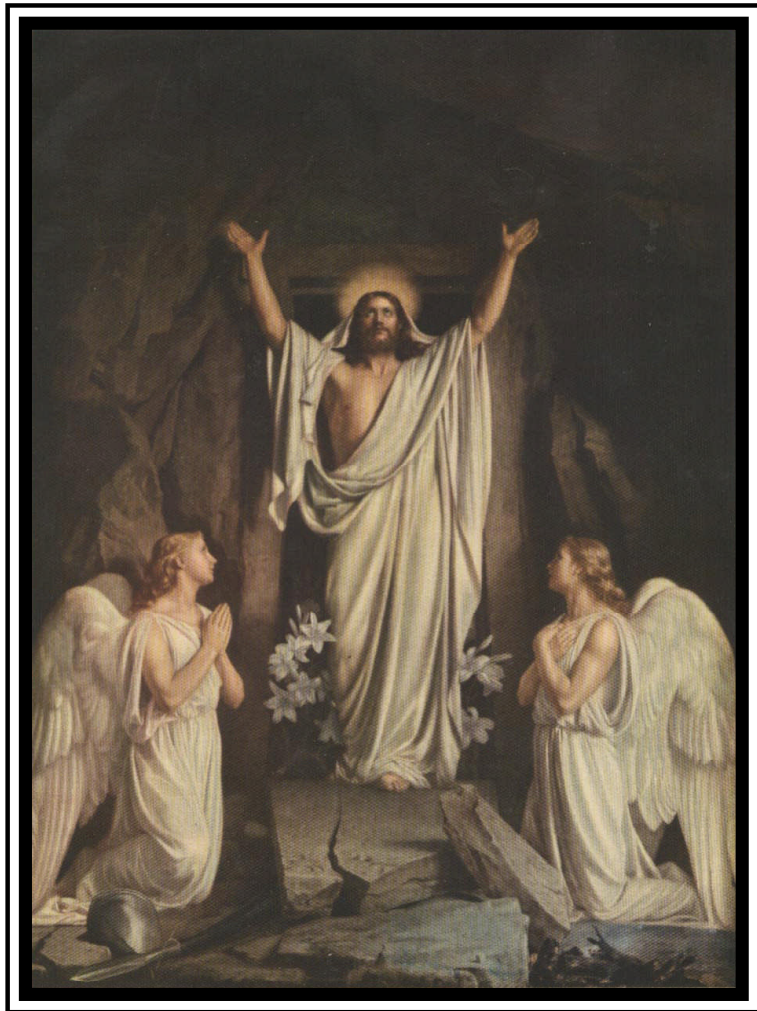


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EDITORIAL

A SPIRITUAL TRAVESTY

Faustina Kowalska

The Modernists have taken control of our Roman Catholic buildings. The only difference between the Modernist heretics and those of the past is the *degree of devastation*.

A new religion was born with the false Vatican II Council. The new religion has its new doctrines and consequent new morality.

This is not enough to secure the heretics in their possession of Church property. Two more things are essential to complete the successful overthrow of the Church.

The true Church will never be destroyed. We have Our Lord's promise on that. But, we are equally warned that near the end of time, the number of true Catholics will be greatly reduced.

The remnant remains in the few valid Bishops, their priests and the faithful.

Now, we have been warned by

Our Lord Himself, that near the end of time there will be many fantastic things that will happen.

He also said that most people will be fooled (deceived) and that only the elect will not be deceived, even though it will be very close.

What are the two elements needed? Are they in place for the final blow against the Church?

Yes! They are.

There must be new laws to fence in the blinded victims of this great, universal apostasy from the true Faith. This is the new Canon Law.

The second is even more sinister because it is more spiritual: There is need for a new *MYSTICISM*. All the genuine mystics approved by Church authority of the past are *OUT!*

The hatred for the Church's Polish Catholics is shown by the fact that the Polish-Jew actor, Karol Wojtyla, posing as a "pope" has resurrected some poor little nun as the focal point of the new mysticism: Sister M.

Faustina.

Scrutiny of her “diary” clearly shows the earthly, sentimental origin of her “mysticism”. There is no need to go through the entire 700 page volume of her chats with Jesus.

Divine mercy is something the Church has always known and has always preached through Her appointed teachers: bishops and priests. Yet, the subjective imaginings of this Religious are being used to replace the genuine mystical life in the Roman Catholic Church.

Let it suffice for the moment

to quote a very unorthodox statement attributed to the “Jesus” of Sister Faustina: **“I claim veneration for My mercy from every creature, but above all from you, since it is to you that I have given the most profound understanding of this mystery,”**

Our Lord could never make such a statement because it obviously excludes not only Himself but also His Blessed Mother who is the “Mother of Mercy”.

There are many discrepancies attributed to Our Lord, too many to list in a brief editorial.

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The Bishop Speaks

Bishop Louis Vezelis OFM D.D.

We hear so much about “God” today and that “we all worship the same God”, etc. etc.

Do we ever find the time to ask: “What does God say about all this? Is He really as pleased as we would like Him to be? And especially when the wrath of God is beginning to show itself in wars, rumors of war; in upheavals in all of nature hitherto unknown on such gigantic scales – is this the work of “divine mercy”? Or is it the beginning of “divine wrath”?

It seems that God DID have something to say when He gave Moses the Ten Commandments.

The First Commandment is: **“I am the Lord, thy God, thou shalt not have strange gods before me.”**

Why would God say this unless there were people worshipping false gods? If they did it in the time of Moses, do you think they are not doing it now?

When Moses came down with the tablets of the law and saw that the high priest, Aaron,

condescended to the people to give them a visible god, (he made them a golden calf which they worshipped), Moses was very upset at this. He was the first to break the commandments, literally.

God said that HE is the one and only God and that we must not replace HIM with any man-made substitute. However, Wojtyla and Ratzinger disagree with Him.

What do they say?

They say: **“Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true”**. “Groeshel the Grey” (The grey-clad Capuchin) promotes the same idea on EWTN (Eternal Word Television Network) and justifies his heresy on the grounds that Ratzinger (Benedict XVI) says that also. Groeshel puts it in a slightly different way. He says that those can be saved in the religion to which God calls them. So, it appears that there are no false religions, according to Benedict Groeshel, because “God calls

these people” to worship false gods. Catholics, do you still watch EWTN?

This would mean, then, that there are no false religions and that the First Commandment did not come from God.

This error was condemned by Pope Pius IX. (Allocution *Maxima quidem*, June 9, 1862; *Damnatio Multiplices inter* June 10, 1851).

Wojtyla and Ratzinger say: **“Man may, in the observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation”**. (Which is condemned in the Encyclical *Qui pluribus* Nov. 9, 1846).

The true Church calls other religions the work of Satan: **“For thee and for thine angels is made ready an unquenchable fire, because thou art the prince of accursed murder, thou the author of lechery, thou the leader in sacrilege, thou the model of vileness, thou the teacher of heretics, thou the inventor of every obscenity....”**. (Rite of Exorcism)

The Roman Catholic Church says:

“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.” (Athanasian Creed).

Note: Every priest used to recite this creed every Sunday at the office of Prime. With the liturgical revolution, the Athanasian Creed is no longer found in the “updated” Breviary.

Yet, this is the unchangeable position of the Roman Catholic Church to which Wojtyla and Ratzinger no longer belong.

