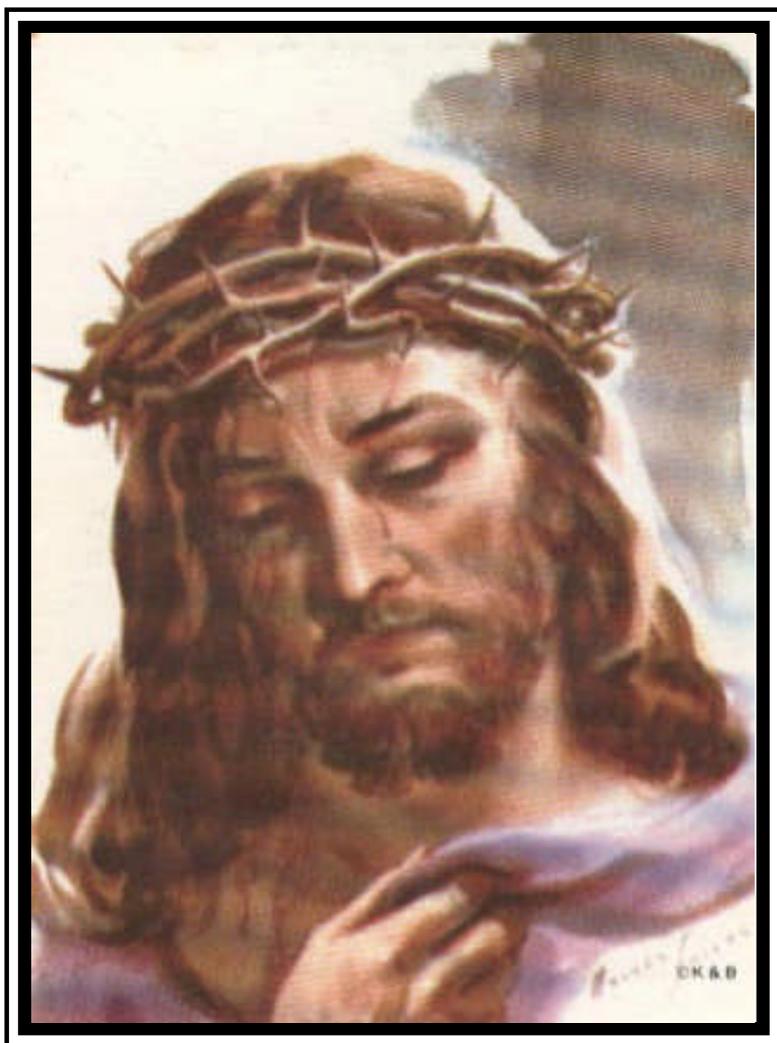


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EDITORIAL

The Modernist apostate Church is getting to be more of a clown show than anything of serious spirituality.

Scraping the bottom of the barrel in search of somebody grotesque to represent the Archdiocese of New York, a most unlikely candidate surfaced wearing the boyish grin of a sports fanatic by the name of Timothy Dolan.

As informed Catholics should know, Timothy is not a bishop of the Roman Catholic Church, having been “ordained” according to the New Rite of 1968. Nor is he a valid priest of the Roman Catholic Church.

Perhaps that is why Tim is able to project the image of the “great guy” variety instead of the dignified presence of a Bishop of the Roman Catholic Church.

Not long ago, Tim Dolan, who should be addressed more properly and correctly as “Mr. Timothy Dolan,” Scribe or Minister of the Apostate Church, because he has not been validly ordained a priest and later undergoes an invalid consecration as a “bishop” was appointed to oversee the

continued destruction of the Roman Catholic Church by taking over the Archdiocese of New York.

The archdiocese of New York is the second largest diocese in the United States, Los Angeles being the first.

While it is not necessarily out of place for a bishop to show that he is human in an innocent way by wanting to please a particular sports club by wearing an headpiece in the shape of a large slice of Wisconsin cheese, it does seem out of place to do so during what is perceived to be the Sacrifice of the Mass.

Although, for the Modernist like Dolan, it is no longer the Sacrifice of Calvary, but it is now the “Celebration of the Resurrection”.

If reasoning Catholics would take the few moments to consider the demonically gross reality facing them, they would perhaps awaken to what is actually happening to them.

It is not cause for joy and jubilation (Except for Satan and his human henchmen) to point out the stark

reality before us. Namely, that since the imposition of the New Ritual for the administration of Holy Orders, **there has not been a validly ordained priest or validly consecrated bishop since 1968!**

This is the reason why Archbishop Ngo risked his good name and the willingness to suffer endless calumnies inspired by Satan in order to provide the Church with valid bishops.

If the words of Our Lord are true – and they most certainly are true – then the end times will

be as in the time of Noe. When the flood came, except for eight people, all those who were going “to the church of their choice” perished in the flood.

For those who think themselves wiser than God, perhaps asbestos undergarments ought to be prepared when this world is destroyed by fire. As for Mr. Timothy Michael Dolan and all those whom he has pleased to get where he is, the day of final judgment will be a severe one. God will not be mocked – at least, not for long.

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

THE REMNANT ROMAN CATHOLIC CHURCH

*Against the demonic
disorientation of Traditionalists*

There is a self-defrocked priest, who may safely be called a “virtual religious sado-masochist.” Like all victims of demonic disorientation (The devils boast of inciting heresies and schisms) this individual deludes himself into thinking he is in the state of sanctifying grace – even though he has freely and deliberately cut himself off from the Sacraments and other sources of grace. Needless to say, but I will say it any way, he and those like him insist that he and they are “Catholic”!

All the while, however, he attacks the true Catholics with a vengeance.

Do these words seem harsh? Are they any more “harsh” than to draw the logical conclusions from this unauthorized “spokesman” for the Roman Catholic Church whose twisted theology leads not only him but the unwary, misguided disciples he seems to attract into the jaws of Hell?

He is a “religious sadist” because

he must derive some kind of satanic pleasure at seeing foolish females and womanly men taking up his ultra-Protestant ideas to justify damning their souls for all eternity.

He is a “religious masochist” because how else can such an individual be described who seems to derive some secret pleasure in punishing himself for his sins? Having cut himself off from the Source of forgiveness as delegated by Our Lord to the Apostles and through their valid successors, this man and all those who unwisely seek self-justification for rejecting the Sacrament of Penance in fact or in desire, remain in their sins.

What does this mean? It means to be cut off from salvation. For, whoever turns his back upon the symbol of salvation, turns himself away from salvation itself. Those who refuse the means established by Our Lord for our salvation remain in their sins when there is an opportunity to receive the Sacrament of Penance and Reconciliation. And, remaining in their sins they are certain of eternal damnation.

That is what we are talking about:
ETERNAL DAMNATION.

This individual has spawned a mongrel breed of spiritual monsters best described as “Home Aloners”.

