

Rev. Dolindo Ruotolo

Teaching the Catholic Doctrine

*Educational Training by Means of
Question and Answer*

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First Recommendation

Dear Reader:

I feel honored to have been asked to help with the English translation of LA DOTTRINA CATTOLICA by Father Dolindo Ruotolo.

There is no doubt in my mind that Father Dolindo was specially called to do this work of apostolate. He had a deep personal spirituality that made evident in his teaching. Although well educate theologically, he had the ability to share his faith with the young people he reached out. I am especially struck by the understanding and sensitivity Father Dolindo exhibits in his teaching. I am personally grateful for the richness I received in my reading and studying of this fine book LA DOTTRINA CATTOLICA.

May these instructions bring many more to a finer appreciation and love of their Catholic faith. Especially the young people who are in such great need of guidance.

May God give His richest blesses to this book and continue the good work He has begun.

Fr. Raymond Steffes, OSC (First Editor)
MAY 26, 2010 Pentecost Sunday

Fr. Christopher Rengers OFM Capp., my loving editor for years died on January 25, 2010. He was 93 years old. Father Christopher was always very helpful and supportive to me. A capuchin friar wrote me: "Fr. Christopher passed away doing this work on his death bed ." Fr. Christopher loved Don Dolindo. After editing "Gesù pensaci tu" (Jesus, you take over), he asked to receive corrected copies to give to people in need, including his sick brother.

Msgr. E.J. Filardi, Pastor of Our Lady of Lourdes Church in Bethesda, MD wrote: "I want to thank you for the copy of the wonderful marvel "Teaching the Catholic Doctrine". It is beautifully done and will be a great help to me (to receive the printed copy) especially as I visit our school children. It is wonderful you were able to translate it. Brave. With gratitude,

Msgr. Edward Filardi

Second Recommendation

I am a cradle Catholic and the mother of four young children, whom my husband and I are doing our best to instruct in the Catholic faith. We send them to Catholic schools but we are their first teachers. Therefore, we teach them as much as we can at home. First, we strive to teach them by example. But as St. Francis of Assisi said, sometimes we must use words.

For this reason, I have very much enjoyed and relied upon the beautiful instructions of Don Dolindo. The instructions are easy to read and the tone is conversational, exactly as one talks to one's children. So it is possible to put his instructions immediately to use. I love the analogies he makes, such as explaining the change at the consecration in the bread and wine by likening it to petrified wood, which retains the appearance of wood but is actually marble. What a brilliant analogy to explain to children, but also to adults.

Unfortunately, my generation was so poorly instructed in our Faith. Many have fallen away from the Faith they never really received. To me, this is the true helpfulness of Don Dolindo's Instructions: it is we parents who need the instruction. We are the ones who need to learn our Faith. These instructions very patiently and vibrantly, through the analogies, teach us.

I highly recommend them to any parent. I believe everyone will find jewels in these instructions, gems which will not only strengthen their faith but give them words and images to explain their faith to children and to defend their faith, which is constantly under attack.

Suzanne E. Patrick, Esq.
May 26, 2010, St. Philip Neri

INTRODUCTION

1. There is nothing more difficult and complex than to teach the Catechism to children. Their little minds, only recently opened to life, have the perception and knowledge of few facts, very often mostly material. They see and checkout whatever may surprise them. At first sight, it seems impossible for them to understand the great supernatural truths of the Catholic Catechism. By nature they are inattentive, they love to cause excitement and they take no interest in this teaching when it is done in an oppressive and arid way. It only torments them. Most of the time that hour of Catechism seems to them like a century. They are compelled to listen and repeat formulas they do not understand. They are bored and do not want to go to Church anymore.

This explains why religious education classes start very big and at the end no one comes anymore.

2. To avoid this problem, many give out rewards or have fun things to do, but to no avail. The child is not interested as people think; he should be where he feels he can be himself, where he can have a conversation in tune with his age. Experience has shown this over and over again. A short story that awakens his interest, or amuses him, and makes him understand that whoever is speaking to him treats him like a son (this has a powerful appeal on him because of the love, intimacy and good nature he feels he is receiving) is much better than a reward, a fun thing to do, which are for him, the cost of his presence.

3. It is evident that the child must not only learn the Catechism, he needs to receive a Christian formation from the earliest years of his life. If the very first names he learns to speak are those of his father and mother, because they gave him life, even more important his First Communion must be with the God, who created him.

There is a great stupidity on the part of those unbelievers who claim that children do not need to know God until they can freely choose their own faith: the knowledge of the true faith is the strictest duty of a person. It cannot be left to a personal choice, as if it was a profession or a taste to be acquired.

What is necessary to achieve with Catholic Education is precisely to order the direction of the child's soul to God. The child needs to know Him, as much as possible for his little mind. He must love him as a Father. He must learn the duty of practicing the Holy Laws: that is, he must become a Christian. Hence he must understand what is being taught to him. He must acquire an

interest in it and, almost without realizing, it must become the drive of his interior life.

It is so easy, nowadays, to hear speculation about the faith. Many times catechists themselves are the traitors of the children's innocence. It is necessary that the child understands that what he learns is the truth; that he needs to have the highest esteem for what he has learned and keeps it in his heart and mind as his heritage. Hence it is not enough to have a child memorize formulas but it is necessary that he understand them. God himself participates with his Grace in this wonderful enterprise, because He does not refuse anything to little innocent souls.

4. The surest method for the children to understand the truths of faith is with parables and comparisons. Parables, in fact, and comparisons, are like a little play that takes place in the fantasy of the mind of the child. The child enjoys it, takes an interest in it, he thinks about it and, when he has to apply it, he already has understood the truth then he can apply it more easily.

The parable usually must be taken from the everyday life of the child or from whatever comes in his life as daily experiences. In so doing, not only he does pay more attention to it, but also he remembers it during the day if the occasion arises.

It is necessary that the little story be told with lots of details, so that the child may have an opportunity to intervene in the story and can say what he thinks about it. In this way the description becomes more interesting and the application becomes much easier. Moreover, it is necessary to follow, without showing it, a rigorous psychological order that leads to a perception of ideas and truth that is more hidden and difficult.

Once the truth has been broken into small pieces and made it clear, the formula to be memorized shall not be boring anymore and without making sense, but it will be the summary of many thing that have interested and amused an innocent soul.

5. Never be in a hurry in teaching the Catechism. If a child learns only one truth and learns it well, it is already enough for one lesson. It would be beneficial to have him repeat what has already been told in order that he may not forget it. A truth deeply impressed in the mind and in the heart cannot be wiped out anymore and even when the tempest of evils will storm over these tender hearts, the beneficial truths shall sprout again, because of the firm root implanted in their hearts.

6. Briefly, the person who teaches Catechism in order to have success in this important duty, must remember:

- 1.** He must pray a lot, because without the divine assistance he will not be able to succeed.
- 2.** He must give good example in everything, without falling into impatience and anger when he teaches.
- 3.** He must love the children whom he teaches, without showing any partiality. He can do it praising them or giving them small rewards not as prizes for their presence, but because he loves them.
- 4.** He should treat the children with the utmost respect and professionalism, avoiding being rude when he gives corrections.
- 5.** He should treat people kindly but without needless familiarity; a holy superiority, softened by humility and respect, is the secret of being really appreciated by children as their superior.
- 6.** He should not correct too often and he should pretend not to notice certain small offenses; often nagging and persisting in correcting, stirs in the child the impulse that causes in him the wish to make disturbances.
- 7.** The catechist must raise well his voice when teaching doctrine, to make the children listen to him; a voice too deep or too slow puts his listeners to sleep and even wears out their nervous system.
- 8.** His method of talking should be casual, often repeating the same things, that it may remain imprinted in their minds, even using slang where necessary.
- 9.** He must maintain an absolute reserve with little girls, unless the catechist is a woman. Some of the expressions in this book should be adapted, according to common sense, when talking to young women.
- 10.** Finally the catechist should make the children accustomed to mutual respect and politeness. It is not possible to form a good Christian without also giving to the children a civic education, especially if they are socially or economically disadvantaged.

7. The following instructions are more a model than a definitive way of teaching. The person who wants to make use of this book should know the environment of the children to whom he speaks. The instructions can be adapted to any manual of catechism for children. They are written in a practical way as if talking to a group of innocent little children. Only in this way can the value of some expressions be appreciated.

FIRST INSTRUCTION

General Exhortations – Introduction to Catechism

1. Enter the Church without making noise and with your best manners.

My dear young people, I saw you entering the Church making a lot of noise, and I felt compassion for you because you are still very young. But tell me something: is the Church the house of God or is it your house? It is the house of God. And since it is the house of God how should we enter: making noise or silently? Silently. I want to tell you a little story. The other day the newspaper man, who delivers the morning paper, because his regular boy had not come, called another boy and asked him: “Do you know how to go to such and such place?” “Sure I can”, he answered with a laugh and off he went. He came to my house and I went to open the door. He came in and singing to himself moved about my house. “Boy, what are you doing?” I asked. The boy looked at me in surprise. “I am singing”, he answered. I showed him out the door. Did he have good manners or not? No, he had bad manners. Why? Because he entered singing and moved about my house as if he were in a public place. If he had been in a public place there would have been nothing wrong with his behavior and he would have been free to do as he pleased. Now the Church is the house of God and should we enter joking around or silently? Silently. And the child, who talks aloud, pushes his friends, asks questions, is he good or bad? He is bad; he is uneducated.

Well then, listen to me. When you come to Church, you must not come as if playing around but to learn the truth of our faith. The one who comes to make noise and does not pay attention, is does he have good manners or bad manners? He has bad manners.

2. First you greet Jesus and then you greet others.

Once I knew a boy who was very rude. When he went to someone’s house, he would sit on the first chair that he found and stay there with a scowl on face. One day I asked him: “My little friend, did your father hit you, to have that face and sit here like this?” He did not even answer me. He got up and left without saying a word. He had come to see my mom and he did not even say “hi” to her! Did he act well or badly? He acted very badly. In Church who is the master of the house? It is Jesus Christ. Well then, when a person comes to Church, the first thing he should do, after he has dipped his hand in the holy water, must be to greet Jesus. Do you see the candle lit in front of the altar of the Blessed Sacrament? It

is a reminder that inside the Tabernacle there is Jesus himself. You cannot see Him because He is hidden and He is inside the Tabernacle. However, as you enter the Church, Jesus looks at you and smiles at you and kisses you from far. Now if you do not greet the good Jesus, is he happy or unhappy? He is unhappy because He loves you. Jesus is hidden that you may not be uneasy in front of Him, but He is truly alive, in body and soul, blood and divinity. Well then, the first thing to do is to welcome the good Jesus. You must bend your knee in front of Him and say: "Praised be Jesus Christ!" Now, let us say that there is a statue of St. Therese the Little Flower near the entrance of the Church. Whom should you welcome first: St. Therese or Jesus. First you have to welcome Jesus. St. Therese, the Little Flower is a great saint, but who is greater, St. Therese or Jesus? Jesus is greater and much more beautiful. When you enter a house, who do you greet first, the master of the house or his servant? The master of the house. Now, you see, Jesus is the master of everything and we must greet Him first. Besides, Jesus is here truly alive and as for St. Therese there is only a statue that represents her. And when you go in a house, whom do you greet first the master of the house or the picture of an uncle that hangs on a wall? First you greet the master of the house. What would you think of a child who enters a house and bows in front of a picture, turning his shoulder to the master of the house? This child would be rude and he has bad manners.

Well then, when you enter a Church, first of all welcome Jesus and after Jesus, the Holy Virgin and the Saints you most love. The Priest is the minister of Jesus; now whoever loves Jesus must also love his Priests, am I right? How do you greet a Priest? You greet him respectfully, even by like your superior.

3. Do not talk with the other school friends, do not talk all together, and ask permission before speaking.

A maid was asked by her lady to go shopping. "Take a bag with you". She takes a bag and goes off to an open market. You know how the open markets are; somebody sells fish, or fruit or vegetables or other things. Everybody is busy. The maid goes to the stall of the one who sells fish and asks: "How much does this fish cost?" But the man does not pay attention to her because he is busy talking to someone else about a good sale. She insists with impatience: "Listen, I cannot stay here all day, my lady will scold me". But the man continues to talk now with another man who just went by his stall, and still does not answer her. Tell me, when someone is distracted and goes on talking with other persons, can he listen to the person who stands in front of him and who asks him a proper question? Certainly not.

And so, never talk with each other when I explain things to you, otherwise you cannot understand what I am saying. If you need to ask a question, raise your hand before talking. Only in case I ask a question of the whole class, only then you can answer all together.

4. *Good manners, diligent, the best class.*

“Dearest children, do you love me or not?”

“We love you”. I also love you very much and for this reason I love to teach you the holy things of the faith. Since you love me, you do not want me to lose face in front of others; well then, you have to be quiet, attentive and give good example and everybody will say: “What good children they are!”

5. *The need of Catholic Doctrine. If a person does not know the truth of our faith, he is a person useless and dangerous.*

Have you ever seen a donkey in a stable? Yes/No. Well, he is like a fool, poor donkey. The donkey does not understand anything and does not know how to say anything, except his own bray. His mouth is always turned toward the ground to look for something to eat and when he is tired he stretches himself on the ground and sleeps. Early in the morning his master goes to fetch him and ties him to the cart. For food he has a little hay and herbs. Would you like to live like a donkey? “No!” Well then, if a child does not know the truths of the Catholic Doctrine, he becomes like a poor donkey: sleeps, eats, is hit, and does not know how to do anything.

We are creatures of God because He created us; we must know Him and we need to know all the truth that concerns Him. Otherwise we become great fools.

Listen, if for instance I come in and ask a boy:

“What is your name?” The boy remains silent and does not answer.

“Well, - I say – you do not know your name?”

And the boy answers: “I don’t know”.

“And your father, what is his name and who is your mother?”

“I am the son of dad and mom.”

“Well, this is good news, but what are their names?”

“I don’t know”

“What did you eat today?”

“I ate some food”

“Which food?”

“I don’t know.”

“Would you know how to bring me to your house or tell me how to get there?”

“I don’t know, for my mother comes to pick me up.”

What would you think of this boy? You would say that he is stupid because he does not know the name of his parents and does not know about his house or how to get there.

Well, even more stupid are those children that do not know God, who created them; who do not know the things of heaven, their true home, and do not know how to get there. You come here to study Catholic Doctrine, to know God, to learn the truths that will lead you to heaven after you die, and if you do not want to make a fool of yourselves, learn very well all these beautiful truths.

6. Whoever does not learn the truth of our faith lives like a pauper. He is like a hungry person.

Tell me, my dear children, what is it more important: the tomato sauce you put on the spaghetti or the spaghetti? The spaghetti is more important, because the tomato sauce will not satisfy your hunger. What would you say of a person who does not eat his spaghetti but only drinks its sauce? He would be hungrier than before. And what do you like best to eat, the orange or its peelings? The orange. And if a person would eat all the orange peelings of all the people eating at his table and then say: "I got more nourishment than anyone of you." Wouldn't you say that he is stupid? Of course he is. Now if a child goes to Catechism but never learns because he does not pay attention, you can say that he has eaten the orange peelings and not the orange.

Do you go to school? Yes. Who is more knowledgeable your school friends or the teacher? The teacher. Then we have to pay attention to the teacher, because we are not here on earth to eat and drink but we must learn to work and live for God. If we fail to know God, we are useless people.

Sometimes we see very young children. They believe that everything is for eating: the fork with which they feed themselves, the napkin, even their own little shoe, if they take it off of their foot! Now, tell me, would that child be nourished if he eats a fork, a napkin, his shoe? No.

The people who live without knowing the truth of our faith are like those little children. They believe that everything is for eating in life and, apart from eating and drinking they do not care about anything else. However when someone overlooks the supernatural truths to allow its soul to be nourished, the soul remains empty and he becomes good-for-nothing and evil. In other words, it is not enough to go to the Catechism class. We must learn how to live without committing sins and to learn to talk to God.

7. Whoever does not know the things of God wastes his time on earth.

A boy goes to a shoemaker to learn how to make shoes. He will receive a little stipend for it. He sits down near the shoemaker who has all kinds of tools next to him. The boy, instead of looking at what the man is doing, to learn how to make a shoe, picks up a pair of scissors and a piece of leather and starts to make a little airplane. The shoemaker yells at him. "You lazy boy, do you think that your mother has sent you here to play or to learn a

trade?" The boy shouts back: "I am not lazy! Don't you see that I am doing something?" "What you are doing is worse than being lazy. You are using my tools to make this useless little airplane." The boy shrugs his shoulders and continues to do what he wants. In the evening he goes back home and his mother happily asks him: "How did it go?" The boy said: "I worked all day! I never rested a minute!" His mother is happy and she asks: "What did you do?" The boy very proudly shows to her all his little airplanes. "What? - The mother said - "You made those little airplanes? You wasted all your time for that? Did he pay you?" "No - the boy said - he did not pay me at all!" Poor boy, he worked all day and became very tired but he wasted all his time and received no money for it! It would have been much better for him if he had learned at least a little bit of the shoemaker's trade!

My dear children, we live on this earth and we move, we come and go, we work and so on, but we came on earth to love and to serve God; if we do not learn and do the things of God, we waste all our time. At the end of the day, God cannot give us anything, because we have done nothing.

If that boy had learned at least a little bit, besides doing his little airplanes, he would have made his mother happy, instead of receiving a good spanking from her. A man that does not learn to love and serve God on earth, but goes instead on his own way with his work, with his studies and whatever he wants to do, is like that boy who made all those useless little airplanes which only one day will add to his sentence!

8. The person who knows all the science of the world and does not know God is always ignorant.

Listen to this other little story. A lady interviews a maid and asks her: "What is your name?" "My name is Theresa" "Did you work in a family before?" "Yes, I did and I am very good." "Well then, I shall give you \$400 per week. Are you glad?" "Very happy". The lady told her to go to the kitchen and cook *penne alla genovese* (a recipe with pasta penne and meat). The maid goes to sit down by the window and starts to do some sewing. The lady goes to see what she is doing and is surprised. "What are you doing, Theresa, why aren't you cooking?" "Miss, I don't know how to cook *penne alla genovese*: I don't cook dinners. I can make a chocolate cake for you." "I do not want to eat a dessert. If you did not know how to cook, why did you not tell me?" "I know how to cook, I can make a chocolate cake; besides, you see, I can sew." My dear children, is this maid good? No, she is not a good maid because she does not know how to be a maid. There are a lot of people who pretend to know how to do a lot of things: they can tell you all about plants and trees, they can speak foreign languages, but they do not know the truth of faith and do not know how to live a Christian life.

Now we are on earth first to know the things of God and then to do all other things. If we do not know the things of Heaven, we are poor ignorant, and we do not know anything.

Do not forget the maid Theresa. What is the use of knowing how to make a cake if you do not know how to cook? It seems great to make a cake, but that is not the same as to make a nourishing food with pasta and meat. If you go to school and learn the last page of the book instead of learning the lesson the teacher has given you, you shall remain only ignorant children. A university professor, who knows thousand of things and ignores God, is always a poor ignorant, because all his knowledge will be of no use to him when he dies! If someone needs to be paid by the bank, and does not know what to do, but knows how to calculate the distance from the earth to the moon, is that any good? He does not have to go to the moon, he needs the money to live! If a man wants to be a painter but he is blind, can he paint? Of course not, he remains ignorant of the art of painting.

Faith is like the eye of our life. If you know it, you can do everything because you see everything well. The person, who does not know it, has no eyes.

I want to tell you this. A boy starts studying, but because he wants to show how good he is, he takes the biggest book from his father's library and puts it in front of him. His friends say: "Look how good Craig is! He will have very good grades from his teacher tomorrow!" But Craig has the book upside down and he does not realize it, because he does not know to read the words. Finally, bored, he exclaims: "Whoever wrote this book must be a fool! I always said, that to study is a waste of time! Why should I study instead of going outside to play?" Poor Craig, you are the fool! If you had learned to read the words instead of pretending to be a great man, you would have realized that your book was upside down!

Whoever does not have faith, looks to the things of God all upside down: he does not understand anything of created things, because he sees things upside down.

A scientist who lacks faith is like the man born blind: it is daytime and he believes that it is night, because he does not see. The blind man can partly understand what he touches, but he cannot understand it in full because he does not have eyes to see.

If you study the Catechism well you shall be wiser than a university professor who does not know it. You will be able to explain everything without the need to study a lot, because you shall explain with the infinite wisdom of God. If a child, for instance, does his homework and it is full of mistakes, even after he has worked at it all day and the teacher gives it to him without any errors; then it is enough for the child to copy it, to have a good grade.

Faith is the divine science administered by God himself. Hence the person who learns from Him knows much more than the one who makes all possible effort to understand the unknown by himself.

If you meet a professor who knows everything about all animals and all the plants on earth, you say: "What an expert!" But is someone not more an expert who knows not only plants and animals but also knows God? The professor of natural science has learned from books and we call him an expert. The man who learns eternal truths from God and from

the Church does not only know in this way secrets of the earth but also the secrets of heaven. Is he not more an expert than the other?

9. *To summarize this instruction.*

Keep in mind the advice I gave you: 1. The Church is the house of God, never make noise because you would give sorrow to Jesus and it would make me sorry and you would be uneducated children. 2. Greet Jesus, bending your knee to the floor, then you can greet others. 3. Do not talk to your friends and do not talk together at all, because you would cause a lot of confusion. 4. Behave with good manners and do the homework I assign to you, that you may not waste your time coming to Catechism. 5. Remember that the person who does not know the truth of faith is a useless person; he is dangerous, he is like a hungry person and he is a ignorant and he wastes his time on earth.

And now, the Good Jesus blesses you, my dear children. May He enlighten you with His infinite wisdom. May Jesus keep you in His Heart and live with you, his beloved children. Now kneel down, fold your hands and say with me the Our Father, Hail Mary and Glory be.

SECOND INSTRUCTION

The Holy Sign of the Cross

1. *Why we make the Holy Sign of the Cross.*

My dear little children let us make the Sign of the Cross. Certainly your mother taught it to you: In the name of the Father, and of the Son and of the Holy Spirit. Amen. Why did we make the Holy Sign of the Cross? To show that we are Christians. You see, every person has an exterior sign that shows what work he does; we also have a last name to distinguish us from any other person. How can you recognize, when you are in the street, who are the workmen sweeping the streets? You can recognize them from the clothes they wear, the truck they are driving and so on and immediately you say: "Those are the street-cleaners or there comes the garbage collectors." Could you by mistake think that they are the police? Certainly not! Why not? Because the policemen wear other kind of clothes, have different cars and so on. You enter your school and see a woman ahead of you, how do you know if she is a teacher or a cleaning lady? You can recognize the cleaning lady from the dress she is wearing and the broom and the cleaning stuff that she carries.

We make the holy Sign of the Cross to differentiate ourselves from the non-Christians and to profess openly that we belong to Jesus Christ; we also want to show that we participate in the great gifts of grace and mercy that He merited for us, giving his life on the Cross for us.

And if someone never makes the Sign of the Cross? It shows that he is not a Christian.

2. *What does the Holy Sign of the Cross mean?*

How do you make the sign of the Cross? You bring your right hand from your forehead to your chest, and then from your left shoulder to your right shoulder. In so doing you make the design of two staffs that look like a cross. You know that Jesus Christ died on the hard wood of a cross; He died for love of us. Now look at this Crucifix: where is our good and dear Jesus nailed? He is nailed to a Cross.

When someone is talking and he should not talk, what we do? We put our finger on our lips or on the tip of our nose: this is a sign for that person to stop talking. We often make a gesture that represents our thought. For example, if we want to indicate that an object is round, we unite in a circle our two thumbs and our pointers. If we want someone to go away, we make a quick movement with our open hand. If we want to tell someone that we'll strike him, we make a movement with our vertical open hand.

The cross that we make with our right hand expresses a design and an idea. The design is the image of a cross that we make on our body, with our right hand, from our forehead to

the chest, which is the first staff; and from the left shoulder to the right shoulder, which is the second staff. The idea is given by the meaning of the cross, that means that the Son of God came down from heaven on earth – and this is expressed with our hand from our forehead to the chest; it tells us that He suffered and died for us on the Cross when you complete the sign of the cross.

When you make the sign of the cross you also say: “In the name of the Father, of the Son and of the Holy Spirit.” Now, with these words we express another truth of our faith: We say: “*IN THE NAME*”, it is singular, we say that there is only one God; we continue: “*THE FATHER, THE SON AND THE HOLY SPIRIT*”, and we say that in God there are three Persons.

3. We must make well the Holy Sign of the Cross.

I told you that the sign of the cross makes a design and expresses an idea. Now, if I ask you: “Design a puppet.” You start, but instead of designing a puppet, you make lots of scribbles on the paper or you make the head of a donkey. Would I understand what it is? Certainly not. And if you come to me, because you would like to go out for a drink, but you say a lot of words that don’t make any sense, do you think you can go out to drink? But if you say: “Please teacher may I go out to drink?” I would say: “Certainly, my dear little angel.” Well then, when you make the sign of the Cross you have to do it well, otherwise nobody will be able to understand what you are doing. It would not be a prayer or a gesture of homage to God either.

When you make the holy Sign of the Cross you are coming before God and you say to Him: “My God, look at me, I am a Catholic boy (I am a Catholic girl), and I have been redeemed by the most precious Blood of Jesus Christ and I am signed by His Cross. Oh my God, I am your son (I am your daughter). I know you, I call you by name because I know who you are: Father, Son and Holy Spirit.”

I am a Priest, but if, instead of dressing like a Priest, I would put on rags, would you recognize me? Not at all. If a Bishop, instead of wearing his priestly ring, puts around his finger a string, would you say that he is a Bishop? Not at all. If a policeman instead of his revolver wears a doll around his belt, would you recognize him as a policeman? Not at all.

The same is with you, my dear little angels, if you want to be recognized as Catholic children, you must make the holy Sign of the Cross well and with devotion, knowing that Jesus Christ Himself is looking at you.

4. Never feel ashamed to make the holy Sign of the Cross

When would you think that you would feel embarrassed being among people, when you wear your beautiful new clothes or when you wear poor rags? When you wear poor rags. And tell me, if your dad buys a new hat, would you put it on a chair, and would you sit on it, so that nobody can see it? Of course not. The hat would be ruined. Instead you would say to your friends: "This is my dad's new hat!" If you are eating a good dish of spaghetti and a friend of yours comes to visit and begins teasing you. Would you tell your mom: "Take this dish away because my friend is teasing me", or would you continue to eat? You would continue to eat because it would be stupid to stop eating a good dish. You would continue to eat and enjoy your good meal.

Well then, you show that you are a good Catholic child with the holy sign of the Cross because it is a sign of Jesus. Is this an honor or a dishonor? It is an honor. And if someone teases a good Christian, is he good or bad? He is bad. Is he smart or stupid? He is stupid. Well then never feel ashamed of this most holy Sign of the Cross, because it is an honor for you. Never be bothered if friends tease you, because they show themselves to be ignorant and stupid. You tell them: "You are envious and you would like Jesus to go away from me, but I do not care about you, I want to be with Jesus."

If someone does not make the holy Sign of the Cross for fear of being mocked, he loses a heavenly gift, and he does not have the blessing of God; hence, he mocks himself.

Tell me: "Who makes fun of an honest person, a thief or a good person?" A thief. "Who makes fun of a scientist, a learned man or an ignorant one?" An ignorant one. "Who makes fun of a religious person? A good man or a bad man?" A bad man. Well then, whoever wants to be with those who mock others, they themselves are also thieves, ignorant and bad persons. Be aware then not to lose face in front of God and man!

5. The Sign of the Cross is our salvation.

A poor man was walking through a forest and he had a lot of money on himself. He heard a noise behind him. First he thought it was the wind through the leaves; then he feared it was an animal, but all of a sudden he found himself surrounded by three nasty individuals who beat him up, took all his money and left him there almost dead. The poor man felt lost and he was sure he would die there. Then he heard a horse approaching. He was even more scared, thinking that other bad people were coming. Instead it was a prince he knew and he was good and kind. In fact, when the prince saw him, immediately he stopped and said: "Andy, is it you? What happened? Let me help you." "Three men beat me, Sir, and took all my money." "Oh, poor Andy!" the prince replied and quickly he tore his shirt, made a bandage to cover his wounds, put him on his horse and brought him to his castle. When the poor man regained his health, the prince told him: "From now on, wear the clothes of my servants and I assure you that nobody will harm you, even if you walk

through the woods. All robbers fear me.” The poor man thanked the prince very much and he was very moved by his kindness. In fact, a few days later he was again walking through the forest, but when the robbers saw him with the clothes of that master, they did not dare to do him any harm. And he was saved. Then he went to his village. When his friends saw him dressed with such nice garments, they began to laugh and mock him. “Look what he is wearing! He pretends to be somebody important!” And so many things they said of him that the poor man put away the master’s servants’ clothes to wear his old rags again. Alas! When he went back through the forest and the robbers saw him, they attacked him again. The poor man shouted: “Leave me alone, I am at the service of the prince!” The robbers did not believe him, they beat him up and they killed him. Oh, if he had kept the beautiful clothes of the good prince!

You see, my little angels, when we go across the forests of our life, we can meet all kind of people that will harm us. Jesus Christ is the good prince who has come to save us from the snares of the devil; he cures all our wounds and gives us his beautiful clothes, that is, He signs us with his cross. When we make the Sign of the Cross, the devils flee from us, because they recognize that we are servants of the Lord. If we feel ashamed of the Cross and ashamed to be Christians we take back our old rags. Then the devils do not recognize us anymore, they attack us and even kill us!

6. The Sign of the Cross is our glory.

My dear little children, not long ago the newspaper reported this story: A woman boarded a train. She sat down and signed herself with the Sign of the Cross. An officer was sitting across from her, in his neat uniform. On his jacket he wore the insignia of a golden cross, which distinguished him as a knight. He saw the woman signing herself, and turning to a companion next to him, he laughed and mocked her aloud. The woman did not say anything. After a while she asked timidly:

“Sir, what is that golden cross you wear on your jacket?”

He replied: “It shows that I am a Knight of the King.”

“Are you glad to wear it?”

“Not only glad! I am very proud to wear it because I was recognized for my merits and I received it from the hands of the King.”

“How blessed are you that you always wear your cross on your breast; I don’t have one and I can only sign myself from time to time. I get my cross from the King of Heaven and it is not only a sign of honor but also a sign of grace and mercy. It seems to me that I should glory, instead of you, who carry your cross on your chest and then you make fun of it with so much rudeness.

The officer felt very much ashamed of his behavior and remained silent.

With the cross we declare that we are sons and daughters of God; for us it is the most beautiful decoration because it declares that we are saved by the most Precious Blood of Jesus Christ. The Cross covers all our miseries and clothes us with the glory of Jesus Christ and nobody on earth or in Heaven can ever remind us of our past miseries.

The person who signs himself and lives the life of a good Christian shows that deep in his heart he is an honest person, who does not want to do any evil. This is a title of great honor and great glory. Whoever does not sign himself with the Sign of the Cross is not a Christian and may do all kinds of evil because he does not live under the eyes of God. Is not evil a title of disgrace?

7. The Cross shows that we are Christians, which makes us heirs of Jesus Christ.

My children listen now. A father had four children and he loved them very much. In order to leave them a rich inheritance, he lived with such very little means so as to look like a poor man. He lived in a poor apartment, ate little, and he even agreed from time to time to do some very humble works.

One of his children, when he finished his studies, got a good job. He felt uncomfortable to have such a poor father and he changed his name. For instance from 'Marvin Kelly' he was now named "Marvin Ogden". Would you believe the sorrow of the father! He had done everything for his children and this son was so much ashamed of him to change his name! This uncaring son did not know that his father was very rich because he always judged him from appearances, and he never imagined him to be rich. After sometime the poor father died in sorrow. When it was time for the four brothers to open the will, to divide among themselves whatever their dad had left to them, there began the surprises. The father had written: "My children, I lived as a poor man because I loved you very much. You never realized it and you believed that good fortune was always against me; instead I always kept for me the pain and sufferings, because I wanted to leave to you a rich inheritance. Open the following pages and you will find many titles, which are all entitled to you. The uncaring son began to tremble. Full of shame he was thinking that he had such a good father and he never recognized him. He realized that he could not receive any of those titles because he had changed his name. He had felt ashamed of his own father and now his father *de facto* was showing that he was ashamed of him! The father had written in his will that the inheritance was for all the children bearing his own name.

This is our story, my dear little children: a person who makes the Sign of the Cross and lives like a good Christian has, so to speak, Jesus as his last name: he is the natural heir of these riches. Instead, how many people see Jesus as a poor man, humiliated, persecuted by the world and they feel ashamed to belong to Him. They change their last name. They leave the Cross and put on the sign of societies: the red tie of the socialists, the black tie of the anarchists, the green ribbon of the freemasons. And yet, after a little bit, everything will

also end for them, but then, it will be too late to realize how Jesus was good and how much He loved them. It will be too late and they will not be His heirs.

And you, my little angels, to whom do you want to belong? To Jesus! Very well, then show it, that He may recognize you and fill you with all graces. Now make the holy Sign of the Cross: in the name of the Father, and of the Son and of the Holy Spirit.

8. *The Cross is a powerful weapon against Satan.*

My dear children did you ever hear about Satan? Yes. Is the devil beautiful or ugly? He is very ugly. If, in your disgrace, you would see him, would you be glad or would you be sorry? You would be terrorized more than sorry. If you would say to the devil: “I order you to go away immediately!” would he go? No, because you do not scare him. If a dog in the street attacks you, what could you do to scare him away? You would have to take a stone or a big stick because he would not be scared by your voice. Actually he would become even angrier against you. The devil cannot be scared away neither with stones nor with a heavy stick because he is an evil spirit. If the wind is blowing in the street, can you make a gesture with your hand and stop it? Certainly not, because no hand can ever stop the wind. To send evil away it is needed a power that terrorizes Satan, and this is only Jesus Christ.

One day some thieves entered a store to steal. One of them remained outside to see if the policemen would arrive. A boy came by. The man ran inside and shouted: “A boy is coming by, leave everything and run!” The robbers laughed and said: “You stupid! Go outside again and cover us from there. Do you think a boy can scare us?” The man went outside again. Shortly thereafter, he saw a policeman approaching. He made a gesture that the thieves inside understood, and promptly they left everything, even their own clothes and ran away.

The devil does just that: he comes in the night to steal our soul. The Cross is the sign with which the good Catholic understands that the devil is approaching and wants to do him harm. Yet Jesus has come with that Sign of the Cross. He has been victorious over the devil and time and time again He makes him flee full of fear. The devil is a fallen angel. He is always hoping to steal souls from Christ, tempting them. If the faithful one makes the Sign of the Cross, the devil sees that while he sleeps, Jesus protects him. On seeing the Cross the devil remembers his own defeat and he flies away, because he sees the Cross as a menace and leaves him in peace.

There are some very evil men. They are called *freemasons*. They get together to plan evil things and during some of their meetings they invite Satan to come among them. Can you imagine how awful these meetings are and what evildoers these people are! I tell you what happened one-day. This is a true event and it happened in Lyon, France, to a priest who was preaching about the beauty of the cross of Jesus and how the devil would flee

away in its presence. A freemason came into the Church, because he was told about this preacher and he was curious to hear him. After the sermon, he went to see the preacher and told him: “Father, I heard everything you said and I do not believe at all in what you said. However, if it is true what you say, I invite you to come to one of our meetings in which we invite Satan. I challenge you to show me that what you said is true. If it is true, I promise you that I will convert and become Catholic.” The Priest was a Dominican Priest. Have you ever seen them? They wear a white and black robe. He asked permission of his superiors and of the archbishop of his diocese; then he dressed in plain clothes, he put a big Cross under his jacket and accompanied the freemason to the meeting. He entered a big room full of light, richly decorated and full of armchairs, and with the nicest armchair in the middle. Little by little the members arrived and took their places on the armchairs. Nobody sat on the elegant armchair in the middle. A very ugly man came in. When the Priest saw him he thought that he had to be Satan, because he looked very ugly, with his face showing that he was in mortal sin. He asked his companion: “Is that Satan?” “No, but wait a moment and soon you shall see him, he will sit in the armchair in the middle of the room.” Soon a noise was heard and a young man came in. He went to sit down on the elegant armchair in the middle of the room. On seeing him the poor Priest had such a fear that he almost suffered a stroke. He quickly took the Crucifix under his jacket and made a Sign of the Cross on the young man. If a thunderbolt had fallen in the room, or an earthquake, there would not have happened what came about: the room was shaken like a shudder of horror; the devil fled with a fearful shout; all the lights went off and people scattered all around; all those worthy friends of the devil were all thrown to the floor amid indescribable cries! The Dominican Priest who had the prudence to sit by the door, together with the man who had invited him, as soon as that horror started and he saw the ghastly demoniac scene, ran away together with the freemason, who was shaking from head to foot. When they were far enough from the place, the freemason fell in front of the Priest begging: “I believe, Father, I am converted! I want to confess. I have seen with my own eyes the power of the Cross!” In fact, the man confessed and entered the Catholic Church.

Did you hear, my little children? We do not see the devil with our own eyes, but he is always around us to hurt us. When one is used to make often and well the holy Sign of the Cross he flees away, as if he was hit by a terrible thunderbolt. Right now you are innocent souls and the devil comes around you and tries to turn you into bad children; you are naive and the devil tries to get you to meet with some bad friends, because he can do to you more evil than the devil himself; but when you make the holy Sign of the Cross with faith and devotion, he is scared and you make him run away from you because with your cross you invoke Jesus, who vanquished the devil when He breathed his last.

9. *To summarize this instruction.*

Remember what I told you: 1. We make the Sign of the Cross to show that we are Christians and to differentiate ourselves from those who are not Christians. 2. The sign of the Cross express both, with the sign and with the words, the principal mysteries of our faith, that is, the Unity and Trinity of God, the Incarnation and the Passion and death of our Lord Jesus Christ. 3. The Cross must be done very well, otherwise its whole meaning is lost; a child who caresses his mother while asleep, in truth does not give her a sign of his love, because he does not think about nor understand what he does. 4. Never be ashamed to make the Sign of the Cross, because whoever feels ashamed of it, shows that he is stupid and ungrateful. 5. The Sign of the Cross is our salvation because it makes us show that we are sons and daughters of Jesus Christ. 6. It is our glory, because it elevates us to Jesus Christ and almost makes us wear his Holy Name. 7. The Cross shows that we are Christians and heir of Jesus Christ; remember that young man who wanted to change the name of his father and lost all his inheritance. 8. The Cross is a powerful arm against the devil and makes him fly away from us because it reminds him of his defeats and his misery. When you get up in the morning and when you go to bed in the night always make the holy Sign of the Cross. Thus the good Jesus will protect you; you will have nothing to fear and you shall virtually sleep in the arms of Jesus! Also before eating, sign yourself and thus the good Jesus will bless your food and your drink. Remember to sign yourself when you enter a Church and when you start praying and thus Jesus will recognize you as belonging to him and accept your prayer.

Now kneel down, make the Sign of the Cross: In the Name of the Father, of the Son and of the Holy Spirit. Let's say together the Our Father, Hail Mary and Glory be. All together, greet Jesus, bending your knee to the ground. May God bless you always, my dear little children. Now you may go, my dear little children go in peace and quietly to your home.

THIRD INSTRUCTION

Who created you? God created us.

1. *Fundamental idea: every effect has its own cause.*

Nothing exists, it can be said, that it is due to pure chance.

Do you see anything on this chair? No, there is nothing on it. If I put a picture on this chair and a little boy, late for our class, enters and looks at the chair. Will he see anything on the chair? Yes, he will see the picture.

Then I ask him: “My child, do you see anything on the chair?”

“Yes, I see a picture on it”

“Who put it there?”

“I didn’t”

“I know. You just entered the classroom, but who put it there?”

“I don’t know, someone who had the picture.”

If this good boy had answered that it was just a pure chance or a coincidence, would he be right or wrong? He would be wrong, because I had put the picture there, even if he did not see me doing it.

Does anybody have money in the pocket? No, nobody. And if you see a gold coin on the chair instead of a picture, would it be possible that one of you has put a gold coin on the chair? No, only a rich person could have a gold coin to put on the chair. And if someone says that the gold coin is there by chance, would he be right or wrong? He would be wrong. A man comes in. He heard talk about a gold coin. He believes that maybe he can get one too. He looks at the chair from the distance and says:

“It is not a gold coin. It is a little piece of golden metal. Maybe it was left there by workmen from the maintenance of the church.”

“No. Come close and have a look at it yourself. It is a gold coin. It is very beautifully carved. Look, there is even the head of Napoleon on it.”

But the man is not convinced. He shrugs his shoulders and leaves. Is this man intelligent or stupid? He is stupid. It is a real gold coin, beautifully carved by a skilled artist and has the value written on it. It is not a little piece of golden metal that came from the maintenance of the church. Things that happen or are done by chance have no order and don’t mean anything. Throw some ink on a paper and fold it in two. The ink spreads and makes a design. Does the design mean anything? No. It was not made by anybody, the design is pure chance with no meaning. If you open your little book of Catholic Doctrine on the first page, you read: Who created me? God created me.” Does each one of you read the same? Yes, it is written the same in each book. Well then, those words in your little

book were printed by a printer or by a coincidence? They were printed by a printer because all the letters are well written and clearly printed. Who made your shirt? Your mother or the tailor. Who made my glasses, the optician did. Who made this Church? The engineer and his workmen did it. Then you see, everything that is well shaped, in order, within its limits, must be done by someone.

2. *Coincidence does not exist because everything has its cause.*
No effect is superior to its cause.

I take a piece of paper and I throw it on the floor. It fell by this chair. Is it there at random? At first thought it seems so, but it is not so. This piece of paper fell like this in proportion to its weight, to its mass, the stroke of my hand and so on. A scientist could calculate, with mathematical precision, the laws that regulated the fall of this paper. If I would throw the piece of paper with a stronger stroke, it would fall much farther than by the chair. There is nothing more stupid than to believe that things happen at random.

I told you before that things that are done *at random* are disorderly. This is true, because they are done for an intelligent reason, but not a determined reason. I throw a paper on the floor and it goes where its weight and the stroke of my hand caused it from me, but does not fall on the floor to form a design. It did not fall at random, but does not represent anything because I only wanted to throw it away. If on the other hand I wanted to form a puppet with the paper, I would cut it that way. Do you see these flowers, how beautiful they are, the leaves are well cut, orderly and well balanced. Who made them that way? The farmer can plant the seeds, but he is not able to form the flowers. They do not grow at random because they are very orderly. An intelligent being made them that way. This being is God: it is foolishness to say that nature did it because nature is the whole of the works made by God. It is just as if a boy would say: "Do you know who made these tables? The furniture did it." Silly boy, the carpenter did it, because the tables are the whole of the furniture. A man takes a bit of clay and makes a puppet. If he says to it: "Very well, now go to the door of the Church!" Would the clay puppet go? Certainly not, because it is not alive. A man cannot create with words, he can work with his own hands and make a clay puppet but cannot give life to the clay puppet. Only God has this power because He is infinite and does what He wants. If a man cannot do anything without having some material and without working, how can he form himself by himself?

3. *Only God gives us life and preserves it.*

If I ask you: "How old are you?" Everybody would answer according to the age, seven, eight, nine years old. This means that seven, eight, nine years ago you were not on earth. Nobody called you in your house because you did not exist. Who gave you life on earth?

Your parents. But they too, have a determined age, maybe they are 30, 40 years old, and so on. By what means? That 30, 40 years ago they were not on earth either. On the other hand our parents gave us our life on earth, you were born from your mother and father but they did not give you all your life. Your parents can feed you and you grow up, but have you ever seen a dead little boy? His parents cry without possibly being consoled, but they cannot give their boy life again. This is because our parents can give us only our life on earth, and in order to do that they need the power and the providence of God. Only He has this power. Well then, if someone asks you: "Who are your parents?" You immediately answer with the name of your dad and mom. If someone asks you: "Who created you?" You answer: "God created me."

4. What does "to create" mean? Only God can create with only one word.

It is raining hard and in the street water is flowing like a river. A boy decides to make a little paper boat and let it float in the water. What does he need to make his little boat? A piece of paper, maybe from his notebook. The boy did not make the paper, neither the ingredients to make the paper; he only had a piece of paper and he made it into the shape of a boat. To create means to produce something, a being, and also what it needs to make them. A man was walking in the street. He was in a terrible thunderstorm and the wind was blowing hard. His hat flew away. He ran after it, but he could not get to it. Down came a lightning bolt followed by a big thunderbolt, he was terrorized. The wind and the water did not stop. If he said: "Stop wind and you too rain!" would the wind and rain stop? Of course not. Only God can do what He wants, because He makes the object and what it needs for the object to be made, just with one word. And why? Because He can do everything. A man was the owner of a factory and he had workmen. He came in, one morning and he said: "Make tables and an armchair." In the evening everything was done. Who can make men and have them at his command? God; He created us in body and soul. He uses us as His workmen but He wanted to be the only maker of the soul that moves and makes the body alive.

5. Creation of the first man and the first woman.

Could you make a gold ring from a piece of wood? No, you could not, because the wood is wood and there is no artist that can change it into gold. Only God can change the nature of things, because He is infinite and He has the power to introduce into a thing a new element. Listen to how He created the first man and the first woman. The Lord took from the ground some mud. Do you know what mud is? When it rains in a street, the rain mixes with the dirt and forms a kind of clay and you have to be careful not to slide on it. That is what mud is. Well, the Lord took a bit of mud and by His power He made it into

the form of a man. Imagine the most beautiful statue you ever saw, a perfect statue. The Lord blew on its face and gave to the statue a soul. Immediately the statue had life, got up from the ground and he was the first living man. Then God made it possible for this man to fall into a deep sleep. He took from him a rib, without hurting him at all, and from this rib He made a woman for companionship and as a helper. From this man and from this woman all the people were born, all the men and all the women living on earth. Other persons form our body and our parents are the people who give our body to us. Our soul, on the other hand, is created always directly and only by God. Well then, I would not have a body if God had not created the first man and the first woman and I would not have a soul if God had not created it for me. Then, tell me, who created me? God created me.

6. God created us and our parents put us on earth.

We owe to God our complete gratitude and to our parents due respect.

A rich man goes to a carpenter and asks him to make two tables for him, one very elegant in oak and the other more economical, a game table. The carpenter, hoping to have a new customer, works very hard and makes two very beautiful tables, even with drawers. The man comes back and he is well satisfied with the result of the tables; however when it is time to pay, he goes out of the shop and calls the salesman of a nearby vegetable store.

“Please, come here.”

“Sure, sir, what can I do for you?”

“Here is the money for the two tables”

“Sir, but I did not make the tables, I sell vegetables.”

“Yes, but you see these two tables, here they are. Then I have to pay you.”

The carpenter, on hearing this conversation says: “This man is a madman! There I was hoping to have a new customer!” It took a long time to convince this man to pay the carpenter for the two tables.

My dear little children, even more than this madman is the man that, after having received everything from God, who created him, does not show Him any gratitude but instead he turns to creatures and gives to them his attention and his love, almost as if they had created him! Only God created us, and to Him we owe all our gratitude and all our love, which is like the price of our life, the price we poor people can pay. What would you think of a woman who was poor but a man made her rich: she, instead of thanking him, turns away from him and begins to thank other people who did nothing for her. Would she be right? No.

The story of the madman continues and shows at what point that man was a fool. The carpenter called a couple of his movers and told them to bring the tables to the house of the man. He even helped the movers to stack the tables nicely on the truck. The man lived on

the fifth floor and he came to open the door. The movers stepped in and put the tables where the man wanted; then they waited to receive the money due to them, because they also had been working on the tables. The man, instead, shouts at them and tells them to go away. Now tell me, my dear little angels, was the man bad? Was he wise or a fool? He was bad and a fool. Why? Because he was very rude and did not want to pay the movers for the work they did for the tables. You see, my children, God created us, but our parents have been the ones who gave us the life of the body. To God we owe everything and from Him we receive life; but to the parents also we owe due respect because from them we received the life of the body. A child who does not love God, is she good or bad? She is bad. A child who does not respect her parents, is she good or bad? She is also bad.

7. God created us and whoever offends Him is ungrateful, because he uses His gifts to offend Him.

A poor woman knocks at the house of a rich man asking for some food. The rich man gives to her to eat and drink and, before she leaves, he gives to her also a dish full of fruit and a cake. In leaving the house, she steps on the trim of her dress and falls on the stairs. The dish is broken into pieces. Furious with the rich man, because she believes that he gave her a dish to carry on purpose, she swears at him. Walking a little further, she slides on the street with all the fruit and the cake. In a towering rage, she waits for the rich man to go by, and when she sees him, she throws insults at him and the fruit she had in her hand. The rich man looks at her in sorrow. What would you think of this poor ugly woman? He helped her and she not only was not grateful and even threw insults and fruits at him. She is an amazingly bad person.

God gave us so many gifts and talents. How many times do we offend God and use badly the gifts and the graces He gave to us? Do we not inflict on Him a lot of pain? There are people who swear at their own life because they use it so badly; they use their eyes to look at bad things, their ears to listen to bad talk, their mouths to say ugly words; their mind to think bad thoughts, their heart to love evil over good. All these people, unless they repent, how can they keep the gifts that God gives to them and be happy again?

8. God created us and apart from Him we find no goodness. God has full right over us.

You have seen newborn babies. Aren't they very tiny and sweet? A baby does not speak, she does not walk, she cannot move, she cannot clean herself, she cannot provide food for herself. Well, if this little baby did not want her mother near her, who would be the one suffering, the mother or the baby? The baby of course, because she would remain

without the care of her mom. Instead, a mother does everything she can, to make her baby happy and she would deprive herself of everything for her baby. God is our father, my dear little children, and He is the one who loves us the most because He created us. The person who does not care about Him, who despises Him, who loses Him because of committed sins, can she be happy? God is master of everything: the sun that gives us light, the food that sustains us, the air we breathe. He is infinitely rich and whoever stays by Him, cannot fear anything. If a baby is in the arm of her mom, can she fear the dog that barks? No, because her mother chases it off; can she fear the cold? No, because her mom warms her up with soft blankets; can she be afraid to remain without food? No, because her mother feeds her; can she be afraid to fall? No, because her mother holds her tight. God is everything for us. Whoever goes away from Him can never find goodness. When a child says bad words, is disobedient, does not respect her parents, commits bad sins, she moves away from God and she will not have any goodness or peace anymore. If an adult moves away from God, he has even bigger problems because he offends God with more malice. God created us: our life, our body and soul; we belong to Him and only He has full dominion over it.

Who is the master in your house, you or your dad? Your dad is the master of your house because he bought it with his work and with his money. If a man comes in and wants to take something from your house without your dad's permission, would he be good? No he would be a thief. Remember this always: God has full right over us. Only He is our good and dear master and to Him we owe everything.

9. To summarize this instruction.

Remember now what I told you: 1. We live on earth and we are not here by a coincidence. 2. If God did not create us, we could not do our homework, put on our shoes, we could do nothing, because we would not be in existence. 3. Only God gives us life and keeps it, because only God is infinitely powerful and everlasting. 4. To create means to draw and form a being from nothing. Before God created the first man and the first woman from dirt there were no men or women on earth. 5. God created the first man and the first woman from mud. 6. God created us and our parents have brought us into the world. Hence we must be grateful to God and respect and love our parents. 7. He who offends God is ungrateful and evil because he uses the things he received from God to offend Him. 8. He who is far from God does not have goodness but a lot of troubles. When you get up in the morning, make the sign of the Cross and thank God for creating you and preserving you in the night. Promise Him that you'll try to be very good throughout the day. Now let us all kneel down and thank the good Lord for all the graces He bestowed on us: dear Lord, we are at your feet and are all like your little children. Thank you, dear Lord, thank you for

creating us. If you did not create us we could not reach you and one day come to Heaven .
Thank you my Lord, I want to use your gifts to love You and I never want to grieve You.
Let us say as usual Our Father, Hail Mary and Glory be.

FOURTH INSTRUCTON

**Who is God? God is purest Spirit, most perfect infinite Creator
and Possessor of all things.**

1. *First fundamental idea:*

We are extreme littleness before God.

Tell me one thing, my dear children, are you taller than the ceiling of this Church? The ceiling is taller. And if you run after a car that goes full speed, are you faster than the car? No, the car is faster. And if you are sitting on the beach, can you see where the sea ends? No, the sea is far too extended for you to see where it ends. And if you go on top of a mountain and you look toward a town below far away, can you see people walking in the street? Certainly not, even with a binocular you could not see people walking in the street; at the most you could see black dots. Well then, you can see that in comparison to the ceiling of a Church, the sea or a mountain, we are only dots, coming and going slowly. And if we were in a balloon in the sky, how would people on the ground see us? Very small, maybe they could not even see us at all! How do we compare ourselves with God, such an immense powerful God who is everything? The sky, the sea, the mountains before Him are tiniest dots and nothing else! In comparison with God we are a nothing, even smaller than a tiny ant or a speck of dust before a gigantic mountain!

2. *Second fundamental idea:*

We are extremely weak in comparison with God.