Wojtyla allowed himself to participate in a Hindu religious rite performed by a priestess; he likewise kissed the abominable Koran and referred to it as a “holy book”. Whatever his personal motive may have been, is not our concern; but what he did while posing as the Vicar of Jesus Christ IS our concern. Before all else, it is necessary to draw attention to the doctrine of the Church. Any honest and objective observation of the words and deeds of Wojtyla would convince anyone of good faith that this man is far from being a “blessed” servant of

God.

If anything, it would appear to be a sign of divine wrath.

The connection of Wojtyla and the obscure Polish nun (died in 1930), Sister Faustina of the Congregation of the Sisters of Our Lady of Mercy is very important to examine.

The reason is that it was Wojtyla as Archbishop of Cracow who delegated Bishop Julian Groblecki to initiate the process for the beatification of this Religious. This was October 21, 1965.

It should be noted that all those involved in this case were already Modernist heretics in search of someone to hold up as a “saint” for the Apostate Church.

As one reads the “Diary” of this Religious, the Modernist terminology is inescapable. The same can be said of the alleged words of Our Lord. The same is true of the apparition of the Blessed Mother – with head uncovered. A seemingly small detail, but very significant in that St. Paul insisted that women have their heads covered when they come to church. What follows is taken from Sister

Faustina’s alleged-diary:

“I bear a special love for Poland, and if she will be obedient to My will, I will exalt her in might and holiness. From her will come forth the spark that will prepare the world for My final coming.” (Note: Most say this “spark” is Wojtyla). Sister Faustina continues:

“The day of the renewal of vows. At the beginning of Holy Mass, I saw Jesus in the usual way. He blessed us and then entered the tabernacle. Then I saw the Mother of God in a white garment and blue mantle, with Her head uncovered. She approached me from the altar, touched me with Her hands and covered me with Her mantle, saying, *Offer these vows for Poland. Pray for her.*

*The Lord said to me today: **Go to the Superior and tell her that I want all the sisters and wards to say the chaplet which I have taught you. They are to say it for nine days in the chapel in order to appease My Father and to entreat God’s mercy for Poland.***

Then She looked at me kindly and said: I am the Mother of God of Priests.

At that, She lowered Jesus from Her arm to the ground, raised mHer right hand heavenward and said: *O God, bless Poland, bless priests.*”

Will it be long before the whole world will have to learn Polish?

They are already trying to impose their will upon neighboring Lithuania. It may be of interest to those whose nationalism is more sober to know that in Vilnius – the capital of Lithuania – there is a monument of three crosses overlooking the city. Polish pilgrims come by the bus load to venerate this shrine to martyred Franciscan missionaries to Lithuania. The fact is that those Franciscan martyrs were not Polish. They were German Franciscans. But if you were to tell this to the Polonians, they would not believe you.

The rush to manufacture “saints” for the Apostate Church (No longer “Roman Catholic” although the heretics hold the real-estate) was such that few have caught on to the scheme. Wojtyla’s image was already in many churches which violates liturgical laws. His statue stands next to the modern shrine to our Lady of Guadalupe – a huge

image of a precursor of the Antichrist complete with broken cross.

Not many people know of Wojtyla’s praise for the so-called “ecumenical” Religious community in Taize, France.

This was supposed to be an “ecumenical” Religious venture. I know of what went on there because I knew the Franciscan from the St. Joseph Province of the Order (Canada) who went there for a while and returned no longer a dedicated Catholic, but a convinced Protestant.

Why do I say this? Because it is true. When I asked Fr. Cantius Matura, OFM, just exactly what went on at Taize, he briefly described the lifestyle. Much that did not require religious activity took place in common. But when asked about Holy Mass, I was told that the Protestants went to their own respective services. And the Catholics – how did they say Mass?

Well, they sat around a table, consecrated a loaf of bread and glasses of wine. And then what? Then the Mass was over. And what did they do with the consecrated left over bread and crumbs? Nothing. They just

put them away or cleaned off the table. Is this what Wojtyla admired so much!

Later, during Montini's reign as "Pope Paul VI" the head of the Taize community participated in the creation of the New Mass, together with five other Protestant Ministers – none of whom believed in transubstantiation. That is, in the Real Presence.

We have a photograph of these Protestant Ministers standing with Paul VI who was thanking them for participating in the formulation of what most Catholics think is the Sacrifice of Calvary.

Preparations and conditioning the masses to forget their guilt and focus on a chimera of "divine mercy" have been slowly building up to a crescendo about to reach its highest point - so far, to date.

Since the clergy of every rank and position – secular and Religious – have abandoned the tried and true ways of genuine spirituality, the void had to be filled.

A "golden calf" of the Twenty First Century had to be found

around whose likeness all dance and parade and pretend to pray.

This "golden calf" turns out to be a Jewish-Polish actor: Karol Wojtyla.

Among the slips of the tongue was that of a Cardinal who commented on the acclaim and applause Karol Wojtyla sought and received. He said: "He is an actor playing his part" – and just as quickly added: "in a good sense."

This public admission by a Cardinal ought to carry much weight in understanding this Polish substitute for a true Pope.

For one thing, one does not "play a part" – a superficially added costume to represent something as sacred as the position of the Vicar of Jesus Christ.

Karol Wojtyla is just one member of an unholy clique working to destroy the Roman Catholic Church.

When did all these visible signs begin to appear?

This plot to destroy the Church took on a more visible aspect with Roncalli, aka "Pope John XXIII" and progressively through Montini aka "Paul VI"

and briefly through smiling “John-Paul I”.

“John-Paul I” died under mysterious circumstances after being in office for 33 days. Following his death, Karol Wojtyla was then elected. His election was likewise mysterious.

At first black smoke issued from the chimney, indicating that no one had been elected, when suddenly white smoke billowed forth, indicating a Pope had been elected.

The waiting crowd was confused. Then, the Modernists quickly presented Karol Wojtyla as the new Pope with the name “John-Paul II”.

All the active members of the apostate Church are eagerly

playing their part in the greatest possible hoax of our times: The demonic destruction of the Roman Catholic Church.

The whole world will come to pay homage to Wojtyla and the false “divine mercy” which insults the true image of divine mercy: The image of the Sacred Heart of Jesus. Sad as it may be, the truth cannot be denied: They worship the image of the Beast from the earth. And Ratzinger took up the beastly baton and continues the race to destruction.

Many are deceived. Only the elect are not. We will expose the errors hidden in the excessive verbiage attributed to Our Lord in the edited “Diary” of Sister Faustina Kowalska.

(To be continued)

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THE SERVANT OF GOD CONSTANCE, QUEEN OF ARAGON*Widow, Second Order -- APRIL 29*

Sometimes wicked fathers have good children, and not seldom does it devolve upon saintly daughters to atone for the sins of their fathers. Constance fulfilled this mission. Her father was Manfred, son of the wicked Emperor Frederick II. Stepping directly into the footsteps of his father, he heeded neither the precepts nor the rights of the Church. He usurped the kingdom of Sicily against the will of the pope, to whom, at that time, the disposition of it belonged. In consequence, he was excommunicated by the pope.

His pious daughter Constance prayed much and performed severe penances and mortification in order to obtain from God the conversion of her father. Gladly would she have made the sacrifice of her entire life in a strict order in atonement for his crime, but she was obliged to yield to the will of her father and give her hand in marriage to the king of Aragon.

In the married state she now endeavored to sanctify herself and her children, whereat she succeeded so admirably that her daughter Elizabeth, Queen of Portugal, is numbered among the saints of the Catholic Church.

