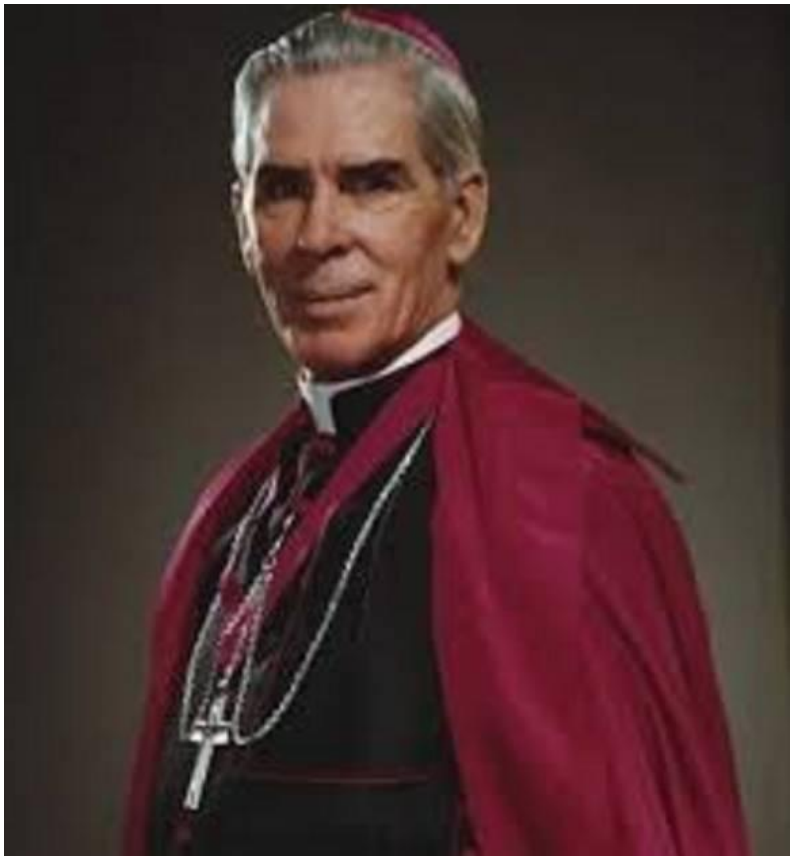
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Bishop Sheen Retreat-1973



Not all Brilliant People are Holy,
Not all Holy People are Brilliant,
Bishop Sheen was Both.

A Retreat given by Bishop Sheen in Gary Indiana 1973
(Audio to Text translated by Vito Faraci Jr)

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Who Should Read This Book and Why?

Note:
This book is an audio-to-text translation of a Retreat given by Bishop Sheen in 1973 which he primarily designed for priests. However sisters and laity were also invited. Based on a comment that Bishop Sheen made about “baked beans”, one can deduce that anyone who does not like Jesus Christ will not like this book.

Who:
All priests, and anyone else who is searching for wisdom, truth, and answers as to why all the craziness going on in the world today should read this book.

Why:
Taken from Conference 1.01 Introduction by Bishop Andrew Grutka.
“This is a Retreat for the clergy to which the sisters and the laity are invited. Archbishop will be then addressing the priests primarily. But you're invited so that you know what is expected of the priests. For so much depends on the holiness of the priest. Your own spiritual welfare is intimately tied in with the priesthood. And hopefully, as the result of this unique experience, the spiritual welfare of all the people of God and the Church of Gary will be furthered and we will day by day come closer to each other and always just a little nearer to God our Father.”

My name is Vito Faraci and I happen to be one of many Bishop Sheen fans. Bishop Sheen was not only a priest, but was also a theologian, philosopher, professor, orator, radio & TV star, and author of at least 66 books. His contributions to the world in education, spreading truth, and converting souls are immeasurable. The United States can and should be very proud for producing such a great man. Starting in 1969, Bishop Sheen began giving what is called "Retreats". These Retreats were simply a series of talks given to fellow priests, religious, and sometimes to the laity. In particular, Bishop Sheen gave a Retreat in Gary Indiana from September 10 thru 13, 1973. This Retreat consisted of 15 talks, sometimes referred to as conferences, each ranging from 35 to 45 minutes, and was audio recorded on tape. About a year or two later, I bought a set of cassette tapes that recorded all 15 talks. In those days audio CDs were not available. This 1973 Retreat is loaded with good examples of Bishop Sheen's brilliant theology, philosophy, and wisdom. I believe these talks have had a positive influence in my life by giving me more insight of God, the priesthood, the Catholic Faith, and life itself. And therefore I want to share this treasure with everyone.

The Bishop's words need to be carefully pondered because many times he will reveal God's Truth not only with the use of Scripture, but also with the use of his personal stories and insights. So I thought it a good idea to translate these audio tapes into text, and put it all together in a book so one can study the Bishop's words at his or her own pace. In the process of performing audio to text conversions, I was very pleased to discover, in my case, that I was able to obtain a deeper understanding of his lectures by reading his words as opposed to just hearing them. In addition, I have included "My Personal Bishop Sheen Story" which involves a very interesting experience I had in connection with this 1973 Retreat which I believe to be a "Must Read".

Notes on this Audio-to-Text Translation:

This audio-to-text translation is not perfect due to two major problems. The first problem is that the art of audio-to-text conversion is a very complex process. Modern day audio-to-text convertors are totally amazing however they do make errors. They make errors in spelling, punctuation, and even word dropping to name a few. A second problem discovered was errors in the tapes themselves. Sometimes words would be missing or garbled. This was probably due to the fact that the tapes used for this translation were a copy of a copy of a copy. So bottom line, it must be noted that this book is <u>not</u> a perfect translation of Bishop Sheen's words. However, I am happy to report that after going through a series of exercises of comparing text with the audio, I estimate at least 98% of the errors have been corrected.