If I told you: “Children, take this Church and bring it to another place, across the city”, could you do it? Certainly not, you do not even have the strength to pick up the school-bench where you are sitting. If I ask you: Stir up the water of the sea that all the ships in the sea would move”, you would laugh in my face, because, even if all of you jumped in the water to have fun, the water would still be calm and no ship would move an inch. Did you ever see the workmen when they have to raise large paving stones in the street? They use two strong ropes with a strong wooden pole; there are two or even four workmen, their faces become all red from the strain and they sweat all over. Yet if there is an earthquake you would see buildings moving as if they were those little houses of the nativity scene, the sea stirs up and huge paving-stones, hundred times heavier than the one moved by the workmen, are hurled far away. Hence, if we are so weak in comparison with the great

forces of nature, how much more are we weak and inept before God! The stars in the sky turn around just as, you would turn around a small piece of wood in the street, but the stars in the sky move with a simple command from God. Mountains shake, the seas roar, raging winds whizz and blow, sweeping away everything, just as you would move a small table with your hands or blow away a little dust from the table. God shakes mountains, seas, and wind, with the simple law He put in the world. He does not even have to make the little effort that it would take us to move a table or blowing the dust! We are very weak before the nature that God created, and thousand times weaker before God.

3. *Third fundamental idea:*

Our mind is inept if we believe in men. How much more we must believe in God, the infinite Wisdom.

Could any one of you explain how an electric train moves? You see it running, but you cannot explain how it moves. We need a professor to explain this to us. However even the best professors cannot explain many phenomena of the world and they remain dumb before them. Tell me: who knows more, you or your teacher? Your teacher. However if your CCD teacher is not Christian, and does not believe in Christ, your knowledge is much better than hers. If your teacher tells you that in North America there is a city called New York, you believe it, even if you never heard of that name before and you have never been there. You believe your teacher because in matters of geography she knows more than you do. If a PhD professor of the university comes to speak to your teacher, she will remain silent and listen to him because she knows that he knows more than she does. Compared to God we are tiny worms, tiny atoms of dust and we are small-minded and weak. When we do not understand what is said about Him, we must say to ourselves: I am the stupid one and I do not understand anything! If I cannot understand the essence of the dust under my feet, how can I understand the highest things that are said about God? If you take a book of grammar and you read it, you may not understand anything: however, you do not say that the book is stupid, only that you do not know enough to understand it.

Do you know why I am saying all this to you? Because we are learning about God, who is immensely greater than the sky and the earth, He is infinite wisdom. Even if we do not understand all that He is, we must believe His word. You are still young and some truths you cannot understand because of your young age, you can only learn them. It is enough that you know that what you are learning is the truth; for all other things you have to trust the one who knows more than you do, just as you do in school. This is very important to remember, because you will find, growing up, that there are many adults who talk about the blessed Lord, but they say all sorts of wrong things, because they never studied even the beginning of Catholic Doctrine. There are many people, even among

teachers and professors who are like blind persons: they do not see, and what is worse, they would like nobody else to see.

4. Corruption of the mind and of the heart, in addition to conceited ignorance, prevent us from knowing God.

Listen, my dear children, to this case: a blind man leaves his house and hears a deafening noise of people coming and going; some yell to sell their merchandise, others yell to pass another car, and so on. He asks: "Excuse me, why all this deafening noise in the middle of the night?" "It is not night, it is daytime, and the sun is already high", a woman answers him. "The sun? But I don't see anything." "You don't see anything because you are blind. The sun is high up, even if you do not see it." The blind man is stubborn and says to himself: "It is not possible that there is a sun because I don't see it." Tell me, does the blind man reason well or not? He reasons very badly. And do you know how many people deny the truths of God, only because they do not have the light to see them? They have a heart that went bad, a blinded mind, a will perverted by evil and they cannot understand those noble truths that require a healthy mind and a righteous heart to be understood. If you walk in the street, and some specks of dirt go into your eyes, can you see people going by? No, because your eyes are clouded. This happens also in matters of faith: where vices enter, there a lack of faith becomes cloudy.

Listen to this other fact: it happened that a very famous painter painted a beautiful portrait and he exposed it for the public to see. A shoemaker went by and he made some remarks on the way that the shoes in the portrait were painted. The painter listened to him patiently, and believing that he had made a mistake, started to correct his error with the brush. The shoemaker, happy that the painter had listened to him, began to make more and more remarks, criticizing the hands and the face in the portrait. The painter then said to him: "Shoemaker, you deal with shoes, but don't say anything else, because you will only make a lot of mistakes. Do you know how many teachers in matters of religion are worse even than that shoemaker in criticizing things they know nothing about? They do not understand anything about the truths of God and nevertheless they make all kinds of remarks about eternal truths. Can a street-cleaner be an artist without studying? And if he pretends to be one, without knowing anything, who will listen to him? Yet how many have the nerve to talk about God, with diabolical presumptions! They would not discuss an event reported without informing themselves about the full story, and they have the nerve to discuss divine truth, full of ignorance and presumption.

There was a good mom who prepared a very tasty cream for Stephanie, her little daughter. Stephanie said: "I don't want to taste it. I don't like it." "Taste it," replied the mother. "You will see how good it is!" "No, I don't want to try it," repeated Stephanie,

who believed she knew more than her mother. It was bad for this little girl, because she did not get the good dish her mother had prepared for her.

When you hear anyone who talks badly about God and His divine truths, say: “Here is a shoemaker who wants to judge the works of art and says all sort of nonsense. Here is a girl who has never tasted the celestial food and despises it!” Also, let us establish this fundamental principle when we talk of our blessed God: we are very little in comparison to Him, we are full of stupidity, and we are blind and immersed in darkness. When we come to understand what is the divine nature, we must say to the Lord: I believe and I adore You profoundly; You created me, and even if I cannot comprehend You, I know that You are my God, the most loving Father, and this is enough for me.

***5. Not everything that exists can be seen with the eyes of the body,
or experienced with the senses.***

God cannot be seen with the eyes, He cannot be experienced by the senses.

Let us see this other angle, before I go on to explain to you the great question: who is God? Not everything that exists can be seen with the eyes of the body; hence it is the greatest stupidity to say: “I do not see this, hence it does not exist!” You breathe, don’t you? What do you breathe? You breathe air. Can air be seen with the eyes? For instance, is air like a piece of bread, a piece of meat, a glass of water that enters into your body through you nose and your mouth? The air you breathe, you feel it going into your lungs; without it you cannot live, it does really exists, and yet you cannot see it with your eyes at this moment I am talking to you. What comes out of my mouth: a material body or my voice? My voice. Can you hear me? Yes. Can you see my voice? No, because my voice comes to you in waves of air. Also, there is another thing that you know exists, but you cannot see with the eyes of your body. While I talk, you presuppose that I am thinking, because it is not possible to speak without thinking of what we say. You don’t see or experience my thoughts and yet they truly exist. Have you ever seen your own soul? No, and yet you know that your soul exists, because without it you could not live! Well then, if we cannot see or touch with our hands the air, the sound, the thoughts of our minds, our very soul in us and with us, how can we expect to see, with the eyes of our body, God, who is so high, so great, so noble? It is possible to see what is in proportion to our littleness. The more things are higher and more noble the less it can be seen. God cannot be seen because He does not have a *body* and is a *most pure spirit*. Hence, He cannot impress our bodily eyes.

Do you know how we see? Let me explain it to you. When my eyes turn to this chair, in my eyes a tiny image of this chair is formed; if you look into each other’s eyes you may be able to see your tiniest image in the eyes of your school friend. The beams of light enlightening your eyes, impress a special membrane that is inside your eyes to form this

image. This membrane is called a retina. To see an object with the eyes, it is necessary that it is a material object. Tell me, my dear little children: do you see the shoes I am wearing? Yes. Do you see also the shoemaker who did my shoes? No. Who made my shoes, a shoemaker or the woman who made a cake? The shoemaker made them. Well then, you know that a shoemaker exists who made the shoes even if you do not see him.

You see, we do not see God with our eyes but we see His works: the sun, the moon, the earth, the firmament, the animals, the plants and so on: therefore we know that He really exists even if we cannot see Him with our own eyes and in the depth of our poor heart we feel attract to Him.

6. God is a most pure spirit.

Everything that exists, as we already said, can be material, which means they are formed with a body, or spiritual, which means they are formed by energy or power. For example, this chair is material, because it is formed by pieces of wood. The electricity can give you an idea of the spiritual, because it is energy. Electricity however is still material. Well then, God is not a body but a most pure spirit, infinitely simple and infinitely complete.

Who is the fastest: a donkey pushing a cart or an electric train? The electric train, because it moves with energy more simple and stronger. The spiritual is more active then the material. If I tell you: go to main street with your thought, how long does it take you? An instant. If I tell you to go to the main street on foot, how long does it take you? One hour. So you see that your thought is faster then your body. In a tornado, the wind blows everything and yet the wind does not have arms and alone is stronger than many people all together. Now, God, because He is a most pure spirit, is infinitely active and He operates with His wisdom that is infinite. To do what God does with one only word, it would take millions of people working together and even that would not be enough. God, because He is a most pure spirit, does not need to work to produce thousands of different things. For example, He wanted light on earth and He created the sun with a simple act of His most holy will.

7. God is infinite, eternal, most perfect and infinitely good.

“God has always been and always will be. He never had a beginning and will never have an end: He is eternal”. This is a very difficult truth to understand, I know, because we are all very little before God, and we cannot understand Him. It is enough for us to know that it is the truth. To be born, you need your dad and your mom. If you did not have your dad and your mom you would never have been born. God instead is so complete that He only needs himself.

Everything has a beginning and an end; also, a very long road has a beginning and has an end. God on the other hand is not infinite in the sense that He is the longest or the widest, but in the sense that He is a most pure spirit, a pure act that has in Him the being and the infinite reason to be.

God is most perfect. In a human sense, perfect means to be without defects, that is, it corresponds to something that already exists. For instance, if a workman does not do a good job, his work is not perfect; if a boy does not study, his homework is not perfect. Generally speaking, we all have defects, both in our body and in our soul. For instance, I would like to teach you all Catholic Doctrine in one single time, but I cannot, because your mind is not able to learn everything in one time, and besides, in only one hour I would not have enough time to teach you. The best student will not learn all the subjects of his year of study in one single lesson, no matter how much he would like it. A university professor knows his subject but not everything about his subject; even a professor has his limitations, he is not perfect, but is imperfect. God, on the other hand, because He is infinite, is full of all greatness and perfection. He is omnipotent, because He can do everything with only one act of his will. He knows everything, without the need to work or to study as we do. And remember this, my dear little angels, He is most just and He does everything well. He is infinitely good and in Him there is all goodness and never there is anything bad in Him, even if we might not agree with Him.

Oh how beautiful is God, my dear little children, how good He is! More beautiful than the rising sun, more beautiful than the white moon in the firmament or the most delicate flowers in the fields! How good He is! He takes care of all his creatures like a most loving mother. Your mom keeps your house clean and if she sees something dirty, she quickly cleans it; God takes care even of an insect that crawls on the floor, and with his Providence, feeds him and maintains him. God is so good that He lets the sun rise on the good as well as on bad people and the good rain falls on the just as well as on the unjust.

Sometime we think that God is not good with us, because He does not give to us what we want. Well, listen to this story, one day there was a big dinner table and all the uncles and aunts and cousins came for dinner. The mom said to little Erik: "You go to the kitchen". "I don't want to go, I want to stay at the table with everybody", cried little Erik. But there was nothing to do about it, and Erik went crying to the kitchen. Then his mother came and gave Erik a special cookie saying: "I could not give this special cookie to you in front of everybody, take it and enjoy it". This is the way God does with us, and it is up to us to understand and receive our tribulations, without fussing and crying, because it means that God has in store something better for us, because God is good and does everything right. Let us then, love Him very much and when we despair, we must repeat to ourselves: "God does this for my own good, even if I do not like it."

8. *God is creator and owner of everything.*

I already explained to you what it means 'to create'. Now I tell you that only God can create, because only God is infinite. The word 'create' is now-a-days being abused, because people misinterpret the meaning of this word.

If an artist wants to make a very complex machine, he will work on it all his life, but if he dies, nobody can make any use of his work. God, who is infinite, creates and He is never exhausted; He does not lose anything of what He makes, and for this reason only He can create and can move whatever He creates. For example, if a man would have to make a grain of sand out of nothing, beside the fact that he would not be able to make it, he would exhaust himself and die. All the works of the Lord is an expression of His goodness; besides, God creates everything without any loss of himself because He is infinite. To explain this better to you, look at the sun: it gives light to everything and this light, with its heat, makes it possible for all kind of plants to grow on earth. Does the sun work to germinate them? No, however where its light and heat arrive, there the earth becomes fruitful. In the same way God who is infinite, without effort or work, spreads around his goodness everywhere, and He creates from nothing marvels of all kinds.

God created everything you see, and also beings and things that you cannot see. When the sun rises so beautiful and enlightens everything, you must say: God created it. When you see a mountain that seems almost light blue as reflection of the light, you must say: God created this beautiful mountain. When you look at the flowers, and marvel about their many colors, you must say: dearest little flowers, God created you and I admire in you a bit of His beauty. When you look at the stars, gleaming in the sky, the trees, and the handsome animals at the zoo in such a variety; when you look at mankind, the angels, Mary Most Holy, everything was created by the omnipotence of God.

If I were to give you as a gift a lot of toys and beautiful clothes and a lot of good things to eat, would you love me? Would you remember me? Oh yes! You would say I love my Religion Teacher, because he is always good to me and he gives me a lot of beautiful things. Seeing me in the street, you would remember me. Are we right if we don't love God and forget Him, who gives us the air we breathe, the earth that sustains us, the food that nourishes us and more? Are we good toward Him? Now, since God created all things, who is the owner of them? He is the only owner. He gives to us everything but He remains the owner. The chairs and the table you are using, are they yours? No, they belong to the Church. If you want to take them and cut them to pieces to burn them in your fireplace, could you do that? No, because they are not yours. The Church owns them. God is the owner of all things, and we can use but not abuse things, as if we were the owners.

God is infinitely perfect. One day there was a man that believed himself to be very smart, because he had studied at the best college and with some messing around, he had succeeded in getting the highest degree. Walking by a chestnut tree, he saw that someone

had put three big pumpkins next to it as a decoration. He, then, said to his friend: “Look how bad are made things on earth! Had I made this tree I would have put the pumpkins on the big chestnut trees and not those little nuts.” Continuing on his walk, it happened that a nut fell from one of the chestnut trees and hit his head. He began cry out in pain. His friend said, “I am sorry you were hurt. Just think: if instead of a nut, a pumpkin hit you, you would have died! So, it is much better that there are nuts on the tree.”

You see, my dear little angels, there are a lot of people who pretend to criticize the works of God only to confess their own stupidity.

Often you hear people, who want to deny God Almighty, saying: “The things of the world were made by nature.” Tell me, how does it happen that sometimes a young son dies before his old father? God put an end to his days and He calls him; if nature had made him, the father should die before the son. Tell me, how does it happen that the unrepented sinner cannot find peace? If it depended on nature, he should find it. Instead we see very clearly that God punishes evildoers. Hence, above nature there is always God, who is the Creator and the possessor of everything.

9. To summarize this instruction.

Never forget, little children, that we are little, weak and ignorant before God; we are nothing. And a university professor? He is also a worm, as everybody else, and a nothing. When you meet someone who does not accept God, you must say: “He is blind, and he is an evildoer!” Tell me, if you ask a thief whether he wanted to get rid of the police, would he agree? Yes, because he wants to do what he wants. This is what the evildoers would like: to abolish God, that they may do what they want. So, do not pay attention to the people who deny God, because they bring on themselves thousands of curses. They deny God, but the Lord is there always. Could a mouse go gnawing at a mountain? No. Then you see that the evildoers, with their foolish words, cannot destroy God!

Remember God is a most pure spirit; He does not have a body like ours, therefore He is most perfect not because he misses something but, being without a body, He has instead all His activities and all perfections without labor and effort.

Above all, my dear little angels remember that He is a loving Father, infinitely good and infinitely rich.

God does not give us bad things; we do so with our own hands. If mom says: “Stephanie do not touch the dish on top of the refrigerator.” Stephanie instead goes to the refrigerator and on the tip of her toes reaches for the dish; but the dish is full of oil and milk and flour. What happens? In catching the dish, everything is spilled on Stephanie’s head, even the dish that eventually lands on the floor. Who had put the dish on the refrigerator? Stephanie’s mother, who alerted Stephanie not to touch the dish. Was the

little girl good? No, the little girl was disobedient and brought on herself punishment and gave pain to her mother.

Finally, remember that God is the Creator and owner of everything and the world was not made by nature but by God.

Now we kneel down before God and adore Him profoundly: My God, I am a tiny worm before you. I adore you profoundly; I recognize myself to be a miserable creature; I love you with all my heart, because you are my Father and you love me very much.

And now we say the Our Father, Hail Mary and Glory be. You may go home and be good, but first stop to kneel before God in the Most Blessed Sacrament. May God bless you all!

FIFTH INSTRUCTION

**Is there more than one God? No, there is only one God.
Does God have a body like ours? God does not have body or shape
because He is pure Spirit.
Where is God? In heaven, on earth and everywhere.**

1. *First fundamental idea: what is precious is rare;
what is most perfect of all, is unique.*

In our homes, my dear little angels, do we have more potatoes or gold rings? Evidently we have potatoes in more abundance, because they are not as precious as gold rings and with a few dollars we can buy a couple of pounds of them. In your house, your father has a gold ring on his hand and so does your mother. They may own another one or two gold rings. Pieces of gold are little objects, but they cost a lot of money. In your class how many students are top students and how many are average? Very few are top students, most of you are average. Everything that is the best is rare. If we all stand up, who is the tallest and how many are as tall as the tallest? Only I am the tallest here, none of you are as tall as I am. If a man taller than I am comes in, he would be the only one to be the tallest.

2. *There is only one God because He is the most perfect and He cannot have anyone like Himself.*

We already said that God is the purest Spirit, the only one perfect, creator and owner of everything; He is the biggest, the tallest, the most perfect of all; He is infinitely precious, above everything. Hence there can be no one else. God only is above everything. He is the Creator of everybody, the owner of everybody; hence there cannot be anyone else. God only is the Creator and owner of all. Hence He cannot have anybody like He is. In order to find another that is like Him, creator and owner of everything, it would be necessary to have another god, and this cannot happen because God made everything and how could there be another god who also made everything? Now God is the most perfect, the greatest, the Creator of all; outside Him there is no possibility that anything else exists.

The saints we invoke and venerate; for example, St. Francis, St. Anthony, and St. Therese; are they God? They are not God, they are only His most dear servants: actually His beloved children, and we pray to them because they can present to God our prayers and our needs. God, however, is always unique and the saints are such because they

recognized it, they appreciated Him and they have done His Most Holy Will when they lived on earth.

I'll give you another example. In a family there is the father, who is the owner of everything. Can there be another father of the family? No, otherwise there would be more than one family. There can be brothers and sisters whom the father puts in charge of the younger brothers. However the brothers and the sisters depend always on the father, who is the only one and cannot but be the only one.

God is the universal father of everybody, because He created us and the saints are our most beautiful brothers and sisters. The mercy of God has given them permission to take care of whoever has recourse to them. It is a special plan of Divine Providence toward us. But who is the master of all? Always and only God. In school who is the one who knows the most? The teacher. Can there be another that knows more than he does? Impossible. Well then, let me repeat it once more: God is infinite perfection, infinite greatness, He has made everything that exists. Only God is the most perfect, the Creator and owner of all things. We must venerate all the Saints, but God is above all. Mary Most Holy is the highest saint of all created beings and she was chosen to be the Mother of Jesus Christ and therefore the Mother of God. After God, she is the most worthy to be honored and loved above all the saints and the angels. If one would love the saints and would not love God, would he be good or bad? He would be bad. And if he would love God but not the Saints and not the Virgin Mary, would he be good or bad? He would be bad, because he would not love God since He desires that we honor Mary as our heavenly mother and the saints as His beloved children and our brothers.

Hence I ask you: "Is there more than one God?" No! "Can there be more than one God?" No, because being God, the most perfect, He cannot have others as He is.

3. God is the greatest of all, and for this reason, He is infinite goodness.

You have seen a newborn baby girl. Who takes care of her with so much love, feeds her, washes and cleans her? Who keeps her in her arms? Her mom does. Now, who is the biggest, the baby or her mother? Her mother. That is why she so tenderly takes care of her. If a little dog barks at a child, the child is scared and runs away; but if the little dog barks at a big man, for instance at Jim the carpenter, Jim is not scared of the dog. Why? Because he is a big man, bigger and stronger than the dog.

God is above all, He is the sole owner of everything and compared to Him we are very small, smaller than a little baby could be before you. God does not stand before us as a cruel owner; instead since He is infinitely great, He is infinite goodness. He never hurts anybody, but He tenderly loves us, His dearest children. The evil we have is either made by our own hands or is a consequence of our evil actions. How good is God! He did not

need us and yet He created us. He does not need us, and yet He gives us all kinds of graces and He wants that one day we all be eternally with Him in the happiness of Heaven. He takes care of us even if we are very evil and full of sins, and He calls us to repent and do penance, that we may be able to be with Him. How good God is! He is above all things, He is the only one, the only owner of everything and yet He thinks of us! His dominion is not impetuous but is a tender manifestation of love, because God is charity, Deus caritas est.

I'll tell you what happened one day to St Francis of Assisi. He was traveling with a companion, Brother Masseo. They were traveling since the early morning hours, preaching the love of God. Now it was midday, and they were very tired and sweating, because the sun was high and the temperature was higher than usual. They finally stopped in the shade of a tree where there was a spring of gushing water. They quenched their burning thirst with the cool water, and famished they devoured some bread received by charity. All of a sudden, St. Francis started weeping bitterly. His companion was surprised and asked him: "Father Francis why are you crying?" "Oh, my brother – replied Francis – how can I not weep with tenderness, thinking of my Lord who is so good to us! Look, from all eternity God foresaw that one day we would come here, burning with thirst, sweating and famished, and from all eternity He deemed that here would be a large tree and a gushing spring for us to find rest and comfort."

"Well, can you see, my dear little angels, how good God is? Do you love a God who is so great and so good?" "Yes, we love Him!" "How much?" "Very, very much!" Ok, this is good.

So, remember if you love Him so much, do not make Him angry and always be good. Obey your parents, who represent God on earth for you; do your duties and your work; come to Church and learn your Catholic Doctrine; have always a great respect for your Priests, they are chosen by God; do not let bad children come close to you and do not say bad words. Remember that God is like a good and tender mother who holds you in His arms and takes care of you. That is how good God is for us.

4. God does not have a body because He is most pure spirit.

I already told you, my dear young boys and girls, that God does not have a body. Now I want to explain better this truth because you might believe that He is missing some perfection since He does not have a body.

The body is not a perfection but an obstacle to overcome. We have it because we are imperfect; God does not have it because He is perfect. If I say: "Alexander, go to the rectory and bring this paper to the secretary." Alexander goes but he finds the door closed. Can he go in? No, and why not? Because the door is closed and his body cannot go through a closed door. The body then is an impediment. If Alexander could use his thought to be in the rectory, he could be there in an instant, but he cannot enter in the rectory with

his body if the door is closed. Would we be sick if we did not have a body? No, we would never be sick if we did not have this body, we would never feel tired and so on. Well then, whoever has a body is he a perfect or an imperfect creature? He is imperfect, because he can suffer and can do things that he does not like to do.

Well, we said that God is the perfect being and He can do everything because He is omnipotent. Then, does He have a body or not? No, God does not have a body or a figure because He is purest spirit.

Well then, if the body is an imperfection, why did He give a body to us? A man had a car factory. He told the worker: "Go and make the motor for this car." The workman went and did what his master wanted. Doing his work, his hands became dirty. Tell me, does the owner of the factory have his hands dirty? No, because he only gives orders. The owner then does not respect the workman? Yes he does. The owner provides work for him and he pays him very well. God created man and put him on earth to work and to give glory to God by means of material things. God would not create a pure spirit for him because man needed a body in order to communicate with the material world. If the workman looks at the metal or he only thinks about it, can he make a car? No, he must take the metal with his hands because his will and his thought does not represent complete power over it.

We are on earth to pass a test to gain heaven. Can the workman do his work without dirtying himself and becoming tired? No, but when evening comes he is glad to be paid.

5. What does it mean: God does not have shape because He is pure spirit.

Well, listen to me and I'll explain what it means that God does not have shape.

If you were an artist, could you paint a tree, or a table, or a man, and so on? Yes, you can open a book and you see the picture of a tree, or a table and so on and you can make your design. Also an artist can paint with less difficulty because pictures are made of different parts. For instance, the artist first makes the design of a head, then the body, then the arms, then the feet, and so he makes the figure of a man. Can the artist paint the wind or the sound? No, because the wind does not have a visible body and the sound is a vibration that can be heard with the ear but cannot be seen with the eyes.

Well then, God is pure spirit and He is not made of material parts, he does not have shape, which means He does not have hands, feet, head and so on. Am I clear? He does not have a body or a shape, He is most perfect and altogether He does everything far better than we can possibly do. If you want to pick up this chair, you have to stretch your hand and make an effort. God, on the other hand, can do it with a simple act of his will, and not only the chair He can raise, but also highest mountains and the whole universe. God does not have eyes, yet He can see our inmost thoughts, even things that nobody can ever detect. He does not have mouth or ears, yet He speaks in the most complete way and his powerful

voice is heard everywhere. When you hear that God picked up some soil and made a man, or that the eye of God sees everything, His ear hears everything, you should not think of material hands, eyes and ears: this is a way for us to understand that it is the infinite power of God that does everything and knows everything.

6. If God does not have shape, why is He portrayed?

It happens that you may see a picture in which the Blessed God is portrayed; if you go in a Church for instance, you may see that an the artist portrayed God. But how could he do it if God does not have a body or a shape? Well, it is because we are so simple-minded and material-minded that we need these paintings that remind us of God. Otherwise we might even forget about Him.

If an artist wants to paint the wind, for example, he paints a cloud in motion. The cloud is not the wind, but it is there to make us think of the wind. If he wants to paint a woman that sings, he paints her with the open mouth and from the open mouth maybe he designs musical staff coming out in a little cloud with many dots that represent the musical notes.

In the same way, images representing God the Father are pictured as a man with a white beard and a triangle on the head. This is not what God looks like, but it makes us remember Him. When I go to Church and I look at a painting of God the Father, do my thoughts stop at the painting or go to God the Father? They go to God the Father. When you were learning the alphabet in your book, there was a picture of a cat in your alphabet book and under the cat there was the letter “c” or a picture of a dog along under the letter “d”. Those designs were signs to have you remember the letter to be learned. In the same way if we see in Church the picture of a handsome and venerable old man, it is there to remind us of God, purest spirit.

Here on earth, we don’t know anybody nobler and more venerable than an old gentle man and this is the reason why we portray God as an old man and we put a triangle on his head to signify that with Him there are three persons. The triangle is only one and it has three angles and three sides. The Son of God, Jesus, became man and we portray Him as a Man, or at an age he was on earth, or on a Crucifix. The Holy Spirit is painted as a dove, because this is the way He appeared when Jesus was baptized in the Jordan River. From these images our mind can rise to God. From the images of God, we can rise to Him with our heart and adore Him.

7. God is in heaven, on earth and everywhere.

I am talking to you, right? Do you all hear me? Yes, you all hear me. My voice comes out from my mouth and is present in each of you, because you are listening to me. If I

shout, then not only do you hear me, but also those who are in Church. If I shout even harder, people in the street would hear me too. Then, you see, the more the voice is powerful, the more it can be whole in many places, because everybody hears it. If I ask you: where is my voice? You answer that it is in my mouth because from there comes out my voice. But if I ask you: where my voice is heard, you answer: it depends on the strength you have. Even the birds hear my voice, or that cat, even to the stones and to this chair my voice is reflected. But it does not mean anything to the animals or to the stones. Well then, you can see that among us people there are things that are not in one place only, but are present to themselves and equally present in many places. God is a most pure and powerful spirit. Where is He? He is in heaven, on earth and everywhere. Heaven is His own home; the earth and everywhere else is the place where He is heard, so to speak: that is, wherever is reflected his power, his activity and his Providence. God created everything and He holds everything in his power. He sees us wherever we are, He is everywhere without any effort on his part: without need to work, because all things created are in his infinite light and before Him they represent a tiny atom: we live in Him, we move in Him and we are in Him.

8. *God is not indifferent toward us, instead He is very interested in us. Why is it that God, seeing everything, allows all the evil and the disgraces.*

Have you seen a poor deer hit by a car on the road? People look at him and then go on, because it does not belong to them. The most they will say is: poor animal! If on the contrary it is the police, in charge of clearing the road, that sees it, they will pick it up, and if it is still alive, they shall do something about it. I give you another example: some children in the street fight with each other and become all dirty. If people go by, they look at them; maybe shout something at them, and then they go on, because they are not their children. If the mother of the children comes, she is worried, makes peace among the children and cleans and feeds them.

God is present on earth, in heaven and everywhere, but He is not indifferent to what we do. He is the most loving Father; as Judge, he weighs all our actions and as Father He sustains and helps us. Therefore we are never alone in our evil, because He sees and judges us; nor are we alone in our sorrows, because He sees and helps us; we are never alone in our life, because He sees us and sustains us!

How is it then, since He is interested in us, that in the world there is so much evil? Should not His justice punish immediately the bad people? All right, then listen to me. There is a test in class, the teacher gives the work and then he looks at the students; maybe he walks among them and sees that some of them make all kinds of mistakes. However, he does not say anything. This is because the students have to show in the test, that he gave to

them, how much they know. The teacher waits until the end of the test to do the corrections. We are on earth to do our test. God sees our evil but does not intervene, because He waits for the end of our test. God has given us laws full of love and wisdom, laws full of caring rules; whoever does not follow them, hurts himself with his own hands and shall have to suffer the consequences created by his own actions. For instance, a man fires a shot and hits his hand with his gun. He is taken to the hospital. He says to me: "Was not God present? Could He not have made the gun not to shoot, so that I would not be hurt?" "My friend", I answer, "God has done much more for you; He gave you a mind to understand that when you shoot a gun, you get hurt. Now consider this and avoid other evils." Every sin brings its own bad consequence. It is clear that the hurt is a consequence for the person who commits the sin, and not our Blessed God. God has given us a mind and His good laws. With these two means we can avoid every hurt, as long as we follow His laws.

Let us say that Stephanie picks up a chair to reach the cookies that are up above in a glass jar. The jar falls on the floor and glass is everywhere and the hand of Stephanie is bleeding. The child says: "Why did God not protect me?" "My girl, you knew that your mom had put the cookies up there, that you may not be tempted to reach them. God did for you something more, He gave to you the possibility to suffer the consequence of your bad action that you may learn obedience to your mom."

Every sin brings a bad consequence. It is a fact that the person who sins is at fault, not our blessed God. God has given us a mind to choose and His laws to follow. This is why we never must commit sin.

On the other hand, God is always present and He turns even the evil into good for the salvation of our soul.

9. To summarize this instruction.

Remember what I told you. 1. God is the highest, the most beautiful, and the greatest of all, there is no other like Him. 2. God is always infinitely good, even being the greatest; actually just because He is the greatest, He is infinitely good. 3. God does not have a body because He is pure spirit; the body is not a perfection but an obstacle. 4. He does not have shape because He does not have a body; the images that we make of Him are not portraits but only a sensible sign for us to remember Him. 5. God is in Heaven, on earth and in every place; He sees everything, judges everything and is interested in everybody. 6. God does not do evil; we do it by ourselves with our own hands when we use badly the gifts of God or when we disobey his most holy commands.

Oh, how sweet it is the thought of being always in the presence of God! He is not oppression for us, as it sometime is the presence of men, but He is our aid full of charity and love. Would you not be afraid to be alone in a dark room? But if you know that your

mom is in the room then you feel not a nightmare anymore and you breathe easier. How much more must be our peace and feeling of security here on earth, thinking that wherever we are, we are always under the sight of God? Would you start quarrelling or shouting in the presence of a very important person? No. Well then, if you are tempted to sin, remember that you are in the presence of God, and be very careful never to offend Him.

And now, let us kneel and adore God, who is present here: “My God, I adore you profoundly, prostrate in my nothingness. I am your poor creature but you see me and love me always.” I also love you, with all my heart. Our Father, Hail Mary and Glory be.

SIXTH INSTRUCTION

How many persons are in God. Why these three persons are perfectly equal.

**Why they are called Father,
Son and Holy Spirit. Why we invoke Them.**

**1. *First Fundamental idea: we are extreme littleness;
only God can reveal to us what there is in Him.***

If I ask you now, my dearest little ones: what there is inside the sun? You don't know, and you would not know what to answer me. Can you go inside the sun, and see what there is in it? No. Well, I continue and ask Alexander: "Go and see what there is in the sun." Alexander gets up and goes; he looks at the sun but he becomes so blinded by it and comes back to us with tears in his eyes, because he cannot see anything; lots of dark or greenish spots are blinding his eyes. The sun has become dark for Alexander, because those spots are exactly the obscure and negative image of the sun. What? The sun gives darkness? Can that be that only because a child has looked at this great light, with no precaution and without wearing any sunglasses, now the sun is destroyed, finished? No way! The sun is still there, bright and beautiful. The eyes instead are made that they do not have the ability to look at the sun. Now I ask: "Alexander, what did you see in the sun?" "Father, I did not see anything, the more I tried to look at it, the less I could see, I became blinded and my eyes still hurt." – he answers. Well then, you see that we are not able to observe easily what is brighter for us, because our eyes are limited. And so, who can tell us what there is inside the sun? Only a scientist can, who studied the sun with a special telescope. If he tells me that in the sun there are fused metals I believe him, because he has studied and he does not mislead me. If I asked him or anyone else: what there is in God? Who could answer me? If our eyes are so poor that they cannot see what there is in the sun, how could we ever see what there is in God, Who is infinitely more beautiful and brighter than the sun? When our human mind, so limited and poor, has the pretence to delve with arrogance into the reality of God, it remains crushed by His glory; His infinite light becomes pitch black for our mind! Only God can reveal what there is inside Him, because only God knows it; therefore we believe what He tells us, because we know that He is infallible truth, which can neither deceive nor be deceived.

2. Second fundamental idea: some truths cannot be grasped; they are either examined with the mind or are not believed at all.

Not all truths can be seen with the eyes or experimented by the senses. If I tell you: four and four make eight; did I speak the truth or an error? I said the truth. How did you know that I said a truth? You understood it with your mind, which immediately told you that I did not make an error. If I tell you: this chair where I sit is made with chocolate, you would look at the chair and see that it is wood, then you would say that I made an error. If I say something that you cannot see nor understand, would you say that I said a silly thing? For instance, if I say to you that on the moon there are mountains; you cannot see them because the moon is very far from earth; neither fact can you understand only with your mind, because they are not visible truths, not a truth that has a proof in itself. Then what can you do? If you believe that I am a learned person, you would think: "Well, if he says so, it must be the truth." However if a poor illiterate woman tells you the something, you would not believe her, because you think that she is a poor ignorant woman and you don't trust her. So, if someone tells us a thing that he knows, we believe him; otherwise we don't, because he can make a mistake. For instance if I ask you: "What does Father Paul have in his wallet?" Stephanie says: "He has fifty dollars", little Emma says: "No, He has twenty dollars", Erik says: "He has a picture of the Blessed Mother." Who is right among you children? Nobody, because none of you could see in his wallet. Then, I send Alexander to ask Father Paul what does he have in his wallet and he says that he has his driver's licence, and thirty-one dollars. Now we know what he has in his wallet, and we believe him because he knows what he had in his wallet. If only Father Paul knows what he had in his wallet, who can know what there is in God, but God Himself? When He reveals Himself to us and He says to us: I am the one and the only God, in three persons, equal and distinct, who are called Father, Son and Holy Spirit, I believe His word because only He knows it.

This knowledge is not useless, but it is life for me, because I am able to be closer to Him and it makes me able to partake of His mercies.

3. Why should we know how many persons are in God?

If I have to mail a letter, where should I put it? In the mailbox, of course. And if I do not know where the mailbox is and I put it in the drain for the water in the street, would my letter arrive at destination? Of course not, the dirty water would whisk it away. If I have to mail a package of cookies, or of books and so on, I must know where the post-office is. And if I have to tell something to Monsignor Kane, should I not know first who Monsignor

Kane is? Of course! And if I do not want to inquire about him because he is coming to do confessions next Saturday, and I decide to tell instead to the confessional where he will be sitting, would I be right? Of course not, the confessional is only a piece of wood furniture. Well then, since God created me for himself and one day I must give my soul to Him to take me in Heaven, I must learn whom God is and how many persons there are in Him, in order to know how to turn to Him and be able to love Him.

You see a man walking in the street, with his hat and coat. Do you love him? Can you be his friend? No, you see that he exists, but you do not know him: you don't know if he is a good or bad person; if he is a learned man or a ignorant, you don't know anything about him. Then, who do you love, who would you call to in the street when you see someone going by? If you see me in the street, you would call to me and greet me, you would kiss my hand and all together you would be glad to see me, because you know that in my pocket you find always some pieces of chocolate and some holy pictures.

If someone only knows that God exists, it is like knowing a stranger. He does not call to Him, does not love Him, he does not ask anything nor can he receive anything from Him. If someone instead knows God intimately, he can become His friend and can expect to receive all kinds of benefits from Him. Thus, it is not enough to know that there is a God, a Supreme Being, generally speaking, but it is necessary to know Him very well, to know how many persons there are in Him and become totally acquainted with Him, so that we may not be strangers before Him, but that He may make us his intimate friends.

For this reason God revealed to us the mystery of the Trinity, and for this reason man, without knowing Him as He is, cannot be saved.

To know Him vaguely does not give us a desire to love Him; it does not excite our soul with a movement of life. I'll explain myself better: if I tell you: "Children, go to my house and ask for a box of chocolates because I want to give it to you." Would you know how to get there? Unless I tell you the street where I live and direct you, you cannot get there. And if I tell you: "Bring me something good." Would you know what I want? No, my words would only be a puzzle to you. It is the same to admit that God exists, but without making any effort to know Him: this means being exposed to the danger of regarding everything that comes to our mind as if it were God. Even the pagans admitted that there was a God, but ended up debasing themselves up to the point of adoring even animals as gods.

In practical terms, those people who say that they admit the existence of God, what do they do for Him? Unbelievers are wicked and only do evil acts: the fruits of a vague or imaginary idea of God.

When I know that in God there are three persons, then I truly know Him and I cannot mistake Him for another God; I call on Him and I know Him as He is; even if I don't understand Him, I know that He listens to me, because I call on Him well. Since we are so little that we cannot see or understand God, at least we can call Him by name and we invoke Him as He is. His infinite nature, so to speak, is almost proportioned to our little intelligence, when we know that He is one in three persons, equal and distinct, Father, Son

and Holy Spirit. Thus, we do not learn an obscure and useless truth; instead knowing the Most Holy Trinity, makes us closer to God and we do not find the divinity outside of His infinite reality.

4. *Explanation of the idea of one in three and three in one.*

My dearest little angels, when you saw me the first time in this Church, what did you call me? You called me “*prefect*” because of my work in the Church, right?¹ After you learned that not only was I teaching Catechism to you, but I was also teaching music to other students, you called me *the professor*”. When you realized that I was very fond of all of you, and that was I always very happy when you were around me, because you are all good boys and girls, you called me *father*. In entering the classroom you said: “Here comes our father”. Well then, are there three “prefects”? No, you have only one “prefect”; does that mean that I am not anymore the professor and I don’t love you anymore? No, I am always the same. Then you have only one prefect, who is also a professor and he loves you all. As prefect I am your principal, as professor I know a lot more things than you and, as your spiritual father, I don’t consider myself anymore as your principal, but I love you like my sons and daughters and have something good for you. You can see then, that I am only one and yet I am also three. *Only one*, and you see me; *three* and you still see me, not only with your eyes but also with your mind, and you know that I am prefect, professor and that I love you. Now, tell me one thing, is it the same when I work as principal or as professor? No, when I am principal, I am with you and teach you Catechism; as professor I teach music, and as a person who loves you, I come to do good for your sourse and give you something tasty. But am I the same person when I work as prefect, or professor or father? Yes, it is always me. Then you see: it is always Don Dolindo Ruotolo who is prefect, professor and father of you, my young students. Now, you James, come here and don’t keep moving. Tell me: is this boy your friend James or is he a ghost? It is really James and he exists; look I give him this candy, yes, James, you can eat it. So, my dear little angels, you can see that James is not a ghost, and he ate the candy, the candy is gone. Now I put a book in his hand and I tell him: read this page. Look, he is reading now. Is he the same as before? No, before he was eating, now he is thinking. But is he the same boy? Yes, he is the same boy. Now I am going to ask something of all of you, and if you give me the right answer, I’ll give you the entire box of cookies, OK? “Yes!” You like this proposal? “Yes” and you love me or you don’t love me?” You all love me. Good. I need some water. “Would anyone, please, go to the sacristy and bring me some water?” Good, James runs for it, he really loves me. Is he the same boy that loves me?” Yes, he is the same boy. And

¹ *Religious title*

so, first you saw a boy who was by me, then you saw the same boy who was thinking and now you see the same boy who loves me. Are these three distinct things? Yes, sure. Then James, while he is only one, had three manifestations of life: being, intelligence and love.

5. *Application and explanation of the principle of one in three and three in one in the Blessed Trinity.*

Why the three persons are called Father, Son and Holy Spirit.

Joshua is here and so am I. Who is bigger Joshua or I? I am bigger. Who can study better, Joshua or I? I can, because I am an adult and have a long experience in studying. It is easier for me to do things more than it is for you. For instance, if Joshua must move this chair from here to there, he will have to work hard because it is a big chair; he will make noises to move it. For me it is very simple, I pick it up and “voila”, I put it there. Things become easier and more peaceful in growing toward perfection. The thinking of children is confused, it is a mix of little ideas and mental efforts, instead the thinking of an adult is more simple.

We know that God is infinitely great; if I exist, and think and love, also God is one only in three persons, equal and distinct, that are called Father, Son and Holy Spirit. God is infinite, and therefore the essential act of His nature is infinite, which means it is not something that has an end, as the act of a child who does his homework will end; it is something that always is, it exists, it is infinite, it is a distinct person. If my thought would never end, always actively embracing everything, my act would never end and I would have in my nature this thought, really distinct from me. In other words the intimate acts of the life of God are three: *being, knowledge and love*; each of these three is infinite, therefore is complete, and perfect; each is a person that has entirely the same nature and the same divinity but is really distinct from the other persons. The names of the three divine persons are Father, Son and Holy Spirit. These are names that God gave to himself and indicate not simply an action, but a really existing person. The Father is the *Creator*, the Son is the *Word*, and the Holy Spirit is the *Love* of God. Our intimate actions do not constitute one complete whole and cannot have separate names. For instance, what is your name? Mark. When you think, what is your name? Still Mark, of course. If, when you think, you would generate something, then this something would have a name different from yours. Let's say that Mark worked and made a table. Is the name of the table Mark? No, its name is table. I only say this to explain how it is that only in God there are three persons who have three distinct names. When I think, I am the *creator* of my thought, because, if I did not exist, I could not think, therefore, I am the father of my thought; my thought is as my spiritual son, because it is mine and not of others. In addition, the love I feel for you is like spirit, it is like a current that passes from me to you. If this love relates to my thought, then I appreciate myself, which means I esteem myself and I recognize

myself for what I am; love joins me to myself and proceeds from me, *existing as created*, from the beautiful *thought* which I had. The same is with God: The Father is the Creator; the Son is the Word of God, the Thought of God, and is generated by the Father; He is infinite like the Father; He is a person distinct because He exists on his own. The Holy Spirit proceeds from the Father and the Son: God loves himself infinitely because He is infinite and because He thinks infinitely. Therefore also the Spirit exists and is a distinct person. Is He always the same God? Yes, He is always the same God. And if God is infinite, His thought is also infinite, His love is also infinite, that is: all three divine persons have the same nature, thoroughly perfect, and the same divinity. But are they really distinct? Yes, because the Father is not the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit and the Holy Spirit is neither the Father nor the Son. As I said, and now I repeat: when I think, when I love, when I act, it is always me, but my actions, even simple and limited ones, are really distinct. To eat is not to study; to study is not to play, even if it is always you, my dear little angels, who do these acts, even though they belong to your life.

6. *A very difficult mystery: why God is divided in three distinct persons; why it cannot be otherwise.*

If this little girl, Anne, were mentally retarded and she only knew how to eat, could she study? You, Anne dear, are very intelligent, but let's suppose that you were mentally retarded and only knew how to eat. Well, let's suppose that also Brian were mentally retarded and also he only knew how to eat. I give them the book of the Doctrine to study and they start eating it. I shout: "Wait, what are you doing!" and I take the book off their hands, that they will not get hurt. They start shouting and crying and they don't love me anymore. Also a newborn, who does not yet have his intelligence developed, believes that everything is for eating and he cries when someone takes away from him what could hurt him. If a boy knew how to study but did not want to eat, what would happen? After a few days he would be dead. Then, in order to live you need to do some kind of action, good or bad, otherwise you die. Your actions are imperfect, limited, and often wrong, nevertheless you are able to do something. God is the Creator of heaven and earth, infinitely active, He can do everything because He is omnipotent and for this reason he must be only one in three persons. If there were not three persons in Him, his life would be confused and non-productive: that is, He would not be God anymore. Our actions in us are many, because we are imperfect; in order to live we need to do many things, because we are not able to do many things at one time. God, who is most perfect, has three actions existing and infinite in His infinite life, He has three distinct persons in his infinite nature; Father, Son and Holy Spirit. Without these three divine persons, God would not be intelligent, or full of love and

charity. Therefore there would not be heavenly bodies so wisely ordered by marvelous laws, or beautiful plants which grow with such precision, or animals, or birds, or sea, or sky!

In the house of a mentally retarded, who is confused, you can find bread under the mattress, oil in paper cups, trash in the living room and so on. Everything is disorderly in his house because someone lives there, who does not understand. If you are in the company of a robber, or an evil person who does not love you, you can expect anytime that he may hurt you, even kill you. Where instead there is a good mom, who loves you, who is intelligent and competent, everything is tidy and good.

We see that all the works of the Lord, are beautiful and full of order and goodness. We must say that God is infinitely intelligent, infinitely good and full of love. The study of creation itself makes us understand that God must be one in three persons. Before revealing this truth to us, we could not know it; but after He revealed it to us, we can see how beautiful and logical it is. If in God the intelligence were not a distinct person, where would God rest with his infinite activity? My mind rests in the truth that I know, but the mind of God rests in Himself. If I do not stop and meditate over a truth, I am not intelligent, I am confused: God knows Himself and He is infinite wisdom. In order to understand I must go outside of myself, because I am nothing; God, on the other hand, does not have to go back to Himself, so to speak. He generates his Son from all eternity. There is no good and no life outside God. Therefore, since He is infinite Charity, cannot but love Himself: He is, He knows himself and He loves himself and consequently the Holy Spirit proceeds from the Father and the Son or, to be more clear, is the infinite consequence of the Being and the Wisdom of God. Certainly this is a most great mystery, but we can have a glimpse of the light through which God revealed to us. Even though we cannot look straight at the sun, we can say with absolute certainty that it is light.

7. God has always been one in three person. It is not possible to comprehend and know God, ignoring the mystery of the Most Holy Trinity.

The three divine persons are then the intimate life of God, the existing and infinite acts of His life. Now, has God always been? Yes, you answer me, “God always is, always was and always will be; He never had a beginning nor will He have an end, because He is eternal.” If God has always been infinitely living, there has always been only one in three persons, equal and distinct: therefore, the Father is not before the Son or the Holy Spirit, because the three divine persons are equally eternal.

What is first in you, my little children, the eye or the hand? They are simultaneous because your body is made to have eyes, hands, legs and so on. Could ever the head of Emma be born by itself first? No, all the body of Emma is born at the same time. You, James, how old are you? I am eight. And your hands how old are they? Also eight, because

they are born with you. God is always eternal, hence also the Father is eternal, the Son and the Holy Spirit: therefore, the Father is not before the Son and the Holy Spirit. I know Felicia, the caretaker. You do not know her. If Felicia puts her hand in the door of our room to pick up something by the door, could you say that you know Felicia? No, because from only her hand, you cannot say you know the woman. And if you see her jacket hanging on the chair, can you know her? Even less, because there are a lot of jackets made like that. Therefore, hanging clothes are not a person. Well then, if someone admits the existence of God, but does not believe in the mystery of the Most Holy Trinity, in truth this person does not accept God and does not believe in Him, at the most he *conceives something* according to his opinion, which is certainly not God. Karen has a beautiful little doll; it can move her eyes and can even say “dad and mom.” Is her doll a baby? Of course not. It is a toy, not a living little creature. Karen’s doll exists, it has eyes, it really looks like a real creature, but it does not have the best quality, it does not have life.

Those people who do not know and do not accept the mystery of the Most Holy Trinity, those who confuse God with nature (the materialists), do you know what they do? They don’t have God, but they form for themselves a doll of plastic that opens and closes its eyes. If your mom, instead of having you, had five plastic dolls as her children, would she have to feed them? No, because plastic dolls don’t eat. Should she put them in bed and sing a song to make them sleep? No, they are only plastic dolls. The same is with people who deny the Most Holy Trinity. They find it comfortable to make their own God for whom they don’t have to do anything. If I ask that silly mother who had her five plastic dolls as her children, “How many children do you have?” She answers: “Five.” Did she say the truth? No, because the five plastic dolls are not real children.

There are other people who say: “I admit God only as a power, a supreme being, the soul of the world, and similar things”. Then you can very well say that he is a stupid person who says he knows God; instead, he has made for himself a god of plastic, more or less beautiful; he says he listens to the word of God: instead, he listens to the mechanism in his god of plastic!

Whoever ignores the mystery of the Trinity, at best, believes that there is a God, which is not difficult to believe, but he cannot say that he knows God and partakes of His mercy. If I see a table, I must admit that there is a carpenter who made it. I repeat, the creature that ignores God as One and Triune, does not know God. The idea of Him, that he has formed in his mind, is false, unreal and fanciful, that drags him into a theoretical and practical paganism.

8. *Why it is necessary to invoke God, one and triune.*
A secret for living this most high truth.

When you make the Sign of the Cross, what words do you say? Make it now, children: In the Name of the Father, and of the Son and of the Holy Spirit.

My children, who do you invoke with these beautiful words? You invoke the one and only God and for this reason you say: in the *Name* and not *in the Names*; my dear little angels, cross yourselves always with utmost respect and never forget that, while you are invoking God, He sees you, He hears you and He loves you. The Church does not give anything spiritually good without invoking the Most Holy Trinity; She does this because we receive from God all goodness and because all this goodness may become our life, enlighten our minds and fill our hearts with love. When we invoke the Father, the Son and the Holy Spirit, God shares Himself with us, His creatures; He shares His wisdom with our intellect and His love with our heart. Thus our invocation is not sterile, but on the contrary it is full of activity and with it are attained those great means of salvation and life, that are the holy Sacraments. If we did this invocation with utmost faith, we would see every moment as the greatest miracle in the world. Form the habit, little by little, to invoke the Most Holy Trinity with faith, especially when you are in grave danger or in the gravest need. Every misfortune is always a privation (a lack of being); it is the result of a lack of thinking or of stupidity (a lack of wisdom) or is the result of a reaction of a hurt, hate, disorder, or a perversity (a lack of love). Every good, on the other hand, has always characteristics opposite to those: thus let us invoke the Most Holy Trinity and we will draw directly from the infinite fountain of all goodness and love.

Now, my little angels, I want to tell you a secret in order for you to live this most high truth, which is the foundation of our faith: 1. We are very tiny before God; therefore it is necessary to acknowledge our littleness and adore God profoundly with utmost humility because we must never confront God, but only admire Him and love Him. The more we admire Him, the more shall we deeply live in Him; the more we rely on ourselves, the less we shall understand Him. 2. Logic tells us that nothing exists besides God; therefore instead of wasting our time being supermen in useless efforts, it is much better we don't miss one instant with God. If you wanted to see first the air that you breathe with your eyes and touch it with your hands, you would die asphyxiated. First let us breathe the holy breath of God; in the measure that we breathe it, so to speak, we become more aware of it. Air can be seen and touched with our hands; it can become liquid and even solid at hundreds degrees of frigid temperature: the more we sink into the coldness of our nothingness, the more the infinite truth of God becomes clear to us and God make us feel a little bit of what He is. The sick, conceited people never get well because, while they pretend to study medicine on their bed of suffering, the sickness goes on and then kills them. Man should not waste his time apart from God and the secret of knowing Him is to

love Him in profound humility and if it happens that mistakes are made, it would not turn into disadvantages because, outside of God, nothing exists. 3. Always keep your soul in tranquility and your heart pure before God. A heart corrupted by passion cannot understand anything of God. “Blessed are the pure of heart, because they shall see God”, Jesus said. It is in the blue sky that the sun shines; when the sky is cloudy, the sun cannot show its splendor.

9. *To summarize this instruction.*

Let us now summarize what we have said in this very important instruction.

1st In God there is three persons, perfectly equal and distinct, Father, Son and Holy Spirit.

2nd All three divine persons have the same most perfect nature and the same divinity.

3rd The three divine persons are truly distinct, in a way that one is not the other, even though all three of them are one and the same God.

4th It is not possible to know God without knowing the mystery of the Most Holy Trinity, this knowledge is indispensable to save our soul.

5th Finally we have the duty to love God, to invoke Him, One and Triune, because without this love, our faith would be confused and useless.