After the death of her husband, Constance was obliged to direct the government in Aragon for eight years. During this period there is recorded of her a beautiful trait of Christian love of enemies. Charles of Anjou had robbed her father of his throne and of his life; he had also driven her cousin Conradin from his throne in Naples and had had him executed in the market place of that city. Now the son of Charles was made prisoner by the fleet of Constance, and taken to her residence in Barcelona. But far from taking vengeance on the son of the enemy of her family, she visited him in prison and made his condition as easy as possible. Yes, when the royal court pronounced the sentence of death upon him, she refused steadfastly to have the sentence executed. "How could I," said she, "justify myself before my judge, who on the cross pleaded forgiveness for His enemies?"

After Constance abdicated, she entered the Order of St. Clare, in which she lived sixteen years devoted to prayer and practices of penance, until her saintly death in the year 1301.

ON LOVE FOR ONE'S ENEMIES

1. Christ our Lord says: "You have heard that it hath been said: An eye for an eye and a tooth for a tooth. Thou shalt love thy neighbor, and hate thy enemy. But I say to you, love your enemies" (Matth. 5:38, 43, 44). In the Old Testament it was said that he who had done evil to another, should be sentenced to suffer a like evil, and therefore it was said: Eye for eye, tooth for tooth. The scribes and the Pharisees who interpreted Holy Scripture according to their ideas, deduced from this text that personal revenge, doing to another the same evil he has done to oneself, is justified. This, Christ says, is contrary to the teaching of the New Testament: "But I say to you: Love your enemies." Let us marvel at the clear and sublime doctrine of Christ, and let us strive like Venerable Constance to carry it out when occasions arise.

2. Consider that the world still adheres to the pharisaical principles of repaying like with like, because it is in accord with the taste of tainted human nature. Yes, it seems at times as if it were regarded as a disgrace to act otherwise. We want to do good and be friendly to those that act in such wise towards us, but to show hatred and enmity towards those who hate us. But our Divine Saviour asks: "Do not also the heathens this?" (Matth. 5:47). To us, however, He says: "Do good to them that hate you, and pray for them that persecute

and calumniate you, that you may be the children of your Father who is in heaven" (Matth. 5:44). To which group do you want to belong, to the heathens or to the children of God?

3. Consider what should induce us to love our enemies. Our enemy himself may not deserve it, that is true; but our enemy is a child of God, even though he be an ill-bred one, and God wishes that we love him as His child, just as we still love our own ill-bred child. God will, without doubt, punish our enemy, as He in His wisdom sees proper; but we should, out of love for God, forgive him and do him good, so that God may forgive us the wrong we have done against Him. "But if you will not forgive men; neither will your Father forgive you your offenses" (Matth. 6:15). Did not the Son of God give us the beautiful example, when on the cross He prayed for His deadly enemies? And our heavenly Father lets His sun shine on the good and on the bad. Do we not go to the same Table of the Lord with those against whom we have an aversion?

PRAYER OF THE CHURCH

*(Ninth Postcommunion under
"Various Prayers")*

Pour forth upon us, O Lord, the spirit of Thy charity, that those whom Thou hast sated with the one Bread from heaven, Thou mayest in Thy goodness make of one mind. Through Christ our Lord. Amen.

Muhammad the Prophet of Blasphemy

Reverend William Claybourne

Islamic Devilry Past and Present

In New York State alone, there are currently more than 650,000 Muslims. To those who give such matters little thought, this seems to be of no concern at all. In fact, we hear frequently from various Modernist circles that the Muslims are “just like us”. A group of Redemptorists in the St. Louis area have promoted a pamphlet that expounds upon Islam as a religion that is “a sister to our own.” The unwary reader of such poisonous material, dubbed “Basic Facts for Western Christians”, is guided to see that Islam stems from ancient roots in Abraham and the son that was born by the slave girl, named Ishmael. What these formerly Catholic religious cannot tell you, much to their discredit, is that the Ishmaelites were heavily involved in idolatry for centuries, and only embraced their current errors after Muhammad combined Zoroastrianism, Judaism, and a light seasoning of Christianity. I will grant you that every Muslim is a monotheist, a believer in one god. This, dear Catholics,

is where our similarities cease. We declare openly with the Apostle Saint James: **“Thou believest that there is one God. Thou dost well: the devils also believe and tremble.” (James 2,19)**

We have already described what is necessary to believe of God in order to attain salvation, namely the Trinity in unity and the unity in Trinity, according with the doctrine of the Athanasian Creed. The only true God, and the only First Principle is God the Father, God the Son, and God the Holy Spirit. Any other god besides this One is a false god according to the First Commandment. This is both true and simple to understand, isn't it? What Western society, particularly those taking the name of Catholic, has failed to openly declare is that the Allah of the Muslims is a false god, worthy of condemnation. He who denies the Son, denies the Father also.

It is what this Allah commands his worshippers to do that we must in all truth condemn. He is no divinity, for no true god can

be devoid of union with Jesus Christ. Allah is devoid of the necessary union with the One **“Who alone spreadeth out the heavens, and walketh upon the waves of the sea.” (Job 9,8)** He commands that his followers should destroy all of the holy images that lift the minds and hearts of true Christians to the One True God. A pretext of religious observance, such as praying five times a day facing the cities where Muhammad unjustly shed copious blood, should deceive no one as to the falsehood of this Allah, who approves of the hatred of Our Lord Jesus Christ. The Muslim, who follows this false god Allah and the demonic prophet Muhammad, rejects the divinity of Jesus Christ and the Triune God, and gladly accepts the destruction of all holy images depicting Christ, the Blessed Mother, or any saints.

Holy images are forbidden in Islam. Sadly, no Muslim has any idea how their Muhammad appeared, while we reverence the universally known images of Our Lord Jesus Christ, the Immaculate Virgin Mary, and all of the saints who have conquered the world by humility to become the intimate friends

of God. We especially venerate the Holy Cross on which Our Lord offered up His humanity in order to take away the sins of the world, **“For blessed is the wood by which justice comes.” (Wisdom 14, 7)**

Among the glories of the long history of the Roman Catholic Church is the artful design and implementation of sacred images for the instruction of the faithful and the fostering of true religious piety. Since the Ishmaelites (Muslims) have always been the zealous promoters of Iconoclasm, or the destruction of holy images, Holy Mother Church has had to define this veneration so that Her children are not swept away from true belief during this statue-smashing madness. Saint Basil proclaimed with his characteristic simplicity, “The honor of the image passes to the original.” With this solid truth in mind, in the year 787, the Second Council of Nicea made a solemn decree against this diabolical practice, which had become woefully widespread with the help of Jews and Muslims. This holy Council declared regarding the images of the Holy Cross, the Virgin Mary, the holy angels, and all other saints: **“How much**

more frequently through the imaginal formation they are seen, so much more quickly are those who contemplate these, raised to the memory and desire of the originals of these, to kiss and to render honorable adoration to them, not however, to grant true *latria* according to our faith, which is proper to the divine nature alone; but just as to the figure of the revered and life-giving Cross and to the holy Gospels, and to the other sacred monuments, let an oblation of incense and lights be made to give honor to these as was the pious custom with the ancients.”