It is imperative to make a clear distinction between these pitifully deluded souls and those who have no other choice than to stay at home and pray at home.

The true “home aloner” is not alone at all, like the heretical model. The true “home aloner” *is united to the entire Mystical Body of Jesus Christ*. Much like an “isolated Tertiary,” who is a member of the Third Order of St. Francis even though unable to be physically present at meetings, the true member of the Mystical Body of Jesus Christ, which IS the Roman Catholic Church, is never alone in the true sense of the word.

Although unable to attend the Sacrifice of the Mass, unable to physically receive the several Sacraments, the isolated Catholic is able to receive the effects (grace) of the Sacraments *by desire*.

The grace of God is not restricted to the point that many souls would be lost if it were not for the supernaturally inspired workings of God’s grace upon the human will.

Heretics and schismatics always sin by default. They seem to have

a secret desire for the damnation of souls – especially their own. All of this leads to the question of what is really their purpose? They seem to desire to forge the chains of damnation for others, rather than to rejoice in the merciful love of Christ and His Church for the salvation of sinners.

While all the angels in Heaven rejoice at the return of a repentant sinner, these kinds seem to be sorely afflicted by such a show of divine mercy. Worse than their own pathetic pessimism that expresses itself in lengthy, violent denunciations, is the number of other souls that sink in such a swampy spiritual quicksand.

Observe the workings of the Holy Spirit. Those who are physically unable to partake in the Sacrifice of Calvary, may do so by following the Mass at home *while uniting themselves in spirit with the Mass being offered by authorized clergymen in union with their respective bishop*.

Note well that this does not mean just any bishop; it means the bishop in whose territory they reside. Presently, there are only two genuine Roman Catholic Bishops in the United States.

Not only can such souls gain the graces from these Masses, but they can also receive the graces of

their *Spiritual Communions*. Or, would the heretics frown on this practice of the Church? It is The Council of Trent that emphasized the reception of the Holy Eucharist *spiritually*. On this subject, the Council taught the following:

“That the faithful may learn to be zealous for the better gifts, they must be shown who can obtain these abundant fruits from the Holy Eucharist, must be reminded that there is not only one way of communicating. Wisely and rightly, then, did our predecessors in the faith, as we read in the Council of Trent, distinguish three ways of receiving this Sacrament.

Some receive it sacramentally only. Such are those sinners who do not fear to approach the holy mysteries with polluted lips and heart, who, as the Apostle (I Cor.11:29) says, *eat and drink the Lord’s Body unworthily*. Of this class of communicants St. Augustine says: *He who dwells not in Christ, and in whom Christ dwells not, most certainly does not eat spiritually His flesh, although carnally and visibly he press with his teeth the Sacrament of His flesh and blood.*

Those, therefore, who receive the sacred mysteries with such a disposition, not only obtain no fruit therefrom, but, as the

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Apostle himself testifies, *eat and drink judgment to themselves*. (Cor.11:29).

Others are said to receive the Eucharist in spirit only. They are those who, inflamed with a lively faith which worketh by charity (Gal.5:6), partake in wish and desire of that celestial bread offered to them, from which they receive, if not the entire, at least very great fruits.

Lastly, there are some who receive the Holy Eucharist both sacramentally and spiritually, those who, according to the teaching of the Apostle (1 Cor. 1:28), having first proved themselves and having approached this divine banquet adorned with the nuptial garment (Matt.22:11), derive from the Eucharist those most abundant fruits which we have already described. Hence, it is clear that those who, having it in their power to receive with fitting preparation the Sacrament of the Body of the Lord, are yet satisfied with a spiritual Communion only, deprive themselves of the greatest and most heavenly advantages.”

The Roman Catechism – also known as “**THE CATECHISM OF THE COUNCIL OF TRENT**” refers the reader to St. Thomas Aquinas “On spiritual

and sacramental Communion”. (SummaTheol.3a. xxx.1-3).

What is the person who has had the misfortune of having fallen into grave sin to do in order to be able to make a spiritual Communion? He must first regain supernatural life of grace through the Sacrament of Penance.

But, how does one have sins forgiven if there is no one authorized to give sacramental absolution? For, it is the teaching of the Church that heretics and schismatics *are not members of the Church*. “Independent priests” are not members of the Church.

Pope Pius XII indicated that such are not members of the Mystical Body of Jesus Christ in his doctrinal encyclical **THE MYSTICAL BODY OF CHRIST AND OUR UNION IN IT WITH CHRIST**.

This truly saintly Pope said:

“Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed. ‘For in one spirit’ says the Apostle, ‘were we all baptized into one Body, whether Jews or Gentiles,

whether bond or free.’ As therefore in the true Christian community there is only one Body, one Spirit, one Lord, and one Baptism. So there can be only one faith. And therefore if a man refuse to hear the Church let him be considered – so the Lord commands – as a heathen and a publican. It follows that those who are divided in faith or government cannot be living in the unity of such a Body, nor can they be living the life of its one Divine Spirit.”

The Devil deludes heretics and schismatics into believing that THEY are the true Christians (Catholics) and that the true Christians (Catholics) are the heretics and schismatics.

Because of this spiritual blindness, St. Francis de Sales first cast out the deceiving devils from the people he sought to bring back to the true Church. Only then did the internal grace of faith return and was confirmed by the external grace which was expressed in the words of the official teacher in the Catholic Church. Faith first begins in the heart and is then confirmed in the head (intellect). St. Paul attests to this truth when he writes to the Romans: **“For with the heart a man believes unto justice, and with the mouth profession is made unto salvation.”** (Rom. 10,

10).

The heart is the symbol of love because it is the organ that sends the blood throughout the entire organism. It is also said to be the “seat of the emotions”. We were made to love and to be loved.

However, unlike the travesty of true love as expounded by Modernists, there can be no true love without truth. The two must go together like the two sides of a coin. Jesus said of Himself: **“I am the way, the truth and the life.”** A false Christ cannot be the way, the truth and the life.

Because we are in what are called “the end times,” there should be no wonder that the words of Our Lord are being fulfilled daily: **“Then they will deliver you up to tribulation, and will put you to death; and you will be hated by all nations for my name’s sake. And then many will fall away, and will betray one another, and will hate one another. And many false prophets will arise, and will lead many astray. And because iniquity will abound, the charity of the many will grow cold”.** (Matt.24, 9-12).

Our Lord spoke of “many” as opposed to “few” because the Great Apostasy from the true faith is more and more evident. That false prophets (teachers) abound

is easily seen in the almost endless web sites on the internet and publications promoting one kind of error or another.

Everyone who does not accept Jesus Christ as He shows Himself in Holy Scripture and Sacred Tradition is not on the path of salvation. On the contrary, such individuals are followers of the many false christs (saviors) who are to abound in the last days.

