père Jean, abbé de Fontfroide* (1815-1895) [Toulouse 1939] 542 pp.; BATISTA, GREGORIO, *Leonard, Luigi*, in *Bibliotheca sanctorum* [Roma 1987] first appendix, I, col. 763).

After changing all, His Excellency told, "I am very sick." After a few seconds he was entering into a mild agony and that was Fr. Amadeo judged.

He told me therefore to suggest him some ejaculatory prayers which we, Fr. Puig and I did. Once were telling him with a pause the "Salve Regina"; he was following it with fervor and in between he told me, *Ho l'entendimento staccato*. "My mind is blocked."<sup>88</sup> Then Fr. Amadeo told me, "It is better to tell him one ejaculatory prayer leaving a gap from 10 to 15 minutes." It is very good," I told him. And to do so, I placed my watch on the pillow of the sickly father and I decided not to tell him anything than an ejaculatory prayer of five to six word and not more than that. But as the Archbishop is very fervent and after the first ejaculatory prayer, he told me; "What more? (What more should I say?)." "Most Excellent Lord," I told him, "rest a while; Your Excellency becomes tired." *Sono molto fatigato*,<sup>89</sup> the Archbishop replied me. From then on he did not insist me.

Since I had headache because of the lack of rest on the previous day, they insisted me to take rest and promised me that they would call me at midnight and even before, of they would see the symptoms of being close to death. Fr. Puig was like me and it was better for him to take rest than me. He went to his bed and I went to mine. It was 8 o'clock at night.

I got up at 10 o'clock at and I was fresh from the headache; I placed at the side of the illustrious dying father and continued my office of the reading. His Excellency was alright; he continued the ejaculatory prayers and he did not ask anything. Besides, hearing that he was speaking in a mild voice, I asked him, "What do you want from me, my Lord?" – Nothing- His hearing was so sharp to the extent that we were saying some necessary things in mild voice, he was replying, thinking that we were speaking to him, "¿Ya? What do you say?" – Nothing, my Lord: because we wanted to change the linen under the chin or about what we were dealing. Sometimes I kissed his hand; and other times he shook my hand little and he responded shaking my hands than myself.

At 11:30 at night he told me, *Ho sete* [I am thirsty]<sup>90</sup> and I gave him water as ordered by the doctor, very little, some drops. Drinking the water, he told me, "thanks." I told him, "Msgr. á vostre service."<sup>91</sup> Whenever he asked me water, I gave him to drink. After giving him, sometimes I asked him, "Most Excellency, was it good?" He replied me, "Very good."

At 12 o'clock his strength was getting diminished to the extent that we could not awaken him. Arriving at this point, the doctor had told us that his death was close; I was afraid that it would be so when I saw at that time the onslaught of his rasping breath.

At 1 o'clock in the morning, his voice became feeble and was hardly audible; it was the voice of a poor agonizing person, but his fervor looked to be increasing; he was raising the crucifix above the bed kissing it constantly. A Croatian priest and I were holding his hands which weighed like lead metal. Other times, keeping his hands under the bed sheets and blankets due to cold at night, I was giving the crucifix, telling him, "My Lord, I am pleased to present to the lips of Your Excellency, the image of Jesus to kiss." "Very good. Very good." *Adoramus te, Christe*, etc..<sup>92</sup>

From 3 o'clock of the dawn he began to be drowsy.<sup>93</sup> I was thinking that the inevitable death was already beginning and the senses are held back; besides, Fr. Amadeo took pulse and examined him and told, "he is getting better." We stopped the ejaculatory prayers and I prepared myself for the holy sacrifice of the mass and I went to the church. Form then on he was fresh but that father assures us that the danger would come up, he would be would within twenty four hours.

From your most affectionate son and chaplain

<sup>88</sup> Claret uses the Italian Word *staccato*. Actually this means "set free or separated from its place." Perhaps Fr. Clotet misunderstood or the saint did not know the proper meaning of this word.

<sup>89</sup> I am very tired. The correct Italian word is *affaticato*.

<sup>90</sup> There is an error in the transcription of the Italian word: it is not *sette* (which actually means "seven"), but *sete*: thirst.

<sup>91</sup> Msgr. I am at your service.

<sup>92</sup> Cf. Letter 3 on 14 October, note 16.

<sup>93</sup> Cf. Letter 4, note 21.

## WHO KISSES YOUR HAND

Fr. James Clotet

At the last hour

Our Founder continues to be little fresh. We also believe that he will not remain long and he will leave soon for the world of the living.

In the morning the bed sheets, blankets of the bed and shirt were changed to him. Every thing is clean. After changing them he told, "This refreshes me." After a while he asked us whether the shirt is changed. "All, Most Excellent Lord, all." We replied him. To this he replied, "very good. Very good. Poor fellow!"<sup>94</sup>

**9. From James Clotet to Joseph Xifré**

*Fontfroide 20 February 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (9). Photo copy: CESC – Vic: BPC – A 28.

*Startles. Critical moments. Relief from thirst. His peace. Bush that burns without getting burnt. Kissing the crucifix and ejaculatory prayers. "Fiat Voluntas Dei." Recognizes those who attend him. "Will you go.....to the United States?" Water. Drowsiness. Hope is reborn. Telegram. Improvement. Recognizes those who attend him. Difficulty in pronunciation. Ink stain. The sickly father is better.*

+

J. M. J.

Very Rev. Fr. Joseph Xifré

Fontfroide 20 October 1970

My dear Reverend Father,

Whenever the sun withdraws its rays from this valley, my heart throbs. It was terrible at night. The doctor who is kind enough always to save our dying father, is very close at this hour of danger of death. He advised me before hand on the fearful danger that he was going to suffer and critical movements in which he will possible succumbed.

Being at the side of the servant of God, I only thought to share and drink together with him his bitter chalice. By seeing the heat of his thirst, I saw his tongue and lips; every seventh minute I was giving him some drops of water (gomada) and drenching the lips with the wet linen soaked in the same. Once my service is over, he used to tell me, "very good. Very good." Other times, without telling me anything, he was giving his hands and brought it closer to me as if giving me thanks.

We have never seen such a great in him. His soul which burns without getting burnt like the bush in Horeb<sup>95</sup> and he seemed to be communicating continuously with God and it is because he himself was taking the crucifix that was above the bed and kissing it with my support to lift his arm which would not reach his face due to its paralyzed situation. Once he had kissed the image of Jesus, he gave it to me to kiss it. Then I told him, "My Lord, how do you give me the image of Jesus to kiss it without seeing my face?" "I see. I see." He replied me. I told him so because he told me on the previous day that he did not see anything.

Meanwhile, I was suggesting him the usual ejaculatory prayers and especially those which are very common; but with a pause and intervals and always three to six words and not more than that. When stopping it, he began to ask me as his custom, "what more?, what more?" My reply was, "Let us rest awhile." To this replies, "Very good." After a while, and being unaware of his tiredness, he began to tell me, "What more, my Father, what more?" "My Lord," I told him, "Your Excellency becomes tired." And he, "Yes, make me to rest." After a while he began to tell the same, "What more, what more?" Fr.

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<sup>94</sup> On this same date 19 October, Fr. Xifré wrote to Fr. James Clotet from Prades, "I just received your valuable letter, it was a pleasant surprise for me, for I fear something else, to see His Excellency so very weak and so I judged very badly; but I am quiet happy that he is better. If only he were restored to health!. We pray a lot for him many times during the day." (Handwritten original: Arxiu Piral – Vic, n. 833).

<sup>95</sup> Cf. Ex 3:3.

Francisco told him with all gentleness, “*Monseigneur, ninete più che la somissione<sup>96</sup> e la conformità alla volontà de Dio.* [Nothing more than submission and surrender to the will of God, Msgr.] Then the holy Archbishop began to tell, “*fiat voluntas Dei. Fiat voluntas Dei...*”<sup>97</sup> and repeating it. When we told him to express it with the heart and not orally in order to avoid getting fatigued, he replied, “Very good,.....very good..” But he was forgetting it immediately. After a while, I told him, “Your Excellency does wants nothing but the will of God.” Nothing more,” he replied me, Some it looked taking mildly as on other days and I asked him, “My Lord, what do you want from me?” And he replied me, “nothing.” I think he was praying.

I think he is aware that the helpers or servants are religious of moderate rapist monks or in a better way, monks belonging to the Cistercian Order and that we, the main ones who are always at the side of his bed, a part from Fr. Lawrence and the one who writes, a Spaniard and an Italian.<sup>98</sup> As for me, think he does not know me for if he were to know me, he would talk with me in language of our homeland. However, at night he made a question to me which drew my attention, “Will you go to the United States?” I shall talk about this to the Superior,” I replied him. After the midnight, seeing that the danger was decreasing, I told him, “Most Excellency, Lord, kindly see whether you can take rest.” “Very good,” he replied and remained slept. To cooperate with him in his rest, I did not stop to give him good water, as he used to call it, which he was taking when he is awake. Then he fell “drowsy”<sup>99</sup> and he continued in this state until the reaction started little by little. We know that when the sun returns to visit us and fills the valley with its rays, hope is born.

Today morning I sent a telegram to you. When it was sent, His Excellency was in a very bad condition.<sup>100</sup>

Now he is better. Fr. Amadeo asked him whether he knew Fr. Ildefonso (the Spaniard). *Sí, lo cognosco*” he replied.<sup>101</sup> Fr. Amadeo, asked him, *E a me, me cognosce, Monsignore?*<sup>102</sup> Fr. Amadeo asked him. The Archbishop remained blocked as usual. Fr. Lawrence Puig told him with the aim of helping him, “My Lord, he asked you so that you could speak, don’t you know him?” “Ah, the doctor?” replied the sickly father. “Yes, Msgr, it is the doctor,” replied gracefully Fr. Amadeo. “È molto bello [He is very good],” replied His Excellency.<sup>103</sup>

Because of the paralytic attack his tongue did not pronounce clearly and we cannot understand what he tells us. In one of these occasions, I was telling him, “What do you want from me? Do you want to drink?” “Do you want water?” - “No.” “I can’t understand what you want to say. Blessed be God!” And he replied in a clear voice, “Amen.” In one of these occasions, he rose his index finger before the bed; I don’t know what he meant by that.

Behold, my Reverend Father, what I can tell you from the midday of yesterday till now which is 10 o’clock in the morning.

From Your Reverend’s obedient servant and chaplain  
WHO KISSES YOUR HAND

James Clotet (signed and sealed)

Pardon me for the ink stain on the paper.

<sup>96</sup> The correct word in Italian is “sottomissione.”

<sup>97</sup> May God’s will be done.

<sup>98</sup> His chaplain, who was Fr. Lawrence Puig, Fr. Clotet and the Cistercian monks: Fr. Ildefonso, a Spaniard and Frs. Amadeo and Francisco María Javier, Italians.

<sup>99</sup> Cf. Letter 4, note 21.

<sup>100</sup> The telegram which Clotet sent to Xifré from Narbonne read, “Pour Prades de Narbonne. – N°. 8 Mots 18.- Déposé le 19 a 8 h. M. R. P. Xifré missionnaire à Parades. Le Fondateur va très- mal. – Fontfroide 20 octobre 1870.- Clotet” (Original: Arxiu Pairal-Vic, n. 836).

<sup>101</sup> Yes, I know him.” The Italian word is written without “g”: *conosco*.

<sup>102</sup> “And me, do you know me, Msgr.?”

<sup>103</sup> Actually the Italian Word *bello* means “beautiful,” “handsome.”

Final hour. The sickly father is better.

## 10. From James Clotet to Joseph Xifré

*Fontfroide 20 February 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (10). Photocopy: CESC – Vic: BPC – A 29.

*The Archbishop is better. Request from Fr. Benoit. Opinion of Fr. Amadeo. Delirium. Lemon water. Sleep. He continues to be well. Chicken soup. It is not to lose hope. He fulfilled his duty. Interval clarity of thought. He is learning the office of the sick. He requests for the time he may be seriously ill. Small lamps and paper to write and other personal objects. The archbishop has recovered the leg movement and little bit of the arm. In the last hour became worse.*

+

J. M. J.

Very Reverend Fr. Superior Joseph Xifré,

Fontfroide 21 October 1870

My Reverend Father,

The Archbishop was better yesterday evening. At nightfall the fervent Fr. Benoit passed through my room and with him we entered the room of the Priest and Deán from Latur-France whom Your Reverence knows and who has his room next to mine.

Fr. Benoit asked about the health of the Bishop.

*-Il va mieux, mon Révérend Père: Aujourd'hui j'ai pensé que peut être le bon Dieu exaucera vos prières.*<sup>104</sup>

Then the elderly Simeon of the monastery took my hand and began to kiss it by telling me,

*- Mon Révérend Père. Obtenez-moi de Dieu cetter grâce, obtenezmoi de Dieu cetter grâce.*<sup>105</sup> And then, directing towards God with hands joined and raised above and eyes fixed in heaven, he exclaimed, *Mon Dieu, mon Dieu, je veux mourir à sa palce, je veux mourir à sa place.*<sup>106</sup>

And then he told me, *“Présentez-moi mes respects à Monseigneur, et dites-le lui qu'il m'obtient de Dieu la grace de mourir et aller au ciel.”*<sup>107</sup>

*- Je ne manquerai pas,* I replied him.<sup>108</sup>

I had to leave from there immediately, for his words were moving me extremely. What a blessed monk! He knows to speak only on God. The Dean and the Priest of Latour told him for fun that that was too selfish.

When the lunch was over, I saw Fr. Amadeo passing. He came to see our sickly father. I asked him how did look at the condition of the Msgr.

*-Maintenant il va mieux. Nous ne pouvons dire autre chose; mais nous ferons tout ce que pourrons, et Dieu fera le reste.*<sup>109</sup>

Then I went to rest, asking my companion Fr. Lawrence to be sure to wake me at midnight. In fact, he called me and upon my arrival, he told me that His Excellency had had a delirium which lasted for an hour. He wanted to celebrate Mass, asked for the Mass book and other things and celebrated a part of the sacrifice of the Mass in his imagination. Fr. Lawrence succeeded in placing upon his head a linen soak with a liquid sedative. This pacified him and when I entered I saw him resting. I sent my companion to get some sleep and I remained with the prelate. Though he slept, it seemed to me that his

<sup>104</sup> He is better, my reverend Father. Today I thought that perhaps the good God will listen to your prayers.

<sup>105</sup> My reverend Father, obtain for me this grace; obtain for me this grace.

<sup>106</sup> My God, my God, I want to die in his place, I want to die in his place.

<sup>107</sup> Give my regards to the Msgr. and tell him that I may get from God the grace to die and go to heaven.

<sup>108</sup> Certainly, I shall do it.

<sup>109</sup> Now he is better. We cannot say anything; but we shall do all that we can do and God will do the rest.

mouth was dry and I very gently placed a few drops of lemon water in his mouth. Immediately he exclaimed, *Hanno fatto un atto di grande carità* (They have done me a great act of charity.) Then he woke up, I continue to wet his mouth, I looked at the linen on his head and I saw that it was dry; I soaked it once again, placed it on his head and he began to sleep once again. He slept like a man who enjoys good health. In order to make him to feel light I was soaking his mouth constantly with the lemon water. I placed him the thin linen of the bowl on his lips without telling him anything; he himself was opening instinctively the mouth, if it was try and I poured a few drops; but if it was try, he was opening his mouth and I took away the bowl or glass. Sometimes I was taking away the water, but the mouth was drenched.

He woke up at 2 o'clock and told me in Spanish that it would be good for him I am kind enough to give him chicken soup. "Most Excellent Lord, it is night, when Fr. Amadeo gets up I shall tell him." Before 4 o'clock Fr. Ildefonso came to relieve me and I went to celebrate the Mass.

Around 8 o'clock Fr. Amadeo examined the sickly father and told me that he was good for the time being. He ordered to give the chicken soup.

I learned from Fr. Amadeo how to take away the stumbling of his tongue from the prelate. I have seen him soaking the prelate by introducing the lemon water in his mouth he tried it and gently cleaned it with the linen. *Il faut faire comme ça cha que démi-heure*, he told us.<sup>110</sup> From then on I noticed the effect. Sometimes His Excellency did not speak to me clearly; I introduced in the mouth little bit of lemon water and told him; "My Lord, kindly dry the tongue" and he dried it; I cleaned it softly with the linen and his Excellency spoke faster.

Finally, I have to conclude the present one telling Your Reverend what Rev. Fr. Superior of the Monastery told me, "It is not good to lose the hopes of saving the life of the Archbishop, but neither we can be sure."

I fulfilled the responsibility that Your Reverend entrusted me in your letter dated on 19 which I received yesterday. This I did to the Fr. Superior and through him to the Religious. He has nothing but certain intervals of clarity of thought; and in these situations it is not good to receive for the time being neither favorable nor contrary impressions.

It seems to be that I begin the office of the sick and with this occasion I going to ask your favor to kindly tell all the Fathers and brothers of this (if only you could all the members of the congregation!) that if I fall seriously ill one day, I request not to enter anybody, absolutely nobody, into my room, except those permitted to help me physically and spiritually. And even if a great friend of the world could enter, let them tell him that I made this request when I was healthy.

When Your Reverend returns to visit us bring a pair of little lamps that can be placed in bag like those that we had in Spain or any type of it to cross the dark corridors of the monastery, because Your Reverend understands that the candle sticks that the good Fathers give shed down when walking. Besides, papers to write letters, two socks from my box and the brush which I use to clean my head. There are all in the drawer box of the table of my room.

Your obedient servant and chaplain

WHO KISSES YOUR HAND

James Clotet (signed and sealed)

P. D. In the last hour: His Excellency is fine.

I forgot to tell that he has recovered the movement of the left leg and for the time being part of the arm, of the back till the elbow.

In the last quarter hour: His Excellency has become worse.....

## 11. From James Clotet to Joseph Xifré

*Fontfroide 22 October 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (11). Photocopy: CESC – Vic: BPC – A 30.

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<sup>110</sup> This must be done thus every half hour.



The Founder is going to leave us. Fever. Night in drowsiness. Lemon water. He has recognized it. Dialogue. He is like a child. Pessimism. Pulse changed. Turns of assistance. He asks to preserve the letters that he writes and then to give them back. Fr. Benito is a learned man. French grammar and a book on gardening. Kissing the cross. Lose of hearing and touching. "His Excellency is very bad."

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J. M. J.

Very Rev. Fr. Joseph Xifré S. G. (Superior General)

Fontfroide 22 October 1870

My very Reverend Father,

I am afraid that our Venerable Founder is going to leave us within a few days, for the fever continues. Y. R. saw him yesterday in this condition.

He spent almost the whole night in certain drowsiness.<sup>111</sup> I have nothing to do than changing the linen soaked in the sedative water that he had on the head and introducing in the mouth through a small spoon few drops of lemon water which he received almost always in sleep.

He got up before 4 O'clock in the morning and I told him,

"Most Excellent Lord, do you know me?"

"No."

"Don't you remember my Lord Fr. Clotet?"

"Ah! Fr. Clotet?"

"Yes, Most Excellent Lord. Fr. Lawrence and myself are on your side, we don't leave you a moment, you are having us always close to you."

"What do you do now?"

"Fr. Lawrence takes rest; I shall go to say mass when Fr. Ildefonso comes."

"And then?"

"Then I shall have my breakfast and write to Prades"

"What are they doing in Prades?"

"In Prades, my Lord, they pray a lot so that God may give back the health to Your Excellency, if he wills."<sup>112</sup>

After this it seemed to me that his mind was occupied with some strange things and I left him, because His Excellency is like a very little child whose mind should not be worn out.

In the last two or three visits of the doctor I have understood that his health was not in a favorable condition. Regarding us, I did not think to tell Your Reverend that we some hours very well distributed for rest and being awake. We could continue so, even if the sickness of his serious condition lasts for a year. I sleep seven full hours. Fr. Lawrence can sleep or rest in the same way, if he wants. That's why I request Your Reverend not to worry about us.

It seems to me that I can begin to write without a rough copy, for I see that there was no need for corrections in my last letter that I addressed you. Now I ask you a favor. I don't preserve any note of all those I write to you. I request you not to tear out the letters, but to give them back to me, if it seems good, so that it can be retained as a report of the last days of our dear Father.<sup>113</sup>

According to Monsieur le Curé de Latour, the fervent Fr. Benoit us a learned man which I did not know. The holiness is not against the intelligence. Everything is there in this monastery: holiness,

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<sup>111</sup> Cf. Letter 4, note 21.

<sup>112</sup> In Prades, the French city situated on the Banks of the river Tet, 40 kilometers from Perpignan, the missionaries had funded a mission-house when they were expelled from Spain because of the September 1868 revolution. They bought the house from Mr. Remigio Jacomi. The first Claretians who stayed there were (26 January 1869) Frs. James Clotet, Clement Serrat and Bro. Mariano Moreras.

<sup>113</sup> Note the care Fr. Clotet took to preserve the "historical memory" of the saint with the desire of transmitting to the later generations all the details of the life and death of Fr. Founder.

intellectual works and manual works.

The above said Parish Priest taught me an excellent French grammar which according to him is the best that he taught. I saw it a little and effectively, it is admirable. The lay brothers, or the gardener, yes, the gardener of this Trappist monastery, study a book titled "Gardener's Guide" (sic), the way of cultivating vegetables. Some of the little books are little older than the catechism of this dioceses. Does Your Reverend permit me to buy them for the congregation? I think that they can be found in Narbonne.

We greet cordially our dear Fathers, SS (Students) and coadjutor brothers.

Your most affectionate son and chaplain

WHO KISSES YOUR HAND

James Clotet (signed and sealed)

In the last hour. From morning 10 o'clock till now closer to midday, I have been with the servant of God arranging his blankets: he caught hold of my hands and tried to take it close to his face, which I means that I he wanted to kiss the crucifix. So I place it in his hand and tired to raise it up closer to his lips by supporting his arm so that it may not fall. After a while he told me,

"Let us rest a while, I am tired."

"Yes my Lord; yes let us take rest."

I was not telling him anything and I thought that His Excellency was in this in his imagination "that I was going to suggest him some ejaculatory prayers."

When the hiccup disturbed him to the extent of not allowing him to breath, I told him, *Dómine, ádjuva me*<sup>114</sup> and placed the crucifix in his hand and he kissed it with my help. Then he told me, "What more?"

"I, my Lord. Let us rest a while, your Excellency becomes tired."

"Very Good."

His hardly hears and his sensation of touching is very mild; he finds very difficult to open the mouth so that I can clean his mouth. His Excellency is in a very bad condition.

## 12. From James Clotet to Joseph Xifré

*Fontfroide 23 October 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (12). Photocopy: CESC – Vic: BPC – A 31.

*The Founder is going to heaven. Situation is alarming. His fervor. He kisses the crucifix. His bed is changed. The danger passed. Acts of fervor. Ejaculatory prayers. He wants to die with Jesus Christ. Lethargic. Very serious condition. Clear powers. He lives in a purgatory on earth. Prolonged agony.*

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J. M. J.

Very Rev. Fr. Joseph Xifré S. G. (=Superior General)

Fontfroide 23 October 1870.

My dear Reverend Father,

Our Venerable Founder is going to heaven. In the first hours of yesterday evening his state of health was very much alarming. We were thinking that we were going to lose him very short; His companion and myself remaining closer to the dying father, could contemplate his real fervor.

It was worth seeing how he was kissing Christ and taking it by himself from the bed and how he was asking me to go on suggesting him the ejaculatory prayers which he repeated with an admirable devotion. It seems to me that he was aware that I was near him, for he did not speak in Italian, but in Spanish and with the same expressions when he was healthy. When I told him, "let rest a bit," to avoid getting tired, he was replying me always, "Good.....good...It is very good."

When it was night the doctor thought that we could change the cot for him without danger; we did

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<sup>114</sup> Lord, help me.

it effectively with that delicacy of which Your Reverend is a witness. Then the doctor himself told me that there is no imminent danger and I went to take rest and Fr. Lawrence and some religious of this monastery remained with the Archbishop. Before 12 o'clock at night they saw him at the point of expiring for a long time. At 12 o'clock at night I substituted the companion and I could see the servant of God making amore ardent acts of fervor. Sometimes he was doing on him the sign of the cross; other times he was taking the crucifix and kissing it; other times he was beating his chest; other times, he took my hand and took it closer. When his hand was free, he was placing it on the image of Jesus which is always on the bed; and if I took my cross closer to him, he tried to touch it along with the image. Meanwhile, I was suggesting him the usual ejaculatory prayers with suitable pause. He stuttered them, because his tongue was unable to pronounce them with clarity.

Once I told him, "Your Excellency want to die with Jesus Christ and you will die with Him." And he, replied my loudly and clearly, "Tell this, tell this; you will die with Him." This shows his internal disposition.

At 4: 30 in the morning he was in a sort of lethargy and exhaustion and he continued in this till now. Sometimes he seems to be awake and tells something which we cannot understand. I have also seen him moving his lips amidst his exhaustion; I thought that he was communicating with God. I don't know how to describe you his calm and quietness. Now I see that the death of the just is not death but dream.

Now it is 10 o'clock in the morning. Just now the doctor told that his condition is extremely serious and that at any moment he can die. I have written this letter in his room itself from where I don't leave except for an unavoidable need.

My companion and myself greet you

Most affectionate son and chaplain of Your Reverend

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)

P. D. I forgot to tell that our most beloved Prelate seems to be very conscious in the last hours and even at this moment of writing.

Now it is 11: 15 in the morning. The kind hearted doctor tells me that His Excellency is having a purgatory on earth; that his condition is a truly prolonged but peaceful agony.

Now it is afternoon 2 o'clock. My sickly father continues to be in the same condition.

Fr. Amadeo tells not to doubt about his clear consciousness.

### 13. From James Clotet to Joseph Xifré

*Fontfroide 24 October 1870*

Handwritten original: Arch. Post. CMF-CL, n. 44 (13). Photocopy: CESC – Vic: BPC – A 32.

*"Our Holy Founder surrenders his spirit to God just now." He has sent a telegram to you. He was on his side. Absolution. Ejaculatory prayers. Wearied respiration. Assistance of the religious. Prayer for the soul. Painful agony. The Calvary scene. "Msgr. is in his final moments." Absolution and ejaculatory prayers. Presence of all the religious. "It seemed to me that he said farewell to me tenderly." Prayers for the dead. I hope that you will have begun your travel. He requests him to preserve the letter. The Founder expired having the cross in his hand.*

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J. M. J.

Very Rev. Fr. Joseph Xifré P. S. G. (Priest, Superior General)

Fontfroide 24 October 1870

My dear Very Rev. Father,

It is 9 o'clock in the morning. Our Holy Founder has just now surrendered his spirit to God (R.I.P). I am strongly convinced that he enjoys the peace of the just. I have sent a telegraphic part.

From yesterday afternoon onwards I have been with him always, except the necessary time of praying the divine office and visiting the Sacrament, celebrating, taking meals and some two hours of rest. His was losing his strength almost in an insensible manner. When I called him in the evening he was responding me still; when he joined my hands with his hand, he was pressing me yet. Once he told us something which we did not understand. I asked him,

“What do you want, my Lord? Do you want to drink?”

-No.

Do you satisfy some need?

-No.

It looked to me that he was telling, “A-ol-ve- me” [Absolve me]. I was reflecting how to interpret these syllables, when he repeated it, made a cross by rising up and extending his hand as if telling a blessing. “Ah! I understand,” I told, “Do you want me, my Lord, to absolve you from the sins?”

-Yes.

- Good. Most Excellent Lord, good; I shall do now itself.

He was still stutter some other ejaculatory prayer which we suggested; but when night came, he could do even do this; only the sign of the cross, some beatings of the chest and some kissing of Christ indicated to us that he was making use of his little strength in gift of that God whom he loved so much. In the midnight he was not able to do this yet. The respiration was becoming very tiresome, the exhaustion of the strength was very clear each time. The religious on the headboard and one on each side of the bed were helping physically and spiritually the servant of God. I was together with them and they themselves looked to me three angels who were comforting in his long and painful agony and were helping him to give a great pass through the time of eternity. Fr. Lawrence was not far away from me and the parish priest of Latour who showed us a generous friendship was with us.

At 11 o'clock night he seemed to expire. With the candles lit to the image at the feet of the cot, we did the prayer entrusting the soul to God. At the end of this, the agony was prolonging and seeing painfully His Excellency's terrible and painful suffering amidst peace and unexplainable calmness, we could not do anything to remove it. I have heard some of the religious telling in a mild voice, “Poor man! He undergoes a real purgatory!” I was thinking that I was seeing a true picture of a scene of Calvary. What a prolonged agony!

At 4 o'clock in the early I went to celebrate and offer the august sacrifice. After this, I sent Fr. Lawrence. On his arrival, the holy Founder continued in the same condition, but his strength was diminishing. I felt very tired and went to take rest for I was unable to there any more. I get up at 8 o'clock; get out of my room and Fr. Amadeo tells me, “Msgr. is at the last moments.” I ran towards him, I place myself on the headboard of his bed and I see him filled with cold sweat. I gave him the absolution and I addressed him the ejaculatory prayers at the time of expiring and I see the room filled with religious immediately and in them the angels of heaven, who led by Rev. Fr. Superior pray for the servant of God the final prayers prescribed by the Church. I intensely look at my beloved dying father; it seemed to me as he was saying farewell to me tenderly with no word. Then he has slept in the Lord, while I tried to suggest him the following ejaculatory prayer, which was the final one, “Jesus, Mary, Joseph... into your hands I commend my spirit.” The well arranged clock of the room was showing eight hours and forty five minutes.

Fr. Francis and myself have closed the eyelids and the religious Fr. Lawrence and the parish priest of Latour and other priest and we prayed kneeling down the *Subvenite, Sancti Dei*.<sup>115</sup>

Having received the telegraphic message, I suppose that Y. Rev. will have begin your travel towards here. Meanwhile, the one substitute you will find out and inform others about these details.

I request you to keep this letter safely. I have omitted some less important things. Today I cannot write more.

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<sup>115</sup> This is the responsorial said along with the prayers of the recommendation of the soul, when the person sick has expired. The complete sentence is: *Subvenite, sancti Dei; suscipientes animam ejus: offerentes eam in conspectu Altissimi.*”

Your most affectionate son and chaplain  
WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed).

P. D. His Excellency has expired having the Crucifix in the hand but laying it on the bed.<sup>116</sup>

#### 14. From James Clotet to Felix Bruch

*Prades 28 October 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (1). Photocopy: CESC-Vic. BPC-A 33.

*He reached Prades very moved. The body of the archbishop very beautiful after his death. All venerate him as saint. Funerals. The little bird that was accompanying the chanting of the monks. The flexible corpse. Burial in a tome in the cemetery of the monastery. His state of spirit: according to him his heart is buried with the saint. He asks him to give the news to the friends. Masses will be celebrated in Chile. He asks him to guard the letter. The superior heard the little bird.*

J. M. J.

Dear Fr. Felix Bruch.<sup>117</sup>

Prades, 28 October 1870.

My dear beloved Brother,

Yesterday night at 11 o'clock we reached from the Monastery of Fontfroide with Fr. Superior and Fr. Puig (Lawrence) full of holy emotion. You already know the death of the Archbishop.

The body of our Venerable Founder remained very good, after the soul left from it. I knew for more than 20 year and I have never seen his so handsome.<sup>118</sup> Through out the day of 25th his body remained exposed in his room which was converted into a public oratory. There were monks praying day and night at the foot of the bed of this dead man whom they consider as saint.<sup>119</sup>

On 26 at 11:15 in the morning they shifted it to the church accompanied by the community in procession. There also the religious and we were praying in turns of vigil. I went near him many times to look at him and kiss the forehead and the ring.

On 27, since the Bishop of Carcasona could not able to attend his funeral rites as he desired deeply<sup>120</sup> because of some unexpected hindrance, he was given the funeral ceremony with religious solemnity. A little bird drew my attention. I did not know it got into the Church and during the mass, especially in

<sup>116</sup> At the time of the death of the holy Founder, the Congregation had 86 members and 16 novices residing in 10 residences in Spain and the houses of Prades, Algeria and Santiago, Chile. One of the cofounders offers the exact statistics: Professed members: priests, 44; students, 12; brothers: 30; novices: priests, 5; students, 8; brothers, 3. Total: 102 (Cf. CLOTET, JAIME, *Notas para Anaes*, unpublished, p. 61). Houses: Prades (novitiate); Vic, 4 priests and 2 brothers; Ávila, 2 priests and 2 brothers; Gracia, 4 brothers; Isla (Santander), 2 priests; Solsona, 2 priests; Huesca, 2 priests and 2 brothers; Sobremunt (Vic), 2 priests, 2 brothers; Santiago, Chile, 5 priests and 2 brothers (ib., pp. 61-62).

<sup>117</sup> Fr. Felix Bruch was born in Estiola (Gerona) on 11 February 1836. He joined the Congregation on 28 May 1863. He lent excellent services to the Congregation, when he was the superior of the mission-house of Vic. He died in a saintly manner in La Selva del Campo (Tarragona) on 10 July 1878.