Now, let us all kneel down and let us say a prayer to the Most Holy Trinity: “Most Holy Trinity Father, Son and Holy Spirit, I adore you profoundly; I recognize myself a sinner, unworthy to receive your grace; but in the name of Jesus our Redeemer I beg your mercy; grant my prayer and give me comfort in all my spiritual and temporal needs.” Our Father, Hail Mary and Glory be. Amen.

SEVENTH INSTRUCTION

**The purpose of man. The original sin.
The incarnation of the Word, Jesus Christ.**

***1. Everything has a determined purpose that cannot be disturbed
without producing disorder.
Man is free but only to do good.***

Look around, my dear little friends, at the furniture and the objects in this Church. Are they all the same or they are different from each other? They are different. Why was this confessional put here? Because people must come to confession. Why are chairs there? To sit down. What is the purpose of this candlestick? To put a candle in it. Why does the Church have a bell? To call the faithful to the celebration. Now look at yourself: where do you put your cap? On your head. Could you make a jacket out of it? No, because it is made to be put on the head. Thus you see that everything has a determined purpose.

A boy intends to do something original; he wants to become an adult in a jiffy because he is annoyed at being called “little” all the time. He goes to his dad’s closet, puts on his jacket and his pants; he puts also Dad’s cap on his head. It is too big and covers his ears, and afterwards he goes to the study and sits at the desk of his dad, because he wants to surprise him when he enters, to show him that now he has an adult son. The father enters and sees his little child all dressed up. “What are you doing?” “I have become big too.” “Who told you to take my clothes?” The boy is embarrassed, and begins to be scared because things are beginning to take a turn for the worse. The father sees that his clothes have become dirty because they dragged on the ground; he undresses the child and punishes him. Now you tell me, my dear young people, did that boy become an adult or was he more childish than ever? Because he became more childish he got a good spanking and in spite of the jacket, he did not grow an inch taller. Can it ever happen that a child becomes the head of a family and the father of a child? No, it cannot happen. Well then, what is the purpose of a child in his family? To obey his parents, do whatever they tell him to do, go to school, and do his duties. If a child pretends to be an adult, then he gets a good spanking and nobody loves him.

A woman calls her maid and tells her: “Here are the house keys, I have to go out. Do what you have to do and be ready for when I come back.” She leaves and the maid thinks: “My lady told me to do what I have to do. Well then, I always wanted to go to the mall and look around, maybe buy those shoes on sale. I shall make myself a sandwich and take a beer for lunch, so I don’t spend uselessly money. And so she does.” Can you imagine of what happened when the lady came home and did not find anything ready? She shouts: “Jenny, come here! What did you cook?” “Madam, I did not cook anything. You let me free

to do what I wanted, and I decided to go to the mall for some shopping I wanted to do.” Of course, the lady fired this maid immediately, because she had not hired her to be free to do what she wanted to do, but rather to cook a good meal for her family. If the maid had done what the lady expected her to do, she would not be fired.

You are sitting here, which is right; but you could also get up and move and go banging around the room. Could you do this, without my permission? No. I would send you home right away. You are good but you could also be bad, you could do all sort of bad things. The good God made us free, but do you know why? To work well and only to do good. If I left the room and let you free without supervision for a while, I would not do this for you to make all sorts of noises, but to show Monsignor what dear little angels you are. Therefore the freedom I give to you is to do good, and never evil. If you start banging, running around, quarrelling with each other, immediately Monsignor would understand that the prefect is not with the students and you are by yourself. On the other hand, you do not have to misbehave to show that you are on your own.

Have you seen a piano? The keyboard is open and it is possible to play whatever a person wants, even one thousand, ten thousand times. Now, if a child starts banging on the keyboard instead of playing a lovely piece, the people who hear those harsh sounds will say, that the piano has keys out of tune. Hence also the piano, even having an open keyboard, has a determined purpose: it is a perfect instrument and it is meant to perform any kind of music.

All things on earth have a determined purpose and cannot do more than that; a river is only made to carry water, the fig tree is made to produce figs, the tomato plant to produce tomatoes. Man is the creature of God; he is a tiniest child before Him, a servant called to serve Him. Therefore man also has a determined purpose on earth. God made him free, not to let him be on his own, but to produce more and more beautiful fruit, always increasing his perfection.

2. Man on earth must know, love and serve God;

In the other life he must enjoy Him forever: this is man's purpose!

A mother enrolled her son in a vocational school. Everyday he dressed, ate his lunch and went to school. Why does he go? To master an art that he wants to learn, so that when he grows up, he can earn enough money to maintain himself. If he starts fooling around, wasting his time and if he does not love to work, as time goes by he will end up a pauper. God did not put us here on earth to stay forever, but because He wants us to be with Him one day for all eternity. Since we must reach Him, first of all we must know Him. Can you go to the house of a total stranger and sit down and have supper with him? No, because if he did not invite you, he would throw you out of the house. We are passing by on earth, we

are on a journey. After a few years we become old, and are close to death. Then our soul outlives our body while our body is taken to the cemetery. The soul cannot be taken to the cemetery, it appears before God to receive what it deserves. If the soul did not know God, did not love Him, did not serve Him, how shall it present itself to Him? The present life, with all its occupations and its activities cannot and must not have any other purpose but to prepare us to stand before God. If a man studies a great deal but he never attempts to know God, what is the use of so much studying? All the knowledge acquired is of no use for him because he neglected God, who was his final purpose. When this man shall stand before God, all the knowledge acquired on earth shall be as nothing for this soul, because God is infinite wisdom and He doesn't have any use for it.

A boy goes to school to study. While there he busies himself making a hat with a piece of paper, and does not pay attention to the teacher who explains the lesson; thus he learns nothing. In the meantime he believes he has done a good job. The teacher calls on him to check if he understood the lesson and the boy shows him his paper hat, thinking that it is a nice hat. The teacher says: "Go back to your desk, this is a piece of paper, thousands could be done better than this. As for a grade I give you an 'F'!" This is what happens to a man who neglects to know God and applies himself completely to things of the world: he does not deserve the reward by God and his labor is lost into the world.

God gave us a mind to know Him, a will to love Him and the strength to serve Him; it is in our interest to do this labor because this is the only way to receive our reward. If we waste our time for other purposes, we do not deserve a reward but a punishment. Remember this well: man is not here on earth to amuse himself, to be busy, to do what he wants; he must know God by faith, must love Him above all things, and must serve Him obeying his Laws.

3. To serve God means to give Him glory in the accomplishment of all our duties.

A man hires a servant. This servant is poor and simple minded and he believes that to serve his master well, he only has to take care of him personally; thus, he leaves his house dirty, using his time brushing the clothes of his boss. The boss comes home and finds his entire house untidy and unclean. "John, why didn't you take care of the house, everything is still untidy and unclean." "Boss you don't wear your house! Look how clean are the clothes you shall wear!" In the meantime the cat is mewling loudly in a corner of the house. "John" asks again the boss, "have you given anything to the cat?" "Boss, I did not come to serve the cat. I prepared a meal for you, and that I believe is plenty." Now tell me, my little children, does John serve his master well? No, because to serve him well, the servant should do everything to please his boss and among other duties he should also take care of the cat he loves. You see, my dear little friends, each one of us here on earth is for a

determined purpose; one is a teacher, another is a laborer, another is a father of a family and so on; but it is for all of us to know, to love and to serve God besides to do whatever are our tasks, and we should do this in Him and for Him, as homage and regard for Him. Never is time wasted if the person, who studies, works and labors, does it for the love of God. In other words, everything we do, any actions, must be done for God, even the most insignificant, because our intention is what makes it acceptable to the Lord. Well then, to serve God does not mean to be always praying on our knees, but to give Him glory in each of our actions here on earth. If a woman prays, but at the same time thinks all kind of bad things about her neighbors, she does not serve God. A girl, who does not go to school but goes to Church to say the Rosary, is not serving God, because she misses doing her duty. We are Christians, my dear young sons and daughters, and we should never do a dishonor to Jesus Christ. The good Christian must make other people, even the bad ones, bless the Name of Jesus; thus it is necessary to do it with a perfect life, full of good works.

Many times good works are done, but without the reason of glorifying God, and those are works lost and actually harmful. If works are done for God, even if involuntary are not good works, they acquire real value and are never lost. I'll explain it better to you with this story: a woman, full of love of God, is at the balcony looking at the people going by. She sees a boy, helping a blind man walk, who is shouting: "Give an alms to a poor blind man." The woman feels very sorry for the poor blind man; she goes to the kitchen and prepares a good dish of spaghetti with meatballs, but when she arrives downstairs at the door, in giving the dish to him hits his head. Tell me, my children, did the woman do a good action or a bad action? She did a good action, even if the blind man got hurt. And now another little story: there was a traveler who arrived in the city and he could not find his way to the hotel. He met a young man he knew from before, who very eagerly offered his help and brought him to the hotel. Back in his room, the traveler was thinking of the wonderful city full of good people who lived there; however in taking off his jacket he found he did not have his wallet anymore, because the young man stole it! Was it a good action or a bad action that this young man did, in accompanying the traveler to his hotel? The action per se would have been good, but in this case it was evil, because the young man did it in order to steal.

It is not enough to do good and to do one's duty, it is necessary to do everything for the love of God. So many persons do good actions, but in doing them they take away the faith from the people; thus in regard to them you must say: "These wicked persons do not serve God but Satan, and they are evildoers!"

4. *The original sin.*

A great artist will not produce an object of inferior quality; from his hands comes only a precise and wonderful work of art. Now, who is more powerful and perfect than God? Could the Lord ever create man with such a disturbed mind and disorderly passions as we see in man today? No, from the hands of God there could not be born a man incomplete and imperfect. God created the first man and he was innocent and holy: when He gave him the breath of life, He elevated him with most precious gifts that exalted him above his natural conditions. Have you seen the way in which Churches adorn themselves for a feast? First there is prepared a skeleton of wood; then the artist arranges velvet and gold on top of it. The wood, for itself cannot be an ornament, the artist uses it as a foundation to do his brilliant work of art. God created man and then he adorned him with supernatural gifts. Man is like to wooden skeleton, the gift is like the velvet and the gold makes it brilliant. If the piece of wood underneath will break, the artist removes everything from the broken wood.

God created man from the dust of the earth and gave to him reason and freedom, which is the skeleton, so to speak. Then he gave him supernatural gifts, the power to know Him and love Him directly, gave him an admirable order in the mind and in the heart, He put nature under his command, and that is the velvet, so to speak. Therefore the man came out of the hands of God pure and holy because he was all adorned by supernatural gifts.

The owner of a factory called a young man because he had in mind to make him the head of his factory. Beforehand, however, he wanted first to test him and he left his wallet on the desk. The young workman saw it and thought: "If I steal it, I will become *the principal* and the owner of everything". So, he stole it, but he was apprehended and put into prison.

God put man in the Garden of Eden and told him: "You can eat all the fruit of Paradise, but do not touch the fruit of this tree, because if you eat it, you shall die!" Why did God give this command to him? To test him and give him the opportunity to merit the gifts God had given to him. God made man free and He wanted man to use his freedom and his will only for doing good; for this reason the tree was named the tree of knowledge of good and evil. Eve, the first woman, let herself be taken in by the temptation of the cunning demon, the infernal snake; she ate the fruit, in the hope of becoming like God; she gave it to Adam, and both of them, in their pride, disobeyed the Lord. God didn't care that they had eaten the fruit, but He was hurt by the pride and the disobedience of the man; especially God was sorry because with that action man opened for himself the possibility of doing either good or bad, while instead God had given him the freedom to do only good and improve himself, as I already told you. Take note, my dear little angels, the first sin was not the sin of impurity, as it is usually said, it was the sin of pride and disobedience: God had promised to raise man in a special way, but man in his stupidity had the pretension to believe that he could elevate himself by himself.

Man lost his supernatural prestige, lost the intimate friendship with God, and reduced himself to be an animal gifted with reason and subject to all the miseries of the flesh.

Reason and freedom were for him tools to elevate himself and they instead become good only to realize his misery and his suffering.

In a certain house there is given a grand reception, the living room is all illuminated, the carpets are dusted clean, plants and flowers stand in grand vases. The father of the family has a little child and he loves him very much. He calls him and affectionately tells him: "Today I want to treat you like an adult. Normally, you should go to bed, but instead today I let you stay up and enjoy the party with us; the only thing you must promise me not to eat the pastries on the table!" "Yes, dad, I promise you!" Billy answers. The child goes in the living room, but the first thing he does he goes to check where the pastries are. The smell of them is tempting and he can't resist. Believing that if he takes one his dad would never notice, he takes one. What happens is that in so doing he hurts the dish and all the pastries fall on the floor, and also the dish with all the glasses full of wine next to it. Everybody now looks at Billy, the father is embarrassed, the dishes and the glasses are broken, and the carpet is all dirty with pastries. "Billy, what have you done!" says the father. "Dad it was the cat, I saw it near the dish and I thought if the cat is here I can stay here too!" The cat, in fact, was scared, hit the dish with the glasses making them fall. "You are a liar!" says the father, "Go to your room, when you are an adult, then you can come to my parties!" Then, he bit the cat, sent Billy away and told the maid to guard the door. Why did the Father send Billy away? To prevent him from making another disaster. In the same way, God sent away the first man from the Garden of Eden and imposed on him painful work; He sent away the woman and subjected her to the man and to many sorrows. God did not do this to be cruel; He did it to prevent man, being in charge of himself, from causing even greater damage.

5. Why the original sin is transmitted from Adam to all men.

Why is it that the sin of Adam punishes us also? Answer me, people, why did we also sin in Adam, our first father and our representative, and loose the grace of God and were therefore forever excluded from Heaven. Adam sins and are we still subjected to the punishment? How could we sin, if we were not yet born?

Now, listen carefully to this fact and I shall explain this to you. A king had many servants and he ordered them to supervise his house. One of them seems to be the roughest and coarsest among them, and yet he has the skill to make a good show of everything in the house. The king calls him and says: "I see that you are more able than the others; therefore I want to give to you a more delicate job; you shall supervise everything in my house; here are the house keys. Also remember, if you serve me faithfully, I shall raise you

to be a prince and I shall give you much of my estate, actually I shall give it to you right away; on the other hand, if you are not faithful to me, I shall take everything away from you!”

This servant enters the private apartment of his King, but immediately he fails miserably and he is thrown out. He goes back to the lowest cleaning level and all the estate that was given to him is taken away from him. Now, tell me, my dear little angels, can this ungrateful servant he call his son “little prince”? No, because for his fault he lost the title and he is not a prince anymore. Can he tell his son: you are “very rich”? No, because he has lost all his estate. Therefore his son, even if he never did anything against the king, because of the fault of his father, is born without title and riches. Can it be said that what the servant lost bore no consequence? No, it is a privation caused by the fault of this unfaithful servant that leaves a mark on all the family. Adam, when he sinned, stripped human nature of all the great privileges that God had given to him and to all the human nature that came and will come after him; all of us are born with this stain, a fault, acquired by our first father.

6. Remedy for original sin: the Incarnation of the Son of God. What does it mean to be incarnate?

If a man falls and breaks his legs and arms, can he get up by himself? No, he needs someone stronger than he is, who can bend to the ground, almost falling on the ground himself, in order to get him up. If the man fell in a ravine, the person who wants to save him, what can he do? He has to get into the ravine, pricking his hands with the thorns. A girl broke a precious dish, and her mother punishes her, giving her only bread and water to eat. Luckily for this little girl, her grandmother comes for a visit. She is a very good woman, and says to her daughter “Forgive her, I shall pay for the dish.” What shall this good grandmother do then? She must give the money. Will she suffer for it? If not physically, she still must suffer the loss in her wallet. And what about the man we mentioned a little before, who went to save the poor man who had fallen in the ravine and carries him up to the road, what will he suffer? He will suffer headache and backache. Therefore, my dear little friends, to be of help: 1. It is necessary to put oneself in the same position of the person in need. 2. It is necessary to know and to be able to be of help. 3. It is necessary to suffer personally the consequences of that fault.

One day a man was walking in the street and he saw a farmwoman crying bitterly, because she had fallen on the road and all her eggs in the basket were broken. The good man had pity on her and gave her the equivalent of the money that she would have had, had she sold all her eggs. The good man felt in his heart the same pain of that woman and he paid for the damage of the eggs.

When a man falls into sin, he cannot get up anymore by himself. He loses all his riches, how could he pay back? Who could save him? God had pity on him and He sent

His divine Son on earth. The reason He created man was to glorify Him in all His works of creation. Man showed that he was unable to attend to this most noble work, and God sent His own Son to compensate for it. In order to save us He had to acquire our same condition, to suffer our same miseries, to take on himself our faults. This is why he took a soul and a body like ours, finding them, uniting them to His divine person and, in so doing, He reduced himself to our same condition, without ceasing to be God, and He saved us by his infinite merits. He was born of a most pure and Immaculate Virgin, Mary Most Holy, born by work and virtue of the Holy Spirit. He did not want the cooperation of man in his birth because man was full of sin; but God himself vivified in the most pure womb of Mary the body that he had to assume. He was a true man and His name was Jesus Christ; He was true God, because His soul and body were bounded to the divine person.

If I have to clean your shoes what must I do? I must bend to the floor. Am I then a servant? Yes I am, and am I also a Priest at the same time? Yes I am. The same with Jesus Christ, He was true man but nevertheless never ceases to be true God, because his humbling was a graciousness of his infinite mercy.

7. In what way Jesus Christ saved us.

A mother has a sick little child; would you think that she leaves him all by himself? No way, she cares for him with all the love of which a mother is capable. You see her during the night watching over the crib of her child; you see her during the day, anxiously attending to the baby along with her chores; she does not take care of herself, she does not stay in front of the mirror to comb her hair, she almost looks like a servant! Each sickness of the child becomes a sickness for her mother too, a pain and a humiliation. If the child becomes dirty, who cleans him? If during the night the baby doesn't sleep and cries, who is there by him to console him; if the sickness has made him irritable and even violent, will not the mother bear scratches in her face and maybe even her hair might be torn away? People, seeing her in that condition, will say: "That woman is stupid, she should take that child and throw him out of the window!" But those people who know that the woman is the mother, admire her and are moved by it. So, my children, take notice of this: Jesus Christ wanted to save us, that is, to free us from our sins and from Hell and He wanted to merit for us the glory of Heaven. Just as a loving mother, he reduced Himself to our condition and suffered all our miseries. He agonized in the Garden of Gethsemane for all the miseries of our souls; He wanted to be subject to the miseries of pride and envy and was persecuted; the miseries of unjust interest, and he was sold; the miseries of injustice, and He was condemned, his clothes removed, scourged, crowned with thorns and crucified. A person, who puts himself between two people fighting with each other, inevitably ends up receiving all kinds of blows. In the same way Jesus suffered and died for us, because he took on Himself all our miseries. It was for the love of us that He

suffered so much. Each pain a mother suffers for her child, becomes health for the sick child; she'll become dirty and the child is clean; she doesn't sleep and he rests because she cradles him, and so on. In the same way each pain of Jesus became for us reparation and merit of infinite value.

Now, my dear little angels, did Jesus Christ suffer and die as man or as God? He suffered and died as man, because as God he could not suffer or die. When a sick child scratches his mom, does he scratch her as mom? No, because the mother would be upset and reprimand him if he did. The mother let him do it because the child with high fever does not understand anything, thus, she does not say anything and lets him treat her like a toy. God is infinite and man is a little worm. Jesus Christ, as God, could not be subject to human miseries. He made Himself man for the purpose of redeeming all mankind. A king that comes out of his car to help a poor fellowman lying on the street does not come out as a king but as a charitable man; as king, he could not become the servant of others since he should only be served.

8. The Resurrection of Jesus Christ. Our duty to Jesus Christ.

Have you seen a dead person? He is ugly, isn't he? We get scared just by looking at him or even only remembering him. Can a dead man come to life again? No, he cannot live, and this is why we take him to the cemetery. Why does a man die? Because the soul is separated from the body. Well, on the other hand, when Jesus died he did not become ugly; on the contrary, He was very beautiful, even with His lacerated body. He was put into the tomb, but His divinity stayed with His body. Then, by his own power, He reunited his holy soul to his body and vivified it anew three days after his death. Oh what beauty the Risen Jesus had! His face was full of goodness and tenderness; He kept his wounds on his hands, feet and side so that mankind could remember what He had done for them; He then appeared alive for an additional forty days on earth. After that, He ascended to Heaven where He sits at the right hand of God, the Almighty Father, and there He sits in the highest glory, also as man.

Jesus Christ therefore, as God, is in Heaven, on earth, and everywhere. As man He is in Heaven and in the Most Holy Eucharist, where He is in body, soul, blood and divinity. Later on I shall explain to you how Jesus is in the Most Holy Eucharist. Jesus Christ is our Redeemer, He is our Father, He is our God and we must love Him very much. If I gave you a very beautiful gift, would you love me more? Yes; and how much more love should you give to Jesus who gave us all His blood, his life, all of Himself? Whoever does not love Jesus, is he good or bad? He is an evildoer, a very sinful person.

Why do you think a criminal says bad words to the policeman and why does he hate him? Because the criminal is a gangster and the policeman can put him in jail. If a man does not respect Jesus Christ, it is a sign that he is bad; if he does not love Him it is a sign

that he is a wicked man. We must love Him dearly; my dear little sons and daughters, and we must not make him sorrowful, after He has done so much for us. Let us adore Him both as true God and as true man, because He is the Incarnate Son of God. Let us adore this divine Heart, because with that heart he has loved us so much. And when we see that there are some people who do not care about Him, what should we do? We must love Him all the more to console Him with our love. How can we love Him? To love Him we must put his teaching into practice and we must glorify Him everywhere, especially we must receive Him often in the most Holy Eucharist, to be all His. We must defend Him and if somebody insults Him, we must harshly reproach this person. Let only Jesus reign in our heart and in our families!

10. *To summarize this instruction.*

Remember now what I told you: 1. We have a free will, but not for doing evil, instead to work more and more toward perfection. If I tell you: “Now, my dear little children, let see what you can do to clean this room. I leave you free to do this work!” Would you start breaking the furniture and the mirrors? 2. We are on this earth only for a time; we must glorify God in our life and delight of Him in Heaven. If a man learns all the sciences of the world or he piles up an incredible amount of riches, he gains nothing, if he loses his soul. 3. To serve God does not mean to pray all the time, but it means to do our duties in the most perfect way. Of course, our first duty is for the Lord; the first acts of our day must be for the Lord. If a man neglects God, with the excuse that he is too busy with his work, family needs and so on, it shows that he does not understand that God is the most important thing in his life. 4. Remember that we were born with original sin and often we must humble ourselves before God because of this. 5. Jesus Christ saved us from sin with His sufferings and with His death; show Him how grateful we are and love Him in return for all the abundance of graces He gives to us.

And now, dearest children, kneel down and greet the good Jesus who is truly and alive in the Tabernacle: “Oh my Jesus, I thank you for redeeming me with your sufferings, I love you with all my heart, I promise to be always good and I offer you my entire self in return.” Good! Let’s pray together the Our Father, Hail Mary and Glory be.

EIGHTH INSTRUCTION

Death. The particular judgment. The last judgment.

1. *What is death?*

You go to school. For writing you have a pen. When you start using your pen, the letters are beautiful and clear; as time goes by, the ink inside the pen diminishes and finally your pen stops writing. What then can you do? Nothing. You throw the pen away, right? You cannot use it anymore. Earlier, under the direction and the strength of your hand, the pen moved, worked; now instead it is in the trash, nothing remains of the pen. Tell me one thing: when your pen does not work anymore, does it mean that also your strength and your hand are gone? No, the pen is gone but the strength and your hand are all there. When you realize that your pen begins not to work anymore, and maybe you still badly need it, you do your best to try to catch that last drop of ink that is still there, but finally there is no more ink, it just does not work anymore, it is a dead pen!

Similar to a pen is the life of man on earth. In the beginning the body is full of life, and flourishing, and the soul in it can make good use of the body. But little by little the body loses its vigor and starts decaying. We call doctors, we take medicines to try to gain back our health, but slowly or suddenly or violently, the body dies. However the soul does not end, it simply leaves. The soul does not die because it is spirit, and enters into eternity. How long can your pen work? You don't really know. Maybe you put it somewhere, and it falls on the ground and a car, going by, crushes it. Just the same is life here on earth; sometimes it starts and ends when one is only a child; sometimes it lasts a while, full of sicknesses and pain, and then ends it; other times it reaches full vigor and then something happens and it is violently finished! How many young soldiers die during the war, full of vigor and strength! You are only little kids, my dears, but also you could die, even in young age. I wish for each of you one hundred years, but even after one hundred years, you still shall die, because all of us are only passing by on this earth.

Can you tell me what can a man bring with him when he dies? Can he take with himself the money he has, maybe acquired with his hard work, or maybe by committing many sins? No, he cannot. Can he take all the knowledge he has? No, he has no use of it anymore, because at the point of death he forgets it all, and certainly he cannot go back to school! When a person dies, everybody leaves him; he remains alone with the good and the bad he has done during his life.

A boy, who during the school year, only plays around and does a lot of scribbles for his homework; he is lazy and run around, when it comes the time of taking a test, he is scared because he knows that he cannot scribble on a test! He sits at his desk, and all the other children are quietly and happily filling in all the questions; instead he is very scared. All

the children who played with him during the time of breaks, now don't pay any attention to him and, if things get worse, they may even pretend not to know him at all!

How terrible is the death of a sinner! His life was full of sin, and in the last moments of his life he sees them all very clearly; nobody comforts him, only Satan is by his bedside, increasing in him his anguish, with most awful desperation and temptations. He shakes at the thought of eternity, because he knows that he must pass the most difficult test, and he did not prepare for it!

The good person, on the other hand, dies with the Priest at his side; the Priest is now his best friend, because he is committed to saving his soul; Jesus comes to visit him, the Most Holy Virgin Mary helps him, the angels and the saints accompany him. He is happy because he knows that he is going to appear before God, and he knows that he loved Him and obeyed his Commandments.

What does a person take with him from this life when everything ends? He takes all he has done for the love of God, and this love never ends; but a person that does things just for other people or for himself, offending God, is full of sins that offended God, and he will have great anguish.

Would you drink a poison only because it is sweet? No, because even tasting good, it would bring death. Be careful then, because sin is like a sweet poison, initially it seems tasty, but afterward it brings terrible pains, especially at the point of death! How blessed is he who dies without sin on his soul!

2. What becomes of us after we die?

Did you ever leave an apple in a place and then forget all about it? For the apple every passing day brings some changes: first the apple becomes mushy, then it spoils completely and the place where it was, becomes soiled, even it becomes repellent to touch such filth, which is now good only for the garbage! Our body, after death, is put in a coffin, nailed, and taken to the cemetery. Did you ever attend the funeral of person who, by human standard, was considered important? The elegant car with the coffin, adorned with very expensive flower wreaths, the walking musical band following, a train of people walking behind or in cars, Priests chanting hymns, and more elegant cars following. Tell me one thing: Does the dead man smell the flowers? No, because he is dead. Can he hear the music of the band? No, he cannot. Then what is the meaning of all this display? It is the last expression of a useless and vain display, it is an illusion! When the procession arrives in the proximity of the cemetery, it breaks up. The scene changes: the well-dressed undertakers put on everyday clothes, because the elegance was only an appearance and an image of the vanity of the world and nothing else. The cars leave. The train of people breathes freely because finally everything is over and they can go on with their lives; the

corpse is taken away, followed maybe by few people and possibly a Priest. The undertakers dig a hole about 5 feet deep; they lower the coffin into this grave, and throw dirt over it, until all is covered. Days follow days. The rain falls on the gravesite, the sun shines, the birds chirp, but the corpse does not feel anything! Moreover it decomposes. First it becomes yellowish, then black; soon over all the body appears a white and glossy sheen; then, from every part of it flows a gluey and foul decaying matter in which a large quantity of worms are born; these worms first devour the flesh and then devour each other. Finally of the human body, so much cared for during life, and for its love offended God so often, there only remains a skeleton, often broken into pieces.

3. The particular judgment.

As soon as the soul leaves the body, in an instant, without any need to move on its own, it finds itself before God! Oh, what a surprise, my dearest little children, either for the sinner or for the righteous person! Well then, a soul immediately recognizes itself, ashamed for the evil committed; it is full of abominations, which it clearly sees before the majesty of God! When the person was on earth, she pretended not to believe or she deceived herself in order to do all the evil she wanted and do as she pleased; but now comes the moment of the truth of the faith, the soul cannot doubt anymore! Oh, how happy this soul would be if it had suffered during its lifetime, if it had practiced the law of God, if it had not been on earth a Member of Parliament, a Minister, a Senator and ...a sinner! In a single instant God asks the soul to make an account of all it did on earth: its sins, its wicked deeds, the good works omitted, the evil others have done on its account, and so on.

Whoever assumes higher responsibilities on earth, must render a higher account of them before God. Hence, the rulers, the monarchs, the ministers, teachers, parents will have to give the strictest account of each act and every word they spoke. How many have destroyed so many souls, because of stupid and imprudent words, and God wants an account from them and He shall judge them rigorously.

What happens in a school? Many students do not study, they make noises, disturb everybody, but the teacher waits for the day of the test. Just as it happens at the moment of death so at the end of the year the students have their last flings; and then there is a change, the students become nice to their teacher, smile at him, greet him politely, and so on. However the worst comes afterward, when the teacher grades the tests and some of the students fail and have to repeat the course; some partially fail and have to repeat the test and few pass the test. The same happens with the Lord. The soul of the evil sinner is condemned and sent away to hell; the mediocre soul is sent to Purgatory to expiate its sins and the good soul enters gloriously into Paradise. The just man receives the mercy of God and enjoys His infinite mercy. Oh, how much his soul blesses every moment of all the sacrifices he did on earth, it is so fortunate to have done the Will of God! The Lord does

not put this soul to the test but He blesses it; He calls it and lets it enter into the eternal glory where there is no stumbling block for that soul in his sublime flight to its eternal joy!

I want to ask you a question: what happens to our soul after we die? You answer: as soon as a person dies, the soul presents itself at the Judgment seat of Jesus Christ to account for its deeds. After the particular judgment, the soul that was found in the grace of God and with no debt accounted, goes to Heaven; if it is found in mortal sin, it goes to hell; if it is in the grace of God but it still has to pay some debt to the divine justice, before entering Heaven it goes to Purgatory to expiate its sins.

4. The resurrection of the body. How the sinners shall resurrect.

How does the just rise? Why is it that when a person dies, the body is taken with respect and maybe great honor and display to the cemetery? You can believe, it is very expensive to prepare for a beautiful burial, even though in the ground the body will decay: on the coffin are put beautiful flowers and expensive wreaths, in front and around the coffin are lighted candles and so on; even sometime after the exhumation, when the body is now a heap of bones, yet it is placed with great care into a marble niche; sometimes, on top of it, is put a grandiose monument or, other times, may be placed devoutly in a blessed place in a Church. Why is all this done? Because there will come the day when Jesus Christ will raise our bodies and we shall come before Him to be solemnly judged at the final judgment. If an old worn dish breaks, what does mom do? She'll discard it and throw it into the garbage pail. However if a precious vase breaks, then the mother puts it aside to be fixed. Well, our body has been the temple of the living God: into our bodies so many times Jesus Christ descended, truly alive; in our body occurred so many mysteries of grace, so many times it was sanctified by the grace and the mercy of God; therefore it is not only a body but a sanctified body and it shall inherit a new life. And what if the body had been a temple of sin, if it belonged to a sinner? Also this body must resurrect. When the teacher collects the tests, he does not collect only the good tests but also the bad tests. All the tests are taken and kept by the teacher, no matter if they are good or full of blunders. The good test is presented as proof of the positive achievement of the student; the bad test is presented as proof of how the student has lowered himself because he did not want to study.

Well then, at the end of the world, we shall all rise. Have you ever seen a seed? It blooms from a luxuriant and exuberant plant; then the plant dies and there only remains the dry stalk and the seed. This seed seems to be a little grain, inert and useless; however if it is buried in the soil, soon it will be fruitful and blooming. The same is true of our body. It is buried in the soil like a seed but when the world shall end, comes back to new life by the power of God. If however it is buried in the soil as a spoiled seed, this seed also comes back to life, but in which way? It spoils even more; it does not bloom into a luxuriant plant

but instead gets moldy. It is the same for the body of the evil person: it does not rise to a more beautiful life, but even more spoiled; it lives again as mildew!

Now, we must distinguish the resurrection unto life from the resurrection into damnation: the precious antique object is taken out of the jewel case, to be admired or to deck oneself; a piece of rubbish is swept out from under the furniture to be taken and put in the dung pit. How different is the resurrection of the just from that of the sinners! For the just, the body is an ornament, it is like a jewel with which the mother decks herself for a beautiful reception; but for sinners the body is like a heavy weight full of miseries, it is like a garbage pail carried out by the street-cleaner.

Little friends, pay attention and I will tell you how we shall rise. The angel of God will blow a trumpet, that is, he will announce to all the dead the will and the power of God, who calls them to final judgment. This invitation will give to the dead the power to take on again their own body, by the power of God. Every soul, in an instant, will look for its own body, and they will distinguish it from all others, because the acts that it has done in its earthly life will make recognizable. The soul of the just is full of supernatural life; therefore it will take back its body transforming it with energy. It will be the same body, but it will be more beautiful, alive and pure; it will be a spiritual body, according to the Scriptures. Did you ever see how are rung electric bells? In a container is put a little water and a special salt, or a little acid; then is poured into it a mixture of coal and zinc, or copper and zinc. When these metals are dissolved they become energy and make the bells ring. Thus, concealed in the water, there is a body and this changes into energy; in our case a spiritual body that does not retain the griminess or the stench of the acid water where the metals are dissolved. If those materials are put in contact with an electric lamp, after the dissolution of the metals, light is obtained. In this way the bodies of the just are resurrected: the soul takes the remains of its mortal body and by divine power receives it back and, now full of life, it is transformed; in substance it remains what it was, but with this new energy it becomes a spiritual body, beautiful, full of light, without the miseries of the earthly body, able to penetrate obstacles, able to live in eternity. Also the damned soul will take its body back, but how? The soul will search for its own earthly remains and because it is filled with death, it will appear even more awful, more flaccid and dreadful. The body assembled again, shall show all the depravity of its soul and shall be all material. When bodies put into a solution are not able to develop energy, the result is a worse transformation: what was spoiled becomes even more putrid, sending out an even more fetid smell: the putrid matter thus rise but as miasma and fetid stench: it is, so to speak, a new body but more dreadful than never before!

5. *Why shall we rise with our own body?*

Tell me, my little friends, what does a farmer do when he wants to show the good land he possesses? He shows his fields, full of crops or his trees full of fruits. And what if it is still winter? He will take the person to his barn where he shows the fruits of his fields well assembled, the excellent quality of the wheat, the vegetables and so on. When an artist wants to show the value of his works, he displays his finest works and a piece of material without shape, that his hands did not yet touch it. He enjoys putting under our eyes the objects he did with his artistic skill, and the original material as well. If you visit the excavation of Pompeii, or Herculaneum, near Naples in Italy, for instance, you see beautiful houses completely excavated, and others still completely buried at a short distance from the others: the artist shows in this way, without the need to talk or give explanations, the great value of his art, because he shows that where his hand worked, a building has revived and where he did not, everything remained in ruins and buried.

The Day of Judgment is the day of the great glorification of Jesus Christ, also as man; it is the glorious exhibition of the infinite value of His work. This is why the just shall resurrect gloriously by His power, and they will show, in their glory, what produced in them His merits and His divine grace, even as creatures with a vile and material body; but sinners will be like crude material that is far away from His influence and His work, putrefied miserably. For this reason on the Day of Judgment Jesus Christ will sit on His throne of glory and on His right shall be the glorious righteous, as a monument and practical evidence of the value of his work; the evil ones shall be on His left, as terrible evidence of what becomes of the creature who wanted to remove herself from His blessed work.

Many times the world believes that Jesus had no value, and despises Him. He was even ill-treated and crucified, now this hoard of affronts to which Jesus subjected Himself, cannot be forgotten: God, in the omnipotent act that put an end to the world, in the act that destroyed all nations, calls all the nations to review: the world itself must glorify His Divine Son and, as Scripture says, the wisdom of God must be vindicated before everybody. Then, everybody shall rise and the scene changes: only what was blessed and sanctified by Jesus will be seen truly alive and noble through his just ones; sinners will be there to show what had become of them without Jesus! What a great triumph for our Redeemer also in His humanity! So many men opposed Jesus with their works; they were in miseries but they believed themselves to be masterpieces; they exalted themselves in order to despise Jesus, but now they are full of disgrace! It is not revenge in the human sense of the word, instead is an act of glorious justice and therefore the Day of Judgment is called the Day of the Lord.

Listen to this story: in a family there are four children; two are good and two are bad. The good children are affectionate to their father; they are very attentive and try to learn a

trade. The two bad ones roam around in the street and claim to have an independent life. At night all the children are back home; how many insults and mocking the good brothers receive from the bad children. The father is very sorry about it, but lets them do what they want. Many accuse him of being too weak and out of place, but he knows very well what he is doing. The father wants possibly to snatch the bad children from the ruins, but when they are wretchedly lost at their own fault, he calls all the children before him. The two good brothers, well dressed, present themselves with the two bad ones, who are dirty with torn clothes. Was the father careless or were the sons who were careless? Clearly the sons were, because the good ones are the living proof of their father's goodness. It will be the same with Jesus Christ: we will be there as living proof of His goodness and His mercy. Beside that, in this life the body is the instrument of our actions. The artist who works well to make a statue holds carefully the chisel he needs to make it; but the artist that makes a poor statue doesn't care about the chisel that he used, and he dulls the edge and throws it away. Well, at the time of glorifying Jesus Christ, the just one looks for his body because it was used to do good and he wants to be part of the solemn approval. The sinner looks for it out of spite, almost to throw it away in horror. Hence the body also will partake of the glory or the infamy that the soul has deserved. In the triumph of Jesus, the saints shall be triumphant and the bad shall be lost.

6. What precedes the final judgment? Why all this occurrence of ruin?

The final judgment will be preceded by the ruin of the whole visible world: the laws of nature shall be upset; the sun shall lose its light, and cause it to solidify, and shall send its last reddish rays onto the moon and shall make her red like blood. Fragments of stars shall fall on the earth, which shall be upset from top to bottom; fire shall rain from the sky, maybe caused from the terrible explosion of the fire that is inside the earth; in fact even as of today, it explodes through the volcanoes. What a terrible day it shall be! Those men still on earth will be overly frightened by terror to the point even of saying to the mountains, jolted by horrific earthquakes, "Fall on us and bury us alive!" In this general ruin, which also science accepts, all human work shall be destroyed, buildings, libraries, monuments, everything shall be a heap of smoking wreckage! What shall be of value in that day? All the peoples of the earth, resurrected, will be gathered together; sinners shall be crying bitterly, the just shall be exulting. The only true value is Jesus Christ, and all that comes from Him has life and splendor! For this reason shall appear in the sky the Cross, and then the marvelous angels of the blessed God, and Jesus, and Mary Most Holy, and all the saints in Heaven. Jesus does not appear as an avenger to humanity, no. He is always full of infinite love and He never takes revenge. Our Blessed God wants to glorify Jesus precisely on this earth where He worked, and where He suffered so many pains and insults! Judgment, therefore, shall surely be done on this earth. How many people will be able to

assemble together before the eyes of Jesus? Have you ever looked at the sun in the sky? We see it here and it is seen the same sun by those in New York, in Italy and so on. Jesus will be above all, high up like the sun and He will be visible to all the peoples resurrected and assembled together, most likely in the lands of Asia, that have become one immense flatland because of the final cataclysm. On the other hand, the bodies resurrected will occupy a much smaller space than what we occupy now, and there will be no difficulty in assembling in only one place. The Scriptures talk to us about the men as the “*tribes of the earth*”, that we may understand that under the eyes of Jesus all people will be assembled, reunited into nations as they were on earth. What a sight! All the old nations and the modern ones, their kings, their rulers, their third-rate heroes, all shall wait for the supreme judgment. Every nation will make a display of the injustice committed, all the dead slaughtered by war, and the ruins accumulated. How sad shall appear then the work of men! How great shall be the difference with the nation of Jesus; the Church that is finally freed from all its evil members, shall appear all beautiful, all pure and all full of sanctity!

Yet, my dear little children, why all the ruin? Pay attention and you will understand it quickly.

A girl works at making a blanket; when she finishes, she believes she has made a work of art. Her mother, while she was doing it, called her and told her: “Stephanie, come here, your mom will help you make it more beautiful!” And she: “No, I want to do it by myself.”

At the same time, because of her stubbornness, she wastes all her day and the work is poorly finished, it is not even clear what it is. In the evening the father comes home and asks: “What did our Stephanie do today?” The mother answers: “She was stubborn and did not want to learn how to do her work.” “Let me see.” Stephanie brings her work and also looks at the beautiful work of her mother; thus, seeing hers so poorly made, she quickly destroys it and says: “I am good for nothing, you do it!”

A boy writes a poem and believes he has written a poem better than Dante’s ‘Divine Comedy’, at least better than the poems his teacher could write. When he reads a poem written by his teacher, he realizes that his poem was not as good as he thought it was, and he throws it into the wastebasket. This is why all the world shall be in ruin. It is a fact that the world ruins itself and destroys all works of men; I would say it even almost destroys the sad deadly influence received by sinners. It waits to receive a new life from Jesus because only Jesus shall triumph on that day. For these reasons the Scriptures say that there will be *a new heaven and new earth*.

7. The examination of sinners and the just. The reason for this examination of the works that are already judged in the particular judgment.

We know that some children enjoy making a very noisy uproar in the garden by the house. They become dirty, tear their clothes, hurt themselves; the mother calls them but they prefer to continue their playing, breaking a window and even damaging some of the plants in the garden. Their young sisters on the other hand, don't want to upset and grieve their mother, so they remained at home and played quietly with their dolls and their little kitchenette. In the evening all the family comes together near their father and mother. The boys look very ugly, one with a torn shirt, the others with scratches on their faces and in their hands broken toys. The mother says: "I called you but you did not care to answer and even scorned me; you cost me a year of good health. Go to your room now, you shall go without supper!" The children answered: "We did some damage to the plants in the garden but not to you and when we broke the window we did not hurt you!" "Go to your room", the mother repeats, "When you ill-treated the plants and the glass of the windows, you did it to me!" Does the mother care about broken toys? Of course not, she talks this way to let her children understand how much sorrow she had, because of their naughtiness. The toys can be seen broken so she does not mention them. The little sisters are also there, but happy and smiling. They don't feel bad that the family looks at them, because they have done no wrong, they even have their dolls on their lap. The mother says to them: "Come close to me, you good girls, because you gave me a year of good health." The girls answer: "We have done nothing special, mother." "Oh yes" says the mother, "What you have done to your dolls, you have done to me, and you show that you are truly my children." She does not mention the dolls, because everybody can see them in their hands.

This is what happens, my dear little children, when at the last day Jesus shall appear like a brilliant sun and all the acts of men shall appear for what they are. All the evil acts done during earthly life, not cleansed by penance, shall become clear to all, even the most secret and shameful act. The good acts shall be seen by all as well, and the just shall exult. Jesus shall not come to take revenge on that day, but for everybody to see the order and the life He loves to have in people. Jesus shall say to the good people: "Come, blessed by my Father, and take possession of the kingdom prepared for you from the foundation of the world! Because I was hungry and you gave me to eat, I was thirsty and you gave me to drink, I was homeless and you took me in, naked and you clothed me, sick and you visited me, in prison and you came to me." Mt.25:31-46

8. What should all do in order to be at the right hand, in the Final Judgment.

You are still young, my dear little angels, but even you must always have in mind the final judgment. Pay attention for all your actions will be made known, even the most secret

ones, in that terrible day. The best thing you should keep in mind is always to do good. What is the best way to have good grades in school? It is to study well, and not instead to disobey the teacher. Let us love Jesus and glorify Him constantly in our life, and forget about our will; let us do His will always! What good is it for man to have a little glory or advantage in this world if later he has to pay such a high price? Even if you take over the entire world, it will only be a temporary thing, and of what use can that be in that terrible day? Whoever works for the love of man, shall see how useless was the work they did! Nothing shall remain of monuments, books, and the most important works, nothing at all; there will only remain the goodness we have done in Jesus and for Jesus. Let us love Jesus and make Him the king of all our acts, if we do not want to find ourselves on His left in the Day of Judgment!

9. *To summarize this instruction.*

My dear children remember what I told you: 1. We all shall die but we do not know when, how and where we shall die; hence we must always be prepared for this supreme transition. 2. After dying, we become a pile of putrid matter and after that a frightful skeleton. 3. After death we shall be judged, *as individuals*, on all our actions and we shall strictly respond for everything before God. 4. At the end of the world we all shall resurrect and we shall respond before Jesus Christ for all our actions as part of the world. 5. The Day of Judgment is not a day of revenge but a day of glory for Jesus Christ. The world shall be consumed and this shall be proof that outside of Jesus there is no life. 6. Jesus Christ shall judge from our poor actions what we have done or not done for Him. And now, let us kneel before Him and consecrate to Jesus all our acts: “ Dear Lord, we offer You, from now, on all our thoughts, all our words, all our actions. Only You must be the owner of our hearts and our life!”
Let us say the Our Father, Hail Mary and Glory be.

NINTH INSTRUCTION

Heaven. Hell. Purgatory.

1. First fundamental idea: True happiness is not possible to reach during our life.

We aspire to a happiness that we can never reach in the world, because here on earth there is no joy that is not mixed with bitterness. We go for a trip in the country and we are all happy and joyful. Then someone spills wine on our shirt, or a dish is broken, or one shouts in anger at us and alas, we are not happy anymore. You are a professor and you are wearing your new suit that makes you look so important but alas, some ink is spilled on your new jacket and all your happiness vanishes. You make plan to go to the movie in the evening, but when it is time to go, you feel tired and sleepy and would rather go to bed. A very tasty minestrone is put in front of you, but alas, it is too hot and you burn your tongue. We must convince ourselves that we are here on earth to do the will of God. On earth we are pilgrims, we are on a train that goes by, without stopping. Tell me, if someone is traveling by train, can he bring with him all the comforts he wants? He cannot, even if he travels in first class. It is not on earth and on things of the world that happiness can be found! I repeat it to you: everything on earth is mixed with bitterness; if you do not eat, you are hungry; if you eat, you have a heavy stomach; if you stay at home you are bored, if you go out you get tired; if you do not go to school, you miss your school friends who are in school and if you go to school, you are impatient to leave. The rich man is always scared to lose his riches, the poor man wishes of what he does not have. Strangely enough the rich people who have everything, can do everything, who have cars and plenty of vacations and easy fun and pleasure are the unhappiest; their joys turns into torments.

The blessed Lord has made us for Himself and our heart does not find peace until we rest in Him.

2. Second fundamental idea: our happiness can only rest in God.

Our yearning for happiness cannot remain unfulfilled; otherwise we would be inferior to the animals of earth. When we give some hay to the horse, he eats it and is happy; when a cat has a tasty morsel, she devours it, then curls up and rests; a bird that finds a grain that sustains him, afterward flies from one branch to another and sings happily. Man, on the other hand, is not satisfied with anything on earth, because he is created only for God. Tell me, if you throw a stone in the air, does it rest after that? No, it falls violently to the ground because that is where its weight takes it. As I said before, we are created to know, to love and to serve God in this life and rejoice forever in the other life; therefore we can only find

true and total rest in God. A father tells his son: “ Alexander, go to the store to buy some bread. Alexander goes out but on the way he stops here and there trying to catch butterflies. He becomes lost and he is scared. A nice man stops near him and says: “What is your problem?” “I got lost”, answers Alexander. “Oh, I am sorry child, come with me and I take you to my house.” “No – says Alexander – I want to go to my father’s house. If you know the street can you please tell me how to get there”. Tell me, if that man, as nice as he seems to be, would take Alexander to his home, would Alexander be glad? No way. Alexander wants to go to his home. You see, my dear little friends, the Blessed God sends us here into this world to do good and then to receive our eternal heavenly reward. In the dark streets of the world many times we lose sight of the right street and often we run after things foolishly, as after beautiful butterflies, that make us lose our way. How can we find peace and strength? Only God is infinite richness, infinite love and infinite mercy. The great Saint Augustine said, “To see the face of the living God is supreme happiness, it is the joy of all the saints and all the angels, the eternal recompense and glory of our souls, a happiness without end!” If you have a friend, you can expect that she may betray you, even if now she is your friend. God, on the other hand, is the most loving Father and He will never betray you. If you do things with other people, you might expect them to be ungrateful toward you, when you least expect it; God, on the other hand, is a most loving Father and He does not let even a glass of cool water given to the poor man go unrewarded. If you are in any difficulty in your school work and you become discouraged; God, however, is infinite truth and only a ray of His light makes us content and fulfilled. Everything is unknown and everything is bitter outside our Blessed God, because we are made for Him alone!

3. *What is Heaven?*

Are you able to get an idea of the sun only by looking at a lighted match? No, because the match has a weak flame that immediately burns down and goes off. In the same way it is very difficult for us to come to an understanding of the great delight of Heaven because, as I said, we on earth have no idea of what is true delight. My dear little children, to make you a little bit aware of it, I will explain: 1. In Paradise we are free of all the miseries of our present life, we do not have anymore the need to eat and to drink; we do not feel cold or hot; our body does not weigh us down anymore, we have no pain, no sickness, no bitterness or anxieties and all the things that wear us down in our present life and are cause of suffering for us. 2. In Paradise we see God face to face, as He is, in His infinite light, and God helps us to see Him with a special grace, giving to our intellect *the light of glory*. If now here on earth we delight to see a beautiful scene, to enjoy looking at the spring flowers on a sunny day, how much more shall we delight to see God in His infinite beauty! 3. God knows all truths and all his creatures shall be scholarly in all sciences. Would you

not be happy if here on earth you could get a degree without going to the university? Man rejoices in the truth and in God man knows all truths. He knows the harmony and the beauty of the truth of the faith and it will be of great consolation to have believed; he knows the truths of nature and he is fulfilled seeing its marvelous harmony! In God who is infinitely rich, man finds all goodness and he obtains everything he desires. His soul feels free, serene, and happy; in the will of God, who is infinite goodness, he feels totally fulfilled. 5. Earthly happiness, if it is to be, always is diminished by the fear of losing it, because everything comes to pass in the world. In Heaven, on the other hand, rejoicing is without end; it is always fresh, more beautiful, and more complete, and the soul cannot ever become bored. No fear can hurt us, no bitterness. It is like a peaceful field untouched by thunderstorms; it is an eternal spiritual spring, a sweetness never ending, it is the eternal peace! Pray to God that you shall enter it and be always good to deserve it, that you may see for yourselves how good it is. If I would bring to you a beautiful gift and say, “only the good children shall have it”, would you be so silly that for a short time of naughtiness you would not deserve it? Life ends soon and blessed is he, who can do good and merit to receive the eternal beatitude. Listen to this true and recorded event. On November 25, 1856, the mother of St. John Bosco died. She had been a good woman and did a lot of good work. She died a saintly death. Four years later, in August 1860, St. John Bosco was going home from the Church of St. Francis, at the corner of the Church of the Consolata, when he saw his mother coming toward him. Would you believe how shocked he was!

“You are here, mother!” – he said- “But you are dead.”

His mother answered him smiling, “Yes I am dead, but I live.”

“Are you happy?” “Yes, I am very happy!”

“Did you go directly to Heaven when you died?”

“No, I did not.”

“But soon you were there?”

“Yes, oh yes!”

Then St. John Bosco inquired if some children who had died some time before were safely in Heaven.

“Yes, they are”

“Tell me, what makes you rejoice in Heaven?”

“How can I tell you, son! It is impossible for you to understand it.”

“But give to me an idea of the happiness you are living.”

Then Saint John Bosco saw all of a sudden his mother as transformed into a new being; her clothes changed into a most precious gown; her forehead acquired an air of sublime majesty and she started singing a most beautiful song. But what a song! It seems that it was a harmony of a thousand instruments, profoundly moving! Then she said to him: “I am waiting for you in Paradise!” and she disappeared before him, who remained there enraptured.

Hence I say to you, my dear little friends be good, and live doing good around you, because I too, one day, want to wait for you in Paradise.

4. Hell. --- First fundamental idea:

Whoever does evil, works with his own hand toward his own perdition.

A good father has a daughter and he wants the best for her. Her name is Josie. He sends her to one of the best and very expensive schools, where she can acquire a top education. Josie, however, does not want to study; she trashes her books saying that she finds them full of mistakes and boring. She, poor and ignorant, pretends to criticize books written by learned people! She decides to use her day walking in the streets instead of going to school; she meets other young people and does a lot of bad things with them. At the end of the year Josie has not learned anything and she must repeat the year. Tell me, my dear friends, later on when Josie shall be older, will she find a good job? Surely not, and she has nobody but herself to blame. Now I'll tell you another little story. A man is swimming in the sea, but suddenly he has a cramp in his leg and he cannot swim anymore; the waves of the sea are hurling him up and down and he is drowning. A man sees him and moved by pity, throws to him a table and shouts to him: "Get hold of it!" This wretched man, instead, insults him and pushes the table away from him. The good man, with even greater pity for him, swims toward him, grabs him, trying to rescue him. The wretched man, as soon as he breathes better, hits him and tries to suffocate him.

-Tell me, dear children, whose fault is it if this man drowns?

-The fault is with the wretched man.