Before anyone can receive a Sacrament of the living, the Sacrament of the dead – Penance must be received. This is the ordinary procedure. The reason is because mortal sin destroys the supernatural life of the soul. What can be done to restore this supernatural life of the soul if there is no one immediately at hand to grant fruitful absolution through the reception of the Sacrament of Penance?

Are we really faced with an impasse? If there is no one to whom we can confess our sins and receive absolution, it follows that no one can receive Holy Communion, either sacramentally or spiritually. What is the answer?

But, we have seen the teaching of the Church as more clearly expressed in the Council of Trent.

If, then, as the Council teaches, the

faithful must be instructed to make spiritual Communion, there must be a way to have supernatural life restored. The soul must be able to pass from supernatural death to supernatural life.

What resource does such a soul have when there is no one able to absolve a person's sins fruitfully?

The only resource is to make an **act of perfect contrition**. One might ask: How does an imperfect creature make a "perfect" act of contrition.

The making of an act of perfect contrition is the only means of obtaining the forgiveness of our sins outside the Confessional. It is very important to keep in mind that a priest cannot absolve sins without being united and authorized to do so by his bishop. Be warned: Those priests who pretend to absolve sins while being "independent" or belonging to bogus Religious communities, or claiming themselves to be Religious when, in fact, they are not, are committing sacrilege on top of the fruitless Sacraments they administer.

Circumstances are not all that "extraordinary" as such clergymen desire to wish. And, here again we meet with that word "desire" – so important in all human acts. Such clergymen – if they are truly

valid – express their rebellious attitude to the Church by *desiring* that things might be to give them the false freedom they desire. This is not a genuine desire; it is merely culpable wishful thinking. It is a simple matter of satanic defiance: "I will not serve! I will not obey!" This was the original cry of Lucifer: "Non serviam!" And so it is. What a crime against supernatural charity – to mask one's secret pride by turning against the shepherds appointed by the Holy Ghost.

However, God's wisdom and mercy cannot be contained by such disloyal clergymen. God can circumvent them - and He does. God does not wish the death of the sinner. That is why the true Church guided by the Holy Spirit teaches that in those situations where a person is unable to approach a valid priest *who has the authority of his bishop* to give fruitful absolution, the *desire* (which is already a grace from God) for the Sacrament expressed by a perfect act of contrition is enough to have one's sins forgiven.

Let us be instructed by the true teachings of the Church rather than by incompetent usurpers of the Church's teaching authority.

In this regard, no reasonable person would doubt the teachings of the Council of Trent. Therefore,

without hesitation here are the teachings of the Church regarding that essential part of Confession which is **contrition**.

“CONTRITION, in the widest sense is defined by the Council of Trent as ‘grief of mind and detestation of sin committed, with a purpose of sinning no more.’ Thus understood, it includes attrition; but in its narrower sense contrition is used for that sorrow for sin which arises from consideration of God’s goodness which sin has outraged, and which includes a resolution never to offend God (at least mortally) because God so deserves our love. The Council of Trent declares that ‘contrition perfected by charity,’ and accompanied by a desire to confess and be absolved, may reconcile the sinner with God even before he receives the sacrament of penance.” (Catholic Dictionary and Encyclopedia of Religious Information. P.294. 1895 edition)

Although this much is sufficient for the sincere reader to have recourse to acts of perfect contrition, it is deemed useful to go into some detail for the purpose of clearing some misunderstandings because of the word “perfect.”

Only the fool and the victim of narcissist personality disorder

would fail to understand that people are not perfect. They are perfectible; but, they are quite imperfect before they reach any degree of perfection.

Consequently, the Church teaching on this matter should be carefully observed. This same Catholic Dictionary echoes the doctrine of the Church: **“It is not necessary that the grief for sin arising from the love of God should be more intense than other and natural sorrow; it is enough for reconciliation with God, apart from the sacrament of penance, if the sinner would rather endure any evil or sacrifice any good than offend so good a God. Thus, for example, a man may feel more intense sorrow for his wife’s death than for all his mortal sins, but this is not inconsistent with perfect contrition, unless it implies that he would sin mortally against an all-holy God if by this course he could undo the calamity which has fallen upon him.”** (From St. Alphonsus Liguori, “Theologia Moralis, 6, tract.4, cap.1),

Under the present circumstances, as has been expressed earlier, the practice of “electronic absolution” is based on solid theological grounds. Perhaps those clergymen who are reluctant to help sinners might be more concerned with

losing “penitents” than saving them. The Church teaches very emphatically that Sacramental absolution by a priest without authorization from the bishop in whose territory he lives, is to be considered of no value.

Question: Is it worth risking one’s immortal soul by exposing oneself to the ministry of a man who cannot absolve one’s sins?

There are those superficial “theologians” who give “ready answers” to serious questions who suggest that such a practice is wrong. Then, we ought to ask them: “When you pray, to whom do you address your prayers?” If you pray the Rosary, who is listening to your mumblings? Is it the Blessed Mother? How can she hear you if she is not next to you wherever you are? And, when you pray to St. Anthony to find your misplaced car keys, where is he? How far away from you is he? How did he find your keys and how do you know it was St. Anthony who found them for you? You say he is in Heaven. How far away is your “Heaven”? When the soul is in the state of grace, “Heaven” is within it. Why? Because the Holy Trinity dwells within it. For this reason St. Paul reminds us that our body is the temple of the Holy Ghost.

And, furthermore, when Our Lord cured the Centurion’s servant at a

distance – did He perform a true miracle? And, when an exorcist says the prayers of exorcism over someone not immediately present, are these prayers of no avail? If so, why not? Competent exorcists who speak from experience are all aware that exorcisms can be and are performed on people not physically present.

Like all our prayers that are said with humble faith, they “penetrate the heavens” and reach those holy souls to whom they are addressed.

When a devoted disciple of Padre Pio lamented the fact that he had to move to another city and could not, therefore, be close by to speak with him, Padre Pio answered: **“Send your Guardian Angel.”** To which the man responded: **“Can you hear him?”**

Padre Pio said: **“Do you think I’m deaf?”**

There is no doubt that genuine exorcisms should be used before dealing with heretics or schismatics, for, as St. Francis de Sales observed and the Ritual of Exorcism declares: **Satan is the teacher of heretics.**

Muhammad the Prophet of Blasphemy

Reverend William Claybourne

You have been lied to, my friend. They told you that all paths of religion lead to the same Heaven. They assured you that your faith was equal to that of any Protestant, Hindu, Buddhist, or similar pagan. After all, they met in Assisi, at the tomb of St. Francis, so it must be true; so you were told. In fact, there even came the fateful day when the messenger of Antichrist in white kissed a blasphemous book with the same reverence that every true priest shows when kissing the sacred text of the Holy Gospel each day at Mass. You will recall that Karol Wojtyla, alias John Paul II, revered the Qur'an as a sacred book, in an action that shocked even the most liberal of Modernist mindsets. Their lies continue, as they assure you that this is acceptable, and that your silence and reverent awe for these religious proceedings are not only appropriate but necessary. The man who should represent Jesus Christ here on earth as His Vicar, has now shown the world that he holds in high esteem the book that blasphemes His Divinity, His Most Holy Mother,

and all that is sacred to the only religion whereby we may be saved, the Catholic Faith. Yes, he pleased them very much with this highly subversive and destructive gesture. And who, you will ask, are "they"? They are the very same teachers who inspired the false prophet of Islam, Muhammad, to write his sacrilegious soliloquies. They are the devils, and they are well pleased with anyone who has willingly followed their prophets to the gates of Hell.