<sup>118</sup> Fr. Clotet and the holy Founder met for the first time in Vic some time before the foundation of the Congregation (16 July 1849). Thus, they knew each other for 21 years. Later on, they will meet many times, mainly in Vic on the occasion of General Chapters of 1859 and 1862 and during the time when Fr. Claret remained in Vic in the summer of 1865. There was also letter correspondence, though it was not frequent between them.

<sup>119</sup> This veneration of the archbishop, considering him as saint, would continue always. This became manifest especially during the process of beatification, when various monks of Fontfroide, the doctors and others gave testimony as to his heroic virtues.

<sup>120</sup> Don François Alexandre Rouillet de la Bouillierie was the bishop of Carcasona. He was born in Paris on 1 March 1810. He was recommended to the bishopric of Carcasona on 23 March 1855. He was auxiliary to the archbishop of Brudeos (1872) and the titular archbishop of Perga in 1873. He published various works among which one had various editions titled *Méditation sur l'Eucaristie*. He died at Brudeos in 1882.

the sequence; it was accompanying the chant with the chant of the monks. You know that I am a half musician; so it seemed to me that it was not going away from the tune of the choir; and what is very special is that it remained quiet when the celebrant or the ministers were singing: Fr. Puig too heard it: "I saw it turning around the gothic arcs of the temple." At the end of the mass, neither I saw nor heard anymore the little. The Superior did not hear it. I admire him, because he neither sees nor hears anything except the altar and he does not listen to anything but only the ministers. Neither I say that it was a miracle; it only drew my attention to the point of making me to be moved.

After the Mass the body was placed in the coffin to be carried for burial. In those days I found that his fingers, arms, legs and whole body were flexible. Then I touched his outer ear and his arms which also could be bent. I not saying that this was a miracle; I cannot judge; only that it please me to see him thus, even if it comes from a natural cause.

Finally, they placed him in the sepulcher made on the rock of the cemetery of the monastery, because according to the authorities of Narbonne, they could not give permission to burry him in the sepulcher of the church.

Ever since we left from Fontroide it seems that I don't have the heart. I think that it remains buried with the rests of the holy Archbishop; my spirit sees him every day with the ornaments of the altar having a sweet slumber of the just.<sup>121</sup>

Please visit his Most Illustrious Lord on behalf of me<sup>122</sup> and tell him to see this as his won. Do the same with M. Paula<sup>123</sup> and other persons who were much interested in our beloved father and Founder.

Fr. Manubens<sup>124</sup> entrusts me to tell that we will take care of the 93 masses which you know from Chile; they will be celebrated in this and will tell those who have to celebrate them.<sup>125</sup>

Keep this letter safely, because I don't have the note about the circumstances that I explain to you. Kindly preserve the letters as well that I may send you referring to some circumstance on the life and

<sup>121</sup> These expressions have an extraordinary value. They reflect, in a simple but an admirable way, the effect produced by the separation of a saint so much loved and venerated by the whole Congregation and especially by Fr. Clotet who had an extraordinary devotion towards the Founder.

<sup>122</sup> He refers to the bishop of Vic, Antonio Luis Jordá y Soler. He was born in Gerona on 21 June 1822. He did his priestly studies in the conciliar seminary of Gerona. He received priestly ordination in 1850. He was professor of theology in the seminary of Gerona. From 31 December 1854 he was doctoral canon of Lerida and then vicar general. Presented for the bishopric of Vic on 22 July 1865, his humility made him to decline the position, but his renunciation was not accepted. He was recommended in January 1866 and consecrated on the following 15 April in the cathedral of Lerida. He took charge of the diocese on 16 April of the same year. He continued the work of defining the parish boundaries of the dioceses giving the final decree on 10 August 1868, though the September revolution of the same year stopped the implementation of what he had decided. He participated in the I Vatican Council (1869-1870) where on 11 January 1870, he gave an important discourse during the discussion on priestly life. He died in Castelltersol (Barcelona) on 22 July 1872 and his body was transferred Vic, being buried in the Chapel of the Sacrament of the cathedral (Cf. RITZLER-SEFRIN, HC, VIII, p. 589; GUITARTE IZQUIERO, VIDAL, *Episcopologio Español (1700-1867)* in: *Anthologica Annuua* 39 [1992] 204).

<sup>123</sup> The Venerable Paula Delpuig de San Luis was born in Malgrat (Barcelona) on 2 February 1811. When she was 12 years old, she made the vow of chastity and when she was 17 left for Barcelona and placed herself at the service of a childless couple. One day she met St. Joaquina de Vedruna on the Rambla de las flores. She joined the Carmelites of Charity on 18 December 1830. She herself said later on, "I entered in the novitiate with the desire to suffer for God and become a saint." She made religious vows in the presence of Fr. Claret in Vic on 8 February 1844. She was appointed as the Superior General in 1854 and exercised this office with pontifical privilege given on 14 April 1866 for 35 years. During her period she made 103 foundations and got the civil approval of the institute and the pontifical approval of the Constitutions. She died in a holy manner on 23 February 1889 in Vic (ALONSO FERNANDEZ, ANA MARIA, *Historia documental de la Congregación de las Hermanas Carmelitas de Caridad* [Madrid 1971] II, pp. 4-18; LOPEZ RAMOS, CONCEPCION, *Venerable Paula Delpuig: Cartas* [Madrid 1987]).

<sup>124</sup> Cf. The Letter 3, note 19.

<sup>125</sup> The Claretian community of Santiago, Chile was established on 22 January 1870. The first superior was Fr. Paul Villier. It then developed into a very flourishing province in holiness and works of apostolate. Fr. Mariano Avellana is one of its important missionaries.

death of our untimely dead Archbishop or about the monastery of Fontfroide.

Regards to all. Give our greetings to the Bishop of this diocese.<sup>126</sup>

Yours

Fr. James Clotet (signed and sealed)

P. D. The Superior tells that he hears the little bird but he did not pay attention to it.<sup>127</sup>

### 15. From James Clotet to Paul Vallier<sup>128</sup>

*Prades 29 October 1870*

Handwritten original: CMF Prov. Arch of Chile: 46A, 2. Published in CLARET, *Escritos Autobiographicos*. Ed. Prepared by José María Viñas and Jesús Bermejo, CMF, BAC (Madrid 1981) pp. 695-696.

*“Our Venerable Founder is in heaven.” Information about his sickness, peaceful agony, and death. He helped him together with the monks. Reason for which he could die in the house of the Congregation. His sickness in Fontfroide. Extreme care. His sepulcher. His flexible body. One day it will be shifted to Spain. Suffrages. Movement in favor of the Pope.*

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J. M. J.

Rev. Fr. Paul Vallier<sup>129</sup>

Prades, 29 October 1870.

My dear Brother in the C.P. of M.:

By the order from the Superior<sup>130</sup> and emotionally moved I tell you that our Venerable Founder is in heaven. On 24<sup>th</sup> of this month, after a long and peaceful agony, he slept in the Lord. His death took place in the Monastery of Fontfroide of Narbonne at 3 o'clock. I was on his side and collected his final breaths, surrounded by the some monks who live like angels. I shall tell you the reason why we did not have the consolation of expiring among us.

You may know already that he went from Rome to Prades in July heavily affected by the sickness caused by the works of the Council and the opposition to the holy doctrines of the Church.<sup>131</sup> After 15 days of staying with us he had to leave.<sup>132</sup> It may be because the French authorities were going to

<sup>126</sup> Don Antonio Luis Jordá (1822-1872), bishop of Vic.

<sup>127</sup> “Superior,” here refers to Fr. Joseph Xifré.

<sup>128</sup> This letter written five days after the death of the saint is a testimony of great historical value and deep filial devotion. In it one can still perceive the shock and deep imprint of the experience. Fr. Clotet narrates in a synthetic way to the Missionaries—physically far away, but close in spirit—the first impressions of the death of a very dear and cherished saint. Everything is summarized in his beginning statement which is very moving; “With my heart full of emotion, I tell you that our Venerable Founder is in heaven.”

<sup>129</sup> Fr. Paul Vallier was born in Huesca on 3 March 1833. A man of great human spirit and invincible apostolic courage, he had a great fame of holiness. He was sent with the first group to Chile where he was the Superior of the Missionaries for many years. In addition, to directing the missionary action of the Claretians in that country, he himself preached tirelessly and was the director of various religious communities of women. He died with the fame of holiness in Valparaíso on 26 July 1895 (ALDUÁN, MEDARDO, *Vida del servo de Dios R. P. Pablo Vallier Escartín* [Santiago de Chile 1919] 384 pp.).

<sup>130</sup> Fr. Xifré (1871-1899), the Superior General of the Congregation from 1850 till his death.

<sup>131</sup> Regarding his illness provoked by the climate of Rome and the opposition to the holy doctrine of the Church, see the letters addressed to Mother Maria Antonia Paris de San Pedro on 21 July 1869 (cf. EC, II, p. 1411) and to Fr. Xifré on 1 July 1870 (cf. EC, II, pp. 1481-1482); and the discourse he made in the council hall on 31 May 1870 (cf. CLARET, *Works*, II, pp. 106-112; *Autob. Doc.* XVI.5).

<sup>132</sup> The saint accompanied by Frs. Xifré and Puig and Bro. Jose Saladich, arrived at Prades on 23 July at 11 o'clock at night. (cf. Letter n. 17 dated 8 November and addressed to Fr. Félix Bruch) and he left for the monastery of Fontfroide at dawn on 6 August.

imprison on the petition of or to please the Spanish government. A good friend of our, known to you, warned us; meanwhile God moved the heart of a man, who like an angel of the divine providence, to send an express message to the Superior of the said monastery to open its doors to the servant of God persecuted by men. Then he informed us to allow the innocent prelate who was received by the monks with an indescribable love. When we were out side of the house, we were warned by the local authority that Claret should not remain very closer to the border, but we told him that he was not in Prades.

In the second month of his stay in Fontfroide he felt movement of a nervous attack and stroke. Fr. Puig,<sup>133</sup> the chaplain of His Excellency wrote about this to the Superior who left immediately and they thought that he would die within two days. He sent to me a telegraphic message so that I might go there taking the dress with which he should be covered.<sup>134</sup> I went and as the Reverend Superior had to leave because of the circumstances, he left our Archbishop on my side. He lived thirteen days still by edifying all of us with the virtuous acts and having the death of the just. The monks and we were helping him physically as well as spiritually.<sup>135</sup> I think a prince does not have so much meticulous assistance like that. Finally, he was buried in the cemetery of the monastery, because the authorities of Narbonne told that they could not give permission to burry him in the church. His sepulcher remains opened in rock as that of our Lord. His body was placed for the paced for the public from 24 to 27 October. I kissed his forehead, cheek and hands; I touched him respectfully many times and found his body flexible. If one day the circumstances allow, we shall transfer his body to Spain.<sup>136</sup>

Kindly celebrate the masses of the custom or of the law.<sup>137</sup>

There is nothing new in the rest. He began to have a movement of the Catholics from all over the world in favor of the Holy Father.

Receive our affections and particularly from the Superior and very affectionate servant and chaplain.  
WHO KISSES YOUR HAND.

James Clotet (signed and sealed)

Regards to all.

## 16. From James Clotet to Felix Bruch

*Prades 2 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (2). Photo copy: CESC-Vic: BPC- A 34.

*His soul is wounded. Burial and sepulcher of the saint. Handkerchief as relic. The color of the body. Gestures of affection. Epitaph. Aurora borealis. The archbishop of many confraternities. They will go to Vic. A small biography is written.*

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J. M. J.

<sup>133</sup> Cf. Letter 2, note 14.

<sup>134</sup> Fr. Clotet himself will reproduce this telegram dated in a letter dated 9 November and addressed to Fr. Félix Bruch. The following is the message, "James Clotet Missionary-to Prades (eastern Pyrenees). – the Founder is going to die. -The episcopal dress and ornaments are necessary for the burial. – Car in Narbonne, Golden Inn.-Fontfroide 11 October 1870. – J. Euype."

<sup>135</sup> As is indicated, the telegram was issued on 11 October and Fr. Claret would die on the 24<sup>th</sup>.

<sup>136</sup> When the circumstances were more favorable, the body of the saint was transferred to the church of la Merced, mother house of the Congregation. The body arrived in Vic on 13 June 1897, and was received with great honors and expressions of joy.

<sup>137</sup> The Constitutions recently approved by the Holy See (pars II, Chap. XIV, n. 60) established the following; [*Infirmus*] *cum mortuus fuerit, exequiae ejus fiant cum mediocri solemnitate: celebrentur etiam quinque Missae et quinque responsoria ab unoquoque Provinciae Sacerdotes; ab scholasticis vero et coadjutoribus omnes Missae unius septimanae audiendae pro ipso offerantur*" (When one [infirm] has died, his funeral should be done with simplicity (moderate solemnity). Each priest of his province is to celebrate five Masses and five funeral responsories. Both students and brothers are to offer for him all of the Masses in which they participate for a week). For the current norms see CC 19 and Dir 54.



Rev. Fr. Felix Bruch

Prades, 2 November 1870.

My dear Brother in Jesus and Mary,

My soul received a wound in the Monastery of Fontfroide and it is still sick, but no so much to the extent to not taking the pen and writing you something about the many things that remain with me.<sup>138</sup>

I don't know whether I wrote to you that the religious Priests wanted to carry by themselves the mortal remains of our Founder without allowing the lay brothers to carry it to the cemetery which is situated at the extreme of the cemetery of the monks. Under a sort of niche or chapel which will be more than 2 meters breadth and some two and half meters height. They dug the land and found a rock and the sepulcher was opened in it and it is this that contains the body of our beloved Archbishop. A wall was constructed on it and on the wall the sepulchral stone was laid. When they placed it in the new sepulcher, the idea of the similarities that he had with those of Jesus Christ came to my mind.<sup>139</sup>

I am going to give you other information that is very much worth knowing. In his sickness he had the mouth twisted and I had to use a certain instrument to introduce in his mouth the drinks which I taught others who were serving him.<sup>140</sup> On his death, I closed his mouth unknowingly, not even thinking in it and the mouth remained in its natural position. Having embalmed him in the evening and after dressing him up, the doctors ordered to tie on the head by passing a handkerchief under his chin so that the mouth might remain in a good position. I took a clean white handkerchief of my use and we tied it. On the following day I took that away and preserved it and till now I preserve it.

When he expired, the color of his face was of the dead body; afterwards, it appeared when he was young and finally it turned brown which is what he had at the time of burying him. When I contemplate on him, I was telling myself, "the Lord Archbishop is not dead, he sleeps." My spirit visits him still in the sepulcher. Before burying him, nobody, not even the same Superior of the monastery, dared to place the hands on the body of the dead (without the permission) of the usual doctor, who was one of the monks; neither myself dared to kiss the ring, when the doctor was there, for the orders were serious. But when he was out side, I was daring; I kissed him and touched him, but always with respect. By seeing me, some monk went closer and devotedly kissed the forehead or on the hands or on the feet of the great body of the Apostle.

One of them made him a brief and beautiful epitaph,<sup>141</sup>

On the day of the death we saw the aurora borealis. I thought, "What will be this? Will it be sigh of a catastrophe or rather, the death of a great saint. On the following day we observed once again with certain peace and admiration of that phenomenon."<sup>142</sup>

I know that the Archbishop was a man of many confraternities and nothing more. Later on it will

<sup>138</sup> It was already stated that the author of these letters was very strongly affected by the irreparable loss of the Founder whom he admired and loved with immense filial devotion.

<sup>139</sup> Cf. Mt. 27:60; Jn 19:41.

<sup>140</sup> Cf. letter n. 10 of 21 October.

<sup>141</sup> The epitaph written Latin read; *Hic jacet illmus. Et Rmus. D. Antonius Maria Claret et Clara, Archiepiscopus Trajanopolitanus in part. Infidel., ex Hispania oriundus. Obit in Manasterio Sanctae mariar de Font-Fridigo Dioecesis carcassonensis in Gallia, die 24 Octobris anni 1870. A Nat. Dom. Aetatis suae 62. Dilexi justitiam et odivi iniquitatem, propterea momir in exiilio. Brev. Roman., die 25 maju. Lect. VI S. Greg. P. P: VII.* The English translation is the following: "Here lies His Excellency, the Most Reverend Anthony Mary Claret y Clará, Archbishop of Trajanópolis *in partibus infidelium* [in the non Christian countries], a native of Spain. He died in the monastery of St. Mary of Fontfroide, in the Diocese of Carcassone, France, on October 24th of the year 1870 at the age of sixty-two years. I have loved justice and hated the iniquity, therefore I die in exile - Roman breviary, 25 May, sixth reading of St. Gregory VII."

<sup>142</sup> "Many admirers of Fr. Claret could notice the aurora borealis of 24 and also of 25, thinking that heaven was smiling, adorned and dressed up with glory to solemnize the eternal triumphs of that admirable fighter of the world. What ever it may be, it can be considered as a symbol of immediate glories which soon began to dawn also on earth; the death of Archbishop Claret was not more than this: a gentle and promising dawn and aurora borealis of divine splendors which the new saint was soon to irradiate" (HD, II, p. 886).

be possible that we find some written document or note which may explain about this.<sup>143</sup> We shall not go to Vic to participate in the mass that will be celebrated for him by the Academy.<sup>144</sup> I was present for the solemn mass of the church of Fontfroide where the monks are very good liturgists.

Now I write to you a small biography. Let us pray to God to finish it soon and well written. All the calumnies against our Venerable Founder will disappear like smoke for the one who knows him. I am donkey and I tell you that in this I would really feel attaining a great triumph.<sup>145</sup>

Regards to the Superior,<sup>146</sup> Brothers and all the friends who ask for us.

YOUR FAITHFUL SERVANT WHO KISSES YOUR HAND

James Clotet (signed and sealed).

## 17. From Fr. Clotet to Felix Bruch

*Prades 3 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (3). Photo copy: CESC-Vic: BPC-A 35.

*News about the last months of Fr. Claret. His health in Rome. Shift to Prades. His weak physical health. Meeting in the garden with all the members of the community. Brief words. They ask him to take rest. Doctor's visit. Relief.*

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J. M. J.

Fr. Felix Bruch

Prades, 3 November 1870.

My respected Brother in the I. H of M (Immaculate Heart of Mary),

Since now I have time, I am going to tell narrate to you about what happened in the last months of the precious life of our Venerable Founder whose life is always very interesting to you.

I think that I already told you in the last July about the very delicate state of the health of our dear Archbishop when he was in Rome and we were so much afraid of his life. The tireless works of Council, the climate and the unhappiness to see the persistent opposition to the doctrines of the Church had deteriorated his health in such a way that it was necessary to take various measures.<sup>147</sup> In view of this, Rev. Fr. Superior<sup>148</sup> rushes to Rome with the aim of bringing him to France and place him among us in the picturesque village.<sup>149</sup> The fear of what would happen to him terrified all of us, although it was mingled with some hope of avoiding it.

Our Very Reverend Father arrives at the capital of Christianity and told His Excellency, "I come in search of you to take you to Prades; I am only afraid that the authority may not allow you to remain in that point." The Archbishop answered innocently; "But, why, I am not involved in anything of

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<sup>143</sup> Already from childhood onwards our saint belonged to numerous confraternities. He points out some of them in one his notes (Cf. Autob. Doc. V). Being a missionary and an archbishop he enrolled himself in many other confraternities (Cf. HD, II, pp. 752-753); POSTIUS, JUAN, *Patente de agregación a la Confradía del Corazón de María y cédulas marianas de nuestro Beato Padre Fundador*: BPCat CMF 11 [1949] 379-383).

<sup>144</sup> Probably the saint refers to the Academy of St. Thomas to which was belonging as seminarian (Cf. Autob. 91).

<sup>145</sup> Short afterwards a brief biography of the saint, drafted certainly by Fr. Clotet himself, was published titled "Biographical notes of Father Claret" in the ecclesiastical bulletin of the diocese of Vic, n. 618, Sunday 20 November 1870, pp. 190-196, in "El Domingo" of Vic and in "La Convicción" of Barcelona. These notes can be found in Appendix V of this work.

<sup>146</sup> Fr. Joseph Xifré (1817-1890).

<sup>147</sup> Cf. Letter n. 15 of 29 October.

<sup>148</sup> Fr. Joseph Xifré (1817-1899).

<sup>149</sup> This "picturesque village" was Prades where the missionaries, expelled from Spain because of the September revolution of the former year, had established themselves on 2 February 1869.

politics?” “We know that, Most Excellent Lord,” added Father Superior, “but...by all means we want you to come.” “I am fine,” told the most virtuous Prelate, “wait until the infallibility is defined and prepare the necessary things for the next travel,”<sup>150</sup>

In those days he told the above mentioned Father, “The Italians will enter in Rome; God manifested it to me.”<sup>151</sup> He told Msgr. Franchi the same on his farewell visit so that he might inform it to the Holy Father.<sup>152</sup>

On 18, they go to the session in which the infallibility is defined and immediately they leave for France. Having had a comfortable journey, we received him in this house on 23 July at 11 o'clock night.

Amidst the consolation I felt wounded when I saw him. I saw his weak and almost falling; he was pale and thin and was not speaking almost. “My God,” I told myself, “is this the Archbishop?” They took little meals and went to take rest. Since they were tired and it was close to midnight, we did not allow the members of the house to come out one by one to greet and kiss his ring, as all wanted. So we decided to do it on the following day.

In our beautiful garden, under the windows of the house, there is a leafy vine which is bright at midday and forms a long and green awning. It is here the Archbishop received the students and brothers, for in this house we don't have big halls like the houses from where the revolutions expelled us. I cannot forget that solemn act, which was the seal of which the good Father made with his sons. Our face was full of joy and beginning from Fr. Superior we went to kiss his ring one by one, and the Superior and I were telling him the diocese or provinces of those whom he was not knowing, as they were approaching him. At the end of it, he addressed a few words of loving message and the function was over. This took place on Sunday and at the time when the sun began to brighten the green leaves of the plant with its rays which gave luster to the celebration.<sup>153</sup>

He was very delicate and he could not preach to us on that day. We requested him not to read anything absolutely and not to think but in the recovery. “No,” he told us, “don't be afraid that I read,

<sup>150</sup> The infallibility of the Roman Pontiff was defined on 18 July and after three months on 20 October Pope Pius IX suspended the council “*in die*” through the bull *Postquam Dei munere*.

<sup>151</sup> This prophecy of the saint would be fulfilled on 20 September of that same year with the entry of the “Italianismos” in Rome through the open breach near “Porta Pia” (part of the Aurelian walls defending the city).

<sup>152</sup> Msgr. Alessandro Franchi was born in Rome on 25 June 1819. He received priestly ordination in 1842. He was a secretary in the Secretariat of State. In 1853 he was appointed as the pontifical person in charge of the “ad interim” matters in Spain. He was recommended as the titular archbishop of Thessalonica on 19 June 1856, consecrated on 16 July of the same year by Pius IX. He was appointed as the apostolic nuncio in Spain on 13 March 1868 and remained in this office till June 1869. From July 1869 he resided in Rome, though he preserved the title of nuncio till 1873. He participated in the First Vatican Council (1869-1870). He was promoted to Cardinal on 22 December 1873. He was appointed to the title of the church Santa Maria in “Trastévere.” In 1874 he was appointed as the Prefect of the Sacred Congregation for the Propaganda of the Faith.” In the conclave of 1878 he was among the papal candidates. After a while the Pope Leo XIII appointed him as the Secretary of State. He died in Rome on 31 July 1878 and was buried in the cemetery of the “Campo Verano” (CF. AUBERT, ROGER, *Alessandro Franchi*, in *Dictionnaire d'histoire et géographie ecclésiastique* [Paris 1973-1975], XVIII, pp. 576-581; CAMILIS, MARIO DE, *Franchi, Alessandro*, *Enciclopedia Cattolica* [Città del Vaticano 1950] V, p.1622; CÁRCEL ORATÍ, VICENTE, *Iglesia y revolución en España* [Pamplona 1979] pp. 103-104).

<sup>153</sup> In fact, 24 July of that year was a Sunday. Other witnesses who were present there did not forget the impressions which the arrival of the holy Founder produced. Among them we have the testimony of Fr. Leandro Gonzalez, a seminarian then, who wrote later on among other things, “All of us were very content to have him present among us, and when rushing in the garden to kiss his ring, he told us with special affection and fatherly tenderness, ‘May God bless you, may God bless you.’ He was always with the novices and students going with them in their moments of spiritual reading and the examination of conscience. I don't know whether it was out of love for the youth or because we had these activities in the chapel where we had the blessed sacrament; perhaps these two reasons led him leave the Fathers and to accompany us. His fervor and spiritual absorption drew my attention; as he would leave the altar he kept his hands across his chest as if embracing Jesus after the Mass. And he would remain kneeling on the kneeler without moving for a long time. I admired the tenderness and affection with which he would pronounce the name Mary” (HD, II, p. 847).

because, even I want no cannot.” We asked him to remain on bed for a long time. “I cannot remain in the bed more than that I am accustomed; my health gets worsened in it.” We called the house doctor and told him to prescribe him some remedy.

After the visit, he ordered to apply leech on his feet where he felt relived as if a lost blood has flowed down; this made him happy and so we could be around him.

I shall narrate to you in another letter, for time is over.

Greetings to brothers and friends. Fr. Superior and others greet you.

From your very affectionate servant and chaplain

WHO KISSES YOUR HAND

James Clotet (signed and sealed).

## 18. From Fr. James Clotet to Fr. Francisco de Asis Aguilar

*Prades 4 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 50 (2). Photo copy: CESC-Vic: BPC-A 36.

*He asks him to publish some biographical notes of Fr. Claret. He is still moved by what he lived in Fontfroide. He asks him to reply his letter.*

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J. M. J.

Fr. Francisco de Asis Aguilar<sup>154</sup>

Prades, 4 November 1870.

My dear ever living friend,

In accordance with my Reverend Father Superior Fr. Joseph Xifré, I am going to ask you a favor which I think you will do me at the earliest with the usual good will.

You know now the grievous lose we had to suffer in our Venerable Founder Lord Archbishop Anthony Mary Claret. We feel that it is important soon some autobiographical notes while we wait for an interesting book on his life. The publication of these notes is the favor that we ask you.<sup>155</sup>

Ay, Friend! What a beautiful things that can be said about the servant of God, if we have peace, place and time! But it will come. Eleven days have passed after his death, and I, the one who was present, am still emotionally moved devotedly about the tender scenes of the Monastery of Fontfroide where it took place.

If you have some free time, I request you to write to us a few lines and we shall know that these have reached your hand.

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<sup>154</sup> Fr. Francisco de Asis Aguilar y Serrat was born in Manlleu, dioceses of Vic and the province of Barcelona on 4 October 1826. He was a weaver and then a seminarian in Vic. When he was a student, he knew Fr. Claret. He received priestly ordination in Vic on 23 December 1854. He was a professor in the seminary of Vic. On 14 December 1863, at the invitation of Claret, he joined El Escorial where he was a royal chaplain, rector of the school and professor of the seminary. In 1871 he wrote and published in Madrid, *La vida del Excmo. e Illmo. Sr. D. Antonio María Claret, Misionero Apostólico, Arzobispo de Cuba y después de Trajanópolis*. He was recommended for the bishopric of Segorbe on 16 March 1886, was consecrated in the church of St. Paul in Cordoba on 6 March 1881 by Friar Zeferino Gonzalíz y Díaz Tuño, OP, the bishop of Cordoba. In 1889 he made a declaration in the process of beatification of Fr. Claret and in June 1899 he participated in the transferring of his mortal remains in Vic. He died in Segorbe on 16 December 1899. (Cf. RITZLER-SEFRIN, HC, VIII, p. 510; MORRO FOSAS, PEDRO, *Vida del Excmo. e Illmo. Sr. D. Francisco de Asis Aguilar y Serrat, obispo de Segorbe* [Segorbe 1902] 268 pp.).

<sup>155</sup> This brief biography of he saint, drafted by Fr. Clotet with the title of “Biographical notes of Father Claret” can be seen in the Appendix V of this work.

A thousand affectionate greetings from the Superior, Fr. Bernardo<sup>156</sup> and Fr. Serrat,<sup>157</sup> etc..  
 From your most affectionate servant and chaplain  
 WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed)<sup>158</sup>

## 19. From Fr. James Clotet to Félix Bruch

*Prades 4 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (4). Photo copy: CESC-Vic: BPC-A 37.

*He continues to narrate the sickness of Fr. Claret. Improvement. Premonition of his fast approaching death. Responsibility. Between fear and hope. News about the order of imprisoning the Archbishop. Interview with the Prefect. Resource to the empress. Dilemma: communicating it or not. He is happy about preserving the letters. He cannot reply to the students.*

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J. M. J.

Fr. Felix Bruch

Prades, 4 November 1870.

My respected brother in Jesus and Mary,

Let us continue the narration of the happening in the last months of the precious life of our Venerable Founder.

I told you in my last letter that with the rest and the remedies which we practice in this house, we saw a very remarkable improvement in his health. However, he sensed that his death was closer. One

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<sup>156</sup> Fr. Bernardo Sala Masnou was born in San Martin de Sescors in the dioceses of Vic and the province of Barcelona on 26 December 1810. In 1827 he took the habit in the Benedictine Order in the monastery of San Feliu d Guixols (Gerona). After the exclaustation, he took refuge in the monastery of San Martin de Scalís near Palmero (Sicilia). He returned to Spain in 1849 and through his brother Esteban he knew of the Congregation of Missionaries of the Heart of Mary recently founded by Fr. Claret and joined on 20 July of the same year. He was the secretary general of the institute. He succeeded his brother as the director general of the Carmelite Sisters of Charity from 2 July 1854 till July 1866. He helped greatly the first Claretians with his conferences. Once the Benedictine community of Montserrat was recognized in 1875, he got reintegrated to that monastery where he was the novice master from 1878 and professor of moral theology. He published various works on liturgy and moral theology. He highlighted his religious observance. He died on 18 April 1885 and is buried in the monastery of Montserrat (Cf. CAÑO, BENITO, O.S.B., *Necrología del P. Bernardo Sala*: Clart-Nunc, October- December, I, pp. 31-32).

<sup>157</sup> Fr. Clement Serrat Barnolas was born in Gurb (Barcelona) on 12 January 1832. He studied in the seminary of Vic and received priestly ordination in 1856. He was appointed to the vicariate of Olost where he remained less than a year. He entered the Congregation of Missionaries on 3 July 1859. Recently professed at age of 29 he was appointed as the superior of the house in Segovia where he remained till the revolution of 1868 during which he took refuge in France. With the appointment of Fr. Paul Vallier to Chile in 1869, Fr. Serrat succeeded him as the novice master, the service which he undertook first in Prades and then in Thuir from 1870 to 1878. He was then the local superior of Vic, Gracia, Santo Domingo de la Calzada and Cervera. In 1888 he was entrusted with the office of the sub director general. On the death of Fr. Joseph Xifré he was elected as the Superior General in December 1899. During the six years of his office, he founded 20 houses. He died in a saintly manner in Segovia on 6 January 1906 (Cf. RUIZ, ILDEFONSO, *El Rmo. P. Clemente Serrat*: Anales CMF 10 [1906] pp. 354-365; ib. pp. 329-335).

<sup>158</sup> The reply for this letter dated on 9 November 1870 was the following, "My dearest and respected friend, I received your last letter with the "biographical notes." I am thinking of developing them a little more and publishing them in one of the forth coming issues of *La Ciudad de Dios*, which I will certainly send to you. If I have time to make a normal article, perhaps I may print it separately. I had thought of it, but did not made a decision; you ask me at just the right moment and your letter has taken away the scruples of my conscience..."(Claretian Archives of Vic, n. 871. This fragment was published in HD, I, p. 13).

day I had left from the house and on my return the Fathers told me, "The Archbishop was calling you and he was searching for you through out the house." I leave my hat and search for him in the house and at the end I saw him in the chapel. I await him to leave and follow him till his room, "Your Most Excellency, Lord, I am here; I know that Y. E. was searching me." "Sit here," he replies me. Both of us sit on the sofa, and he tells me, "I will die soon," the little book that I write will be the final one.<sup>159</sup> I was calling you to entrust this work to you." Y. E. take your rest; I shall fulfill your will faithfully; but Msgr., should we lose you so soon? Doesn't our Lord like Y. E. to ordain the students of the House who have completed the ecclesiastical studies?" "I could be," he replied. I think that I told you and many friends when I went to this in the beginning of last the August.

We spend the day between fear and hope when behold we received a letter that brought to us the saddest news. A true friend was telling us who knew through an authorized person that the diplomat of Perpignan had written to the ambassador of Spain in Paris to take steps to impress Fr. Claret who was in Paris. He added to our Superior to whom the letter was addressed, "Come at once." The Rev. Father goes at once to Perpignan, sees his friend, speaks with others, communicates it to the bishop and all see good to present to the Prefect.

The prefect receives welcomes him, listens his reasons and agrees that an injustice is done to the Archbishop; but at the same time he adds, "we are the agents of the government and if it orders we have to obey." "But if we approach the Empress?" – "It would be better," told the Prefect. I come back to Prades and meaningful and reasonable appeal is made to the Empress.<sup>160</sup> But how could the noble Lady should hear the voice that came from the foot of the men far away of Pyrenees amidst the rough noise of the drum and the cornet of the soldiers who go in thousands to the war? Whatever it may be, the appeal did not result well. This happened at the end of last July.