-You are right. You see, God has put us on earth to save us and elevate us to the glory of Heaven. He has given us His laws; He has enriched us with graces and finally He himself has come on earth to save us. Could He do more for us than when He died for us on the Cross? When man despises His laws, despises His graces, lives badly and abuses his very Creator, whose fault is it, if he is lost forever? The fault is only his, and he cannot blame anybody, even less God, who loved him so much. Man goes to eternal damnation by his own hand: when he lives badly, offends God, despises his means of salvation, does thousands of wrongdoings; when God offers to him His forgiveness and he refuses it; when he does not want to confess his sins, he does not want to receive Holy Communion, when he swears, blasphemes and curses: once he dies he is lost forever and he can only blame himself. When a farmer throws thorns and not seeds in his field, he does not have a good harvest, he did it with his own hands. When a wretched man misuses his riches and becomes a wretched pauper, the fault is only his. When a wretched man burns his house and loses everything with it, he loses everything by his own fault. The damned sowed

thorns and that is what he received back; he squandered his eternal riches and he is stripped of them, he burned his house, and now he burns!

5. *Second fundamental idea: Whoever is unworthy of God cannot come before Him without suffering exceedingly. God shows His infinite goodness even in the damnation of the wicked.*

We are used to thinking of hell as the revenge of God toward wicked sinners. However, if we reflect on the great truths of faith, God could not be more clement even toward the damned. The soul, when it comes out of the body, finds itself before God. What a terrible appearance and what a surprise! It sees itself as filthy dirty, full of sin and it has a loathing of being before Him. It wishes rather to be covered by the mountains than to endure His sight! In our present life sin is regarded very superficially, it is believed as if it were nothing; before God this illusion is not possible anymore and the soul suffers exceedingly. Where can it go that way? It tends toward God being His creature, but cannot reach Him and His infinite glory and majesty causes it exceeding torment. Hence it wishes to flee from Him even at the cost of excruciating pain. There is a splendid reception and all the guests show off their best clothes. A poor woman enters the reception hall with her filthy dirty clothes. She had been invited but she did not care to deck herself; besides she had ruined all her dresses. What shame to have to appear like that where there was only the most beautiful and luxurious elegance. If the hostess would allow her to enter the reception hall, as filthy and dirty as she is, would not the reception turn into excruciating pain for her? The hostess instead throws her out but this punishment, if she receives it because of her neglect, also removes her at the same time from that scandal. The poor woman does suffer, and very much so, to be away from the beautiful reception but at least she has found a place worthy of her being, and saved the honor and the dignity of the hostess.

A poor and miserable soul, once it arrives in eternity, cannot purify itself anymore because it does not have the means anymore. Penance, the Sacraments, prayer, good works, these are means to use in this life and not in the other life. Since it cannot purify itself, full of hate toward itself, full of repugnance toward God, it cannot be admitted free of charge to the eternal glory where it would suffer torment more awful than Hell itself; thus God allows the soul to go to its best special place, where it is completely free to cry and suffer! It is not a cruel act, certainly not; it is mercy in justice itself. It would be a cruelty to force a desolate mother to sleep by her son dead and rotting; it would be cruelty to put a student in a class in which he is not able to learn and leave him open to the ridicule of other students; it would be cruelty to force a desolate man to drink the wine of the meeting in the skull of his dead father!

Listen well to me: damned souls ruin themselves by their own hands and the punishment of damnation is entirely theirs. Once before God, the soul only wishes to run away, and as the

Scriptures say, to be covered by the mountains or swallowed by the abyss. God, therefore, cannot admit the soul to His glory without making that soul unhappier than it is. God, besides, does not allow it to go into the eternal abyss in proportion to the pain of its faults, as St. Thomas says, but He lessens them in His infinite goodness.

Could not God annihilate these most unfortunate souls? No, because the annihilation would be an even greater sorrow for them. The soul has lost everything; the only remaining thing for a soul is its very *being*, and this being, as unhappy as it is, represents the voice of eternal justice. The ungrateful son who realizes the goodness of his mother after her death, keeps jealously the memory of her, even though it is for him the cause of a bitter and desperate crying. The soul has lost all its goods by its own fault and keeps jealously its *being*. God does not certainly take away from the soul the last rag that it has. And could not God give to those souls a way to purify themselves? No, my dearest sons and daughters, damned souls would soil themselves even more! They are fixed in their evil more than they were on earth; they flee away from any communication with God, they have no way to communicate with Him. Grace would make them even guiltier and God, in His great mercy, would deprive them of everything.

In a room of an insane person even the chairs are taken away, as well as dishes, knives, that he might not use utensils necessary in life, to hurt himself even more. If God would give more graces to damned souls, perverted as they are, they would repeat what they did in their earthly life and would desecrate them. On the other hand, was not a mercy a long life on earth? If eternity was the length of the test, we would never see the end of it and Divine Providence would be filled with disorders, and that is not possible to suppose. Hence, you see, God is good even with the wicked. A good teacher cannot pass a student who puts no answer on his test; he cannot allow him to study, because now are the final exams and he would do him an injustice; he cannot be indulgent toward him because it would be bad for the student; he can only throw him out, instead of writing an “F” on his paper, and make him leave the classroom, preferring to throw him out the class in order to save him from shame before his school friends. In the Sacred Scriptures we read: “God does not rejoice in the ruin of the wicked, but mourns for them, because He is always the Father.”

6. *What kind of suffering there is in Hell?*

The nature of the fire in Hell. The other torments.

I cannot begin to tell you what a soul suffers in Hell without being horrified. Now, children, listen carefully: if a little bird loses his mother and is alone, what happens to him? Eventually he will fall from the tree and become food for the ants. If a little child loses his mother and his father, he shall only have sorrow and misery! Then, what can a soul have if it has lost God for all eternity, just when he started to know Him a little! On this earth we

are easily distracted by things of the world and we do not realize the terrible loss we have when we became distant from God; in the other life nothing distracts us, having lost God we have lost all good! Therefore the soul is completely concentrated on its pain; it does not have a thought to distract it, it does not have an occupation that may alleviate even materially the bitterness it feels! Moreover there is more: the tendency that one feels toward the Blessed God, having a violent revulsion against Him, in its damned condition, making the soul think of God with aversion and hate and the name of God perturbs it immensely. Hence it is in a terrible situation: it is naturally attracted toward God and it feels crushed by His majesty; it would like to be distracted but cannot because it is a creature of God; it would like to love Him but cannot have the strength; it flees from Him as the object of its strongest pain, it opposes Him bitterly; hence, it is immersed in total darkness, in the most disheartening cold because its spirit is inert and desolate; nevertheless it is agitated by the motion of its spirit burning in a scorching unquenchable fire. In Hell there is a terrible fire, my dear people, there is a fire that has nothing to do with our earthly fire that it is fueled by wood and coal, but it is real and terrible. Have you ever seen a crucible in which the goldsmith fuses his gold? They do not have a furnace full of fire but have a gas lamp crossed by air and it is called an oxhydrogen torch. If you would put a finger to this torch you would not have time to remove your finger, as it would already be burned. Do you see the globes of electrical light in the streets? They make a luminous arc formed between two coils. This arch emits an even stronger flame that fuses the hardest metals. What causes this terrible heat? It is the product of electricity and resistance. If you rub a metal very hard, after a while you cannot keep it in your hand because it would burn your hand. Were there coils? No, a disordered movement, called *friction* produced that heat. Then, you see, not only coal and wood produce fire. Electrical fire is produced by cold; for instance, if you look at the battery that generates it, you shall see only metals bathed with acids and certainly these metals don't burn. Today science says that fire is a movement, just as sound and light are special movements.

Thus, now listen to me, the soul that falls into Hell is compressed, so to speak, by the majesty of God; it is also agitated by its sins and void of all good. The sins, the agitation, the false movement of its faculties are, so to speak, like the acids that generate a terrible current that, not having an outlet, resist in the miserable state of the miserable soul; being there like miserable electric coil, open in the void of its own misery, which produces true fire, real and terrible, that burns this soul. This fire that torments the soul is real, although dark, although it seems right, as the holy fathers say, because it is strictly in proportion to the state of the damned soul. The soul therefore has it in itself always. Although being spirit, the soul burns terribly. It is a fire that comprises in it all the torments, all the privation, anxieties, because, it can be said, it is the terrible compendium, true, real and burning of all the evil that is in the soul. This terrible fire makes the soul naturally completely recollected in its awful state of perdition, thus producing remorse and despair. This fire can never be extinguished, because the terrible movement that makes never ends,

it is eternal! Oh how terrible it is the remorse of having lost God for all eternity and having lost Him for pleasures so miserably futile! This soul could have been free from such terrible pain with a simple sincere Confession, but it did not do it! It remembers its friends, its parents who are blessed and happy while it is desperately lost! It thinks that this ruin cannot ever be remedied and it did it to itself with its own sins; it is in despair, terribly agitated, because it lacks the means to make reparation; what a dreadful situation! If a man could have won the lottery but he missed it, because he did not want to drive out to play it at the nearby store, how much he despairs later on!

My dear little friends, now that you have time, consider very carefully how to avoid this scourge! If you have any doubt about the existence of Hell, you should still do everything to avoid it, because nobody would drink a glass of water if there were any suspicion that it was poisoned or nobody would eat mushrooms that are suspicious. How much more do we have to flee a pain so sure and eternal!

Let me tell you of this happening in Moscow, Russia. It was the year 1812, during the Napoleonic war. The Army General Count Orloff, and another general were sitting at the table. They both were unbelievers and they were ridiculing religion and Hell. At a certain moment, as a joke, Count Orloff told his friend:

- "Well, if Hell really existed, how could we get out of it if we get there?"

- "Well", answered his friend, "Let us make a deal. The first of us who dies, goes and tells the other about it."

Shortly after the friend of Count Orloff was sent to the border to be in command of operations. Three weeks later, early in the morning Count Orloff saw before himself his friend deadly pale and in desperation.

"General," asked bewildered the Count, "What happened? Why are you here so early in the morning?"

"Friend" the other replied with a terrifying voice. "Hell exists and I am in it!"

Later during the day the Count received information that early that morning this general had been shot to death in battle, exactly at the time in which he had appeared to him!

If you happen to visit Missionary House in Via dei Vergini street, here in Napoli, you can see a special picture of a Crucifix. It has imprinted on it the mark of two burned hands. It is the terrible remembrance of a damned soul. A young seminarian was doing his spiritual exercises. While he was kneeling in prayer at the foot of the picture of the Crucifix, appeared to him a woman with whom he had offended God. She said: "For your fault I am damned! If you want a proof of what I am telling you, here it is, I give it to you." She put her hands on the picture of the Crucifix and she left on it the mark of the terrible fire, then disappeared!

Be very careful, my dear young people, never to do acts that are evil, and if you ever commit a mortal sin, immediately go to Confession and change your life, because you never know when you will die and you could be lost forever!

There was a hermit and a man went to see him, pressing him to commit a sin. The hermit asked for a little time to think about it; then he went to gather some wood and set it on the fire. After done that, he made the motion to put his feet on it when the man, shocked, stopped him shouting: "But what are you doing!"

The hermit answered: "I want to see how much I can stand the fire, if I go to hell because of this sin."

Be very careful, my dear little angels, and do not listen to bad friends. They will not be able to remove you from Hell if, in your disgrace, you fall in it. Consider very well what people ask of you and think about your eternity because once in Hell, you cannot come out of it anymore!

7. *Purgatory : its nature, its pain.*

There is a beautiful exhibition of art objects. A good sculptor brings a statue he has made but it is all dusty and a little chipped. He goes to the manager of the exhibition and asks:

-“Do you like my statue?”

-“Certainly, but in this condition I cannot show it. Why did you bring it like that?”

-“Do you mean that I should leave?”

-“No, I am not saying that, but take it to a shop and have it well cleaned and the chips repaired. Then you can bring it back to a place of honor.”

The artist agrees, but while he is working at it, he thinks that the exhibition is going on and he is sorry that his laziness caused this loss.

Our soul at our death presents itself before God; if it is in the grace of God but still has the stain of venial sins or the pain due to forgiven mortal sins, can it enter Paradise? It would deserve to be excluded; however the blessed God allows the soul to go to a secluded place to have the time to purify itself of those stains. The place where the soul goes to be purified of its stains is called Purgatory, that is, a place of cleansing and purification. In Heaven nothing that has a stain can enter and God, in His mercy, allows souls to purify themselves in Purgatory and after that they can enter into their eternal joy in complete union with the love of God. If I would get a speck of dust in my eye, I would continue to rub my eye, thus I would be unable to enjoy a grandiose event that I can attend; it is much better for me to go outside and wash my eye, to get rid of the speck that troubles me. In Purgatory the soul suffers these pains: 1. It is deprived of rejoicing in God, but not of His friendship; it is in a state of a terrible spiritual aridity together with an anxious expectation. 2. Fire, as real as that of Hell torments the soul, but it knows that it is not eternal. This fire purifies the soul because it steers more and more toward God, freeing it of all the imperfections that on earth prevented it from loving Him, the selfishness that made it neglect to do penance and were the cause of its fall into small blemishes. The soul aims toward God with all the ardor

of its spirit, it loves Him and, being forced to be far away from Him, it exceedingly suffers for this privation and it feels unable to praise Him as it longs to do. 3. The soul suffers because it appraises and values the smallest sins committed; it sees itself as a leper, full of sores, a wretch filled with sickening insects and it has a loathing of itself. 4. It suffers for the lack of help that it could and should receive from people on earth.

8. *Suffrages for the souls in Purgatory.*

Jonathan falls on the floor and scratches himself. Fearing that his mom would get upset with him, he hides waiting for his wound to heal. But it is not possible! The blood keeps flowing because the poor child does not know how to treat himself. What can he do? He calls his sister, Stephanie, to help him. Stephanie leaves everything she is doing, disinfects his wound, puts antibiotic cream on it, covers the wound with a bandaid and reassures him that will heal fast. The soul in Purgatory is not able anymore to gain merits; can it only wait its purification in this state? Not at all. We can help with suffrages that we offer for them doing good works in place of them. I give to you, my dear young ones, another example: a poor man has taken his ticket for the train in order to play his violin on the train and earn a bit of money. He sits in a compartment but he was so tired that fell asleep. The train starts moving and he was dreaming of having his pocketbook filled with money and sitting at a table with all sorts of good food for him to reach...but alas, he woke up and he found himself at the train destination, poor and with no money in his pocket to buy his return ticket; the money, the food, all had been an illusion far from his reality! Well then, what could he do? A man sitting beside him, seeing his sorrows and tears is moved to pity and says to him: “ Man, don’t be sorry, I work and I’ll give you part of my salary!” When a person is on earth many times dreams and loses the riches of Heaven. When arrives at his eternal destination he cannot gain any more merits. Thus our good works can supply its poverty, and give to a soul the help it needs through suffrages. Which are these good works, these suffrages? 1. *The Holy Mass*, which has an infinite value. 2. *All the indulgences* that Our Church gives from its treasures to us, and we gain them for ourselves or we can pass them on to poor souls; other suffrages we can give are offering the love and penance of all the saints, the merits of Blessed Mother and especially of our blessed Jesus Christ. The Church allows us to pass on to the poor souls in Purgatory any of the indulgences we gain and the intercessory prayers we do. 3. *Our prayers or our works* done for charity and especially *our love toward God* give great relief to those souls who suffer just because of their negligence and their selfishness.

9. *To summarize this instruction.*

Remember all that I told you and imprint it in your heart because it is of the greatest importance: 1. On earth we are only passing through and it is not possible for anybody to find true happiness here. 2. Happiness can only be found in God; how fortunate are those who find it in a Christian life and reach it in heaven in the Blessed Paradise. 3. Paradise is the place where the soul rejoices forever all goodness, without any fear of evil, in perfect union with God. 4. Hell is the place where, with the privation of God and with the eternal fire the soul suffers always every torment without any hope of any good. 5. Who enters into hell, arrives there by his/her own fault; he/she cannot call God severe but must say to himself/herself that now his soul is in hell for his/her wickedness and iniquities. 6. Purgatory is a place of suffering in which the soul of the deceased pays for the debt they contracted with divine justice and did not pay entirely on earth. 7. Remember to give suffrages to the souls in Purgatory and never neglect them. And now, let us kneel down and say Our Father, Hail Mary and Glory be.

TENTH INSTRUCTION

**The faith.
The Catholic Church.
The Creed.**

1. What does faith mean?

A mom asked her three girls to join her to begin learning how to cook. As you know, to cook well it is an art with practical rules; each ingredient must have its proportion for the success of a good meal. Who knows how to cook better, the mother or the daughters? The mother, of course, because she has been cooking for many years. One of the daughters does not want to listen to her advice; she wants to do it her way and see if her mother really knows better; besides she wants to prepare her own dish. Who do you think will be a good cook? Well, those girls who listened to and learned well from their mom; the daughter who wanted to experiment by herself cannot prepare a tasty meal because she does not know how to do it.

A young man wants to learn to drive. His instructor tells him, "This is the brake, and this is the accelerator pedal and so on". The young man says, "I want first to dismantle the motor to make sure that you tell me the truth." The instructor says: "Son, believe me, I have been driving for years, you can trust me." If the young man is obstinate and dismantles the car, he will ruin the car and eventually have no car to drive!

The students go to the science class and the teacher explains a lesson and gives them to do works from their science books, to learn from them. If the students want to find out, through their own experiments, everything the teacher teaches, and they refuse to study from their science books, by the end of the year they will have learned very little, if anything.

Therefore, my dear children, listen to me: to have faith in what your mother says, means to learn how to cook; to listen to the words of the instructor, means to learn how to drive; to listen to your science teacher and to learn from the science books, means to acquire knowledge. Well, the books, the teacher, the people who have acquired a skill to pass it on, who are they? They speak from what they have learned; we can call them "a human church". Well then, my dear friends, I want to explain to you what faith is. We are made for God and we are on earth to know Him. Who can know, with our mind so poor,

all that there is in reference to God? We are a thousand times more miserable as students before Him. And yet, everybody must know God and everybody must know all the truths that are in reference to Him. God, in his mercy, makes our learning of Him easier. He himself is the teacher of His creatures. He reveals the eternal truth, and in His goodness gives to His creatures the way to understand His words, that is, He gives to them internal and supernatural grace. The creatures, on the other hand, because of their own confused mind, could misunderstand His highly spiritual things, and that God instituted the Church as a “book of truths”. Therefore faith is “the supernatural virtue on the basis of which, by the authority of God, we believe everything that He has revealed to us, and what He wants us to believe, through his Church.”

Take notice, to have faith does not mean to accept supernatural truths without any reasoning, but it means to elevate the human intellect to God and to His truths. Man, in faith, knows much more than about flowers of the fields or about insects, or about the stars in the firmament, he knows God, who is above everything! However, man can be deceived, while God can never be deceived; therefore, when we do not understand well what God says to us, we must bend our poor minds, to accept and say: He is right, and I know for sure that I am not.

Is the Catholic Church against progress, because it condemns the inferiority of the human mind? History always has shown to the world that faith has always been right and nothing remains of the errors except the foolishness of the people. It is like, my dear little children, when one student in a class starts foolishly to argue with the university professor! At the beginning, all the other students listen to him full of admiration; then, they begin to realize that he is saying a lot of stupidity and they begin to say: “Be silent, you donkey”. How many great scientists and university professors have lost face before God! They are more ignorant than little children and babies-in-arms before the infinite wisdom of God! For a while the world listen to them, then in the end despises them. This is the history of all humanity!

2. How do we know that God has spoken to mankind?

In a room full of little children I hear the voice of a baritone, yet I do not see any adult. Could I ever say: maybe one of these little children sings this way? Of course not, I would be a fool to believe that a child could sing with such a strong and beautiful voice. I must only say, there is an adult here! Can an insect move a huge weight? No way, and I can say, here there is a giant who moved this weight. Am I sure that my answers are right? Yes, I am quite sure of it. Listen, my dear little friends; we know very well what man is capable of doing in this world; history speaks of it very clearly: man is full of narrow-minded foolishnesses; the more elevated he seems to be, the more he falls into a thousand of vulgarities. When a thinker appears, he dreams, but other people are not aware that he is

dreaming. And sometimes he wakes up and says: “What am I doing?” and destroys everything he built. Man is full of contradictions; he is confused in his thoughts, pompous in the elevation of his mind, poor in acting, incapable in the present, ignorant of the future. He is like a child that wants to be big, goes up on a chair, pretending to be taller, and ends falling from it. An old adage says: a great man makes great mistakes. A man seems to be a moralist, a saint, and all of a sudden we find out that he is a man full of hidden vices and weaknesses. On the other hand, when we listen to words of faith, and we find that they are simple and beautiful, inspiring and sublime, logical and truly elevated; when they are confirmed by miracles and strengthened by prophecies; when they look into the future, where man cannot see anything; when millions of martyrs, who have given their own blood, confirmed them; when we see that only these words remain firm in the midst of the human chaos, can I truly believe that they are human words? No, I have the proof that they are the word of God, I cannot doubt anymore because I would be a fool if my mind would doubt it. God spoke to mankind directly through Patriarchs and Prophets. They wrote the Holy Scriptures and they wrote under God’s inspiration, thus the Bible is truly the book of God. When the Son of God came on earth, He confirmed His divine mission with miracles and prophecies. Jesus gave the world a treasure of simple and new truths that transformed the world, and are able to transform all of us. Jesus instituted his Church, and through the apostles perpetuated His work through the ages. In the Church it is always Jesus who speaks and lives, because on earth He has the Pope as his Vicar and his representative. Listening to the voice of the Church, I listen to the word of Jesus, the voice of God.

3. What the Catholic Church is.

How it is distinguished from all others.

The Catholic Church is the union of all the faithful around the world, who have the same faith and partake of the same Sacraments. They depend on legitimate Pastors, especially the Roman Pontiff, Vicar of Jesus Christ.

What is a school? It is the union of all children who want to study and become educated; they are subordinate to the principal and the teachers. If children gather together in a place, is that a school? No. How is a true school distinguished from a false school? The false school does not have principal and teachers. The young people do what they and don’t have books and homework. These young people at the end of the year have no final grades. When they go home their father punishes them, because they have not learned anything. A real school, on the other end, is well structured, there is a principal and the teachers. Students have books and notebooks and they do not play around because the principal would expel them. At the end of the year the students pass with good grades and

continue to the upper grade. The father of these students is very pleased and gives them a reward.

There is the same difference between Jesus Christ's true Church and the false Churches. Jesus Christ's true Church is the one that derives from Him. He founded it through the apostles and from them it has arrived to us. Only the Catholic Apostolic Roman Church derives from Jesus Christ. All other churches do not. The Protestants have their origin from many different men. The Lutherans, for instance, take their name from a disobedient man, filled with pride, by the name of Luther. There are many false churches, because each one of them thinks differently from the others and they all want to have their way, thus they are filled with errors. They are not holy, because they have no saints; they are not united, but are many and all divided from each other; none of them has been confirmed with miracles, prophecies and by the blood of glorious martyrs. They are national societies and not Churches. The true Church instituted by Jesus Christ is *one, holy, catholic and apostolic*. *One*, because Catholics are united in the faith and in the governing of it; *holy* because it brings us to sanctity and has many saints in its bosom, that is those perfect men or women who gave great example of great virtues, thus confirming to the world their sainthood by the miracles that Jesus permits them to do; *catholic*, because it is all around the world and continues to spread around the world. It is *apostolic* because it derives directly from the apostles, and it has always been historically the Catholic Church. The true Church is always the same because it always follows her divine leader, Jesus Christ. It cannot change or fail to fulfill her duties, because it is *flawless*. Evil people persecute her, they flood her with blood, but never succeed in destroying her, because the Church is infallible, *flawless*, it is divine! How much better the world would be, if those evil persecutors of the Church would instead enter into her, and use their energy and money to do good instead to do evil. If they would cooperate, it would be easier for many men and women to improve themselves and become worthy of Jesus Christ. Then the world would become Heaven! How many curses will the world charge against the freemasons, who are the most wicked persecutors of the Church!

In Germany in 1875, at the time of Bismarck, a terrible persecution started against the Catholic Church. However, many true German Catholics in their shops exhibited a symbolic painting: it represented a big rock on a beach during a severe thunderstorm, with huge waves crashing against it. On this beach were painted also a few little men that had encircled the rock with ropes. Sweating, and with all their strength, these little men were trying to move the rock. Behind them was painted a figure of Satan, watching and mocking them. Under this painting it was written: "I, Satan, with all my infernal strength, in vain do I overstrain myself to destroy this rock, and you stupid little men do you think that you can be stronger than I?" This is what the godless do in persecuting the Church! However, if they pull the rope too much, the rope breaks and they end up falling and breaking their necks. The rock remains there firm and solid amid the waves.

4. The hierarchy of the Catholic Church. The Pope.

The Church on earth is a perfect and orderly society. Hence people in charge guide it. The invisible Head of the Church is solely Jesus Christ. He is invisible because cannot be seen with earthly eyes; however He is truly in his Church and sustains it with his divine and merciful authority. The visible head of the Church is the vicar of Jesus Christ, his representative on earth, that is, the Roman Pontiff. He is called Pope, because he is the father par excellence. The Pope is the successor of the first Pontiff that Jesus Christ established over his Church; he is the successor of St. Peter the Apostle; he is called the Roman Pontiff because he resides in Rome, and all the successors of St. Peter have resided in Rome, with right of residence. The Pope is assisted and guided directly by Jesus Christ in the government of the Church; hence he is infallible in everything pertaining to the faith and is infallible when he speaks as the Teacher and head of the whole human family.

This is the meaning when it is said that He speaks *dalla Cattedra* (St. Peter' See). In this capacity he makes no mistakes, because he speaks for Jesus Christ. If he could make mistakes on matters of faith and morals, men could not have anymore the assurance of the faith, nor the absolute and sure rule for living well; therefore making useless the Church for all the people. Let this be clear: the Pope can make mistakes when he acts as a private man; he makes no mistakes only when he acts *in persona Christi* (in the person of Christ). It is a rule that when the Pope gives a command, all faithful must obey him, as they would obey Jesus Christ himself, because the Pope is the head of the Church. As a consequence, whoever criticizes the Pope, or does not obey his decrees cannot be called good a Christian and runs the risk of being eventually separated from the Church. For instance: if the Pope prohibits the faithful certain acts of life accepted by other people, for example divorce, contraception, abortion, a good Christian cannot disobey the Pope without committing a grave sin. The Catholic who does not obey the Pope, or his decrees, even if he is the highest authority in the world, he commits a sin, and besides, if there are attached spiritual penalties, he will also incur in these spiritual penalties. The Pope is over all by divine right, and there is no human authority that can be above him. The Catholic Church, because is spread throughout the world, is governed not only by the Pope, but also by the Bishops, who are also instituted by Jesus Christ, and by the Holy Spirit, to sustain the Church, always dependent on the Pope. Therefore, the Church has the following hierarchy, that is, the authorities who govern it:

1st The Pope, who is the universal head of all and the vicar of Jesus Christ.

2nd The Cardinals, who are as the advisors of the Pope, and are not necessarily Bishops.

3rd The Pastors of the Church, who are the Primates, the Patriarchs, the Archbishops, the Bishops and the Abbots who have jurisdiction.

4th The Dioceses, which are divided in Parishes, and each Parish has a Pastor.

5th The Priests are the ministers of Jesus Christ and the Church appoints them to administer the Holy Sacraments, to announce the word of God and be zealous for the honor of God.

6th The grades below the Priests in the Church hierarchy are: the Diaconate, the Sub Diaconate and the Minor Clerics.

The different grades of the Clerics are: the Porter, who is the person in charge of the door of the Church; the Readers, who are in charge of the Readings during the Holy Mass; the Exorcist, who has the power to drive out demons; however in the present discipline of the Church, in order to drive out demons special authorization is needed. Finally the Acolytes, who are in charge of carrying the candelas in solemn functions and do minor services at the altar, such as bringing the mass-cruets for the Sacrifice of the Holy Mass, servers at the altar, and so on. As it can be seen, everything is perfectly in order in the Church, but in each grade of authority Jesus Christ is always in action. If the life of the Church would depend on men, it would have been destroyed already a long time ago, because among men there are always good and bad people at all levels. However, even though there might be bad ministers of Jesus Christ, the life of the Church is not affected, because it is always Jesus Christ who sustains it.

Why does Jesus let us have bad ministers? Jesus never forces anybody to do good, and leaves men always free, because our earth is a testing place. Jesus also directs the Pastor in relation to the faithful: a bad minister is usually a punishment for the people.

Can you tell me who would ever build a water main for the flowing of a river that goes nowhere? Nobody; and if the water does not serve the purpose of bringing water to the town and instead ends in sewage, does the engineer care if it flows through a dirty pipe?

If there are children playing in the school, do you believe that the father calls a teacher to direct their play? No, the father lets one of the children direct the others.

In the same way, when people remove themselves from God or are ungrateful for his mercies, God lets them have Pastors in proportion with their behavior, so that they may not become even more ungrateful and guilty.

Do not believe or pay attention to those who speak poorly about the Pope, the Bishops and the Priests; they are worse than the devil and they do it out of their own nastiness. Often they come up with the worst slanders, in order to discredit the ministers of Jesus Christ and destroy their work.

Always respect your Priests; love them, kiss their hand as a sign of veneration. Even if some of them are not good Priests, honor in him the imprint of Jesus Christ. When misfortunes come or at the point of death, you shall never have a better and more sincere friend than a Priest of Jesus Christ! If a Priest is not a good Priest, so much worse for him: he shall give a very strict account to God for the scandals he gave. We are not appointed to be judges of the Priests; we only have to receive from his power the mercy of Jesus Christ. If I need to drink, does it matter to me that the water tap is broken or it is cheap? It is not the water tap that will quench my thirst, but the water that comes through it.

5. What a Christian is obliged to believe.

The Church is the institution to which Jesus Christ has entrusted the immense treasure of the truths of the faith. Hence the Christian who lives in the Catholic Church must be disposed to believe everything that the authority of the Church teaches, because only in this way is he sure to possess all the truths he needs for his eternal salvation. In a school the student must be disposed to learn everything the teacher shall teach to him and only in this way he will be a good student. He believes in his teacher because he knows that the teacher will not teach errors. The Christian knows that the Church is infallible in teaching matters of faith. In an act of complete submission, he believes that everything that the Catholic, Apostolic Roman Church says is true. This is not a sterile act of faith: instead it makes the Christian before God a faithful child of the Church and imparts the great graces that God reserves to those who firmly believe in his holy word. A little child in the arm of his mom who is walking on an unpaved road, still feels safe, because he knows that she will not let him fall on the ground. All the same, the faithful person who abandons himself to the Church, believing what She believes, has the same merit before God and with his own mind, has made an act of total submission to all the truths revealed by God to mankind, through the Church. The Catholic Church manifests her faith in the solemn definitions made by the Pope or by the Councils. What are the Councils? The Councils are solemn reunions of the Bishops and the Pastors of the Church with the Pope. He summons them from time to time. The Church manifests her faith in the public prayers we offer in our Churches; she manifests it in the formulas of faith established infallibly as norms for all the faithful. The formula of faith, that contains all the principal truths in which we must believe, from the very beginning to the last word, is called the *Creed*. Let us now my children recite together the Creed , and then I shall explain it to you.

6. What is the Creed?

Why do we believe in the truth that it contains?

The Creed is a list in which are collected the principal truths of our holy faith. The person reciting it, unites his thoughts and mind to the wisdom of God, who revealed these truths, and elevates himself to Him. When you repeat in a conversation something your teacher told you, you are perceived as a very intelligent young person; however you are not talking with your limited knowledge, but with the deeper knowledge of your teacher.

When I say: *I believe in God, the Father Almighty*, what I am saying is that I am not an animal, but I have the intelligence to know many divine truths, which formed the sublime knowledge of my intellect. Now, just as I need to know the way to go to my house, in

which town it is, and what are its surroundings, that I may happily live there comfortably, in the same way, it is necessary that I know, right from here on earth, everything that is referred to God and Heaven, that I may arrive there easily. All men have this purpose in life, even you, young people, even the most stupid farmer. This is why God himself revealed the truth of faith, in order to make easier for us this knowledge, which is necessary but difficult. He did not want to leave it to the human mind, even to the smartest one, because it can fall into error. Therefore this is the wisdom of the learned and the ignorant. It is the sublime knowledge that makes all of us equal before God. It elevates the minds of all people in the faith. It directs all of us toward eternity. The learned person believes in these truths, he discusses them, appreciates the beauty and the greatness of them and forms for himself a practical wisdom. The ignorant likewise also believe in them and form for himself his practical wisdom. What is needed, ultimately, is to reach the purpose for which we have been created. A child, a farmer, any man who truly believes what God has revealed to him, trusts more the wisdom of God; he soars much higher than those who pretend to delve with their little minds into everything. We believe in the truths contained in the Creed not because we are stupid, but for a most profound reason: we believe in them because God revealed them to us and He is infallible truth and infinite wisdom. We believe in His truths, more than if we saw them with our own eyes. Our eyes could deceive us, but the wisdom of God cannot deceive Himself nor can he deceive anyone else.

7. Which are the truths contained in the Creed?

My dear young students, I will explain here in brief all the truths in the Creed. I already mentioned them in my previous instructions; now I want to make for you a simple summary of them.

1. A boy is in the street by himself. Who knows him? Nobody, and nobody pays attention to him, the passers-by even believe that he is a street urchin and look at him with distrust. The boy realizes it and starts shouting: “ I am the son of the Prince of Ridgewood!” Then, all people around greet him, because now he is not regarded anymore as a street urchin, but as the son of an important family. Man is on earth surrounded by many brutes, even by animals. He raises his thoughts to God who created him. He recognizes Him as the Creator of everything and this makes him feel great and he exclaims: “*I believe in God the Father Almighty, Creator of heaven and earth*”. He is not a brute, therefore, or an animal, or a street urchin; he is a creature of God and able to understand things of the earth.

2. A man has become very poor. He used to be rich and happy, but not anymore. People now ignore him and even sneer at him. However the Prince has pity on him and makes him rich again. The poor man is very grateful to the good Prince and remembering all the benefits he received from him, declares that he belongs to him. Jesus Christ saved us from

ruin with his sufferings and with his death, and we raise the grateful voice of our faith and our love, exclaiming: *I believe in Jesus Christ, the only Son of God, and our Lord.*

3. To believe in the work of Jesus Christ means to show that we are his children; we have a relationship with Him. When we talk about an important person we know well, we want to show that we know where he lives, what he owns, everything he does. Thus we believe solemnly in what Jesus Christ has done for us: *He was conceived by the Power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, who was the governor of Judea when Jesus Christ died for us; he was the judge that condemned him, unjustly. He was crucified, died and was buried. He descended into hell. On the third day He rose again. He ascended into Heaven and is seated at the right hand of the Father Almighty. He will come again to judge the living and the dead.* That is, from Heaven He will come back to earth on the day of the universal judgment, to judge the good people, who are living in grace, and the bad ones who died in damnation.

4. In God there are three persons equal and distinct, and after making the profession of faith in the Father and in the Son, we add: *I believe in the Holy Spirit*".

5. Here on earth we are not lost and alone, but we are one whole family, of which the Church is like a mother; thus we say: *I believe in the Holy Catholic Church.*

6. We form one whole family also with the blessed saints in heaven and we can pray to them and we can receive from them protection and graces; besides that, we can help the souls in Purgatory with our suffrages; this is the meaning of the *Communion of Saints*.

7. We are sinners but we have a great faith in the mercy of God, because we know that He forgives the sins of those who are sincerely sorry for having committed them and have recourse to the Sacrament of Penance: *We believe in the Forgiveness of Sins.*

8. Finally, we solemnly recognize that our future is in eternity and we conclude this magnificent summary of infallible wisdom saying: *We believe in the Resurrection of the Body and in the Life Everlasting*". Amen.

What does it happen to an unbeliever who does not recite this sublime formula of faith? He is an ignorant, who cannot explain to himself anything about life; he does not know about his supreme eternal future; he is miserably equivalent to the animals that lack in knowledge. All human theories are like waves in the ocean: who can build a house on the water? For this reason, Jesus said that the house of men is built on sand, while His is built on the truth, which is firm as a rock.

8. Some historical examples.

In 1909 the foolish spirit of unbelief pervaded poor France again. The Most Holy Name of God was erased even from the coins, from ships going to war, from school books where on the contrary were adopted atheist and wicked books. The Ecclesiastic Authority prohibited them. In the city of Thionville, the local school had adopted the prohibited books. A

young girl, who had good Christian parents, came to school without doing her homework because it was an antireligious and profane homework. The teacher was upset, but told her to do the work in class. The good girl started crying, but a little later she resigned herself and started writing. When she finished, she handed her homework to the teacher. This woman was filled with joy and pride thinking of the victory achieved, but immediately she became enraged, after looking at the homework: on the paper, the girl had written the Creed. That is what it means to be a good Christian, my dear young friends!

In the year 1544, St. Francis Xavier was in a town called Coulan, in India, explaining the truths of the Creed during a meeting. Because there were present many unbelievers, who were mocking him, he had an inspiration. He brought all of them into a field where a corpse had been interred. He had them shovel and they brought up the dead corpse, rotten and with a terrible stench. It was repulsive to see it. St. Francis Xavier knelt down by it and prayed. After a while he raised his hands to heaven and shouted: “ Oh my Almighty God, if the Creed I preach is true, resurrect this dead man.” Instantly the dead man reassembled, resurrected and smiled. On that day all the town’s people wanted to receive Baptism.

9. To summarize this instruction.

From all I have been telling you, it can be concluded:

1. Faith is not a blind belief in things we do not understand, but the most beautiful treasure that man possesses about logic and truth.
2. The man or the woman who declare themselves atheist or not religious underwrites, with their own hands, their sad sentence. They can rightly say: we are foolish and so wicked, that we cannot see the most beautiful gorgeous light that surrounds us.
3. We know that God spoke to mankind; submitting to Him we become wise with His own wisdom.
4. The Church is our Mother; She is the ark that saves us all. The terrible deluge of human foolishness sweeps away whoever lives outside the Catholic Church.
5. Let us respect the Pope, the vicar of Jesus Christ and let us remember that he is above everybody, even Kings and Heads of State.
6. Let us respect the Priests, who are ministers of Jesus Christ.
7. Let us recite the Creed everyday, to show that we are children of God and members of the Church.
8. Let us now thank God who has given us the gift of faith, and pray that He will increase it in us: “Lord, we firmly believe in the truths You have revealed to us through the Church; we thank you to have given us the grace to believe in them, and we pray to persevere till death in our precious faith!” Now kneel before the Crucifix and we recite the Our Father, Hail, Mary and Glory be.

ELEVENTH INSTRUCTION

**Christian hope. Divine grace.
Love of God. Love of the other.**

1. What must a Christian person hope for on this earth?

What would it be like, my dear young friends, if you had to sit down on your chair in class, with nothing to do for the whole day? You would die of boredom, wouldn't you? On the next day you would not like to go back to school. And you would be right. Why go to school with nothing to do and with no hope to have something to do? You go to school to learn, to get a school diploma that you can use later on in life. It is much better not to go at all rather than being in school with nothing to do. A man opens his shop. Do you think he does not hope that someone comes in and buys something from him to make a profit? His hope is to make a lot of money and a good living with his store.

We are here on earth not only to pass by; it is like being in school or in a shop. Hence we cannot only look at our life going by but we must have the hope attaining our eternal life and do our best to reach the peace of heaven! The man who does not put his hope in God, the woman who does not have this hope, are people who live comfortably but they become anxious with thousands of sorrows, often despair, and they do not accomplish anything here on earth, nor, sorrowfully do they reach Heaven.

We see a cat. What does he think? Nothing, because animals do not think. He comes near us when he hopes to get something, otherwise he keeps quietly away. A man who lives on earth only thinking about food, clothes and pleasures, is not much different from this poor animal; actually he is much below him. We are creatures of God; we are able to think, to make decisions. We cannot forget God, we are born to enter into our eternal life, and we cannot neglect our true home. We are on earth to pass a test, a test that we cannot avoid taking and we must not fail. Our heart is proportioned to what we do: if a man is a workman, he wears old clothes; if he drives a train, he wears a uniform; if he is a policeman he carries a gun; if a woman works with lace she washes her hands to be sure to have clean hands before working on making the lace. Thus everybody proportions himself to what he does. When a man has before his eyes the hope to attain Heaven, he makes sure to have the means to arrive there, and his Christian hope presses him to live doing good deeds; he turns to Jesus Christ and to the intercession of the Blessed Virgin Mary. A good Christian must have this noble aspiration to trust in the mercy of God and walk under His

paternal sight. Hence I ask you, my dear little angels: “What is the Christian obliged to hope?” He is obliged to hope for his eternal life and to have the means to obtain it.

2. On whom does the Christian man rely to have eternal life and why?

You, little friends, go to school. In the beginning you were happy because it was a new thing and you believed you would learn everything very fast. When you had the books in your hands, you realized that it was not that easy. Well then, what next? You trust your teacher in order to learn with his help.

We are full of miseries and sins, if we had to trust in ourselves to arrive in Heaven, our hope would be in vain. Thus we entrust ourselves to God, and because He promised to help us, we are sure that with Him beside us, we will have the means to be able to reach our eternal home safely. A man was very poor. Could he trust in receiving what he needed, by asking someone who has less than he? Of course not. And if he asked help from a rich person who has a mean heart and he is a miser, he would not receive anything either, his hope would be in vain, for that man has a heart of stone. We know instead that God is infinitely good and infinitely rich; from Him we can expect to receive what only He can give and receive the means to achieve what only He could give us.

A good rich man lives on an island. How can a poor man reach him? The rich person can send him a boat to pick him up or he could give him his telephone number to talk with him on the phone, or some other means. We are nothing before God. If the poor man would try to shout or to swim to reach the good rich man on the island it would be in vain, he could not be heard nor could he swim so far. The Christian hope brings God to us and us to God. God shows Himself to us by His grace by infusing in us the virtue of hope. We talk to Him and even though we are nothing, we aspire to Him and we expect everything from Him. If instead of turning to God, we turn to creatures, we shall receive only sorrows and pains.

We have a great secret in presenting ourselves to God; we have a title to richness that authorizes us to hope. This title to richness we have are the merits of Jesus Christ. Jesus has taken on Himself all our miseries and He expiated them. Our heredity is His immeasurable love. It is as if we were covered by His beauty and mercy, and we have no reason to be disheartened in our present life, since we have a Savior so good to us. Our hope is valid and a certainty. The good child who does his homework is certain that his good teacher will correct his mistakes. He does not trust in his own work but in the help of his teacher.

3. To obtain eternal salvation good deeds are needed.

To begin, to continue and to accomplish good deeds is necessary the Grace of God.

A teacher had pity on a young student and came to his aid. “Wait,” he said to him, “I will show you how to do your work!” Tell me, can this student give him his schoolwork and go to play with the other classmates? No, because he must do his part, otherwise, the teacher leaves and does not help him anymore. All our hope is in relying on God, but we must make the effort to do good deeds, we must have the firm will to follow God and actively participate in the merits of Jesus Christ. With no firm will and our effort to do good, God would abandon us and our hope would only be a silly presumption. If I am very poor and I have a very rich and good friend, when will he come to help me? When he sees that I am doing my best to get out of my poverty. If I would think: the more poor I am, the more my friend will help me; thus I can go and destroy everything I have in my house, sell what I own and go with my friends to eat and have fun and to enjoy life. Would I be thinking well? No, I would be stupid, because my rich friend promised to help my poverty not my vices. Jesus Christ is not a blind and disorderly richness for us. Jesus helps us where our strength is not sufficient to operate, and above all when we are in His friendship. The first thing that happens when a person commits grave sins is to separate himself from Jesus Christ, and he cannot receive His mercy. If someone does not make an effort to do good deeds, he does not give the Lord the occasion to receive His help.

“Mom”, calls little Sarah, “come to help me to clean my room”. In the meantime she breaks her toys, tears the sheets of her bed and messes up her room. The mother comes in and she is forced to send her away, before she does more damage. How in the world can we pretend that God helps us if we offer Him a messy room? And if the mother would clean all of Sarah’s room, would she give Sarah a reward afterward? Not at all!

It is dad’s birthday. The mother tells Sarah and Tony to write a birthday card and put it under his glass at the table. Sarah and Tony instead of writing the birthday card for their dad, mess up the entire table. Will their mom give them a reward? Of course not. She will punish them. Remember, my dear little angels, faith without good deeds is a dead faith. An arid hope without any effort from our part is presumption that only shames us. Eternal salvation is a prize; it is the crown of justice and fruit of our good deeds.

Now, how can this question be answered that is it necessary to receive grace from God in order for us to do good deeds? Is it only God that does good deeds and do we really deserve the reward He gives us?

Well, I shall explain this to you. You go to the races. Who shall win? The horse that arrives first, right? The owner of the horse says to his jockey: “You race today this horse, I want to see what you can do.” The jockey proceeds, dressed in his riding clothes. Everybody admires him and nobody thinks about the horse belonging to the owner who

paid for the horse and for its up keep. The race starts. The horseman spurs his horse, arrives first and wins the prize. It is the prize really his? To be sure, he could not have raced if he had no horse. The owner gave him the horse, encouraged and trained him, however the prize belongs to the jockey, and the owner receives the honor of having a good horseman and a good horse.

For this reason Catholic doctrine says that God, crowning the merits of good people, He crowns His gifts.

This owner had given also to another jockey another of his horses to participate to the race. This other jockey, ungrateful and irresponsible, says: "Right now I want to go and eat a good dish of spaghetti with meat balls, I shall race afterward." If this jockey does not arrive at the finishing line and does not win the race, whose fault is it? Clearly it is the fault of the jockey and not of the owner.

Well then, my young little friends listen to me very carefully. God created us and he supplied us with freedom and will. By His grace he shows Himself to the soul. He attracts the soul and moves it toward doing good. This *exciting* grace is the invitation of His mercy that makes us respond. Our will and our freedom voluntarily offer themselves to God, attracted by his sublime and holy hand. Therefore God gives to the soul the helps it needs to do good deeds and also gives it the opportunity to do good. Thus this seed in us is *sufficient* to produce beautiful fruits. The soul opens itself to God, warmed by His sweet and tender warmth; the germ then blooms like a flower and changes the *sufficient* grace into *efficacious* grace. The germ and the heat that fertilizes the germ, the action that keeps the germ under the rays of the eternal sun, everything is the grace of God. The soul is then like a little girl who repeats her lesson with her Dad: he does everything but the little girl follows him; her activities are fused and unified with those of her father. It can then be said that all is of God and everything is given to man; to God eternal glories in His infinite richness; to man the reward, because he needs everything.

We marvel at this profound mystery. Let me try to explain it to you a little better.

A farmer goes out to the field to work. Why did he go there? Because it is the time for sowing. Did he go freely and deliberately? Yes, he was free to go and it was time for sowing and he wanted to go there. Did he make the time for sowing? No, he did not make the time for sowing, it had just arrived. The farmer arrives in the field and begins to break up the ground. What does he do? He ploughs in depth the soil. Does this furrow give fruit? No, it prepares the field to receive the seeds. After the farmer finishes ploughing the field, he throws the seeds in the furrows. Did he make the seeds? No, the seeds were produced from the soil by the Providence of God. Having done this the farmer waits. The water and the soil are nutrients for the seed; the warmth of the sun develops it and from the soil appears first a blade of grass, then the plant, then the flower, and finally the fruit. Who has done all this? The farmer can say that it is his work. In truth the beginning, the development and final stage, all is in the Providence of God. Our soul aims toward God

because of His invitation. What man can do is to get deeply into his heart in profound humility and follow God's divine Providence.

4. Two big difficulties.

1. If all is in the providence of God, how does it happen that there is so much contradiction on earth? **2.** Many people say: there are some people who are born good and others are born bad; some are predestined to be saints and others are predestined to be evildoers. Is this true?

We see that in our world evildoers often triumph, and people who do good things, find all sorts of contradictions and difficulties, which are sometimes even caused by the very people who should promote goodness. What does that mean? Are the works of men more powerful than that of the blessed God? Oh no, my dearest little children! The easy for doing evil or work done only by men is the very mark of human misery. What is easier, to break a dish or to make a dish? To break it; in fact all you have to do is to throw it on the floor. To break it is a bad action, to make it is a good action. How long does it takes to do homework full of mistakes? Not long, because the student who does it shows himself careless.

God acts in the world to perfect His creatures, and His acts are hampered by the limitation of human misery. Can you put a nail in the wall with the hammer without making any noise? No, if there is no noise it means that it was a soft panel and not a strong wall. If an artist wants to do a statue of bronze, he needs to have intense fire available. To build a fire with straw is easy but it would be worthless to him. The artist must have a furnace, a fiery hot furnace, and then he can put the bronze inside. It takes a long time for the bronze to liquefy. When it does liquefy, he pours it in the mould and the statue will be well done and strong, to last for centuries to come. God always acts among His creatures. It is our weakness, our stupidity and misery that hamper His acts. But eventually the acts of God prevail, notwithstanding the difficulties and the persecutions, and it is always a work strong and firm as bronze. Evil punishes itself. A mom that leaves her precious dishes in the hands of her little children is asking for trouble because they will be easily broken. God never forces anyone to do good; therefore often His grace finds opposition in human misery. This does not mean that the grace of God is inefficient for the opponent, but that it raises above all stupid human opposition. Therefore all the activities of the masons, socialists, anticlericals, and so on, what do they represent? They represent the extreme human degradation; they are the trash of the world!

It is not true that one person is born a saint and another an evildoer. The goodness or the evil in a person depends on little germs or little causes to which we usually do not attach any importance; but on the contrary they have an immense moral value. These causes and seeds, to tell you in brief, are: **1.** The carelessness or the care of the parents in bringing a child into the world. When a child is born in a home without God, with no faith;

or when the parents are impetuous, violent, superficial, full of vices, prone to blasphemy, of course, the children will be full of vices too. Sometimes it is in a wretched moment with the parents that an innocent soul receives life. Thus it comes about in the world, not because it is evil but because it has a greater disposition toward evil. If we put a knife in the hands of little child he has more occasions to do harm, but not necessarily to want to do harm. **2.** Sometimes, only one word, one bad example may determine the ruin of a soul. If a body is balancing, a small touch may make it lose its balance. **3.** Most of the time people take great care of their bodies and their material life, but they do not care at all about their souls. Now, if in a field, the seeds are not watered, they eventually wither and, if there is too much water, they spoil; if people trample on them, they break and die. It is the same with the soul; it is the lack of care in proportion to its needs that puts it in grave danger to lose its life. **4.** The saints were always formed in their cooperation with small graces to which, humanly speaking, people do not attach any importance. Sometimes an act of virtue can bring the soul onto the beautiful path; instead, a venial sin, done deliberately, may ruin a soul. **5.** Destiny, in other words, does not exist on its own; we forge our destiny with our own hands or it comes to us by the people who are responsible for us. All it takes to attract to ourselves a shower of graces, that form and transform us, is the effort to win over a passion, the effort to avoid what we know is evil, to keep the right intention, and especially to have a heart that is pure. **6.** Humility and prayer are the two great means that move the most depraved soul and convert it. **7.** A lost soul can ascribe only to himself its own perdition, because God always gives to each creature enough means to be saved.

Therefore, my little angels, keep good care of what happens in your spirit, flee the little occasions of sin and especially never commit a sin of which you are aware that it is evil.

If good soil is covered by stones even though the good rain falls on the plants under it, the plants will be distorted, unless the good farmer make those growing plants straight. If there are small insects feeding on the small plants, they will not grow beautifully. The same happens for our soul, my dear little ones.

5. What does it mean to love God?

We already said that God has put us on earth to know Him, to love Him and to serve Him. However, how can we truly love Him and what does it mean to love Him anyhow?

Let us see what happens here on earth: you love someone who has good qualities, she is generous, very good and full of attention, then you feel your heart going out to her. Well, cannot we see how great and good and beautiful God is, since we live all our life in His works? We look around and we cannot help to admire everything done by the work of His hand: the sky, the oceans, the fields, the mountains, the rivers and so on. There is nothing

greater and more beautiful than what He has given to us. We therefore appreciate Him as infinite goodness and this grateful admiration is also love.

We have a soul, a body, a mind, we have life; and who gave all this to us? God gave all this to us. To love, thus, also means to feel tenderness toward Someone who gave us so much and we desire to show to Him some gratitude. To love God however does not mean to tell him more or less beautiful words. If someone offends your mother would you not take up her defense? To love God also means to defend His honor, to do His most holy will, to think of Him above all things. What did the martyrs do? They left everything behind to love Him alone. They did not care about persecutions, or to giving up their family and all those they loved. They despised all earthly things. Many great missionaries went to distant lands, suffering thousands of martyrdoms, hunger, thirst, and sicknesses. Why did they do it? To announce the most holy Name of God and to make Him known and loved by others.

A man had an occasion to sin; the temptation was strong, this sin was for him very appealing, his friend was pushing him to give into it; he resisted, because he knew that it would offend God and he decided not to sin because he loved God. To love God thus means to choose Him above all other pleasures, above all the creatures on earth, above the comforts, the advantages, and all the enticements of the world. The man or the woman who gives more importance to his or her own affections and disregards God, and if he or she are cold toward their religious duties, they do not defend the honor of God. They might join sects, antireligious groups, pronounce the Name of God with no respect, or even worse, blaspheming it, and in so doing, they show that they do not love God! What foolishness! Only God is everything; only God is infinite love and we would disregard Him? We know how to be grateful and kind to someone who gives us something or shows us some affection, and to God who gives us everything do we not want to give Him all our heart and our life?