Let it be clear to all Catholics that Holy Ghost has guided the Church in all of its practices, particularly in this holy tradition of venerating the holy images. This is an ancient custom which Divine Authority has warned us not to abandon, much less allow others to despise and laugh us to scorn for our faith. Here is a “basic fact” of our own, one that the Redemptorists would do well to note carefully, if they wish to please their founder, St. Alphonsus de Ligouri. At the Fourth Council of Constantinople, in the years 869-

870, Pope Hadrian II pronounced anathema upon all who would reject the veneration of the holy images. He did not say that we ought to dialogue with them, or to try to placate their destructive rage to the detriment of our holy Faith. He said *anathema: Let them be marked for destruction.* It is Christ Who is the Just Judge, and Who will pass sentence upon lives and deeds; but it is the successor of St. Peter, the Vicar of Jesus Christ, who warns us to have nothing to do with them. Pray for them as the Lord would, of course, but have no other dealings with them. Therefore, in the light of only one papal decree, this shameful attempt at indoctrinating souls into acceptance of Islam is at one and the same time a mockery of the Roman Catholic Church, and an insult to Jesus Christ, the Truth, Who established it on earth.

It ought to be equally clear that we are in union with the Holy Fathers of the Church, who safeguarded and delivered to us the earliest practices of Catholicism. Most of us only know of Islamic religious practice that we see in our modern day; but they do have some ancient traditions of their own. In our trademark Western ignorance, the basic

facts have been hidden that this ancient tradition stems from the superstitions and idol worship of the original Ishmaelites. I suppose that one would have to call this idolatrous period of theirs “BM”, or “Before Muhammad”. One particular tradition hails from the ancient Mosque of Mecca, a building that contains the famous Black Stone, which is a true relic of pre-Islamic Arabs. Even in the many years following Muhammad’s reign of violence, Arabs have venerated this rock as the one upon which Abraham and Agar had relations in order to beget Ishmael, their father, and the son of the slave girl spoken of by St. Paul. Not all believe in this legend, however, as some kiss the stone as being the one which Abraham tied his camel to while going to sacrifice Isaac. If we listen to Saint John Damascene on this matter, he will shed light on this hypocritical idolatry, since we Catholics are still being accused by Muslims of being idolaters to this day, especially on account of the Holy Eucharist, the greatest stumbling block to those who are on their way to damnation. The holy Damascene uses the Holy Scripture to refute this glaring error, in the same

way that we use it to strengthen our true belief. He teaches us clearly, referring to Genesis 22, 6: **“Since Scripture says that the mountain was wooded and had trees from which Abraham cut wood for the holocaust and placed it on Isaac, and then left the asses behind with the two young men, why talk nonsense? For in that place neither is it thick with trees nor is there passage for asses.”** (On Heresies, Number 101)

The devil and his children will always contradict themselves. In our modern day, Muslims are viciously opposed to all sacred art, in some places smashing the angels and painting over our Blessed Mother. Yet, a similar type of veneration is allowed regarding the Black Stone. And what about the cities of Mecca and Medina? Muslims honor them as so sacred that they must be faced during prayer; yet they persecute Catholics for our veneration of the altar stones which contain relics of the martyrs who have shed their blood in defense of the Sacred Name of Our Lord Jesus Christ. Violence is the only measure that a Muslim can resort to, since the truth is already ingrained in the heart of every man: **“No one comes**

to the Father, except through the Son”. Muslims despise Our Lord Jesus Christ, Who is the Sovereign Ruler of the Universe. In this do all Muslims stand in need of Baptism unto repentance and forgiveness of sins, since the Lord declares to our redemption or condemnation: **“He that believeth and is baptized will be saved; but he who believeth not will be condemned.”** (Mark 16,16) We are simply the messengers of the Gospel, sent to preach the truth. If Muslims persist in shedding our blood with malicious hatred, then we will leave it to the Lord to judge between those who are baptized and those who are not.

Our desire as Catholics is to bring souls, including our own, to eternal salvation. We listen carefully to the teachings of Jesus Christ to love our enemies, to pray for those who persecute us, and to forgive those who murder us thinking that they pay homage to God. This is what Saint Paul would call the folly of the Cross. But what is the folly of the Crescent? It is contained in the foundational beliefs of Islam - that those denouncing Muhammad the False are worthy of death, that women may be mercilessly beaten without any

recourse whatsoever, that young men will enter a land flowing with wine and virgins for committing murder/suicide, and that the world must come under Islamic Sharia Law, the far more violent parallel of the oppressive Sanhedrin of old.

We learn from the firsthand account of St. John that **“There are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.”** (John 21, 25) The same could be advanced concerning the atrocities that Muslims have unceasingly practiced in butchering Christians for centuries without mercy. It is a divine command in their view, and one of savage violence. I relate here for your education some little-known facts about the reign of Pope St. Pius the Fifth, who successfully repelled the Muslim Turks from much of Europe through his tireless efforts of forming the Holy Catholic Alliance. This true Holy Father’s words must serve as a warning to all of Western Civilization, because the Muslim threat has grown ever stronger in our times, and will only culminate in

bloodshed if those claiming to be Christian do not wake up. This canonized Pope publicly proclaimed, **“Coming from regions beyond the Caucasus, these barbarous and little-known peoples became by degrees more and more daring. Giving themselves up to the most shameless brigandage, they began their armed invasions of neighbouring Christian provinces, Thrace and Cappadocia, as far as the banks of the Tigris and Euphrates. After eating up almost the whole of Asia, the Turks got possession of Constantinople and invaded Greece. The two great powers of Egypt and Syria fell into their hands. Soliman recently conquered part of Hungary, took the island of Rhodes, besieged Malta and occupied the island of Chios by trickery. Selim, itching to extend his tyrannous and rapacious sway still further, now decides on assaulting Cyprus.”**

This was the solemn warning that led several Catholic nations, primarily Spain and France, to repel these marauding butchers, who were guilty of horrendous bloodshed. In September of 1570, Turkish troops landed

at Nicosia, and proceeded to slaughter every single one of the 20,000 inhabitants. They remained true to their prophet’s teaching, which resonates throughout the Koran: **“Slay the idolaters wherever ye find them, and take them captive, and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving and Merciful.”** What tragic contradictions! Their Allah knows nothing of peace, and still less about compassion. How can they speak of compassion? Muslims’ own prophet threatens them with death if they decide to abandon their false god: **“Whoever changed his Islamic religion, then kill him”**.



**CONFERENCES ON THE
BLESSED TRINITY.**

**BY
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CONFERENCE II.

*ON THE DIVINE
PERFECTIONS, ALL
TOTALLY POSSESSED
BY EACH PERSON
OF THE MOST HOLY
TRINITY.*

Other Proofs of the Existence of the Most High — All holy and honorable Names are his Attributes — The Name of Essence — The divine Nature and Attributes the same — All deduced from one as a Premise — Essential and moral Attributes — Unimaginable Life of God — Eternity and Immensity correlative — Nothing from Nothing proceeds — Immutability — Unity and Simplicity — All God's Attributes and Perfections are one — Justly distinguished in our Conceptions — St. Irenaeus — The divine Essence never seen by mortal Man — Incomprehensible — Moral Attributes pertain to God as Creator — Permission of Evil — God is not the Author of Sin — Wisdom — Knowledge, but not Foreknowledge — Love, Truth, Mercy, Justice — Alpha and Omega — Man's limited Perfections prove the Infinite — Moral Reflections, etc., etc.

I.

He who is (EXOD. iii. 14).