What was afflicting us was the communication of the event to the Archbishop. "If they arrest him," the superior told me, "they hurry up his sepulcher. If we don't tell him, he will be shocked terribly; if we tell him, we are going to make him sorrowful; but it is always prudent to prepare him." Effectively, he was informed by adding that we should not lose the hope of remaining with us. In this situation we found the issue when the Superior sent me to Spain for the congregational matter. I shall continue in another letter.

Pardon me that I have begun to write on another page carelessly.

I receive you last letter. We were happy to know that you preserve the letters. Collect all his personal belongings. I cannot reply to Font and student companions.<sup>161</sup> Let them apply and take the note of "benemeritus." Regards to Rev. Superior and others.

Your most affectionate servant who kisses your hand

Fr. James Clotet (signed and sealed).

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<sup>159</sup> The little book that the saint was writing in those last days was titled "The chastity of Jesus." Of that project only two pages are preserved which were not published. (Mss. Claret, XII, 465-466).

<sup>160</sup> Eugenia Maria de Guzman y de Portocarrero, countess of Teba, marchioness of Moya and empress of France, was the daughter of Cipriano Portocarrero, earl of Montijo y de Teba and of Mary Manuela Kirkpatrik of Closeburn, of Irish origin. She was born in Granada in 1826. After the death of her father, she stayed in Madrid and then in Paris where she settled herself definitively in 1850. She married Napoleon III in 1835. When the French- Prussia war broke out, she was conferred as regent by taking possession in July 1870. During her long life, in times of fortune and in those of adversity, she knew how to preserve her dignity and her pride. She died in Madrid in 1920. (Cf. BLEIBERG, GERMAN (DIR.), *Diccionario de la historia de España* [Madrid 1981] I, pp. 1346-1347).

<sup>161</sup> Fr. Lorenzo Font Freixer was born in Sant Baudilio de Lluasanés (Barcelona) on 19 November 1828. He studied in the seminary of Vic and joined the Congregation on 2 November 1864. He gave great service, mainly in the areas of formation and government. He was professor for 22 years and general consultor till 1899. He was re-elected in the General Chapter of Aranda de Duero in June 1906 for the office of general consultor of the Province of Catalonia. He died in a saintly way in Cervera (Lerida) on 10 October 1910 (Cf. CASES, FRANCISCO, *Necrología: Anales CMF* 12 [1909-1910] 701-704, 718-719).

## 20. From Fr. Clotet to Felix Bruch

*Prades 8 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (5). Photo copy: CESC-Vic: BPC-A 38.

*Suffering of the Archbishop. Departure of Fr. Clotet to Spain. Feelings of pain. News about the departure of the Founder. Return to Prades. Activity of Fr. Claret in Prades. Advice to go to Fontfroide. Sorrowful night. Departure towards the monastery. Visit of the police commander. New visit. Hospitality he received among the monks. News of the entry of the Italians in Rome.*

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J. M. J.

Fr. Felix Bruch

Prades, 8 November 1870.

My dearest Brother in J and M,

The thought that his presence would have placed his beloved community of Spanish Missionaries in danger, afflicted most the tender heart of our beloved Archbishop when he knew about his imprisonment.

In this situation, on August 1 Rev. Father Superior ordered me to Spain for the matter that you know. I am going there always with joy. But on that day, when saying good bye, I felt a special pain as if my heart were to tell me what was going to take place. When kissing the ring at 4 o'clock in the evening to leave, it looked my soul being uprooted from my body. I did not shed a drop of tear, for my do not become wet when things are clear.

I arrived at Vic as you will remember on the evening of the 2nd. My thoughts were in Prades; but the obedience demanded me to be in Vic and not to hurry up to go back. On 8, when doubting that I could undertake again my journey, the sad news reached us in the evening that our Founder had to leave at the request of the authority. I don't know whether the wound of a treacherous hand would have been very sensible for me. I found that I could leave from this house till Friday (the 12<sup>th</sup>) and today is Monday (the 8<sup>th</sup>). My God! What a long days they were for me! Finally Friday reached and I left from this house for Barcelona and for Prades where I reached on 14<sup>th</sup> morning.<sup>162</sup>

I think that you will read with interest how the departure of the innocent Archbishop took place. First of all it has to be known that no body ignored that he was in this house, because not only all the clergy visited him, but since the Superior of the petty seminary<sup>163</sup> had invited him to preside the distribution of the prizes which was done on the last Wednesday of July, he went there. Besides, he asked him to address the students. I am accustomed to speak in French," told H. E, "Never mind," replied the Superior, "you can do it Catalan." And effectively, in spite of his delicate health, he addressed them a pleasant talk to those circumstances which left pleased the chosen audience consisted of many parish priests and other priests and of sub prefects, of the "Maire," whom we could call the Mayor and of many gentle men and Women and the rest of the students.

And having preceded what I told you in my earlier letter, on 5 August some friends of our Rev. Fr. Superior informed him that it would be better that our Archbishop leave soon and in a hidden way, because he was going to be imprisoned. "And where shall I accompany him?," he told the superior. The Superior of the petty seminary replied him, "I have sent an express letter t the Monastery of Fontfroide to prepare a room for him." All the matters were discussed with the Bishop of Perpignan who was in Prades in that occasion. They knew the plans of the government which sent a telegram to the Prefect of Perpignan and the latter to the Sub prefect of Prades. The night from the 5<sup>th</sup> to 6<sup>th</sup> was a sorrowful night. In the morning of the same day the sickly imitator of Jesus Christ began his departure without being able to say a final good bye to his people, because all had to be done in a hidden manner. The Superior accompanied him. That same morning, when they had already left, the police commander came and asked, "Where is the Msgr.?" He is out of the house," replied the interim Superior. "Where is he?" - "He has left and I do not know to where?" - A what time did he leave and in what cart?" - "I

<sup>162</sup> He Left from Vic on Friday the 12th, went to Barcelona and on Sunday the 14th reached Prades.

<sup>163</sup> The Canon Fr. Tomás Barte, was the rector of the minor seminary. The last Wednesday of July was the 27<sup>th</sup>.

don't know that.”

At three or four o'clock the same commander returns and asks once again for the Msgr. “It is important,” he added, “say where is he. The Prefect wants to know.” They told him and he went. I don't know whether the Fr. Superior [Fr. Joseph Xifré] went back to present himself to the Prefect.

The monks of the Monastery of Fontfroide received the Archbishop with an indescribable charity. God does not abandon his people and the friends of this place and the religious who live there were men of divine Providence. The Superior left him alone with the promise that he would go and see him often and this took place till his death. He was worried with the fear whether his enemies would leave him in peace; that's why he wanted to go to Rome.<sup>164</sup> But they did not tell him the reflections of Fr. Superior.

When he was informed that the Italians had entered into the capital of Christianity, it did not surprise him, but he told that the evils that afflict the church would not be lasting ones.<sup>165</sup> Enough for today.

From your most affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed).

## 21. From Fr. Clotet to Felix Bruch

*Prades 9 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (6). Photo copy: CESC-Vic: BPC-A 39.

*Fall of Napoleon. Amnesty for the exiled Spaniards. Interview with the diplomat through a lady. Renounces the return of the archbishop. Tributes and criticism in the periodicals. Visit of two gentle men. Outcry of the enemies of the Church against Fr. Claret.*

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J. M. J.

Fr. Felix Bruch

Prades, 9 November 1870.

My dear Bro. In J and M.

Let us come back to the end of August and the beginnings of September and leave side for the time being the Archbishop in the Monastery of Fontfroide. You remember how France suffered then a notable change; that Napoleon fell and that as consequence the authorities and government employees migrated; then the ambassador of Spain for Paris<sup>166</sup> left from that capital for Madrid and all the committed Spanish politicians who had taken refuge in the foreign countries could return freely to their motherland, because the Spanish government had given an extensive amnesty.

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<sup>164</sup> In his letter from Fontfroide dated 15 August addressed to Fr. Xifré, the saint wrote, “I am of the same idea that I told you on the night of our departure from Prades to go to Rome. I am useful neither to you nor all of you to me; on the contrary, I think that we mutually harm ourselves unintentionally or unwillingly... I am a mysterious being... I am a fugitive... like one who hides from justice... and the worst is that we don't know how long it will last...” (EC, II, pp. 1484-1485).

<sup>165</sup> This must have been communicated to him at the end of September, since the entry of the “Italians” in Rome, through the open breach in the “Porta Pia,” took place on 20 September of the same year 1870.

<sup>166</sup> Mr. Salustiano Olózaga was the Spanish ambassador in Paris. He was born in Oyón (Logroño) in 1805. He was a parliamentary deputy, a progressive politician, an eminent speaker and writer. He was elected member of the Spanish parliament, president of the Congress and president of the council of the ministers. His liberal approach was getting progressively radical till the revolution of 1868. In the *Cortes Constituyentes* (the constitution-making body) of 1869, he presided over the commission responsible for drafting the constitutional text. Then he carried out the office of ambassador in Paris, asking to be relieved due to sickness. He was learned in language, history, moral sciences and president of the jurisprudence. He has left various works of historical, political and moral character. He was mainly, a great orator. He died in Enghien (Paris) on 26 September 1873 (Cf. BLEIBERG, GERMAN (DIR), *Diccionario de historia de España* [Madrid 1981] III, p. 99).



We were telling, "According to the laws, the Archbishop could return to Spain. The government there, being non hostile, rather, favoring the entry to those who rebelled against it with arms in their hand, will not have any inconvenience that he returns to reside with us. But before getting into a new displeasure, let us explore the mind of the Spanish diplomat of Perpignan....."<sup>167</sup>; So our very Rev. Father rushes to Perpignan and deals the issue with some Spanish friends. The investigation was something delicate and exposed and good Spanish lady took up the responsibility of dealing with it. Being related to the wife of the Spanish diplomat or with himself, she could fulfill gently her job. The day and timely hour comes and she tells him, "Fr. Claret is hospitalized and, so what? As he is sick, couldn't he return to Prades and reside with those Missionaries?" The diplomat, the Spanish gentle man replied hypocritically, "These men have to go to the French government which is very friendly in pleasing the Spanish government to get its wishes anticipated?" The reply could not be better that we leave the idea of making the Archbishop to return.

Till then his where about was hardly known. Yet in Prades it was thought that Msgr. Claret was remaining secluded praying and working with the Spanish missionaries. But I don't know in what it consisted: the periodicals in Narbonne began to speak of he stay of Msgr. Claret in the Monastery of Fontfroide, some were admiring him and others criticizing him bitterly. He referred this to me; I did not read the said periodicals but I have entrusted the duty of collecting the issues which speak for as well as against. What I can assure you is that they told me many times that they were accusing him to be a conspirer and keeping arms for Carlists in the Monastery of Fontfroide.

Besides, on October 2 two gentle men came to the house accompanied by a policeman and asking permission to enter. I was outside. Very Rev. Father thought that one of the gentle men was the Sub prefect; the other he did not know. He invited them to enter and went to the reception hall. The Sub prefect or one of the gentlemen tells, "Do you keep Msgr. Claret in the house?"

"No sir," Father replied. "You come with this formality; you can seal the house, if it pleases you."

"No. your answer is enough for us, but I have to know where the Msgr. Is."

"I shall not tell you; I too request you to tell me whether you want to arrest him or imprison him again."

"No, sir; only tell us where he is."

"It was already informed to the Prefect of Perpignan."

"It is because he is changed."

The he told him that the Msgr. was in the Monastery of Fontfroide and adding to him that it is always better for them that they don't present themselves with the legal formalities. However, they behaved in a respectfully; but Fr. Superior was not affected. That morning I had gone precisely to the house of the new Sub prefect to offer him our respects in the name of the Superior and of the whole community; but since I did not meet him in the house, I left a card.

After the referred event, the out cry of the enemies of the Church grew up against the imitator of Jesus Christ; but I cannot judge the reasons, because I don't have data.

Greetings to all.

Your most affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed).

## 22. From Fr. Clotet to Felix Bruch

*Prades 9 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (7). Photo copy: CESC-Vic: BPC-A 40.

About Fr. Benito. Ill health of the archbishop. Stroke attack. Fr. General leaves. Serious state of health. Receives the sacrament. Telegram. Communication with community. Fr. Clotet leaves for

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<sup>167</sup> The Spanish diplomat in Perpignan was Mr. Francisco Yerba de San Juan.

Fontfroide. Care received in a convent of religious sisters in Perpignan. Rest, Mass, breakfast and departure towards the monastery. Thanks to Casadevall. He does not have the photograph.

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J. M. J.

Fr. Felix Bruch

Prades, 9 November 1870.

My dearest B. in the H. of M (Brother in the Hear of Mary),

Let us come back from the Monastery of Fontfroide. Among those exemplary monks there is an elderly one whose devotion and fervor are seen on his lips. He is Fr. Benito. Imagine a tall and well built man of excellent behavior and pure language dressed up with white with the black scapular. He cannot work any more because of the stroke attacks, because of which he cannot leave any community activity, even though he is unable to pray like others that speaking of heaven where he is longing to go. Behold you have a picture of the old Simeon of the Monastery, very much similar to that man who received in his arms the Savior of the world in his childhood. One day the Archbishop goes out accompanied by Father Puig to breathe a fresh air and they meet the good monk seated at the side of the way. They greet him, speak a little and seeing him in united with his feelings and ideas they embrace each other immediately. The saints, though they don't speak the same language, they know each other. I too saw Fr. Benito.<sup>168</sup> His fervor and humility touched me. Sometimes I could not complete my conversation, because my eyes were shedding tears.

The servant of God could regain a little his strength in that solitude and yet he occupied himself in writing; weak health, sad remembrances and the former pains returned to remain on the bed. On 4<sup>th</sup> October night he had nervous stroke. In the peak hours if the same we had called his good chaplain and the monks who were taking rest. At once they applied very generously the remedies that the Father doctor, an intelligent and very kind monk prescribed. He resides in the same monastery. Fr. Puig wrote to us and the Superior of the Congregation rushed there. This took place on the sixth day.

On the 9<sup>th</sup> I receive a letter from the Very Rev. Father in which he tells me that H. E. is in serious danger; he asks immediately the last sacraments and that the consultation in the faculties of Narbonne is discouraging, because they say that his state of health is very serious and that we have to consent to his petition.

On 10<sup>th</sup> we receive a letter with other news that he received with an extraordinary fervor the holy Sacraments,<sup>169</sup> they applied him the indulgence and that he was at the point of death from eight to nine o'clock at night, but then there was a reaction and the improvement continued.

At 11 o'clock midday I receive the following telegraphic part: "James Clotet Missionary. – to Prades (Eastern Pyrenees). – The Founder is going to die. – The dress and Episcopal emblems are needed for the burial. – The car in Narbonne, golden inn.- Fontfroide 11 October 1870. – J. Euype."<sup>170</sup>

The community is having meals. When we got up from the table I communicated the sad news and all of us go to the chapel to say the prayers of the church for the dying father. Then we search his dress and place the in a suitcase and at four o'clock evening, the hour when the vehicles leave for Perpignan, I begin my journey.

Taking the train in Boule, I reach Perpignan at seven o'clock night, I go towards the civil hospital and tell the superior of the religious sisters who take care of the sick, "Sister, the chaplain is not here. You know me already; I come therefore asking you whether you will have a corner where I can rest a while."

"Yes, there will be; but did have your supper?"

Sister, don't worry about this. Little coffee or a soup or a piece of bread and vine is enough. What is important is that I could celebrate mass tomorrow morning at 3 o'clock, for I should be at the station

<sup>168</sup> About Fr. Benito, see Letter n. 11 of 22 October.

<sup>169</sup> This took place on Saturday the 8<sup>th</sup>.

<sup>170</sup> Cf. Letter 22 dated 9 November.

at 5 o'clock to leave for Narbonne.

-“Why do you rush?”

-It is for such and such reason.

I explain to her the reason and she tells me, “Kindly sit.” I sat and at once she presents me supper which is according to a bishop’s supper. I take it and tell the sister to served me, “Sister, it is already late to sleep and I cannot lose even a minute.”

-“Yes, yes” the Sister tells me, “I shall accompany you to your room. A servant will call you at 3 o'clock morning.”

She shows me the room and she leaves. I do the night prayer and went to bed. I did not sleep well; I slept less in the previous nights and now, not even a single night. I could hear the sound of the clock and the singing of the “Marseille” of those pass through the street which was some what far. I got up before 3 o'clock. The servant of the house knocked at the door at the mentioned hour; I left on the table what I had to give to the Sisters, went to the public chapel and said the mass; when they gave me the chocolate, I refused it since it was the time then. After the thanks giving of the mass, I go to the station, leave for Narbonne, there I take breakfast, take the car and reach Fontfroide.

I come to know from your letter on 7. Thanks to Dr. Casadevall.<sup>171</sup> It would be good if take copy of this letter. I don't have a photographs. But if the Superior allows me, you will have them. The same and many more to Mr. Joaquin Rocafiguera and Mrs. Crispineta. Greetings. From your very affectionate servant and chaplain who kisses your hand.

Fr. James Clotet (signed and sealed)

### 23. From Fr. Clotet to Felix Bruch

*Prades 10 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (8). Photo copy: CESC-Vic: BPC-A 41.

*Thoughts during the travel to Fontfroide. His impressions about the monastery. Serious situation of the sickly father. Departure of Fr. Xifré. The archbishop in the delirium. The Spirit and fervor are in same level. I shall tell you more things. Students' matter.*

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J. M. J.

Fr. Felix Bruch

Prades, 10 November 1870.

My dearest Bro. in J. and M.

From Prades to the monastery of Fontfroide I thought about none other than our beloved Archbishop. “Perhaps, when I reached there I said to myself, he will have died; but you will him at least and kiss his ring.” When I stepped into the threshold of the monastery, I greeted gate keeper and tell him, “Does the Msgr. live still?” “He lives,” he replied to me, “I shall accompany you to his room.” We climb on the staircase of stone and reach the terrace which was at the height of a floor; we see a big door with glass on which they fixed a paper with the wording, “Kindly close the door.” We enter through that, we go through vestibule or hall and close the door on which also another paper was pasted with the following information, “It is prohibited to enter into the room of the sick without the

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<sup>171</sup> Don Francisco Javier Casadevall, nephew of the bishop Luciano Casadevall, was born in Vic on 3 December 1804. He did his ecclesiastical studies in the seminary of this city and received his priestly ordination in November 1848. He did his licentiate in theology and was the beneficiary of the Cathedral. For some years, he was in charge of the church of La Merced. In 1857 he was appointed as professor of theology in the seminary, a position he occupied for many years. On 8 October 1875 he received the appointment of canon for which he had been named by the king and on 9 November 1880 he ascended to the office of archdeacon of the same. He had a good relationship with the Claretians and especially with Fr. Claret in whose process he participated actively. He died in a piously in Vic on 28 January 1901 (Cf. *Boletín oficial eclesiástico del obispado de Vich*, 1901, p. 43; books of minutes of the Cathedral Chapter of Vic; *Veü Montserrat*, febrer, 1901; Arxiu Claret-Vic, III, 216-220; *Enciclopedia Espasa*, XIII, p. 34).

permission of the doctor- Don't make noise in the vestibule." The inscription of "kindly close the door" was on the other door leading also to the vestibule.

On arrival at the lintel of the door of the sick I stopped myself and two religious came out inviting me to enter. "Is my Fr. Superior here?"<sup>172</sup> I asked them. "He is in the room," they answered me. "I shall see him first," I replied them. They accompanied me to his cell and after greeting him, I asked for the health of the sickly father, he explained to me his serious condition and he also asked me about the Congregation from the time of his absence. I tell him about what is the situation and he replies, "Being so, I have to leave." Rev. Fr. Superior of the monastery was with us; Turing to him, he continued, "this," showing me, "is the Dub-director of our Congregation; I leave him with the Archbishop. I shall approve what you two decide for what all may happen and I shall come back, if God wills." We see off each other and I entered to visit my sickly father.

He was delirium: "Most Excellency," I told, "Fr. Clotet is here." The superior ordered me to be with Y. E." He was not seeing.

"Who are you?"

"Fr. Clotet."

"Fr. Clotet?"

"Yes, Most Excellency."

"Listen. I thought that we can go to Gerona whose bishop loves me so much."<sup>173</sup> There is also D. N.<sup>174</sup>

"Good Most Excellency. But it is not possible now. The time is not good for travel and especially Y. E. remaining in this in this condition. With this it is good to take rest.

Besides God wants that we may know the great merit of his servant and so he allowed us to see him for a while what sort of man he was to the extent of being a saint. We see in some of his delirium that if he had not reached the state of perfection, he would have remained in the ordinary state of men who do not control their disordered passions, he would have been a man who seeks extremely his own honor and of a strong character which would have been difficult to bear with. Those deliriums are changed in others in whom there was no more disorder than that of not being aware of the situation in which one is found and still they were interpolated, because now and then when he enjoys all his knowledge and the last days without mixing up with delirium. I don't stop writing you his same situation of spirit, his desire of going to heaven, the acts of faith, of hope, of the love of God which he did during his ailment and till the last breath; the acts of pain and extraordinary fervor that he maintained till the end; all that

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<sup>172</sup> When he writes "my superior," he refers to Fr. Xifré.

<sup>173</sup> Constantino Bonet was the bishop of Gerona. He was born in Tamarite de Litera, the diocese of Lerida and the province of Huesca on 10 March. After ecclesiastical studies, he received his priestly ordination and obtained licentiate in theology. He was administrator of the hospital of Santa Cruz of Barcelona, professor of the seminary and penitentiary canon of that cathedral. He was presented with the possibility of being named the bishop for the diocese of Gerona on 2 February 1862, he communicates that he accepts on 11 March and was officially named on 21 of the following May, he was ordained as the bishop on 19 October of the same year in the cathedral of Barcelona, assisted by Pedro Espinosa y Dávalos, the bishop of Guadalajara (Mexico) and Pedro Barajas, the bishop of San Luis de Potosi (Mexico). He took charge of the dioceses on 23 October of the same year. He participated in the First Vatican Council (1869-1870). Named for the archbishopric of Tarragona on 1 September 1875 by the Pope Pius IX, he took charge of the diocese on 29 December of the same year. He died in Tarragona on 10 October 1878 (Cf. RITZLER-SERIN, HC, VIII, pp. 285-286; GUITARTE IZQUIERDO, VIDAL, *Episcopologio Español* (1700-1867) in *Antologica Anua* 39 [1992] 201).

<sup>174</sup> He refers to his great friend, Joaquin Masmitja who also resided in Gerona. This servant of God was born in Olot (Gerona) on 29 December 1808. He received his priestly ordination in 1834. In 1848 he founded in Olot the Congregation of the Missionary Sisters of the "Heart of Mary" for catechesis and Christian education. From 1849 he was the parish priest in the cathedral of Gerona and from 1835, penitentiary canon. He was the close friend of St. Anthony Mary Claret ever since they knew each other in Olot in August 1847. He led a virtuous life full of apostolic zeal. He died on 26 August 1886 in Gerona. (Cf. NOGUER Y MUSQUIERAS, TOMÁS, *Biografía del siervo de Dios M. Iltre. Dr. D. Joaquin Masmitja y de Puig* [Gerona 1952] 470 pp.).

you will read in the letters that I write to Fr. Superior. He was kind enough to give me back.<sup>175</sup>

However, there were some edifying things to write which I shall communicate to you with pleasure in another letter.

Yesterday I received your letter dated on 8<sup>th</sup>, addressed to Rev. Superior who is absent. The students who will come have completed their ecclesiastical studies and so they need not go to the seminary. They will not come together and let us take care of them so that they may not be affected by cold. We have to wait for the return of the Superior.....

Thanks, thousand thanks to Fr. Joaquin.<sup>176</sup> Nothing special.

From your very affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet (signed and sealed).

## 24. From Fr. Clotet to Dionisio Gonzalez

*Prades 11 November 1870*

Handwritten original: Arch. Gen. CMF: GC 10, 21 (a). Photo copy: CESC-Vic: BPC-A 42. Published in Claret Nunc, I, pp. 58-59.

*Reason for not having written to him. The archbishop died as a saint. He has heard judgments against Fr. Claret. He asks him to help him in some declaration. He asks him whether he has seen in him ignorance or shadow of the stain against chastity. His and others' witness will be helpful for the biography of the archbishop.*

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J. M. J.

Fr. Dionisio Gonzalez<sup>177</sup>

Prades, 11 November 1870.

My dear venerable Father,

In those sad days in which our Venerable Founder, the Most Excellent Lord Anthony Mary Claret said good bye to Fr. Lorenzo Puig and the one who now writes, to go to receive the award of the just, I thought of writing you who was honored with the friendship of the servant of God. The letters which then and afterwards I have written in the absence of Fr. Superior of the Congregation, were keeping me very much occupied. Then I consoled myself that Rev. Fr. Puig might do it. Now I draw your attention to tell you something.

But, what shall I tell you? I cannot but write to you to say that he died as a great saint; going down to the details would not allow me to complete the letter. If our Lord wills one day the details of his ailment and his death will be published and you will read it more peacefully.

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<sup>175</sup> According to Fr. Clotet, the Superior General, Fr. Joseph Xifré gave back the letters, which soon would be useful for the works about the holy archbishop. Later on, he will make some corrections in view of publishing.

<sup>176</sup> He refers to Don Joaquin Rocafiguera, benefactor of the missionaries in Vic.

<sup>177</sup> Fr. Dionisio Gonzalez de Mendoza y Martin was born in Barriosuso de Valdavia (Palencia) on 2 October 1815. He was the secretary to the bishop of Puerto Rico, Francisco de la Puente from 1847. He was ordained as priest in 1847. From 1856 on he was the treasurer of Santiago de Cuba, doctoral canon and then Vicar General and ecclesiastical governor (1857-1860). From December 1860 to the end of 1868, he was the vice president of El Escorial and from 1868 auditor of the Rota of Madrid. He was one the most intimate friends and collaborators of St. Anthony Mary Claret. The saint said of him when writing to Fr. Paladio Currius, "It seems to me that I know him, I have observed and studied him; I see in him talent, a sharp mind and the desire to achieve; it is true that he is too quiet and reserved which is the only defect I see in him; still I am fond of him; and the same affection that I have for him gives me reasons to overlook this defect; it is his nature sustained by the bitter lessons of life that he has seen in himself and others" (San Ildefonso, 14 July 1867: EC, II, pp. 1175-1176). He died piously in his native place of Barriosuso on 6 January 1887 (Cf. TINSNES J., ROBERTO M., *El Ilmo. D. Dionisio Gonzalez de Mondoza (1815-1887). Un palentino olvidado* [Palencia 1991] 398 pp.).

Now I make use of the freedom to tell you of another matter. I have heard with great sadness that not only the so called enemies of the Church, but some of those who defend the cause of Don Carlos<sup>178</sup> and that they are respected among the Catholic parties because of their high position, they have judged adversely this man of God, some considering him as ignorant especially in politics, others as a weak man in the delicate matters like those that are concerned with the angelic virtue of purity and chastity. You know more than me the shameful calumnies that they raised up against him. Well then; with permission of my Superior I am collecting the more authentic letters and notes which will destroy those evil weapons of pen and tongue.

Kindly help me with some declaration... you have known, and were very close to him; have you seen in him some uninformed proof or foolish remarks which an Archbishop and the confessor of the queen should know? Have you seen sometimes in him some action or have heard some word which might prove some show of stain to blur the greatness of chastity?

Please write to me two lines by answering to this; and if you have some witness of some Prelate of the Church, do the favor of sending it to me which I shall put together with other many documents which I preserve. When the timely opportunity comes let the Superior entrusts some sharply intelligent person to write in his defense and I shall provide him the most valid proofs.<sup>179</sup>

Rev. Fr. Lawrence Puig greets you cordially. Fr. Superior is not here.

Your most affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet, Subdir[ector] signed and sealed.

## 25. From Fr. James Clotet to Felix Bruch

*Prades 12 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (9). Photo copy: CESC-Vic: BPC-A 43.

*Brief narration about the Cistercian monks of Fontfroide. "They were the servant whom the Lord gave to the archbishop." Attitude of the Capuchin and of Fr. Amedeo in defending the archbishop. Response to the questions. He has written a biography. The people ask for relics or photographs.*

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J. M. J.

Fr. Felix Bruch

Prades, 12 November 1870.

My dear respected Brother in the Immaculate Heart of Mary,

Amidst the distress we suffer in the exile, the sickness and death of our beloved Father, God wanted to consol us by granting us the asylum and the help of the monks of the monastery of the Fontroide. They are Trappists and solitude is a moderate Trappist monastery; but they are not properly Trappists;

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<sup>178</sup> Don Carlos Maria de Borbón (Carlos VII of the dynasty) claimant to the throne of Spain. He was born in Leibach (Camiola-Asturia) on 30 March 1848. Crown prince to the Carlist throne from 3 October 1868. He married first the princess Margarita de Borbón on 4 February 1867; and then the princess María Berta de Rohan on 28 April 1894. He died in Varese (Italy) on 18 July 1909. (Cf. CONDEE DE RODENZO, *Carlos VII, Duque de Madrid* [Madrid 1932] 2<sup>nd</sup> ed., 264 pp).

<sup>179</sup> Unfortunately the reply to this letter of Fr. Dionisio is not known; but after some years, on 8 December 1879, he would write from Madrid to the same Fr. Clotet. He wrote him in that letter, "I knew and was fortunate enough to deal very intimately with the Most Excellent and Illustrious Don Anthony Mary Claret y Clara from the beginnings of May 1856... to the end of March 1857, when he left from Cuba for the royal palace on the order of Her Majesty Isabel II with the aim of appointing him as her confessor. During this period, I had the occasion to observe and admire his exemplary and truly apostolic life. He was assiduous and tireless in the work and never idle (...). In short, I have never dealt with anybody more virtuous than the Most Excellent Fr. Claret whose knowledge has inspired great respect and care when speaking in his presence, in spite of knowing that due to his humility and gentleness he was incapable of pointing out any fault directly." (CLOTET, JAIME, *Resumen de la admirable vida del Excmo. e. Ilmo. Sr. Sr. D. Antonio María Claret y Clará* [Barcelona 1882] pp. 248-239).

rather they are Carthusians or Bernadins. They follow the Rule of St. Benedict literally; they maintain a strict silence, especially within the cloister; and from what I have saw a little it looked to me that it was a big observance. It is certainly admirable that some religious hardly speak with the men the world, even if they may be polite, attentive and may have eminent social talents. One day conversing brother drew my attention; he was not an ordinary receptionist, but he was the in charge of the gate. I had to speak with him for entrusting him some work, when the one who brings us the letters would come. Seeing the external appearance and judging from his poor, mended and dry red colored habit, like the conversing ones put on, I would have told him that he was a beggar who goes from door to door and an unfortunate man did not have the possibility to be educated. But when I had heard and observed the delicacy of his expression, courtesy and the kindness with which he replied, I told, "He will not be a man of the ordinary class." I understand that it is proper of the saints to be citizens in a Christian way amidst their austerities as an effect of divine love which burn continuously in the hearts of the religious of Fontfroide.

These were the servants that God to the saint Archbishop in the last days of his life. On the night, I reached, I told the Fr. Superior of the monastery that I went late to sleep, he urged me to take rest by appointing two religious at the side of the sickly father and advising me not to get up till very late. But I got up within a few hours and I could not sleep any more. I don't know whether I had ever spent such a silent night like that night. "My God, 'I was telling' not even a single dog barks! not even a cock crows!, not even a bell that announces the hours of the watch! "; it is not because that there may not be domestic animals; because from that room nothing is heard. Amidst that deeper silence, the sweet muttering of a fountain in front of my bed moved me. This reminded me the voices of God to the soul in the contemplative mood which the mystical authors call spiritual silence. After a long time I heard the tender sound of the bell which called the monks for prayer; I got up and went with them to the church and celebrated with them at 4 o'clock. I gave thanks and we went to the side of our Founder to relieve Fr. Puig and other religious. We did the same every night, except that I got up which I verified at mid night or before (I think I have made an entirely useless description). Pardon me for the mistake.

In order that you may know the charity of the monks, I am going to give you some examples. A capuchin who did his retreat this solitude told me that on the information to the Superior of the monastery that the republicans of Narbonne wanted to search for the Archbishop, he replied, "You will not take him away; I have offered the hospitality and I shall not allow you to take him away from here!."

On 14 October night, Fr. Doctor,<sup>180</sup> called Fr. Puig and me and led us to a hall and making us to be seated, he told us, "Msgr. is in a very bad condition. Don't tell him. God calls him for himself. You had seen it more. Be prepared. Now I am going to another serious matter. Tomorrow the republicans come to seal the monastery. If the authority appears, I shall respect him. But if the scoundrels come, I see that they don't get into his room of the sick. I am responsible for his life and I shall not allow them to enter." "And well," I told him, "How do you resist the scoundrels?" "I tell you that they will not enter," he replied me, "and before they enter I allow myself to be burnt."

"Is it possible" I told myself, "that they come to insult the dying father?" It is good that I take rest, for my head became very hot. So I took clean handkerchief, soaked it in cold water, placed it on my head and thus I could sleep. I woke up after two hours and I feel fresh. "If Fr. Amadeo," I told myself, "is ready to be burnt before allowing anybody to place the foot in the room of the sick, what should I do?" ...I shall be his shield; yes the shield for they two, as if my body were to be of iron or of bronze."