7. With what strength does God command us to love Him?

Jesus Christ told us that God establishes His house and His living temple in the soul who loves Him. It is clear that this abode of God in us brings immense goodness and riches to us. God, therefore, wants that we love Him and to make it possible for Him to take up his abode in us. So that you may understand me more, my young friends, let me explain it better. If a visitor comes to see your father, he is invited to enter in the living room. On the other hand if the aunt you love comes to see you, she can move everywhere in your house. God commands us to love Him with all our strength because He wants to give us great benefits and He wants to fill us with beautiful graces. Therefore He wants us to love Him with all ourselves and He says: “You shall love your God with all your heart, with all your soul and with all your strength!” This means that we direct to God all our affections, all

our thought, all our action, without keeping anything for ourselves. And the creature, loving Him in such a way makes her heart noble; her soul is vivified, her mind is elevated and each of her acts are noble, sublime and in no dangers of being lost.

Let us love God, my dearest little children, let us love Him very much, above all things, my dear children! When you get up in the morning make the sign of the Cross and tell the good Lord: "God, I love You and I offer you my heart and my life." Become used to doing everything for the glory of God, let God enter into everything you do, even in the simplest things. For example you are going to school, and you tell Him: "I want to do the will of God and go to do my duty!" You have to go to school anyhow, but with this act of love, your school shall be less stressful because the Lord will bless you. When you go to dinner, tell God: "Bless, o Lord, my food that I may have the strength to love You and never offend You!" If someone is scolding you or you suffer for any reason, tell Him: "I want to offer this little flower to You to give You joy." Everybody should offer at least a general intention in the morning to make his heart and his life perfect. God never leaves us without rewarding us, thus it is in our own interest! The more we love Him, the more we feel complete; we feel less the pains and the nuisance of life and we feel more the attraction to Heaven. If the world knew how sweet it is to love God with all its heart, it would never waste its time running after creatures nor it would torment itself with the worries of this earth!

8. We must love our neighbor for the love of God.

We must love our neighbor as we love ourselves.

On this earth we do not see God with our bodily eyes; we only see the people created in the image and likeness of the Lord. The Lord wills that we show our love for Him, and to love and respect our neighbor. This is the only way for the people of the world to be one family and the goods of the world will become goods for all. In a house where the relatives keep fighting with each other, can there ever be peace? No, because each person is too selfish to be open to the others. In loving our neighbors, everything becomes common and our time on earth becomes easier. If you have to pick up a heavy trunk, is it not easier if some people come to your aid? The same happens with our spiritual needs, without even being aware of it, we feel the help of our brothers when we love each others; their prayers, their merits, their good works become ours also, and our way toward our celestial home becomes easier.

This is why our God has so much at heart that we love our neighbors and the Holy Spirit says that the person who does not love is like a dead person. We must love our neighbor for the love of God, and this means, in regard to Him who created them. If someone loves a person out of sympathy, because she is attractive or beautiful or of good nature, it would not be either love of God or of neighbors: it would be selfishness. Of

course we are more attracted toward the person who is good and beautiful but this would not be love of a person but love of her qualities. *Jesus tells us to love everybody as we love ourselves. This means to have compassion for the defects of the others, excusing them in their faults and helping them in their spiritual and corporal needs. We must also love our enemies, for the love of God, forgiving their faults against us. Of course a person always has a feeling of resentment for an offence received; it is also understandable that an enemy is considered unpleasant; this is a natural feeling; however when a person forgives, his anger softens, the offence gives away to a better feeling, the soul feels satisfied because it did a generous act and thus has more peace.* On the practical side, if someone has an enemy, he is always in danger, because the enemy can always slander and hurt him more. Is it not much better to remove the occasion and to live in peace with everybody? Jesus Christ said: "Do not do to others what you would not like done to yourself." Do you want people to think badly about you? No. Then do not think badly about others. Do you want people to steal from you? No, thus do not take from others what you would not like others to take away from you. And so on. Remember what I told you about the day of the universal judgment: Jesus takes on Himself what we do to our neighbor. If a person does an act of charity only to be known and praised and to see his name written in newspapers, does he really love his neighbor? No, Jesus said: "Your left hand must not know what your right hand does!" If a person does acts of charity in order to block another from God and the Church, giving merely material benefits, is he good? No, he is a wretched person because he gives a benefit to the body and does an immense evil to his soul. Today, sorrowfully, there are many institutions that work with this purpose, even in the name of Jesus Christ! Tell me, dear little fellows, is it good that a thief offers you an ice cream chocolate in order to steal your wallet? Or is not even worse the man who heals your body and opens a great wound in your heart? We do not need only corporal things; we do not need only food, drinks or medicines; we feel the need of true satisfaction, that true comfort that only comes from God. Man feels the need to be freed from his sins and feels the need to be helped by prayer.

The works of charity are called corporal and spiritual works of mercy.

The corporal works are: **1.** To give food to the poor man who is hungry. **2.** To give drink to the man who is thirsty. **3.** To clothe the naked. **4.** To shelter the one who does not have a home. **5.** To visit the sick. **6.** To visit the poor people in jail. **7.** To bury the dead.

The spiritual works are: **1.** To give good advices to the doubtful. **2.** To instruct the ignorant. **3.** To comfort people in sorrow. **4.** To correct the sinner. **5.** To forgive offences. **6.** To bear patiently people who are bothersome. **7.** To pray to God for friends and for enemies, for the living and for the dead.

9. To summarize this instruction.

Remember well what I told you: **1.** A Christian person cannot put his hopes in riches, honor, and pleasures and certainly not in his sins. He must hope in eternal life, in the forgiveness of sins, and the means to attain eternal life on the merits of Jesus Christ our Redeemer. **2.** To be saved it is not enough to hope in it, it is necessary also to do good works; faith without good works is dead. **3.** To do good works it is necessary to receive the grace of God. **4.** Remember 'destiny' does not exist by itself; we form our destiny by ourselves, with our good works and with our correspondence even to the smallest graces received from God. **5.** Let us love God above all else, because He is infinite goodness, worthy of all our love; He is our beginning and our end. **6.** Let us love our neighbor for the love of God, be he a friend or enemy. Let us pray for those who persecute us; let us also do good for those who do evil against us, because this is the secret to live well here on earth and to find a treasure in Heaven.

Finally let us now kneel down, and deeply genuflect to adore God. Let us say an act of love and the Our Father, Hail Mary and Glory be.

TWELFTH INSTRUCTION

Prayer. The Our Father. Devotion to the Virgin Mary.

1. What does it mean: To pray? How many kinds of prayer are there?

When someone needs something, how does he express his need? He uses his words. That is, he makes a request. To truly ask for what we need, first of all, we look for a person that can truly help us and that usually is a friend. Would you ask a beggar in the street to lend you some money? Of course not, because the poor are the people who ask for money. Who would ask a miser or a lazy person to be of help? The miser never gives up his money and the lazy person does not want to be disturbed. Most people on earth are friends only in words. They promise and offer everything that we may need, but when the moment comes to give, they hide and disappear.

Who takes care, during the night, of a little baby who is crying in the crib? His mom. The other people in the house either do not hear him or they let him cry, without caring for him.

We are like babies in this world: when we are pressed by a need and when we have something hurting us, we can only elevate our heart to God, our celestial Father, because we know that He listens to us, God knows what we need, and what is necessary for us. When a child cries, an adult, not knowing why he is crying, gives to him something in his hand, to quiet him down or something sweet to eat. For a little while, the child quiets down, but soon he cries even more, because he does not feel well and what we gave to him makes him feel even worse, since he did not know why he was crying. His mother, on the other hand, understands well the cry of her child, and gives him what can help him; she even sometimes lets him cry, because she cannot give to him what he wants without hurting him. God created us. His Providence, full of love and goodness, sustains us. Thus only God knows what we need and why we are crying. Prayer is the elevation of our souls to God; it is the cry of our miseries and wants before our good celestial Father. To pray, in other words, means to talk with God, in simplicity, like a conversation between a son and a father; it means to let Him hear the cry of our love, our trust and our hurt. And more on this subject, at home children do not talk with their parents only when they need something; they talk with their parents to show affection to them who gave them life; they share with them what they do, their hopes, and so on. There is a spirit of familiarity that unites the children at home with their parents. We pray to God when we consider His greatness, when we meditate on His Word, when we think about our own miseries, in order

to amend ourselves. In these instances, we call this form of prayer mental prayer, because it is not the expression of special reasoning, done with our lips and words, that elevates us to God; on the contrary is the expression of the human mind who meditates on God, on what is related to Him and what brings us to Him.

At home a good son tries to be good and do his part in helping his parents who gave him life. He does not share his life with them only with his lips, but with deeds, and indirectly obliges them to take care of him in a most special way. We pray to God when we speak to Him, yet our words must be accompanied by the attention of our minds. If a child speaks in his sleep, his words don't make any sense.

We pray to God when we pray to the Blessed Virgin Mary and the saints, because the Virgin Mary is the channel of all graces; she is our Mother, and the saints are our most dear brothers. If a son speaking on the telephone leaves a message to his father, it is as if he speaks with him directly.

2. What is the value of prayer?

Usually we believe that prayers are simply words, or even worse, we think they are an idle or waste of our time, among the many things to do in our daily life. For this reason many people pray very little and they lose so many celestial and earthly treasures. Now tell me: the cry of a child, is that an action? No, but it is a persistent, tiresome and nagging sound. Yet it is with this sound that, it can be said, the child grows and takes care of himself. With his weeping he calls his mother and compels her to sacrifice everything to be near him; through weeping he has the food he wants; with his tears he avoids potential dangers. Thus that weeping is not futile, but attracts to the child her maternal providence and makes him stronger in that love that only a mother can give. Prayer is the greatest means at our disposal, because it is like our crying. With prayer we rise to God and draw Him to us; with the prayer we participate in the merits of Jesus Christ and we are strengthened by the virtues of Mary Most Holy and the saints. Who is more powerful than God? Who is greater than the Most Blessed Virgin Mary and the saints? Through prayer we join this most beautiful company, we join the One who holds lordship over heaven and earth, the One who can conquer all evil and all obstacles. This is the power of prayer, a true strength and a true power. Even though our action may not be adequate, nonetheless we do everything all in our human power to obtain some good out of it, and the prayer is a wonderful spiritual force that enables us to do things far better than we could possibly do alone.

It is said, and it is true, that man does better when he believes he can succeed. A man of great faith relies on God, on the Blessed Virgin and the saints; he leans on them. Going through a dark room you are afraid, because you fear that someone could come and hurt you, but if you know that your mom is in the same room walking by you, you become more courageous. During our life many times we have to go through darkness and

unknown ventures, then we feel anxious and afraid. Prayer makes us feel that we are with the Lord, talking to Him and we feel comforted.

Listen to this story that Giovanni Bovio, a famous liberal philosopher, related to his friends. One dark and rainy night he came home and he saw his old mother still sitting by the fireplace with the Rosary in her hand, reciting devotedly the Rosary. Smiling to his mom, he leaned down to kiss her, saying: "What are you doing with that toy in your hand? Throw it away and go to bed." The old lady, pretending to please him, put the Rosary on the table saying: "All right, Giovanni, I'll do what you say. But what will you give to me instead?" Her words penetrated my heart like a knife blade. I picked up the Rosary and put it back in her hands, I kissed her on the forehead and left downcast."

Prayer is a comfort; it does not represent something sterile and useless. On the contrary, it is the life of our heart and our soul. Prayer penetrates the heavens; destroys the greatest human power with the power of God; it is like the beneficial rain that gives life where it falls; it paralyzes the evil forces of men; it is victorious over the most obstinate wills; it makes us almost omnipotent when it is done with sincere faith.

Whoever prays is not idle, just as the one who studies is not idle. A little old lady who prays, a lonely man who goes even once in his life to the foot of the Crucifix: they represent the most beautiful and beneficial forces for mankind. Their hearts are like a huge tank of celestial water that flows from them onto the arid soil and makes the earth fertile.

Whoever prays a lot is always more balanced in spirit, because he reflects a great deal and he is more recollected; he who prays has more wisdom, because he receives advice from God; he who prays is a great benefactor to mankind. When I see my good and holy mother in a corner of the house reciting her Rosary or her special prayers, I say to myself: "Here is the force of our house, here is the angel who attracts the blessing of God; here is the lightning rod that frees us from who knows what misfortune and we are not even aware of it.

Remember this always in your life, my dear little friends: a home in which nobody prays, is a home of curse and destruction. Sometimes our prayers may be weak, but always they arrive to the throne of God. It is necessary to keep watch and pray not to fall into temptation. The biggest temptation of our time is not believing. It is lack of faith in the goodness of God. The soul who prays in the beginning may be weary, but later he rejoices in it. He gets tired like the person who stands before someone who makes him uneasy; like a person who starts a new job. Prayer in fact is work, the work of the soul. Later familiarity with the Lord and the anointing by the Holy Spirit give to the soul sweetness and a delicate balm.

3. Some difficulties on regard to prayer and how to overcome them.

Since prayer is such an extraordinary means of grace and mercy, I feel that it is necessary for me to deal with some difficulties that people usually claim, to excuse themselves for their carelessness in regard to prayer:

a. Some say: “Father, I prayed so much, Father I prayed for years, and I never obtained anything, I still pray, but I never obtain anything!” A man wants to talk to someone through the telephone. He starts talking but nobody answers him. Then he starts shouting as loud as he can:

“Hello, hello, with whom am I speaking?” No answer.

Discouraged and depressed, he throws away the receiver and says:

“These phones never work, they are a piece of junk”.

The poor man did shout a lot but he did not realize that the telephone wires were broken. First he should have the wires fixed, and then he would be able to talk normally, with no need of any shouting. How can we pretend to be heard by God when we are separated from Him, and there is no connection between Him and us? First we have to pray with our actions, and then with our lips. It is necessary, in other words, to be in the grace of God.

b. Some people start praying but soon they become tired of praying, and stop altogether saying:

“Why do it, I am not receiving anything.”

First of all, these people turn to prayer with self-seeking, with a materialistic and perverse spirit; they come before God like He was a servant, and they put Him always in the last place. It is reasonable to believe that this kind of prayer lacks faith and love. Moreover they are in a rush, they pray with arrogance; they want to impose on the Lord their own terms, and as a result they do not obtain anything.

A man had a true friend, but he thought his friend was useless. It happened that he found himself in need, and he went to see his friend; he spoke to him with arrogance, almost as though doing a favor to him, for asking him to do something for him. His friend was troubled by this kind of request, and he felt he could not help him this way.

Some of our prayers require that our heart has the right disposition, and if those prayers are not answered quickly, it is really mercy on the part of the Lord. To ask for the grace for the conversion of a sinner, it is necessary to offer many prayers, because the mercy of God cannot force that soul to convert, but He has to induce him little by little. If we pray to God with true faith, if we go to Him as to the sweetest Father that He is, He would let us understand the need to wait to obtain this grace. God does not perform miracles without a reason. A child who asks his mom to give him a dish of spaghetti, must wait for it to be cooked. Of course he cannot have what he is asking right away, and it is too bad if he gets upset and leaves.

c. Some people are displeased with the Lord and almost argue that He is against them. And yet they do not know how full of mercy Jesus Christ is even though he appears very strict. Can a mother give a gun to her child because he wants to play with it? Can she give him a box full of candies, knowing that he'll get a stomachache? How many times the Lord lets us cry just because He truly loves us and we do not realize it! How many times do we ask the Lord for graces that are just the opposite of what we need! Often it is a danger for us to receive great material benefit and even an eternal profit. Let us remember that God is good and all He does is good.

d. Some people pray a lot and they say that they receive the opposite of what they ask; thus they say: "The more I pray, the better person I try to be, and the greater misfortunes I have."

Well, now let me give you an example:

Stephanie tells her mom:

"Mom, I will be good today, and will you give me something good?"

"Certainly", says her mom, "you be quiet and I'll give you a beautiful surprise!"

She looks tenderly at her little child, whom she loves so much! She knows she is sick, and gives her a bitter medicine; she dresses her to take her to the doctor and combs her hair nicely. The little girl whines and says: "I was good and what did you give me, a bitter medicine and you pulled my hair!" Was it better if Stephanie had done what she wanted? Truly her mother did the best for her child and Stephanie did not understand it.

When we pray a lot and we pray well, without making any mistake we can say: God always will answer my prayer very well.

Jesus said very clearly:

"If one of you asks his father for a loaf, will he hand him a stone? Or for a fish, will he hand him a serpent? Or if he asks for an egg, will he hand him a scorpion? Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit to those who ask him!" (Lk 11:11-13).

5. Some people say: "What is the need to pray, God already knows what I need. He already knows my miseries." Or else: "What is the need to pray in Church, God is everywhere."

You see, it is not God who needs to know what we need; it is us who need to recognize our misery and prepare our soul to receive the mercy of God. Prayer is a formation for the soul; it is an elevation; it is a practical education. The soul who prays recognizes the power of God. It meditates on His greatness; it grows into loving Him more and wants to improve itself.

We need to go to Church because it is a real sign of our subjection and our love for God and also because in Church we form one family before Him. In the House of God everything is holy and we feel like covered by justice before the Lord; the place itself makes our souls more absorbed in prayer; the real presence of Jesus in the Eucharist helps us to receive comfort and the assurance of being heard.

The person who does not go to Church is always very materialistic, distracted and incapable of truly praying.

Also, it is not right to state that many people who go to Church are very bad people. It should be imagined what they would be, if they would not go to Church. The sick people who go to the Hospitals often leave limping and in bad shape. On seeing them, people say: look, I heard that in that Hospital they were doing miracles, and those poor men are leaving with crutches! How stupid they are! If they had not gone to the Hospital they would have been dead!

4. How should we hope? What things should we ask?

If someone asks a favor of a person, and in asking he offends him: can he hope to receive what he asks? Or if someone, half asleep, sits down, yawning and with ill manners, mumbles a request, can he hope to be heard? Or if someone asks something of a person, but immediately he starts joking and laughing with his servant, ignoring the head of the house, can he hope to have what he wishes? Well then, the person who prays must be convinced, first of all, that he is in the presence of God, and he cannot be before Him in mortal sin. If, for his disgrace, a man is in mortal sin, and he does not have the time to go to Confession immediately, at least he must present himself to the Lord truly repentant, and with a contrite heart ask Him for His mercy. How can God offer a person His mercy, if his soul, in the act of praying, keeps closed the door of his heart? Can a liquid be put in a broken vase or in one without its bottom? The word of sinners is full of dishonor because it is a word of someone who opposes God; their prayers are useless, and their desire is empty when they pretend to obtain mercy, asking without repentance. It is necessary to pray with humility, paying attention to Whom we are praying and persevering. To be able to do this, it is better to pray a few prayers well, than a lot of prayers paying no attention and without devotion. It is necessary especially to pray with the spirit of the Church, without mixing our own prayer with superstition.

She prays poorly who believes that her prayer cannot be granted if three candles are not lit, or that to be granted it is necessary to have a chain of nine people: if you receive such prayer chain, immediately throw it away, because it is contrary to the spirit of the Church.

Is it possible to go to a Sanctuary to pray in order to be more likely to be heard?

Yes, this is possible, both because a Sanctuary is like a special throne of mercy and also, on account of the faith of those who pray there, our little faith is strengthened. Another reason maybe is because the Angels of the Lord, in a place so very blessed, are there in greater number; they offer our prayers before the throne of the Lord, thus making them more acceptable to the Lord. This explains why an image of the Blessed Virgin is more miraculous than another; why on this earth there are so many Sanctuaries, which are

places of mercy. They arouse our faith and bring us closer to God in the hope of receiving a particular favor.

What should we ask of God first of all? First, we should ask for His glory, that is, that His name to be known, adored and loved by all of us. To desire, above all, the kingdom of God, means to show Him our love, to desire order, peace and prosperity during our life. For this reason Jesus said: “Seek first the kingdom of God and His justice, and all the rest shall be given to you.

To ask for the kingdom of God means also to ask for the triumph and the peace of the Catholic Church, and the conversion of sinners and unbelievers; to ask for order and peace because order and peace and prosperity are the result of justice and all the virtues. We must also ask for the salvation of our souls and our final perseverance, because this is the most important cause for us on earth.

Remember always: what we believe to be a misfortune, sometimes is the greatest grace that we ever received; on earth we cannot see the marvelous design of Providence and the divine plan, because we see it upside down. Let us leave to God the care for what we need, because He is our Father and He will never abandon us.

5. The prayer that Jesus Christ taught us: the Our Father.

The apostles, many times saw Jesus returning from his prayer with a brilliant and extraordinarily beautiful expression on his face. They felt attracted to his way of praying, and said: “Teacher, teach us to pray!” Jesus with his usual sweetness answered: “This is the way you are to pray: Our Father who are in Heaven, hallowed be your Name. Your Kingdom come, your will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. Amen.” This prayer is most simple and for this reason is the most beautiful and perfect of all. It rises easily to God, because Jesus Christ did it and it speaks to God with the same words as His divine Son. It is the most effective and correct way of asking, because we repeat to the Lord what He himself suggested we say.

With the Our Father we ask of God seven things:

1. That the name of God be adored by all: “Our Father who are in Heaven, Hallowed be your Name.” We ask this of Him as affectionate children and for this reason we call God our Father; we ask this with our souls, deeply immersed in adoration, thus we look at his infinite glory and say: “Who are in heaven”.
2. We ask God that his kingdom will come, that is, that all will be reunited in only one sheepfold under His eyes and that only He may reign over all nations and our souls.
3. The will of God is the secret of all goodness, because God, who is infinite goodness and infinite wisdom, only wants the greatest good and the greatest order. Thus we conform in everything to his Most Divine Will and we pray that we may do it with the same

submission, and the same joy as the angels and saints in heaven. Oh, how sweet it is, this full abandonment to the most holy Will of the Lord! What a grace it is for us to know how to always conform to what God wants! Then we are not afraid anymore of anything; we are abandoned, with our eyes closed, into the arms of the best of fathers, and directed by his goodness! Does the child not feel safer in the arms of his mom and having her hold him?

4. We live on earth, and we have needs for our bodies and for our souls, thus we trust in the goodness of the Lord and we ask for the nourishment of our bodies and souls: “Give us today our daily bread”.

5. It is impossible for us to hope in the goodness of the Lord if we are his enemies; it is impossible to expect goodness on earth, or to hope that the Lord forgives us, if we do not forgive our enemies. Thus we say to the Lord: “Forgive our debts”, that is our sins and our offences, “as we forgive our debtors”. These words are like a solemn affirmation, and I dare say a pact, that we make with God: the Lord will forgive us in the same measure that we forgive others.

6. “And lead us not into temptations”, that is, do not allow that temptations overcome us but give us the strength to overcome them and if you want us to pass this test, make it be health-giving for us.

7. Finally, we ask God to free us from all evil, that is, before his eyes. This is the last sign of abandonment into his paternal arms. This prayer is the secret of turning to God in his most holy will; we ask that everything be raised up and sanctified in him. In this way, because of this prayer, the most earthly things of life acquire value and reach the throne of God like a little cloud of incense.

Let us then recite everyday the Our Father and always pray with the same most holy intentions of Jesus Christ.

6. Mary Most Holy is the Mother of all humanity.

Why did Jesus Christ raise Her to this greatness and fullness of grace?

When a son has done some damage in the house, who is the person who soothes the grief of the father? It is always the mother. She knows her children, she knows their weakness and she pities their miseries; the father, in fact, has put her in charge to teach, with her sweet manners, good behavior to the unruly children and to soften the rigor that he must show for their unruliness. The mother, in other words, is on earth like an angel of goodness and peace! Also in our spiritual ways we have a most sweet Mother; we cannot pronounce her name without being tenderly moved, and this Mother is Most Holy Mary! Jesus Christ himself gave her to us in the solemn moment in which he was giving up his life on the cross: he said to all humanity, in the person of St. John: “This is your Mother!”

The Most Holy Virgin however is not our mother in the sense of the limited and earthly human womb; the maternity of Mary has a much higher meaning:

- a. Jesus Christ coming on earth wanted to assume our nature in the most pure womb of a virgin, and he wanted to form a place most pure, holy and worthy of God. For this reason the Most Holy Virgin was conceived Immaculate, full of grace, all beautiful in body and soul.
- b. Jesus Christ wanted a heart on earth that would be able to receive all his mercies and able to become the depository of the goods that he would merit for poor humanity. He found this heart in Mary. Her heart was full of grace and became the throne of mercy when Jesus accomplished his work on the cross.
- c. Jesus Christ wanted to show in a practical way all the beauty and the efficacy of his total work, in order for all mankind to have an ideal of virtues and find the courage to apply to themselves the fruits of the redemption. This sublime and practical model is Mary; she was full of celestial grace and full of all beautiful virtues.
- d. Jesus Christ wanted to establish a means of communication between sinners and his divine Heart, so that the misery of mankind would not be an obstacle to his mercies. For this reason He elected Mary Most Holy the defender of us sinners.
- e. Jesus Christ wanted to recompense the Blessed Virgin Mary for all that She did for Him and He marvelously joined her to his work; she became the *Coredemptrix* of the world. Who can praise enough this most sweet mother? Who is able to measure her grace and her virtues? She is most beautiful, most holy, the greatest among all the angels and all the saints put together, and we remain as astounded by her sublime purity; at least her beauty makes man feel ashamed and hardened by his sin.

7. With which titles we address the Most Holy Virgin and which is the title dearest to her?

A child who loves his mother looks for all opportunities to think of her and he keeps jealously all memories of her. Mankind, in its love and gratitude toward the Blessed Mother did the same; people have given to Most Holy Mary, the most beautiful and varied titles, either to remember Her many greatest events or to be reminded of some of the enchanting manifestations of her maternal piety.

Her special titles become the basis of our prayer and they are a prayer of praise. If for instance you hear: “Immaculate Virgin”, you know that is not any virgin you know of, but Her, the Immaculate Conception. If instead you say the “Virgin of Lourdes” you remember the Sanctuary in France, where the Blessed Mother pours out so many mercies. Again, all the titles that we give to Mary are either remembrances of Her greatness or an historical episode in remembrance of some special event of her mercy, or a place where the Blessed Mother is especially venerated.

The most appealing title to Her are those that are a reminder of Her greatness, and She loves to hear them over and over again; not because our praises flatter her, but because our praise reminds us of her greatness, increases our trust in her and opens our hearts to the most beautiful hopes. Among the titles dearest to Mary are:

- a. *The Immaculate Conception*, because it is the remainder of the great privilege She had for which she was exempt from original sin.
- b. *Her divine maternity*, because this special gift raised her above all creatures, and also above all the angels in Heaven.
- c. *Her most bitter sufferings, the Sorrowful Heart* because through the pains she gave to God the highest expression of her love for Him.
- d. *Her wisdom and grace*, because with these gifts she became the creature worthy of God, and full partaker of the greatest treasure of the Redemption gained by Jesus Christ.
- e. *Her Glorious Assumption* into Heaven, because her blessed body never saw decay, but it was so pure and so perfect as to be able to triumph over death itself, and by the virtue of Jesus Christ to ascend into Heaven and live there gloriously.

Uniting all these titles together, we can say to Mary: “O Immaculate Virgin, who were so highly privileged to become the Mother of God, remember the sorrows through which you glorified the Lord, and through which you begot your children at the foot of the Cross! Give us your wisdom and your grace, that we too may know, love and serve God in this life! Receive us in Heaven and by your glorious Assumption prepare a place for us in the eternal glory of Paradise! Amen.”

8. How we honor the Virgin Mary: The Hail Mary and the Holy Rosary.

What would you think of a girl who honors her mother, saying to her beautiful words but nevertheless never doing what she desires? Rightly you would say that she has no esteem of her. Now, to honor sincerely the Blessed Virgin it is necessary, first of all, to imitate her virtues, and especially her purity, her humility and her great love for the blessed Lord. To what avail do we pray and invoke her, when we offend her with our words, without living a good Christian life, and we offend Jesus with many sins? Let us come before her with a life that is good; then her most sweet name shall resound beautifully on our lips.

The most beautiful prayer with which we honor the Most Holy Virgin is the Hail Mary; it is the first prayer that you, my dear little angels, in your innocence lifted up to Heaven. The Hail Mary is divided into two parts: the first is the praise we give to the Virgin with the words of the Archangel Gabriel and Saint Elisabeth. We kneel before our Mother and, full of admiration for her greatness, we say to Her: “*Hail, Mary, full of grace, the Lord is with Thee; you are blessed among women and blessed is the fruit of your womb, Jesus.*” These words open our hearts to trust as we remember that we have a very special mother.

Full of grace, full of the mercies of God, true Mother of Jesus Christ, who is true God and true Man. This trust makes us abandon ourselves to her as to the most powerful and most sweet advocate, and we continue with our Church: “*Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.*” Oh! How many souls saved this sweet prayer! How many times only one Hail Mary was the last breath of hope for poor sinners!

The Holy Rosary is like a garland of mystical roses at the feet of Mary. You may know already how to say it, but briefly I will tell you.

First, we invoke the help of God, and then we recite a short prayer.

For instance, after starting with “*Deus in adiutorium meum intende: Domine ad adjuvandum me festina* (God come to my aid: Lord come fast to help me), followed by the Glory be; a short prayer would be “O Mary conceived without sin, pray for us who have recourse to You”. This short prayer is intended to help us meditate on one of the mysteries of the Life of Jesus.

Then we say one Our Father, ten Hail Marys and one Glory be. One more short prayer and we go on with the next mystery.

The Mysteries of the Rosary are twenty, divided into four groups: Joyful, Luminous, Sorrowful, and Glorious.

While reciting the Hail Marys, our soul presents itself before God with the mind, and we pray, as if our souls were near Jesus through his entire life. It is not necessary to say all the mysteries together; it is better in fact to say them separately and perhaps only five decades per day, as long as they are well said. Five decades make for one Rosary.

When we recite only five decades, usually we divide them through the week:

Monday and Saturday *the Joyful mysteries*;

Tuesday and Friday *the Sorrowful mysteries*;

Thursday *the Luminous mysteries*;

Wednesday and Sunday, *the Glorious mysteries*.

This beautiful prayer is the Office of the catholic faithful and never should be omitted; the evening seems to be the best time, for every the family join together call on themselves the Divine Mercy with the blessed name of Mary.

The Most Holy Mary is also venerated with sacred images, giving to these images a special reverence. Of course, the images are made of paper or cloth or wood and so on, and we do not honor the object itself, but we honor the Blessed Mother, who is represented, or the saints, or Jesus Christ himself. It is our souls that are raised up to them, while looking at the images.

Are you surprised, little children? Do we not hold dear a picture of our mom and kiss it with affection? Do we not put it in a beautiful frame on the mantelpiece to keep alive the memory of her? We ask the Priest to bless the sacred images and, with the blessing of the Priest, our Lord makes sacred what we respect and love. To make it more clearly for you,

the image, my dear young people, is a tangible sign of the protection of Mary and the Saints in your house.

9. To summarize this instruction.

Pray through your life, my little angels, and never get tired of it! My sons, if you want to save yourselves, my daughters, if you want to save yourselves, you must pray; your prayer has powerful wings and rises before God. Do not be like those people who live like animals and they never pray. You, instead, live before God and let Him hear your filial affectionate voice.

Let me tell you of an episode that happened to a French officer who was fighting in Africa against the Turks. He was taken prisoner by a Turk, who kept him as a slave. This Turk always called him: *dog of a Christian*. One day the French officer could not stand it anymore and angrily rebuked him:

“It is true that I am your prisoner, but I am not a dog, I am a man like you.”

“You are not a man,” answered the Turk, “you are a dog! For six months you have been my prisoner and I never saw you pray once! You are a dog!”

Truly, my dear little children, whoever do not pray, is really an animal and he deprives himself of temporal and eternal goods!

Love and honor the Blessed Virgin and show yourselves to be her good children; never miss saying the Holy Rosary; in the month of May and October offer Her your homage and especially offer Her a pure heart filled with all Christian virtues.

Now all of you kneel down and I will give you my blessing and put all of you under her blessed mantle, that She may protect you in life and death:

Oh Mary, receive these innocent souls like little perfumed flowers; keep them in your Immaculate Heart, and do not allow that anyone of them be lost. And now let us recite, full of love, the Our Father, Hail Mary and Glory be.

THIRTEENTH INSTRUCTION

The Law of God. The Commandments. The first three Commandments of the Decalogue.

1. What is the Law of God? Why did God give it to us?

As I already told you, my beloved, the Lord gives us freedom of will, but not to destroy everything; instead, to make us grow without imposing restrictions and in the most perfect possible way. Now see, that the more an action to accomplish something is complex, the more there is a need of precepts, suggestions and counsels, to help us do the right thing. If the owner of a shop gives a machine to his employee to do a certain duty, to make photocopies for instance, the employee does it, without the need of a law to do his job. But if the owner wants to have a building raised, he must have thousands of instructions and suggestions for the building to be done perfectly and architecturally right. Now, listen carefully, we are made free to reach the highest perfection; to reach this perfection we must keep in mind the many laws that rule our moral life. God himself gave these laws to us in his mercy; they are a ray of divine wisdom guiding the way of our freedom; they make our life easier to live, and help us to become noble and great without much difficulty.

Many wise old men offered some moral laws but they did not accomplish anything of importance. Only God in His divine wisdom can direct us. He does not impose a law on us capriciously: He knows us and directs us according to who we are and what we have to accomplish. Each of His laws presumes an admirable order, an immense harmony that is revealed to us in indirect ways. The Law of God, in other word, does not have a moral value only, in the sense that it is a precept, but includes all branches real and objective of most profound and scientific truth. Man cannot infringe the Laws of God without incurring disorder and ruin among forces that he does not know, but that nevertheless exist. Men impose their law with an inaccurate judgment, often very wrong in relation to others, themselves and nature itself. God commands with divine wisdom, and His values include all law in harmony with the human, natural and supernatural areas of our existence. Oh how foolish and narrow-minded is man when he pretends to become free and independent, disobeying the Law of God! In truth he shows how limited his mind is, and forms thousands of orders with his own hands. For instance, a mother keeps a bottle of cough syrup in the medicine cabinet and tells her children not to touch it. One of her children opens the cabinet and drinks the whole bottle. Is he not a fool? He ruins his own body! The laws of God are not sterile precepts, impossible to practice, they are full of thousands of merciful remedies for those who keep them; man finds in them peace, greatness,

prosperity, mercy and goodness. For this reason Jesus said: “Blessed are those who hear the word of God and keep it”.

2. What is the Decalogue?

The Law of God is collected in ten articles, called for this reason *The Decalogue*. When men establish their laws, they do so with many words; also very often they change them, because men are full of miseries and their laws are full of disorder and wickedness. God, on the other hand, commands with few words and His Law never changes, because He is infinite wisdom and infinite justice. God has impressed His law in our heart and all of us, as we come to the use of reason, realize this: everybody knows, without anybody telling us so, that to steal, to kill, and to put God aside, is a great evil. Since human degradation in times of old reached such a point that they even forgot the natural law, impressed in their heart, God gave to Moses the written law, so that all men could know it, that evil makes them like brutes.

This law, given to Moses, about 1500 years before the birth of Jesus Christ, does still apply today and shall last forever; Jesus came to perfect it, to explain it and to accomplish it, but He did not come to change it, as He said. The Ten Commandments of God are the laws for all mankind and if everybody would obey them, there would be no need anymore to have human laws and penal laws on earth. Man, on the other hand, remains always like a child; he prefers to do things by himself and does not always want to submit to the Holy Law of God, which for him is great mercy; man chooses instead to destroy himself! God did not speak to impose Himself, or to make us his subjects, in the human sense of the word. He spoke out of mercy; He wanted to give his little creatures a precise way of living. For example, in school the teacher does not give grammatical rules for the pleasure of dominating the students, but he gives them to the children to teach them to write well.

Indeed, we should always bow with our face to the ground before God; we should practice His law with a feeling of profound gratitude, instead of violating them! Are we not very ungrateful creatures?

Each of the Ten Commandments of the Law of God has a positive and a negative side. God, in other words, commands something to us and prohibits other things. If a mom says, “Do not hit your little brother!” she prohibits him to hit and at the same time she commands him to love his little brother. It is our duty to observe all the commandments of the Law of God and obey each of them. If someone would not observe them in their entirety or exclude even one of them, he could not be said to be a Christian. Could a clock move without one of the wheels? Certainly not. The commandments of God all together are a beautiful harmony for the benefit of all mankind.

Now, my dear young people, recite all together for me the Ten Commandments and afterward I shall explain briefly each one of them.

1. I am the Lord your God, you shall not have other god before Me.

2. Do not mention the Lord's Name in vain.
3. Remember to keep holy the Sabbath.
4. Honor thy father and thy mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

3. First Commandment: I am the Lord Your God, You shall not have other gods before Me. What God commands us with this first article of his Law.

What does a mother teach first of all to her little baby? She teaches him to say mom and dad. Do you know why? Not so much for the pleasure of being called by this tender word but to make it easier for the baby to call her. God does not need us, we need God. Therefore He, in his infinite mercy, looks at his creature and teaches her the fundamental and greatest truth saying: "I am the Lord your God". People could easily get used to calling others as their gods; but this would result in their greatest ruin, because they would lose the truth and move away from the infinite fountain of all good; for this reason He adds: "You shall not have any other gods before Me."

This, remember, is not an imposition, in the human sense of the word, that God puts on his creature; it is instead his mercy that seeks to help her. Would you call severe a mother who keeps her baby near her and does not let her child go with other people? She is indeed a good mother. Everything that God commands us with this first commandment, therefore, is not an imposition, but his paternal voice that prevents man from debasing himself miserably apart from God. Whoever does not want to hear this voice cannot say he does not want to be under a ruler, but must recognize he is acting foolishly and he shall fall certainly into great miseries. When the Jews abandoned God and built for themselves a golden calf, what happened to them? Before they were creatures beloved by God, then they came to be lower than animals, even below a metal animal! To kneel before a false divinity means to recognize oneself to be inferior to an animal, either stone, or metal. In this context God said: "You shall not make any sculpture that you believe is God, you shall not diminish the Omnipotent God in stone." He did not prohibit making images, but He prohibited our thinking of a sculpture made by man as god.

With this First Commandment God commands us:

1st. To recognize God as our Creator, our first origin and our last end.

2nd. God wants us to recognize Him for who he is and educate ourselves in the truths of our faith.

3rd. God wills that we love him as Father, serve him in following his Laws and his Holy Will and appreciate him above all.

4th. He wants us to follow the only one religion that is, the Catholic religion. There are many people who deceive themselves, pretending that all religions are good; this is only an excuse of their confused mind. How is it possible that all dollars are good, including the counterfeit ones? Since religion is the truth, how is it possible that it can be right to profess things different and opposite? To give you an example, here is a chair: one says it is made of beechwood, another says mahogany, a third says that is fir; are all of them right? Of course not: only the one is right who understands the nature of the wood. For a person of good will it is easy to arrive at knowing the true religion, because it is enough to study with the right intention and praying to God in sincerity to obtain the gift of following the truth.

5th. Religion is not like choosing a political party but is the strictest duty of every creature, no matter to which party he belongs. Can you be in the party of those who eat and the party of those who do not eat? It does not make sense, right? Because to eat is a need. Therefore all creatures have the duty to know, to love and to adore God; if they do not do it, they show themselves to be ungrateful and foolish.

4. What does God prohibit with the first Commandments of his Law?

I already told you, my dear little angels, that God always commands us for our own good because of his mercy. God, then, with the first commandment prohibits to us whatever can separate us from his paternal heart, and which would lead us to be without his supernatural life.

1. God prohibits us from giving to creatures that honor and love that it is reserved only for Him. Whoever regards as his unique and only good a miserable creature of this earth, and if he says that he adores her, saying with all his heart: “You are my life, my end, my all”, this person is godless and stupid, because all the creatures of the earth are nothing, and besides when we least expect it, they give us the most bitter surprises.

2. God prohibits us to have anything to do with the devil or the poor dead souls and as a consequence He prohibits to us magic, spiritism, occult, magnetism and so on. The reason is simple: we have the duty to improve ourselves here on earth, thus how could I get an education from a ignorant person or learn a language from an illiterate? The person who deals with the spirits, who practices magic, puts himself in contact with unknown creatures and could only receive harm. Even though some of these practices may be natural, this cannot be affirmed for all. Man finds himself always either with an inferior creature or in an abnormal state of foolishness and emotion or he deprives himself of what he owes only to God, therefore, he commits a sacrilege. The same is true of hypnotism: those who give their own will, with no limitation, to a miserable and inconstant creature, which could abuse them, is an unworthy man and he commits a grave sin against God. Therefore, those

who go to fortunetellers or seek their future with numbers picked up by a parrot and so on, even though they may realize they are victims of a fraud, they commit a grave sin, because they actually abandon God and give themselves into the hands of creatures.

3. God prohibits us to tempt Him, asking him to prove to us his power and his perfections in anyway. You children who study the faith, as for instance in this Religious Education class, never tempt God. Whoever for example says: "I shall become a Catholic if I win the lottery this coming Saturday!" he is a fool. Also it is foolish to seek a miracle where the natural resources are available, because God never does useless things, since He is infinite wisdom: whoever jeopardizes himself, says the Holy Scripture, dies; the adage says: help yourself and God helps you.

4. God prohibits all kinds of superstition; that is, He prohibits to all creatures a power that they do not have and He prohibits us the giving to certain things of a meaning that they do not have. There are many people who believe in good or bad luck; there are many who are jubilant if they see a spider, for instance, or a lizard, a cockroach; many believe in the special virtue of amulets, in the number thirteen, or metal or coral superstitions and so on: these are all remnants of hateful and stupid belief, leftover from paganism, that try to substitute the Providence of God with the supposed influence of an object. Other people believe in misfortunes. They are fools, it would be better for them to believe in the curses of those whom they hurt and free themselves from mortal sin, because this is their true misfortune.

5. It is superstition to believe in dreams, when one is not absolutely sure that it comes from God. Dreams are normally the result of an impression received during the day or impressions in the night. It is also possible that they come from the devil to disturb us or to attract us to do evil; God sends very rarely them. When God sends a dream it is always peaceful, logical, orderly and it motivates the soul to do good. As a rule, it is good not to believe in dreams.

6. It is superstitious to honor God with false practices of piety that the Church does not approve.

7. God prohibits the desecration of holy objects or of persons consecrated to Him; whoever desecrates what belongs to God, commits a sacrilege.

Be aware of all practices of impiety, so common in our times; be aware of talking badly of the truths of the faith; be aware of speaking badly of all that God and the Church teaches us.

Do not be part of any conversation with impious people. Most of all, be aware of reading evil books that are against the Church, as well as bad newspapers: my children, even though you may forget what you read, in your mind and in your heart the venom of it remains; you might forget what you have eaten eight days ago, but that food has become part your body; the same happens with bad books and newspapers. Nowadays many people speak badly about religion even though they do not understand any of it and are completely

ignorant of it. Whatever you hear or read against religion is only a pile of stupid, gross mistakes.

Remember, my dear little angels, whoever do not know God, whoever do not love and respect Him, always ends badly, and his life is full of miseries. There was a wicked man by the name of Voltaire; he always despised religion, and what happened to him? He died desperate, cursing his friends and brought to his mouth his own dung!

Let us always stay close to our God who is infinite truth and love and is the most beautiful and good of all fathers.

5. Second Commandment: Do not mention the Name of God in vain. Why is it prohibited?

With this commandment God prohibits us mention Him without respect, to swear, to make a false or illicit oaths and generally speaking, He prohibits us mention with little respect or bring shame to all persons or things that have to do with Him; for example the Most Blessed Sacrament, the Sacred Host, the Blessed Virgin Mary, the saints, the most precious Blood of Christ, or the Blood of Mary Most Holy, the human soul, the Poor Souls, and so on.

Also in this commandment God does not impose anything capriciously on us: he has very deep motives for this command: do not mention the Name of God in vain. God in fact is our last end; He is the One to whom our soul must rise. If a person uses his Name as if it were nothing, or as if he does not find in the Name the strong and firm seal to his plans, this person, who already is so slack and weak, how will he be able to find the means to rise? The name of God is not a casual word, but is the equivalent of an infinite wealth, because in the Name of the Lord everything has life, order and greatness. To use, His name, that is such a great invocation, for no good reason, or even for ill intention, don't you think it is a very grave crime?

Let be clear to you, my dear young people, the invocation of the Most Holy Name of God is a prayer, it is a strength that motivates us, gives us courage, and gives us comfort. If a child cries for help for fun, when he really needs help, will someone come to rescue him? Whoever mentions in vain the Name of God, wastes for nothing an immense wealth; whoever mentions Him without respect, he breaks, so to speak, a precious vessel only for letting out his foolish anger; whoever swears, is worthy of Satan, because he dishonors the name of his Creator, who gave him those very lips that he may praise Him. With what courage can someone cry out to God to obtain His mercy, after he has desecrated His Name? What respect or love can someone have for his Creator and for all that concerns Him, when he regards Him as a worthless thing in his life? Whoever desecrates the name of his father or mother, does he also feel love for them? Truly he would show that he despises them. My children, it is in our interest to obey this commandment of God, because in infringing it, we show ourselves to be wretched people, wicked, ungrateful and

evil. We would deprive ourselves of the many celestial mercies, while attracting to us thousands of punishments and curses in our life.

6. What does the Second Commandment prohibit and what it command us?

Listen to me with all your attention, my dear children, and imprint in your mind what the Second Commandment prohibits, because the lack of respect of the Name of God has become so widespread that it is awful.

1. Do not mention the Name of the Lord as a pet word almost as if it was a fable or a joke. If you say, in order to give more power to your saying, for instance: “O God!”, “God, John, what did you do?” “What o Mother of God, is that!” and so on: this is a very serious sin. Take out of your language this kind of talk. I even hear children swearing in this way.

2. God prohibits us from swearing, that is blaspheming his most holy Name or the name of anything that has reference to Him. There is nothing worse than swearwords, besides being most foolish and dangerous. Is it smart for someone who, hating the sunshine, throws a stone high up toward the sun? It would fall on his head! The one who blasphemes remains alone and has no one else to whom he can appeal. Nature itself shudders before these blaspheming words: man is tied to the physical world and since man has a relation with the physical world he shall see everything going wrong in his life. There is an old saying: even the ashes are consumed in his home. Many find an excuse, saying that it is a habit they acquired; this is not valid, because if it would concern some material benefit, for sure they would stop a bad habit.

3. Not only with blaspheming words do people swear, but also speaking ill of the goodness of the Providence; they spread errors against the faith, ascribing to God things that are unworthy of him, or else ascribing to people what it is only God's. I will never be able to understand how people can use satanic pet words or speak ill of God without shaking with horror.

4. God prohibits us from swearing what is untrue or swearing for things of no importance. My dear children, would you think that it would be right for a son to have his dad come as a witness of a lie he made up? Or if two children fight for the ball, each swearing that it belongs to him, would they call the principal of the school to decide? As a rule never swear because the Name of God must be taken seriously.

With the Second Commandment God commands us:

1. To honor His most holy Name, to call often on Him with respect and love. My dear little angels, only to hear mentioned the Name of God we should feel moved to tears, how is it possible that so many people mention Him with indifference? If we mention the name of great scientists or leaders with great respect, should not good Christians do the same with the Name of God? A well known scientist, Newton, would take off his hat every time the name of God was mentioned, as a sign of his deep respect for God. Many people make

signs of respect when they hear the name of God mentioned. Many good people in Catholic families have this good habit. In all Christian families the name of God must always be greatly respected because it is the Name that gives us life and protection. It is written, blessed is he who comes in the Name of God.

2. In order to honor the name of God it is necessary to keep the vows and the promises we swear to do showing that we honor him. The vow is a free promise to God we make, in the hope of obtaining a special good from him; it is a voluntary offering that we are not obliged to make, but we do it to please Him more and be more acceptable to God. The practice of bringing a candle to Church or to do alms, are not vows unless we promise God to do it.

In our life, it happens that we promise something to someone but then we feel obliged to keep our promise, as sign of respect for our own word and for the other. Since to keep a promise is a sign of esteem and love, even more we should feel obliged to keep our promises with our blessed God. The promise with an oath is almost a vow. When we promise with a vow or with an oath, this promise does not belong to us anymore but is given entirely to God and if it is not carried out, it is an injustice. Of course, the vow or the promise that was done with evil intentions has no value. Since our human heart is very much inconstant, it is wise not to make vows or promises unless we are sure we can keep them and in any case it is better to make them very sparingly. Whoever wants to make a simple promise to a saint, it is better he makes it with the intention of not being obliged to do it, to avoid, if he misses it, to incur into a sin, if he does not keep it.

7. The Third Commandment: remember to keep the Sabbath holy. The reason for this commandment.

My dear little angels, can you be at home and not remember your dad and mom? Could you be there only with your friends or with your books and toys and never go near your dad or mom? Would you not talk to them and be with them for any reason you may have? Any affectionate son does not feel like a stranger in his house, but he pays attention to his dad and mom.

We are creatures of God and we have an obligation to love Him and serve Him faithfully. Since, during the week, we are busy with so many things, we must set aside at least one day of the week for God, because it is our duty to remember in a very special way that He is our Father and we are his children. Everyday we should consecrate ourselves to Him, because everything must be done for His glory. We should not consider this a humiliating burden, but our natural way to elevate ourselves to Him as noble creatures.

Also with this precept of the law, God does not impose himself capriciously; instead, He provides his little dearest children with his mercy. We are under the law of servitude as

punishment of original sin. Man became a slave of the material world as a consequence of the fall from his noble spiritual state. Well, then, in his paternal love, God wanted to give man a day in which he would not have to bear this suffering and He gave us back our previous splendor of children of God, living only for Him in his light. If we look to people during the week, they are bent on their work, stressed; they sweat and are all concentrated in their work, oftentimes upset and disheartened. On the feast days, they remember to be elevated by the mercy of God and the infinite merits of Jesus Christ to the supernatural life. They break, so to speak, the influence that these matters has on them; their head straiten up, their thoughts are with heaven, although being on earth, their heart comes back to pure affection, to their family, renewing the great brotherhood of the human family in the Name of blessed God. In the case of people who do not work, maybe they are rich and do not need it, maybe they are old and so on; even they have different feelings, about the Lord's Day, they are not to feel idle, useless or slothful; the day of the Lord also for them gives a moral elevation and feeling of brotherhood. How demoralizing it is for man, who has an immortal soul, to violate a precept given to him by the Lord with so much severity for his own benefit! The profanation of feast days it is one of the major reasons for punishment on earth for men, who already amass sins and miseries throughout the week. If he does not try to repair his evil conduct, he will pay bitterly for it. Notwithstanding the damage man does to his brain, continuously bitten and pressured, his body gets sick and as a consequence greatly declines. The day of the Lord is a right reserved only to God. He established the day of rest in accordance to the old law in which Creation was accomplished in six days, after which Saturday came as day of rest. In the new law it is Sunday, the day of the Lord, to remind us the resurrection of Jesus and the beginning of the spreading of the Gospel. These holy memories make it easier for all to rise toward God, giving a joyful deep feeling. Thus you see that the Lord has a deep reason to establish Feast Days.

8. What does it mean to keep the Sabbath holy?

The day of rest is not intended as a day to remain in sinful idleness and certainly not to have more time at one's disposal to commit sin. If the owner of a garage gives an hour of rest to his workmen, is it that they may destroy his machinery and insult him? Therefore a man who does not work on the Sabbath but gets drunk, swears and hurts his fellowmen, not only does he not sanctify the day but he desecrates it.

To keep the Sabbath holy or to sanctify feast day means:

1. Avoid as much as possible all servile works, which means to avoid all those works that make the body tired and make a person more materialistic. Also unprofitable servile works are also prohibited, because the reason of the prohibition is not only to make us less pecuniary-minded but to free the mind from the slavery of work and elevate him to a

higher sphere. On this day there are to be no servants or masters: we are all children of God and as such we are all equal.

Servile works are: digging, cutting down trees, working with machinery, to selling or buying; building; making shoes, clothes and so on. Works that are not servile are artistic painting, using communication instruments, studying, taking pictures and so on. These works are allowed even if done for making a gain. A mother can surely wash the clothes of her children, cook and so on and, generally speaking does all works considered a necessity for living. When in doubt, it is a good idea to ask a Priest if we are doing the right thing and do not infringe on the commandment of God. Generally speaking all the public activities must be suspended, the schools, the offices, the businesses and commerce; all nations must have a proper regard toward God and woe to those who mock Him.

I'll tell you of a little incident in France. Cardinal Gousset, Archbishop of Reims, was very sorrowful by the fact that in his city the day of the Lord was ignored. He called a well-known businessman, who had many stores in the city, to give the good example to others. He asked him to close his shop on Sundays. The man was hesitant, since he did not want to lose his gains, so the Bishop told him: "Do this for a year. Calculate every night the earnings of the day and at the end of the year if you lost money, compared with the year before, I shall make up the difference; if instead you made a profit, you shall give to me the difference for some of my charities." At the end of the year this businessman came to give to the Archbishop Gousset the profit he had made in surplus of the year before and he thanked him, because his workmen had all begun working more joyfully and attentively.