MY BRETHREN :

APRIL 2011

When I last addressed you I proved that heaven and earth and the vast expanse of creation established the existence of the great First Cause, and that man's creation, his every thought, word, and act, and the laws of universal motion, confirmed THE ETERNAL ACT. I also explained how reason and religion vindicated the truth with mathematical certainty, and that all arguments combined produced the general persuasion of mankind — an unerring test of truth. Permit me now to remark that, even if engaged in the occupation. for eternity, neither angels nor men could fathom a single attribute of God or exhaust the evidences of His existence. This truth should be borne in mind, lest perhaps the paltry efforts of man in this direction serve but to dishonor and lower the Great Supreme in our estimation. If a seraph could totally understand God he would by that fact cease to be a creature.

This universal conviction from which no race has escaped is a necessity of the human mind; His evidences are implanted in the soul by the hand of the omnipotent Creator, which no sophistry can eliminate, no passion de-

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stroy; the passions may burn out all traces of virtue and goodness besides, and leave the moral empire a ruin and a wreck.

The adorable, self-sufficient essence of the Most High God has been established by the most learned that ever have lived, on the same grounds from which the gentiles derived the roots of moral obligations and the entire race of man all their axioms and first principles of common sense and rectitude, and where sound philosophy and moral theology, in a measure, have discovered their majors and the incontestable principles of truth — the fact of creation and the innate conviction and intuition of the soul.

These convictions are anterior to the process of reasoning. They flash on the mind with a persuasion greater than can be derived from any process of argumentation, for they are the groundwork itself of argumentation and the materials of philosophy. That I live, that I am bathed in a flood of light, that I was created by the sovereign Lord of the universe, are facts which I believe with a conviction that even all the philosophical reasoning of Plato or St. Thomas could not

produce. They are the innate convictions of the immortal soul. This is the conviction with which all men are persuaded that God exists.

St. Paul affirms that so plainly is the Almighty God manifested in His works that we are inexcusable if we do not know the invisible from the things that are seen. It is as unreasonable to deny Him as it is to deny our own existence or that of the world. Hence theologians deny the possibility of blameless ignorance regarding a fact so incontestably established by creation, by reason, by revelation, by the senses, by innate conviction. In regard to the certainty of this eternal truth our condition differs from that of the just in heaven in this: that they behold Him face to face, whereas we see Him indirectly or mediately through the light of reason and of faith.

It is by His attributes that God is known; they are His nature.

The errors of mankind have been concerning God's nature rather than His existence. The great evil and misfortune of men is the ignoring of the rights of the Creator. This is indeed the sad

mystery of human perversity. Practically there is scarcely another truth so little realized, and there are none more out of place than is God in His own world, or whom men so persistently forget; the bare remembrance of Him is an excellence.

When men by their vices and errors had clouded the great truth He threw an additional flood of light around it, that it might be more distinctly understood and that the obligations it imposes might be more faithfully observed. In the solitude of the wilderness He revealed Himself to the Hebrew legislator by a new name, the name of essence, which measures the plenitude of His existence, expresses all the divine nature and His infinite perfections, and to which nothing could be added, for it contains eminently and without limitation the excellences of all beings, actual and possible. "I AM WHO I AM. Thus shalt thou say to the children of Israel : HE WHO IS, SENT ME" (Exod. iiii 14.) Thus He distinctly teaches us who He is and what is His nature; that He is living, absolute, self-existing, and necessary ; that He exists by necessity and is life itself — not

merely a condition or accidental quality of it, but His essence and nature; that without Him nothing can be; that all things exist in Him and from Him and by Him (Rom. xi. 36).

St. John of Damascus appropriately remarks: "He who is, is God's first and greatest name, for He embraces all things in Himself, and He possesses existence itself, the infinite ocean of being. He is called life because he is its fountain. *I live*, saith the Lord (Jer. xxii. 24). *He gives life to all* (Acts xvii. 25). He hath life in Himself (John v. 26). Being is his essential name, glorious, incommunicable, ineffable. It expresses all that God is. Wonderful name! who dare profane it ? Gleaming on Aaron's breastplate, only the high-priest must speak it."

Pantheism, in asserting that all things are God, as implicitly denies God as the Nihilists, who say that nothing is God. For the incessant changes of things show that they are not necessary, while their discord, one neutralizing the other, proves that they have not an identity of substance. A succession of secondary causes is no less ridiculous, for they

are not all intelligent, and the first link must have made itself! A being infinitely wise and powerful, by whom all these things were made, must be distinct from them.

Holy Writ says that *God is in all things* (Ecclus. xliii. 29). *All things were made by His word; He is omnipotent above all His works* (ibid. 30). The origin and preservation of all things are ascribed to Him. *He is great and has no end, high and immense* (Baruch iii. 25). We receive from Him life and motion, but not His divine nature (Rom. xi. 5). Therefore all things were created by Him, nor can there be a perfection in any creature which does not exist in God eminently and in a different manner.

Reason, revelation, and innate conviction prove that there is one, and only one, God, the infinitely perfect Being. A fact thus established, and confirmed by the universal assent of mankind and with mathematical certainty, becomes a fixed principle from which as a premise all the divine attributes are derived and follow one after another as a logical induction. In possession of one attribute, reason draws

all the others from the first by way of syllogism, just as we deduce in algebra all that the given formula implies. This order is followed by St. Thomas. He first proves the existence of God by motion. According to the inductive system, which grants the major, he proves the prime motive power to be immutable. Taking immutability as one of God's metaphysical perfections, he deduces from it step by step and in an unbroken chain the divine attributes.

God's attributes are his perfections; they are His nature and the conditions of His being. Eternity, infinity, immensity, immutability, omnipotence, wisdom, perfection, and holiness — these eight are essential. They contain the inmost life of the Great Supreme, independent of His external works. They are the conditions of his essence and of all we attribute to it, and belong to the self-sufficiency of God separately from, creation. There are six others, making fourteen in all, touching His relation to external things or creatures. These six are dominion, providence, benevolence, justice, mercy, love, as well as His being the beginning and end of all things.

Although creation is not eternal, it always existed in the divine Mind from everlasting, and hence God was never absolutely without His works. They are in Him eminently and without the limits of creatures, and more perfectly; for their conceptions are eternal and immutable. The work of the artist does not essentially alter his nature; much less can God be changed by his outward works. The foreseen worship of His creatures was the same before God always that it is now and in act.

Yet we may consider God, the august Trinity, in the threefoldness of persons and in the unity of essence, in the abstract or without creatures. His eternal solitude is a conception that overwhelms the mind with awe, self-sufficing; He is His own glory, His own greatness, His own love, His own infinite beatitude, His own interminable life. Let Him multiply new systems for every orb now in existence, and there will remain unexplored the infinite residence of His unknown and unimaginable life.

The All-Holy Lord, self-existing and absolute, or free from the conditions of creatures, must necessarily be infinite —

not at one point, but on all sides and in every possible way and manner. A limited being exists to a certain point only, and there it dies; it does not exist beyond it, like regal authority beyond its own proper state. Such a being is circumscribed and limited by qualifications and fixed boundaries. He is not simple and absolute — not the infinite I AM. WHO AM.