In the morning, we ask the Rev. Fr. Superior whether he believed that they would come. He told us, "I don't think that they come, but if the commissioner comes, I shall be happy, for in this way they will see that there is nothing of what they say." The words of the Father encouraged me; but through out that day, it was Saturday, I was haunted by fear. We have not yet heard the sound of the carriage so I asked myself whether it would be commissioner. =I receive your letter dated on10."

My answer to your question would be, "Negative"; but let us wait till tomorrow. Let Fr. Bargues come.<sup>181</sup> When I write the life of the man God, there will more than what is asked. It is also in the

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<sup>180</sup> Fr. Amadeo, the Italian monk, who was the doctor of the monastery.

<sup>181</sup> Fr. Antonio Bargues Camprubi was born in Moya (Barcelona) on 14 March 1848. He studied in the school

Biography that I have written; but the Superior tells that if we would publish it, work on the life of the founder would not be interesting.<sup>182</sup> Be careful that they don't steel the house. The Superior has not returned still. Many people ask for some relics or photography....We shall see for the monks. But we have to wait and without the Superior.....

From your most affectionate servant who kisses your hand

James Clotet C.M. (signed and sealed).

## 26. From Fr. James Clotet to Felix Bruch

*Prades 15 November 1870*

Handwritten original: Arch. Post. CMF-CL, n. 45 (10). Photo copy: CESC-Vic: BPC-A 44.

*Love of the monks. Emotions he felt when seeing Fr. Claret so much loved and persecuted. Weeping of Fr. Puig. Witness of an elderly man, You are saints." The breviary of the dead father. The care that they lavished while he was alive. Italy, France and Spain united in the murder attempt. Those who helped in the burial.*

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J. M. J.

Fr. Felix Bruch

Prades, 15 November 1870.

My dear very much respected Brother in J and M,

After my stay with our Venerable Founder in his ailment, what touched me was the love of those monks, who made our companions to feel their absence. Apart from being with continuously day and night one of the religious or conversing brother, Fr. Doctor and Fr. Infirmarian were visiting the most Illustrious sickly father. These are apart from the visits of Rev. Fr. Superior and Fr. Administrator and some other who were visiting him constantly every day.<sup>183</sup>

At night, if the Doctor observed in the sickly father, some symptom of danger, which took place many times, neither he nor Fr. Infirmarian went to bed, but that, they remained slept leaning on the chair and spent the night with us in the room of the sickly father and if they left, it was to the front hall so that we might call him to the lesser need. But it was a need to call the charitable helpers of the man who was hated and persecuted by the world. We saw them approaching to the cot with an incomparable attentiveness to soften the bitterness of his sickness and agonies which got multiplied, because five times the prayer of entrusting the soul during the sickness was made.

By seeing the charity of those monks who after spending the whole day in prayer and work, sacrificed themselves at night to assist a foreigner from whom they could expect nothing and who had the one who serve him with less awareness of his art and office; and thinking at the same time the calumnies, the hatreds and the persecutions of the enemies of that man, whom many took pain to serve, my heart was moved in such a way that it began to sob thousand times which I tried to control. But it was very difficult for me that I said the mass half moaning with pain, by which I would cause the

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of the Piarists and entered the seminary of Vic in 1863. He joined the Congregation in 1870 in Prades. He professed on 8 December 1870 in Thuir. He was the superior of Gracia. Being a good preacher, he dedicated himself fully to preaching. He was remarkable for his diligence and his love for the Congregation. He died in Vic on 19 November 1919 (Cf. VALHONRAT, JOSÉ, *Necrología: Anales CMF* 12 [1909-1910] 380-384).

<sup>182</sup> When he says "It is also in the Biography that I have written," very probably he refers to the "Biographical notes of Father Claret," about which he speaks in the letter to the same Fr. Bruch dated 2 November 1870.

<sup>183</sup> The same Fr. Clotet will write in another place, "The main Fathers and Choir members who surrounded the funeral bed were Rev. Fr. Juan, the Prior of the monastery; Fr. Leonardo, the administrator or economo of the same; Fr. Antonio, his assistant; Fr. Amadeo, the doctor; Fr. Francisco Javier, the infirmarian; Fr. Ildelfonso, choir member; his helper and some brothers, among whom was Bro. Teodulo. All were French, except for the doctor and the infirmarian, who were Italians and Fr. Ildelfonso, a Spaniard" (CLOTET, JAIME, *Vida edificante del Padre Claret, misionero y fundador Madrid*. 2000. p. 832; [Cf. FANDOS, ANGEL MARÍA, *Fontfroide y sus monjes: Bol. Prov. Aragón CMF* 9 1970] 32-35).



brother who was helping me. One day it was also impossible for me to control the tears when they gave him for the second time the viaticum with the usual majesty and solemnity among the monks. But I knew to master myself, especially in the last days. It was a grace which God gave me and it was a consolation for me to be able to accompany him with the final ejaculatory prayers, to collect his final breathings and to close his eyes after he had died. I did not want and I don't want any one to pay me for these works. I did out of love. Nevertheless, I believe that God has willed through his intercession to reward me. Help me to be grateful to him.

Fr. Lawrence Puig who loved His Excellency as the most loving among the Fathers, became tender and wept more than me, particularly when his blessed soul left from the prison of his body. The room filled with religious, and we had said the by kneeling prayers the *Subvenite, sancti Dei*,<sup>184</sup> he continued to cry by remaining closer to the cote dead, when an elderly man, who is not a monk, but who lives with them, went to him and kissed him shedding tender tears and telling him, "Your are all saints." I think that he, absorbed in the thought of the loss of the one who died now, did not know what was going on. And amidst the instructions that I was giving in order to notify sad news in the telegram, felt wounded in the depth of my heart.

Then we collected the little things that the dead had. When I saw his Breviary, poorer than mine, I was moved once again. "How didn't you discover," I told myself, "when he was healthy." I would have given mine or with the permission of Fr. Superior, to buy a new one for him and changing it.

After what is said, I have nothing more to tell you than that we praise the Lord for having protected us from the disgrace.

If I have time, I shall explain you the way they were changing every day the bed sheets, bed and shirts of the sickly father, the fumigations done near his bed and other cares the monks lavished with an almost indescribable charity. Thus I have said enough for you.

God wanted to honor his servant in his ailment and death by willing to be assisted by the Spaniards, Italians and French in such a way that Italy, France and Spain, the three countries where he had worked, might be represented in the room of the Sainly Archbishop and the sons of the said nations were of one heart and one soul. May the Lord be blessed and praised for so many blessings! In those days I imagined that I was with the angels and every time when I met a monk, I seemed that an angel was entering. This contributed a lot relief to my soul.

It is good that you come here to me, because I am dragging so much. I know it and so I put a full stop to my narrations.

Your most affectionate servant and chaplain

WHO KISSES YOUR HAND.

Fr. James Clotet (signed and sealed)

N: B. It was missing to tell that in the burial of the Archbishop, apart from the Superior of the Congregation, the Sub director, Fr. Puig and the religious of the monastery, there were other three priests who were the Parish Priest of St. Paul from Narbonne, the Parish Priest of Latour, France and the Assistant Parish Priest of St. Paul, also from Narbonne. The former two are Deans or Vicar Foranes and one of them is canon at least.

There is nothing new in this. Fr. Superior has not yet returned.

## 27. From Fr. James Clotet to Fr. Francisco de Asis Aguilar

*Prades, 6 November 1870*

Published by AGUILAR, FRANCISCO DE ASIS, *Vida del Excmo. E Ilmo. Sr. Don Antonio María Claret* (Madrid 1871) pp. 425-427.

*Slanders against the archbishop? Clotet knew him well and it was not so. He was great in virtue, knowledge and politics. All considered him as a saint: priests, bishops, Pope and those who were closer with him. Fervor in his final ailment. He died as a saint. His body flexible. A little bird during the*

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<sup>184</sup> About this expression see letter n. 13 dated 24 October, foot note 59.

*funeral. His knowledge and erudition. Opinion about the confessor to the queen.*

Prades, 6 December 1870.

My dearest friend,

Yesterday I received your two encouraging letters dated on 9 and 30 of the past month.<sup>185</sup> While reading the letters of a true friend, I came to the matters with pleasure.

What calumnies that cannot be removed with reasons, documents and witnesses, can the enemies of faith spread against a noble man?

I had the occasions to observe very closely the Archbishop; I knew him both externally and internally; I assisted him in his ailment and in his death; I have tried to investigate the good qualities and defects which he might have; the more I think of him, the more I wonder that there may be catholic not to judge him in a positive way: not only regarding the virtue, but also regarding the knowledge and even the politics.

All the bishops and priests, who have written to us, assure that they considered him as a saint. One of the Prelates tells in his letter that such is the opinion of all the Spanish Prelates. The foreign bishops also were highly regarding him; the Prelate of Westminster (England)<sup>186</sup> is very much known for his willing to know and speak with the Archbishop Claret. The Holy Father, when writing a personality of a higher rank, he told him that the Archbishop Claret was a totally a man of God.<sup>187</sup> I wanted to know from the mouth of and in written from the priests who were with him and accompanying and living with him, the defects that they noticed in him; and all of them witness that they did not notice any great defect; rather he gave them great examples of humility, of obedience and of all the virtues. Oh my friend! Who could make you a picture of fervor with which he received the last sacraments? Who can tell you all that took place during his sickness? That surrender, that holy peace, those conversation with God and those lively desires which may suggest him the continuous ejaculatory prayers when he had even a small danger. How many times we had to ask him to moderate the fervor to avoid the fast arrival the tomb! When he was capable, constantly he took the cross to the lips telling fervent ejaculatory prayers and never leaving it from the hand, even when he could not lift his hands. When we suggested him some ejaculatory prayers that he liked specially, he was telling, "Repeat what you told, repeat it, repeat it." And he was relishing it and telling with new affective demonstrations. Just before losing the necessary strengths to pronounce those fervent acts of love, he asked me to absolve him. His agony which still prolonged for many hours; it was painful but peaceful. Finally, he died like a saint, expiring with the crucifix in the hand.

His body remained flexible; I touched respectfully many times his arms and fingers of the hands; they were moving as those of a man alive. He slept in the Lord on 24 October at 8:45 in the morning; and when they embalmed him at 4 o'clock in the afternoon (with the aim of moving his body more easily if one day the circumstances allowed it), the flexibility was the same. When it remained open all those days till the 27<sup>th</sup> inclusively, I found him flexible. Before placing him in the coffin I want to

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<sup>185</sup> In the letter dated 9 November, he told him, "My dearest and respected friend, I received your last letter with the "biographical notes." I am thinking of developing them a little more and publishing them in one of the forth coming issues of *La Ciudad de Dios*, which I will certainly send to you. If I have time to make a normal article, perhaps I may print it separately. I had thought of it, but did not make a decision; you ask me at just the right moment and your letter has taken away the scruples of my conscience..." (Claretian Archives of Vic, n. 871. This fragment was published in HD, I, p. 13). And on the 30<sup>th</sup> of the same month of November he told him; "I want to make a work complete enough to dispel all of the calumnies, to shame the detractors and leaving you to write the pious and grace-filled life..." (ib.).

<sup>186</sup> Cardinal Henry Edward Manning (1808-1892), the archbishop of Westminster, historian of the Council, keen defender of the papal infallibility went to meet him in the monastery of San Adrian.

<sup>187</sup> Letter of Pius IX to the queen Isabel II, dated in the Vatican on 12 January 1866, "I see in Msgr. Claret and I recognized in him an honorable churchman, a man completely dedicated to God; although he keeps away from politics, he knows well, however, the harshness of the same politics and the evil-mindedness of men who are Catholics in name only" (Published by Julio Gorricho in: *Epistolario de Pio IX con Isabel de España*: Archivum Historiae Pontificiae 4[1966] 313; and by Clotet, *Resumen...*, p. 123; and *Vida edificante de San Antonio María Claret...* [Madrid 2000] p. 665).

assure myself of this by touching the ear which got bent as the other part of the person. I don't say that it may be miracle; but although the doctors explain it, it seems extraordinary for me.

During the funeral mass, a little bird entered into the church, I don't know from where it got in and joined with the song of the monks. I saw it flying across the gothic arches of the temple. Two things drew my attention on the same matter. The first one, that it followed the tune of the monks and that it sang only when those of the choir were singing and remained quiet when the celebrant was singing. The second one, it disappeared when the mass was over. These things should not be considered to be miracles; but we cannot but admire. With this I respond to the questions you asked me; and you can be sure of what I tell you, because Rev. Fr. Xifré and Rev. Fr. Puig, the monks of the monastery of Fontfroide and three priests who helped his burial are the witnesses.

I omit many interesting details which I cannot be written in one letter.

I need not speak to you of the knowledge and erudition of the Archbishop; the works he has written, amidst the hectic works which required the strength of ten men, are the proof of the knowledge he had of many fields of study. Here I could add the testimonies of the eminent men, like Fr. Antonio Gili, who was the professor of Theology in the seminary of Barcelona and that of Fr. Coma, from Manresa, who was one of the gifted people of his religion.

He has been unjustly punished for having remained at the side of Mrs. Isabel. But to justifying him, leaving out other reasons, I am going to give you a reason which all the Catholics cannot observe well. The Holy Father Pius IX who governs the Church at present and the competent judge of the bishops told him in April 1869 *that he approved the behavior that he had observed*"; that he knew the many calumnies that had come up against him; but he encouraged him to suffer for God, citing him various texts from the Sacred Scripture. What do you want more, my friend? The same priest who was accompanying him gave me this news. Finally, I cannot tell you more. If you ask me some particular news about him, express it to me, perhaps I shall be able to give; but when his life history is written, it will be explained extensively.

Take care and order me as you please

your most affectionate servant and chaplain WHO KISSES YOUR HAND

Fr. James Clotet

## 28. From Fr. James Clotet to Fr. Francisco de Asis Aguilar

*Prades 16 December 1870*

Published by AGUILAR, FRANCISCO DE ASIS, *Vida del Excmo. E Ilmo. Sr. Don Antonio María Claret* (Madrid 1871) pp. 427-428.

*Additions to the Notes. Repugnance towards the work of being the queen's confessor. God wants him in it. At the end he achieved in leaving it. Nothing led him to be away from his missionaries. Events took place in Fontfroide. He was slandered even when he was in that loneliness.*

Prades, 16 December 1870.

To the notes that I sent to you, it can be added that he held the office of confessor of the Queen Isabel with certain or great repugnance, as he was telling, because he was not a courtier; and besides, all his desire was to give missions and retreats. However, the advices and petitions from the Apostolic Nuncio and other Spanish Prelates induced him to think that God wanted him to continue in the office; but when the timely opportunity arrived, he left with regrets of the ex queen, by leaving from Paris on 30 March 1869.

There was no reason adduced for forcing him to leave from our company. The French authorities did not tell anything but that they were police men from the Government whose orders they had to fulfill. Fr. Superior General of the Congregation received the news about his imprisonment at the end of last July. Various consultations to avoid it were in vain. On 5 August some friends informed him that the Archbishop to be away for a short while; as a consequence, on 6 he left for the monastery of Fontfroide. After a few hours of his departure, the authorities came in search of him; and although they were satisfied that he was away, later on they had to tell the Prefect of Perpignan the direction he had headed on. He was slandered even in that shut off solitude and to insult him even in the danger; all

were moved by the enemies of the Church.

I am sure that you will achieve the aim of your work with the matters you have. I pray to God to be kind to bless you.

Your most affectionate servant and chaplain

WHO KISSES YOUR HAND

Fr. James Clotet<sup>188</sup>

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<sup>188</sup> The requests and help of Fr. Clotet helped Fr. Francisco de Asis Aguilar to write and quickly publish the work *Vida del Excmo. e Ilmo Sr. Don Antonio Maria Claret* (Madrid 1871) 428 pp.

## APPENDIX V

### Biographical notes of Father Claret

Certainly this brief biographical summary is the first biography of Claret drafted by the Venerable Fr. James Clotet a few days after the death of the holy Founder.

Fr. Juan Sidera understood the importance of this document when he made the following statement, “I think that it would be fitting to value and highlight the character of the written NOTES. In the congregational sense, it is the fresh NECROLOGY, written within the fifteen days of his death.

Let us put two days for the postal service and two or three for printing. It would go out of Prades on 3 or 4 of November.

It is very important to note the value that the primitive congregation had for the personality, spirit and virtues of the Holy Founder in their way of looking at him. It is something similar with the Gospels; they are the witness of the vision of faith of the apostolic communities with regard to Jesus.”<sup>189</sup>

The halo of holiness that our Holy Founder left when dyeing provoked at once in the mind and heart of his missionaries – mainly in those who knew him closely and had the grace of admiring his virtues – the desiring of preserving their remembrance about him and see him elevated at the earliest possible to the honor of the altars. That’s why, soon after his death Frs. Xifré and Clotet got in to work to attain what they desired a lot. And there arose the idea that some one sketches out a brief biographical profile of the Saint which may not be a simple necrology, but a brief summary of his historical life’s journey and of his great virtues. Fr. James Clotet took up this gentle burden immediately with great joy and drafted enthusiastically in a few pages the first biography of the Holy Founder.

On 2 November, the same Fr. Clotet wrote to Fr. Bruch, “Now small biography is written about him. Let us pray to God to complete it soon and be written well. For those who knew him well, all the slanders against our Venerable Founder will be like a disappearing smoke. I am a donkey and I tell you that in this I would feel greatly that I have achieved a great triumph.”<sup>190</sup>

We know that the author wanted this work to be published at the earliest possible in Spain and particularly in Catalonia. I indicated so in a letter dated on 4 November addressed to Fr. Francisco de Asis Aguilar,

“My dear ever loving friend, in accordance with my Reverend Father Superior, Fr. Joseph Xifré, I am going to ask you great favor which I suppose that you will do it at the earliest, and with usual good will. Now you know the loss that we had to suffer in our Venerable Founder the Archbishop Anthony Mary Claret. It is necessary that we publish some biographical notes while we wait to bring out his interesting life. The publication of these notes is the favor we ask you.”<sup>191</sup>

In his reply dated on 9 November, Aguilar assured him that he would do, “Me dear respected and loving friend, I have received last letter with the “biographical notes.” I am thinking of expanding them a bit and publish in one of the forth coming issues of La Ciudad de Dios, which I will forward to you carefully. If I have time to make a simple article, perhaps I shall print it separately. I had already thought of it, but did not decide on it; you are asking me when you could it to me and your letter has removed the scruples of my conscience....”<sup>192</sup> In another massive letter of 30<sup>th</sup> of the same month of November,

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<sup>189</sup> Diàleg-Claretians de Catalunya, maig de 1984, n. 240, p. 123.

<sup>190</sup> SC 8 (1990) 125.

<sup>191</sup> Ib., p. 130.

<sup>192</sup> Arxiu Pairal-Vic, n. 871. This fragment was published in HD, I, p. 13.

he added, “I want to do a work that is complete enough to dispel all the slanders and shame the detractors and leaving you to write the devoted and graceful life....”<sup>193</sup>

All these took place in a timely manner as it was planned. The Biographical notes was published immediately, not in “La Ciudad de Dios,” but in other magazines: “La Convicción” of Barcelona, “El Domingo” of Vic and in the Diocesan bulletin of this city.<sup>194</sup>

The original manuscript written by Fr. Clotet has six pages.<sup>195</sup>

The quality and holiness of the author and his filial devotion to the recently expired archbishop make this biographical summary as one of the most important texts of those days of moaning and glory in his congregation and in various places of Spain.

The entire manuscript text is transcribed here, having in mind also the very little changes (most of them of punctuation) made by Fr. Francisco de Asis Aguilar for publishing it in the Bulletin of the diocese of Vic.

For a easier and accurate reading in the Spanish text, missing letters or words are added in the brackets along with resource or explanatory footnotes; the English translation has done the same where appropriate.<sup>196</sup>

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J. M. J.

#### Biographical notes of the Most Excellent and Most Illustrious Lord Anthony Mary Claret

This Most Eminent Prelate saw the light for the first time in the Catholic Spain on 25 December 1807<sup>197</sup> in the hard working village of Sallent, situated 3 miles away from Manresa in the province of Barcelona. His virtuous parents not only took care of the intellectual life of his childhood, but also they dedicated themselves fully to educate the child in the holy fear of God<sup>198</sup>; and his parents saw their efforts rewarded in such a way that at the age of life the innocent child was leading a more angelic life than a human one<sup>199</sup>; he had a special attachment to his particular devotions which were not hindered by his deeper involvement in the studies in which he made a notable progress very soon.<sup>200</sup>

He was very happy when he was admitted for the first communion of participating in the bread of the angels at the age of ten. He received it with an extraordinary fervor and great example of his elders and his companions of the same age.<sup>201</sup> Barely twelve years old, the Lord chose him for his service.<sup>202</sup>

<sup>193</sup> Cf. ib.

<sup>194</sup> *Boletín Oficial Eclesiástico del Obispado de Vich* 32 (1870) 190-196.

<sup>195</sup> The original manuscript is preserved in the Arxiu Pairal-Missioners. – Vic: Secció 1-1 Sèrie 2, N. inv. 35; it was reproduced in *Diàleg - Claretians de Catalunya*, Barcelona, Abril 1984, n. 239, pp. 103-108. The text was published in the *Boletín Oficial Eclesiástico del Obispado de Vich*, n. 618, Sunday 20 November 1870, pp. 190-196; and it was reproduced in photo static form in: *Diàleg - Claretians de Catalunya*, maig 1984, n. 240, pp. 124-127.

<sup>196</sup> The original text of Fr. Clotet is titled with the following abbreviations: J. M. J. = Jesus, Mary, Joseph, and bears the title: *Apuntes biograficos del Excmo. E Illmo. Sr. D. Antonio María Claret* [Biographical notes of the very Excellent and Illustrious Lord Don Anthony Mary Claret].

<sup>197</sup> In fact, this is the date of his baptism (Cf. *Autob.* n. 4). He was born two days before: Wednesday, 23 December.

<sup>198</sup> Cf. *Autob.* nn. 25 and 26.

<sup>199</sup> At the age of five, he tells us, “I was thinking of eternity” (*Autob.* n. 8).

<sup>200</sup> Cf. *Autob.* nn. 22 ff.

<sup>201</sup> Cf. *Autob.* n. 38.

<sup>202</sup> In the Spanish text Fr. Clotet wrote this statement incorrectly, and it was published thus in the bulletin of Vic. The grammatical structure is corrected in this publication.

He responded faithfully to this call by offering himself to serve him till his death.<sup>203</sup>

When he was eighteen one day while washing his feet in the sea behind Barcelona, without knowing he was in an imminent danger, there came big wave that dragged him to the deep; and in that critical situation, he invokes Mary most holy with the usual fervor and hope and instantaneously he was on the shore saved from the immediate death.<sup>204</sup> If the Most Holy Virgin had saved him now from this danger, the same Most Holy Lady saved him from being a victim of a strong passion which placed him to drown his highly valuable angelical virtue.<sup>205</sup> One year later, he experienced another very strong and terrible temptation; but having resisted heroically, he deserved the vision of Queen of the Angels herself to reward his victory.<sup>206</sup> In this same period of doing his philosophical studies, he lived as a perfect model for his companions, not only in his assiduous character in his studies, but also in the virtue, politeness, cleanliness and smartness, punctuality for the classes and listening to the professors attentively with deep respect.

Beginning the clerical state in 1831 by receiving the first tonsure,<sup>207</sup> our virtuous young man pursued his sacred theological studies with a remarkable progress in the seminary of his city; and as his exemplary life draws the attention of the Most Illustrious Lord Corcuera,<sup>208</sup> exhorted him to receive the sacred orders at the earliest possible which he himself conferred on him with much pleasure<sup>209</sup> and then he received the Order Priesthood from the hands of the bishop of Solsona during the feast of the Most Holy Trinity in 1835.<sup>210</sup>

After three years he received his appointment as the administrator of Sallent by carrying out this office with satisfaction<sup>211</sup>; but vineyard entrusted to him was small for the burning zeal which burnt the heart his heart to serve God and his brothers<sup>212</sup>: when hardly one year has passed, he goes to Rome<sup>213</sup> bearing the burning zeal and asks to be admitted in the propagation of faith to work in the Eastern missions.<sup>214</sup> Ever docile to the advices of the wise and prudent persons, he joined in the novitiate of Society of Jesus<sup>215</sup>; since God had already appointed him for some other special mission; he allowed within a few months a pain in his legs to the extent of getting swelled up in a notable manner, he returned to Spain in 1840.<sup>216</sup>

After the recovery from this ailment which afflicted him, opened up a way to the missions in the

<sup>203</sup> The saint so states this in the “Résumé of his life: “1820, [12 years]. ‘ God called me, and I offered myself to His most holy will” (Autob. Doc. VIII: *Works*, II, p. 28; Cf. Autob. 43-55).

<sup>204</sup> Cf. Autob. n. 71.

<sup>205</sup> Cf. Autob. n. 72.

<sup>206</sup> Cf. Autob. nn. 95-98.

<sup>207</sup> In fact, he received the tonsure on 2 February 1832 (Cf. Autob. 90 and note; Autob. Doc. IX)

<sup>208</sup> Pablo de Jesus Corcuera (1776-1835), the bishop of Vic from 1852 till his death.

<sup>209</sup> He received the minor orders from the hands of Bishop Corcuera on 21 December 1833; the sub-diaconate on 24 May 1834 and the diaconate on 20 December 1831 of the same year (cf. Autob. n.100).

<sup>210</sup> He received the priestly ordination in Solsona on Saturday 13 June 1835 (cf. Autob. no. 100).

<sup>211</sup> Cf. Autob. nn. 103-111. In his native place he exercised the priestly missionary: from 1835 on as the beneficiary; from November on as the vicar and from 1837 October till departure for Rome (1839) as the administrator.

<sup>212</sup> He himself confessed that “parish boundaries were narrow for his zeal” (Letter to the Nuncio Barilli, Madrid, 2 February 1866: *Cartas selectas*, BAC [Madrid 1996] p. 399).

<sup>213</sup> He traveled from 13 September to 6 October, the day on which he reached the eternal city around morning 10 o'clock (cf. Autob. nn. 120-137).

<sup>214</sup> Cf. Autob. n. 138.

<sup>215</sup> He joined in the Rome novitiate of the Society of Jesus on 29 October: “On 29 October 1839 I entered the Society and on 13 November of the same year they gave me the cassock” (Mss. Claret, 282). In the *Autobiography* he narrates diffusely about his entrance into the Rome novitiate and the unexpected reversal of the situations he had; he copies some prayers he wrote and explains his departure (Autob. nn. 139-167).

<sup>216</sup> Cf. Autob. n. 167.

same year<sup>217</sup> and obtaining extraordinary results all over Catalonia, which was the part of the inheritance that he cultivated with his sweat,<sup>218</sup> extending then his beneficial influence to all classes, to the religious and the laity, in the same way to the students and priests<sup>219</sup> The Lord wanted to reward the tireless zeal of his faithful minister by granting him in some and not rarely, the grace of healing the persons who live still and whose witness is irreproachable.<sup>220</sup>

Because of the lively growth of the zeal that was burning his heart, he could not remain indifferent to the fast spreading of the blasphemy; and to stop to this ravaging plague, he founded in 1845 the Society against the blasphemy.<sup>221</sup> After three years, in a meeting of the important men in knowledge and virtue, he founded the Religious Publishing House which produced so much best fruits through out Spain.<sup>222</sup> At this time he was sent to Canary islands where he was received as if the one sent from heaven and listened as if to a true apostle.<sup>223</sup> On his return from Canaries in 1849, he founded the Congregation of the Missionary Sons of the Immaculate Heart of Mary which gave very good fruits and that is called to render great services to the Church as well as to the society.<sup>224</sup>

On August, 4 of the same year he was elected as the Archbishop of Cuba,<sup>225</sup> the office which did not but accepted after the repeated insistence of the Apostolic Nuncio in Spain<sup>226</sup> and the formal order from Prelate, the Bishop of Vic, who was Casadevall at that time.<sup>227</sup> On accepting the painful office, he was consecrated as the Archbishop on 6 October 1850<sup>228</sup> and in the same year undertook his journey to Cuba and reached the island on 16 February 1851.<sup>229</sup> He unfurled his lively zeal and obtained the most extraordinary effects.<sup>230</sup> In the city of Holguin of the same island, when leaving from the church where he preached, a hired man tried to make him a victim of his murder attempt; but the Providence preserved him, though with a grave wound on the face and another one on his left hand<sup>231</sup> and soon the heavenly Father favored him with extra ordinary graces not only with the surrender to his will, but even to the extent of enjoying a holy joy as if he had not suffered it.<sup>232</sup> Also in Habana the above said heard the doctrine of this truly apostolic man in 1857.<sup>233</sup>

By coming to know the good things commented in a just way about the Archbishop, queen of Spain<sup>234</sup> she wanted to have him on her side to guide her in the matters of her conscience and she

<sup>217</sup> During the year 1840, he resided as Vicar in Viladrau and went out little to preach. He did the missions only in two neighboring villages: Epinelvas and Seva (Autob. n. 172) and a novena for departed souls in Igualada and Santa Coloma de Queralt (Autob. n. 173). It was in 1841 that he was freed from parish work and he committed himself fully to a very intensive task of preaching missions through out Catalonia until the end of 1847.

<sup>218</sup> Cf. Autob. nn. 192. 454 ff.

<sup>219</sup> Cf. Autob. n. 274 ff.

<sup>220</sup> Some miracles of healing in Catalonia (cf. HD, I, pp. 208-209, 224-225, 232, 245, 405-406).

<sup>221</sup> He founded this association in Mataro on 5 April 1845 (cf. Autob. nn. 316 and 701)

<sup>222</sup> About the Librería Religiosa see Autob. nn. 329-332.

<sup>223</sup> Cf. Autob. nn. 477- 486.

<sup>224</sup> Cf. Autob. nn. 488-494.

<sup>225</sup> Cf. Autob. n. 491.

<sup>226</sup> Msgr. Giovanni Brunelli (1795-1861) held the office of the apostolic nuncio in Spain from 1848 to 1853.

<sup>227</sup> Cf. Autob. nn. 495-496. – Luciano Casadevall (1785-1852), the bishop of Vic from 1848 till his death.

<sup>228</sup> Cf. Autob. n. 499.

<sup>229</sup> Cf. Autob. n. 509

<sup>230</sup> Cf. Autob. nn. 510-572.

<sup>231</sup> Cf. Autob. nn. 575-576.

<sup>232</sup> Cf. Autob. nn. 577-581.

<sup>233</sup> Cf. Autob. nn. 588-589.

<sup>234</sup> Isabel II (1830-1904) was the queen of Spain from 1844 to 1868.



brought him on 5 June on the same year.<sup>235</sup> Very soon he earned the confidence of all those who dealt with closer and in 1859 he was favored by Her Majesty with the appointment of the President of El Escorial.<sup>236</sup> By knowing that it was not possible to get permission to live in his diocese, this zealous man he gave up his office as the archbishop of his diocese, since he was recommended to the Archbishop of Trajanópolis *in patribus infidelium* in 13 July 1860.<sup>237</sup>

He continued to live in Madrid from this period to 1865, except the time when the former queen was travelling and had to accompany her.<sup>238</sup>

In this same year, having known the queen Isabel's weakness in recognizing the so called Italian state against the will of all the good Catholics and specially of the very Rev. bishops,<sup>239</sup> the Archbishop Claret thought of leaving from her; and at the end he travelled to Rome<sup>240</sup> in view of getting advice from the Holy Father himself<sup>241</sup> on what he had to do in such critical situations; and His Holiness, after hearing him with love, he was ready to return to Spain and to obey the orders of the Apostolic Nuncio.<sup>242</sup> On the arrival to Spain in the beginnings of December of the same year,<sup>243</sup> he was called to Madrid by the Apostolic Nuncio and many highly virtuous and wise Prelates advised him to continue the thorny office of the Confessor to the queen after having authorized him completely to absolve her from the censures she was liable.<sup>244</sup>

Dethroned in 1868 and completely abandoned by the most powerful of her former supporters, Claret, decided to accompany her in her adversity until she could find a safe place from the worst of her enemies. Here is the reason for sharing with the same madam the dangers through which she passed through till Paul and Paris.<sup>245</sup> In March 1869, he thought that the long yearned time had come to give up the office that he was carrying on his humble shoulders for a long time<sup>246</sup>; and after it had come into play, he travelled to Rome to place himself under the orders of the kind hearted Pious IX<sup>247</sup> and to participate in the works of the Council which was about to be celebrated,<sup>248</sup> what took place in the beginnings of April,<sup>249</sup> by dedicating himself tirelessly to the tasks of his ministry and of the Vatican Council.<sup>250</sup> These extraordinary works, the climate that was unfavorable for his broken health<sup>251</sup> and

<sup>235</sup> This was the date of his official appointment (cf. Autob. n. 614).

<sup>236</sup> Cf. Autob. n. 636.

<sup>237</sup> Cf. Autob. n. 701: "1860. 52 (age). On 13 June he was named as the A[rchbishop] of Trajanópolis."