Muhammad has blasphemed Almighty God in so many ways that it ought to wake you from the spiritual slumber that has been force fed to the Western world; and your religious zeal for the Holy Name of Jesus should be aroused. You, who are a disciple of the King of Kings and Lord of Lords, must know that Jesus Christ, True God and True Man, is denied by this false prophet, along with all of his adherents. He therefore incurs the frightening sentence of the Just Judge, who declared: "He who shall deny Me before men, shall be denied before the angels of God." (Luke 12,9) He

brings this upon himself from the beginning, as I will explain in detail.

The heresy of the Ishmaelites, later known as the Muslims, was born of their father, the devil. When Muhammad was just a boy, an Arian monk met him at Bostra in Syria, and claimed to recognize in him the sign of a prophet. The Arians were the bitter deniers of the equality of the Son and the Father, regarding Christ as inferior, and of a different substance. In a truly demonic parallel of John the Baptist announcing the arrival of the Messiah, Muhammad ibn Abdallah ibn Abd al-Muttalib (570-632), was revealed to the world by a renegade monk who firmly rejected the crystal clear articles of the Athanasian Creed. In addition to a two page definition of how we are commanded by God to believe concerning the Trinity, this purposefully concealed Church document begins with a statement that admits of no doctrinal tolerance at all: *“Whosoever wills to be saved must before all else hold true to the Catholic Faith. And unless everyone keeps this faith whole and undefiled, without doubt he will perish forever.”*

St. John Damascene, the last of the great Fathers of the Church, has much to say about the Qur’an, or Koran, which supposedly came to Muhammad from God Almighty, through the hands of the Archangel Gabriel. **“He gave out that a certain book had been sent down from Heaven. He had set down some ridiculous compositions in this book of his and he gave it to them as an object of veneration. He says that there is one God, creator of all things, who has neither been begotten nor has begotten. He says that the Christ is the Word of God and His Spirit, but a creature and a servant, and that He was begotten, without seed, of Mary the sister of Moses and Aaron.”** Jesus Christ is the only-begotten Son of God, and it is dangerous enough to deny this truth; but here, Muhammad insults the Blessed Virgin Mary, or rather ignores her Divine Maternity, proclaimed at the Council of Ephesus in 431, insinuating that she was not the daughter of St. Joachim and St. Anne, virginal Spouse of St. Joseph, but rather that she was Miriam, who lived around 1500 B.C., and led the Hebrew women across the Red

Sea.

Now, this prophet is supposed to be the “great seal of the prophets”. In fact, one of the pillars of Islamic belief is the acceptance of this man, who was revealed to the world by a false monk, as the very mouthpiece of God. God has been insulted, mocked, and blasphemed in only the first of these ramblings. Muhammad did not stop here, however. The canonized saint and contemporary of Muhammad, who forcefully preached against his heresies, St. John Damascene, continues: **“He says that the Jews wanted to crucify Him in violation of the Law, and they seized His shadow and crucified this. But the Christ Himself was not crucified, he says, nor did He die, for God out of His love for Him took Him to Himself in heaven.”** (Sura 4.156) Here is where the seed of death is sown unto the destruction of Muhammad’s followers, because **“he says this, that when the Christ had ascended into heaven God asked Him: ‘O Jesus, didst Thou say: I am the Son of God and God?’ And Jesus, he says, answered: ‘Be merciful to Me, Lord. Thou knowest that I did not say this,**

and that I did not scorn to be Thy servant. But sinful men have written that I have made this statement, and they have lied about Me, and have fallen into error.’ And God answered and said to Him: ‘I know that Thou didst not say this word.” (Sura 5.116)

Among those “sinful men” who are mentioned here is St. John the Evangelist, the Beloved Disciple, and the eyewitness of the Crucifixion. He is the first-hand witness of the Transfiguration, the Resurrection, the Ascension; and he is the author of the Fourth Gospel, noted for the Lord’s open admission of His Divinity: **“Amen, amen, I say to you, before Abraham was made, I Am.”** (John 8, 58)

Let us consult this Apostle, the brother of St. James, for the confirmation of the truth which flows from his grace-strewn First Epistle: **“Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son. Whosoever denieth the Son, the same hath not the Father. He who confesseth the Son, hath the Father also.”** (I John 2, 22+23) Anyone who denies the divinity of

Jesus Christ has no blessing or approval from heaven, but rather an impending doom for the foul crime of blasphemy against the Saviour of the world. Our authority in making this statement comes from another “evil man” who wrote of Jesus, known to us as St. Jude the Apostle. He writes in his Epistle: **“But I will admonish you, who once knew all these things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy those who believed not.”** As we know and firmly attest at every Holy Mass, **“In the beginning was the Word...”** Is no one outraged by the continual scorn heaped upon the Son of God? It makes no difference if one wears a white cassock or prays to Mecca, Jesus Christ, Truth Itself, has declared: **“If you believe not that I am He, you shall die in your sin.”** (John 8, 24)

Since the time that the Lord sent the Apostles into the world to preach penance and baptism unto the remission of sins, the Catholic Church spread by peaceable means, always devoted to the greatest amount of good possible for mankind in each successive generation. It is an historical fact that Muhammad

was a warrior, one of fierce revenge, who was even directly responsible for the slaughter of neighboring tribes, such as the Quraysh, whose leaders were cursed by name by this false prophet. At the infamous battle of Badr, one of the defeated leaders, ‘Uqba bin Abi Mu’ait by name, pleaded for his life, saying: “But who will look after my children, O Muhammad?” The response, before ordering ‘Uqba’s death, was: “Hell”. Violence has made the spread of Islam easy, but preachers had an easy time refuting this heresy in the days of St. John Damascene. Here is more enlightenment from this great Father: **“There are many other extraordinary and quite ridiculous things in this book which he boasts was sent down to him from God. But when we ask: ‘And who is there to testify that God gave him the book? And which of the prophets foretold that such a prophet would rise up?’- they are at a loss. And we say that all the prophets from Moses on down foretold the coming of Christ and how the Incarnate Son of God was to come and be crucified and die and rise again, and how he was to be the judge of the**

living and the dead. Then, when we say: ‘How is it that this prophet of yours did not come in the same way, with others bearing witness to him? And how is it that God did not in your presence present this man with the book to which you refer, even as He gave the Law to Moses, with the people looking on and the mountain smoking, so that you, too, might have certainty?’ – they answer that God does as he pleases. ‘This’, we say, ‘we know, but we are asking how the book came down to your prophet.’ Then they reply that the book came down to him while he was asleep.”