2. On Sundays it is necessary to avoid the sin of servile work because it is degradation for man.

3. It is a commandment to attend the celebration of the Eucharist on Sunday, to use the opportunity of the free day to pray more, to visit with Jesus Christ, do some work of charity, or listen to the Word of God, or devote time to spiritual reading. The Commandment, however, is only in relation to the Holy Mass. All other good works are only on advice, to be able glorify God and to understand how beautiful it is to receive the Sacraments and to be closer to Jesus. In this way our soul becomes united to our loving God.

4. The principal feast days of the Catholic Church are: all Sundays of the year; the Nativity; the Circumcision; the Epiphany; the Ascension of our Lord into Heaven; Corpus Christi; the Feast of the Immaculate Conception, the Assumption of the Blessed Mary; St. Joseph, spouse of the Blessed Mother; All Saints and the Feast of St. Peter and Paul.

9. To summarize this instruction.

Now let us remember what I told you:

1. The Law of God is not a futile command, nor oppression, it is a mercy. God leads us and directs us according to whom we are and where we are going. Each word of His is therefore a profound and true revelation in the admirable order of Providence.
 2. The Decalogue is the immutable Law of God and the synthesis of all our duties toward Him and our neighbor.
 3. We must recognize ourselves as children of God and for this we must adore and love Him above all. It is a great honor for us to rejoice in having such a noble and beautiful Father. Those men who do not recognize God are wretched and become debased below the animals.
 4. Be attentive, never to say disrespectful words toward God, or Mary Most Holy, the saints, the poor souls in Purgatory, living souls, and generally speaking toward all that it is in reference to God directly or indirectly. If you hear these horrible words, tell the person that it is not right and do an act of reparation for him/her; then bless in your heart the Lord, the Holy Virgin and the saints.
 5. Keep your mouth pure, and never say indecent or lewd words; they dishonor you and are unworthy of a creature created by God.
 6. Remember that the day of the Feast is our free day, in which we specially declare ourselves to be children of God. On that day Heaven is open and the goodness of the Lord is ready to shower on us his mercies: therefore, it is obligatory not to work; it is necessary to pray, to receive the Sacraments to open our hearts and souls to receive the beautiful and special mercies from our God.
 7. Honor God always and wherever you are. He wills that we love Him in this special way and thus we thank Him because He gives us this great mercy.
- “Oh my God and celestial Father, we recognize You as our only Creator and highest good. Give to us the grace to love You above all.” And now, my dear friends let us recite together the Our Father, Hail Mary and Glory be.

FOURTEENTH INSTRUCTION

The other Seven Commandments of the Law of God. The Precepts of the Church.

1. The Fourth Commandment: Honor your father and your mother. Duties of the children toward their parents.

In the first three commandments the Lord instruct us on the duty we have toward Him, and the order of our life in the plans of Providence. In the next seven commandments, God instructs us on the duties we have toward our neighbors. For this reason the doctrine tells us that God commands us to love God and our neighbors.

It is normal that, among our neighbors, the first place belongs to our parents, who gave us life; thus the Lord says: “Honor your Father and your Mother”. Life is the greatest gift we receive. To be born means to be ordained by God, it means that we have the possibility to know Him and love Him; it means to have the possibility to live eternally with Him. Now, our parents were those who, in the line of Divine Providence, gave us a body and, so to speak, forced the goodness of God to give us a soul. Our parents nourished us; they gave us, as much as possible, an education that determined our mission on earth. The son then has the duty to honor his parents, because he derives from them, and everything he has is theirs. To honor them means to act in a way that gives them honor, because the son represents the work of the parents themselves.

The children owe to their parents *love, reverence and obedience*.

1. Love does not consist only of words or outward things. The esteem and a natural compassion for their weaknesses must start from the heart.

2. The reverence toward the parents consists in the practical appreciation that the children owe to their superiority, whatever may be their age and their condition.

How many times the children keep their old parents like servants or even they scold them with bad manners and impatience! Even though parents may be old and feeble, they are nevertheless the image of the Providence of God; in fact that is the time when they are more vulnerable, and when the son must become as the supplement of their declining age. The children are like the natural revenue of their parents. Thus the parents have the right to see them by their side as their substitutes, when they need it in their life.

It used to be that the children had the utmost respect for their parents. Now they even despise and maltreat them. On the other hand, it is the duty of the parents to educate well the children in the holy fear of the Lord, lest they run into bad surprises once they are adults.

3. The obedience that the children must have toward their parents consists in choosing the will of the parents over their own, especially if they are still young. A child, who does not

obey his parents when they express their full authority, commits a very serious sin and attracts on his head many misfortunes. I have much proof of what I am saying to you, because of the misfortunes that many people had, for not having been loving and respectful toward their parents.

What should a son do if he has the misfortune to have bad parents? He has the duty to love them nevertheless, with good intention, in order to honor God; he has the duty to try to help them to become good and pray for their conversion. A son must not obey what his parents command him to do against the Law of God. In fact he must flee even from their conversations, if that is an occasion of sin. God gave us the soul, and no parent can ask anything if they put in danger the soul of their son or daughter.

4. At the point of the death of the parents, it is very important to think of their eternal salvation, thus they must make sure they receive the Last Rites and help to receive all the Holy Sacraments; after their death, they must do suffrages for them that they may not stay too long in Purgatory.

5. Never forget, my beloved young friends that nothing is lost of the goodness anyone does toward his own parents, and God allows children to receive as much good or as much bad that they did to them.

What we said about the parents applies also toward whoever has authority over us, in due proportion. However a person who does not respect God, or even despises God, does not have any authority on us. In that case these people spontaneously renounce whatever authority is in their power. The head of a state who is an unbeliever, which means ignores and therefore lives without God, does not represent anything and his authority is null for us, even though we obey the civil authority as long as it is lawful and does not contradict God's laws.

2. Duties of the parents toward their children.

Duties of teachers or educators toward those entrusted to them.

It is necessary to know at least briefly what the duties of the parents are toward their children, because their good result depends upon the work of the parents.

1. In regard to the body, it is necessary to take care that their children are healthy and strong. Therefore the father must have toward his wife an extraordinary respect, making sure that she does not lose her temper, does not suffer and does not take excessive work.
2. The mother must nourish her children and not relinquish to the hands of a stranger the beautiful gifts God put in her hands.
3. The parents must nourish their children and give to them an education that guarantees their material future.

4. In regard to the soul of their children, parents must take care that they are baptized and, even in tender age, make sure that they are never in places that are disturbed or perverted. The tiniest impressions of evil remain imprinted in their mind and later on will bring bitter results.

5. The parents must instruct their children in the truths of the faith, helping them to pray, to see that they go to good schools, avoid bad schoolmates and do not read books that are bad or indecent. This is a duty of utmost importance for the parents, because they have to take care first of all of the soul of their children. If the children don't want to go to Church, the parents must force them, because it is the strictest duty of every creature to know, to love and to serve God. Do they not force them to study? If they do this for something that will pass away, far more important it is for an immortal and eternal good. It is wrong to say that the religious duties must be done with free will, because a child does not understand much when he is young, but he has the duty to become accustomed to going to the feet of his Creator, in order that his soul may be formed by the divine love. The parents therefore must require from their children that they receive the Sacrament often, go often to Church, and that their children attend the Catholic Education (CCD) or a religious school. If they cannot convince them, they should make use of all their strength and authority, because it is the eternal life of their children that they have to keep in mind.

6. Parents, however, should never correct their children by being angry with them, because wrath produces no good.

7. Above all, parents must give good example and at home; they have to be like custodian angels. The good example does not consist only in not showing sin and vices exteriorly; man affects others also without showing himself and the interior miseries bring outward a disorderly environment. Therefore the parents must always be in the grace of God, in order that mortal sins may not attract maledictions on their house. They must go very often to receive the Sacraments, more than their own children. They must talk about God often, with utmost respect, and they must display in the house sacred or educational images. Every impure image the parents display in their house it is a devil soul who speaks of evil continuously to their innocent children. They must be very careful with the talk they do, and the words they say, because the soul of a child is like a tape-recording: what a child hears remains impressed in his mind with great force and later it repeats it again.

Parents must represent something sacred in the house; with their true and deep virtues they must gain the veneration of their children. When their children kiss them, they must be able to communicate to them the holy benediction of God; when they talk with them, they must warm them with the holy fire of piety and love of God; if their children are not good or saintly, their existence is shallow, harmful and it is revolting; the day will come when they shall give their most terrible account to God. This days cults have posted their crooked followers everywhere to snap up the youth, in the working places, in the school, in the streets; thousands of them are around. Parents must be very jealous of the soul of their children and became like fire to defend them.

If a teacher, man or woman, dares to talk against the Lord, against the Church, against the virtues, the parents have the obligation to complain and protest all together against this abuse of power and put in their place those teachers who betray their sacred work for a filthy gain. The teachers and the educators must consider themselves as substitute to the parents and if their beliefs put them below the animal, they must keep to themselves such a degrading patrimony and not try to become killers of the young. An evil or impure word is worse than a sword in an innocent soul. Whoever says such things is not a teacher anymore; he/she is a public killer.

3. Fifth Commandment: Do not kill. Sixth Commandment: You shall not commit adultery. Ninth Commandment: You shall not covet your neighbor's wife.

The life given to us by God, through the ministry of our parents, is the time given to us to use in our pilgrimage on this earth, to honor God and do the mission He assigned on us on this earth. Thus our life is not our absolute possession, and we are not the owner but the trustee of it. It is God who calls us to eternity and He sets the limits for us not to transgress. For this reason God says with a sublime and clear-cut sentence: "Do not kill!" Does the son know which paper to shred in his father's drawer? Everybody is, so to speak, a most precious object and only God can decide the destiny of his life. Nothing moves by chance or capriciously in the world, and sometimes the death of one man can cause an immense damage, because we ignore the secret of the Providence. A child, in a moment of anger, tears up a very important paper, and because of it the whole family is reduced to poverty. Who knows how much marvelous power humanity would have, if humanity were not suppressed by so much murderous or suicidal evil! Violent death remain on earth like an aura of disease; the blood that is spread shouts for vengeance, because it is a terrible imbalance over humanity, and where it is spread there descends the curse.

The Holy Scriptures often talk of the horror that God shows for the horrible crime, and this horror supposes most grave and deep reasons; a reason of universal dimension.

In the Fifth Commandment God prohibits us:

- a.** To kill, that is, murdering a man not in self-defense.
- b.** Suicide, that is, the murdering of self, in all cases and for whatever reason. Today it is a plague, because of the lack of faith, or because of unbridled desires or especially because, by our own vices, we render our life unhappy, often almost without a reason.
- c.** Vengeance with the use of arms between two parties for an offence received. It is a horrible crime, which the Church punishes spiritually and seriously. A true Catholic shall never be part of it.
- d.** Striking a blow, which is, to hit someone hard, because in so doing a person harms the life of another, making him suffer. Whoever strikes a blow on someone, whoever injures someone intentionally, whoever abuses another, even with bad words and curses, gives

offence to what belongs to God, because we are all His creatures, and God takes care of everybody in His Providence.

e. Scandal, that is, the suicide of the soul; this sin makes our neighbors lose the grace of God and all the goodness of the graces for the daily life. Let us love each other because mutual love brings prosperity of life. Let us love also our enemies, because in loving them we remove many thorns from our heart and we shall enjoy a peaceful life.

Let us make reparation for our ill doing toward our neighbor and let us not forget that each offence is like a terrible dirty wave that hit a cliff: waves always come back. Life is short and when we live peacefully with everybody, our walk toward our blessed eternal kingdom of God is much easier.

In the Sixth Commandment, God prohibits any impure act.

Our body is the living temple of the Holy Spirit; it is the means at our disposal to do good; it is consecrated by the Sacraments and by the presence of Jesus Christ. What would you think of a child who takes in his hand a very precious object and destroys it to the point to make it even unrecognizable?

The eyes that God has given to us are for looking to Heaven and to see the goodness we can do. If we enjoy the mud, our life ends in the mud; our soul becomes all dirty because it conceives only awful desires. It is necessary keep pure our sight and never to look at anything against modesty, otherwise the person becomes like a filthy animal, who only likes to live in filth.

God has given us the gift of speech to communicate with each other and praise His most holy Name; thus we must well avoid saying impure words and engaging in evil talks. Be aware that any evil, shameful, depraved action hurts Jesus badly, and sooner or later are the ruin of whoever does these actions. My beloved, we have to run away from bad company, bad friends, bad performances, theater, balls, and bad books. Every impure sin brings with it a curse on the person who commits it and it is the cause of thousands of misfortunes in life.

God does not only prohibit words, sights or impure acts, but He prohibits also thoughts that are impure, that we conceive with satisfaction and consent to them. Sin always starts in the mind, because it is the fruit of a willing will. Whoever starts rushing down a very steep hill, ends up that he cannot stop anymore and falls.

The sin of impurity is a disorder that is in the will; to desire something illicit, it is the same than puts in disarray our own will, as if we had already done it.

For example, if someone desires to eat on the day of fasting, he would not commit sin because the precept of fasting is in the act of eating and not in the thought of eating. However, if someone desires to eat, in order to disobey to the Law of God or of the Church, he commits sin even if he did fast.

4. The Seventh Commandment: You shall not steal; The Eighth Commandment: You shall not bear false witness; The Tenth Commandment: You shall not covet your neighbor's goods.

For our material life we need food and drink. Of course food and drink are not free and also are not the only things we need for our life; everything comes from work and from it comes the right of property. Our work, or the work of those who take care of our up keeping, produces this right that is part of our life. This is the basis of this right and the reason for our social life. He says to us: "Do not steal. Do not bear false witness. Do not covet your neighbor's goods." Property, truth, respect of the right of others, these are the true basis of the social order. Property does not mean only whatever is relevant to material life, but all that directly or indirectly regards living with the others on earth.

God prohibits us:

- a. From stealing, that is, the taking possession of goods of others against the will of the owner. Whoever steals is a thief; whoever steals in Church, besides being a thief, also commits a sacrilege. Stealing the things of another never brings any good and things that are stolen from a Church produce, thousands of ruins. Experience has shown, over and over again, that whoever took possession of property belonging to the Church ended badly.
- b. God prohibits giving damage to our neighbor, either through material failures or usury or cheating in contracts or in services. Whoever has things belonging to others must return them to the owner; whoever has produced damage to others voluntarily, must repair the damage done. To the workers is due the right pay and whoever exploits them commits grievous sin. Be aware of the false ideology managed and directed by evildoers to exploit people and destroy their souls.

With the Eighth Commandment God prohibits:

1. Lies and untruth 2. False witness. 3. Slander. 4. Defamation or malicious gossip. 5. Judging and hasty suspicion. Lies sooner or later are discovered and the person who lies is hateful; he is coward and, even when he tells the truth, he is not believed.

False witness is a very grave lie, especially in a Court, where it is requested to say the truth and only the truth. Slander harms neighbors because it ascribes to them faults or defects that they do not have and ruins their material and moral life. Defamation or malicious gossip brings harm to a person because they reveal hidden defects. Be aware never to tell another about evil that was said or done against him; often some information may seem harmless but it produces grave damage and even awful crimes. It is necessary to bring peace in the family and take the habit of justifying others for their defects. Jesus Christ told us "Do not judge and you shall not be judged. In the same measure that you judge, you yourself shall be judged" God allows that what we do to others will happen to us in the same measure.

Finally, with the Tenth Commandment God prohibits us the unbridled greed for riches, the envy for someone else's goods and the desire to take possession of what does not belong to us.

Here on earth we are only passing and when we die we must leave everything behind; let us therefore be patient and suffer the want in life, and be happy with what is proportioned to our human situation. A good old saying: whoever has more desires more; whoever is happy with what he has rejoices in it. Blessed are the poor in spirit, said Jesus, because to them belongs the Kingdom of God.

Let us, my beloved, be good followers of the Holy Law of God, because we shall find, in it, the true secret of living peacefully on earth, and attain our last ending, in heaven!

5. General precepts of the Church.

Jesus Christ instituted the Church, as we said, to guide men to their eternal salvation. The Church therefore has the right of enlightening us or to command us, or in particular, to determine the extension of the obligation of the commandments of God. Men establish their laws to regulate society which they impose on themselves; however, they rule with a spirit of dominion and violence, because they do not know the heart of men and many times what they command to do is evil. The anticlerical and antireligious laws, of which our world is full, *are not laws*, they are like the knife of the brigand who stabs on the shoulders the poor pilgrim; *they cannot oblige*, because they are against God; *they do not produce good* but they are the ruin of the peoples.

The Church instead commands in the name of God. She commands as a mother and for our good. Her laws are not as the ones of God, an absolute revelation of what we are and the wonderful harmony that is in the supernatural order and in the natural order; however, they are always a gentle direction to the soul toward goodness and they are always inspired by the most profound wisdom. The Church is always calm and serene when she proclaims her laws. She does not undergo parliamentary unrest, political opportunism or sectarian swindles. She speaks for the common good, without thought for human passions, and her laws, her decisions have all the guarantee of the highest uprightness. Napoleon I, who was a great thinker, for instance, and also a persecutor of the Church, in regard to the Roman Congregations, which are the direct organs of the legislation of the Church, used to say that they were a masterpiece of human prudence, so full of admiration he felt for the manner in which they were organized. The laws of the Church are many and they are reunited in the Canon, the so-called Canonical Canon.

The laws in regard to the faithful, and which determine either some of the commandments of God or some of the Christian duties, are only six:

1. To keep the Sundays and Holy Days of Obligation holy, by hearing the Holy Mass and abstaining from those labors and business concerns, which impede the worship to be

rendered to God, the joy which is proper to the Lord's Day, or the proper relaxation of mind and body.

2. To keep the days of Fast and Abstinence, indicated by the Church, that is, Lent and the four Ember Days, and abstaining from meat on the days that are prohibited.

3. To go to Confession at least once a year.

4. To receive Holy Communion at least once a year, at Easter or thereabouts.

5. To contribute to the support of the Church according to the usage.

6. To observe the laws of the Church concerning the solemnity of marriage.

The first, third and fourth precept are a definition of the commandment of God that oblige us to sanctify the Holy Day and recognize and love God above all. The others are disciplinary laws to accustom us to be master of ourselves or participate in the common good of the Church. Many people say "Could the Lord care if I eat meat or not?" or else "Could the Lord care if I do solemnly the marry or not?" To these questions I answer you: "Does the soldier have to hold his gun in his hand when this is the command received?" Yes, because this request is the order of the army. But what does the commander care if you hold your gun by hand or you put it on your shoulder? He does, and it is very important, because the soldier must learn order and discipline. A son who loves his family follows the rules of the house. This is the way for the children to grow well. Usually those who infringe the precepts of the Church do not observe other commandments of God, because they become accustomed to that spirit of rebellion and independence that little by little unleash their passions.

6. First Precept: To keep the Sundays and Holy Days of Obligation holy, by hearing the Holy Mass.

The Lord orders us to keep the holy days for the reasons mentioned before, and the Church determines the way to sanctify the feast day, obliging us to hear the Holy Mass. The Sacrifice of the Mass is in fact the bloodless renewal, true and real, of the great sacrifice of the Cross. Jesus Christ comes down on our altars and immolates himself for all humanity living with us as our loving Redeemer. Could man rise to a greater grade of nobility than to live with Jesus Christ? It is not a capricious imposition of the Church to hear the Holy Mass on Sundays and the Holy Days, because the Church only thinks of our good. Similarly a good mother brings the child to school, even forcing him, because the child needs to learn and grow well. Of course to hear the Mass does not mean to rush to Church at the last minute to sit down, to sleep or even worse to look at the people to see how they are dressed. To hear the Holy Mass means to follow all the actions of the celebrant Priest, meditating on the Passion of Jesus Christ. What would you say of a person who visit a friend on his feast day and instead of going to meet him, he goes into his

kitchen to talk to the servants or goes to look out of the window to see the people going by? He/she would pay a useless visit.

In brief, to observe well this precept of the Church we must do the following:

1. The Holy Mass is valid when is attended from the very beginning until after the Priest has taken the Holy Communion; exceptionally, if it comes from a need independent from our will, it is valid from the Offertory to the end. The Mass is still valid when the Gospel is read and the Chalice is not yet uncovered. Of course the good Christian, unless there is a plausible reason, is present to the Holy Mass from the very beginning to the very end.
2. We have to be present in Church for the Holy Mass, because we are all one family of God, under His loving eyes. If someone has special permission to hear the Mass in a private Chapels, he does participate to the Mass but the precept is not satisfied.
3. It is necessary to go to Church with devotion and modesty. Especially women must avoid being the cause of distraction to others with their attire. To go to Church is not a joke, is not to go to a party or a theater, and it is necessary to be respectful toward God and toward the people who are in Church.
4. On entering the Church, we put the tip of our fingers in the blessed water, with a brief prayer thinking of Jesus and asking Him forgiveness for own sins. Then, approaching the pew, we greet the Blessed Sacrament kneeling with one knee to the floor, if it is possible, as sign of respect toward God.
5. We do not sit down immediately but we kneel in the pew for a short time, again to show respect to God.
6. In Church we do not talk, nor do we give compliments to each other; it is enough to greet others with a little nod.
7. After the *Sanctus* we remain kneeling down at least until after the *Elevation*. This is the most solemn time of the Holy Mass and it is necessary to avoid any noise and remain in perfect silence.
8. At the end of the Mass, silently and quietly we are to leave the Church, after greeting again Jesus. All conversation with each other must be done outside the Church.

7. Second Precept: Fasting on the prescribed days, and not eating meat on the days that are prohibited.

What does a horse do when it is fed too much? It paws and wants to run at its whims. Often man is worse than an animal when he takes too much care of himself and eats and drinks too much. When the physical forces are overly stimulated or full of excessive vigor, the soul is overpowered and man lives only an animal life and very often with disorder and confusion of mind. This condition does not benefit his body or his soul. It does not benefit his body because doctors repeatedly say that the secret of good health is to eat with order and moderation. It is not good for the soul because man becomes impaired by his whims

and enslaved by his own grave miseries. It seems that health would improve and instead it is just the opposite. The Church prescribes for us days of abstinence and fasting for the above mentioned reasons and also to have opportunity to do a little penance for the sins committed. Penance makes us better people because compels us to reflect and at the same time reduces the function of animal life.

Could the Church prescribe only fasting or only abstinence? Why put it under a strict obligation with the risk to incur grave sin? My beloved, do you know why? All of us are like little children. An advice only will not make us do something so good for our health. What does a good mom do, if she has made a big dish of pastry? She locks it in a cabinet, in order for her children not be tempted to eat it all. The Church is our good mother. The Church with the abstinence prohibits eating meat and meat broth; we can eat dairies and eggs. Animal fat is allowed for cooking the simple meal. The law of fasting prescribes to eat one meal only per day. It does not prohibit eating a couple of ounces of bread in the morning, and a very light meal either in the middle of the day or in the evening, at the hour of the meal of the day. The days of abstinence are all the Fridays of the year, to remember the Passion and Death of Jesus Christ. He suffered for us so much and the Church asks, with this little abstinence, that we can unite our suffering to His suffering, and show to Jesus Christ our gratitude. Obligatory days of abstinence and fasting are the following:

1. Ash Wednesday;
2. Fridays and Saturdays of Lent;
3. On Wednesday, Friday and Saturday of the Four Ember Days. This fasting is in order to thank God for the four seasons and to ask for holy Priests.
4. On the vigils of Pentecost, of the Assumption, of All Saints and of Christmas. The law of abstinence is throughout Lent except on Sundays. Fasting is done in remembrance of the forty days of fasting of Jesus Christ and to prepare us to celebrate worthily the mysteries of the Passion and Resurrection.

The fasting of Lent ends at 12 noon on Holy Saturday.

If the day of precept coincides with a day of abstinence or fasting and abstinence together, the faithful are dispensed from the obligation, except during Lent. In the same way, if a vigil is on a Sunday, it is omitted. (Canon Law 1262#4). Drinks do not interrupt fasting when are directed to extinguish thirst or to facilitate the digestion; if they are direct to nutrition, like milk or broth, in that case they interrupt the fasting.

Fast is obligatory for people who are between 21 to 59 years old. Abstinence is obligatory from 7 years to old age, wherever it is possible.

Dispensed from fasting are:

1. People who are sick, the convalescents and those who are of weak constitution. In regard to the latter, if a person is not sure he can ask a doctor or a Priest.
2. Pregnant women or those who breastfeed, because in that case they must take care of their baby.

3. The poor who usually eat when they find or receive food.
4. The people who become sick by fasting, such as they have headache, do not sleep and so on.
5. The military in the fields for their great fatigues and also because they are not free to eat what they want.
6. The wives, in the case that fasting would generate grave quarrels in the family, or the husband if he becomes indignant; however not in the case of the husband for the reason that he hates religion.
7. All people who have physically hard work, such as farmers, carpenters, teachers, confessors, doctors and so on, if their work is heavy and tiring.

Dispensed from meat are:

1. The poor.
 2. The sick.
 3. The workmen.
 4. The pregnant or breastfeeding women.
 5. The wives and their children in event of grave quarrels in the family, except in the case of hate against religion.
 6. The military who cannot choose what they eat. Not however those who live on their own.
 7. The travelers, when they cannot find alternative food.
 8. Those who are invited to dinner because in that case they have to eat what is given to them; with the exception of the Priests, who must always give the good example above all.
 9. When in the house is bought some meat to cook for supper, and it becomes difficult to change.
- All the above rules are the laws of abstinence and fasting before Vatican II, but the spirit of fasting in the Church is basically unchanged.

The days of fasting are special days of recollection and penance. A Christian should avoid noisy entertainments such dances, theater, movies and so on. It is good to give the money for those uses to poor people. It is awful to go to carnival ball, dances, and so on, during Lent. It is also wrong to reserve the sacred days of Friday for pastimes and entertainments. A good Christian on Fridays must be recollected as much as possible, remembering the Passion of Jesus Christ.

It is unnecessary to mention that to eat to bursting at the once-a-day meal, instead of eating with moderation, makes a joke of the fasting.

8. The other precept of the Church.

Tell me, my dear beloved, if a boy is crass and walks around everywhere with dirty clothes, does not his mom tell him to clean himself at least once a day? Does this mean that he cannot clean himself more often? Of course, it only means that she sets a limit to his negligence. When a mother lets her daughter to buy a new dress at least once a year, she

means that her daughter must use that dress as long as the dress is decent. And what if the dress by accident is somehow ruined? Well of course, the girl cannot wait a year before having a new dress, because she cannot go around like a beggar. If the doctor says to his patient to eat meat at least once a week to become stronger, it is good for him. Of course if the patient eats meat more than once a week, he becomes even stronger.

This is the meaning of the precept of the Church: “To go to Confession at least once a year; to receive Holy Communion at least once a year at Easter or thereabouts”. This precept was given in the Fourth Lateran Council under Pope Innocence III in 1215. Obviously, that in that Council was not establish the Sacrament of Confession, which was instituted by Jesus Christ, but only the obligation of Confession and of Communion at least once a year.

What a shame it is that man, who has two great treasures of graces, in order to receive them he must be under obligation! How great is the human ingratitude toward the good Jesus, how disgusting! A prince descends from his throne and put himself at the disposal of those dirty, sluggard and stupid men, cleaning and nourishing them, and they refuse? Does this prince need to issue a special law to force those ungrateful miserable creatures to make use of such great gifts at least once a year? What an awful ingratitude, my Jesus, we have toward You who are so good, to the point that you sacrificed yourself for us. Your love for your creatures is so unparalleled that You put at their disposal your mercy, your blood and all of yourself!

It is not necessary to do the precept of Confession at Easter; however since the Holy Communion must be done during the Paschal season, Confession must also be done at Easter. The Paschal season starts on Palm Sunday and is concluded on Trinity Sunday. The reason why the precept of Holy Communion is done during the Easter season is to honor the great mystery of our redemption and to eat the true Lamb who was sacrificed for us. The precepts can be done in any Church and not necessarily at the parish to which the people belong. However, everybody must do the precepts within the Paschal season, even though a person has gone to Confession and take Communion before that time, otherwise he neglects to do the precepts of the church.

A good Christian does not wait to receive the Sacraments of Confession (Reconciliation) and Communion once a year, but he receives the sacrament of Reconciliation and Communion at least once a month. It is better if people receive them more often than that, even daily.

To pay the tenth to the Church, or to tithe, means to participate to the upkeep of the temple of God with our own material means. It used to be a strict precept, nowadays everybody is free to give as much or as little as they decide. However is it not an honor to give to the Lord at least a small part of our own income? We spend so much money in giving gifts to others or ourselves for conveniences, and even worse, gifts of sins, and do we think it is superfluous to give a small gift to Jesus? What an honor and a blessing is that

candle that we lit in front of the Blessed Sacrament. It represents our heart put at the feet of our Savior. On the other hand, all that is given to the Lord, He multiplies for us a hundredfold. There are people who ask thousands of dollars for their programs, only to betray the people of God. Never believe those who say that the Church wants to become richer. These are calumnies, even though it might be that once in a while an unworthy minister of God really keeps money for himself. A Priest, instead, normally lives with little and if he does not have his own family to support him, he would starve to death! What we give to the Church, we give to the good Jesus, my dear little angels, and this is our duty, and woe if we act bossy in the House of the Lord!

With the last precept the Church prohibits to celebrate formally and with great festivity the marriage at some special times. These times are: during the Advent, from the first Sunday of Advent till the end of the octave of the Epiphany; during Lent, that starts on Ash Wednesday, to the end of the octave of Easter. The reason for this prohibition is simple. Marriage is a Sacrament, but it is also a social, joyful event. The Church wants to avoid this tripudium during the time of great solemnity when our mind needs to remember the highest mystery of our religion. It prohibits the solemn benediction of marriage, as well as all excessive celebration that may arouse scandal.

During the times that are prohibited, it is not however prohibited to marry, if there is a need, and it is celebrated as a duty and not as a vow of human joy.

9. To summarize this instruction.

My beloved young people honor your parents under all circumstances, even though you have to suffer a little to console them. Never forget that, after they pass away, you shall be oppressed by thousands of remorse, but you cannot repay the sorrows you have given them. Love each other for the love of Jesus and do not hurt anyone, do not speak badly about anyone and judge nobody, because our neighbors are our brothers in God. Keep yourself pure like angels and never forget that the sins of impurity are the true moral and material ruin of mankind. Get into the habit to say always the truth.

What about the “pitiful lie”, that is, those lies meant to avoid to give a pain or to prevent a madman to get loose? Well, listen carefully to me, that you may not offend in the slightest the Lord for an uninformed conscience; *the evil of a lie is in deceiving those who have the right not to be deceived*. A white lie, a pitiful lie, is not a sin because it is not a deception. However the mental restrictions are ninety per cent always lies. I repeat, get used to say always the truth, and if out of prudence you cannot say it, it is much better to remain silent and move from the occasion of not being loyal. The truth should be said especially to parents, to confessors, to the judges, to the people who have their trust in us, because the deceit would be more serious. If the lie harms our neighbor, it is a grave sin. If someone swears saying the truth, and instead says a lie, he is an awful perjurer.

Are the lies of a shopkeeper a lie? No, because he is trying to sell his merchandise, except in the case that they do harm to the buyer. If you ask to a seller if his water is spring water, he will tell you that it is; it is up to you to check how is the water. Be careful never to cheat the neighbor, and even in small things they must be returned to the owner. And if we want to pass something we bought without paying a tax? The law of the tax is, in the civil law, a penal law, that is, if someone is discovered must pay a fine. The lawmaker does not oblige *as a matter of conscience*, and certainly we find difficult to believe our present lawmakers who are atheists and not religious. It is no sin if it is a penal law, as for example someone passes without paying for his dues, neither there is a duty to return anything. Of course every citizen is called to give to the State his share and the honest citizen does not avoid to give his due, even if it not a sin in the strict sense of the word.

Finally, observe conscientiously the holy Law of the Church, because the Church has received from Jesus Christ the authority to command. Let us now say with great fervor the Our Father, Hail Mary and Glory be.

FIFTEENTH INSTRUCTION

Sin. The nature of sin. The consequences of sin. How and in how many way it is possible to sin.

Usually, when people hear someone talking about sin, most of them remain indifferent and even sometime they laugh about it. If instead they hear rumors about an epidemic, cholera, AIDS, an earthquake, they immediately become worried, and try, in any possible way, to keep this terrible misfortune away from them. Yet sin is just that, a terrible misfortune; actually it is the worst misfortune of all, because ruins both the soul and the body.

If man could see, with the eyes of their body, the ruin that they do to themselves with their sin, if they could assess the consequences that they shall incur, even in their earthly life, I assure you, my beloved, that there would not be one single sin on earth! Just as there are vaccinations against tuberculosis, viruses, and so on, there would be a vaccination against cursed sin. The government would be concerned as much about sin as it is concerned about the most terrible uprising against the security of the State; mothers would watch over their children with their utmost prudence; everybody would think that the most important thing in life is to flee sin.

Well then, how does it happen that there are sinners in such incredible numbers, and seemly so careless? How does it happen that so many can sleep happily over their sins, even to the point to be so foolish as to boast of them? The reason is simple and clear: they are unaware of the true nature of this terrible evil. They look at it as if it were simple transgressions, thus deceiving themselves, and believing that a disorder of such magnitude can remain without effect or consequences.

Is that ever possible? It is not possible to destroy the balance of a glass bottle without breaking it; it is not possible to be negligent in our own financial balances, without having a bad financial set back; and do you think that would be possible to destroy the spiritual order, the life of the soul, and to produce no damage? Can we believe that this damage is only spiritual, when we know very well that man, living on this earth, interacts with the physical world and has influence over it?

Well then, let us establish this basic understanding: sin, being a disorder, brings necessarily, as consequence, a spiritual and physical damage; sin is a disorder done by a creature that has influence on the earth and that aspires to heaven, thus he damages both the world and the eternity.

In the universe everything has a marvelous order; our soul is like the queen of the universe, it is the most noble strength in the universe; it is not possible, then, that in this beautiful order, our souls, not following the order that God provided, do not cause great calamity for ourselves, and for all the others with whom we have a relation.

I already told you, my beloved young friends, that the Law of God is not a simple imposition; it is a true revelation of the equilibrium that governs us, in our material and our spiritual world. To disobey and transgress the Laws of God, therefore, means to put us in disarray, while ruining ourselves with our own hands. If one of you, my dear little angels, drinks a glass of the liquor that your dad told you not to touch, you not only hurt your dad, but you hurt badly your stomach. When your father prohibited you from touching the liquor, he did it for a reason. If a workman in a factory does not do the job his headmaster gave him to do, his work ruins all the order of the factory. Certainly the headmaster did not give to him that work for a whim, but for a reason that only he knew, because he knew what was needed for the production of the day.

I insist on this fundamental concept, because when men, who are selfish and opportunists, deeply understand that sin produces very grave ruin for them, even regarding their own good health; when men and women alike, are really convinced that indeed they are bringing destruction on themselves with their own hands, then they will want to learn to run away from it. A smoker, knowing that the smoke is shortening his life span, finds in himself the strength not to smoke anymore. When we are afraid of an impending calamity, we make our best sacrifices to avoid it. The soldiers in a trench, for instance, sometime, remain in the same position for days, even near cadavers of their fellow-soldiers, to avoid to be killed.

2. Many consider sin as something good and a pleasure: is that true?

An alcoholic, who has put all his joy in the wine, with great difficulty becomes convinced that wine is bad for him, because his low passion powerfully attracts him. Even though he might recognize that he feels sick, he ascribes it to other causes. He never wants to say to himself: “ I must stop such a shameful habit that is destroying me!” Generally speaking, on matter of sins, especially those that satisfy the lowest passions, man regards them as something good, instead of evil, and for this reason they fall in it miserably.

Now, my beloved, tell me, do you think that sin is something good in your present life? Listen to this old fable and you shall have your answer.

It is night. Two little mice come out of their hole to look for food. They look everywhere but they cannot find anything. Then one of the two shouts: “ Here, come here, there is a beautiful smell of cheese coming from this house. There is a big dinner for us!” “Leave it alone”, says his companion, “because that is a trap. I fell in it last night and I don’t know how I came out of it.” The little mouse is not convinced. He looks at the entrance of the door. It is large. “What are you talking about, look how large is the door. There is no difficulty to go through back and forth.” “You are stupid”, says the other mouse, “The door closes behind you. You go in, if you want, I certainly will not do it again.” The little mouse shrugs and decides happily and carelessly to enter. Oh the

beautiful smell of the cheese! He is consoled; it is a fortune and all for him. But, alas! At the first bite he moves the little bar of the trap and he does not realize it. The impunity makes him more courageous, less prudent, more sure of himself. He bites again a second time, then he hears a big noise behind. How big is his surprise when he sees himself shut in the trap. Now he cannot escape anymore. He tries to enlarge the iron bars with his teeth, but he cannot move them. Horror! In the morning the cat of the house gulps him in one bite.

This is the destiny of the sinners, my dear little angels. One moment of false happiness, full of anxieties, produces thousands of bitter things for them in this life and the eternal damnation in the next.

Will you call the sin good even when it brings material good? Don't you think that it is far better to have peace in the heart, instead of pleasures of life? Does not instead the feeling of peace in your heart give more joy than of the feeling of guilt? Usually we hear talk about sinners as people to envy, because of their great wealth. Oh my little children, we have to get into their hearts to see in what hell they live, and how bitter is their life so full of sins! What does it matter to a man, sick with lung cancer, if his clothes are elegant or not, when his lungs are failing? Or what does it matter, as the old sage say, to have a gold bowl for eating the food, if only we use it to vomit our blood in it? No sin can ever produce true contentment, even in itself. *Pride* makes the soul anxious, makes the heart cold and causes a feeling of dislike and contempt. *Avarice* takes away from man that little of temporal comfort that he would get from his riches, making him more pauper than others.

Lust ruins internal peace, causes the most terrible fights in the heart, exposes sad disappointments and also ruins the good health of the body.

Anger takes our peace away and puts us among enemies.

Gluttony causes numberless physical pains; man is never satisfied; it gives to him a suffering, if he can satisfy it or not satisfy it.

Envy adds to the crosses of one's life more crosses, because the envy of the goods of others becomes a thorn and a torment.

Sloth demoralizes us; we become hard and intolerant to ourselves!

Can we call all this goodness? Can sinful pastimes bring joy when they are cut off from the sublime heavenly place where our soul eagerly wants to be? Judge yourselves, my dear young people, from small things: let's say that you go in the kitchen and get a piece of the cake from the oven, but you burn yourself. Not wanting your mom to know what you have taken, in order to eat your piece of cake, you hide, fearing to be discovered; you are discovered anyway, and your mom gives you a double spanking. When you disobey your parents, you are reprimanded, because you mother and father hope that soon you may realize that it is much better to be obedient.

Even though sin now a day is widely accepted, it does not change that it is always a great misfortune and a poison; it carries always disorder and anxiety and therefore is not good in itself or in its consequences.

3. The terrible effects of the sin in the person and in the world. The nature of the punishments from God.

It is not possible on earth to have a disorder that does not produce, as a consequence, a disaster, unless one produces a reaction of force to re-establish the ruined order. If you stretch a spring and suddenly let it go, it snaps on your face and you get hurt; if you put up a fire without the necessary precautions, it burns your house; if you misuse today your riches, tomorrow you are poor. Everything in this world keeps its order by laws and in conjunction with very detailed rules.

Even when we think that something that happened was just a fate, in truth it was the effect of many laws of nature, which cannot be altered, without producing a reaction of force. My young friend, I give you a simple example. If some ink falls on your notebook, it produces a stain on your paper; this stain has a shape. Do you believe that the shape of the stain is due to chance? No way, it all depends on the strength of what made the ink-pot fall, by the push that the liquid had, the resistance that it found on the paper, by the quality of the paper itself and so on. If you burn a piece of paper, the flame makes some flares that seem surreal and instead depend on laws of physics that guide the flame itself.

Therefore if all has an order, if nothing happens by a chance, if everything produces a reaction, how it would be possible that the greatest disorder, sin, remains without effect?

We are connected with the physical world and our actions are part of the development of the life in the world: every sin, as we said, produces an immediate effect, whose nature often escapes us. God often spoke to us about the ruin produced by sin, even in the world, and He did not speak for the sake of speaking; neither we can say He is on high punishing us mercilessly as a vengeance.

God has made the entire universe very orderly with marvelous laws; when man violates these laws, he puts disorder in himself and in the environment in which he lives. Man shapes, in other words, the punishment with his own hands, without the direct intervention of God, because he feels the sad effects of his own sin.

If a man drives a car and dozes off driving, he crashes his car. To be distracted is a moral fault, but it produces a physical effect. Why is there a physical effect? Because the car is entrusted to the driver and it is up to him to know his own needs. God has entrusted man with the physical world; this is written in the Bible; when man doze off into his own sin, he provokes the reactions of many forces, which he may ignore, but that nevertheless will act. Thus he can say without doubt: "I brought this ruin on me, a ruin outside me, a

ruin against me!” He can say this with absolute certainty, because experience has shown that no punishment of sin is a casual effect of nature; on the contrary, the ruin stems from a physical disorder or a moral disorder that influences the physical nature.

For example, a man does an awful sin and becomes sick because of it. The sickness is a natural effect; it is not sent by God, by an isolated and direct Providence. It is the logical punishment of the sin committed. Another example: An ambitious man wants to conquer a land; he organizes an army and starts. The ruin that he causes is fruit of his ambition, and brings with it moral reason; the disasters that follow, which are the fights, the suffering, the death toll, and so on, are the natural consequences of his ambition.

We can say that there is no sin that does not produce ruins: the infertility of the soil, the disorder of nature, the wars, the revolutions, the outbreak of epidemics, all are effects more or less in relation with the cursed sin. Even science today begins to recognize the relations between the souls of the people and the external world in which we live. God, I repeat, never acts carelessly, but His providence has a marvelous order. Man can only blame himself when God chastises him.

4. Evidence of history on the chastisement of the sins.

All history is full of the terrible effects, produced by a physical cause, by natural laws, that had their origin in moral causes; the plagues of Egypt, for instance, which is an historical fact, beyond dispute, were the sad fruits of Pharaoh’s fault. We should not be surprised that one person only can cause a widespread chastisement. Sinners should meditate on this, because sin may make someone enjoy something, but what about the consequences of his action? Sodom and Gomorrah had become unbearable with their orgies, and as long as a just man lived in it, they were spared. When the just man left, fire came from the sky and they all perished miserably. Most likely it was the terrible eruption of a volcano that caused this physical destruction, but it was determined by the moral disorder of those cities. The forces of nature are on guard, so to speak, for the honor of God, because God is infinite and when man does not have a beneficial and powerful influence over them, they rebel and react. In the Scripture we read: “All the terrestrial globe fights for God”.

In the city of Messina, on December 28, 1908 a terrible event happened. Messina, and the adjacent Reggio Calabria, are two Italian cities at the south tip of Italy, separated from each other by a thin portion of the Mediterranean Sea. Those two cities were in the hands of sects and their shameless corruption. On that day, they were completely wiped out by a terrible earthquake and ceased to exist for many years. A few days before, on December 25, 1908, a satirical newspaper “Il Telefono”, had published a little and very sacrilegious poem, with the purpose to ridicule the Holy Christmas. This was “the drop that filled the glass”. The poem said: “O little baby, whom they call true man and true God. For the love

of your cross, let us hear your voice. You know that we don't hear you, send on us then an earthquake!" (In Italian it makes a rhyme). The English paper "Daily Mail", in London, wrote in their daily paper on December 28, 2008: "What a disaster! It shows that we better never make a joke of God".

O, if the people of God would realize that the Masonic Lodges, anticlerical clubs, the anarchists, the socialists, the communists, are the true hoarders of calamities, they would raze them to the ground! When shall all creatures get rid of disgusting hidden shames, these filthy worms that devour them? When shall mankind open their eyes? The apostasies of the nations from God, the lust, the sins of the men, even those dedicated to God, and why to deny it, bring always terrible disasters.

In 1914 was erected the famous building at Aya, where was inaugurated WWI. The Pope had the prohibition to participate to the meetings. There the "great German nation" exalted itself in front of the whole world. Since it was known that Germany was against the Catholic religion, this was seen as a way to destroy the power of the Church, but instead it was Germany that was destroyed.

There was a time when France become intolerant toward the Catholic Religion, and wanted to do away with all Priests, friars, and nuns from its soil; even to remake as theaters the Churches to the point that it cancelled the Name of God from every ship, money, even schoolbooks. The result was that they had no success, and France only went through times of terrible ruins. The same happened to other nations.

All the promises offered to mankind in the name of fighting against religion, freedom, and welfare they always end in a bath of blood.

Who can speak of the degree of the present corruption in the present behavior? And I do not refer here to the modern fashions, especially of women, that represent only a pale image, I talk about far more serious sin: the profanation of the families, the accepted immorality and the lust proposed as good, the suppression of the unborn, the shameless immorality in theater and nightclubs!

We lament of the punishments, when not even the dust should remain here on earth of ourselves!

What can be said of the horrible crime committed by the nations that do not recognize God and do not adore Him anymore? The schools have become hotbeds of ungodliness; the governments are atheist and persecutors of the Church; the Parliaments are animated by a satanic breath that makes them rise like wild beasts when one speaks about God or what belongs to Him; factories are true hotbeds of profanity and swearing; everywhere one goes, one finds the Sabbath ignored, the honor of God trampled, His laws infringed and the list can go on and on. These are the bitter fruits that we eat, and the atheistic and Masonic media keeps hiding, under the drilling of a false patriotism. What traitors of the world!

All these events, of which history is full, are not random cases; scientifically speaking, the constant repetition of these facts, with similar circumstances, presumes a phenomenon:

we must admit that the terrible punishments, that tormented and torment the world, are the tragic phenomena of the sin, especially the public sins, that have become the life of the nations! Sins must be paid in this life, because only in this present world the nation exists: therefore, there is no way out: *either we submit to God or we ruin ourselves.*

5. Some grave difficulties regarding the punishments of sin and their solution.

Since nowadays we try to refuse to acknowledge the seriousness of the moment, and the warning of God, with thousands of objections, it is wise to make an effort to resolve at least the most important ones, that as many people as possible may understand and conceive the horror of sin. When the children do not want to study, they find thousands of excuses to avoid their duties: they say the books are old and ugly, the notebook is different from what it should be, the table may be too high, the pencil is blunt and so on.

Sinners do just the same, in order to escape the logical consequences, the practical consequences that they should learn from the punishments of God.

1. Some people say: God is infinite goodness; why would He punish sin in such an unbending way? To this we answer: we said before that God is infinite justice and infinite order. He has put man in a harmony of laws most orderly. If the creature puts them in disarray, he damages himself with his own hands. If children go into their room and pretend that everything in it are toys that and they can do what they want with them and the parents call them, now they have to respond to the damage done, and they can blame only themselves for it.

2. Some other people say: In a common punishment, good as well as bad people suffer, therefore the Lord is not just, or else, the punishment of sins is independent of any moral cause and they are simple natural phenomena. To answer to this very serious difficulty, we have to notice that on earth we are one only family, and as consequence, the good and the bad is for everybody. At home, dad cooked the meal for the family and serves each person; everybody who can takes as much as they want; then one of the people at the table carelessly hits the wine bottle on the table and breaks it. What faults have those who will not drink wine that day committed? They have no fault, but they are members of the same family, and they all have to endure the same misfortune that another caused; and maybe they also have an indirect fault. The same happens on earth: the good person suffers, expiating the effect that others have done, but, there is a difference: they receive on their forehead a beautiful blessing, while the sinners suffer for what they have done; in this way the order is immediately restored: everybody pays, but with different merit and different retribution.

Are we not pilgrims on earth? Is it a grave loss to arrive to our eternity, maybe a year before, but with a higher title of glory? How many good people would have remained good, were it not for suffering, through no fault of their own, the wickedness of others?

Besides, who are the good men here on earth? We are all sinners, and if we have the opportunity to expiate a little bit our sins, we have only to thank the good Lord who gives this opportunity to us. In our eternal life, we shall admire the beautiful lace we made here on earth, while now we only see the reverse side.

Sometimes we believe that some people are good, but the Lord, who sees our inmost being, judges us differently; sometimes the “good” have some serious hidden sin and we do not see them. A man had an affair and he betrayed the sanctity of the family. Would you call him “good”? If he became gravely sick, was not the mercy of God that he could expiate his moral misery with a grave physical sickness? Physical sickness is not always bad. An amputation can save a life; a headache maybe a warning of a more serious sickness; a tragedy may take a person closer to God. We know that God is infinite goodness, not a leaf falls on the ground without Him allowing. We can be sure of this and be in peace in His goodness, even though we do not understand the mystery.

3. Some people say that there are cities more sinful than others, and they do not seem to suffer any particular ruin. To this I answer: Who evaluates the ungodliness of two cities? Which man can pretend to be a judge of such mysterious responsibilities, which are so complex? I suggest to resolve this difficulty in the following way: in a very sinful city there may be more just people who pray and make reparation for the sinners; or may be, in the physical phenomena caused by the disorder of the sin, there are less causes for ruins. If a lazy and uncaring maid in a house has put some precious vases on a table where they may fall, and a gentle hand put them elsewhere safely, those vases shall not fall. On the other hand, a very fragile glass may brake, even if the maid is very gentle in moving it. There are places in the world that are more exposed to the effect of a physical disorder; however, when prayers are raised to God, and the sins are forgiven, history has given us evidence that nature obeys the mercy of God. One example is in an event in 1906, when the volcano Vesuvius, in Naples, Italy, erupted, and the lava was flowing down. The villages below were in serious danger, because the lava would soon be reaching them. The people were terrified and started praying, they even brought a picture of the Blessed Mother at the closest but safest possible place, where the lava was descending. There, on their knees, they began to say the Holy Rosary and other prayers of intercession. The lava not only stopped, but also, unbelievable but true, even receded, against all laws of nature!

O how many prayerful souls function as lightening rods in some cities! Especially the women, because their piety paralyzes the sad effects of the sins of others, and in so doing, accomplishes the great office, received by God, to be the helper of man. When the women distance themselves from God, they become shamefully atheistic and immoral, thus punishments fall! Generally speaking, we can say for sure that, where there is true ruin, there is always sin! Look around and get experience for yourself in your life, and you shall see that everything on earth is beautifully orderly and well proportioned.

6. Looking at the suffering Jesus, makes us know better what sin is and what horrible ingratitude it is to be guilty of it.

Sin is the greatest evil. In truth it is the true evil in the world. Thus it is necessary to consider in depth how awful sin is. One day in Naples, Italy, a medical prayer group put on a wax exhibition, to view the effects of some of the worst sicknesses in their various stages, and what ruin was caused on the body. It was meant to be a practical school, to inspire horror of some sins. Well, we can see here, looking at our good Jesus on the crucifix, the sorrowful picture of what sin is able to do! The paternal goodness of Jesus wanted to expiate in such a sensible and visible way, in order to move us, His poor children to compassion. He covered himself with all our miseries; innocent of all guilt, he wanted to suffer all inner and external pains, and yet He became an object of contradiction! He went healing and doing good to everybody; he went by as the most loving father, and yet, He gathered only the most awful ingratitude! His love was immense and yet sinners hated Him; with open-hands He spread benedictions and graces only to receive curses; He was the friend, the father, the consoler of all, and as recompense He was abandoned. He came before the judges and was oppressed by the human wickedness, unjustly condemn, scourged and crowned with thorns!

Who did it? Sin did it! Look at Him transfixed with three nails to the cross: don't you have compassion for Him, at least in His last moment of agony, and cry by his cross with tears of repentance, promising not to offend anymore this loving God, who so much loved you? We should bring to his feet many wicked souls that still try to rage against him, doing harm to so many other souls. We should tell them: "Do you not have enough of what you have done? Look at the Man who loved you so much to die for you!"

My dear children, did I make myself clear to you? Flee sin. Sin is a plague, and beware of false friends! If it would come to your mind to do a sin, raise your eyes to Jesus Christ Crucified, and see if you want to nail again His hands and His feet, with your own hand; see if you have the heart to inflict more suffering to Him, who already suffers so much for the love of you.

7. How many kind of sins there are. In how many ways is it possible to sin?

Sin can be of two kinds: *original and actual*. The *original* sin is that fault that we all have when we are born and originated with the sin of Adam. I already explained this to you before, thus I shall not repeat here myself. (Instruction 7, chapter 5). The *actual* sins are those sins we commit daily with our own will; it is called *actual* because it is an act, a personal action of ours and of which we bear the responsibility. Not all the actual sin bears the same gravity. If a sin is done with full warning, with perfect consent and it is in

reference to a matter, a grave matter, against the commandment of God or against the commandments of the Church, then it is a grievous sin which separates the soul from God, deprives the soul from grace and it is like a person who is dead to the supernatural life. This is the reason why it is called *mortal* sin. If instead, in the sin is missed either the grave matter, or the full warning or else the full consent of the will, then the sin makes the soul weak but it does not kill the soul. This is the reason why is called *venial* because can be forgiven without much effort.

If a girl disobeys her mother when the family is having dinner at the table, she is sent away; if instead she has some bad manners, she will receive a good scolding, but she is not sent away from the table.

If a bad word slips from the mouth of a young man, without him wanting it, does he commit a mortal sin? No, if he does not have this bad sinful habit, it is a venial sin; he can make reparation with a good loving ejaculation, such as “Jesus I am sorry, have mercy of me, a sinner”. However venial sins make Jesus just as sorry, my dear young people, and do you know why? Little by little venial sins become a habit, which may make possible for us to fall into mortal sin.