<sup>238</sup> There were various trips with the queen and her entourage. the most important one because of its duration and the work accomplished was the trip in Andalucía and Murcia in September and October 1862 was because of its duration and the work (cf. Autob. nn. 702-736).

<sup>239</sup> Cf. Autob. nn. 832-851. – The recognition took place in the palace of La Granja on 15 July 1865 (cf. Autob. n. 834).

<sup>240</sup> He began the travel to the eternal city from Barcelona along with Fr. Joseph Xifré, the Superior General on 25 October.

<sup>241</sup> Blessed Pius IX (1792-1878), Holy Father from 1846 till his death.

<sup>242</sup> Don Lorenzo Barili (1851-1875), apostolic nuncio in Spain from 1857 to 1868.

<sup>243</sup> He returned to Barcelona on Friday, 1 December 1858 at 10 o'clock morning.

<sup>244</sup> Cf. CLOTET, JAIME, *Vida edificante.....de Claret* [Madrid 2000] p. 662.

<sup>245</sup> In fact, there were no special dangers; but they did have to suffer the effects of the exile. They reached Pau on the same day that they left from San Sebastian, on 30 September 1868 and then they reached Paris on Friday, 6 November.

<sup>246</sup> The royal appointment for this office entrusted to him was on 5 June 1857.

<sup>247</sup> Repeat of note 405.

<sup>248</sup> The opening of the First Vatican Council took place on 8 December 1869.

<sup>249</sup> With the arrival of Isabel II, he left from Paris on 30 March and reached Rome on 2 April 1869.

<sup>250</sup> In the First Vatican Council, he had a noble but discrete role. The saint spoke in the council hall defending papal infallibility on 31 May 1870. The Council was momentarily suspended.

<sup>251</sup> Thus he told Mother Catherine Miralda, "In this city of Rome, my physical sufferings are too much; this climate does not favor me; nor has it ever in my three visits here" (letter of 14 July 1869: EC, II, p. 1403). He

the sadness produced to him by the strong opposition of some members of Council to the holy doctrines became a reasonable threat to his life. On being convinced well of this humiliation, Very Rev. Director General of the Congregation of the Missionaries Sons of the Immaculate Heart of Mary,<sup>252</sup> left for Rome in the last July with the sole aim of taking him to the House Mission of Prades in France<sup>253</sup> of eastern Pyrenees and to make him be relaxed with change of climate and provide him the satisfaction of spending some time surrounded and venerated by his sons who love him very dearly and were longing to hear and imitate his edifying exemplary life.<sup>254</sup>

Certainly, the good desires of the said Director General were fulfilled in a pleasant way by the recovery of the health of the Archbishop in a remarkable manner. But the Lord, who tests those whom he loves, led him to another test while he was taking rest from his very tight and painful tasks that we have indicated above. When he was getting better, his enemies, who are not of the church, did not sleep but went to disturb him till the place where he was taking place, by provoking the French government to arrest him.<sup>255</sup> Thus he had to leave the shelter which the Providence had granted him, in a submissive manner, to conclude his last days that would be short.<sup>256</sup> The Congregation was immensely sad to see the departure for a new exile and even the intuition that it would be the last time that it was receiving his fatherly blessing; the enough and more just and repeated complaints made by the respectful persons to revoke the unjust and cruel measures against the frail and venerable elderly man and even the efforts taken by the Empress<sup>257</sup> did not work out to overcome or ease at least the ruthless hatred and the brutal persecution of the enemies. So it was indispensable to shift him to the another interior part; but God who takes care of his chosen ones, directed him to the monastery of Fontfroide situated three kilometers away from Narbonne,<sup>258</sup> accompanied by Rev. Director General of the Congregation<sup>259</sup>; those monks who nothing but the daily bread, opened to him not only the doors of the monastery but also their arms, very much convinced that they were happy to have in their company a very much remarkable and illustrious guest came up to affect the mind. The thought that his coming could be the reason for his most beloved Missionaries to be the object of persecutions<sup>260</sup> affected the Archbishop strongly; this added a lot to worsen his broken health along with the nervous stroke from 4 to 5 October night.<sup>261</sup> The

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tells Mother María Antonia París almost the same on 21 July of the same year; “This climate dos not favor me; I have been here thrice; during my first stay I got sick, during the second one, I did not feel well in those three weeks I stayed here; and in the third one, that lasted for four months, I suffered a lot” (EC, II, p. 1411).

<sup>252</sup> Fr. Joseph Xifré (1817-1899), Superior General from 1 May 1858.

<sup>253</sup> The missionaries were exiled from Spain due to the September revolution of 1868; they established themselves in Prades (France) on 2 February 1869. The first members who occupied the new mission-house were Frs. James Clotet, Clement Serrat and Bro. Mariano Moreras.

<sup>254</sup> Here we can see that the high regard and respect the members of the Congregation had for their holy Founder was great and very well-founded.

<sup>255</sup> The Spanish government wanted to trap and imprison him with accusations of conspiracy in favor of Don Carlos, the claimant for the throne of Spain. The instigator of this decision was Salustiano Olózaga (1805-1873), a lawyer, politician and writer and, in that year, the ambassador of Spain in Paris.

<sup>256</sup> It seems that the Saint had a revelation from heaven about this. He let it be known with this phrase: I will remind myself of this truth: two years and ten months” (Resolutions of 1868; cf. *Works*, II, p. 226).

<sup>257</sup> Eugenia de Montijo (1826-1920), wife of the emperor Napoleon III.

<sup>258</sup> A community of Cistercian monks has lived in this monastery since 1858.

<sup>259</sup> Fr. Joseph Xifré held this office (1817-1899).

<sup>260</sup> In his letter from Fontfroide dated 15 August addressed to Fr. Xifré, the saint wrote, “I am of the same idea that I told you on the night of our departure from Prades to go to Rome. I am useful neither to you nor all of you to me; on the contrary, I think that we mutually harm ourselves unintentionally or unwillingly... I am a mysterious being... I am a fugitive... like one who hides from justice... and the worst is that we don't know how long it will last...” (EC, II, pp. 1484-1485).

<sup>261</sup> On 5 October Fr. Lorenzo Puig wrote to Fr. Xifré from Fontfroide, “Two days his Excellency had an attack of nervous pain; but this night he has had a strong attack; and so he and myself could sleep very little. This morning he got up, but he is so depressed and weak that he could not move about; he did not have appetite to take meals; however, we hope that he will regain his health, such that he will not have a repeat of the pain”

symptoms were alarming and he received very anxiously the Holy Sacraments that were administered to him; by receiving them with great fervor he professed with firm and strong voice that he believed each and every article of faith and in a special way in the Holy Vatican Council by edifying extraordinarily the religious of the monastery who were there.<sup>262</sup> After various continuous and instantly alternative crisis of his ailment, there came up a prolonged but calm agony. And time and again it gave sensible and clear proof not only of submission and absolute conformity but of great and extraordinary love to God<sup>263</sup> by sleeping in the Lord with a peaceful rest of the righteous on 24 October at nine fifteen in the morning, assisted by the Sub-Director of his congregation<sup>264</sup> and by the missionary chaplain who had always accompanied him<sup>265</sup> and surrounded by those humble monks, the angels on earth, around his humble bed; these monks treated him with an indescribable compassion and love.<sup>266</sup>

Ever since this Apostle of the 19<sup>th</sup> century, as he was called fittingly, began his evangelical life, until this sickness that cut the string of his life, he worked tirelessly in the confessional and in preaching. He was keeping himself occupied in his free time by writing numerous leaflets which filled Spain, apart from the eighty works and booklets that were written by his unquenchable zeal and given to the press.<sup>267</sup>

God, who is delighted to communicate with the simple and humble ones of heart,<sup>268</sup> seeing the pure and steadfast love with which his faithful and beloved minister responded, showered him with the extraordinary gifts; and may prophecies related to the sad events that have taken place and at present they are verified regarding Spain and its Antillas<sup>269</sup> as well as the fatal events in France<sup>270</sup> and the sacrilegious seizing of the Rome by the Italians<sup>271</sup> have come to prove the truth of these predictions, which will come to light when his elaborate biography is published<sup>272</sup>

(Handwritten original: Arxiu Pairal-Vic, n. 819).

<sup>262</sup> This took place on 8 October. In addition to the profession of faith, he also made the religious profession in the hands of Fr. Xifré, who informed the author of this text on the 9<sup>th</sup> saying, “yesterday our Founder seemed to be dying and so he was administered the last sacraments, and the indulgences were applied for this moment; he was fighting with death for two hours after midnight; and at that hour he showed a reaction which, thanks to God, continued and at this moment, that is at 10 o’clock in the morning, he has his faculties; he is better and there is hope of saving him. May God bless him. He is very conscious and greets all; he asks you to pray for him...” (Handwritten originally: Arxiu Pairal-Vic, n. 823).

<sup>263</sup> Precisely from 13 October Fr. Clotet, the author of this text was the direct witness of the facts which he was narrating day by day and which were very much present in his mind.

<sup>264</sup> Fr. Clotet held the office of Sub-director from 1 May 1858.

<sup>265</sup> He refers to Fr. Lorenzo Puig (1829-1884), the chaplain of the archbishop from 1867 until the death of the Saint.

<sup>266</sup> Fr. Clotet, very much moved, wrote, “By seeing the love of those good religious for a man hated and abhorred so much by the world, I am very much moved, and I cannot control my tears! An Archbishop, who is very innocent, exiled, taken from his own who most loved him on this earth! And God sent him some angels to serve him!” (letter to Fr. Xifré, Fontfroide on 17 October 1870: SC 8 [1990] 94).

<sup>267</sup> The complete list of the works of Claret can be seen in this volume in the *General bibliography*.

<sup>268</sup> Cf. Mt 11: 25-26: 1Cor: 26-28.

<sup>269</sup> In Spain, the September revolution of 1868; and in Cuba, the “Grito de Yara” which took place on 10 October 1868 in the ingenuity of *La Demajagua*, by which began the “Ten year War” proclaimed by Carlos Manuel de Céspedes and later on would lead to the loss of “the Pear of the Caribbean” for the Spanish crown and to the independence of Cuba.

<sup>270</sup> He refers to the fall of Napoleon III (1808-1837) after the defeat of his army in the battle of Sedán which was freed on 1 September 1870. Later on, the Prussians laid siege of Paris and the emperor abdicated and the III Republic of France of proclaimed.

<sup>271</sup> He refers to the very recent entry of the *Italianismos* in Rome through the breach of the “Porta Pia” which was the last step before the seizing of the Pontifical States of Pope Pius IX on 20 September 1870.

<sup>272</sup> Fr. Clotet cherished this desire and made reference to it from Prades on 4 November in a letter in which he told him among many other things, “You may know now that in these hours about the heavy loss we have suffered in our Venerable Founder the Archbishop Anthony Mary Claret. We should publish soon some biographical

His refined life was a prodigious one in living all the virtues: his faith most lively faith (it has been so always); his great hope, that when speaking with God, it looked as if talking with a friend; his zeal for the glory of God and the love for the salvation of the souls did not have limits; his mortification was such that he did all the missions on foot, neither even in the royal palace wanted to use the cart; at the table he was moderate and frugal; for many years he abstained from wine and meat; his night works were long and so he took rest hardly four or five hours; in the life of poverty he was remarkable that, apart from having made the religious vow, he never accepted to have his humble room to be furnished differently than that of a poor priest; he lived the spirit of poverty in such way that even in the last years of his life, he was deprived of the allowance that the government had to pay him; he refused the gifts the ex-queen would offer before realizing the separation; his blind obedience till the final breath that would never separate himself from the indications of his discreet directors; in nut shell, he was a paragon of all virtues, but specially, even the same enemies feel forced to confess it; in the face of the sufferings of persecutions and slanders, he left the defense of his good name in the hands of God and so to imitate his very beloved Jesus closely as far as possible. Thus, it is not strange when one of the religious of the above said monastery had the joyful and bright idea of placing on his epitaph those remarkable words of St. Gregory VII: *Delexi justitiam, odivi iniquitatem; propterea morior in exilio.*<sup>273</sup>

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notes, while we wait for the time when we can bring to light his interesting life.” One year later in 1871, at the request of Frs. Xifré and Clotet, *La Vida de Claret* written by Fr. Francisco de Asís Aguilar would be published. Fr. Clotet himself would publish in 1882 a *Resumen de la admirable vida.....de Claret* and would have ready for printing another very extensive and well documented biography; but it was finally placed in the archives. A few years back it was taken from its forgotten place and published in Madrid in 2000.

<sup>273</sup> I have loved justice and hated iniquity and so I die in exile (cf. CLOTET, JAIME, *Vida edificante del Padre Claret...* [Madrid 2000] p. 835.

## APPENDIX VI

### The glorification

In continuation of the above, we offer a brief outline of the important dates of the process of canonization of St. Anthony Mary Claret from the opening till the supreme glorification which took place on 7 May 1950 and the report about the Saint in the St. Peter's basilica in Rome.

#### MAIN PHASES OF THE PROCESS OF BEATIFICATION AND CANONIZATION OF FATHER CLARET

*1887 – 29 November*

- Under the authority of the ordinary of Vic, the “informative” process begins. There are 146 sessions and it ended on 5 December 1890. It consists of the diocesan processes of Vic, Tarragona, Madrid, Barcelona, Lerida and Carcasona. These reports are collected in two volumes of more than 2,000 pages. By the order of the ecclesiastical tribunal of Vic, Fr. Joseph Xifré takes the process to Rome on 10 December 1890.

*1891 – 4 January*

The process is opened up in Rome. The persons are designated who have to examine and study it. Cardinal Miecislao Ledochowski is appointed as the first speaker of the cause who after studying it remained surprised by the greatness of the same and exclaimed, “what a so great cause of our servant of God! What a beautiful one! In my twenty four years of dealing with these matters, I have not seen a more interesting case.”

*1895 – 10 December*

After a careful examination of the 123 works attributed to the Servant of God Anthony Mary Claret, the Most Excellent and Rev. Fathers of the Sacred Congregation of Rites gave their verdict, *Nihil ob stare quominus ad ulteriora procedi possit* (There are no obstacles to forward). This statement was confirmed by Leo XIII on 12 December 1895.

*1897 – 13 June*

The mortal remains of the Servant of God are transferred from the Cistercian monastery of Fontfroide (France) to the church of La Merce of Vic, along with the Mother House of the Claretian congregation.

*1899 – 28 November*

- The first congregation is taking place regarding the cause. It is decided to “introduce it.”

*1899 – 4 December*

Leon XIII confirms and sanctions this decision. And this pontifical determination is granted to the Servant of God the canonical title of *Venerable*.

In the decree of introduction of the cause these expressive words are read, “Among the Prelates of the Spanish Church who attended the Ecumenical Vatican Council, there is a man, Servant of God Anthony Mary Claret ennobled by his works, words and fame of holiness.....

Having related all these things to our Most Holy Lord Pope Leon XIII by the undersigned Cardinal Prefect..., His Holiness, having approved the sentence of the same Sacred Congregation, he came down

to sign personally the Commission of the introduction of the cause of the above said Servant of God Anthony Mary Claret, the Archbishop of Trajanópolis.”

1900 – 3 December

- The first session of the “Apostolic” Process called indicative is taking place with the aim of collecting all the possible proofs on the virtues and miracles in particular. At the same time a similar process are celebrated in Tarragona, Carcasona and Madrid.

1902 – 17 March

- In the Episcopal curia of Vic the Apostolic Process on the fame of holiness of life, virtues and miracles in general begins. There were 53 sessions which end on 26 June 1902. The material is taken to Rome on 8 July and is opened on 20 August of the same year.

1904 – 17 May

- The earlier process is approved in Rome by confirming the sentence of the Pope St. Pious X. On 20 October of this year the continuing Apostolic Process is begun on the virtues “in specie,” but in the “heroic degree.” This process is end up on 8 October 1906. The similar, but brief, processes are carried out on various times and places and the materials are gathered in five big volumes.

1915 – 13 July

- The heroic condition of the virtues “in particular” is debated in the “antepreparatoria” Congregation and the result is positive.

1921 – 20 December

- The “preparatory” Congregation on the heroic condition of the virtues also has a joyful success.

1925 – 9 January

In the General Congregation the heroic condition of the virtues is debated and studied before the Pope Pious XI, but the Holy Father is cautious to release the sentence till the next.

1925 – 6 January

- The Pope Pious XI announces the sentence on the heroic condition of virtues of Claret, *Constare de virtutibus....venerabilis Servi Dei Antonii Mariae Claret in gradu heroico in causa et ad effectum de quo agitur* (There is proof for the heroic condition of the virtues of the Servant of God Anthony Mary Claret in the cause and for the effect that is intended).

Pious XI, in the discourse that he pronounced on this occasion, called the Venerable “the modern apostle,” and added, “It is a title, a glory, a remarkable merit of Anthony Mary Claret, by having united in the most joyful matrimony the ministry of preaching, of charity, of personal work with the most ample work, most modern, most informed, most alive, most industrious, most graciously popular for book, booklet and leaflet overwhelming of time and space.”

1934 – 18 February

- After a long and diligent expertise study two miracles are approved for the beatification the Holy Father pronounces solemnly the sentence, “certainly it is clear from the two required miracles.”

In this phase the Cardinal Alessandro Verde acts as the speaker who knows the cause from the beginning on and that he will not leave it till seeing its joyful conclusion. In these proceedings he would qualify the marvelous and very difficult cause.

1934 – 24 February

- On this day, the Holy Father Pious XI announces the following verdict; *Tuto prodedi posse ad Servi Dei Beatificationem* (the beatification of the Servant of God can be proceeded certainly).

1934 – 25 February

In his discourse to the Spanish pilgrims, two days after the beatification, the Pope Pious XI pronounced these words, “The whole life of the Blessed Anthony Mary Claret was a permanent development of the apostolate and properly telling, taking up that form which can be the most suitable one for the present time... In this multiform apostolate the great means is found for the all good which the Blessed Claret carried out in an extraordinary and beneficial manner for Spain.”

1938 – 6 July

Pious XI signs the cause of the Blessed Claret to be taken up for the canonization which would take place on 7 May 1950.

1950 – 12 January

- After having followed a similar proceeding to which the approval of the two miracles for the beatification is followed, Pious XI declared, *constare de duobus novis miraculis* (there are proofs of two new miracles) for the canonization.

1950 – 5 March

- The Holy Father publishes solemnly the sentence, *Tuto procedi posse ad sollemnem canonizationem* (the solemn canonization can proceed with certainty). Once the corresponding consistories to probe the vote of the cardinals was celebrated, the Pope approves the favorable vote of the same in the semi public meeting on 26 March and decides 7 May as the date for the canonization.

1950 – 7 May

- On this joyful and memorable day, Pious XII pronounces in the cause his magisterial and final decision, *B. Antonium M. Claret Episcopum, Confessorem, SANCTUM esse decernimus et definimus ac Sanctorum Catalogo adscribimus* (We decree and define that the Blessed Anthony Mary Claret, bishop and confessor is SAINT and we enroll him in the catalogue of the saints).

In this “marvelous and very difficult” cause which has lasted sixty three years, the postulators Frs. Jeromino Batllo (from 1891 to 1913), Felipe Maroto (from 1913 to 1934), Juan Postius (from 1934 to 1948) and Anastasio Gutierrez (from 1948 to 1959) have worked tirelessly from the beginning on.

1950 – 8 May

In the background of the canonization, Pope Pious XII granted a special audience to the Claretian pilgrimage. In this the Holy Father sketches out this splendid image of the new Saint:

“Great soul, born to connect the contrasts; he could be of humble origin and glorious in the eyes of the world; small in stature, but gigantic in spirit; of modest appearance, but very capable of commanding even the great ones of the earth respect; strong in character, but with the gentle politeness of the one who knows the limit of austerity and penitence; always in the presence of God even amidst his prodigious external activity; slandered and admired, celebrated and persecuted. And among so many marvels, his devotion to the Mother of God enlightens all as the gentle light”

1988 – 6 December

On this day an oval form of mosaic picture of St. Anthony Mary Claret was placed in the hall where the Vatican Council I was celebrated St. Peter’s Basilica in Rome. It is situated on the right side of the cross wing, near the altar dedicated to Sts. Proceso and Martiniano. The image of the Saint’s half body appears with the dress of the archbishop with the following wording around the oval, from bottom to top and from left to right: S. ANTONIUS MARIA CLARET FUNDATOR C.M.F. – PATER CONC. VAT.I-1807-1870.

## CONCLUDING DOCUMENT

### LETTER - MESSAGE OF BENEDICT XVI

H.H. Benedict XVI

To Fr. JOSEP MARIA ABELLA BATLLE,  
Superior General, and to the Missionaries  
Sons of the Immaculate Heart of Mary.

I am pleased to cordially greet all members of this Congregation, as well as those who form part of the great Claretian Family, who this coming December 23 solemnly celebrate the second centenary of the birth of St. Anthony Mary Claret in Sallent, Spain.

The life, teachings and example of this marvelous Shepherd constitute an extraordinary spiritual heritage, not only for those who are directly inspired by his charisma, but also for the whole Church. Therefore, this commemoration of his birth and acknowledgment filled with love and gratitude for his generous commitment should be cause for a renewed momentum in your path of holiness and missionary commitment.

"Born to evangelize" is the phrase that you have chosen as the theme for this event. It expresses the ideal of his life that, like a scorching fire, consumed his heart from an early age. Indeed, the desire to get ever more people to know and to love God was completely shaping his human, Christian and priestly personality, to the point of forging in him a consummate model of a missionary.

It was this desire to "win" souls for God that animated him to endeavor a tireless work of evangelization, taking advantage of every opportunity presented to him in his ministry to preach and to teach. In this regard, he also carried out a huge work of publication of books, pamphlets and leaflets for the Christian formation of people, thus multiplying his action and reaching out with his writings to where he could not be physically present.

As a precious fruit of his missionary soul, Anthony Mary Claret founded many institutions: first, the Congregation of the Missionary Sons of the Immaculate Heart of Mary, and with Mother Antonia Paris, the Religious of Mary Immaculate. Subsequently, arose from his intuition and efforts to spread the faith, and as a ferment of Christian life in society, the secular institute "Cordimarian Affiliation" and the "Lay Claretian Movement." It is, therefore, a matter of great satisfaction to see that the spirit of Claret is still alive and producing much fruit in his sons and daughters dispersed throughout the world, thus expanding the missionary horizon of your Founder, so that, as he desired, God the Father might be known, loved and served by all creatures (cf. *Autobiography* 202).

"*Caritas Christi urget nos.*" Surely this expression of the apostle Paul, chosen by the Saint as his Episcopal motto, leaves a clear understanding of how his fervent missionary zeal had as its only source the ardent love of Christ that flooded his soul and urged him to commit himself unreservedly to overcome any obstacles to faithfully fulfilling his mission.

On another occasion, he left a written program of life for the Missionary Son of the Immaculate Heart of Mary, and represents well a self-portrait of his own soul: "... a man on fire with love, who spreads its flames wherever he goes. He desires mightily and strives by all means possible to set the whole world on fire with God's love. Nothing daunts him; he delights in privations, welcomes work, embraces sacrifices, smiles at slander, and rejoices in suffering. His only concern is how he can best follow Jesus Christ and imitate Him in working, suffering, and striving constantly and single-mindedly for the greater glory of God



and the salvation of souls.” (*Autobiography* 494).

His unconditional love for Christ was nurtured, in turn, by an intense life of prayer, filled with adoration and intimate dialogue with the Lord, as well as a humble and attentive listening to the Word of God. Moreover, from a very young age he was passionate about the divine Word, which occupied a central role in his spiritual life. In that regular and close contact with Scripture he always found a plentiful source of inspiration, comfort and strength, which led him to devote all his energies to spreading the Word and making it available everywhere, so that everyone could find in it the light of their lives.

Thus, I join in your thanksgiving to God for the Claretian charism in the Church, and I invite you to deepen your awareness of this living treasure and of its spiritual message so as to pass this on to younger generations through the testimony of your commitment and dedication. The youth of today, despite the difficulties, are still completely open to the same ideals that burned in the heart of Saint Anthony Mary Claret, while at the same time yearning to find a guide to help realize them in their own existence.

In addition, I encourage you to enkindle in your hearts the great loves that guided the life of Claret: God's Word, the Eucharist, ecclesial communion, adherence to the Pope and devotion to the Mother of God. With these sentiments, invoking the protection of the Immaculate Heart of Mary on each and every member of the Claretian Family, I affectionately impart my Apostolic Blessing.

Vatican, December 8, solemnity of the Immaculate Conception of the Virgin Mary, 2007.



*Benedictus XVI*

8, solemnity

*Vatican, December*

*of the Immaculate Conception  
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This index corresponds to the texts of Fr. Claret in what he has written (including footnotes), but not to texts of other authors, introductions, appendices, etc.. For easy handling of these indices, it should be noted that the numbers in brackets correspond to the paragraph numbers of the Autobiography, while other numbers refer to the book's pages.

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692, 696, 699: virtues that shine through [428]. visit every day <b>728</b> ; <i>See</i> Eucharist.
<b>Blessings:</b> means of fostering piety [338].
<b>Books:</b> publishes his first b. [313]; advantages of b. over preaching [310]; b., the best alms [328]; b. are food for the souls [311]; b. everywhere [333, 544–545]; he distributed his aim in publishing b. [42, 312, 325, 328, 475]; his b. written on basis of needs in ministry [314–315]; the most productive b. he wrote [323]; only God knows how he could write so many [324]; should be small and manageable [312]; usefulness and need of b. [311];
<b>Boys, discernment of vocation to priesthood:</b> 70–71.
<b>Brothers and Sisters:</b> of Claret: number and names [6].
<b>Breviary:</b> <i>See</i> Office.
<b>Calumnies:</b> <i>see</i> Slander.
<b>Canary Islands:</b> voyage to C., [701, 861]; his going there providential, [477–478]; missions in public square, [481]; preaches in all parishes, [480]; plan for hearing mass confessions, [482]; escort and reception, [483]; example of not traveling on foot, [484–485]; coat torn five times by crowds, [486]; return to Spain, [486]; praise to God for journey, [487]. <i>See</i> Missions.
<b>Cancer:</b> cured <b>563</b> .
<b>Canonries:</b> better to be a missionary [631]; not carefully scrutinized [631]; priests should not seek [631].
<b>Capuchins:</b> collaborators [595, 598, 601].
<b>Cards, holy:</b> conversion through, [707]; distributed during pastoral visitation of Cuba, [545]; drawn by Claret <b>546</b> ; printed in Madrid <b>552</b> ; means of apostolate to children, [275]; printed in Madrid <b>552</b> ; ( <i>see</i> apostolate, zeal, missionary, writer).
<b>Carmel, Our Lady of:</b> a bad women converts due to this devotion [765, 828] ( <i>see</i> Mary); Congregation of Missionaries founded on feast of O.L.M.C. [490]; member of Confraternity of O.L.M.C., [94].
<b>Carmelites:</b> of Rome [137].
<b>Carmelites of Charity:</b> <i>See</i> Tertiaries.
<b>Carnival:</b> sheet on <b>817</b> .
<b>Carthusian:</b> his desire to become one, [77–82, 88–89, 499]; how they obtained vocations, [793]; means to detach him from the world, [113].
<b>Casadevall, Luciano:</b> Bishop of Vich, 489,499,104.2.
<b>Cassock:</b> <i>See</i> Habit, ecclesiastical.
<b>Catalans:</b> seek them out in Rome [137–138].
<b>Catechism:</b> the Apostles' example, [277]; his

<p>attendance at and love for, [23–26]; basis of all religious instruction, [275]; Blessed John of Avila and his disciples, [280]; Brothers of Christian Doctrine, [282]; catechism books for all ages, [285]; <i>The Catechism Explained</i>, first book issued by the Librería Religiosa, [476, 799]; children learn easily, are preserved from error, grow in virtue, and influence adults, [275]; Christ's example, [276]; Claret's lifelong dedication to catechizing children, [284]; Claret's method of catechizing, [286]; Claret teaches c. to Infanta Isabel, [614]; had Cuban seminarians teach c., [560]; drawings for catechism, [56]; example of Saints and Doctors of the Church, [277–283]; explication of c., [170, 284]; first thing he did during a mission, [275]; memorized c. as a child, [23, 26–27]; CCD, [560]; never missed, [39]; orders pastors to teach c., [559]; taught c., [106, 109, 284]; taught c. in Cuba, [562]; taught in the streets [560]; teaches c. to prisoners in Cuba, [570]; tool against irreligion, [735]; uniform c. [799] <b>622, 623</b>; most useful tool in adult instruction because most needed, [287]; useful at all times and in preaching, [288]; usefulness of c. and need to know it, [26–27];</p>
<p><b>Catherine of Siena, St.:</b> 212, 235–236, 741, 781.</p>
<p><b>Catholic Action:</b> See Christians.</p>
<p><b>Chain:</b> wear of little c. three days a week 694 (<i>see</i> discipline, cilice).</p>
<p><b>Chant, Ecclesiastical:</b> why he wrote book on, [327].</p>
<p><b>Chaplaincies:</b> corrects abuses in the diocese of Cuba [558].</p>
<p><b>Character:</b> Claret's: happy, [50, 131–132]; naturally good, [18–20]; never quarreled [50]; trusting, [73–75.]; compassionate; (<i>see</i> compassion); observant, [142–150]; tranquil amid danger, [123, 124, 131, 132] (<i>see</i> equanimity, talent, tranquility, will).</p>
<p><b>Charisms:</b> for the good of the Church, [181].</p>
<p><b>Charity:</b> aid to the poor in Cuba, [562–567]; asks the Virgin for c., [749]; asks God for c., [657]; c. of the queen, [620]; c. impels him, [211–212]; c. in judging, [750]; c. toward his detractors, [853, 867]; toward <i>others</i>. c. in speech, never tolerates uncharitable conversations, [399]; towards <i>self</i>: prays for self, [655–658]; c. toward those who annoy him, [786]; heroic c. of pastor of El Cobre, [537]; powerful example of c., [135]; praying for others, [645, 659, 663]; riding, despite his desire to walk, [484]; tenderness of Jeremiah's c., [216]; visiting the sick and prisoners, [637]; with foreign priests: hospitality [608].</p>
<p><b>Chastity:</b> asks God for it [657]; avoiding evil conversations [53]; the Blessed Virgin frees him from a designing woman [2, 701]; c. as an apostolic virtue [686]; Claret confirmed in c. and freed from temptation, [96, 98, 394]; dealings with women</p>

<p>[373–394, 397]; housekeepers, [395]love of work; (<i>see</i> Work); means of safeguarding c.: recourse to Mary [72]; never to be in bed unless sleeping [637]; temptations against c. [72, 95–98]; why c. is so great [417–418]; women he confirmed, [396]; <i>See</i> Modesty, Mortification, Impurity.</p>
<p><b>Chemistry:</b> physics and c. laboratory in Cuba [566].</p>
<p><b>Chicken:</b> zeal [380]; symbol of vanity [401].</p>
<p><b>Childhood:</b> clerical vocation and discernment 571–572; to conserve ones innocence is a great treasure [276]; dearest to his heart [325]; exemplary example of Antonio [22, 25–29, 50, 53]; model in his devotion to the Virgin [43–55].</p>
<p><b>Children:</b> Claret an example of collaboration between child and parents for his education [25–29] (<i>see</i> parents, teacher).</p>
<p><b>Cholera:</b> act of God’s mercy [536]; prophetic warning [535]; reaction of clergy [537] (<i>see</i> prophesies).</p>
<p><b>Christ:</b> act of the heart of C. 785; his interior: manner of imitating him 752; speaks to him 800; titles 743. (<i>see</i> Jesus Christ).</p>
<p><b>Christian Doctrine:</b> Brothers [282]; Congregation [281]; (<i>see</i> catechism).</p>
<p><b>Christians:</b> their infidelity (St. Teresa of Jesus) [256]; not treated better than their master [257]; pray for just, sinners and souls in purgatory [265, 267].</p>
<p><b>Church:</b> love for c., 832, 836; never distracted in c., 36;</p>
<p><b>Cilice:</b> 3 days a week, 644, 780; days he wore it, 740, 758; <i>see</i> Mortification.</p>
<p><b>Claret, St. Anthony M.:</b> his complete name, [5]; why they call him Fr. Claret [860]; parish duties [858] conduct in Sallent during his time as curate [858]; friendship with Balmes [856]; consultors of his works: Caixal and Palau in the <i>Librería Religiosa</i> [476]; distress over the recognition of the Kingdom of Italy [845]; restorer of the Escorial [869–870]. <i>See</i> Archbishop, Confessor, Writer, Missionary, Priest, Missionaries (Claretian), etc.</p>
<p><b>Clergy:</b> behavior of c. during cholera epidemic, [537]; formation of, [735]; loving interest in c., [326]; pastoral letter to c., [547, 548]; provisions for the good conduct of the c., [553, 554]; sermons and retreats to c., [730–733]; (<i>see</i> <i>Well-Instructed Seminarian</i>, priest).</p>
<p><b>Clotet, Jaime, C.M.F.:</b> (cofounder), 489</p>
<p><b>Clowning around:</b> [385–386] (<i>see</i> modesty, mortification).</p>
<p><b>Coca, Francis (co-worker):</b> 502, 514, 517, 594.</p>
<p><b>Codina, Bonaventure:</b> Bishop of Canary Islands, 305, 454, 478, 861.</p>



<b>Cofounders:</b> 489–490.
<b>Collaborators:</b> <i>See</i> Co-workers.
<b>Collector:</b> or corporal, office of one during the Jesuit novitiate [147].
<b><i>Comfort for a Slandered Soul:</i></b> booklet [798].
<b>Commandments of God' Law:</b> preached every day during mission [288].
<b>Commitment:</b> offer himself to the Lord for the conversion of sinners [788] 534 (see zeal, apostolate, missions).
<b>Common Life:</b> absolutely necessary for religious perfection [711–714]; a special gift from God [609]; Claret's teaching to nuns on c.I. inspired [713]; c.I. among members of his household in Cuba [610–613]; works to establish c.I. among nuns [710, 713–716]. <i>See</i> Nuns, Women, Religious.
<b>Communion:</b> Claret's First Holy C., [38]; gives First C. to Infanta Isabel, [614]; offering the Son to the Father in prayer for all men, [265]; receives C. four times a week, [86]; <i>See</i> Eucharist.
<b>Communism:</b> as a world chastisement [685]; errors of C. and remedies for it, [717–728]; a great evil for Spain, [695] 813; principles of, [719–727]; slanders priests, [729].
<b>Companions:</b> <i>See</i> Friendship.
<b>Company of Jesus:</b> <i>see</i> Jesuits.
<b>Comparisons:</b> divine gift of ease in inventing them, [299]; distraction and a swiftly turning wheel, [67]; distraction and a swiftly turning wheel, [67]; humility the root, meekness the fruit, [372]; humility: the wheel without water, jumping into a pit but not being able to get out, the capstone of a building, [344, 346, 350]; intense spirituality, [665]; the love that powers the word, compared to fire in a rifle, [439]; make difficult subjects easy and clear, [298, 299]; meekness and catching fish, [373]; an old servant in Mary's employ, [43]; poverty, the shortest string on the harp of virtue, [370]; prayer as hunger and thirst, [444]; preaching to sinners like cooking snails, [471]; in reference to earthquakes and epidemic, [535]; religious truths like rosebuds, [26]; sadness like ballast against the winds of vanity, [353]; sinners like walnut trees, need to be beaten, [536]; spiritual direction and a smithy, [342]; to steam in a locomotive or a steamboat, the sorrow of Jesus, [425]; [441]; true zeal and the hen, [380]; value of c. drawn from nature, [297]; vanity like a hen's cackling, [354, 401]; various virtues compared, [336]; zeal for God's glory, [16–17, 158, 203, 204]; zeal for souls compared variously, [12, 14, 158, 207–209, 211].
<b>Compass:</b> symbol of active and contemplative life 706.