Thus was the great book of the Koran given to the world. It did not come down through the ages at the hands of the inspired writers, nor did any prophets or miracles confirm its arrival. The Catholic Church rejoices in the innumerable multitude of miracles performed not by Jesus Christ alone, but by His Apostles, His Martyrs, His Confessors, His Virgins, and by an entire army of saints who confidently called upon His name to aid them, putting their firm faith in the words of the Holy Gospels. To this very day, the tongue of

St. Anthony of Padua remains completely incorrupt, as a visible seal of God’s approval of his mission, which included preaching against this very same Islam. It was the example of the Moroccan martyrs which had inflamed Anthony’s soul, after learning of their relentless courage in preaching the Gospel to the Muslims in 1220. Even after rescuing the Emir’s army from dying of thirst by a miraculous spring of water in the desert sands, Sts. Berard, Otho, Peter, Accursius, and Adjutus had the glory of shedding their blood in frightful torments at the hands of these very same disciples of Muhammad. Why don’t we ask them why this was done to our fellow Catholics? Why kill these missionaries, especially after they uttered this most gracious phrase: “You can, O Prince! Look upon us all as your true friends, since it is through love for you and all your subjects, that after leaving our own country, we have come to announce to you the true road to salvation, and to save you and your people from eternal damnation!”

It is this very same spirit that pervades our hearts and souls today, although it is

impossible for any Catholic in good conscience to accept the falsehoods of Islam, or any other Antichristian religion, under some desensitizing pretext such as the common bond of humanity or desire for world peace. Only one road leads to Heaven; it is straight and narrow. Our Lord Jesus Christ is the Light of the World, that shines in the darkness and illumines this narrow path. Salvation does not come by any other name.

Many miracles will be worked if the proposed beatification of Karol Wojtyla is successfully

proclaimed this May, but not the kind that you might expect. Yes, I said that miracles will take place, and in tens of thousands of lives, no less.

The miracles will surge through the world when cheering crowds will hail as a saint a man who openly embraced blasphemy, and still consider themselves to be Catholic.

To be continued.



**CONFERENCES ON THE
BLESSED TRINITY.**

BY

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GASTON CO., N. C.**

(Continued)

The perfections of all creatures can come from their Creator only. By overstepping their limits and extending them to the infinite we obtain an invincible proof of the existence of God. The Nihilists reverse the process; they deny the perfection, push the negation to the infinite, and proclaim that *there exists* an absolute nothing! This process furnishes us with an astonishing result. Philosophically considered, — the theory of atheism is in spite of itself a vigorous and unassailable proof, backward or by the reverse course, of the existence of God, showing that the denial of God's existence leads to an ABSURDITY. This is as it should be; the common sense of the human race, the reasoning of thousands of years, as well as revelation, prove that God exists. Unless right reason stultifies itself, right reason

must show the ABSURDITY of the theory that denies it.

These unhappy atheists push their insane notion to an extreme point, and maintain that the principle of contradiction is false, which means that we can affirm and deny the pro and con, the for and against, of everything, at the same time and under the same circumstances; according to their logic it would be true to say that at the same time America exists and does not exist, that virtue and vice, truth and falsehood, right and wrong, are all merely one and the same thing.

These fallacies are as old as the hills; the East is rampant with them; Foe is their accredited author. The sophists of Greece adopted them; they are at the bottom of all those Eastern heresies which assailed the Church, and which were chiefly speculative denials.

But these fallacies are not reasoning; they are mere sophistry, which would lead us to conclude that there is no truth because there are untruths; that there is no certainty because there are cases of doubt; that we know nothing because there is some knowledge beyond our reach; and that we

should make no effort because we are not omnipotent. This sophistry leads its votaries astray from the plain path of truth, bewilders them in a labyrinth of error, and then sneers at their baffled efforts to extricate themselves. Sound philosophy, on the other hand, lays down firm premises, concedes truths and axioms, and draws the irresistible conclusion, leading in a way in which even fools cannot err.

“Philosophy and sophistry,” remarks Plato, “go in opposite directions: one towards being, and the other towards nothing. And while philosophy is flooded with the brilliancy of the light of its object, sophistry is blinded by its own.”

The Holy Ghost assures us that a man is punished in the things in which he sins. The grace which he rejects is often withdrawn and given to others. This fact is illustrated in the history of individuals and nations.

All the East, the cradle-land of the Gospel, and many parts of central and western Europe, rejected God and His Church. They are now falling rapidly

into absolute infidelity. Their material prosperity, their progress, and their literature serve but to blind them the more, and their power is waning. God is the end of His works; the world will last only while it adores Him, and the human race while it continues to give saints for heaven, and no longer. Both failing in these respects, the annals of time close and the end comes.

A correct idea of God gives the proof of His existence in itself and in His works.

Of a necessity the soul seeks being, and in it the Infinite. Every sight and sound and contact with external objects, all our impressions, and the sensations of the soul, should elevate us to God. God is present everywhere. He is really and substantially in every being. I touch God implicitly and *mediately* when I come in contact with any body whatever. He also co-operates with every act and He acts at least permissively in every agent. He is at the root of every thought and in every act of the will. Light, heat, odors, tastes, attractions, emotions, are the effects of the omnipresent Creator and of His contact with all bodies. God causes the sun to

give us light, which it could not do without His impulse, and this requires His presence. In every being and in every motion God is present as the efficient prime motive power. When we receive an impression through an object it comes from God as its primary cause. If we possessed sufficient vivacity of sentiment and emotion the soul would with the speed of lightning reach God and embrace Him, the infinite Power which it discovers in itself and in all things besides, and would rest contented in the very being of the Father Almighty. "The whole world," said the pagan poet, "is filled with God." The saints saw God in everything, and the simplest objects threw them into ecstasy. Who, in favored moments, has not felt his very soul thrill with the presence of God through the medium of surrounding creatures?

The consideration of our intimacy with God cannot fail to fill the soul with awe and love. It is in Him, indeed, that we live; all our thoughts, words, and actions are written in the book of life, which is the being of the everlasting God Himself. The blood of our Lord will wash away from the

soul of the penitent sinner every stain of sin and make it whiter than snow. But never will it remove the remembrance of the transgression from the divine Mind; that remembrance will endure after Time itself shall have spent his course. Woe, then, to him who falls unprepared into the hands of the living God! Better for him that he had never been born than have lived in vain and have denied the Lord who made him.

The prayer rightly offered, the temptation resisted, the injury forgiven, and the cross meekly borne are facts firm as the throne of God, and their recompense will be greater than their duration. It will be no single gift or attribute, but God whole and entire — God possessed and all our own.