We are so saturated with creatures that we think of the Uncreated Majesty as a creature under a creature's form and transfer to Him their image. But the mind must needs soar above these habitual distractions and fix its steady gaze on the divine simplicity. If the Creator were restricted in any sense or at any point he could not be or exist beyond that point, nor could he be at all. Infinite in essence and in every manner, this incomprehensible perfection qualifies all His attributes. He is not only infinitely patient and compassionate, but he is infinity itself. It may be styled His sole perfection, because it includes all. It is frequently inculcated in Holy Scripture : *The Lord is great and hath no end; He is high and immense* (Ba-

ruch iii. 25). *His greatness has no end* (Ps. xlv. 3). Some divines maintain that numerically God's attributes cannot be counted. All honorable and magnificent terms can be applied to Him and are His predicates. Whatever perfection is found in the creature is but a quality of the plenitude thereof in God. His adorable, self-subsisting essence combines all, not only in their various degrees, but eminently and without any of the limits and privations that attend them in creatures. Thus He is not only good but goodness, not only holy but holiness. He enjoys all things in an infinite manner; and, in the opinion of some theologians, their number surpasses created conception and can be known only to Himself. He possesses them in an absolute simplicity which belongs only to God. The brightness of the light around His throne is so intense as to be inaccessible, and is called darkness in Holy Writ. Because He is ineffable, silence seems His meetest praise. The saints were mostly speechless during their ecstasies.

Existing by the necessity of His nature, it is obvious even to reason alone that Jehovah must

be infinite in every sense. It therefore follows, as a necessary consequence of this fact, that He is all that is possible. Because if not in this sense and under this condition, there would be a limit beyond which He would not exist; or, what is equivalent, there would be no God at all, if He were not infinitely all that is possible. He is not only all that is possible, but possibility and act are one and inseparable in Him. *He doeth, all things whatsoever He willeth, in heaven and on earth* (Ps. ciii.) One of the Fathers remarks what is most true but truly wonderful: "That, being a simple act, God exercises His omnipotence in order to do nothing." All possibilities are actual in Him. It is by His omnipotence that He did not create sooner or differently. Yet in the presence of eternity there is no period of time, sooner or later. Immensity and eternity are correlative attributes with infinity. For by the very same reason for which God is infinite He must be immense and eternal. If not eternal, then there was a time when He was not; and if not immense, there is a place in which He is not. In such a case, then, He would not be pure, simple, and absolute

being; there, in fact, would be no God. at all. God is present everywhere, especially in heaven, where He manifests Himself to the blessed. He is in the soul of the saint and in the spirit of evil, in all His infinite being, and the difference is in the different manner in which He communicates Himself—not the same way in any two individuals.

The question why anything exists is absurd. Because God necessarily is it is impossible for Him not to exist in all places and at all times. There never was an alternative between being and no being, between something and nothing. There never was a time when the All-Holy Majesty did not exist and as He is now. There never was and never can be a possibility of His not being. It is a divine necessity, and here he is not free; this is a perfection of His nature. It is as impossible that God should not have existed as it is impossible that nothing ever existed, that nothing was or ever could be.

Both propositions are contradictory and mutually destroy one another. The following propositions are identical and express the same idea. Being exists, and nothing does not exist. From

nothing nothing ever could come. The Supreme Being exists, and exists necessarily. No doubt of this could arise except in the instance of one who has not a correct idea of the great First Cause, self-existing and necessary.

God must be of Himself, otherwise He must have proceeded from another; in which case He would not be absolute, but secondary and relative, and that other would be God, which is absurd. Therefore if the Almighty God is necessary He must be of Himself. But this is merely the same idea in two forms.

(To be continued)



Could You Explain Catholic Practices?

Rev. Charles J Mullaly, S.J.

RELIGIOUS ORDERS AND CONGREGATIONS

My visitor was a prominent non-Catholic, a man who tried to *be* broadminded but whose reading had led him to misunderstand many points of Catholic Faith and practice.

“Father, I heard your sermon on the unity of the Catholic Church, explaining that there is the same doctrine and the same belief among Catholics the world over. You spoke of the disunion and contradiction of doctrines among Methodists, Episcopalians, Lutherans, Presbyterians, Baptists, etc. Now I was reading the other day an article on disunion among Catholics. The Catholic Church has Dominicans, Augustinians, Franciscans, Jesuits, Passionists, Carmelites, Benedictines. Have you not as much disunion as we?”

I leaned back and laughed heartily.

“The various sects among non-Catholics hold contradictory doctrines. All of them cannot be true, for contradictories cannot be true at one and the same time. Our Catholic Religious Orders are not

sects.

“In the United States Army,” I continued, “we have the engineer corps, the artillery corps, the cavalry, the infantry, the aviation, the motor transport, the medical and other corps. Each is but a branch of the Army, working for the same purpose and the same end and devoting itself to a special need.

“Our Orders are only like the departments of our Army. They all hold the same doctrines of Faith, but specialize in certain work. The Benedictines, founded by Saint Benedict in the sixth century, have devoted themselves to prayer and are great benefactors of science and learning. Besides spreading the religious spirit of the Catholic Church among the people, they devote themselves to letters and science. In their monasteries ancient manuscripts of the Church and classical learning were preserved and copies were made to assist in the spread both of Catholic doctrine and of secular learning. The Order of Preachers was established by Saint Dominic. The Dominicans have been noted for their work as preachers of

Catholic doctrine. Saint Ignatius of Loyola was the founder of the Society of Jesus in the sixteenth century. The Jesuits, as members of this order are commonly called, have devoted themselves to missions, foreign and home, and to the defense of the Catholic Church, especially by establishing colleges and universities.”

“Pardon me, Father, I begin to understand. The Franciscans, Augustinians, the Passionists, and the Redemptorists, etc., are all, as you say, like various corps of the Army, working for one purpose and under one general, the Holy Father in Rome, while our Protestant sects are independent of each other and have no common principle of unity. But I do not understand why

Catholic Orders and Congregations have such a variety of dress. The Catholic Sisters, especially, appear to me so strange.”

“The habit, or dress, of most of the Religious Orders and Congregations has come down from the time of their founders and is revered because of the glorious deeds done for God by those who used that same habit. In many of the Catholic sisterhoods it was designed for simplicity and to be less conspicuous than the prevailing fashion of their time. Some may appear strange to us now because of the constant change in women’s dress in the passing centuries, but they are preserved mainly because of their association with the lives of Saints.”

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The Dialogue of Saint Catherine of Siena

Translated by Algar Thorold

A TREATISE OF PRAYER

(Continued)

“The sign that a creature hopes in Me and not in himself, is that he does not fear with a servile fear. They who hope in themselves are the ones who fear, and are afraid of their own shadow, and doubt lest the sky and earth fade away before them. With such fears as these, and a perverted hope in their own small knowledge, they spend so much miserable solicitude in acquiring and preserving temporal things, that they turn their back on the spiritual, caring not for them. But they, miserable, faithless, proud ones consider not that I alone am He who provides all things necessary for the soul and the body, and that with the same measure that My creatures hope in Me, will My providence be measured to them. The miserable presumptuous ones do not regard the fact that I am He who is, and they are they who are not, and that they have received their being, and every other additional grace, from My Goodness. And therefore his labor may be reputed to be in vain, who watches the city if it be not guarded by Me. All his labor will be vain, if he thinks by his labor or solicitude to keep it, because I alone keep it. It is true that I desire you to use your being, and exercise the graces which I have bestowed upon you, in virtue using the free-will which I have given you, with the light of reason, because though I created you without your help I will not save you without

it. I loved you before you were, and those My beloved ones saw and knew this, and therefore they loved Me inflexibly, and through their love hoped so greatly in Me that they feared nothing. Sylvester feared not when he stood before the Emperor Constantine disputing with those twelve Jews before the whole crowd, but with lively faith he believed that I being for him, no one could be against him; and in the same way the others all lost their every fear, because they were not alone but were accompanied, because being in the enjoyment of love, they were in Me, and from Me they acquired the light of the wisdom of My only-begotten Son, and from Me they received the faculty to be strong and powerful against the princes and tyrants of the world, and from Me they had the fire of the Holy Spirit, sharing the clemency and burning love of that Spirit.