<b>710, 713.</b>
<b>Compassion:</b> c. for others, [129, 150]; c. for sinners, [205–212]; for those who weep, [173]; for workers scolded, [32]; natural inclination to c., [9, 10]. <i>See</i> Character, Souls, Zeal.
<b>Complaints:</b> resolved to suffer for the salvation of souls [752]. <i>See</i> Calumnies, Conversations.
<b>Conception, Immaculate:</b> celebration of I.C. in the Jesuit Novitiate [142, 144]; mentions the mystery [154, 157, 273]; pastoral letters on [549, 674]. <i>see</i> Mary Immaculate
<b>Concupiscence:</b> threefold lust dominates the world more than ever [357].
<b>Conferences:</b> preaches to those of St. Vincent de Paul [304, 638, 639, 704].
<b>Confession:</b> confession of one of his slanderers, [829]; general c. to Fr. Bach, [85]; hears every day, [763, 777]; hears first confessions, [103]; loves to hear confessions in spare time, [304]; method used in Canary Islands, [482]; not wasting time while hearing c., [263]; ]; proposes to teach and exhort frequent confession <b>726</b> ; repugnance to speak or hear about c., [402]; resolution to confess at least once a week, [644, 740, 780] <b>650, 661–662, 690, 694, 697, 702, 705, 709, 712, 716, 720, 724</b> ; twice a week, [86]; weekly, [107]; various attacks against c., [811, 812]; a woman converted, [828];
<b>Confessional:</b> time dedicated to [775, 801]; more tiring for the confessor than for the penitent [200].
<b>Confessor:</b> assiduous: time he spent in confessional, [637, 646]; bad effects of c. without meekness, [377]; c. to ladies of court, [616]; his obligations 557–58; incertitude about his office 559–562; leaves Cuba to accept, [588]; repugnance of the office 554; receives news of nomination, [614, 701]; resigns his office on account of the recognition of the kingdom of Italy 554; sacrifices 558; salary for his office 556; to Infanta Isabel, [614, 616]; to palace servants, [778]; to queen: election, [587, 588] <b>541, 548</b> ; woman comes through heavy snow to confess to him, [827].
<b>Confirmation:</b> administration in Cuba [515, 586] ( <i>see</i> archbishop).
<b>Conformity:</b> with the will of God. <i>See</i> Will of God, Resignation.
<b>Confraternities:</b> which he joined [94] <b>511, 523, 524</b> ( <i>see</i> Congregation).
<b>Congregation:</b> of Aloysius Gonzaga [91, 102]; of Christian Doctrine [282]; of the Immaculate Conception [91]; of <i>laus perennis</i> of the Sacred Heart of Jesus and of O.L. of Sorrows [94].
<b>Congregation of the Sons of the Immaculate Heart</b>

<p><b>of Mary: (Claretian Missionaries):</b> advice on how to increase vocations, [793, 795]; advisers, Soler, Passarell, Bishop Casadevall, [488–489]; all cofounders have persevered, [490]; cofounders, [489]; first days, [491]; foundation of C., [488, 701]; first Spiritual Exercises, [490]; place of foundation, seminary of Vich, [488]; thanksgiving to God for, [492]; thanksgiving to Heart of Mary, [493]; title, [1, 492, 686, 852].</p>
<p><b>Conscience:</b> delicate [28]; (<i>see</i> account of c.).</p>
<p><b>Consolations:</b> amid work in Canary Islands, [486]; Jesus is his consolation, [755]; spiritual c. from the Lord, [675] 800; (<i>see</i> mysticism).</p>
<p><b>Constitutions:</b> resolves to keep those of the Congregation 686.</p>
<p><b>Contempt:</b> accept them with joy 653; asks Blessed Virgin for a desire for c., [749]; asks the Lord to make him feel c. (maxim), [748]; confirms that he deserves them 688; embraces c. 544; resignation when he is treated with c., [785]; he seeks c., [666]; things that deserve c. (St. Louis Beltrán) [651]; to follow Jesus in them 653; to be joyful in them 653; tolerates c. for the conversion of souls, [752]; (<i>see</i> humility, slander).</p>
<p><b>Contradictions:</b> do not stop because of them 671</p>
<p><b>Conversation:</b> c. against charity, about food, news, etc., [399]; edifying c. while traveling, [336]; everyday c. can do much good, [334]; evil c. avoided, [53]; fireside chat converts a pastor, [335]; idle c. avoided, [399]; spiritual c., [153]; uses every occasion for c. about last things, [335, 336]; using symbolism of flowers, etc., in c., [336].</p>
<p><b>Corcuera, Paul of Jesus:</b> Bishop of Vich, 84, 855.</p>
<p><b>Correction:</b> manner of doing, special grace [33, 34].</p>
<p><b>Counsel:</b> regarding aspirations [269] necessary for a bishop 737</p>
<p><b>Counsel or spiritual advice:</b> his first booklet [313] (<i>see</i> advice).</p>
<p><b>Counsels, evangelical:</b> (<i>see</i> poverty, chastity, obedience).</p>
<p><b>Court:</b> a Calvary for Claret, [620, 621]; Claret leaves, [837–838]; desire to leave c., [621, 623, 625 632, 762]; edifying conduct of c., [616]; God wants him to stay, [623]; the Lord orders him to leave, [832]; moral reform at c., [769, 772]; nuncio counsels him, [845–851]; reason for wanting to leave c., [662]; resolves to return, [852] (<i>see</i> queen).</p>
<p><b>Courtesies of Jesus in the Blessed Sacrament:</b> reading this book did him much good [37].</p>
<p><b>Co-workers:</b> Caixal and Palau in founding of the Librería Religiosa, [476]; counselors on the</p>

<p>foundation of Claretian Congregation, [488, 489]; in Cuba: life, qualities, apostolate, [591–605]; virtues of, [606–607]; (<i>see</i> household).</p>
<p><b>Created things:</b> each a mirror of God 701</p>
<p><b>Credit Union:</b> founded in Cuba, [569] (<i>see</i> social action).</p>
<p><b>Criticism:</b> before them, silence and offers them to God 676, 677.</p>
<p><b>Cross:</b> his glory and desire to die on it [658] (<i>see</i> attempts, calumnies, persecutions, adversities), its value 768–769 (<i>see</i> decorations).</p>
<p><b>Cuba:</b> <i>see</i> Archbishop of Cuba.</p>
<p><b>Culture:</b> encourages among prisoners [571]; works to increase level of c. in Cuba [566]; (<i>see</i> archbishop, social work).</p>
<p><b>Cure of souls:</b> working for 528.</p>
<p><b>Cures:</b> in healing of wounds received at Holguín, [579–580] 533, performed by Claret, [170–175, 177, 179–182, 183–191]; (<i>see</i> sick).</p>
<p><b>Currius, Paladio:</b> (constant collaborator and confidant of Claret), 502, 514, 516, 563, 595, 800.</p>
<p><b>Cursing:</b> effects, punishments, cases [818–822].</p>
<p><b>Dances:</b> palace [770].</p>
<p><b>Daniel,</b> Prophet, 218.</p>
<p><b>David, King:</b> 215, 378, 382, 660.</p>
<p><b>Death:</b> art of a good death 778–780 (<i>see</i> martyrdom, assassination attempts, missionary); Claret's ideal to die as a poor man or a martyr [466–467]; Claret willing to suffer d. for the conversion of souls [752]; thinks of d. upon retiring 721; will be like life [205].</p>
<p><b>Defense:</b> does not wish to defend himself against enemies [867]; his reasons [868–869]; other defend him [853–858]; in <i>Le Monde</i> [869–872] (<i>see</i> calumnies, persecutions, assassination attempts).</p>
<p><b>Delights of the Country (The):</b> booklet [568].</p>
<p><b>Demon:</b> d. hates and persecutes Claret, [585]; envious and proud, [273]; influence of d. (St. Teresa) [189–247]; persecutions, [462–463] (<i>see</i> persecutions); struggle against d., [101]; temptations, [97]; their ways of deceit 715 (<i>see</i> possessions); vision of demons 518; wiles of d., [184].</p>
<p><b>Design (industrial):</b> awards for d., 855; progress in studying d., 59; <i>see</i> Catechism.</p>
<p><b>Desires:</b> of humiliations and pains 544, 699; of impeding all of the offenses done against God 701; of loving God 818; of suffering for Jesus 701; of working for the salvation of souls 535.</p>
<p><b>Detachment:</b> d. while at court [632–636]; expects nothing for his job as confessor, [632]; from the</p>

<p>world: never desired worldly honors, [622]; he does not want anything of this world, [636]; never asked a favor of the queen, [625]; nothing worldly pleases him, [624], (<i>see</i> decorations, court, world).</p>
<p><b>Devotions:</b> distributed throughout the week 692, 699. fulfills them every day [646, 801]; in his residence in Cuba [610]; 742–743; necessary for progress towards perfection 692. number of d. [765]; particular [654–663]; since childhood [36]; time for them [765]. <i>See also</i> Mary, Piety, Rosary.</p>
<p><b>Diocese:</b> arrangements for the good of the d.[550–572];moral, social and religious aspect of the d. of Cuba [606].</p>
<p><b>Direction, Spiritual:</b> advantages of, [69–70]; comparison with a smithy, [342]; practice of, [757–767]; the Lord commands him to direct souls, [678]; 802; (<i>see</i> Account of conscience);</p>
<p><b>Director, Spiritual:</b> asks approval of s d., [86, 87]; the choice of a s. d.[ 85]; consults s.d. on his vocation, [88–90, 121]; gives s.d. an account of conscience, [757–767]; obeys s.d., [81, 82]; should seek light from the Lord, [191]; taking counsel of s.d., [121]; three Oratorians were his s.d. in critical moments, [85]; (<i>see</i> spiritual direction, account of conscience).</p>
<p><b>Disabled:</b> Chapel of the: 824; Sisters of the: gives them spiritual exercises [800].</p>
<p><b>Discernment of spirits:</b> [184–191].</p>
<p><b>Discipline (the):</b> days he would take d. 697, 705, 694, 712, 716, 720.three times a week, [644, 740, 758, 780] 662, 690, 694.</p>
<p><b>Disenchantments:</b> advantages [77] (<i>see</i> adversities, world).</p>
<p><b>Distractions:</b> origin [67]; manner of overcoming [67]; avoid them in prayer 691, 694.</p>
<p><b>Doctors:</b> does medical work [171]; miraculous cures [171, 173–182]; public figures [170]; <i>see</i> Sick .</p>
<p><b>Dog:</b> model of faithfulness [670-673].</p>
<p><b>Dominic, St.:</b> 226, 235, 240–241, 654, 677, 840.</p>
<p><b>Dominicans:</b> religious [86, 839].</p>
<p><b>Donkey:</b> teachings [666-669].</p>
<p><b>Dove (The):</b> pamphlet which contains Claret's resolutions on humility [351] 667.</p>
<p><b>Drawing:</b> fondness for it 546; good at it [56] (<i>see</i> catechism); won several prizes in La Lonja in Barcelona [855];</p>
<p><b>Dress:</b> elegant as a youth [72]; thinks of the Incarnation as he dresses 721 (<i>see</i> poverty).</p>
<p><b>Drink.</b> <i>See</i> Food, Mortification, Fasting.</p>

<b>Drunkenness:</b> dangers of, [186].
<b>Duty:</b> should do with resignation [667]; should not fear [652]; ( <i>see</i> apostolate, zeal, missionary, student, worker, office).
<b>Early risers:</b> relationship to Claret [477]
<b>Earth:</b> symbol of his soul 804.
<b>Earthquakes:</b> cost of repairs [533]; description [530]; prayers during e. [534]; effects of e. [529, 531–533]; God's providence during e. [533]; prophecy of e. in Bayamo [528]; ( <i>see</i> prophesies).
<b>Education:</b> from childhood to priesthood [855]; love for children [285]; of the preacher [385]; received from parents and teachers [22–29]; ( <i>see</i> psychology, pedagogy, teacher).
<b>Ego Sum</b> (I am): great awareness related to this phrase 804–805.
<b>Ejaculatory prayers:</b> answering God by means of them 687; frequently prayed, 713; he resolves to say them 682; a means of perfection 678; some prayed by Claret [269].
<b>Elijah, Prophet:</b> 219, 430.
<b>Enemies:</b> benefits received 695; instruments of God 777; pardons them as Jesus did, [867]; love for them 776–777, 825; means of purification 766, 777; we should thank them 695.
<b>English:</b> study of, in Escorial, 871.
<b>Englishman:</b> gives him alms aboard ship [133–135].
<b>Equanimity:</b> in pains, works, calumnies, etc. 700; in sadness and in joy 663; proposes to imitate that of Jesus, Mary and Joseph [650]; resolves to maintain it [650]; self-control in senses and passions 672; teaching of Mary to have it 674–675; ( <i>see</i> character, meekness, tranquility).
<b>Equilibrium:</b> <i>See</i> character, equanimity, tranquility.
<b>Escorial (The):</b> academic plan [870, 871]; Christ comforts him 811; desire to resign from presidency of, [636]; difficulties in managing, [636]; intellectual level at E. seminary, [872]; model seminary, [870, 872]; named president of, [701]; restores E., [869–872]; troubles this responsibility has brought him [636].
<b>Eternity:</b> first thoughts on, [8–15, 701] 537; ( <i>see</i> hell).
<b>Eucharist:</b> aspirations to, [269]; attends exposition of Blessed Sacrament, [39]; Blessed Virgin confirms reality of this grace, [700]; devotion to E., [690, 698]; early love of, [37, 39]; effects, communion, source of apostolate [163]; Eucharistic grace of conservation of species, [694] 813, 814–815 (facsimile of writing); E. illustrates all virtues,

<p>[428]; example of Blessed Diego of Cadiz, [228]; faith makes us feel the presence of Jesus in the E., [767]; First Communion, [38, 701]; Forty Hours' Devotion, [801, 839]; Jesus' obedience to priest in E., [163]; Jesus speaks to him from Blessed Sacrament, [839]; means of the apostolate: in the mass and communion Son offered to the Father, praying for the just, sinners, and souls in purgatory [265]; remedy for the evils of Spain, [695–697] <b>813</b>; visits to Blessed Sacrament, [86, 265], <i>See</i> Communion, Jesus Christ, Mysticism.</p>
<p><b>Evangelists:</b> 654.</p>
<p><b>Evangelization:</b> <i>see</i> Apostolate, Gospel.</p>
<p><b>Examen, Particular:</b> in any work and hour <b>728</b>; on humility, for 15 years, [351] <b>653, 654</b>; on the love of God, [801] <b>706, 713, 716, 726</b>; on meekness, [746, 782] 694, 697, 703; practices it, [742]; teaches how to do it 725, 726; time for p.e., [646, 801] <b>685</b>; while in Madrid, [637].</p>
<p><b>Example:</b> animals as e. of virtue, [664–763]; apostolate of e. at banquets, [408–409]; e. as warnings, [802–830]; means of apostolate <b>532–533</b>; <b>moving</b> [144, 146, 226, 227, 228, 234]; power of e., [23, 45, 53]; of the saints, an incentive, [214–263]; (<i>see</i> apostolate, comparisons).</p>
<p><b>Exercises, Spiritual:</b> in Bayamo, [528]; (<i>see</i> archbishop); before accepting to be archbishop <b>548</b>; before Holy Orders, [102]; begins them fervently, [165]; books and pamphlets reinforce results of, [475]; Claret gives them, 800; Claret makes them every year since he was a student, [92, 107, 138, 306, 611, 644, 740, 780, 787] <b>650, 686, 690, 697, 702, 705, 709, 712, 716, 720, 724</b>; Claret preaches S.E. to members of St. Vincent de Paul Society, [638]; to the clergy, [308, 474, 491, 497 ]; commands Cuban clergy to make ten days of, [553]; first time he made them, [139]; gives them to Cuban clergy annually, [512]; good effects of, [737, 738]; Ignatian, [306–309]; to the Infanta Isabel, [614]; initiated and fostered humility in him, [342]; ladies of court make them annually, [778]; learned how to make them with Jesuits, [152]; in Madrid, [638]; makes them with his household, [513]; manner of doing them: edifying retreat in Cuba, [611]; more solid, lasting effects than missions, [309]; not aimed at sensible consolations, [102, 142]; his novitiate copy reprinted in Vich, [307]; to nuns, [263]; to the nuns of Madrid, [638]; to the Sisters of Perpetual Adoration, Piarists, Tertiaries, [776]; (<i>see</i> nuns and religious women); to people of all walks of life, [305]; powerful means for the conversion of priests, [308]; to priests and seminarians in Canary Islands, [480]; priests and seminarians at Escorial, [737]; in Puerto Príncipe, [525]; to the queen, annually, [615, 768, 778]; queen's example in making S.E., [616];</p>

the queen gives as gifts Clarets book on s.e. [615]; to separate groups of men and women, [309]; in various shifts, [776, 852].
<b>Exorcism:</b> prudence in using e., [183–191]; said before each mission, [273]; twenty priests deceived in using e., [190]; ( <i>see</i> possession).
<b>Ezekiel:</b> [119, 217, 662].
<b>Fabregas, Dominic, C.M.F. :</b> (cofounder), 489, 489.2.
<b>Faith:</b> bodily effects of f., [181]; Claret prays for firmer f., [655]; Claret would give his lifeblood to defend the f., [467]; f. and the Eucharist, [767]; f. as motive for the apostolate, [11]; fear of losing f., [157]; foundation in f., [27] ( <i>see</i> upbringing); the Lord grants it, [681].
<b>Fame:</b> good f.: manner of obtaining it 769; more appreciated than money [75].
<b>Fasting:</b> as an offering to Mary 511; three times a week, [740, 759, 780] 694, 697, 703, 705, 709, 712, 716, 720, 724; twice a week, [145]; on vigils of our Lord and our Lady, [644] 662; <i>See</i> Mortification, Food.
<b>Faults:</b> God permits them to exercise us humility 685; in others to practice our zeal 685.
<b>Favors:</b> does not seek them in the palace [632–636]; ( <i>see</i> honors); refuses to intercede for others [626, 627]; requested of him being the royal confessor [626, 627]; suffers when asked [637]; he wins them over in the audiences [764, 792]
<b>Fear of God:</b> exercise self greatly in the 729.
<b>Fervor:</b> in his actions, [653]; how he grew cold in f., [82]; like the workers in the vineyard [582] ( <i>see</i> piety).
<b>Fidelity:</b> in the service and love of God, [670] ( <i>see</i> love, God).
<b>Fire:</b> symbol of heaven [439–441].
<b>Food:</b> abstains from meat, wine, and liquor, 405; Claret eats little, 137, 745; in Cuba, 610; eating on knees, 146; eats little to edify others, 408–409; eats poor food, 132; eats what is set before him, 405; example that confirmed this teaching, 407; in the palace, recommendation of Jesus and Mary that missionaries be mortified in f. and drink, 406; proper intention in eating, 744, 789; reason for mortification in f. and drink, 403, 759; time and number of meals, 646; <i>see</i> Fasting, Mortification.
<b>Founder:</b> of the Academy of St. Michael [581] ( <i>see</i> Congregation of the Immaculate Heart of Mary, Religious Teaching Sisters, Librería Religiosa).
<b>Functions:</b> those that he enjoyed [37] ( <i>see</i> Eucharist).
<b>Furnace (Forge):</b> of a blacksmith's shop: symbol of



the formation process of Claret and of the Claretian Missionaries [342].
<b>French Teaching Sisters (Sisters of the Holy Family of Burdeos):</b> preaches spiritual exercises in 1862 [739].
<b>Friendship:</b> advantages of good f., [61]; avoiding evil company, [53]; with Balmes, [856]; lasting f. with Fr. Bres, [84]; not to be overly dependent on friends, [73–75]; particular f. not to be tolerated, [612].
<b>Furnishings:</b> church 577–578.
<b>Fussimanya:</b> Virgin of: his great devotion [49, 50]; Shrine of: [49, 501].
<b>Galdacano, Anthony de:</b> (co-worker), 588, 601.
<b>Games:</b> no affection for them [149]; dangers of some [74, 75]; played out of obedience during novitiate [149]; of the Infanta Isabel [618].
<b>Garland (The):</b> booklet distorting Claret's writing [865].
<b>Generosity:</b> advantages 669; generous with friends, charitable with the poor 681, 682.
<b>Gifts:</b> does not accept g. [634] (see decorations, detachment, poverty).
<b>Glory:</b> aim of his apostolate and all his missions, [264, 267, 202, 203, 204]; Claret's g. in the Cross of Christ, [658]; everything for God's g., [299, 476, 582, 648, 761] 659, 662, 676, 687, 690, 695, 729; the g. of God, [42, 152, 158]; Jesus is Claret's g., [754]; saved from the sea to procure the g. of God 700; what Jesus did for the g. of God 700; <i>writes Autobiography</i> for g. of God, [1]; books, [325]; prayers, [162]; g. as goal of missionary [202–204]; zeal for the g. of God, [153]; ( <i>see</i> missionary, zeal, apostolate).
<b>God:</b> asks to know love and serve G., [743]; asks to serve him [743]; attributes: worthy of love, [202]; Claret proclaims the goodness of G., [641]; dependence 746–747; is a friend of the friends of G., and treats God's enemies as G. disposes, [671]; the glory of G., [703]; G. is everything to Claret, [444, 445, 658]; G. is his Father, [136] 746–747; fulfills God's will, [136, 194]; his good Father, [16, 17, 40]; his injured Father, [203, 204]; his most loving Father, [158]; his offering to G. as victim, accepted, [698]; makes G. known, [233]; praises (aspirations) [269, 444, 445]; praises the mercy and kindness of G., [322]; should praise G. and make others praise Him, [653, 664, 708]. <i>See</i> Gratitude, Glory, Will.
<b>Good Day and a Good Night, A:</b> book he read with pleasure [41].
<b>Goodness:</b> <i>See</i> Character, Charity, Meekness, Humility.

<p><b>Gospel, Holy:</b> aspiration praising evangelical counsels, [269]; desire to preach H.G., [638]; effectiveness [68]; (<i>see</i> apostolate, zeal, missionary) (<i>see</i> name index).</p>
<p><b>Grace:</b> asks God for it, [657]; aspirations concerning g., [269]; g. needed for good works, [680]; need for the g. of being sent, [198]; seeks it, [636]; (<i>see</i> humility, mysticism).</p>
<p><b>Gratitude:</b> to God, [250]; for benefits received, [21, 35, 54, 112, 125, 136, 169, 191, 203, 613]; for his distaste for life at court, [624]; for humility, [356]; for humiliating him, [82]; for illnesses, [182]; for helping him be humble during successes of missions, [354]; to the Heart of Mary for the Claretian Congregation, [492, 493]; g. to Mary for her favors, [55, 76]; g. for his Cuban coworkers, [606]; g. for disenchantment with the world, [76]; g. to God and Mary for the attempted assassination at Holguín, [584]; g. for Jesuit training, [152]; g. for mission to Canary Islands, [487]; g. for the Librería Religiosa, [331]; g. for punishments, [536]; g. for restoring his health, [586]; g. for strength and health to work, [305]; (<i>see</i> God, Jesus Christ, Mary).</p>
<p><b>Habit, ecclesiastical:</b> all should wear it 576–577 (<i>see</i> clergy, priests); Cuban clergy expected to wear cassock: otherwise fined [553];</p>
<p><b>Health:</b> good [166] 527.</p>
<p><b>Hearing:</b> mortification [399] (<i>see</i> mortification)</p>
<p><b>Heart:</b> Claret always tenderhearted [9,10, 31] (<i>see</i> character, compassion); H. of Jesus, [94]; H. of Mary, [488, 492, 493]; H. of Mary, furnace and instrument of love, [447]; of a son and a wife towards God 758–759; thanksgiving to H. of Mary for Claretian Congregation, [492–493] (<i>see</i> Congregation, Mary); woman converted during novena to H. of Mary, [830];.</p>
<p><b>Heaven:</b> desires 730; the glory of the blessed in h., [244]; seeks it, [636]; speaks of it when he is troubled, [465]; tragedy of losing h. (St. Teresa), [237, 253].</p>
<p><b>Hell:</b> a dreadful place (St. Teresa) [246]; eternity of h. [8–15]; existence of [210]; a motive for zeal (St. Teresa) [251]; its pains indescribable (Santa Teresa) [247–249]; sorrow at the thought of souls in h.(St. Teresa) [257]; standing at the gate (St. Catherine) [212]; the thought of h. lightens the burdens of duty, (St. Teresa of Jesus) [249–250];</p>
<p><b>Heresies:</b> destroy them all [155] (<i>see</i> apostolate).</p>
<p><b>Holiness:</b> in what it consist 717 (<i>see</i> perfection).</p>
<p><b>Holy Cards:</b> <i>see</i> Cards.</p>
<p><b>Holy Spirit:</b> that of the Father and that of the Mother will speak in the missionaries [687]; the Father</p>

<p>gives to who ever asks [443]; has consoled and sanctified us [273]; has Mary as spouse [162]; he who has the s. of Christ see the enemy as an instrument of God through whom he is purified 777; I can not give all to God if I resist the Spirit 761; in Pentecost, appeared in the form of tongues of fire [440]; St. Peter, [439]; speaks for the missionaries, rests in them and anoints them for evangelization [687]; is upon me [118]; teaches to speak little and with devotion, to do much and with fervor, and to continuously praise God [653]; tells the lazy: learn from the ant prudence [664]; when the s. animated the Apostoles, they were filled with mercy, kindness, and love 272 (Footnote 271);</p>
<p><b>Honor:</b> motivation [200–201].</p>
<p><b>Honors:</b> from Isabel the Catholic [632, 701]; from Carlos III [633]; given without him asking [632, 633]; (<i>see</i> detachment).</p>
<p><b>Hope:</b> his is Jesus [754] (<i>see</i> Jesus); hopes and asks for more [655].</p>
<p><b>Hospital:</b> in the general h. of Madrid before going to Canary Islands [479] (<i>see</i> archbishop, missionary, poor); hears confessions in h. [165].</p>
<p><b>Household:</b> Claret's h. in Cuba, [502–517]; their lives, good traits, apostolate, [591–605]; souls [108]; their virtues, [606]; (<i>see</i> collaborators).</p>
<p><b>Humiliations:</b> advantages of h., [82]; Claret's friend thrown in jail, [75]; resignation amid h., [785]; sees God's will in h., [420]; (<i>see</i> adversities).</p>
<p><b>Humility:</b></p>
<p>–<i>Definition and properties</i> of h.: considers others better than self, [34, 142, 750] 699–700, 694; consists in knowing one's dependence on God and being content with this [347] 687, 688, 764; daughter of poverty [666]; does not judge [700]; first virtue he sought in order to do good, [340–356]; the foundation of virtues, [341]; h. in confessing failure in mortification at meals, [759–760]; h. edifying, [133–135]; h. related to meekness, [372]; indifference in the work [651]; Jesus Christ, model of h., [425–427]; the Lord shows him the necessity and usefulness of h., [796]; motives for h., [130]; obedient, even with feelings [1]; has privations [132]; profound and un ceasing 722, 729; proposes to accept h. moved by the example of Jesus [427, 752]; resolves never to speak of self, [787] 654, 691, 701, 704, 713, 717, 725; resolves to practice h., [649]; St. Benedict's 12 degrees of h., [355]; third degree of h., [130, 349, 419–423, 699, 761].</p>
<p>–<i>foundations</i> of h.: dependence on God, [18]; he is earth, to be trod on and remain silent, [680]; he needs grace to do any good work, [680]; he owes all things to God, [703]; of himself, he can do nothing in the supernatural order, [345–346] 544, 687–688,</p>

<p>766; of himself he deserves confusion, [703]; knowledge of God and self, [343]; knowledge of self: his natural being is from God, [344]; when the knowledge of humility is practical, [348]; our works are nothing, (St. John Chrysostom) [653]; works only for God 652. <i>—models and means</i> of h.: acts of h., [146] 827; ascetical readings on h. and the lives of the saints, [350]; asks Blessed Virgin for h., [749] 677; asks God for h., [657] 677; did not speak about his preaching 666, 667, 684; gratitude for God's help, [354]; he imitates the example of Jesus in all things, [356]; h. of Jesus and Mary, [660]; h. in his work, (St. John Chrysostom) [653]; indifference in acting, [651]; kept up this examen for 15 years, [351]; the Lord humbled him during missions, first by slander, last by sadness, [352–353]; practiced h. among his priests [608]; and in the spiritual exercises in Cuba, [611]; priests should seek to be last, [631]; seeks humiliation [666]; spiritual exercises, frequenting the sacraments, humiliations [342]; particular examen on h., [341–342] 651; he works together with God to acquire h., like an apprentice with blacksmith, [342]; .</p>
<p><i>—effects:</i></p>
<p>1) <i>Feelings for God:</i> gives glory to God for the fruit of his ministries [803]; he is only a servant of the Lord, [656]; to Him be the glory: he attributes his qualities to Him [58] (<i>see</i> glory); his apostolic successes are due to Jesus, [669, 704]; knows he has received all things from God, [299]; recognizes favors received from God, [21, 35, 54, 55, 65, 76, 152] (<i>see</i> gratitude); success in the ministry due to God and the Blessed Virgin, [800];</p>
<p>2) <i>Feelings towards himself:</i> chooses the most abject, [649] 658, 660, 668–669, 699; confesses he is greatest sinner, [664]; compares himself to a donkey [666]; considers himself least of co-founders of Claretian Congregation, [489]; he desires to erase the passage on the conservation of the sacramental species, [700]; his faults show his need of h., [796]; his own unworthiness does not diminish his concept of his own priesthood, [585]; and archbishop [495]; humbled at thought of his childhood fervor, [36, 38, 43]; low self concept when he compares himself to the Jesuits [140, 141]; treatment of self, [750].</p>
<p>3) <i>Feelings toward others:</i> feelings of humility [272, 273]; feel able to take on all sufferings, aided by grace [725]; feels repugnance and disgust at palace life [620–622]; flees honors at court, [620]; learns from others, [140, 146]; ready to dare anything with God's help, [161–163, 788]; resolves never to seek self praise, [648]; tries to renounce nomination as archbishop, [862]; valiant (St. Teresa) [255]; in virtue [606] considers others better, [134, 142]; and superior [750].</p>