Pride can never learn anything about God; On the contrary, it has failed in all its efforts. Humble prayer is the universal grace of all men, and it will surely bring conviction, for it is the seed of faith. *If any of you want wisdom let him ask of God, who giveth to all abundantly and upbraideth not: and it shall be given him* (James i. 5).

Every relation in which the divine Majesty stands towards us furnishes constraining motives of daily beginning love and service. We have duties towards Him, towards ourselves and our neighbor. All these are contained in the golden precept, which is of universal obligation — the love of God and of our neighbor.

In the case of blameless ignorance salvation is possible beyond the visible pale of the Church. But it is impossible for any human being, of whatsoever state or condition, to be saved unless he loves God above all things, and his neighbor as himself, according to the measure of his light and grace. God's love for each of us surpasses the power of imagination, and perhaps measures the divine possibilities; for He asks by the mouth of the prophet Isaias: *What more can I do for my vineyard that I have not done?* He not only demands our love, but merits it because of what He has done for us, and because of the excellence of His nature and perfections. He cannot but be desirable to all intelligent beings because of His infinite beauty, goodness, and

love. If but a single drop of the sweetness of His goodness fell on the hopeless regions of the lost it would extinguish all its flames and change it into paradise in an instant. His power is omnipotent; nothing is difficult to Him; His duration is eternity; His home is immensity; His measure is infinity, and His course is unchangeable. *His treasures have no end* (Is. ii. 7). *He has fixed all things in measure, number, and weight* (Wisd. xi. 2). *He is high in His strength, and none is like Him* (Job xxxvi. 22). *He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of Him is longer than the earth, is broader than the sea* (Job xii. 8, 9). *In whose hand is the soul of every living thing and the spirit of all flesh of man* (Job xii. 10). *Whose wrath no man can resist, and under whom they stoop that bear up the world* (Job ix. 13). *Thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him* (Dan. vii. 10). *Who is able to declare His works? Who shall search out His glorious acts? Who shall show forth the*

power of His majesty? (Eccles. xviii. 2 et seq.)

Because of the nature of His love for us, and because of his infinite perfections, we should in return love Him and keep His commandments, *and they are not heavy*. Let us thank the Father of mercies, *who has called us out of darkness into His marvelous light* (1 Peter ii.

9). Let us pray for those who are in the darkness of infidelity, that they, too, may know and serve Him here on earth and reign with Him in Heaven.

Now, *To the King of ages, immortal and invisible, the only God, be honor and glory for ever and ever. Amen* (1 Tim. i. 17).

THE DIVINE PRAISES IN REPARATION FOR BLASPHEMIES

Blessed be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste Spouse.

Blessed be God in His Angels and in His Saints.

An indulgence of 3 years.

An indulgence of 5 years, if these prayers are said publicly.

A plenary indulgence on the usual conditions, if these Praises are said daily for a month (Pius VII, Audience July 23, 1801; S. C. Ind., Aug. 8, 1847 and Feb. 2, 1897; S. Cong. of Rites, Feb. 23, 1921; S. P. Ap., Dec. 12, 1935).

Discernment of Spirits

The appearance of this little work is most timely because there is such a proliferation of false visionaries and prophets who unfortunately succeeded in deceiving the uninformed.

A word of advice is in order. When we consider the seriousness of this present life and the eternal consequences we must inevitably face, there is no greater or more important knowledge that we should have than to know something about the workings of God's grace and the workings of Satan's wiles. Also, let the reader be persuaded that if the great fathers of the desert and other saints have been most cautious in judging spiritual matters how much more so those who have little or no experience in these things.

One day, the monks of the desert were gathered at a conference to examine which virtues merit the first place. Interestingly enough, the views were different. Since there were differing views as to which virtues were to be given first place, St. Anthony stood up and said: "All the means which

you have recommended are useful and necessary for those who thirst for God and would find him; but the experience of many and the great number of failures does not permit us to believe that you have indicated that principle infallible way.

How many times have we seen religious observe vigils and rigorous fastings, hiding themselves in solitude and depriving themselves of the least bit of the means to nourish themselves for a single day. They have practiced with great zeal all the works of charity and nevertheless fallen suddenly into tragic illusions. And, instead of terminating their task in fervor and holiness, have ended in a deplorable state. In order to understand the principle virtue, which leads to God, it suffices to find the cause of the illusions and falls of the solitaries. They practiced perfectly the virtues of which we have spoken. But, they lacked discretion and were unable to persevere to the end. If they have fallen, it is only because they have not listened to the teachings of the ancient

Fathers. They do not know how to acquire this virtue of discretion, which leads between extremes and teaches religious to follow the royal road. *Neither losing themselves on the right by an excess of fervor nor falling into the folly of presumption nor allowing themselves to be enticed on the left by vices which lead to mediocrity and laxity under the pretext of preserving the body.*" (Cassien, Coll.2,c2)

Such a work on the discernment of spirits is most timely as was said because the traditional guidance once available from competent individuals is practically nonexistent. Even those who would pretend to guide others soon betray their incompetency. Modern errors can only breed errors in spirituality. The accompanying false spirituality that is inevitable with Modernism is the Charismatic Movement. False philosophy and false theology can only lead to a false spirituality and clearly a false spirituality can only lead to eternal disaster.

The material presented in this booklet is based on the sound and approved principles of spirituality leading generous souls along the

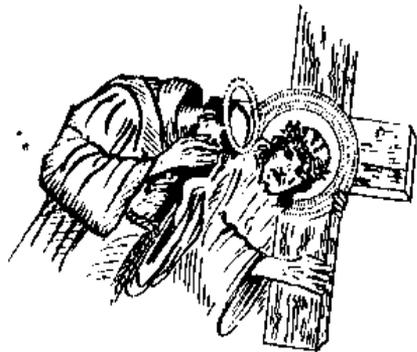
safe paths of authentic mysticism.

It is my sincere prayer and wish that all those who read and study to apply the principles collected in this little work might soon learn the peace and blessings of following Christ correctly.

Fr. Louis Vezelis O.F.M. D.D.

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Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

CHURCH COUNCILS

In my talk to the convert class, I had mentioned several points on the government of the Church and a reference had been made to the Council of Trent.

“Pardon me, Father, but just what is a Council?” one of the class asked.

“A Council is an assembly of ecclesiastical dignitaries and theological experts legally convened for the purpose of discussing Church doctrine and discipline. Christ promised to be with His Church for all days, even to the consummation of the world, and to guard it against the gates of hell. To preserve the Church against errors of doctrine and to protect it against laxity of discipline and other dangers, He appointed His Apostles, with St. Peter as their supreme head. He endowed His Church with the prerogative of infallibility. The Pope, as the successor of St. Peter, is infallible when he proclaims officially, or as

we say, “*ex cathedra*,” that a doctrine of faith or morals is to be accepted by the whole world. The Bishops, who are the successors of the Apostles, are infallible when, under the supreme guidance of the Pope, they define a doctrine of faith or morals.