“This love was and is the companion of whosoever desires it, with the light of faith, with hope, with fortitude, true patience and long perseverance even until death. So you see that because they were not alone but were accompanied they feared nothing. He only who feels himself to be alone, and hopes in himself, deprived of the affection of love, fears, and is afraid of every little thing, because he alone is without Me who give supreme security to the soul who possesses Me through the affection of love. And of this did those glorious ones, My beloved, have full experience, for noth-

ing could injure their souls; but they on the contrary could injure men and the devils, who oftentimes remained bound by the virtue and power that I had given My servants over them. This was because I responded to the love, faith, and hope they had placed in Me. Your tongue would not be sufficient to relate their virtues, neither the eye of your intellect to see the fruit which they receive in everlasting life, and that all will receive who follow in their footsteps. They are like precious stones, and as such do they stand in My presence, because I have received their labor and poverty and the light which they shed with the odor of virtues in the mystic body of the holy Church. And in the life eternal I have placed them in the greatest dignity, and they receive blessing and glory in My sight, because they gave the example of an honorable and holy life, and with light administered the Light of the Body and Blood of My only-begotten Son, and all the Sacraments. And these My anointed ones and ministers are peculiarly beloved by Me, on account of the dignity which I placed in them, and because this Treasure which I placed in their hands they did not hide through negligence and ignorance, but rather recognized it to be from Me, and exercised it with care and profound humility with true and real virtues; and because I, for the salvation of souls, having placed them in so much excellency they never rested like good shepherds from putting the sheep into the fold of the holy Church, and even out of love and hunger for souls they gave themselves to die, to get them out of the hands of the devil. They made themselves infirm with

those who were infirm, so that they might not be overcome with despair, and to give them more courage in exposing their infirmity, they would oftentimes lend countenance to their infirmity and say, 'I, too, am infirm with you.' They wept with those who wept, and rejoiced with those who rejoiced; and thus sweetly they knew to give everyone his nourishment, preserving the good and rejoicing in their virtues, not being gnawed by envy, but expanded with the broadness of love for their neighbors, and those under them. They drew the imperfect ones out of imperfection, themselves becoming imperfect and infirm with them, as I told you, with true and holy compassion, and correcting them and giving them penance for the sins they committed — they through love endured their penance — together with them. For through love, they who gave the penance, bore more pain than they who received it; and there were even those who actually performed the penance, and especially when they had seen that it had appeared particularly difficult to the penitent. Wherefore by that act the difficulty became changed into sweetness.

“Oh! My beloved ones, they made themselves subjects, being prelates, they made themselves servants, being lords, they made themselves infirm, being whole, and without infirmity and the leprosy of mortal sin, being strong they made themselves weak, with the foolish and simple they showed themselves simple, and with the small insignificant. And so with love they knew how to be all things to all men, and to give to each one his nourish-

ment. What caused them to do thus? The hunger and desire for My honor and the salvation of souls which they had conceived in Me. They ran to feed on it at the table of the holy Cross, not fleeing from or refusing any labor, but with zeal for souls and for the good of the holy Church and the spread of the faith, they put themselves in the midst of the thorns of tribulation, and exposed themselves to every peril with true patience, offering incense odoriferous with anxious desires, and humble and continual prayers. With tears and sweat they anointed the wounds of their neighbor, that is the wounds of the guilt of mortal sin, which latter were perfectly cured, the ointment so made, being received in humility.”

A brief repetition of the preceding chapter; and of the reverence which should be paid to priests, whether they are good or bad.

“I have shown you, dearest daughter, a sample of the excellence of good priests (for what I have shown you is only a sample of what that excellence really is), and I have told you of the dignity in which I have placed them, having elected them for My ministers, on account of which dignity and authority I do not wish them to be punished by the hand of seculars on account of any personal defect, for those who punish them offend Me miserably. But I wish seculars to hold them in due reverence, not for their own sakes, as I have said, but for Mine, by reason of the authority which I have given them. Wherefore this reverence should never diminish in the case of priests whose virtue grows weak, any

more than in the case of those virtuous ones of whose goodness I have spoken to you; for all alike have been appointed ministers of the Sun — that is of the Body and Blood of My Son, and of the other Sacraments.

“This dignity belongs to good and bad alike — all have the Sun to administer, as has been said, and perfect priests are themselves in a condition of light, that is to say, they illuminate and warm their neighbors through their love. And with this heat they cause virtues to spring up and bear fruit in the souls of their subjects. I have appointed them to be in very truth your guardian angels to protect you; to inspire your hearts with good thoughts by their holy prayers, and to teach you My doctrine reflected in the mirror of their life, and to serve you by administering to you the holy Sacraments, thus serving you, watching over you, and inspiring you with good and holy thoughts as does an angel.

“See, then, that besides the dignity to which I have appointed them, how worthy they are of being loved; when they also possess the adornment of virtue, as did those of whom I spoke to you, which are all bound and obliged to possess, and in what great reverence you should hold them, for they are My beloved children and shine each as a sun in the mystical body of the holy Church by their virtues, for every virtuous man is worthy of love, and these all the more by reason of the ministry which I have placed in their hands. You should love them therefore by reason of the virtue and dignity of the Sacrament, and by

reason of that very virtue and dignity you should hate the defects of those who live miserably in sin, but not on that account appoint yourselves their judges, which I forbid, because they are My Christs, and you ought to love and reverence the authority which I have given them. You know well that if a filthy and badly dressed person brought you a great treasure from which you obtained life, you would not hate the bearer, however ragged and filthy he might be, through love of the treasure and of the lord who sent it to you. His state would indeed displease you, and you would be anxious through love of his master that he should be cleansed from his foulness and properly clothed. This, then, is your duty according to the demands of charity, and thus I wish you to act with regard to such badly ordered priests, who themselves filthy and clothed in garments ragged with vice through their separation from My love, bring you great Treasures — that is to say, the Sacraments of the holy Church — from which you obtain the life of grace, receiving Them worthily (in spite of the great defects there may be in them) through love of Me, the Eternal God, who send them to you, and through love of that life of grace which you receive from the great treasure, by which they administer to you the whole of God and the whole of Man, that is to say, the Body and Blood of My Son united to My Divine nature. Their sins indeed should displease you, and you should hate them, and strive with love and holy prayer to re-clothe them, washing away their foulness with your tears — that is to say, that you should offer them before

Me with tears and great desire, that I may re-clothe them in My goodness, with the garment of charity. Know well that I wish to do them grace, if only they will dispose themselves to receive it, and you to pray for it; for it is not according to My will that they should administer to you the Sun being themselves in darkness, not that they should be stripped of the garment of virtue, foully living in dishonor; on the contrary I have given them to you, and appointed them to be earthly angels and suns, as I have said. It not being My will that they should be in this state, you should pray for them, and not judge them, leaving their judgment to Me. And I, moved by your prayers, will do them mercy if they will only receive it, but if they do not correct their life, their dignity will be the cause of their ruin. For if they do not accept the breadth of My mercy, I, the Supreme Judge, shall terribly condemn them at their last extremity, and they will be sent to the eternal fire.”