<p>–<i>rewards</i> of h.: eternal reward of h., (St. Teresa) [244, 245]; every soul that loves God should desire h. <b>691</b>; God enables him to write many books, despite his lack of talent, [324]; God uses him for great enterprises, [181, 182, 703, 704]; greater exaltation through the grace of conserving the sacramental species, [694]; humility of the bishop <b>734–735</b>; the Lord has exalted him on this earth, [694].</p>
<p><b>Ideas:</b> first thought on eternity [8–15].</p>
<p><b>Ignatius Loyola, St.:</b> 139, 152, 165, 226, 282, 306–309, 654, 778.</p>
<p><b>Imitation:</b> of Jesus [648, 650] <b>729</b>; of Mary [650] <b>729</b>; of St. Joseph [650] <i>see</i> Jesus, Mary, Joseph.</p>
<p><b>Immaculate Conception:</b> <i>see</i> Conception.</p>
<p><b>Impatience:</b> resolves not to be carried away by it [650] <i>see</i> patience.</p>
<p><b>Impiety:</b> remedies against it [735].</p>
<p><b>Impurity:</b> its causes (cases) [804]; harm from the same (cases) [804]; means against it: he writes two pamphlets [317]; remedy against this sin: prayer “O Virgin and Mother of God” [317] <i>see</i> chastity.</p>
<p><b>In charge:</b> model in the treatment of workers [32–34]; respect [60]; offer to start own factory [63] (<i>see</i> worker, weaver).</p>
<p><b>Independence:</b> war of [19]; and approaching punishments [685].</p>
<p><b>Indifference:</b> to honor and dishonor, to health and illness <b>668–670</b>.</p>
<p><b>Infallibility:</b> discourse on <b>611–614</b>.</p>
<p><b>Infancy:</b> spiritual: <b>761–763</b>.</p>
<p><b>Infanta Isabel:</b> her lessons [618], her piety [618], manual work and games [618].</p>
<p><b>Injustice:</b> avoid it and fear it in duties or offices [652]</p>
<p><b>Insults:</b> loves them because Jesus loves them <b>677</b>.</p>
<p><b>Intention:</b> <i>see</i> rectitude of intention.</p>
<p><b>Isabel II:</b> <i>see</i> Queen.</p>
<p><b>Isaiah, Prophet,</b> 114, 215, 283, 651.</p>
<p><b>Italy:</b> conduct of queen opposed by letter of nuncio to Claret on this matter [845–851]; Claret in this matter [832–837]; Claret's decision [852]; Claret's sorrow over this [836–847]; motive to leave or to continue the office of royal confessor [559–562]; queen recognizes Kingdom of I. [834–835]; preaching in I. [812].</p>
<p><b>Italy, Kingdom of:</b> conduct of the saint on this question [832–844] 559. <i>See</i> Italy (<i>see</i> name index).</p>
<p><b>Italian:</b> he proposes to speak it, <b>728</b>.</p>

<b>Jeremiah, Prophet:</b> 216.
<b>Jesus Christ:</b> always thinking of J. [131], attributes [195, 222, 265, 660, 752]; Claret offers himself to J. as a victim [698]; devotion to J. in order to advance in perfection 692; happy to suffer for J. [223, 224, 227]; his consolation and hope [754, 755]; his goal [754]; his Redeemer [663]; imitate J. [421, 423, 642, 648, 650, 679, 752, 867] 653, 658, 661, 662, 684; incentive in his apostolate [214, 221, 222]; J. is Claret's all [658, 754, 755]; 661, J. is his life's ideal [130, 221, 222]; J. is his master and guide [642, 754, 782]; J. presence in the heart 713; love of Claret for J. [163, 164, 269, 342, 686]; model of all virtues [356, 374, 387, 389, 428, 425–427, 428–437] 703; offers to draw souls to Him [669]; union with J. [756] 695; works for J. [50, 675, 788]; <i>see</i> Eucharist.
<b>Jesuits, Society of Jesus:</b> benefits of this stay [154, 167]; Claret's concept of its greatness, 140,141, 152; Claretian. collaborators [591, 594, 599].departure from S.J. [165–167]; enters S.J. [139, 141]; favor to have known the Society [152]. friendship with them [94]; 306, 591, 574, 599; investiture [141]; Jesuit spirituality [142–147]; learns to give Spiritual Exercises [152]; mortification [142–151]; relations with Gen. Roothaan, 166–167; stay with S.J. [139–167].
<b>John, Evangelist, St.:</b> 197, 223, 686.
<b>John of Avila, Blessed:</b> example for preachers [300–303]; other references [228, 229, 231, 232, 280, 281, 441].
<b>Joseph, St.:</b> aspiration to [654]; conversion through intercession of St. J. [688]; his devotion to St. J. [831]; on his feast day arrives in Civitavecchia 562; imitates his patience [650]; model of equanimity in times of difficulties 663; model of meekness 695; patron saint of the Church 568; preaches novena to St. J. [776].
<b>Journeys:</b> <i>see</i> Travels.
<b>Joy:</b> amidst slanders 435; ( <i>see</i> sadness); was always joyful, [50]; manifested j. without laughing, [386]; suffering privations with j., [131–132]; unalterable good temper, [650].
<b>Key of gold:</b> book of Claret maliciously distorted [866]
<b>Kindness:</b> <i>See</i> Character, Charity, Meekness, Humility.
<b>Knowledge:</b> asks God for k., [657]; k. alone is not enough, [190–191]; promotes priestly learning by imposing three weekly conferences, [554] ( <i>see</i> archbishop); sad cases of priests without k. or learning, [811–814]; study of the natural sciences 665; ( <i>see</i> Escorial, missionary, priest).

<b>Ladies of the court</b> , keeping busy [616–619].
<b>Languages:</b> French [57, 871]; Latin [30, 79]; Spanish [57]; German, Arabic, English, Greek, Hebrew: the study of l. in El Escorial [871]; the study of <b>665</b> .
<b>Laughter:</b> tried not to laugh, but rather to manifest joy [386] ( <i>see</i> modesty).
<b>Law of God:</b> aspiration [269].
<b>Leaflets: criteria for writing them:</b> conversion of a great sinner through a l., [319–320]; this one conversion worth all the money and effort spent on printing, [321] distributed them generously, [318]; effectiveness [707]; four condemned men converted by l., [322]; ( <i>see</i> books, writer, apostolate).
<b>Lent:</b> name given to his missions [468].
<b>Letters:</b> from the Nuncio to Claret [845–851]; of the Pope to the Queen [841–844]; from the Queen to Claret [840]; resolves not to complain about the many l. he receives <b>819</b> .
<b>Librería Religiosa:</b> aim and activities [329, 476]; founding [701]; ingratitude <b>552</b> <i>see</i> name index.
<b>Liquors:</b> abstains always [405] <i>see</i> fasting, mortification.
<b>Litanies:</b> particular devotion [654].
<b>Liturgy:</b> conducts Holy Week L. [543]; imposes a weekly liturgical conference for Cuban clergy [554]; imports musicians for l. in Cuba [552]; rehearsed Holy Week liturgy with priests [527]; takes measures to perfect liturgical worship [552], writes book on plain chant [327]; <i>see</i> priest.
<b>Lives of Saints:</b> read them profitably [214, 226, 227, 234]; studied them and made notes [393]; <i>See</i> Saints.
<b>Lonja:</b> Textile Institute in Barcelona where Claret studied [56]
<b>Love:</b>
- <i>object:</i> God, Jesus, Mary, neighbor, [438–448] <b>692</b> , <b>720</b> ;
- <i>necessity:</i> [438–439, 441]; n. for priests and missionaries, [440–442];
- <i>comparisons:</i> gunpowder in a gun, [439]; steam in a locomotive or steamship, [441];
- <i>mean:</i> acts <b>729</b> ; constant prayer [443]; faithfulness to commandments, counsels, inspirations, well-made meditation and prayer, [442]; hungering and thirsting after l., [444] <b>744</b> .
- <i>sentiments</i> of l.: asks Mary for l. of God and neighbor, [447]; desires that his l. be more universal, [641]; expressions of l. of God, [40–42, 152, 158, 202–

204, 233, 641–655]; 1., the essence of perfection, [651]; prayer for more intense L, [665]; St. Teresa's definition of L, [254]; spirit of filial love to God 706, 711, 760–761]; toward Jesus Christ, [446] 695; toward God the Father, [444–446];
-effects of 1: ask God for it [657, 755]; means: particular examen on 1. of God, [801] 706, 709, 713, 716, 720, 818; seeking, desiring, praying for 1., [636, 641]; zeal, which wants no one to offend God and all to 1. Him, [16, 17, 158, 641]; (see zeal, gratitude, glory).
-God's L of Claret: calls him "little Anthony," [683] 805; the Lord promises him divine 1.
-Claret's L of Jesus: [163, 164, 754]; during incident at Holguín, [573, 577]; effectiveness [389, 609, 660,] (see Jesus Christ, Eucharist); sentiments of 1., [389].
-l. for Mary: [154–164, 668]; at Holguín [537, 577] (see Mary);
-l. of neighbor: asks for and practice l. for the neighbor 726; for the aged, [19, 20]; for children, [325]; for sinners, [8–17, 205–212, 214, 233]; for those in need, [173, 174]; founds a convent of nuns for them, [561]; love them with the love of a mother 711, 715; motives for, [213, 448] 706; visits schools in Cuba, [560]; (see souls, neighbor).
<b>Lottery:</b> quite lucky [73, 74]
<b>Magnanimity:</b> practice of [62]; its apostolic value [134] see character, humility.
<b>Man:</b> actions motivated by: money, honor, pleasure [200–201]
<b>Manifest:</b> against First Vatican Council, 628–629.
<b>Manners, good:</b> bad manners in priests [811–815]; (see priests, education); in dealing with the elderly [20]; excellent training given him by his parents [22–29]; preachers should watch their words and gestures [385]; respect for the persons and goods of others [28];
<b>Mansions:</b> upon reading the fifth m. great awareness 826.
<b>Manufacturing:</b> danger of obsession [67–69] See Work.
<b>Marian Filiation:</b> See Devotion, Mary.
<b>Martyrdom:</b> desires for m., 465–467, 573, 577–578] 667, 824; joy and gratitude to God for attempt at Holguín [578, 584]; living in court a m. for Claret [620–621]; suffers the pains of preparation 667; see Assassination, Persecutions, Court).
<b>Mary:</b> her relation to the Trinity [162]; virtues of M. [272, 283] 543, 664; power of M [187, 271]. –titles and glories of M.: [154, 157]; conqueror of Satan [273]; formator and guide of apostles and



missionaries [154,160–162, 270–272]; most beautiful [96]; Mother of Jesus [272, 663]; Queen of Angels and Saints [272].
– <i>devotion to M.</i> : [43–45, 317]; childhood devotion to M. [43] 511; Claret takes her name [5]; devotion grows in Jesuit novitiate [153]; devotion to M. tested in temptation [51]; filial love for M. [55, 65,164, 668, 686]; origin of his devotion to M. [142–144,153]; trust and commitment to M. [154, 156, 161, 162, 271, 447, 493] 652.
– <i>homage to M.</i> : [142]; <i>see</i> devotions; dedicates Saturdays to M. 692, 696, 704; prayer, "O Virgin and Mother of God," [317]; prayers and aspirations [154–164, 269, 270–272]; prays to M. for the just and sinners [266]; preaches Month of M. as mission [377, 468]; recites Hail Mary on the hour [47]; recites her chaplet daily [765]; visits to M. [47, 510] <i>see</i> Fusimanya; ways he honored M. [143–144]; writes Autobiography in her honor [1] <i>see</i> Gloria.
– <i>imitation of M.</i> : in her humility 658; in her meekness 696, 699, 703; in her patience [650]; resolves to imitate M. [642] 729.
– <i>graces received</i> through M.: feasts of M. coincide with important dates in his life [90, 126, 165, 172, 490, 499, 574, 686, 793]; M. speaks, counsels, and inspires him [406] 798, 801, 806, 810; he has received all through M. [162]; from drowning as a young man [71] 534, 540; she freed him from temptation [72, 95–98] 512, 534; she protected him at Holguín [579–580] 538; she saved him from death as an infant [7] 540.
– <i>Mary is Claret's</i> : model [5, 163, 642, 783]. Mother [1, 5, 76, 136, 154–158, 159–163, 270–272, 447, 448, 493]; relief and consolation [163, 642]; strength and guide [5, 163, 642] 661;
– <i>Claret is Mary's</i> : apostle of devotion to her [668] <i>see</i> rosary; apostle of her Sorrows [266]; minister, formed by her [270, 273]; son [154, 270].
– <i>Character of her sons</i> : joy in praying to her 534.
<b>Mary Magdalen de Pazzi, St.</b> : 259, 263, 650, 651, 654.
<b>Masonry</b> : scheme Claret's death [688]; against Catholic Spain [869]. <i>See also</i> Assassination attempts, Persecutions.
<b>Mass</b> : aspiration in praise of M. [269]; celebration of M. [110, 645] 722; daily M. on voyage to Cuba [506]; faithful attendance at [36, 66–68]; offering M. for the apostolate [265]; preparation for M. [637, 801]; receives spiritual consolations during M. [675]; says first M. in Sallent [102, 103, 857]; serves M. daily [86]; thanksgiving after M. [616, 637, 645, 745, 801]; <i>see</i> Eucharist.

<b>Matrimony, legitimate:</b> [517]; dispensation of impediments and other remedies [572] <i>see</i> archbishop; first source of trouble [518–520];
<b>Matrimony, spiritual:</b> [754]; <i>see</i> mysticism.
<b>Maxims:</b> spiritual [651–653].
<b>Meals:</b> abstinence from meat, wine, liquors [405]; in Cuba [610]; eats what is given to him [405]; edification [408–409]; example the confirms the rightness of this recommendation [407]; frugal [135, 745]; on his knees [146]; manner of mortification in palace: mortification: reasons [403, 759–761]; poor [132]; proper intention [744, 789]; recommendation of Jesus and Mary on mortification of the missionaries [406] 805; time and number [646]; will of God so as to see how miserable I am 721; ( <i>see</i> fasting, mortification).
<b>Medals:</b> distributed during the first visit [545]; means of the apostolate [337]; <i>see</i> Apostolate, Zeal, Scapular, Missionary.
<b>Meditation:</b> length of his m. [801]; as a seminarian, 515; receives spiritual consolations during m. [675]; some themes of his m. [668, 681, 746]; <i>see</i> Prayer, mental.
<b>Meekness:</b> anger sometimes masquerades as zeal [378]; asks God for m. [657], 677; that of the bishop, 734–736; it costs him to practice m. [729]; essential virtue for missionary [34, 372–383]; examples of m. [374, 375, 783, 784]; knowledge without m. is devilish [376]; lack of m. is unedifying [742]; means to attain m. [742], 812; m. is humanly most attractive virtue [373]; particular examen on m. 697, 703; related to humility [327]; resolves to practice m. [667, 693, 742, 746, 782, 785–786], 666, 690, 694, 697, 698; sign of missionary vocation [374, 783, 784]; <i>see</i> humility.
<b>Memory:</b> not easy 527; retains well what he reads [23, 26].
<b>Mercy:</b> asks God's m. for himself and his neighbor [659–661]; works of m. [269]; <i>see</i> Sorrow, Pardon, Compassion.
<b>Mercy, Monastery of Our Lady of:</b> motherhouse of Claretian Congregation [489].
<b>Merits:</b> of Jesus and Mary bring pardon [660, 663].
<b>Mind:</b> its independence [685].
<b>Miracle:</b> its force [181].
<b>Missionary:</b> Christ, ideal of the m. [221, 223] <i>see</i> Jesus Christ; Definition of a Son of the Immaculate Heart of Mary [494]; m., an instrument in Mary's hands [270] 828–829; m., man's greatest benefactor [213]; qualities of a m. [204, 212, 213].
–goal of m.: to bring his neighbor happiness [213];

noble goal [202]; twofold goal [199]; to make God known [202, 233]; to prevent sin [203, 204]; to save sinners [205–212, 232].
– <i>excellence</i> of m.: most excellent ministry [238]; m. performs greater service than canon [631]; St. Catherine's veneration of m. [235]; unction and charisms of m. [181, 230].
– <i>virtues</i> of m.: commitment to God [153]; courageous [201, 239]; depends on prayers of nuns [263]; detached from country [193]; finds it good to suffer for Christ [223, 224, 227]; hardworking (St. Teresa) [252]; lack of worldly qualities unimportant [156, 161–163]; m. needs love [440–442]; <i>see</i> Love; m. is no better than his Master [257]; m. should be at peace with all [386]; m.'s virtue should be above reproach [340, 384, 388]; modest and circumspect [385]; need for mortification in eating [403, 405, 407, 408] <i>see</i> Mortification; need for obedience [192, 194–195, 454]; rectitude of intention [197, 199]; tireless [227–228]; vocation of Claret [458]; wisdom [240] <i>see</i> Knowledge; should be exemplary [817].
– <i>motives</i> for m. action: neither money nor honor [200, 201]; salvation of neighbor (St. Teresa) [251]; salvation of souls [243]; the will of God [136].
– <i>Claret's m. vocation</i> : beginning of his fame as m. [173]; besieged by the sick [180–181]; constant strong call [113–120]; in Cuba [550] <i>see</i> Archbishop, Missions; desire for m. work among the infidel [112]; difficulties in following [121]; m. at all times [185–187]; m. for all persons [118]; missioning in Catalonia [701–860]; outstanding preacher [230]; renounces parish to follow m. call [174]; first sermon [103]; sureness of his vocation [117]; "Woe is me if I do not preach the Gospel," [207–209]; yearning for m. work [638, 762]; <i>see</i> Vocation.
– <i>m. incentives and examples</i> : the Apostles [214, 223, 224]; example of Jesus Christ [214, 221–222]; men and women saints [214, 225–227, 234–263, 228–232]; the prophets [214–220].
– <i>means of his apostolate</i> : [264–339]; spiritual reading <b>829</b> ; <i>see</i> Apostolate.
– <i>results</i> of his m. apostolate: cases he dealt with [802–822]; of his sermons [181, 231, 241].
– <i>enemies</i> of the m.: burdens he had to bear [161]; the very knowledge of their existence [116]; slandered, as Jesus was [201]; <i>see</i> Slanders; <i>see</i> Apostolate, Zeal, Work.
<b>Missionaries, Claretian</b> : foundation of [488–494]; their prophetic mission in the world [686]; recommendation of Jesus and Mary for C.M. [406, 684]; <i>see</i> Congregation.

<p><b>Missions:</b> desire to go to the m. 541; love and zeal for the m., (St. Mary Magdalen of Pazzi) [259–260]; names he had to give m. [292, 468] starts preaching m. [172, 291].</p>
<p>–<i>obstacles</i> to m.: courage in the face of danger [465–466]; diabolic persecution [462–463]; did not rashly expose himself to danger [465]; evil environment [459]; the irreligious and the government [457, 459]; protected by Mary, angels, saints [464]; toilsome journeys on foot [460].</p>
<p>–<i>methods</i> he used in m.: gentle beginnings [469–471]; method of hearing large numbers of confessions [482]; resume of previous day's sermon [292–293]; order of sermon topics [456];</p>
<p>–<i>burdens</i> during m.: both good and bad moments [465]; start of m. always accompanied by persecutions [352–353].</p>
<p>–<i>results</i> of m.: cases he dealt with in ministry [802–822]; conversion of M. Ribas [472–473]; means to achieve results [475].</p>
<p>–<i>to all classes</i> of people: desires to go to foreign m. [111, 112, 120, 859]; in the Canary Islands [481, 483, 486]; in Cuba [511, 522, 526, 587] (<i>see</i> archbishop); en route to Cuba [509]; in Gerona [497]; priests, seminarians, nuns [474] (<i>see</i> priest, clergy, monks); in Segovia [407]; (<i>see</i> missionary, preacher, apostolate, zeal).</p>
<p><b>Model Ranch:</b> in Puerto Príncipe, 563, 598.</p>
<p><b>Modesty:</b> how he strove to practice m. [385]; imitation of saints' m. [389, 393]; involves words, deeds, manners [384]; Jesus, model of m. [387]; m. impossible without mortification [390]; m., a missionary virtue [384–389]; nature of [387]; resolves to practice m. [389]; sorrow for faults against m. [389]. <i>See</i> Mortification, Humility.</p>
<p><b>Monde, (Le):</b> Paris periodical that praises Claret's work [896].</p>
<p><b>Money:</b> chastisement of the world [685] (<i>see</i> poverty); does not desire it [174]; found [28]; motivation [200].</p>
<p><b>Montserrat (Virgin of):</b> patroness of Catalonia and of the Librería Religiosa [329, 476]; visits before going to Cuba [500]. <i>See</i> Mary.</p>
<p><b>Montserrat</b> (Hospital and Church in Madrid) [598, 776]; named its protector [635].</p>
<p><b>Moral (Theology):</b> imposes two weekly conferences for the Cuban clergy [554]; knows it like the catechism [103]; moral life of priest attacked by Protestants, communists and socialist [729–731].</p>
<p><b>Mortification:</b></p>
<p>–<i>excellence</i> of m.: the greater the m., the brighter the</p>

<p>virtue [416]; he can practice ten virtues [414–415]; he glories in the Cross of Christ [658]; how the worth of m. is to be measured [418]; a missionary virtue [390–427]; in one act of m., value of suffering [421]; m. a property of strong and courageous souls [417]; proposes it 656.</p>
<p>–<i>necessity</i> of m.: impossible to be modest without m. [390]; Jesus insists that the missionaries practice m. [684] 806. maxim, <i>da mihi sanguine et dabo tibi spiritum</i> [413]; m. convinces people [135]; m. necessary if we are to help souls [392] 806; or to be perfect [412]; we must suffer m. that come to us from without [680].</p>
<p>–<i>exterior m.</i>: the discipline and cilice [87,107, 411, 644] 724; fasting twice a week [107 ]; Jesus and Mary recommend m. to missionaries [406]; m. at table [132, 367, 408–409, 759–760]; m. necessary for missionaries [407, 816]; m. of the senses [393–398, 399–410] 689, 720, 721, 725. (<i>see</i> conversations, tongue); never revealed his preferences [29, 410]; object and motives of ext. m. [403–405, 407, 761]; practices of ext. m. [740, 757–761, 780]; scorned by the world [412, 413]; things we should abstain from [653].</p>
<p>–<i>interior m.</i>: continual and total m. [391] 684, 703, 729; immense value of suffering [421]; m. of the will [149–151];</p>
<p>–<i>goal</i> of m.: conversion of souls [262]; examples of m. [228, 229, 393]; need for more m. 819; need to teach it 805.</p>
<p><b>Moses:</b> 263, 374, 663, 682.</p>
<p><b>Mother:</b> model for a priest, 756–758; sends Claret to a wet-nurse [7] <i>see</i> parents.</p>
<p><b>Music, Sacred:</b> efforts in Cuba [552]; <i>See</i> Chant, Liturgy.</p>
<p><b>Mysticism:</b> conservation of Eucharistic species [694] 813; during thanksgiving after Mass [754]; mystical locutions and illuminations [674–685, 690–696, 700, 761, 831, 832, 839]; <i>See</i> Eucharist, Jesus Christ, God, Grace, Love.</p>
<p><b>Nature:</b> contemplation upon [336]</p>
<p><b>Negation:</b> of one’s own will [149-151]. <i>See</i> Mortification.</p>
<p><b>Neighbor:</b> foundation for love of n. [448]; love of n. [113, 265–267]; (<i>see</i> souls, love, charity).</p>
<p><b>Newspapers:</b> prefers to read the Bible [399].</p>
<p><b>Novena:</b> was equal to a mission [292]; to O. L. of Perpetual Help [736]. <i>See</i> Missionary, Missions.</p>
<p><b>Novitiate:</b> his desire for perfection in the Jesuit n. [142–167]; obedience in taking part in n. games [149–151]; spiritual conversations [153]; <i>See</i> Jesus,</p>

Society of.
<b>Nuncio:</b> comforts and advises Claret [845–851].
<b>Nuns:</b> founds a convent dedicated to teaching in Cuba [561]; gives spiritual exercises [638]; manner of dealing with [709]; preaches in convents [304, 637–639, 709]; works for their welfare [709, 716]; <i>See</i> Religious Women, Common Life.
<b>O Virgin and Mother of God:</b> prayer [317]. <i>See</i> Mary.
<b>Obedience:</b> accepts nomination as archbishop out of o. [495–497] 541; advantages of o. [194]; to the bishop [454–456]; Claret's o. to God [671]; to his father at work [31]; to his mother [29]; to his superiors [149, 671]; necessity of o. [192, 194, 196–198]; Jesus Christ, model of o. [195]; joy in doing the will of others [410]; would not expose himself to danger except out of o. [465–466]; writes <i>Autobiography</i> out of o. [1].
<b>Observant:</b> <i>See</i> Character.
<b>Occasions of sin:</b> flee them [72] <i>See</i> Sin, Friendship.
<b>Offerings:</b> of suffering [698] 771; to the Lord 819; to Mary 817.
<b>Office, Divine:</b> prepares to recite it [129, 133]; time for reciting [637, 645]; manner of reciting 697, 703, 705, 709, 712, 716, 721, 725.
<b>Office, Little:</b> as means of obtaining vocations [794].
<b>Offices:</b> Claret sees no benefits, rather losses [635–636]; duty to one's post [652] ( <i>see</i> archbishop, duty).
<b>Opportunity:</b> <i>See</i> Apostolate.
<b>Oratorians:</b> his advisors [69, 81, 121]; in critical moments [85].
<b>Orders, Holy:</b> order in which they were conferred at Vich [99]; Claret receives them [90, 100, 102, 701, 856]; <i>see</i> Clergy, Priest.
<b>Orders and Congregations, Religious:</b> Brothers of Christian Doctrine [282]; helps Benedictines aboard ship [129, 133–134]; Capuchins [595, 598, 601]; Carmelites of Rome [137] Carthusians, desire to be one [77–82, 88–89, 113, 449]; Claretians ( <i>see</i> Congregation of Missionaries); Daughters of Charity [ 265, 307, 478, 503, 506, 704]; Dominicans [86, 839]; Franciscans [472, 860]; Jesuits ( <i>see</i> Jesus, Society of); Mercedarians [137]; Oratorians [19, 81, 85, 121]; Piarists [800]; Royal Salesians [800]; Servites. [800]; Sisters of Disabled [800]; <b>Sisters of St. Joseph (Suppl.)</b> ; Teaching Sisters of Mary Immaculate (foundation of) [561]; retreat to Sisters of Perpetual Adoration [738]; Tertiaries (Carmelites of Charity) [6, 265, 776, 793, 800].
<b>Organists:</b> brought from the peninsula to Cuba [552];

( <i>see</i> music, sacred).
<b>Pain:</b> acts [655]; for the ills of the Church in Andalusia [728]; for his past vanities [341]; given by the Lord [681]; rheumatic 547 ( <i>see</i> forgiveness); the Virgin asks that he repent [676].
<b>Painting:</b> comparison on humility 765.
<b>Palace, Royal:</b> moral reform [769–772]. <i>See</i> Court.
<b>Pallium:</b> where received it and who conferred it [862].
<b>Pamphlets:</b> <i>see</i> Leaflets, Books.
<b>Pardon:</b> asks God to pardon world [663]; his assailant at Holguin [583, 585]; his detractors [628, 867]; his neighbor [660, 663]; image of Christ of P. speaks to him [832] ( <i>see</i> suffering.)
<b>Parents:</b> docility to them [27, 29, 64]; gratitude [26]; intervention of his father in the vocation of Antonio [77–78] ( <i>see</i> mother, teacher); love for them [31, 52]; qualities [3, 28, 37]; task of education [25, 28, 29]; temptation against his mother [52];
<b>Passion of Jesus:</b> Jesus approves leaflet on P. [692] 812; knowledge of passion 767–768; meditates on it at prayer [741].
<b>Pastoral Letters:</b> to clergy [547–548]; to the faithful [549]; two on the Immaculate Conception [549] 798; against evil books [549]. <i>See</i> Archbishop.
<b>Pastoral Ministry:</b> in Sallent 546–547; tireless 528.
<b>Patience:</b> its advantages 669; asks God for [657]; Jesus tells him to have p. [693]; necessity of [185] 775–776; p. in adversities [653, 667, 857]; proposes it 663–664, 690–691; wisdom of [651]; with it suffer the faults of all 677. <i>See</i> Impatience, Meekness, Tranquility.
<b>Paul, St.:</b> incentive to Claret [224] ( <i>see</i> name index).
<b>Peace:</b> how to develop interior p. 716, 720, 725, 771–772; in the Cuban residence [608–613]; means of keeping p. [610–613];
<b>Pedagogy:</b> catechesis [106, 284]; manner of correcting others [33–34]; meekness in dealing with people [372–373, 377] ( <i>see</i> meekness, confessor); method of using comparisons [297–299]; popular [185]; preaching methods and style [288, 290, 469–471]; short and manageable books [312] ( <i>see</i> books, writer); ( <i>see</i> preaching, psychology, childhood).
<b>Penitence:</b> <i>See</i> Mortification.
<b>Perfection:</b> desire for holiness [113, 142] 644; difficulty of [59]; means of attaining [653] 678, 692, 722–723, 729; nature of [651]; resolves always to do the more perfect thing [649]; <i>See</i> Humility.
<b>Perpetual Adoration, Sisters of:</b> gives them spiritual exercises [738] ( <i>see</i> nuns, religious women).
<b>Persecutions:</b> demonic p. of Claret [462–464]; divine

<p>help amid p. [464, 477]; in Cuba [518–520] (<i>see</i> archbishop); love of p. [679]; perseverance in the midst of p. [671]; p. during missions [457–459, 466]; to be suffered for the love of God [653, 667, 689, 752]; <i>See</i> Slander, Assassination.</p>
<p><b>Perseverance:</b> hopes for it through Mary [154]; means of achieving [264] 722–723.</p>
<p><b>Peter, St.:</b> 94, 196, 223, 439, 654, 664, 679, 697, 793.</p>
<p><b>Petitions:</b> for the faithful [659–663] <i>See</i> prayer; for himself [655–658];</p>
<p><b>Philosophy:</b> in the Escorial [870, 871]; he studied p. for three years 526.</p>
<p><b>Physics:</b> lab in Cuba [566]; facility for it [59, 60, 62].</p>
<p><b>Piarists:</b> gave them spiritual exercises [800].</p>
<p><b>Piety:</b> enjoys praying [701]; of the queen [620]; visits churches [128]; <i>See</i> Prayer, Fervor, Mysticism.</p>
<p><b>Pius IX:</b> 332, 581, 844.</p>
<p><b>Planets:</b> symbol of spiritual life [623].</p>
<p><b>Plan of Life:</b> as a seminarian [86–87] 515–516. <i>See</i> Schedule.</p>
<p><b>Pleasures:</b> resulting chastisements [685] <i>See</i> Sin.</p>
<p><b>Politics:</b> never meddled in [625, 629, 854] 549; political motivation [629]; prudence in avoiding subject while preaching [291, 458]; slandered for meddling in p. [864]. <i>See</i> Archbishop.</p>
<p><b>Poor:</b> aid to [665]; apostolate to them [562–569]; day dedicated to them 690–691, 696, 699; devotion to the p. as a way of reaching perfection 692; does not complain 695; love for the p. [10]; sermons to [704].</p>
<p><b>Pope:</b> defends his temporal rights [841–844]; love for [836]; <i>See</i> Italy; Pope's letter to queen [841–844].</p>
<p><b>Port of Tosas:</b> <i>see</i> name index.</p>
<p><b>Portuguese:</b> treated him well on the Terceiras Islands [590].</p>
<p><b>Possession, diabolical:</b> cases presented to him [183]; cases of true p. rare [183, 187]; feigned p. to get attention [188]. <i>See</i> Exorcism.</p>
<p><b>Poverty:</b> asks the Lord to inspire priests to practice it [371]; Claret seeks the poorest [649] 653, 654; Claret's personal p. [132, 359, 486, 634] 653; detachment from money [133, 360–362]; desire for [467]; does not accept stipend for ministry 652; its effects on Claret [364–367] <i>see</i> Detachment, Mortification; virtue of the missionary [357–371]; fear of consequences of p. (St. Teresa) [245]; examples of [363–370]; excellence of [370]; its fruits [362–364, 370–371]; how Christ practiced p. [359] 532, 677, 681–682; motive [362] 677; necessity of [359]; resignation amid p. [785]; results</p>



of p. in society [133, 135, 362]; voluntary [130].
<b>Prayer:</b> to angels and saints for souls [264, 267, 268]; apostolate of p. [242, 265] 742; care with which Claret prayed [781] 681, 684; of Christ on the cross 829. comparisons 512, 684; effects of p. [691, 761]; for enemies 549; enjoins p. on Cuban clergy [554]; power of [191]; the Lord asks him to pray more [678]; the more p. necessity of [191] 740; p. as a means of the apostolate (St. Teresa) [255, 258]; p. as preparation for preaching [665]; qualities of [392, 663, 741]; (St. M. de Pazzi) [260–262, 263–273].
– <i>mental p.</i> : daily [86,108, 610, 645] 650, 662, 698; keeping in mind the meditation of the day 728; themes and methods 679, 698, 722, 742.
– <i>vocal p.</i> : accompanied by meditation on mysteries of rosary and Passion of Christ [741]; Claret prefers vocal to purely mental prayer [766]; devotions [646, 765]; method of [766]; p. to Mary before every mission [270–272]; two prayers composed by Claret [154, 157].
<b>Preacher:</b> Claret a tireless p. [504, 639, 703]; desire to preach [764]; faults of preachers [287]; Marian p. [668]; p. is God's instrument [704]; ( <i>see</i> missionary).
<b>Preaching:</b> effects of [117]; excellence of [238–240]; missionary methods and approaches [289–293, 469, 672]; object of [697] 531; places Claret preached in [454–455]; p. to different classes of people [263, 474 637, 705, 776]; p. and politics [291].preparation for [288, 665]; rectitude of intention in p. [241, 439]; sermon topics [470] 684; sources of Claret's p. [300]; makes Sunday p. obligatory in his diocese [559]; vocation to p. [681–682, 697–698]; <i>See</i> Politics, Missionary, Apostolate, Preacher .
<b>Predictions:</b> <i>See</i> Prophecies.
<b>Preferences (likes):</b> followed others [29] ( <i>see</i> mortification); mortification [410, 653].
<b>Presence of God:</b> awareness of [764]; its effects 747–751; prevents sinning [673]; recollected to maintain p. of God 713; resolves always to remain in [648, 748] 534, 652, 662, 676, 684, 690, 706, 710, 713, 720, 725; teach how to maintain p. of God 724; teaching of various saints 706, 709, 710, 714; ( <i>see</i> God).
<b>Press:</b> powerful weapon for good or evil [310]; <i>see</i> Librería Religiosa, apostolate, writer.
<b>Pride:</b> Claret is proud by nature [666]; origin of evil [92]; spiritual lust 827; things that lead to p. [188]; ( <i>see</i> humility, vanity).
<b>Priest:</b> administrator [106–112]; assistant at Sallent [104–106]; bad priests [ 811–817]; better a missionary than a canon [631]; clergy conferences