“At times when heresy threatens the Church, or when laxity of discipline or other cause may demand action, the Holy Father, as the Divinely instituted head of the Church, may either alone meet the situation or call upon the Bishops of the world to act under his supreme guidance. When all the Bishops of the world meet together and are presided over by the Pope, or his representative, such an assembly is called Ecumenical, or a General Council. The Council of Trent, to which I had referred, was Ecumenical. The first General Council was held in Jerusalem by the Apostles under the leadership of St. Peter, and during the long history of the Church there have been many General Councils. The last, the Vatican Council,

begun in Rome in 1869, under Pope Pius IX, was interrupted by the Franco-Prussian war. We are looking forward to its resumption.

our first Plenary Council was held in Baltimore in 1852, when Archbishop Kenrick was selected by the Holy Father to be his representative.

“To further the interests of the Church, canon law prescribes certain other Councils, or assemblies, known as Plenary and Provincial. A Plenary Council is a meeting, with the Pope’s permission, of the Bishops and other canonically designated dignitaries of many ecclesiastical provinces. The Holy Father appoints a Papal Legate to preside at such a meeting. In the United States

“A Provincial Council is an assembly called by the Metropolitan, or, if the archiepiscopal see is vacant, by the senior suffragan Bishop, and is composed of the Bishops and other dignitaries of an ecclesiastical province. Canon law states who these dignitaries are. Provincial Councils are prescribed to be held at least once in every twenty years.”

The Sunday Sermon

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The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF PRAYER (Continued)

How the things which have been said about the excellence of this Sacrament, have been said that we might know better the dignity of priests; and how God demands in them greater purity than in other creatures.

“I have told you all this, dearest daughter, that you may the better recognize the dignity to which I have called My ministers, so that your grief at their miseries may be more intense. If they themselves considered their own dignity they would not be in the darkness of mortal sin, or defile the face of their soul. They would not only see their offenses against Me, but also, that, if they gave their bodies to be burned, they would not repay the tremendous grace and favor which they have received, inasmuch as no greater dignity exists in this life. They are My anointed ones, and I call them My Christs, because I have given them the office of administering Me to you, and have placed them like fragrant flowers in the mystical body of the

holy Church. The angel himself has no such dignity, for I have given it to those men whom I have chosen for My ministers, and whom I have appointed as earthly angels in this life. In all souls I demand purity and charity, that they should love Me and their neighbor, helping him by the ministration of prayer, as I said to you in another place. But far more do I demand purity in My ministers, and love towards Me, and towards their fellow-creatures, administering to them the Body and Blood of My only-begotten Son, with the fire of charity, and a hunger for the salvation of souls, for the glory and honor of My Name. Even as these ministers require cleanness in the chalice in which this Sacrifice is made, even so do I require the purity and cleanness of their heart and soul and mind. And I wish their body to be preserved, as the instrument of the soul in perfect charity; and I do not wish them to feed upon and wallow in the mire of filth, or to be inflated by pride, seeking great prelacies, or to be cruel to themselves or to their fellow-creatures, because they cannot use cruelty to

themselves without being cruel to their fellow-creatures; for, if by sin they are cruel to themselves, they are cruel to the souls of their neighbors, in that they do not give them an example of life, nor care to draw them out of the hands of the Devil, nor to administer to them the Body and Blood of My only-begotten Son, and Me the True Light, as I told you, and the other Sacraments of the holy Church. So that, in being cruel to themselves, they are cruel to others.”

Of the excellence, virtues, and holy works of virtuous and holy ministers; and how such are like the sun.

“I will now speak to you, in order to give a little refreshment to your soul, and to mitigate your grief at the darkness of these miserable subjects, of the holy life of some of My ministers, of whom I have spoken to you, who are like the sun, for the odor of their virtues mitigates the stench of the vices of the others, and the light thereof shines in their darkness. And, by means of this light, will you the better be able to understand the darkness and sins of My unworthy ministers. Open then the eye

of your intellect and gaze at the Sun of Justice, and you will see those glorious ministers, who, through ministering the Sun, have become like to It, as I told you of Peter, the prince of the Apostles, who received the keys of the kingdom of Heaven. I say the same of these others, who have administered, in the garden of the holy Church, the Light, that is to say, the Body and the Blood of My only-begotten Son, who is Himself the undivided Sun, as has been said, and all the Sacraments of the holy Church, which all give life in virtue of the Blood. Each one, placed in a different rank, has administered, according to his state, the grace of the Holy Spirit. With what have they administered it? With the light of grace, which they have drawn from this True Light. With light alone? No; because the light cannot be separated from the warmth and color of grace, wherefore a man must either have the light, warmth, and color of grace, or none at all. A man in mortal sin is deprived of the life of grace, and he who is in grace has illuminated the eye of his intellect to know Me, who gave him both grace and the virtue which preserves it, and, in that light, he knows the misery

and the reason of sin, that is to say, his own self-love, on which account he hates it, and thereby receives the warmth of Divine love into his affection, which follows his intellect, and he receives the color of this glorious Light, following the doctrine of My sweet Truth, by which his memory is filled with the benefit of the Blood. You see, therefore, that no one can receive the light without receiving the warmth and the color, for they are united together and are one thing; wherefore he cannot, as I have said to you, have one power of his soul so ordered as to receive Me, the True Sun, unless all three powers of his soul are brought together and ordered in My Name. For, as soon as the eye of the intellect lifts itself with the pupil of faith above sensual vision in the contemplation of Me, affection follows it, loving that which the intellect sees and knows, and the memory is filled with that which the affection loves; and, as soon as these powers are thus disposed, the soul participates in Me, the Sun who illuminates her with My power, and with the wisdom of My only-begotten Son, and the fiery clemency of the Holy Spirit. See, then, that these have tak-

en on them the condition of the Sun, for, having clothed themselves, and filled the power of their soul with Me, the true Sun, they become like Me. The Sun illuminates them and causes the earth of their souls to germinate with Its heat. Thus do My sweet ministers, elected and anointed and placed in the mystical body of the holy Church, in order to administer Me, the Sun, that is to say, the Body and Blood of My only-begotten Son, together with the other Sacraments, which draw their life from this Blood; this they do in two ways, actually, in administering the Sacraments, and spiritually, by shedding forth in the mystical body of the holy Church, the light of supernatural science, together with the color of an honorable and holy life, following the doctrine of My Truth, which they administer in the ardent love with which they cause barren souls to bear fruit, illuminating them with the light of their science, and driving away the darkness of their mortal sin and infidelity, by the example of their holy and regular life, and reforming the lives of those who live in disorder and darkness of sin, and in coldness, through the privation of charity. So you see