Of the difference between the death of a just man and that of a sinner, and first of the death of the just man.

“Having told you how the world and the devils accuse these wretches, which is indeed the truth, I wish to speak to you in more detail on this point (so that you may have greater compassion on these poor wretches), telling you how different are the struggles of the soul of a just man to those of a sinner, and how different are their deaths, and how the peace of the just man’s death is greater or less according to the perfection of his soul. For I wish you to know that all

the sufferings which rational creatures endure depend on their will, because if their will were in accordance with mine they would endure no suffering, not that they would have no labors on that account, but because labors cause no suffering to a will which gladly endures them, seeing that they are ordained by My will. Such men as these wage war with the world, the Devil, and their own sensuality through holy hatred of themselves. Wherefore when they come to the point of death, they die peacefully, because they have vanquished their enemies during their life. The world cannot accuse such a man, because he saw through its deceptions and therefore renounced it with all its delights. His sensual fragility and his body do not accuse him, because he bound sensuality like a slave with the rein of reason, macerating his flesh with penance, with watchings, and humble and continual prayer. The will of his senses he slew with hatred and dislike of vice, and with love of virtue. He has entirely lost all tenderness for his body, which tenderness and love between the soul and the body makes death seem difficult, and on account of it man naturally fears death; but since the virtue of a just and perfect man transcends nature, extinguishing his natural fear and overcoming it with holy hatred of himself and desire of arriving at his last end, his natural tenderness cannot make war on him, and his conscience remains in peace; for during his life his conscience kept a good guard, warning him when enemies were coming to attack the city of his soul, like a watch-dog which stands at the door, and when it sees enemies warns the

guards by its barking, for in this way the dog of conscience warns the sentry of reason, and the reason together with the free-will know by the light of the intellect whether the stranger be friend or enemy. To a friend, that is to say, to virtue and holy thoughts, he gave his delighted love, receiving and using these with great solicitude; to an enemy, that is to say, to vice and wicked thoughts, he gave hatred and displeasure. And with the knife of hatred of self, and love of Me, and with the light of reason, and the hand of free-will he struck his enemies; so that at the point of death his conscience, having been a faithful guardian, does not gnaw but remains in peace.

“It is true that a just soul, through humility, and because at the moment of death she realizes better the value of time and of the jewels of virtue, reproves herself, seeming to herself to have used her time but little; but this is not an afflictive pain, but rather profitable, for the soul recollected in herself, is caused by it to throw herself before the Blood of the humble and immaculate Lamb My Son. The just man does not turn his head to admire his past virtues, because he neither can nor will hope in his own virtues, but only in the Blood in which he has found mercy; and as he lived in the memory of that Blood, so in death he is inebriated and drowned in the same. How is it that the devils cannot reprove him of sin? Because during his life he conquered their malice with wisdom, yet they come round him to see if they can acquire anything, and appear in horrible shapes in order to frighten him with hideous aspect, and

many diverse phantasms, but the poison of sin not being in his soul, their aspect causes him no terror or fear, as it would do to another who had lived wickedly in the world. Wherefore the devils, seeing that the soul has entered into the Blood with ardent love, cannot endure the sight, but stand afar off shooting their arrows. But their war and their shouts cannot hurt that soul, who already is beginning to taste eternal life, as I said to you in another place, for with the eye of the intellect illuminated by the pupil of the holy faith, she sees Me, the Infinite and Eternal Good, whom she hopes to obtain by grace, not as her due, but by virtue of Jesus Christ My Son.

“Wherefore opening the arms of hope and seizing Him with the hands of love, she seems to enter into His possession before she actually does so, in the way which I have narrated to you in another place. Passing suddenly, drowned in the Blood, by the narrow door of the Word she reaches Me, the Sea Pacific. For sea and door are united together. I and the Truth, My only-begotten Son being one and the same thing. What joy such a soul receives who sees herself so sweetly arrived at this pass, for in Truth she tastes the happiness of the angelic nature! This joy is received by all those who pass in this sweet manner, but to a far greater extent by My ministers, of whom I spoke to you, who have lived like angels, for in this life have they lived with greater knowledge, and with greater hunger for the salvation of souls. I do not speak only of the light of virtue which all can have in general, but of the supernatural

light which these men possessed over and above the light of virtuous living, the light, that is, of holy science, by which science they knew more of My Truth, and he who knows more loves Me more, and he who loves Me more receives more. Your reward is measured according to the measure of your love, and if you should ask Me, whether one who has no science can attain to this love, I should reply, yes it is possible that he may attain to it, but an individual case does not make a general law and I always discourse to you in general.

“They also receive greater dignity on account of their priesthood, because they have personally received the office of eating souls in My honor. For just as everyone has the office of remaining in charity with his neighbor, to them is given the office of administering the Blood, and of governing souls.

“Wherefore if they do this solicitously and with love of virtue they receive, as has been said, more than others. Oh! how happy are their souls when they come to the extremity of death! For they have been the defenders and preachers of the faith to their neighbor. This faith they have incarnated in their very marrow, and with it they see their place of repose in Me. The hope with which they have lived, confiding in My providence and losing all trust in themselves, in that they did not hope in their own knowledge, and having lost hope in themselves, placed no inordinate love in any fellow-creature or in any created thing; having lived in voluntary poverty, causes them

now with great delight to lift their confidence towards Me. Their heart, which was a vessel of love, inscribed by their ardent charity with My name, they showed forth with the example of their good and holy life and by the doctrine of their words to their neighbor. This heart then arises and seizes Me, who am its End, with ineffable love, restoring to Me the pearl of justice which it always carried before it, doing justice to all, and discreetly rendering to each his due. Wherefore this man renders to Me justice with true humility, and renders glory and praise to My Name, because he refers to Me the grace of having been able to run his course with a pure and holy conscience, and with himself he is indignant, deeming himself unworthy of receiving such grace.

“His conscience gives good testimony of him to Me, and I justly give him the crown of justice, adorned with the pearls of the virtues — that is, of the fruit which love has drawn from the virtues. Oh, earthly angel! happy you are in that you have not been ungrateful for the benefits received from Me, and have not been negligent or ignorant, but have solicitously opened your eye by the true light, and kept it on your subjects, and have faithfully and manfully followed the doctrine of the Good Shepherd, sweet Christ Jesus, My only-begotten Son, wherefore you are really now passing through Him, the Door, bathed and drowned in His blood, with your troop of lambs of whom you have brought many by your holy doctrine and example to eternal life, and have left many behind you in a state of grace.

“Oh, dearest daughter! to such as these the vision of the devils can do no harm, because of the vision which they have of Me, which they see by faith and hold by love; the darkness and the terrible aspect of the demons do not give them trouble or any fear, because in them is not the poison of sin. There is no servile fear in them, but holy fear. Wherefore they do not fear the demon’s deception, because with supernatural light and with the light of Holy Scripture they know them, so that they do not cause them darkness or disquietude. So thus they gloriously pass, bathed in the blood, with hunger for the salvation of souls, all on fire with love for the neighbor, having passed through the door of the word and entered into Me; and by My goodness each one is arranged in his place, and to each one is measured of the affection of love according as he has measured to Me.”

To be continued:



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