<p>[554]; felt tied down in parish [112, 120, 174]; follows it [64] (see vocation); good priests [735]; ordination [100–102]; ordination day [701]; preached separately to priests [304, 474]; regent of Viladrau [167–174, 193]; should stand between the world and its ruin [662]; spiritual and bodily physician [172–182]; stipends [552]; vocation to priesthood [40].</p>
<p>–<i>priestly duties</i>: apostolate [234]; hearing confessions [110]; preaching [109]; prudence concerning exorcisms [190]; serving the faithful [111]; visiting the sick [110];</p>
<p>–<i>priestly qualities</i>: chastity [393–397] (see chastity); cooperation [106]; humility [401]; knowledgeable [326, 811–814] (see Knowledge, Studies); meekness [376–378]; must be virtuous [111, 135, 812]; obedience [192–195]; poverty [371]; priestly love [439, 441]; schedule [107–111]; study habits [106, 812–814]; well educated [811–817]; zeal [13, 111] <b>757–758</b>.</p>
<p>–<i>enemies</i> of priesthood [730–733]; contempt for, slanders against priesthood [734]; mockery of priests [734]; (see clergy, humility, vocation, liturgy).</p>
<p><b>Priesthood</b>: date of ordination [857] 546–547, 537; (see sacred orders).</p>
<p><b>Prisoners</b>: preaches to p. [165]; visits them in Madrid [637] (see archbishop, social action).</p>
<p><b>Prodigal Son</b>: theme of sermon [296].</p>
<p><b>Propaganda</b>: distribution of books, rosaries, holy cards, etc. [544–545, 705, 799]; importance of written p. [708]; need of [310–322]; universality of p. [640]. See Writer, Books.</p>
<p><b>Propagation of the Faith</b>: desire to serve it [701, 859]; Vatican Congregation [111, 120, 138] <b>547</b>; (see also the name index).</p>
<p><b>Property</b>: respect for other's [28] (see communism, socialists)</p>
<p><b>Prophecies</b>: of cholera epidemic [535]; of Cuban earthquakes [528]; of world chastisements [685].</p>
<p><b>Prophets</b>: their example, an incentive for his apostolate [214–219]; lesser prophets [220].</p>
<p><b>Protestants</b>: calumny against priests [729]; harm done [717, 728]; means of propaganda [717–718].</p>
<p><b>Protestantism</b>: chastisement of world [685]; evil in Spain [695]; effects [719–727].</p>
<p><b>Providence</b>: amid persecutions [477–479, 587]; everything comes from God [420, 536] 716, 720, 721; in his childhood [7]; in Madrid [622]; in missions [464]; in his social work [569]; in his trips [126–128, 590]; in his vocation [64]; inscrutable</p>

[125]; lets himself be led by P. [40]; P. watches over us [152]; special P. for Claret [52, 56, 115]; wondrous ways of P. [66, 71–77, 166–169].
<b>Prudence:</b> in dealing with cases of possession [184–187, 191]; in offering himself for missions [194]; origin and growth [383]; regulates zeal [383].
<b>Psychology:</b> knowledge of people [185, 191]; way of correcting others [33–34]; treating people with meekness [372–373, 377]; of written propaganda [312]; ( <i>see</i> pedagogy, social action, confession, confessor, preaching, missionary, archbishop).
<b>Punishments:</b> announces [685].
<b>Purgatory:</b> helpfulness of prayer [264–266] ( <i>see</i> apostolate, communion).
<b>Purification:</b> through enemies 766, 776–777.
<b>Purity:</b> <i>See</i> Chastity.
<b>Queen (Isabel II):</b> charitable [768]; deceived by her ministers [834]; her edifying conduct at court [620]; esteems Claret and follows his advice [625, 768, 840]; handiwork [617]; makes yearly Spiritual Exercises [768, 778]; moral conduct and piety of [768–772]; ( <i>see</i> court).
<b>Reading:</b> books he uses for spiritual r. [746] 651, 722; Claret's spiritual r. [801]; enjoins spiritual r. for day of recollection [554]; the Lord grants him graces while at spiritual r. [797]; at meals [87, 610, 646] 662; need for and benefits of [214, 226, 227, 234]; need for good spiritual r. ( <i>see</i> books); resolves to teach spiritual r. 726; spiritual r. as a child [25].
<b>Receptions:</b> at the palace [772].
<b>Recollection:</b> a chapel in the heart 681; deeper, as result of conservation of sacramental species [694] 813; Jesus taught St. Catherine 714; teachings of other saints 714; the Virgin Mary taught Mother Ágreda 714; ( <i>see</i> Modesty, Grace, Mysticism, Presence of God).
<b>Recollection, Day of:</b> enjoins one day a month on Cuban clergy; makes monthly day of r. himself, 644, 740, 780.
<b>Recreation:</b> forced to take r. in novitiate [149]; spiritual conversations during r. [153]; takes part in r. with his household, in Cuba [610]; ( <i>see</i> rest).
<b>Rectitude of Intention:</b> eating, resting, and studying with r. of i [789] 698–699, 704, 707–708, 711; necessity of [197, 199]; r. of i., and come what may [651] ( <i>see</i> love); resolves to do everything with r. of i. [545, 549, 648, 747, 790];
<b>Reform, religious:</b> at Vatican I, 123–27.
<b>Religion, Catholic:</b> attacked by communists, socialists and Protestants [730–733].
<b>Religious, Franciscan:</b> <i>See</i> Franciscan Sisters.

<b>Religious Life:</b> appreciation of habit [141]; glory of (St. Teresa) [244]; spirit of 578–280; ( <i>see</i> Orders and Congregations).
<b>Religious Spirit:</b> 76.
<b>Religious Women:</b> apostles [234–263]; apostolate of ordinary works (St. Mary Magdalene de Pazzis) [262]; apostolic vocation (St. Teresa) [258]; apostolic zeal (St. M. de Pazzi) [259–262]; Claret exhorts nuns to pray for his apostolate [263]; means of their apostolate (St. Teresa) [255]; nuns pray like Moses [263]; prayer for sinners, the just, the poor souls [265, 267]; prefers not to be nuns' confessor [263]; sermons to [704]. <i>See</i> Common Life, Religious Orders.
<b>Religious Reform:</b> in the First Vatican Council 625–626.
<b>Reminder:</b> made by Claret to himself 771 ( <i>see</i> definition of a missionary).
<b>Renouncement:</b> of all pleasures for the love of God [391]; and for love of Jesus 682.
<b>Republic, (The):</b> evil menacing Spain [695] ( <i>see</i> Spain).
<b>Reputation,</b> good, how to attain it: 293-94.
<b>Resignation:</b> accepting the cup of suffering, 687; amid work and suffering [667]; to God's will [762]; ( <i>see</i> adversities, slander, persecution, will of God).
<b>Resigning, Thoughts of:</b> as archbishop: great inconveniences 671; examples of holy bishops 672–674; goal of his deliberation 672–674.
<b>Resolutions:</b> those he wishes to keep [642–650]; reads them every Sunday 725; retreat r. [740–756, 780–792].
<b>Rest:</b> mortification in taking rest, [757]; rectitude of intention while resting, [744, 789] ( <i>see</i> dream); retires at 10:00 p.m., [646]; rises at 3:00 a.m., [637, 645, 801]; siesta, [646]; takes only a little r. (maxim), [745].
<b>Retreat, Spiritual:</b> imposes monthly day of r. upon the Cuban clergy [554]; resolves to do a monthly r. [644, 740, 780] 650, 661, 690, 693, 697, 702, 705, 709, 712, 716, 720.
<b>Riches:</b> greed reigns more than ever [375–358]; r. are love and divine grace [657] ( <i>see</i> poverty).
<b>Right Path, (The):</b> at court all have a copy [616]; most widely distributed book and has resulted in the most conversions [323]; now in the 39 <sup>th</sup> edition [476]; ( <i>see</i> writer, books).
<b>Rivers:</b> difficulty in wading through them [369, 461]; supernatural aid in crossing them [368] ( <i>see</i> trips).
<b>Robbers:</b> released by [123–125].
<b>Rooster:</b> his teachings [664–665]; symbol of the

preacher: 809.
<b>Rosary:</b>
– <i>excellence</i> of r. [45]; a means of the apostolate [266]; remedy for the evils of Spain [695–696] 813; his shield in the apostolate [271].
– <i>Claret's devotion to</i> : aspiration in honor of r. [269]; in Barcelona [66]; as a child [44–49] 539; confrere of r. [94]; consecrated Bishop on feast of r. [499]; in the factory [46]; leads r. during missions [266]; manner of reciting r. [741]; receives grace of conserving sacramental species in Church of R., at La Granja [694]; recites it aboard ship [130]; recites r. in Cuba [610]; r. schedule [ 94]; says whole rosary every day [ 66,108, 610, 646, 765, 801]; visits to Our Lady of the R. [86].
– <i>Apostle of devotion for.</i> : distributes rosaries [337, 545, 779]; making rosaries (J. of Avila) [229]; Mary tells him he should be the Dominic of modern times [677]; preaching and teaching how to recite r. [266] 725–726; propagates devotion to r. [55] 823; the queen and her court recite r. every day [616, 768]; sermon topic [296]; substitute name for a mission [468]; <i>See</i> Mary.
<b>Roser, (El)</b> : book by which Claret learned to pray the Rosary [45].
<b>Rules for Clerical Communities</b> : book [799].
<b>Rules for Popular Libraries</b> : booklet [799].
<b>Rules for Students</b> : (in Latin) [799].
<b>Sacrament(s)</b> : Aspiration [269]; frequency [38–39, 685–686]. <i>See</i> Blessed Sacrament.
<b>Sacred History</b> : knows by heart and says it [24] ( <i>see</i> Bible).
<b>Sacred Scripture</b> : not understood [491] ( <i>see</i> Bible) ( <i>see</i> name index).
<b>Sacrifice</b> : <i>See</i> Mortification
<b>Sadness</b> : strives never to allow himself to be overcome by s. [650].
<b>Saints</b> : age of death of some s. 780–782; aspiration to the s. [269]; daily reads life of the s. of the day [87, 616]; effects of reading the Lives of the S. [ 214–232]; Fathers of the Church an incentive to his apostolate [225–227]; their glory and joy [244]; intercession of the s. [97, 267]; models he proposes to imitate [642, 650]; need for s. (St. Teresa) [244]; women s., as missionaries whose zeal should embarrass men [234–263];
<b>Sala, Carmelo</b> : (Claret's confessor), 816
<b>Sala, Stephen, C.M.F.</b> : (Cofounder and Claret's successor as director of the Congregation), 489, 496.

<b>Salvation (of souls):</b> offers himself to God for this 698, 704, 707, 711; what Jesus did [752] 700; saved from the sea for this 700 ( <i>see</i> souls, zeal).
<b>Samaritan woman:</b> in the prayer of Claret 804–805
<b>Satan:</b> against seminarians 821 ( <i>see</i> name index).
<b>Scapulars:</b> gave them and taught how they are to be worn [337]; wrote booklet about them [339]. ( <i>see</i> apostolate, missions, medals).
<b>Schedule:</b> each day, [645, 646]; in Madrid, [637, 644–650, 801]; plan of life, [644–650]; s. of day in Cuba, [610].
<b>Sheets, Loose:</b> <i>See</i> Pamphlets.
<b>Scholarships:</b> paying for the studies of another, a means of the apostolate (St. Rose of Lima) [241].
<b>School:</b> punctual and prepared [22].
<b>Self-control:</b> <i>See</i> . Humility, Meekness, Modesty, Mortification.
<b>Self-knowledge:</b> <i>noverim me</i> 691, 714, 717 ( <i>see</i> humility).
<b>Self-will:</b> denial of [149–151, 649]; to do all things with a will [790]; <i>See</i> Humility, Character, Mortification.
<b>Seminarians:</b> Catalan s. in Cuba invited by Claret [557]; sermons to s. [707]; donates books [779]; his vacations as a s. [91]; ( <i>see</i> student, missionary, clergy, studies, vocation).
<b>Seminary:</b> care of Bishop Corcuera [91, 92]; restoration of s. in Cuba [555–556]; minor s. 574; not convenient to have too many 575–576; talk to Spanish bishops about seminaries 616–620; s. of El Escorial [869–872] ( <i>see</i> archbishop, bishops, clergy, priest, Escorial).
<b>Senses:</b> <i>See</i> mortification.
<b>Sermons:</b> based on congregation's needs [294]; different from doctrinal instructions [294]; distribution of essential s. on various days of mission [295]; essential vs. optional [294]; grateful for criticisms of s. [400]; introduced by resume of previous day's s. [293]; never discussed his s. [400]; preached everywhere [304]; preached as many as 12 in a day [703–704]; sources [300]; style of s. [297–299] ( <i>see</i> comparisons); themes [295–296]; <i>See</i> Preacher, Missionary .
<b>Service to the Court:</b> conduct [778] ( <i>see</i> court, queen).
<b>Ship:</b> upon from Cuba the s. foundered 563.
<b>Sick:</b> conversations with them 727; in the General Hospital at Madrid, [479]; preaches special sermons to s., [474]; the s. only die in Claret's absence, [173]; in Viladrau, s. drawn to him as they were to Jesus, [180, 181]; visits the s., [110] 728; daily, [170, 173]; in the evening at Madrid, [637]; ( <i>see</i> doctor, charity,

social work).
<b>Sickness:</b> bearing s., [653]; providential, [166,167,182]; returns from Rome because of s., [859]; s. because of queen's recognition of Kingdom of Italy, [837–838] ( <i>see</i> adversities).
<b>Sight:</b> mortification of [393–398] ( <i>see</i> mortification).
<b>Silence:</b> in adversities 707, 820; importance of s. [709]; keeps s. to save reputation of sinner [72]; love of s. [50]; means to advance in perfection 692; recommends s. to nuns [709]; s. and fortitude [651] 690, 711; s. during retreats [611, 740]; speaking with God and with men incompatible 691; speaks not of the good done nor of that which makes him suffer 695; of things 656.
<b>Simplicity:</b> attractive [61] ( <i>see</i> humility, meekness, modesty); in all things 687; in defending his ideas [60].
<b>Sin:</b> Blessed Virgin tells him to repent and be vigilant [676]; ease with which some commit s. [11, 206]; exemplary punishments of s. [802–822]; fleeing the occasions of s. [72] ( <i>see</i> friendship); hatred of s. [17] 718; malice of s. [16–17] 688; pain [676]; punishment for his own past s. [621].
<b>Sinners:</b> compassion for s., (St. Teresa) [251]; confesses that he is a s. [664]; conversion of s. [231] 773–774; prayer as means of converting s. [264–266, 268]; sad state of s. [160, 205–212, 239]; ( <i>see</i> zeal, apostolate, missionary).
<b>Sisters:</b> <i>see</i> Religious Women.
<b>Sisters of Charity:</b> [265]; eighteen on the ship “Nueva Teresa Cubana [503, 506]; preaches to them [304, 704]; providential instrument for his going to Canary Islands [478];
<b>Slander:</b> borne as an apostolic means of converting sinners, [752]; to be borne patiently, [653, 667]; do not quit because of them 671, 672; effects of s., [729]; joy amid s., [628, 745]; kinds of s., [798, 863–866]; love of s. infused by God, [679]; pardons and loves his detractors, [628]; patience of Jesus in the face of slanders 671, 672; reason he is slandered in Madrid, [628] 550; resignation amid s., [798]; silence amid s., [745, 853, 867] 711; s. of the “early risers,” [477]; suffers much from s. at beginning of missions, [352]; usefulness 707; weapons of the weak, pay no attention to 678. <i>See</i> Persecutions, Assassination.
<b>Sleep:</b> sleeps little [8] ( <i>see</i> rest).
<b>Snails:</b> symbol of sinners [209].
<b>Socialism:</b> its principles and effects [719–727].
<b>Socialists:</b> errors they spread [719–727]; harm they cause and media they use in making propaganda [717–728]; slanders against priests [729]; their

teachings against the family [719].
<b>Social Work:</b> alms, [133–134]; among cholera victims, [537]; among prisoners, [570, 637]; Claret studies ills of society, [357]; economic uplift of poor brings moral uplift, [569]; education, [561, 568.]; establishes credit union, [569]; founds model ranch at Puerto Príncipe, [563–568]; President of League of Friends of the Country, [571]; work among the poor, [562–568]; work among the sick in hospital, [571]; ( <i>see</i> apostolate, archbishop, charity, catechisms, worker).
<b>Soler, Canon Jaime:</b> (co-worker, bishop), 365, 488, 496, 499.
<b>Solitude:</b> enjoys s. [50] ( <i>see</i> silence).
<b>Song:</b> early pamphlets s. sheets [315] ( <i>see</i> also Chant).
<b>Sons of the Immaculate Heart of Mary:</b> See Congregation of the I.H.M, Claretian Missionaries.
<b>Sorrow:</b> acts of s., 655; Blessed Virgin tells him to repent, 676; Claret asks for deep s. for sin, 655; granted it by the Lord, 681; for past vanity, 341; s. over ills of Church in Andalusia, 728; <i>see</i> Pardon.
<b>Sorrows, Our Lady of:</b> Confraternity of O.L.S., [94]; devotion to, [765]; her image left on his arm after incident at Holguin, [580]; Septenary of O.L.S., [298]; substitute name for a mission, [468]; he thanks her for freeing him from the attempted assassination at Altagracia, [586]; <i>See</i> Mary.
<b>Souls:</b> his books written for their salvation, [325]; the converted s. is God's banquet, [753]; defends those s. the Lord entrusted to him, [664–665]; and for Jesus 701; his labors for their salvation, [752]; love for s., [155–156]; novena for All Souls, another term for mission, [468]; verses of the Te Deum asking for the salvations of the neighbor [661]; ( <i>see</i> zeal, apostolate, missionary).
<b>Spain:</b> the church in Spain in the face of masonry [869]; its evils [695, 696]; returns to S. from Rome [859] ( <i>see</i> archbishop, politics); sentiments for Spaniards [129];
<b>Spirit:</b> account of his s. [139, 757–767]; anguish of the s. [845]. blessed are the poor in s. [363]; of discord [375]; excitement [245]; of kindness [34]; the Lord gave the cofounders the same s. as that of Claret [489]; worldly people do not have the s. of Jesus [412].
<b>Spiritual Dryness:</b> involuntary, benefits [102] ( <i>see</i> piety fervor).
<b>Spiritual Exercises:</b> <i>see</i> Exercises.
<b>Spiritual Life:</b> Claret resolved to lead both an interior and exterior spiritual life, in his work, etc. [419]; his life is that of Jesus [754]; <i>see</i> Piety, Fervor, Jesus Christ.



<b>Spiritual Retreat:</b> <i>see</i> Retreat
<b>Stature:</b> his was small 527.
<b>Straight Path, The:</b> Claret's best-seller and the book that brought about most conversions, 323; everyone at court has copy, 616; 39 printings in Claret's time, 476.
<b>Study:</b> application to s., [87]; of a bishop 736–737; importance of s. for preaching, [665]; occupied in s., [764, 801]; plan of s. for Escorial, [870–871]; rectitude of intention at s. [744, 789]; s. during evening at Madrid, [637]; s. to the point of illness, [89]; ( <i>see</i> knowledge, work).
<b>Studies:</b> end of [104–105].
<b>Students:</b> application [59, 88]; humility [92]; need for piety [92]; preaches to them during his trips with the queen [639]; ( <i>see</i> spiritual exercises, clergy, missions, priest, study).
<b>Style:</b> simple and clear in sermons [297]; that of Claret, picturesque [123, 124, 131, 132]; thrilled by that of Jesus [222]; ( <i>see</i> missionary, comparison).
<b>Suffering:</b> advantages of s. [624, 636]; asks God for s. [748]; chooses the most painful [649]; desire and love of s. [679, 761]; he glories in s. [748]; how to bear with s. [667, 752, 785] 725; mission of s. [624, 650]; offers to work and suffer even death [698] 770–771; reasons for not complaining amid s. [650]; remembers that of Jesus 729; reward of s. (St. Teresa) [244]; thanks God for s. [752]; value of [651]. <i>See</i> Troubles, Adversities, Slander, Persecution, Humiliation.
<b>Summer Evenings in La Granja:</b> book by Claret [799]
<b>Sunday:</b> day of greatest devotion, [39, 40, 47, 48].
<b>Swearing:</b> <i>See</i> Blaspheming.
<b>Talent:</b> as a child [26]; organizer, opportune and efficient (cf. apostolate, missionary, writer, catechism, character); practical [59-60, 62-63, 314, 482].
<b>Teacher:</b> a good one is a gift from heaven [25]; gratitude for the education received [26]; obedience [27] ( <i>see</i> parents).
<b>Teaching Sisters of Mary Immaculate;</b> foundation of [561].
<b>Temper, Evenness of:</b> in imitation of Jesus, Mary, and Joseph, 650; resolves to keep e.t., 650; <i>see</i> Character, Meekness.
<b>Temptations:</b> against Mary [51]; against his mother [52]; against chastity [72, 95-98]; how to overcome t. [51–53, 95–97]; Mary defends him from t. [701] 513; ( <i>see</i> Mary, sin).
<b>Tertiaries (Carmelites of Charity):</b> gives spiritual

exercises [800]; his sister and nieces [6]; asks for prayers [265] (see name index).
<b>Thanksgiving:</b> <i>see</i> Gratitude.
<b>Theater:</b> in palace [769].
<b>Theology:</b> in seminary of El Escorial [871]; moral and scholastic studies 526–527.
<b>Time:</b> appreciating t. [180,184]; distribution of 665, 685; the use of t. [263]; resolves to use well 653, 662; ( <i>see</i> worker, weaver, schedule).
<b>Titles, ecclesiastical:</b> not favorable to [631] (see benefices).
<b>Tobacco:</b> abuse of t. displeases people [815]; Claret did not smoke [410]; ( <i>see</i> mortification).
<b>Tonsure:</b> reception [90] 540–541; ( <i>See</i> sacred orders).
<b>Tongue:</b> [384–385 400–402, 653] <i>see</i> mortification.
<b>Towns:</b> manner of moving from place to place [456]; where he preached [454–455].
<b>Tosas;</b> <i>See</i> Port of Tosas.
<b>Trajanopolis:</b> <i>see</i> Archbishop of T.
<b>Tranquility:</b> the Lord tells him to have more t. [678, 693] ( <i>see</i> equanimity, patience, resignation); in times of danger [123–124, 131–132].
<b>Travels:</b> apostolic t. in Andalucía [702–708]; arrival in Cuba [509]; to Canary Islands [480–486]; in Catalonia [454, 455]; Claret, like Jesus, traveled mostly on foot [121,123,126, 367, 432]; difficulties of Cuban t., especially heroic trip to Baracoa [539–543]; discomfort while t. [460]; God's Providence during his t. [461]; incident of the camel on Lanzarote [485]; to Rome via France [121–137]; rule aboard ship [506–508]; stopped by brigands while t. [123–125]; talks religion with mule-drivers while he t. [461]; t. on foot edifies people [484]; used road-map of Catalonia [460]; voyage to Cuba [504]; ( <i>see</i> rivers).
<b>Trent, (Council of):</b> complies with the number of pastoral visits prescribed [550] (see name index).
<b>Tribulation:</b> advice of the Virgin Mary, displeasure of Jesus and Mary, a triumph of the devil 647–675.
<b>Trinity:</b> devotion 729; offers himself 628; the Sunday dedicated to the T. 692, 696, 699; ( <i>see</i> name index).
<b>Trips:</b> <i>See</i> travels.
<b>Trisagion:</b> recites T. every morning [637, 695–696; 765] 816.
<b>Troubles: are great 805;</b> immense value of t. [421]; love of t. [465]; accepting t. is best homage to God [423]; the t. of Jesus as an incentive [425–427]; t. borne for the salvation of souls [752]. <i>See</i>

Adversities, Suffering.
<b>Trust:</b> in God's grace 733.
<b>Ungrateful:</b> Claret feels the most among men 821.
<b>Union with God:</b> asks it of the Blessed Virgin [749] 699; desire for it 730, 745–746; with Jesus in the sacrament 730; the Lord grants it 824.after Mass 701; by means of the three powers 690; <i>See</i> God, Mysticism.
<b>U.S.A.:</b> 601, 608. <i>see</i> Supplementary Readings ("The Tender Vine").
<b>Upbringing:</b> <i>see</i> Manners.
<b>Vatican Council I :</b> assassination attempts 627–628; deceased council Fathers 587; discourse on papal infallibility 611–614; manifest against it 528–529; profession of faith 588; uniform catechism 623–624; some materials 567–569: documents and dates 588–593;
<b>Vanity:</b> Claret's v. in dress as a young man [72]; his past feelings of v. [341]; v. of some false cases of possession [188]; v. of some preachers [401]; v., the source of many conversations [68, 77]; v. of things [244, 254]; v. of the world and its riches [77]; ( <i>see</i> world, humility).
<b>Vices:</b> on mortification [417] ( <i>see</i> sin).
<b>Vilaro, Manuel, C.M.F.:</b> (cofounder, coworker), 489, 502, 511, 526, 592, 596.
<b>Virtue:</b> acts of v. in Jesuit novitiate [143–151]; aspiration [269]; beauty of v. and mortification [416]; courageous in v. [123–124]; Jesus, model of all v. [428–437]; missionary must be virtuous before he preaches v. [388]; most necessary v. is love [438–442]; power of v. against evil [53]; tests of v. [149,151]; undertakes practice of certain v. [144–146]; all v. can be practiced in one act of mortification [414, 415]; v. is convincing and persuasive [135]; v. essential for a missionary [340–453]; <i>see</i> Priest, Missionary.
<b>Visitation, Pastoral:</b> difficulties in travels; gave missions and made p. v. throughout Cuba [550]; how he went about it [538]; made p. v despite difficulties [544]; <i>see</i> Travels.
<b>Visits:</b> to the Blessed Sacrament and to the Virgin Mary 515; forty-hour devotions [86] ( <i>see</i> Eucharist); to hospitals and prisons 728; to the Lord [40]; to the sick 528, 533.
<b>Vocation:</b> at 12 years of age [701] 534; biblical texts on v. 808; Claret's priestly v. [30]; Claret's missionary vocation: to confront the world's corruption; consults his spiritual director about v. [88–90,121]; did not want anyone to hinder his v. [81]; difficulties to his v. [79]; end and origin of missionary v. [687]; follows his v. [80–83]; free gift

<p>of God [14]; missionary v. [121]; priestly v.: choice of candidates [555]; religious v. [225]; spoke only to his director about v. [90]; tells his parents [77]; temporary. v [89, 93, 152, 167]; v. discovered in reading Bible [113–120] 535–537; a way to increase Claretian vocations, 794–795] (<i>see</i> missionary);</p>
<p><b>Vocation of children, (The):</b> book [799].</p>
<p><b>Voice:</b> of the Virgin Mary calls to him [47]; tells him to write 823.</p>
<p><b>Wars:</b> predicts them [685] (<i>see</i> prophesies).</p>
<p><b>Way of the Cross:</b> means of apostolate [265]; made it daily [765]; when he made it [801].</p>
<p><b>Weaver:</b> a chance to become rich as w. [63]; easily duplicates and improves patterns from catalogue [58]; kept up rosary devotion as w. [46]; obsessed by work as w. [58, 66–67]; seeks greater proficiency as w. [56–65]; skilled [31, 33, 58 f.]; teaches his teachers [60]; <i>See</i> Worker.</p>
<p><b>Week:</b> distribution of his days for his devotions 692, 696, 699.</p>
<p><b>Well-Instructed Seminarian:</b> contains Claret's catechetical method, [286]; Jesus gives His approval of it, [690] 810, 812; why he wrote it, [326].</p>
<p><b>Weapons:</b> of our army 775–776.</p>
<p><b>Will of God:</b> conformity to God's w. [579, 636, 650] 667, 671; follows it [64]; God's w. in adversities [420] 718; God's w. and his own w. [623]; how to know w. of G. [67]; motive of all his actions [744] 729; offers himself to God's w. [656]; prepared to do whatever God wills [656, 678, 762, 785, 798]; seeks and desires to know it [656] 717; seeks God's w. and wishes to fulfill it [755]; wants nothing but God's w. [754] 701.</p>
<p><b>Wine:</b> never drinks [405] (<i>see</i> mortification).</p>
<p><b>Witness:</b> to the truth 546–550.</p>
<p><b>Women:</b> apostles, means and examples [234–263]; dealing with [394–397]. <i>See also</i> Chastity, Modesty, Mortification.</p>
<p><b>Word:</b> the excellence of the W. [449–452]; ministry of the W. [452]. <i>See</i> Apostolate, Missionary, Propaganda, Zeal.</p>
<p><b>Work:</b> Claret's love of w. [31–35]; does much work [745]; evening occupations [645–646]; flees idleness [646]; the infanta always busy [618]; maxim 700; obsessive w. is dissipating [82]; putting up with w. [653]; the queen keeps busy with handiwork [617]; resolves always to be doing something [647]; rewards and satisfactions of w. [59]; w. as a means of the apostolate [752]; w.</p>

should be moderate [65–68].
<b>Worker (s):</b> as assistant pastor, 111; tireless w., 59 ff., 71, 73; <i>see</i> Apostolate, Archbishop, Missionary, Time; love for workers [32-34]. <i>See</i> Weaver.
<b>World:</b> benefits of detachment [622]; Claret crucified to the w. [658]; contemptible (St. Teresa) [244–245]; detachment from all things of this w. [636]; disenchanted, weary, and bored with w. [77]; distaste for things of w. [622–624]; expect to be persecuted by the w. (St. Teresa) [257]; leaving w. means leaving nothing (St. Teresa) [257]; a lie [254]; salutary disenchantment with w. [71–75]. <i>See</i> Visits, Detachment.
<b>Writer:</b> [764, 775]; an important activity, [640]; fruitful output of books and leaflets, [637]; the Lord asks him to write books, [678]; he is slandered through falsified books, [865–866]; some of his books, [779, 798, 799]; his writings spread, [640]; writes Catechism, [799] ( <i>see</i> catechism); ( <i>see</i> apostle, apostolate, archbishop, books).
<b>Xifre, Joseph, C.M.F.:</b> (cofounder, Superior General after Sala), 1, 489; <i>see</i> Supplement.
<b>Youth:</b> during this phase he was exemplar [53]; spiritual crisis [66–69, 81, 85].
<b>Zeal:</b> allows him no rest, [227, 475, 735]; barking out against God's enemies, [671, 672]; Claret asks God for a prudent z., [383]; Claret offers himself to Mary to save souls, [156–161]; demands purity of soul, [379]; difference between true and false z., [378]; directed against sin, not sinner, [382]; fatal consequences of bitter z., [376]; its function, [378]; the hen: an example of true z., [380]; Job as example of false z., [382]; motives for z. (St. Teresa), [243, 251]; offers himself to Jesus to bring Him into souls, [669]; powerful feelings of z., [157, 158, 159–163, 169, 211, 272, 273, 383, 664, 665]; prayer, a means to obtain z., [264, 265]; qualities: ardent, universal, devouring, [153, 762]; reflection on z. 772, 773; should be prudently controlled, [381]; to work for Him, [675, 788]; yearning for the apostolate, [675, 762]; z., an apostolic virtue, [686]; z. for the infidel, [120, 859]; z. makes him want to live long, [164]; [259–262]; z. for souls, [8–17, 42, 152, 155] 671; (St. Catherine of Siena) [236–237]; (St. Rose of Lima) [239–241]; (St. M. de Pazzi) [259-262]. <i>See</i> Apostolate, Missionary, Souls.