It is possible to sin with *thoughts*, desiring to do evil; with *words*, offending God and neighbors; with *actions*, breaking the laws of God or of the Church; with *cause*, that is, becoming an occasion of sins for others, tempting them, or giving to others a bad example. This last one is a very serious sin because it not only harm the one who does it, but harms also others and often it becomes the cause of the loss of souls for whom Jesus Christ died. Commonly speaking, it is called sin of *scandal*, because it becomes for others an impediment to their salvation. Parents, teachers, and educators, who may also be committed to the Church, can commit the most grievous sins of scandal. The superiors have the strictest duty to guide well, by example and by words, those entrusted to them. The Church, especially, is the house of God and there souls must find their salvation and not their perditions. Finally it is possible to sin also by omitting what one has the duty to do. In that case it is called sin of *omission*. The worst sins, from which all the others come, are seven, and they are called capital sins. These are: pride, avarice, lust, anger, gluttony, envy and sloth.

8. What needs to be done to flee from sin.

When a plague hit Naples, Italy, years ago, we could see trucks going through the streets, disinfecting the most contagious areas, in the hope to stop the sickness from spreading. Well then, mortal sin is a devastating plague, and to prevent having victims, it is necessary not only to destroy what already entered the heart, but it is also necessary to

prevent its infection and to block it, with greatest care, from entering in the soul and ruining it.

In order to flee sin, the best and most important way is to stop it at the onset, that is, first and utmost to prevent it from entering the heart, so it will not become a habit of life. What happens at the beginning is the important thing: once a passion is defeated at the very start, it will be defeated forever. It is enough to take it away from the heart immediately, before it settles in and spreads.

Sin is like leaven, a little bit is able to corrupt and spoil all the dough, if it is not removed in time.

To flee sin it is necessary to flee the occasion of sin: if a friend pushes you to do something that you know is evil, he cannot be your friend anymore. Actually you must avoid him with great care, like he was a leper. If you walk in a street, and this troubles your heart, because you feel that there is something dishonest there, that would induce you to sin, stop going through that street. Especially, avoid those occasions of sin that will cause you to have a bad conscience in your heart. This I tell you, and be alert and aware of books also, of bad newspapers and magazines, even though there may be good articles in it; avoid theaters, dances, internet games, television, videos, and all those things that may become occasion of sins for you, and not only put in jeopardy your soul but harm you in the depth of your conscience. It is very wise to avoid those clubs that are not Catholic, in order to avoid the danger to fall in grievous sins: the good young man and the good young woman instead, must be the explorer of virtues and they must follow only them.

There are some institutions that are so called “non denominational”: they seem to be made as traps by booby persons who ignore the human heart and whose teachings are only cover ups for criminal and demoralizing activities, especially the Masonic institutions. These institutions do not aim to make good citizens for the country, but teach young men and women to forget to be and to do good and make them to become non religious; they make up activities to make it impossible for young people to attend the Sunday Mass. My children, flee these institutions like a plague, because these are institutions that know very well all mortal sins and want people to do them.

Finally prayer is of the most importance, to nourish our soul with prayer, with the Holy Sacraments, with good readings, good friends and holy families, and in so doing cursed sin is kept at bay.

Nowadays, bad suggestions have become so powerful, that many Catholic people let them be their guide. They see a holy book? They never open it. They see a bad book? They read it, talk about it and suggest others read it too, without realizing that they are drinking venom for their own soul. Examples of these evil habits are numberless and they constantly lure our souls.

9. To summarize this instruction.

Flee sin! I shall never be tired of repeating it, because sin is the true cause of all the misfortunes of the world and all the misfortunes that may happen to you. Flee sin, because it is an offense to God and will bring you to eternal damnation! Many people say: “How is it that only one mortal sin can send a person to Hell?” What they ignore is that one single mortal sin equals a thousand of sins, because it ruins the soul.

Only one blow can break a dish, and once it is broken it is thrown away, because it is of no use anymore. It is true that many blows may brake the dish in many pieces and would render it more difficult to repair, as well as more grave would be the responsibility of the person who broke it; however, the dish is already unusable with one only blow.

What would you say of a person that is desperate because he missed the train by only one minute? Would it not be the same if he had missed the train by 5 or 30 minutes? The train was missed and nothing changes it.

Never say: “One more or one less sin is just the same, what does it matter?” No, my dear little angels, one more sin is one more ruin, and especially one more offence to our good Lord Jesus that loves us so much.

Flee venial sins, and especially those of which you have full warning, because it is written that those who despise small things, sooner or later fall in grave things. Be careful, because also the venial sins are the cause of thousands of misfortunes in life. O how happy is the person who keeps himself in the grace of God! After committing a sin, the heart cannot find peace anymore; he is troubled, dull, weighed down! On the other hand, living in the grace of God makes a person calm, peaceful and content; he is blessed in life, and he can bear the trouble of life with much more peace.

Now let us do a sincere act of contrition for all our sins and if one of you is not in the grace of God, go immediately to receive the Sacrament of Confession. Let us now recite, as usual one Our Father, Hail Mary and Glory be.

SIXTEENTH INSTRUCTION

The Holy Sacraments in general. Baptism, Confirmation, Last rites, Holy Orders and in particular the Sacrament of Marriage.

1. General notion and definition of the Holy Sacraments.

Jesus Christ in His infinite mercy, not only redeemed but also enriched us with extraordinary graces. His merits have been, and are, for us the source of endless riches, allowing us to participate to an entirely superior life and to become member of His body. He is the head, and we participate directly to His life through seven channels that flow in his mystic field, making beautiful and fruitful our life. Thus, beginning, development and manifestation, all is fulfilled by the life of Jesus Christ. He replaces us where our poor strength fails. He did not give us graces that we may not be able to use them well, but He planned special graces through the all the journey of our life. He made it in a way that they are special titles that we are able to receive. He gave them to us, not as free one time gift; instead He made them as a right for us to have the effect and the fruit of our own ownership. This is the result of His gifts to us.

How does a rich and generous man favor a poor man? He goes to the house of the poor man and writes on a piece of paper, he puts his signature, writes also a direction and gives it to the poor fellow. With this paper the poor man can go to the bank and show it, just as the rich man has given to him, and then he can require immediately the ready cash. The good owner has removed the poor man from the uncertainty of a life where he begs for alms, he gave him the paper to enter the bank as an owner, and he enrolled him as part of his own family. If the man needs medicines, for instance, he has now the money to buy them, and so on.

Therefore, my beloved, remember the Sacraments are like an annuity that can be used, well or not well, according to the person who uses them. They make us to participate in proportion to our condition and needs, not for the action of the person but for the elements that constitute them.

2. Elements establishing the Sacred Sacraments.

The Holy Sacraments are seven and why they are seven.

What is needed to obtain the fire? It is needed a substance, for example carbon or wood; it is needed a sulphur match and a man that brings the lighted match to the wood. If we do not have those elements we cannot have the fire.

The Sacrament, who is like a phenomenon, requires a sensitive substance, requires the formula that determines the office and the significance of this substance; requires a minister, who having the intention to do what the Church does, that is what Jesus Christ has established, and having the legal power, can determine the action that this substance means, making in this way the sensible sign of the grace.

In the Sacrament, the substance, the formula, and the Priest must be morally completely united, and it must be applied to an individual who is in the position to receive this title of grace. If the person for instance, has no intention to receive this Sacrament, then he is not present to the divine action that takes place, and he does not receive the effects of it. If the Priest has no intention to bestow this Sacrament, then he only does a human action that, not having any relation with Jesus Christ, has no value. Also, if the formula or the substance of the Sacrament is changed, the Sacrament is not valid because it does work as real and true phenomenon. If we put water and wine, for instance, instead of acid in an electrical light, the current is not produced.

The Sacraments instituted by Jesus Christ are seven: Baptism, Confirmation, Eucharist, Confession, Last Rites, Holy Orders and Matrimony.

This is not a number that happened by chance, but it has the highest meaning, both mystic and real: the seven Sacraments correspond with the states of our temporal life, in relation to our eternal life and they correspond to our important spiritual needs. Jesus Christ wanted to be present in our life with His merits and His graces in all the main manifestations of our life. We are born, then we go from infancy to the age of reasoning which is as the second state of life; we nourish ourselves and if we become sick we cure ourselves and from our infirmity we come, so to speak, to a new life; we are at the last moment of our life and our life starts a new phase. Jesus makes us to be born in His merits as children of God; strengthen our faculties with gifts and the presence of the Holy Spirit; He nourish us of Himself; He makes us to be reborn when we fall into sin, He assists us in the last moment of our life on earth, and He himself presents us to God.

Besides our individual life, we belong to the large human family and we are governed by lawful superior; Jesus Christ sanctifies the family, sanctifying

the member of those who formed it and he supports us by His own authority in the ministers of the Catholic Church. You can ponder as much as you want, but you shall not find any number of other solemn moments that needed to be taken care. O good Jesus how could you have been more loving toward us, if not in this sublime way, with the institution of the Holy Sacraments. You behaved as the most tender and affectionate mama, providing us with your presence for our needs in all the stages of our life.

Each Sacrament has a substance and a form determined by the authority of Jesus Christ and entrusted to the Church. Both the substance and the formula have a precise meaning that materially expresses what the Sacrament supernaturally operates.

In the Baptism the water signifies the washing of the soul and the words clearly express that this purification is done by the divine omnipotence: “I baptize you in the Name of the Father, of the Son, and of the Holy Spirit”.

In the Confirmation, the oil signifies anointment that gives strength. It and was done on those who would have to go to war, and the words: “I sign you with the Sign of the Cross and I confirm you with the chrism of health in the Name of the Father, of the Son and of the Holy Spirit”. This signifies that the strength of a Christian is bestowed upon him through the Sign of the Cross and the anointment of the Holy Spirit.

In the Eucharist the substance is the bread and the wine which, by the word of the consecration, is transubstantiated in the body and blood of Jesus Christ. We shall speak about this a little later on: “Jesus Christ himself becomes food for the soul.”

In the Confession the acts of the penitent are the substance, they are as the expression of a sickness and the desire to be healed; the formula is the expression of the goodness of the Lord that forgives: “I absolve you in the Name of the Father and of the Son and of the Holy Spirit”.

In the Last Rites, the substance is the oil particularly blessed; it expresses the consecration of the goods of the person and of his activities toward a new life; the formula expresses the mercy of God, who forgives all the relics of the sins, gives to the soul the last purification, before introducing it to the eternal life: “For this holy anointment and for our benediction, God forgives what evil you have done with your eyes, your ears and so on”.

In the Holy Orders Jesus communicates His divine authority to those He chooses to be his ministers. Both the substance and the formula are complex and in proportion to the power that are bestowed.

Finally *in the Matrimony* the substance of the Sacrament, so to speak, are the bride and the bridegroom; the formula is the consensus they give to each other: they in fact must be sanctified and it is the very consensus that must be

consecrated by God. Thus they come to the presence of the Lord as a sacred thing and they swear fidelity in the presence of God for this highest reason.

3. How are the Sacraments sanctified? Their character.

General disposition to receive the Holy Sacraments.

My beloved, as we mentioned before, each Sacrament bestows a special grace, given by the substance itself and the formula that establishes it. Generally speaking we must say that a man, through these marvelous means of grace is sanctified, because he is raised supernaturally to a more beautiful life.

The baby receiving the *Baptism* does not represent anymore a piece of living flesh that simply lives, but he represents a jewel of Heaven; he represents the most beautiful flower there is on earth. For this reason, often the Lord transplants into Heaven these tender and fragrant little flowers, before the storm shatters them. Earth could never give to Heaven anything more delicate and more precious.

When man becomes an adult, he is not abandoned into the world as a poor thing, lost and thrown around at the mercy of the struggles of life; he is, instead, fortified by the grace of the Holy Spirit with the *Sacrament of Confirmation* and becomes as a well armed man, reaching toward his sublime end.

In the *Eucharist* man nourishes himself of God himself, and truly he can say: "I live but is not really me who lives, instead is Jesus Christ who lives in me."

In the *Sacrament of Penance*, even being a sinner, man could not offer a more beautiful sight of himself: the soul who intimately recognizes, in all humility, its faults is always noble; the soul that prostrate itself before God in its repentance, elevates itself on that very misery that before was degrading him.

In the last moment of his life, the forces of the man, now weak and feeble, acquire a new vigor, through the *Last Rites*; it is not a poor worm that dies, but man instead is the worm that almost encloses itself in the cocoon to become the angelic butterfly.

In the *Holy Order* man could not reach anything higher, so much is noble the dignity to which he has been appointed.

Finally in the *Matrimony*, the life, the affections, the family, the offspring, everything receives a sacred mark beyond the poor human limitation.

From all we said, easily we can understand that, those who do not receive the Holy Sacraments, voluntarily tear away from their forehead their halo of glory and besides giving up the grace, they disgrace the human nature!

A man who did not receive the baptism is not different from an animal; a man who did not receive the Confirmation is a poor human being; those who do not eat the Body of Christ are undernourished, scrofulous, and feeding on mud; those who remain in their mortal sins, become coarse and, when they die, they are damned. The Holy Order is a special gift of God. If a man does not understand the greatness of this Sacrament or thinks of it as a job, shows that he is only materially minded. Finally those who are united only in civil matrimony (should be called uncivilized since were sects who wanted it this way, as a substitution to the Sacrament), are debased to the level of animals; they desecrate the family, desecrate their offspring who, once they are born, have the right and the duty to know and love God.

The Sacraments sanctify us, either giving us the first grace, or increasing the grace; we already have. The Baptism gives us the first sanctifying grace; the Confession gives us back the grace we lost; these is the reason why these two Sacraments are usually referred as *Sacrament of the dead*, that is, of those who did not have yet the grace, hence they were like dead. The Sacraments that increase grace are: Confirmation, Last Rites, Holy Order and Matrimony. Only people who are already in the grace of God can receive them and for this reason they are called Sacraments of the living.

If a person is in the grace of God, the Confession increases the grace in him; if a person is not in the grace of God, but he does not know it, the other Sacraments indirectly support him; if however a person knows that he is not in the grace of God but does not want the Sacrament of Confession (Reconciliation), and instead he receives one of the other Sacraments, the Eucharist, for instance, then he does an additional sin and instead of receiving the grace, he commits an horrible sacrilege.

A sick person first must receive a medicine and if he goes on eating a good meal with a good dessert, his organism is disturbed and not only he does not get better but becomes more ill.

Not all Sacraments can be received many times; some of them impress *character* and they can be received only once. Others do not impress *character* thus they can be received again and again.

The *character* is a particular spiritual irremovable sign and it is imprint in the soul; it is like an ownership that the soul has now acquired life, like someone for instance, who has received his bachelor degree, does not have to go to school to receive the same degree again.

The Sacraments that imprint character are Baptism, Confirmation and Holy Order. With the Baptism the soul receives the character of the Christian; with the Confirmation, of the soldier of Christ; with the Holy Order that of His minister. Since they are not only channel of grace but election to a special office, they can never be repeated.

The Last Rites can only be received once during the same grave sickness.

The Matrimony cannot be repeated as long as the married couple lives. The reason is simple, with the Last Rite we receive the grace for the last moments of our life and in the Matrimony the grace consecrates the consensus that only death can set apart.

The Sacrament of Penance (Reconciliation) can be received as many times as a person wants, even many times during the same day. The Sacrament of Eucharist can be received once a day or as the Church disposes.

Beside these general dispositions, relative to each Sacrament, the soul must approach these great channels of grace with deep feeling of humility and faith, in a prayerful attitude and boundless faith in the divine mercy. And may our faith let us penetrate deeply into these great mysteries of love and mercy.

4. The Sacrament of Baptism.

The Baptism is a Sacrament of the new law with whom, through the washing of the water and the words that are pronounced at the same time, man is spiritually reborn.

The Baptism is the fundamental Sacrament that opens for us the door to all other Sacraments, making us to rise supernaturally; without it is impossible to be saved, at least as a right. If for someone it is impossible to receive it, and he is close to death, his ardent desire makes up for it; if someone dies as a martyr, his own blood washes him. This special regeneration is called Baptism of desire or Baptism of fire and the third, Baptism of blood; they elevate the soul to God, even though do not imprint character.

The substance of the Baptism is the natural water that it is blessed with the same special rite that the Church imparts with the blessing of the Holy Saturday. The formula is constituted by the words that are pronounced in pouring the water: "I baptize you in the Name of the Father, of the Son and of the Holy Spirit". The ordinary minister of the Baptism is the pastor or any Priest that he lawfully delegates; in an emergency, however, everybody is minister of Baptism, even if a non-Christian, as long as he follows strictly the rite, and he means to do precisely what our Church does.

The essence of the Baptism is in the substance and in the formula; however the Church surrounded, almost as a crown, these elements and added new ceremonial rites, to make easier to understand the grace received with this Sacrament, so much needed. Thus, the Priest breathes on the baby in form of a cross, almost to show the new life that he gives; he signs him with the sign of the cross on his forehead and chest to indicate that he must belong to Jesus with his mind and his heart; he imposes his hand on the head of the person to be baptized to indicate that he takes possession in the Name of God. He puts salt on his lips, symbol of the wisdom and the exemption from corruption; he applies a bit of saliva to his ears and his nose, as a reminiscence of what Jesus did to the deaf-mute, to signify that the ears must be opened to the truths of the Gospel and that he must spread with a Christian life the odor of the virtues.

Moreover from the person who is going to be baptized is required to make a solemn renounce to Satan and all his pomp; he must make the profession of faith; a candid robe is put on him to indicate the candor of his soul, and so on. It is thus obvious that the baby does all these important acts of his life through someone who represents him who becomes his godmother or godfather. The godfather and the godmother contract a strict spiritual duty because they are the help that the person to be baptized receives, to know, to love and to serve God. Thus they must acquire a spiritual motherhood toward him.

In the Baptism there is the imposition of a name, which is not a simple distinction, but represent also a protection to which the infant is entrusted. It is necessary not to impose pagan names, because they are unknown, and even worse to impose a name of coarse people, known to have been a disgrace on earth. It often happens that the name becomes like a suggestion for the person who bears it, and somehow it forms for him a way of life.

The Priest when he robed us with a candid cloth told us: "Receive this candid cloth and bring it immaculate before the tribunal of Christ the judge". What did we do of our candid robe? Oh how bad we shall feel thinking of the havoc we have done of it! The first Christians when they were baptized, they would change their life entirely, and they were able to form in this way a Christian life, as we come to know in literature, art and in all the manifestation of life. Today, instead, we see Christians without character, that become servants of impiety; they applaud to all the stupidity and foolishness of the miserable pagan world, at the point that they may even be ashamed to accept the Name of Jesus Christ! At what point of degradation man can arrive after our blessed Jesus Christ has elevated him to such a height!

5. The Sacrament of Confirmation.

The Sacrament of Confirmation is a Sacrament of the new law through which, with the imposition of the hands, the anointment of the sacred chrism and the prescribed formula, a person receives the strength to believe firmly and profess his faith.

With the Baptism the soul receives the first grace, with the Confirmation, God confirms this grace and puts the soul in the order of His supernatural active Providence; for this reason the Church says that with the Confirmation we become soldiers of Jesus Christ. Every soul has a special mission from God in the supernatural order and this mission is determined by the Confirmation. As soldiers are given the uniform and the arm that distinguish them in their work in the same army, also not all the people who receive the Confirmation have the same mission in the fields of our good heavenly Father. From this is clear that the Sacrament of the Confirmation must be received as soon as people reach a full understanding of this gift, that our Good God may use us for His reasons as soon as possible. Also children, who die before reaching the age of reason, should receive this Sacrament, that at least with their death they may be active members of the glory of God.

The substance of this Sacrament, *remotely*, is made of olive oil mixed with a balm. The oil signifies the grace that is superabundant in the soul to confirm it in the grace; the balm is the sweet odor to preserve the soul from corruption; it means that the Christian must send out good smell of Christian virtues and preserve himself from corruption of vices. *Near*, the substance is the anointing of the chrism done on the forehead and with the imposition of the hands of the Bishop; the formula is constituted by the words of the Bishops: "I sign you with the Sign of the Cross and I confirm you with the chrism of health, in the Name of the Father, of the Son and of the Holy Spirit". The minister of this Sacrament is a Bishop, the reason being that it is a general who gives to each soldier the office they must do in the army.

The Bishop is elected by the Holy Spirit for holding the Church of God and in the name of God he assigns each Christian to become a noble officer of Jesus Christ and, so to speak, puts him in the plans of the Divine Providence.

By a special permission of the Pope, also a Priest can administer this Sacrament.

The rite to administer the Confirmation is the following: The Bishop first extends his hands on the candidate, invoking the Holy Spirit that He may descend upon him. Then he anoints the forehead of the candidate with the

sacred chrism pronouncing the formula. Finally, with his right hand gives to the candidate a little slap on the face. He anoints him on the forehead so that the candidate may understand that he must profess the faith of Jesus Christ with courage and without human respect, believing in the truths that have been revealed, confessing them openly and practicing a Christian life. The reason why he gives to the candidate a little slap is to remind him that he must be ready to suffer all insults and humiliations for the faith of Jesus Christ.

With the Confirmation is received the Holy Spirit. The gifts of the Holy Spirit are seven: wisdom, intellect, council, fortitude, knowledge, piety and fear of the Lord.

To receive the Confirmation a person must reach the age of reason, between seven and twelve years of age, because this great grace is received for the development of our life. Consequently, it is not good for a person to receive the Confirmation when he is old or before contracting the holy matrimony. Christian people who do not receive Confirmation or for despising it or for carelessness commit mortal sin.

Confirmation must be received in the grace of God, because it gives an increase of grace. How could ever be put a beautiful delicate top over some dirty torn clothes? How could a person obtain a job, if he does not have a good knowledge of it? Who would dare to receive the Holy Spirit with a heart full of mortal sins? If he did, instead of receiving a grace he would commit a horrible sacrilege. The candidate must prepare himself with deep prayers and true faith, that the Lord may use him, poor as he is, as one of His own.

Also in this Sacrament is assigned a godfather or a godmother, that they may be good vigilant over his soul, helping him to lead a good Christian life; they indeed become part of his spiritual family. Blessed are those who have a good godfather or godmother who take care of their Christian development.

Sorrowfully, we must acknowledge that the majority of the Christians do not live well the Sacrament of Confirmation, the reason being that they received it badly at the time they received it. Let us revive this beautiful and important Sacrament if we received it poorly, and the day of the feast Pentecost be for us a day of interior renewal for the grace of the Holy Spirit poured upon us; be it a day of filial and unlimited consecration to the Most Holy Will of God.

6. The Sacrament of the Last Rites.

The Last Rites, also called the Anointment of the Sick, is a Sacrament of the new law that through the ointment with oil and the prayers of the Priest, is

granted, if it is expedient, the salvation of the soul, and the one of the body. The *remote* substance of this Sacrament is the oil blessed for this purpose for the sick; the *near* substance is the ointment of the five senses of the body. The formula is constituted by the words of the Priest, who says, anointing each sense: "With this holy ointment and for his most blessed mercy, may God forgive you the sins you committed with the sight, with the ear and so on." It is the last remedy; it is the last help that Jesus Christ, in His mercy, gives to the soul in the most terrible and decisive moment of life.

It is also a health remedy for the body, because this Sacrament acts also as a medicine, not as a miracle, it heals also the body or, at least fortifies it, keeping in it those forces that the body needs, to provide for his own soul. How great was the goodness of Jesus in the institution of this Sacrament! The moment of death is decisive for the soul entering into eternity; our soul still feels confused by the remaining of our sins, subjected as it is to dimness of mind, hardness of the heart, fondness to sensitive things, fears, anxiety of conscience and so on; the soul finds itself in a moment in which its own body is feeble and therefore, in the general weakening of its strength, does not have that freshness and that energy that it needs to take care of his top priority.

Jesus becomes in that moments the spiritual and corporal doctor and through this Sacrament, He strengthens the soul, wipes away the remaining of the sins, forgives the pains of the sins that the soul still must expiate, thus canceling all those reactions that are produced by the lack of the expiation. He gives to the body new energies, also physical energy, and particularly He increases the power of the brain and makes the mind more lucid and peaceful; when it is in the plan of His Providence, He also gives again back the health of the body. I have seen with my own eyes the temporal effect of this Sacrament: I went to visit a dying man in the morning and gave to him the Last Rites, in the evening when I saw him again, he was so well that he was back studying at his desk.

It is for these high reasons that the Sacrament of the Last Rites is ministered with the ointment of the five senses of the body, which are the key and the mean of our moral and physical activity.

This Sacrament can be received when a person is gravely ill and is considered to be near death. It cannot be repeated with the same illness, unless there is no more danger of death or some time after perhaps an interval of fifteen days or a month. Those people who are in an external danger of death, as for example those who go to war, or are in a dangerous navigation on high seas,

they cannot receive this Sacrament, because in the act of the administration of this Sacrament they cannot be considered sick or in danger of death².

Among many Christians is widespread the very bad mentality to call the Priest when the person already almost or completely has lost his consciousness, and the excuse is always the same: they do not want to upset the dying person.

Well, my beloved, I ask you, if he must sign a will in your favor, would you be afraid of the emotion of the sick person?

Besides, as it was mentioned before, the Last Rites take away precisely the inner fear of death because, for the life that is fading away, its benefic effect is to give peace to his spirit and to strengthen physically his body and mind for those last moments, even though the health of the body does not come back: the purpose of this Sacrament is in fact for the soul and the body.

However, since this Sacrament works as a medicine, and not as a miracle, these beneficial effects become useless for a person who already is lacking his senses. Also, if a soul is in mortal sin, without knowing it and with no more mean to confess it, this Sacrament gives to him also the remission of his sin, as long as he is sorry for it, but when a person is already unconscious how can he obtain these beneficial effects?

Well then, when a person realizes to be gravely sick, it is better for him that he himself makes provision to ask and to receive the Sacred Sacraments, if he does not wants to find himself in the great danger to be deprived of a grace so beautiful when he needs it the most.

7. The Sacrament of the Holy Order.

The Holy Order is a Sacrament of the new law, instituted by Jesus Christ. With this Sacrament, for a sensitive rite instituted by Jesus Christ and for the formula established, is given to men who are chosen, the spiritual power and the grace to have our Lord Jesus Christ descending into the Eucharist and enables them to exercise this holy ministry.

This Sacrament is composed of different degrees, of which some are of preparation to other orders that form this Sacrament, others are the Sacrament itself, to which they participate with more or less fullness depending on the degree.

The orders that prepare the Sacrament are called *minors* and they are: the Ostiary, the Lectorate, the Exorcistate and the Acolytes. The Subdiaconate

² Nowadays the Church offers, after a special Holy Mass, the Anointment of the Sick, to whoever of the present would like to receive it. The Anointment however is only done on the forehead.

is almost between the minor and major Orders. The Orders that constitute the Sacrament are: the Diaconate, the Priesthood and the Episcopate. The Pope has the fullness of the Priesthood and the authority of Jesus Christ.

Already I spoke about the hierarchy of the Church, thus is useless to repeat it.

Be aware, my beloved, that there is no higher dignity on earth nor a more beautiful one than the Priesthood of Jesus Christ; the littlest altar boy is truly superior to all the emperors on earth.

In our times, the impiety wanting to destroy the opera of Jesus Christ tries to bring the Priesthood into discredit, making up thousands upon thousands of calumnies which are made easier because some unfaithful ministers give themselves to evil. In every level of life there are the good and the bad, and of course also among the Priests; but all wicked people, the masons, the sectarians, would be most happy if all Priests were bad and they only emphasize the evil committed by some hoping to destroy the goodness of the good Priests.

Do you know who are the enemies of the Priests? Ippolito Taine, a French historian, who was an unbeliever, wrote: "All criminals, drunkards, radical, extremists, revolutionary people, they are all enemies of the Priests. This is a self-evident truth. All good people, the honest, the charitable, honorable, dedicate people they all have in common a great sympathy for the Priests and profess respect toward them."

My beloved, respect your Priests and pray for them as if they were your own children: wherever there is a good Priest, there is blessing, peace and prosperity.

8. The Sacrament of Matrimony.

The Matrimony by definition is the Sacrament of the new law with whom a man and a woman, who are baptized, give to and receive from each other the ownership of each other's body, to receive their offspring and educate them in a saintly way. The substance of this Sacrament is the couple, in giving to each other the wedding ring; the formula is the consensus they express with their words. The Pastor or the Priest is present to witness to the mutual faith, which the couple swears to each other. The presence of the Priest is a needed element, however he is not the minister of this Sacrament.

To receive this Sacrament is necessary to have the intention and to accept the entire essential obligation that it has in itself. If the couple would

keep out the fulfillment of the duties, keeping only what is in it to satisfy their selfishness, they would sin gravely and the marriage would be null.

Because this is a Sacrament of the living it must be received in the grace of God; thus, whoever receives it without a good Confession beforehand, or is in mortal sin, commits an awful sacrilege and he starts his new family with a malediction.

Once the Matrimony is contracted cannot be untied. A new Matrimony can be contracted only when one of the spouses dies. The so-called divorce is an awful attempt to the sanctity of this Sacrament and the spouses that contract another matrimony commit the awful sacrilege of adultery.

How is it that Jesus Christ raised this contract to the dignity of Sacrament, while man attempts to reduce it below a contract, to a speculation of pleasure? It is for the Sacrament of Matrimony that man is truly consecrated as ruler of the earth, and outside of it, he can only receive humiliations. With the matrimony a man becomes the Priest of innocent offspring, to whom he does not give at random the life of the body, but he gives the life of the soul forming new citizen of heaven. For this reason the Matrimony is compared to the mystical nuptial of Jesus and His Church, making her mother of our soul and trustee of his merciful Providence.

The so-called civil matrimony is not matrimony, if it is done without any hostility toward the Church; it is a simple registration in the registry of the town hall, for all civil effects. If there is hostility toward the Church it is a sacrilege and it is a foolish ceremony with no value. In other words, whoever goes only to the town hall to be registered are not husband and wife according to the Church, who considers them as two strangers, living together as brutes, in mortal sin.

The Sacrament of Matrimony gives the spouses the grace to live together in holiness, to learn to have compassion and forgiveness for each other, accepting the suffering that this status bear and to educate in a Christian way their children.

When those who must receive this Sacrament, instead of preparing diligently to this important step with prayer and deep reflection, get ready with thousand of distractions and sins, what grace can they receive? Sin, humanly speaking, kills love, because it kills esteem; they despise each other, without maybe even realizing it; as soon as the fantasy of the first months wears out, they start a very unhappy life.

It is necessary before the Matrimony to behave with honesty and correctly; it is necessary to pray a lot, to come to God, and in everything resort to their own parents, as long as they are good Christian and God-fearing.

9. To summarize this instruction.

Remember that the Holy Sacraments are the most beautiful spiritual riches we have on earth; to neglect to receive them, means to show to be foolish and ungrateful. Foolish, because one loses a treasure voluntarily, ungrateful because of the contempt toward such a great favor.

Remember that you are baptized, thus you belong to Jesus Christ. A Christian must be such in any manifestation of his life and he cannot serve two masters, after having solemnly renounced to Satan with the Baptism.

If you did not receive yet the Confirmation, ask to receive it immediately, that you may become as soon as possible soldiers of Jesus Christ.

And now let us thank Jesus Christ for the great gifts of the Sacraments and let us ask Him that He may make us appreciate them as we should. "Oh my Jesus, thank You very much for the great gifts of the Holy Sacraments; we ask You to increase in us our love and our gratitude as well as our appreciation for them; we beg you to awake the material and insensitive hearts who do not appreciate them, and live in their immense poverty, even having received so many treasures of grace."

Let us now recite the Our Father. Hail Mary and Glory be.

SEVENTEENTH INSTRUCTION

The Sacrament of Penance (or Sacrament of Reconciliation)

1. Definition and general concept of this great Sacrament.

The Sacrament of Penance, this great celestial treasure, so much precious for men who are called, by antonomasia, ‘sinners’, is defined: “A sacred rite instituted by Our Lord Jesus Christ, through which, through the absolution of the Priest, are remitted the sins committed after the Baptism to whoever is repented of the evil done, confess it, and promise to make amend.” These are few simple words, yet they are the expression of the most marvelous treasure. It is not an humiliation to which the sinner is submitted, it is not a vindication over the sin, but instead it is the great mercy of God toward his poor creatures; it is the last resort to the shipwrecked man floundering in the waves; it is the paternal kiss that the good God gives to the poor prodigal son, who returns to his paternal home, after the bad experiences of his harmful and unbridled freedom, that reduced him to a most wretched condition.

It is necessary in fact to comprehend and start just from this concept, to consider this great Sacrament, in order for a soul not to loose heart as before an impossible difficulty to overcome, instead, on the contrary, it is drawn to happily enjoy for this benefit.

Jesus Christ did not institute this Sacrament to force the sinners to accept a humiliation. He wants to remove the most pungent thorns from the heart of the sinner and fill those ulcerated hearts with a balm. He wants to give back life to souls already dead to the true life. He wants to raise again those poor hearts depressed and slaughtered by their own sins!

My beloved, if a fireman comes up the ladder, during a fiery fire, to the balcony and urges you, who are trapped inside, to come and go down the rope-ladder, you will be terribly scared looking down as to an abyss, and you believe you are putting your life at risk. You see the abyss under you and you cannot move; you only will step on the shaky ladder when you feel that the flames are going to devour you. You do the first step, full of anxiety, and yet, one step after the other, you go down the ladder and your heart begins to feel the joy to step safely on the ground and you marvel to have been so slow in doing the first step.

Confession is like that: the first time it seems a very hard thing to do, and the first step requires an effort; a person is always hesitant to do it; however, once that first step is done, a person sees that instead of going down

the ladder into an abyss, he goes toward peace. It is as simple as that: the humiliation becomes exultation; the pain becomes pure joy, the bitterness into sweetness, impossible to compare. A doctor comes to visit a sick man. He wants to know what he has, where it does hurt; he visits him thoroughly, even if he sees his patient full of shame and embarrassed. Would you call this doctor an oppressor? Of course not, you call him a good benefactor. The sick person does not do a favor to a doctor telling him his aches; he does a favor to himself. If he needs surgery for his cancer, certainly the surgeon will hurt him; but once it is done and he is free of the putrid matter in his body, he begins to breathe again, he is happy, and express grateful word to the good doctor.

Confession seems something difficult and hard to do, but once get over the spiritual inertia, the soul finds itself to be in a joyful state, full of peace. It is not therefore, telling to another person private acts, as many fool and ungrateful people say; nor it is to submit to a humiliation, on the contrary, it avoids a terrible humiliation; it is to confide in a doctor, a friend, or in a most sincere benefactor. The evil of a sin is terribly dark and oppressive; it lies concealed deep in the heart; it is like the tuberculosis of the heart. It wears out the soul and it makes useless all remedies to find again the lost joy and peace. Confession drives out this sickness from the depth of the soul: it brings it in the light of the sunshine; it destroys it, and gives back to the soul the strength of the lost life.

Once again, my dear beloved, I tell you: Confession is not a heavy weight, not a humiliation, nor an oppressive act: it is instead an immeasurable benefit, it is the greatest mercy.

How could ever Jesus Christ forget the poor sinners that he had come to search into the world, and for whom he accepted to suffer so much? What more can we think of a God who is so good and merciful to want to institute the Sacrament of mercy, if not that He is mercy himself? Confession is thorough and full mercy, without shallow and harmful compassion, without useless and mean revenge, it is a mercy worthy of a God!

2. The Sacrament of Penance (or Reconciliation) was instituted by Jesus Christ.

If it were not a very sad reality, it would seem impossible that the Sacrament of Penance (Reconciliation) could have enemies, and what it is more, they are among the greatest sinners. What? They have the most need of it and they would want to destroy this beautiful reality? The reason of this hostility must be seen in the very misery of these people and in the sublime highness of the Sacrament; dispirited people as they are, because of their evil

and their sin, they cannot see in any other way this opportunity of spiritual rebirth, beautiful beyond measure, and they make it as a miserable dispute of people who want to know acts of others. I don't know how it is possible to be more miserable than that, without making known and confess it clearly, without they want it, how great is their own misery! The words of old Saint Simeon are again here fulfilled: who contradicts Jesus only reveals his heart and shows his own misery. Those who fight against the Sacrament of Penance, the first thing they say is this: "Confession is a invention of the Priests." They believe in this way, with vague and unfounded accusations, to get away themselves of the need of confessing and what is worst, they work on driving away wounded and thirsty souls from this fountain of peace. Their words could not be more deceitful and foolish.

Jesus was dead and the apostles, fearing the vengeance of the Jews, were hiding in isolation, when all in a sudden Jesus appeared to them, whom had the door shut. He had already resurrected and, since He was going to ascend to His Father, He wanted to leave to the world, through His apostles, the treasures of his mercy. He wanted to leave to them the means to obtain again peace in the heart. He enters, therefore, giving the sweet greeting of peace: "Peace be with you!" Almost He wanted to remove from their heart, and from those who would listen to Him through the centuries, all prejudices for what he was going to say.

In the same way, my little angels, a mom that must treat her little child for a painful sore, gives first a lot of hugs to him, to let him understand that she does that because she loves him.

Jesus afterward, breathed on them, almost to transfuse in them his own spirit, and He said: "Receive the Holy Spirit; to those to whom you remit the sins, they shall be remitted and to those to whom you shall restrain them, they shall be restrained." He did not give this authority as so to speak, but He imparted it in all its fullness, adding: "As my Father send Me, I send you." It is the same legal authority that He received from His Father that He imparts, the same very power for which He had come to heal the sick of heart, to search for sinners, to judge them with a judgment of mercy.

The apostles received a real and true legal power: they had to judge what had to be remitted and what had to be restrained, thus they had to know fully the conscience of those on whom they had to deliver their judgment.

This knowledge did not satisfied, nor it does satisfy a curiosity, but it is a necessity for the very goodness of the sinner, as we shall say later.

In the same way a head of a state sends an extraordinary envoy to replace him and he says to him: "I give to you my same power; everything you shall sanction, I shall also sanction." The head of the state does not give a blind

power, but he obliges his envoy to account for what he had to sanction and what he had to reject.

The Priests are the successors of the apostles in the world, because the divine power of Jesus continues in the Priesthood, till the end of the times. Confession, therefore, is not an invention of the Priests, but Jesus Christ instituted it. In the Act of the Apostles we read that the first Christians also confessed their sins, and certainly they did not confess them to those who did not have the power of absolving them. From the history of the Church we know that Saint Ambrose, bishop of Milan, devoted long hours to the sacred ministry of Confession. In every times we know that the Ministers of God received and reconciled the poor sinners with God.

It is foolishness therefore to say that the Confession is an invention of the Priests and even more foolish to summon the Fourth Lateran Council, in which, as we said before, was established the duty to confess at least once a year.

On the other hand, if the Confession was a human invention, who could ever oblige a sinner to disclose his misery to another man? Who would ever accept this obligation without protesting? From history we know that great revolutions were started in the Church for the smallest disciplinary changes, then how would it be possible to accept this important duty without saying a word? Beside, would that be ignored the name of a man who would dare so much?

Hence, let us forget about this foolishness, that are not even believed by those who propagate them. Only a Man-God could find such a beautiful way of re-birth, and impose it to the world, giving to it that efficacy that the Confession has. Mankind only knows to make fickle laws, full of misery. We know very well these earthly men!

3. Profound greatness of the Sacrament of Penance (Reconciliation).

All the works of God, studied in depth, are always found masterpieces of wisdom. They go straight to the point, as it is pre-arranged.

Examining the Confession from a psychological point of view, we find ourselves in fact before a mean of rehabilitation that corresponds precisely to what we are, and that far from being an encouragement to commit more easily the sin, pull it entirely away from the depth of the soul.

1. We degrade ourselves with the sin, because we loose the concept of who we are, and to what we aspire; it is a foolish moment of thoughtlessness

and rush in which we mix up the object of our aspirations and we fall into sin. To rise again, thus, it means first of all to oblige the soul to a mature reflection.

Tell me, my beloved, would you make an inventory of the objects in your house, if you do not have to give an account of it to anyone? It is easy to say that everybody should reflect on the state of his own conscience, to understand the evil done! In truth, we are all carefree youth, believing that we are not obliged to give an account of what we do to others: a student would not study well, if he does not have to bring the lesson to his teacher; an employee does not work well, if he does not have to account for his work to the manager. Well then, to know that we have to give an account of our conscience to a man who represents God, means to enter in the depth of our soul, with a profound and healthy reflection, and for a moment to become the judge of ourselves, bringing back the reality from the troubled fields of our passions.

The earth, as the Prophet says, full of desolation because nobody meditates on his own faults, in his own heart, finds now serious people examining themselves in fairness before God, to account to Him what they have done. In this moment of spiritual quietness, evil appears as evil; it is not possible to have illusions anymore, because the light that brings us to meditate, is the justice and the sanctity of God.

2. There is no evil that penetrate our soul absolutely as evil; every man always finds excuses, even illusory, to excuse himself. A young man, who did some mistake in his homework, tries to find some other rule to support his mistake. We always try, before our conscience and before others, before or after our sin, to make every effort to be always right. But when evil must be subdued to the impartial judgment of a person of authority, then the soul is taken by a healthy fear, the presumption ends and the desire to become a better person does not want to consider anymore excuses as a justification, but search for the way to be healed.

The man that must comes before a benefactor, who gives to people in need a new robe, immediately compares the new outfit and find his own clothes dirty and old. A man, in the Sacrament of Reconciliation, is before the merciful God; therefore he does not have anymore in his heart the desire to excuse himself but naturally has only the desire to improve himself.

3. Sin, by nature, brings in itself the insensitivity of the spirit and the weakening of the will; this sickness is the true cause of the degraded coarsening of the heart of man. The sinner lives as if in a place of his own, he is disheartened of life, even when he pretends to be a superman. He is victim of very low attractions, oppressed by a dark fog, he is dirty, and he has the sickness of the person who moves around like a ragged beggar with worn and dirty clothes. To confess the sins, signifies almost to tear him off from his own

conscience, opening the blinds surrounding his heart, and let the sun and the air come in, it means to feel again the love of goodness, it means to desire once more something much higher. The evil will is already defeated; a good word given at that moment has a surprising efficacy, the soul rises in the measure that it frees itself from the weight that it is oppressing it down.

If evildoers could live even for a moment this sublime elevation of their spirit, they would find themselves in a purer atmosphere and they would feel a rebirth of their will!

Many years ago, during the war, I visited a man with a broken leg in a hospital. In talking to me he looked very moved, and he said: "I am thanking the Lord for my broken leg. If it were not for this, I would not have wanting to confess and I would never feel this joy in my heart. I did not know that I could have such a joy." Here was a man that had resurrected by his profound discouragement and was again living in peace. To believe it one has to feel it.

4. It is not possible to destroy the evil in one's heart, if it is not destroyed first in one's will. Now, then, which punishment can bend the human will? The more someone is punished, the more he reacts and believes his way to be right. To help a man to improve, it is necessary to penetrate in his will, without give rise to dangerous reactions, and this is what Jesus Christ did. When I go to confess, I do spontaneously what others in vain would have imposed on me; the word of the confessor is not anymore for me a word of imposition but a supplement to my same will to flee away the evil. How foolish are those evildoers to think that Confession encourages to do evil!

Jesus could not have better break our own evil will, nor rise it in a much easier way to arouse us toward goodness: it is I, my repentance, that shall convince me to have done wrong, and my conviction does not come from a human point of view, but by a supernatural point of view, stronger than the will of my passions.

5. The rehabilitation in the Sacrament of Reconciliation is not the effect of human forces, even though Jesus Christ makes use of them, but it is mainly the effect of supernatural grace; while the soul reflects upon itself, while it accuses itself without deplorable excuses, shaking away its apathy and insensitivity, already it feels to be in a sublime place, because of the divine mercy open to all.

Then the holy absolution, in the Sacrament of Confession, sends a person out as a little thirsty plant on which has descended the beneficial heavenly water.

4. What mankind does for a criminal and what the Lord does for him? Judging with mercy.

The Sacrament of Reconciliation is instituted as a judgment; it is a true court raised in the temple of God, but how different from the courts of men!

A parallel between the human and the divine judgment shall make us better appreciate the greatness of this Sacrament, which should be very familiar to our life.

In the human court, the criminal is taken by force and brought to the trial between policemen. He is deprived of his liberty; he is upset, depressed and he curses the justice, the order, and altogether goodness, because in their name he feels the oppression! His word has no value anymore and he, who is the only witness of his conscience, is never believed, because every word he says becomes suspicious. His cause depends on the witnesses of the trial, who are always deceitful, either for bad faith or for blindness; the judges, even the honest ones, have no interest in the delinquent, beside they suppose that he is guilty, and their main concern is to extend a more or less informed sentence. The defence is entrusted to paid people who, set aside the peace of good people, have to see how to scrape a better living. The delinquent thus is condemned and dejected; he loses that trust in the goodness that would be the very secret to rehabilitate him; he is thrown into prison and marked with a simple number! It is very well worth to penetrate into a prison to see and understand in what miserable way are kept those criminals that are shut inside! They have no peace in them and almost not even the desire of goodness anymore; the human heart is dejected, the prisoner feels very upset and now he lives in a wicked surrounding, because, it might seem strange, but in order for him to expiate, this is what is given to him as place of living!

In the Sacrament of Reconciliation, on the other end, the criminal approaches the sacred court already rehabilitated. His word and his own witness is the only thing that matters, and the most beautiful truth, unbiased and most peaceful, reigns there. He does not come, after all, to defend himself to avoid a punishment, he comes instead to accuse himself, looking for a remedy for his wrongdoings. He comes to the foot of the confessor to look for a judge that for him is a father, doctor and counselor at the same time; he finds him naturally sincere, this tender and unique friend, because in that moment his interest and the interest of the Priest are in common, and the confessor could not disregard him without disregard himself. After that, when in all truth and without hesitation all the wrongdoing are put in the open, and the soul has become free

of his immense nightmare, the Priest exhorts, guides and raises on him, in the Name of God, the beneficent hand that absolves him.

That is it: the soul is not deprived of its freedom, but is elevated to the most beautiful freedom, it is free from the chain of evil; it is not despised, but enriched with graces; is not marked by a number, but is marked by the most precious Blood of Jesus Christ. The soul has regained its trust in God, the honest respect of itself, which is also a mean of not rotting into evil; it has reacquired the desire of being virtuous and doing good, because it tasted it; it is saved from the shipwreck, he looks at the storm, from which escaped, with the firm resolve never to fall in it anymore. The misfortune almost worked at his advantage, and the soul feels stronger, alive; it feels to have a new richness of graces!

Who could ever find a better and more suitable judgment to improve a man?

It is the judgment of the mercy that brings soundness and justice bearing the mark of the infinite God, in whom mercy and justice are one.

Jesus described this judgment of mercy with the parable of the lost sheep, that the good shepherd seeks and brings back to the sheepfold on his shoulder and also with the parable of the prodigal son, who came back to the house of his father after a long period of licentiousness and was welcomed with unique love and charity.

My beloved, many people ask: “Could not the soul present itself directly to God to undergo this judgment of mercy? Why the need to humble oneself before a man?”

The need, my dearest beloved, is not on God’s side but on our own side.

1. We feel the need to unburden ourselves, when we recognize to have done something wrong. Humanly speaking, the Confession gives also this great relief. We have heard thousands of time of unpunished murderer, who went to accuse themselves before a judge to be condemned, so much their heart were burden by remorse.

2. We must be morally sure that our sin has been remitted to reacquire the internal peace of heart. My young friends, you can make any effort in order to think that you are right, but there is no suggestion that shall persuade you; on the other hand, when you present yourself to the foot of the confessor and do what is established by the divine goodness to obtain the forgiveness of the sin, you are certain to be forgiven and you feel it in your heart, because of the great peace that now enjoys your heart.

3. Humanly speaking, when we go to confession we acquire again, at the same time, the assurance to be able to do good again, because the

encouragement we receive is a great moral force, which brings us to do even the greatest sacrifices. The melancholy that oppressed the soul is removed, and besides, so to speak, the soul feels refreshed and renewed.

4. Put aside all reasons, what would you think of a man that pretends to require money, staying at home doing nothing? He would be foolish and remain poor. Well then, who would be so foolish to pretend to obtain forgiveness by God, showing himself ungrateful toward one of His greatest benefice and not fulfilling His command?

5. My friends, when is the time that people come before God asking Him directly to be forgiven? Alas! They are so material minded, so full of vices that they barely have the time to vent out their own passions! We do nothing unless we must give an account to others, let us firmly believe in it. This is the principle on which we establish all the internal and external activities of our being.

Confession, therefore, is also a reason for action, notwithstanding that it is a marvelous gift of God.

5. The Effects of the Sacrament of Reconciliation.

Let us think of a child who has done something bad, and he does not want his parents to find out. What does he do? He hides, he becomes like a stranger in his house, looking with suspicion to the other members of the family and he does not have peace. However, as soon as he decides that he wants to be forgiven by his parents, already he is not discouraged anymore, he breathes better and he is glad to receive a punishment and not to have in his heart anymore that obsession. For the sinner is the same under the eyes of God. He is oppressed, anxious, and he seems to have an aversion toward all that is holy and divine, because he is deprived of it. The person who does not fulfill his inner desire, force himself to despise it, but in this effort he is not aware of his increased burning desire. The sinner tries to be a stranger to God, he tries to form a party of his conscience, but he cannot, because he is a creature of God, thus he suffers a lot and the house of his celestial Father is for him an oppression.

The Confession draws a sinner near God, gives him back the taste of heavenly things, frees him from the spiritual nightmare and in one moment calms him down.

My beloved, when you happen to meet bitter anticlericals you must say: "These are people that used to be near God and now feel bitterly the remorse and anxiety of the evil!" It would be enough for them to do one single

Confession well done, to change all their appreciations and take away all the voluntary blindfolds they have put on their eyes.

What does a mom do when her son comes to ask forgiveness? First she forgives him, and the son immediately becomes happy and he feels again a transport of affection for her. After she forgives him, she caresses him and asks him to do some little service. Thus the child does not only feel free from his incubus but the sweetness in his heart makes him to act more quickly and he is happy to have to do something.

This is the way God acts with the sinner: He does not only remit all his sins, but at the same time, He renews in him all his spiritual forces; it is a new life that flows into him, giving a new gladness, a sweet content, that also calm his nervous system, making him more helpful toward supernatural and natural works. The divine grace is like a cooling wave that renews all the life of a man; when you put oil in the car, the wheels do not rumble and run more quickly.

The Confession remits grave and venial sins, strengthen the soul and gives back a new vigor making it again heir of Heaven; in balancing the soul, indirectly, a person feels its action on the body and on the nervous system.

A child whom his mom sends away far from her, cries and if he is in fault and sit down to do his studies, he will look at the open book but will not be able to study; his thoughts are confuse. Once his mom forgives him, he is not anymore upset, his mind is clear, and it is easier for him to go back to study. The Confession produces the same effect over a sinner: as soon as he is free from his sin, his mind clears it supernaturally. Spontaneously the joy that he feels renews his faith and compels him to express it; he is compelled to bless God, because he feels Him closer. His soul becomes naturally more thoughtful, better balanced, and logical.

I do not overstate saying that the Confession is the way to nourish the human mind, to strengthen the will, removing that apathy and natural weakness that the soul feels in his human behavior. Check this, in yourselves, among your relatives or friends, after the Confession they are always more balanced in their mind and stronger in their will.

It is not an overstate, if I say that this great superficiality and enormous fickleness of thoughts, that we notice in this new generation, put aside the very bad education they receive, is to be attribute to the lack of familiarity with this Sacrament. As for me, if I must do something important, always I go to the feet of the confessor, to obtain from the Lord his grace that invigorates everything. The marvelous effects that I receive from this grace, that purify and strengthen me, cannot be an illusion or a mere fantasy.

The children, who are ill bred, grow even more so in their impoliteness. If they are scolded constantly, they end up considering their uproar their own way, and they become naturally attracted to it, ending up not to be able to do any better. Forgiveness and the praise are the only way to take away the child's soul from this discouraged attitude. Confession removes man also from the discouragement that moved him to put his ideal in this evil. Thus instead of a humiliation, in the human sense of the word, he raises now much higher his aspirations and his viewpoints.

The Sacrament of Reconciliation is not only for those that do grave sins, it is instead a marvelous way, open to all, to elevate and rehabilitate oneself. If a person does not feel that he has committed any sin, he still needs to increase the divine grace in his heart and an absolution is always a great treasure for our soul. It is obvious that in order to obtain such beautiful fruits it is necessary to receive it often and well. The reason being that the soul cannot enjoy and perceive these riches all in one time. A student that goes to school does not learn everything in one time, but little by little and at the end of the school year he realizes that his knowledge has increased, in comparison with the beginning of the year.

6. On the examination of conscience

When a prodigal man, who had the habit of spending his money in thousand of foolish ways, finally decides to put a stop to his odd behaviors, the first thing he does is to go through the loss he has incurred. He goes in the quietness of his room and begins to remember all his life, he calls to his mind the most serious events that cost him the most, and writes down everything on the paper, then he is horrified by the huge amount of money he spent. Is that possible that I spent all this money in such short time? Of course he does not think only of the money gone, but of his foolishness to have done it.

Now, the man who wants to leave behind his miserable sinful life, the first thing he must do is to examine his conscience, to remember the evil he has done and be able to confess it, and at the same time, to grasp all the horror that it deserves. The examination of conscience is not an accurate and diligent search in our conscience to check which sin were committed from the last Confession well done. Unhappily, a sinner considers his sin very lightly and easily forgets about them; it is true that the remorse bites, but it bites him deep down; it happens that the sinner is so debased that even arrives to suppress the remorse of conscience, it arrives even to confine it almost at the bottom of his soul. Thus you often hear people saying: "What sin have I done? I did not kill,

did not steal, a never hurt anybody". Alas! Delving in the depth of these consciences, how many grave sins are there, how many impurities, how many transgressions to the law of God, how much wretchedness that fills with horror!