that they are the Sun, because they have taken the condition of the Sun from Me, the True Sun, because, through affection of love, they are one thing with Me, and I with them, as I narrated to you in another place, and each one has given light in the holy Church, according to the position to which I have elected him: Peter with preaching and doctrine, and in the end with blood; Gregory with science, and holy scripture, and with the mirror of his life; Sylvester, against the infidels, and with disputation and proving of the most holy faith, which he made in word and in deed, receiving virtue from Me. If you turn to Augustine, and to the glorious Thomas and Jerome, and the others, you will see how much light they have thrown over this spouse, extirpating error, like lamps placed upon the candelabra, with true and perfect humility. And, as if famished for such food, they feed upon My honor, and the salvation of souls, upon the table of the most holy Cross. The martyrs, indeed, with blood, which blood cast up sweet perfume before My countenance; and, with the perfume of blood, and of the virtues, and with the light of science, they brought forth fruit in this spouse

and extended the faith, and, by their means, the light of the most holy faith was rekindled in the darkened. And prelates, placed in the position of the prelacy of Christ on earth, offered Me the sacrifice of justice with holy and upright lives. The pearl of justice, with true humility, and most ardent love, shone in them, and in their subjects, with the light of discretion. In them, principally because they justly paid Me My due, in rendering glory and praise to My Name, and, to their own sensuality, hatred and displeasure, despising vice and embracing virtue, with love of Me and of their neighbor. With humility they trampled on pride, and, with purity of heart and of body, came, like angels, to the table of the altar, and, with sincerity of mind, celebrated, burning in the furnace of love. And, because they first had done justice to themselves, they therefore did justice to those under them, wishing to see them live virtuously, and correcting them without any servile fear, because they were not thinking of themselves, but solely of My honor and the salvation of souls, like good shepherds, followers of the Good Shepherd, My Truth, whom I gave you to

lead your sheep, having willed that He should give His life for you. These have followed His footsteps, and therefore did they correct them, and did not let their members become putrid for want of correcting, but they charitably corrected them with the unction of benignity, and with the sharpness of fire, cauterizing the wound of sin with reproof and penance, little or much, according to the gravity of the fault. And, in order to correct it and to speak the truth, they did not even fear death. They were true gardeners who, with care and holy tears, took away the thorns of mortal sins, and planted plants odoriferous of virtue. Wherefore, those under them lived in holy, true fear, and grew up like sweet smelling flowers in the mystic body of the holy Church (because they were not deprived of correction, and so were not guilty of sin), for My gardeners corrected them without any servile fear, being free from it, and without any sin, for they balanced exactly the scales of holy justice, reproof humbly and without human respect. And this justice was and is that pearl which shines in them, and which gave peace and light in the minds of the people and

caused holy fear to be with them, and unity of hearts. And I would that you know that, more darkness and division have come into the world amongst seculars and religious and the clergy and pastors of the holy Church, through the lack of the light of justice, and the advent of the darkness of injustice, than from any other causes.

“Neither the civil law, nor the divine law, can be kept in any degree without holy justice, because he who is not corrected, and does not correct others, becomes like a limb which putrefies, and corrupts the whole body, because the bad physician, when it had already begun to corrupt, placed ointment immediately upon it, without having first burnt the wound. So, were the prelate, or any other lord having subjects, on seeing one putrefying from the corruption of mortal sin, to apply to him the ointment of soft words of encouragement alone, without reproof, he would never cure him, but the putrefaction would rather spread to the other members, who, with him, form one body under the same pastor. But if he were a physician, good and true to those souls, as were those

glorious pastors of old, he would not give salving ointment without the fire of reproof. And, were the member still to remain obstinate in his evil doing, he would cut him off from the congregation in order that he corrupt not the other members with the putrefaction of mortal sin. But they act not so today, but, in cases of evil doing, they even pretend not to see. And do you know why? The root of self-love is alive in them, wherefore they bear perverted and servile fear. Because they fear to lose their position or their temporal goods, or their prelacy, they do not correct, but act like blind ones, in that they see not the real way by which their position is to be kept. If they would only see that it is by holy justice they would be able to maintain it; but they do not, because they are deprived of light. But, thinking to preserve their position with injustice, they do not reprove the faults of those under them; and they are deluded by their own sensitive self-love, or by their desire for lordship and prelacy, and they correct not the faults they should correct in others, because the same or greater ones are their own. They feel themselves comprehended in the guilt, and

they therefore lose all ardor and security, and, fettered by servile fear, they make believe not to see. And, moreover, if they do see they do not correct, but allow themselves to be bound over with flattering words and with many presents, and they themselves find the excuse for the guilty ones not to be punished. In such as these are fulfilled the words spoken by My Truth, saying: 'These are blind and leaders of the blind, and if the blind lead the blind, they both fall into the ditch.' My sweet ministers, of whom I spoke to you, who have the properties and condition of the sun, did not, and do not (if there be any now) act so. And they are truly suns, as I have told you, because in them is no darkness of sin, or of ignorance, because they follow the doctrine of My Truth. They are not tepid, because they burn in the furnace of My love, and because they are despisers of the grandeurs, positions, and delights of the world. They fear not to correct, for he who does not desire lordship or prelacy will not fear to lose it, and will reprove manfully, and he whose conscience does not reprove him of guilt, does not fear.

“And therefore this pearl of justice was not dimmed in My anointed ones, My Christs (of whom I have narrated to you), but was resplendent in them, wherefore they embraced voluntary poverty, and sought out vile-ness with profound humility, and cared not for scorn or villainies, or the detractions of men, or insult, or opprobrium, or pain, or torment.

“They were cursed, and they blessed, and, with true patience, they bore themselves like terrestrial angels, not by nature, but by their ministry, and the supernatural grace given to them, of administering the Body and Blood of My only-begotten Son. And they are truly angels. Because, as the angel, which I give you to be your guardian, ministers to you holy and good inspirations, so were these ministers angels, and were given by My goodness to be guardians, and therefore had they their eye continually over those under them, like real guardian angels, inspiring in their hearts holy and good thoughts, and offering up for them before Me, sweet and amorous desires with continual prayer, and the doctrine of words, and with example of

life. So you see that they are angels, placed by My burning love, like lanterns in the mystic body of the holy Church, to be your guardians, so that you blind ones may have guides to direct you into the way of truth, giving you good inspirations, with prayers and example of life, and doctrine as I said. With how much humility did they govern those under them, and converse with them! With how much hope and lively faith, and therefore with liberality, did they distribute to the poor the substance of the holy Church, not fearing, or caring if for them and their subjects temporal substance diminished. And they scarcely observed that which they were really bound to do, that is, to distribute the temporal substance to their own necessity being the poor in the Church. They saved nothing, and after their death there remained no money at all, and there were some even who, for the sake of the poor, left the Church in debt. This was because through the largeness of their charity, and of the hope that they had placed in My Providence, they were without servile fear that anything should diminish to them, either spiritual or temporal.

To be continued:

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