Thus, to examine one's conscience, it is necessary to keep in mind not to present oneself as "the core of an apple", but to feel a true desire of rehabilitation, an ardent wish to have a fervent peace.

To examine one's conscience means to evaluate impartially one's responsibility, and to want to amend one's life. It is not, therefore, a search for excusing one's sins, nor a search looking for responsibility were they do not exist; it is necessary to pray God that He may illuminate us and give us a feeling of true justice and a deep love for goodness, before we begin this severe and accurate search not put ourselves before our passions or before the world to judge us, but let us put ourselves before God and before His Law. If I compare my beautiful clothes next to a beggar, I will think that mine are beautiful and new; but if I compare them with those of a rich man, then easily I shall see that mine are poor.

We are sinners, and the first act of those who want to examine well themselves is precisely in recognizing our own guilt; after that we can willingly become very diligent and accurate.

A sin is considered mortal when it is done with full warning and full knowledge, thus it is not necessary to go to the opposite excess, pretending to see a fault where there is no fault.

A sin is considered a mortal sin when there is grave matter, full knowledge and the deliberate consent of the will. This is the principle that we must follow to distinguish our faults and to be able to conceive a strong horror for the gravest faults. Of course nobody thinks much of the sin when he does it, but we sin when we become aware that we are transgressing the Law of God and that we choose to do a serious wrongdoing. The appealing of the passions does not destroy the conscience; it only precipitates our action, without considering the consequences.

To do a good and easy examination of conscience is enough to examine the commandments of God and those of the Church; the duty of our state, the deliberate sinful thoughts and the sins that others did because of us in giving scandals. It is necessary to remember, at least approximately, the number of mortal sins, because one has more faults with ten mortal sins than five mortal sins. It is necessary to remember all venial sins and also our weaknesses, in order to give to our heart the reason to wish to improve.

The world would be a much better place if the majority of the people would take good care to examine their conscience!

7. On the sorrow of one's sins and the purpose of it.

The sorrow for our sins is evidently the most important part, actually the central part of the Sacrament of Reconciliation. It is the sincere sorrow for our sins, in fact, that gives to us the grace of the Sacrament and purifies our soul; without it in vain the Priest would raise his merciful hand in the name of God.

Sorrow is the pain in the soul that brings hate for the sin committed and brings the firm purpose of not do it anymore.

When a child makes noises, enjoying in his plays, he does not consider the trouble he gives to his parents, nor if can get hurt. But if he is a little calmer and sees that he has broken a precious vase and knows he shall be punished, then he wish he had not been so careless, he is sorry and has a true desire to repair somehow for his bad action with the serious decision of not doing it again. If he is a good boy, he is more sorry for the pain that he caused to his parents; if he is a good boy but a little bit interested of the outcoming, then the first think that worries him is the spanking he will have, nevertheless he is sorry to be treated sternly by his parents; if he is a bad boy then he only thinks of the spanking and does not care a bit about anything else.

The soul that is sorry for his sins, may consider first of all and above all, the God he offended, thus he is very much saddened to have sinned for the outrage he did to the infinite God. His sorrow is perfect, and it is called *contrition*, because the soul is contrite, that is, deeply sorry for what he did.

The soul, on the other end, can be scared first of all for the damage he has caused to himself, considering that with the sin he lost Heaven and deserved Hell, considering that he has become an enemy of God and deserving the punishment. The soul, however, is also saddened because after all, he appreciates God, not directly as Father, but as He is infinite greatness and rewarder. His sorrow thus is imperfect, yet is sufficient and is called *attrition*.

Finally the soul could be saddened for the sin committed, because now he is suffering the painful outcome, or because he deserves the eternal chastisement, which means that a soul would do a sin if there would not be any punishment, thus his sorrow is interested, it does not suffice, and it is called *servilely servile* sorrow.

In itself the *contrition* suffices to cancel the sin without Confession, even though it must be necessarily done, and in the case that is impossible, there must be a resolute intention of the will. The *attrition*, instead does not cancel the sin without the Confession, because in that case needs to be completed by the mercy of God. To give an example: let's say that a boy has done a grave damage to a beautiful object and he faints when he sees how much

his father is saddened for it. He is already forgiven, even if he did not hear his father saying: "It doesn't matter, I forgive you". The child instead that committed a fault, needs to see a stick before running to the feet of the father, and he is forgiven when he promise not to do it anymore. In all sorrows there must be always the love of God; to be only interested does not restore the soul, and the reason is that the soul, moved by his passions, immediately would find again the interest in what he has done and would fall in it again. When instead a soul is concerned about God or the eternal life, then he rises above with his will, and does not choose the miserable and sinful things of the world.

The sorrow for our sins must be *internal*, which means it must come from the heart, and cannot be a simple formula said with our lips. Must be *supernatural*, which means the Holy Spirit must stir it, and we must impetrate it this, with prayer and deep humiliation of the spirit and must have a supernatural reason. Must be *summa* (greatest), which means that we are sorry for having offended God or to have lost Him, and for no other reason. Saying all this, it is to be understood that it is not for a person to have a physical pain in the heart or in the senses; clearly it means that the will is persuaded logically for the fault incurred with a sin, above any other reason. Finally it must be *universal* which means that the will is persuaded logically of the evil done and if it is a perfect sorrow, also for the venial sins; not to consider even one sin means to repent in a human way and not for a supernatural principle.

The sorrow cannot be desperate; it is calm, it is like a sweet internal unction that brings to trust in God like children and humiliates in a way that gives, so to speak, the pleasure of this healthy humiliation.

I do not know how those who confess once a year and have the habit of living in their sins, can conceive a perfect and sincere sorrow for their sins, without a very special mercy of God. It is not true that confessing often becomes a habit, the opposite instead is the truth: the frequent Confession can bring the soul to an appreciation of God and therefore to the perfect sorrow for the sins committed. The *purpose* is the logic consequence of the sorrow and at the same time a way to see if the soul has truly repented of the sins. It is a firm will of not committing sin anymore in the future, with the help of God; the proposal must be *sincere and firm*, which means that must come from the will; must be universal, which means that the person is sorry for all the sin committed; must be *efficacious*, which means that the one who makes the proposal of using all the necessary means for not falling in the sin, avoiding all occasion of sin and strengthening himself spiritually.

8. On the accusation of the sins and the sacramental penance.

The holy indulgences.

Many people are very uncomfortable with the accusation of their own sins in Confession, even though, if they would consider it well, it is the sweetest part of the Confession, because the soul becomes free from the sins that oppress it. It is not a humiliation to confess to be guilty, on the contrary the person shows clearly his desire to amend and improve himself. We already talked before about this, because the confessor is judge and doctor at the same time; if a patient does not say to the doctor all the pains he suffers, he cannot be treated well, and the sickness continues its course; or if someone has some debts to pay, but his creditor sends his employee for condoning all of them, he would be stupid not to account for all the debts he owes, because later he would have to pay for them.

The accusation of sins must be done: **1.** In humility, not as someone who narrates an event, but like someone who explains the sickness he has. If the accusation is done with indifference or pride, it is doubtful that he is persuaded of the grave fault committed. **2.** Must be brief, which means that a person must be content to denounce the sins, without adding all the details. **3.** Must be prudent, full of respect toward this Sacrament disclosing the vileness of the sins and never revealing the name of others. The same prudence must be done with the choice of the confessor, since the soul must be directed by a wise and saintly person, and also never discuss with profane people what has been said in the Confession, since it is not a joke or a gossip. **4.** Must be whole, which means that must be confessed first of all the mortal sins in number, kind and circumstances. It is clear that some circumstances must be said, in order for the Priest to comprehend the faults, especially those circumstances that change the kind of sin, or add a new malice, so that from venial sin in truth they are mortal sins. For instance, who steals in a bank commits the fault of stealing, but he who steals a painting from the Church, he must say so, because that is a sacrilege. When the sins are impure act, they should be confessed for what they are, and it is not necessary to add a description of the single sin; in general, if the confessor does not say anything, the person can be sure to have done a good confession.

It is good to confess the venial sins, and as matter of fact, it is very good to do so, always with sorrow and purpose, but there is not an obligation to do it.

Whoever omits a grave sin because he is embarrassed or for shyness, commits a sacrilege and he must repeat the whole Confession; if the Confessor

is the same person and he remembers the Confession, than the penitent can only briefly mention the sin. If someone forgets to mention sins and later on he remembers them, then he can confess next time, without the need to repeat all the sins already declared. When is done a good Confession, the person must not think back to the sins anymore, to avoid useless scruples. The maid who dusts over and over the furniture in the living room, all she does is to wear out the carpets.

Confession must not be nor it is a torment; we have our mind and heart in talking to the Father with respect and affection, giving Him later the joy to lead a good life.

The penance is only the expiation of the temporal pain, as consequence of the sins done. The confessor, at the end of the Confession, impose to the soul a prayer or a good work to do, as penance for the sins committed. It used to be that the confessor would impose very severe penances, but not anymore. Always, though, the confessor applies to the soul the merit of the Passion of Jesus Christ, the merit of the Blessed Virgin Mary and of the saints, and in a sense consecrates the suffering and the good works of Jesus' life, making them as penance of the sins, with these words: "The Passion of Our Lord Jesus Christ, the merits of the Blessed Virgin Mary and all the saints; all the good that you shall do and the suffering that you shall have be remission of your sins, increase of grace and premium for your eternal life. Amen".

Certainly the most beautiful penance we can do for our sins is to offer in peace, in union with Jesus Christ and Mary Most Holy all the suffering of our life; fasting reminded by the Church, is another way to do a personal penance for our sins with the sacred indulgences that the Church gives to supplement our poverty and our misery.

The indulgences are the remission of the temporal pain of the sins, which remains before God, after the remission of the eternal punishment, and the Church gives them as premium to our fervor with some prayers to come to our aid for our weaknesses. This remission is done applying to us the merits and the expiation of Jesus Christ, the Blessed Virgin Mary and the Saints.

Since every sin unfortunately has repercussion also on our life on earth, we must say that the sacred indulgences, beside helping the soul, also free us from many punishment, because they are equivalent to a public penance of our sins. This is the reason why the indulgences are always united to external work of piety and require some fixed formalities to gain them; this is the same reason why some indulgences are more solemn and produce a better fruit. For example, when during the Jubilee Year we visit the prescribed Churches, the Christian goes as a penitent, and with that act makes a public reparation for his

sins; instead of going with a rope around the neck and covered with ashes and so on, he goes dressed by the merit of Jesus Christ, of the Virgin and the Saints and adding the additional work he must do, gives proof to God of his love, his submission and his desire to become a better person. The indulgence, therefore, is a penance made simple.

When a poor man becomes insolvent, in order that he might not fall completely, his creditors together agree for him to pay only ten per cent of what he owes. The debtor does some formalities and receives this benefit; the small amount substitutes for him the payment of his whole debt. Obviously this percentage is in truth rounded off by the generosity of his creditors. The indulgence is like the minimum percentage that we pay to atone for the pain due to our sins, the remaining is paid by Jesus Christ, the Blessed Virgin and the Saints.

If the percentage expiate all the pain, it is called *plenary*; if only a part of it, is called *partial*. When we say: to gain 300 days of indulgence, it means, as in the olden times, the percentage is equal to three hundred days of penance. If it is said: I gained seven year and seven quarantines, means: I have expiate for seven years and seven lent times and so on.

From this concept it is clear: **1.** The indulgence can be gained in a spirit of penance. **2.** Who does the work assigned, must do it as it is prescribed, because that is the percentage of our penance. **3.** It is necessary to confess at least every fifteen days to gain plenary indulgences and, for those prescribed, the Confession is for each time. **4.** To gain the indulgences it is necessary to hate every sin and to substitute the love of Jesus Christ to the material failing of the work of external penance.

Regarding the plenary indulgence it is obligatory that there is no attachment whatsoever even to venial sins. The reason is simple: how can someone be forgiven of a debt, while he contracts another, at the same time that the first was cancelled? **5.** Finally the indulgences do not dispense the soul from doing penance for its own sins, because no creditor would make a deal with a debtor to have him doing whatever he wants, going on with his own swindles.

9. To summarize this instruction.

We have a great treasure of mercy in the Sacrament of Penance and we do not want to be so foolish to be away from it for long time. O how much less bitterness, injustices, how much less misery there would be in the world if man

would confess more often! Whoever is far from this Sacrament naturally has a lot of problems and he feels the soul oppressed and arid because he lacks life.

My beloved, go to confession at least every couple of weeks or at least once a month, and do a good Confession, because a good Confession is a very spiritual treasure for the soul, that bring good consequences also in the daily life. With the Confession, the soul revives, the sin is cancelled, not hidden anymore; the merits mortified by the sins, are reacquired, because they become alive again, and above all, it is reacquired again the right to Paradise and the holy familiarity with the Lord.

With the Confession the soul improves, away from all its discouragements that makes it unable to do good.

A well known professed protestant, G.E.Naville, in 1839 in his speech at the Geneva Academy had very commendable words on regard to Confession : “Who is that man who sometime did not looked with envy to this tribunal of penance? Who is that man that has not desired, in the bitterness of the remorse, in the uncertainty of the forgiveness of God, to hear a word that could say with the power of Jesus Christ : “Go in peace, your sins are forgiven? As for myself, I wish I could believe that the Catholic Church has this power, this precious and inexhaustible source of reconciliation and efficient repentance.”

My beloved, I close with the beautiful words of the famous Italian writer Alessandro Manzoni: “ We kneel before the Priest, we accuse ourselves of our faults, listen to his corrections and his counsels, and we receive his punishment. This is not servitude, it is reason and dignity. When a Priest, trembling in his heart because of his indignity and the height of his function, raises his consecrated hands on our head; when humbled to bestow the blood of the Alliance, every time marveling at saying the words that give life, he, himself a sinner forgiving a sinner, we, the sinners at his feet, getting up do not feel to have committed a cowardly act. We are at the foot of a man who represents Jesus Christ, to lay down all that bend our soul to vileness, the yoke of the passions, the love for the fleeting things of the world, the fear of his judging; we have been there to regain the quality of free men and of children of God.”

Let us pray that Jesus may give us a great love for this Sacrament and let us recite together with this intention the Our Father, Hail Mary and Glory be.

EIGHTEENTH INSTRUCTION

The Most Holy Sacrament of the Eucharist.

1. The institution of the Most Holy Eucharist in the Last Supper.

A very affectionate father is at the point of death. His children, around his bed, are crying, thinking that soon they will not hear anymore his loving voice. They will be on earth alone, without him. The tears, the sorrow and the bitter agony are not enough to stop the regular flow of the walk toward death; also their father thinks of them and wants to give them at least a remembrance of him, that may remain alive in them the memory of this last moments of love. He picks up the Crucifix, he holds it with love in his hands, kisses it, and several times he puts it on his heart. Finally, he says to his first son: "Keep this Crucifix, and when you shall kiss it, remember that with love I impressed on it my last kisses, with my lips already cold for the approaching of death". Then he speaks to his second son, and gives to him the little statue of the Blessed Virgin Mary, where he impressed upon it the same loving gestures, and he says the same words to his second son. Then he bows his head and breathes his last. He is dead! His body is rigid in bed. His children cry around him, calling him in vain with the sweetest names, but he hears no more. The undertakers come to pick up the body and they bring it to the cemetery.

My beloved young friends, with what tenderness and love those sons keep the objects that now have a very special meaning, because are impressed on them the last kisses of their beloved father.

You see, my children, if the father of my little story left meaningful objects to his sons, Jesus Christ left us much, much more. He was very close to the time of his crucifixion, his greatest suffering and death, and he loved those around Him in the world, and he wanted to love them to the end. He had told them: "I am not going to leave you orphans, I shall be with you until the end of the time". That what He said, and He kept his promise on that day, that was the most sublime of the days for mankind, the day of His sublime love.

He took the bread, He blessed it, broke it and said to his beloved apostles: "*Take it and eat it, this is My Body*". In the same way, taking the chalice with the wine, blessed it and gave it to his disciples saying: "*Take it and drink it, this is the chalice of my Blood, that is spread for you in remission of the sins.*" Then he looked to all of them and with His third word, gave to

them the same power: *“Do this in remembrance of Me”*. Those were omnipotent words, my dear children, which made tremble, so to speak, of sacred fear the poor substance of the bread and the wine, and made them disappear, to give place to the substance of the body and blood of Jesus Christ; they were omnipotent words that produced what they meant, and imposed on the poverty of the apostles the divine authority which constituted them Priests of Jesus Christ and eternal speakers of His omnipotent word.

It is, my dear young people, like a king that wants to sit on the chair where a poor man is sitting; he only needs to say to him: “This is my place” and the poor man is already up and leaving. If the king wants to give to others his authority, it is sufficient that he only says one order: do this as I do it, in my remembrance, and don’t forget that it is I and not you who does this.

The apostles ate that celestial Bread and received then the same Jesus; they drank from that chalice of the eternal health and His most precious blood filled them.

Jesus was still there among them, but as a brilliant sun, full of ardor and life; he entirely penetrated each of his beloved apostles, even the traitor Judah.

What a sublime and marvelous mystery, which appears very obscure and nevertheless it is full of life, and mankind for over twenty centuries adores it, without never doubt it!

It is incomprehensible, according to our senses, and yet the divine life of Jesus in this marvelous Sacrament is so strong that the greatest minds bow their head, in deep adoration, before the little consecrated Host, and find, in it, the most beautiful moments of peace and recollection.

If it were an illusion, my beloved, it could not produce such fruits throughout the centuries; man would not have believed this very difficult mystery, if it were not a reality!

In your house you feel the presence of your father, even when he is in his room, and you do not see him. When he is dead, you cannot substitute with an illusion that breath of life that he brought in the house, and even less to believe that he is simply hiding behind a memory. My children, only those sons estranged and material minded, who do not care for the presence of the father and only those who are far from Jesus Christ, do not adore Him in the Most Holy Eucharist.

Jesus Christ wanted to give himself entirely to mankind. This merciful dedication implies an enclosed circle, so to speak, first the descent and then the elevation; much like someone who wants to help a person who fell down, first he must lower himself than gets up. Jesus from his eternal glory in heaven, first descended to earth and became man; from his humanity, he passed into the

Host where he remains hidden; from this hiding place, he passes in our heart and almost is annihilated; from our heart he passes into heaven, elevating us with him. This concept is of St. Thomas of Aquinas who developed it in a marvelous way in his hymns to Jesus present in the consecrated Host.

2. What our faith tells us in the mystery of the Most Holy Eucharist

Before explaining better the truth and its logic of this most admirable Sacrament, my beloved, it is necessary that I tell you first what our faith says about it:

1. It is a Sacrament that lasts when it is administered, and remains with us as long as are not altered the sacramental species, under which Jesus Christ hides Himself.

As consequence, He remains prisoner of love on earth, and for His great mercy keeps us company in the Holy Tabernacle, where He is kept, looking after us as a loving mother, to receive our visits and to converse with us.

2. With the words of the consecration, the substance of the bread is transubstantiated in the substance of the Body of Jesus Christ, and the substance of the wine in the substance of his most precious Blood. Therefore, there it remains the accidents of the bread and wine, that is, what it appears of them: the weight, the color, the smell, the taste, the quantity and so on; this means that our eyes see the appearance of the bread and the wine where bread and wine are no more. If anyone of you has seen a petrified wood, you would swear that it is wood: the color, the shape, the veining, all is kept like the wood and yet it is not wood anymore but marble.

3. Jesus, however, is in Heaven gloriously alive; his body is united with his blood, soul and divinity and his blood is united with his body, soul and divinity. Therefore, Jesus Christ is entirely in body, blood, soul and divinity in Heaven and also here on earth, in concomitance, under the species both of the bread and those of the wine.

4. Now, since Jesus is the second person of the Most Holy Trinity, and He cannot be separate from the Father and from the Holy Spirit, then, in the Holy Eucharist for circumsession, as the theologian say, is present the whole Most Holy Trinity; Jesus Christ is there entirely, in body, blood, soul and divinity directly for us; the Father and the Holy Spirit are with Him, or, that you, my young friends, may understand better, They sit with Him.

5. Jesus Christ is entirely in each consecrated Host and He is entirely in each part of consecrated Host, that is, He is Sacramentally and in the way of substance in every Church on earth, where the Eucharist is kept; He comes

simultaneously in every soul that receives him, and he comes entirely in body, blood, soul and divinity. When the Host is broken in two, Jesus is not broken in two, nor is he divided, but He is entirely in both part of the Host.

6. As soon as the sacramental species are changed or altered by an external cause, Jesus Christ does not live anymore in that Eucharistic Host. Therefore, entering into us, he remains as long as the Host is not spoiled in our stomach, until the species are not altered in a way that cannot be called any more accident of bread. In the same way, when in the place where the Hosts are kept for long period of time, and the humidity spoils the species, Jesus Christ is not there anymore, because his sacramental presence is a new way of being, tied, so to speak, to the accident in which he was hiding.

To give you an example: in this moment I am on this box teaching to you; you can see me. My presence here is tied to the box, but between the box and me there is only an accidental relation. If the sexton takes away the box, you cannot see me anymore, and my presence here on this box is finished for you, but it does not mean that I am not elsewhere. The accident of the bread and wine are the external and sensible condition of the sacramental way in which Jesus wants to stay for the love of us, when they are altered, Jesus does not stay anymore.

7. It is enough to receive the sacramental species to receive Jesus; therefore He enters in the soul of the just as well of the sinners; however, remember well my words, if the soul of the sinner is in mortal sin, the person commits an horrible sacrilege and, as Saint Paul says, eats his own judgment and his own condemnation.

8. Jesus Christ, in the Most Holy Eucharist is food and drink only for mankind, for no one else, not even for the angels. Consequently if, by a chance, an animal would eat a consecrated Host, in that same instant would disappear the real presence of Jesus, because the Eucharistic Bread is not given to animals. Also, in the imperceptible fragments that may slip from the Holy Host, with all probability Jesus is no more, because they cannot constitute food, not even as a possibility. This is the opinion of the Church, which does not adore those imperceptible fragments escaped from the Host.

9. The valid ingredient of the Most Holy Eucharist is the bread done with wheat flour, and the wine obtained from grapes. In the Latin Church the bread is unleavened, that is done without yeast, because Jesus in the last supper consecrated unleavened bread: the Host is a thin layer of unleavened bread. In the Greek Church Priests consecrated the leaven bread, which it is not reduced to the form of the Host, and it is cut in small square pieces.

If the bread is not wheat flour and the wine is not obtained from grapes, the consecration does not produce anything, because the elements of the divine phenomenon are only those. To give you an example, nobody can have an explosion of a cartridge if it was put inside some black powder instead of gunpowder.

The formula of the Sacrament of the Eucharist are the words of the consecration, words that only a Priest can pronounce as representative of Jesus Christ, thus is Jesus himself that says, through the mouth of the Priest: *“This is my body, this is my blood”*; only He can pronounce a word so powerful to make the greatest of the miracles.

3. Explanation of the great mysteries that the faith proposes to us in order to believe in the Most Holy Eucharist. The marvelous truth of these mysteries.

At first glance, the Eucharist may seem an incomprehensible mystery, almost an absurd. Man asks to himself: “How can Jesus Christ stay entirely in a tiny Host? How can he be here and yet also elsewhere, or he is in me and at the same time in hundreds of others and in the same way? It is necessary to give an answer to those people who have this difficulty, in order that our faith may become stronger in the truth, and also to those people who do not believe in it, in order they may understand that we do not believe in what is foolishness, but in the greatest and most sublime truth.

Jesus, in the Eucharistic Host, is not there according to his personal measurement, but he is in it as substance, thus he can stay in the tiniest space and where is the substance of the bread transubstantiated in its substance, He is entirely there.

Look at this sheet of paper, it is all white, it is white back and forth. The white color is not in the dimension of the paper but in itself, as its substance. This means that all the sheet of paper and each part of this sheet is white. If we cut the paper in a hundred pieces, each part of them remains white. Therefore it is the paper that has been divided, and not the color white; the white stays white if it is one single sheet or hundred pieces. Now, the white is not a substance but an accident; I only gave to you as an example, clear enough to make you understand how it is possible that Jesus can be as a substance in a small Host, in all its parts, and in thousands of different Hosts.

Another comparison can be the sun. The sun is in the sky in its entire dimension; it is there entirely for everyone who wants to be illuminated by its

light, and receive the warmth of its heat; it is not there as it is long, large or deep, but we can call it as a substance. You, me, here in this garden with me, as well other billions of people and all things on earth are illuminated by the sun, and each person can rightly say that the sun, with its ray and its heat and its light, is entirely all for them. For necessary concomitance, where there is a ray of sun, there is its light and its heat, because the sun is everywhere as activity, without diminishing in accord to the number of person who receive it, neither to multiply in as many suns, distinct and separated one from the other. If in a window penetrates the sun, it enters in the whole space of the window; if we close half of the window, the sun shall illuminate only half of the window, however the sun remains in its entirety and it is not divided in two.

We could say that the sacramental species are like the open space of the window that makes Jesus, the eternal sun of justice, whole for everybody and whole for each one of us; the species can be divided but certainly Jesus is not divided; if the species are altered, then Jesus does not stay in them anymore, very much like when the window is shut, the sun does not enter in the room anymore.

What does it mean the big word that is defined as word of faith, *transubstantiation*? What does it do? Transubstantiation means to pass from one substance into another, in a way that in the primitive substance does not remain anything. To give you an example: my window is illuminated by an electric light in the street; when the sun rises the electric light is off, and the light of the sun enters in the room. The window remains always the same, but the light of the sun substitutes the electrical light.

Jesus Christ comes to nourish us as substance; he comes for what can be in our power to assimilate, for what materially can be transubstantiating in us, that is, as food and drink. He transubstantiates the bread in his own body, leaving intact the accidents, in order that because of them, he is proportioned to us; he can repose and be in our little body to nourish and substitute us with his own life. The accidents therefore, as St. Thomas of Aquinas says, are forms that keep the same being they had before, when they existed in the substance of bread and wine, and produce the same effects that produced when they existed as bread and wine. In the consecrated species remain the same dimensional quantity they had before as bread and wine, and the accidents are inherent to this dimensional quantity, that pertains to them, without any way to say that it is an absurd. As consequence, therefore, the sacramental species can undergo the influence of other bodies and can be changed.

According to a modern theory, the substance of the bodies is not formed by material atoms but by special electrical movements, called electrons. If we

accept this theory, the transubstantiation is not an insuperable difficulty, and in fact explains it better to us, because in this case the movements, or the electrons that form the substance of the bread and wine, are substituted by those that form the body and the most precious blood of Jesus Christ. It explains in fact why Jesus changes directly the substance of the bread with the substance of his body and the substance of the wine in that of his blood: when He substitutes the substance of the bread and the wine, he finds the way to be with us entirely Sacramentally and in concomitance to be entirely under each species.

I want to narrate to you a conversation that took place between the Bishop of Gaza and a Muslim by the name of Samoan.

The Muslim asked the Bishop if he would answer some questions he had on the Sacrament of the Eucharist. The Bishop gladly agreed. He asked:

“How is it possible that the bread and wine become body and blood of Jesus Christ?”

“When you were born, you were a little baby”, answered the Bishop. “Now you are grown up; your body transformed in body and blood the nutrition you have taken. If the body of a man is able to transform in body and blood the bread and the wine, much more will be easy for God to do it”.

“But how it is possible that in this tiny Host Jesus Christ is entirely present, how can he fit in it? Asked the Muslim.

“Look around at this beautiful landscape,” said the Bishop. “It is vast and magnificent. Your eyes are very small and yet in your eyes there is the whole immense countryside. Cannot God do in reality in his body what in us is in figure?”

The Muslim continued to add: “How it is possible that the same body can be simultaneously present in all Churches?”

The Bishop answered: “Nothing is impossible to God, and this simple answer should be sufficient. Nature, however, can give you the answer to your question. Here is a mirror; throw it on the ground and it will break in many pieces; each fragment will reproduce the same image that produced the entire mirror. Thus, the very same Jesus reproduces himself not in an image but in reality in each consecrated Host. He is truly in it.”

Oh, truly the works of God are mysterious, however investigating them even a bit, they become for us so sublimes and true that the human mind cannot help but to admire and adore profoundly God! The Eucharist is not an absurd, it is instead a masterpiece of wisdom and divine truth!

4. For which reason Jesus Christ remains with us under the sacramental species.

God in his works never does something foolish or unnecessary; also in the Most Holy Eucharist he had great reason to remain with us. Let us try, as miserable as we are, to study this truth with our poor mind.

1. First of all, He did not remain among us to entertain us, but to nourish us spiritually. How could he enter into us and take possession of us, without adjusting to our littleness? As a mother babbles with her little child and he understands her, and as she lowers herself, so to speak, kneeling on the floor to follow him, and she uses his toys and his little ideas to educate him, so does Jesus who used common elements of our physical life and he transubstantiated them in himself, leaving the accidents as they are. In this way he gives completely of himself to us in his infinite love.

The childlike idea constitutes the way through which the teacher enters in the mind of the youngster and forms it; the accident of bread and wine are the way through which Jesus becomes ours.

If he had given himself to us, without veil, openly, glorious as He is, He would not have been our food but only the object of our admiration, practically sterile, because of our great needs. We would have admired his beauty, his face divinely calm, his goodness, but we would not have been in contact with Him; instead He wanted to be one with us, he wanted to substitute our life with his life.

2. Jesus becomes truly our life because indeed he is hidden; he makes our mind active through faith, because we live of his thought, his words and his truth in those moments: we do not see anything but what our faith tells us. We can approach him only if we are conscious to be in his goodness, to be in his grace. How marvelous! Man has found the secret to be good, to try to examine strictly himself, and, according to the apostle Saint Paul, to feel the need to be pure!

If someone wants to educate a person who does not keep himself tidy, the best thing he can do for him, to overcome his laziness, is to bring him into an elegant and clean environment, where he must enter clean and nicely dressed. The Sacrament of the Eucharist has a marvelous strength of rehabilitation and goodness for all mankind! Jesus enters into us, giving himself with the greatest love and becomes the bridegroom of the soul, the truly bosom friend; He attracts all our affections and becomes the noble ideal of our life. Since He is hidden, we are at ease in concentrating in Him all the activities of our heart, without useless sympathies, sensible emotions and selfishness.

3. Jesus Christ attracts into himself all our being and for the sacramental species that activate the energies of our stomach and our physical life, He consecrate, so to speak, in those precious moments also our physical energy, making them active for a sublime spiritual reason.

4. Man was placed upon earth to infuse his life on the matter, making it a living hymn of blessing and love for God. Jesus supplies marvelously to this work of man with the transubstantiation: the matter surrenders itself entirely, and while in the other Sacraments the matter has the honor to become the instrument of the greatest supernatural manifestation of the grace, in the Sacrament of the Eucharist the matter surrenders itself entirely to its God. Hence a consecration from earth elevates to God a beautiful canticle, that starts both from the material, in an act of material dedication and also starts from man in a sublime transformation that makes him full of love and supernatural life.

5. When our physical life has felt the action of his living Savior, and when man nourished himself not sustained physically, but by love, to glorify God and give himself entirely to Him, then man has received from God the vital breath, His kiss of love. He can even rest in the sleep of death, but he shall resurrect one day gloriously. Even our remains will keep the blessed action of Jesus, and one day they shall rise from the tomb with a stronger claim, almost to look for the Savior who consecrated them. For this reason Jesus said: "Who eats my body and drink my blood shall have eternal life, and I shall resurrect him on the last day."

All of us shall resurrect on the last day, as I already told you, but the man who nourishes himself of Jesus shall resurrect for excellence, because in the solemn moment in which is important only what belongs to the Savior, he can show in his body the glorious imprints that the Holy Sacrament has left in him.

6. After all we said, it is clear that Jesus must remain hidden in the Eucharist; in order to manifest Himself he would have to do another miracle.

Jesus did many miracles to confirm the truth of the Eucharist.

Pope Saint Gregory the Great, related a wonderful miracle in the year 595 when a Host became a bleeding flesh before a large group of faithful, to convince a woman who ridiculed the Eucharistic mystery. After a while the flesh became again a Host, but that Host remained stained with blood. This most sacred Host can still be venerated at Andechs, in Bavaria.

Another famous miracle, among many others, happened in the year 1273; also this miraculous Host is kept and can be seen today: this Host also became bleeding flesh, except for the small part that was held by the hand of the Priest and in the Chalice the wine became blood. In time the blood coagulated and became five small hard pieces of different dimensions. Several

times through the centuries dedicated scientists have weighed the pieces. All the pieces individually, no matter the size, have the same weight of one piece, and all the five pieces together have the same weight of one single piece. This is because there is always the same Jesus and only one entire Jesus in each of the pieces. This miracle can be seen in the Basilica of Lenciano near Chieti in Italy.

The very Church of Corpus Domini in Turin, Italy, was build after another extraordinary miracle of the Eucharist in the year 1453.

Besides those many marvelous miracles, the greatest of all is the continuous and lasting greatest miracle, which is the Eucharist.

The admirable harmony of this Sacrament, the rigorous logic, without defects in so many mysteries, the continuous adoration of billions of hearts before this adorable mystery, the sublimity of its concept, represent an event always new, that on reasoning upon it, leaves no doubt on its reality.

For this reason, when Jesus promised the institution of the Eucharist and saw that many left him scandalized, He did not do any miracle to confirm his words, he only asked solemnly to his apostles: “ Do you also want to leave?”

The mystery that Jesus proposed is a miracle of truth, of a mercy that is unique, and if man cannot appreciate it, he can only leave, because it means that he is so narrow-minded, so small and material minded that he cannot understand, at least by reflex, this great mystery of love and not appreciate this immeasurable good!

5. The different ways of the Eucharistic life of Jesus.

The effect of this life on the soul.

In his same Eucharistic life, Jesus has different ways to come to communion with us; he has many special manifestations of this life, which certainly do not form something different from the Eucharist, but are different ways through which He communicates with us with his grace.

Father Faber was the first to have the following and very beautiful understanding in the Eucharist which we are very grateful to accept and follow it. He said that Jesus is in the Eucharist:

1. He is our food and drink and he nourishes us in a marvelous way, substituting our activity with his, our thoughts and our will with his, vivifying us in the depth of our soul. As food, Jesus does not come for giving us pleasure but to nourish; interior consolations, sensible fervors are not direct fruits of the sacrament, but they are interior anointing of the Holy Spirit. A person who does

partake of Jesus coldly, if the coldness is not the effect of freely decided venial sins, or seeking excessive pleasures, he can be satisfied with the Communion that he takes. A sick person cannot concentrate to the taste but to the substance; *by accident* the substance can also give him a taste.

2. Jesus is our friend in the Holy Tabernacle, and the visitation to the Sacrament is the Holy Communion of this friendship. When we enter a Church and the little lighted lamp shows to us where He is, we feel in our heart a holy recollection and a secret peace; it seems that we are not related anymore to the world outside. You talk to Jesus, he talks to us intimately, and the visit gives the holy and suave relief of a mutual love.

It is to be understood that to visit Jesus does not mean to look around the Church with curiosity, or to feel in a moment the sweetness of his friendship. When you go to Him, He looks at you, He blesses you and little by little he starts moving you, so to speak, toward him.

Usually, talking about a soul who has little or no familiarity with Jesus, the first half hour of the visit most of the time is a time of insensibility; then the longer one stays, the longer one begins to have a feeling of attraction to the loving and divine friend. If you go to visit a good friend, the first few moments are always full of hindrance and uneasiness. If people listen to some classic music in the beginning they do not understand it and may not even like it. The familiarity of the friendship makes all things sweet, just as the familiarity with the true art guide us toward it and we can comprehend it.

3. Jesus is our most sweet Father when He blesses us and when He comes to us in spiritual communion. When the Priest does the sign of the cross, raising the Monstrance with the Most Holy Sacrament, we see him with covered hands to indicate that is Jesus himself that blesses his children. The soul that desires Jesus spiritually in his heart is not deceived, Jesus does give to the soul who asks of Him, the paternal kiss of his love.

4. Jesus is our king in the solemn exposition of the Most Holy Sacrament. The Church does not put him without a reason on an elevated throne, but obeys His divine intentions. Oh how many supplications receive at that moment Jesus, especially for the common good for the whole Church! Oh, how much He makes us to feel, in a more sensible way, his presence among us! Pay attention to Him, my beloved, in the hours of adoration, or during the forty hours, in solemn expositions He is not imprisoned even though He is surrounded by candles and all the array, it would be silly to think like that; you can feel the whole Church filled with Jesus and your adoration is the public and solemn homage to his kingship. It is foolishness, then, to say: “ Instead of going to the solemn adoration of Jesus, I go by myself all alone in a Church to adore

him there.” No! It is wrong! Jesus is exposed solemnly and we must recognize Him as our king and know that his hands are full of mercy for all.

5. Jesus is our Viaticum when He comes at the time of our agony before death. My dear young friends understand this very well: Jesus is not a ill omen, as those people without faith want us to think; He is not there to scare a person who is close to death, on the contrary He goes to the dying person to give to him His strength and to walk with him into his eternal destiny; in that last Communion, the sacramental grace has secrets and a special merciful love that Jesus saves on purpose for the last moments of our life. For this reason in times of old, when people had a better and deeper understanding, Jesus, was taken in triumph to the man who was going to breathe his last; now a day, instead, the world being so evil, Jesus is taken hidden! It is awful to think that our Savior goes to visit a dying man with his infinite mercy to redeem his soul by his blood, and He must be hidden taking him in our streets! O Lord, when will end this degrading shame of this evil world? When all the sects will finally go down into the bottom of Hell, and we shall see them replaced by the mercy of the triumphant Jesus? However, we do not believe that it is the world that denies honor to Jesus in the streets, but in truth it is Jesus that withdraws from the world and from the nations because they are not worthy of Him!

6. Finally, Jesus is the victim for mankind and in the Holy Mass he truly renews his Sacrifice of Calvary.

According to the doctrine of the Catholic Church, the effects of the Eucharist on the soul are the following:

1. Jesus nourishes the soul and comforts it, strengthen the soul in the spiritual life and gives to it a beautiful increase of sanctifying grace, according to the word of our Savior: *“My flesh is real food, and my blood is real drink.”* This nourishment of the soul it is because Jesus attracts in himself our life, which is almost transformed into his. Thus, as long these holy species last in our stomach and there is no obstacle to the work of Jesus, we can truly say with Saint Paul: “It is not I who lives but Jesus Christ in me.”

2. The Eucharist preserves the soul from mortal sins, because gives direct help to win over the concupiscence, to resist temptations and walk in the way of the Lord. It is certain that Jesus Christ, attracting the soul to him intimately, gives to the soul a stronger light, making a man able to distinguish between good and evil, thus it becomes more difficult for us to fall into sin.

3. The Eucharist in itself forgives the venial sins and awakes the soul to repentance.

4. The Eucharist forgives the temporal pain due to the venial sins, because of the charity that stirs in the heart.

5. The Eucharist unites us to Jesus as our master and becomes source of fraternal love.
6. Finally, the Eucharist gives us the right to eternal glory, and sanctifying also our body, put in us the germs of the glorious resurrection of the last day.

6. The Holy Communion. Holy dispositions for receiving it.

The faithful receive Jesus Christ truly living in the Holy Communion; they receive Him only under the form of bread, but nonetheless it is their food as well as drink, because in the most precious body of Jesus there is also blood. Occasionally we receive both bread and wine. In the Greek Church, the faithful receive both bread and wine. The obligation of the Communion starts when a child reaches the age of reason, when a child is about seven years old. Pope Pious X established this age, to end all the controversies that were raised about the age. The child must know the principal truth of faith, and to understand that the Eucharistic Bread is different from the regular bread. If a child has reached the age of reason before being seven years of age, he can certainly receive the Holy Communion before that age, in order to avoid that sects or evil teachers may spoil his innocence. In danger of death a child can receive the Holy Communion, if he can distinguish between common bread and Eucharistic Bread. If there is no danger of death, it is required to have a good preparation before receiving the First Communion.

An adult Catholic must receive the Holy Communion at least once a year, otherwise he commits a grave sin. This is a precept of the Catholic Church. It is not obligatory, however, to receive the Holy Communion in the parish when the Holy Eucharist is taken to fulfill the precept of the year; in fact it can be done in any Church, but it is a good idea to tell the Pastor, that he may be informed.

The Pascal season of ordinary time (Can.859 #2) starts from Palm Sunday and ends on Sunday in Albis, now called Divine Mercy Sunday. The local Bishop can make this time longer or shorter, but he cannot anticipate it before the fourth Sunday of Lent nor he can make it past the Feast of the Holy Trinity.

In danger of death a Catholic is obliged, if at all possible, to receive the Sacrament, even though he already received the Holy Communion during the day. If the danger of death continues, he can receive the Holy Viaticum many times in subsequent days; in fact it is most useful for the gravely sick to receive it. (Can 854 # 1,2,3). It is simply shameful not to receive the Holy Communion often; it is a sign of great ingratitude.

To do a good Communion are required three things:

1. It is necessary to have a pure soul, which means to be in the grace of God. Whoever receives the Holy Communion in mortal sin does a horrible sacrilege and does not satisfy the precept of the Church. What a horror to welcome Jesus with a putrid heart; what a desecration to compel Him to be in such unworthy place; what a horror for a soul to receive in this way its own condemnation! A sacrilegious Communion is always the beginning of great crimes and great calamities.

2. To receive the Holy Communion now a day it is obligatory only to abstain from food and drink one hour before Communion, not like before when it was required to fast

from the night before till the time to receive the Holy Communion. Water can be taken anytime as well as any medication. The reason of the fasting is clear: to respect Jesus and that he may take possession of a cleaner body. If a person is sick or close to death, with the permission of a Priest, all fasting can be cancelled. (Can.858 #2).

Finally it is necessary, my beloved, to keep in mind who we are going to receive. It is Jesus Christ, our Savior! We should come close to Him with faith and an ardent desire, in deep humility of heart, with modesty both interiorly and exteriorly and wearing appropriate and dignified clothes. Women should wear the veil, and not a hat, unless it is necessary, and their dress should show their interior great modesty.

Before receiving the Sacrament of the Eucharist, or at least coming closer to the altar, it is necessary to prepare for it humbly praying, and after receiving, it is necessary to say a prayer of gratitude and thanksgiving.

My dear young people, whoever leaves right away after receiving the Holy Communion, unless there is a real emergency, shows to be a rude person and truly he gives an insult to Jesus Christ; it also shows that he does not understand anything of this great mystery. A person who loves Jesus a lot, but is pressured by the time, he can do a short preparation before receiving Him and after a short thanksgiving. Sometimes people sing in Church after the Holy Communion, and this is permitted, as long as in singing we give thanks to Jesus Christ, Who is still in us, He listen to us and wants to impart on us His special graces. Thus we do not commit a sin of being irreverent, because the internal love supplies to everything.

7. The Holy Mass.

The Holy Mass is the sacrifice of the body and blood of Jesus Christ, who under the species of bread and wine, offers himself from the person of the

Priest to God, renewing in this way the bloody sacrifice of the cross. *Sacrifice* means to solemnly recognize God as Master and Creator of all; it is the homage that man offers of himself to God; it is the reparation of the offences done to Him. The Holy Mass is the most solemn prayer that rises from earth.

Man should annihilate himself, before the supreme lordship of God, but since he cannot do this, because he is not the master of his life, he should annihilate before Him something that is in his dominion. This is the reason in the old law that prescribed to sacrificed animals in the temple, and the sacrifice has always been the practice by all people on earth. This gift, since is the most beautiful external sign of love, has the power to appease the Lord, destroying all the sad influence of the evil and its disorder, and becomes a prayer full of affection.

In the new law, Jesus Christ immolated himself for us dying on the cross, and in his infinite mercy He wanted to reproduce and truly renew this sublime sacrifice, in the sublime sacrifice of the Holy Mass. With the power of the words of the consecration, on the altar, the body of Jesus Christ appears separated from the blood, and He finds himself immolated, and indeed He immolates himself, although bloodlessly, that is without shedding of blood.

In the Eucharist Jesus has a new way of being that ends with the Communion of the Priest, that is He dies Sacramentally under those species.

The Holy Mass, summarizing, is offered for four great means:

1. To adore God in a manner worthy of Him.
2. To thank Him for all His graces.
3. To ask forgiveness for the sins committed.
4. To beg for graces and mercy.

In particular, the fruit received by those who assists or participate to the Holy Mass is distinct in this way:

1. Is called 'The Greatest General Fruit', because it is applied to all the militant and purgative Church, and because the Priest offers the Sacrifice in the name of the Church.
2. Is 'The General Fruit', and is applied to those who assist the Holy Mass or to those who help preparing candles, towels, hosts and so on. This fruit depends by the more or less devotion of those assisting or preparing for the celebration of the Holy Mass.
3. Is 'Special Fruit', and it is the special intention for which the Holy Mass is offered, intention that is determined by those who donate for the support of the Priest, the so-called "charity for the Mass".
4. Is 'Most Special Fruit' and it is reserved for the celebrant Priest.

The fruit of the Holy Mass, per sé, has infinite value because infinite are the merit of Jesus Christ, however the application is limited by the disposition of the individuals who profit by it, or for mysterious reason of the Providence.

The Holy Mass can be offered for special intention for the Poor Souls, in which case it is the most beautiful suffrage that can be done for them.

8. Some difficulties proposed by those who do not want to approach very often the Most Holy Communion and their solutions.

My beloved, our familiarity with the Most Holy Eucharist is like the barometer of our spiritual life; it is necessary to shake that idleness and laziness that keep so many soul away from this great treasure, that they may not remain empty and sterile because of inept and stupid prejudice.

1. Some say: “I do not go often to receive the Most Holy Communion because I do not want to live a life of bigotry; for me it is enough to receive it once a year.” This is a talk expressed mostly by men, and precisely by those who have the most need of Jesus!

To this I answer: is it to be bigot to come closer to our Redeemer, to live of Him, to enjoy His benefits? Is it not the greatest honor to approach Jesus often? Are we so stupid and ungrateful to suppose that His sweet and divine company can lower us? The real reason of such coldness, I’ll tell you which one it is, my dear men: your soul is too materialistic; you like, so to speak, to do what pleases you and to carry on a life full of distractions, if not even a life of sloth. Once a year the presence of Jesus, does not inconvenience you, and for this reason you grace yourself to go to Him one miserable time. What an awful ingratitude! The angels envy you for this great fortune and you keep away from it?

2. Others say: “I am too busy, I do not have time to go to Church to receive Jesus or to pay a visit to him.”

If you look to the life of those who raise this objection, it clearly appears that they waste their time in useless visits, theatres, movies, and useless readings. Is that possible? People find time for things of the world but not to visit their Savior Jesus Christ? Our first duty, our first thing to do, should be for Him who loved us so much, isn’t it true? Is it so hard to find a little time to sacrifice for such a great gift? And if there is no time during the week, cannot Sundays be sacrificed, or a visit once a month? The truth is this: Jesus is very little loved, thus becomes impossible to taste his goodness and his infinite sweetness.

3. Other people say: “I do receive the Holy Communion, but I do not feel anything, so I don’t like to go, even I stopped going.” To them I say: what do you think to feel and how you can feel anything? If you do not become familiar with Jesus, He cannot form you and you shall never feel anything. It is a little

bit at time that the soul ennoble itself and rise to the point of appreciate this sublime Sacrament of love. If you come closer once in a while, you waste the little that Jesus can give to you, the little you can retain, thus you have to start all over again. Can you put on a big fire off in a moment? Of course not. If you have a little tongue of flame, hoping that it may become a big fire and then you become discouraged waiting, and you let time go by without doing nothing, the little flame dies and you have to start all over again. If a man would like to play a great piece of music but he has just started to learn the piano, would he be able to do it?

4. Other people say: "I know by experience that those who attend the Church are worst the others." Oh these false Christians who dishonor the good Jesus with their cursed pride, their whims, with their obstinacy! Certainly there are false devotees that go often to Jesus and have a lot of defects. But if we reverse this argument and we ask: since nobody can be so evil to say that the presence of Jesus can hurt a soul, it should be better saying: what would be of these souls if they did not go to Jesus? They would be worst of the most dangerous criminal.

Whoever loves Jesus and sees Him dishonored by the false piety and false devotion, must feel even more the obligation to come closer to Him in all sincerity and glorify Him with an exemplary life.

9. To summarize this instruction.

Renew your faith when you enter a Church and remember that in the Holy Tabernacle there is truly Jesus, in body and soul, blood and divinity. Adore Him profoundly and talk to Him often, like you would with your own dad. Remember that the greatest honor for a man is to come closer to the altar of Jesus, and do whatever service you can for Him. Learn to serve the Holy Mass, especially if you are a boy, because one day you may have the great honor to be chosen to represent the people on the altar of Jesus. The sextons should feel to be the happiest and honored people in the world, even though people may look at them as lowly persons!

Get in the habit to receive the Holy Communion often, at least on Sundays, and never forget that those who receive Jesus in the Holy Communion, in a state of grace, shall have eternal life. Visit often the Sacramental Jesus and go and keep Him company, especially in the solemn 40 Hours, and in the hours when the faithful are invited to adoration once a month. Love Jesus with all your heart, my dear young children, do not dishonor Him,

but with a true Christian life, show yourself worthy of the infinite love He has for you.

Now let us say an act of love with all our heart and let us say one Our Father, Hail Mary and Glory be.

Short Biography³

Rev. Dolindo Ruotolo, Priest

Don Dolindo Ruotolo (“Don” means “Father” in Italian) was born in Naples, Italy, on October 6, 1882. Don Dolindo Ruotolo is the author of a huge Commentary on the Holy Scripture in thirty-three volumes, from Genesis to Revelation. Beside that, he has left a very large number of theological, ascetic and mystical writings. He wrote thousands of letters and numberless notes on holy images to give spiritual direction.

Highly inspired and gifted, Don Dolindo Ruotolo was an extraordinary psychologist and the Lord infused in him a deep knowledge of the problems of the human soul; thus he dedicated every instant of his day to prayer, penance and to thousands of attentive listeners who asked for his spiritual direction.

Paralyzed for many years of his life, Don Dolindo died in Naples on November 19, 1970.

This Neapolitan Priest was a fervent lover of our heavenly Mother, and for Her he wrote pages of high and poetic theology to praise Her, with original intuition and mystical heights of intelligence. He was completely overwhelmed by the meditation on the Incarnation of the Eternal Word and the Visitation of Mary with St. Elisabeth, and he can be described as the theologian of the Annunciation and of the Magnificat (the canticle about which he wrote over one hundred explanatory notes.) It is significant the title he gave to his last work, in three volumes still unpublished: Mary Mother of God and our Mother. It makes constant reference to the First and Second Joyful Mysteries of the Rosary.

Father Dolindo, “Mary’s little old man”, as he used to call himself, in spite of his infirmities, weakened by many illnesses and paralysis and his ulcerated legs, would not rest. Going in the street, he would kiss the hands of the poor who asked him for some alms and would cure them of their spiritual and sometimes physical illnesses. If they were contrite, he would hug them and would ask them to forgive him, even though they had nothing to forgive him. He worked unceasingly for his beloved Church, torn apart by disputes,

³ In the book titled “*Dolindo Ruotolo – Pages of autobiography*” that Don Dolindo wrote under obedience to his superiors, not yet translated into English, can be read the amazing supernatural events in the life of this Priest. His suffering life was so intense that he quoted himself referring to the name received at his Baptism, *Mi chiamarono Dolindo, che significa dolore* (I was called Dolindo, which means “suffering”).)

accusations and desertions. He endeavored to speak the truth to souls, even to many Priests, disoriented and disheartened. In his humility, he felt always inadequate, but he found strength in Mary Most Holy with the recitation of daily Rosaries, asking and receiving through Her the graces needed by whoever asked him.

The miraculous cures, witnessed by many, are numberless; many people who wanted to commit suicide did not accomplish it because of his intervention; his presence in dramatic events seemingly without a way out, brought reconciliation and joy. Don Dolindo received everybody, went to everybody who asked of him, prayed for everybody, suffered for all.

Only by his family and some friends, as it can be read in the book “Dolindo Ruotolo - Pages of Autobiography”, he was rejected or ill accepted, precisely as Jesus, who was not accepted by his own.

Don Dolindo's eyes were fixed on Jesus and Mary, whom he saw many times. They came to sing with him even during the celebration of some of his Holy Masses!

In his hometown, Naples, Italy, the people finally recognized they had a saint in their midst and they started flocking to this little Priest, venerating him as their choicest treasure even when he was still on earth.

At his deathbed a perfume of lily invaded the room. The surprised people present, who were gathered at his bedside, together with Father Giovanni Galasso who had come to bring to him the Viaticum, saw him at the last moment of his life, bounce from the bed where he was laying almost motionless, and he rushed to a vision that only he could see, then gently with a beautiful smile gave his last breath to God.

His body is resting in the Church where he was Pastor for years, San Giuseppe dei Vecchi e dell'Immacolata di Lourdes Church, Via Salvatore Tommasi 20, 80135 Napoli, and even today people flock in great numbers to his tomb, to knock and ask his help, sure to be heard and to receive miracles and graces through his intervention.