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Bishop Sheen's Story

(Taken and edited from the Internet)

Born Peter John Sheen on May 8, 1895, to farmer Newt Sheen and his wife, Delia, in El Paso, Illinois, the future Archbishop Fulton J. Sheen came under the influence of one of the founders of The Catholic University of America at an early age.

While serving Mass as an 8-year-old altar boy for Bishop John L. Spalding of Peoria, Sheen dropped a wine cruet on the floor and it shattered. After the Mass, Bishop Spalding spoke to the frightened boy and made two bold predictions about him. First, the bishop said he would one day study at Louvain in Belgium; second, he told the young Sheen, "some day you will be just as I am."

Sheen went to high school at Spalding Institute, then studied at St. Viator College in Illinois and attended Saint Paul Seminary in Minnesota before his ordination to the priesthood on September 20, 1919.



In 1920, he came to The Catholic University of America to continue his studies. He stayed only a year before leaving to pursue advanced study in philosophy at the Catholic University of Louvain, Belgium. Five years later, he returned to The Catholic University of America to teach.

For the next 23 years, Catholic University was where Father Sheen honed his skills as a scholar, educator, orator and evangelist. He worked, first in the School of Theology and Religious Studies, then in the School of Philosophy, teaching courses that touched on both of those disciplines, including "Philosophy of Religion," "God and Society," and "God and Modern Philosophy." Students - and untold numbers of visitors - crowded into Room 112 McMahon Hall to hear his lectures.

Father Sheen's talents as a preacher did not go unnoticed even in his early years. In January of 1927, at age 30 and still in his first year of teaching at Catholic University, he was selected to preach at the annual University Mass on the patronal feast of St. Thomas Aquinas. A decade later, it was Monsignor Sheen, not a high-ranking administrator, who was the principal speaker at the

University's Sesquicentennial Celebration. (He had been made a monsignor by Pope Pius XI in 1934 at the age of 39.)

Steadily the reputation of the young Catholic University professor grew, first on campus, then in wider circles as his brilliant oratory attracted more attention from the media. Father Sheen's first experience in broadcasting was in 1926 when he was invited to record a series of Sunday evening Lenten sermons on a New York radio station. Four years later, the young priest was asked to be a summer fill-in for two weeks on *The Catholic Hour* radio program. The audience response was so positive that he was asked to continue as a weekly speaker on the show.

From 1930 to 1950, Father (then Monsignor) Sheen's weekly talks on *The Catholic Hour* presented Catholic teaching in a way that had never been done before. Drawing from the deep well of his faith and scholarship, Professor Sheen addressed topics ranging from devotion to the Blessed Mother to the dangers of Communism. Rooted in his thorough knowledge of the philosophical thought of St. Thomas Aquinas, he preached the Gospel and showed how it applies to personal moral decisions and the great social issues of the time.

In response to his radio broadcasts, Monsignor Sheen received a steady stream of letters. In 1937, he wrote in a letter to University Rector Monsignor Joseph Corrigan, "During the past year letters demanding personal attention have run between 75 and 100 a day. ... This coupled with classes never given with less than six hours preparation for each lecture has left me physically exhausted. However the good to be done is such that one dare not shrink from its opportunities for apostolate."

Many of those letters were invitations to speak. Monsignor Sheen traveled all over the country giving academic lectures, missions, retreats, guest homilies, commencement addresses, and speaking at meetings of various Catholic organizations.

The busy professor not only kept up his full teaching schedule but also wrote numerous books. He published 34 books during his 23-year teaching career at Catholic University (and another 32 after he left the University). In addition, transcripts of his weekly radio talks were published in dozens of booklets by the show's sponsor the National Council of Catholic Men. Many of his other talks and sermons were published as pamphlets. He also was a syndicated columnist in the secular press.



Monsignor Sheen stands at the podium while the Paulist Choristers, directed by Father William J. Finn, sing during an Easter Sunday television broadcast in 1940.

On Easter Sunday, March 24, 1940, Monsignor Sheen appeared on the world's first broadcast of a Catholic religious service. He spoke on "The Spiritual Symbolism of Television." The program was broadcast by W2XBS, the experimentally licensed predecessor of present-day WNBC in New York. It was sponsored by the National Council of Catholic Men in celebration of their twentieth anniversary as an organization and the tenth anniversary of their sponsorship of "The Catholic Hour" radio broadcast.

By the time Monsignor Sheen left Catholic University in 1950 to become the national director of the Society for the Propagation of the Faith, he was already one of the most well known Catholics of his time. The next chapter of his mission would catapult him to unprecedented fame and influence.

He was consecrated a bishop on June 11, 1951. In the fall of that year, he began his famous television series, *Life is Worth Living*. It was a tremendous success, eventually reaching an estimated 30 million viewers each week, which would make it the most widely-viewed religious series in the history of television. He won an Emmy Award for Most Outstanding Television Personality, was featured on the cover of Time Magazine, and became one of the most influential Catholics of the 20th century.

Bishop Sheen is credited with raising many millions of dollars to support Catholic missions through the Society for the Propagation of the Faith. For 16 years, he led this effort for 129 dioceses throughout the United States and influenced the lives of tens of millions of people all over the world. He also was

known to have led numerous people to convert to Catholicism, from working-class New Yorkers he encountered in his daily life to celebrities who sought him out for instruction. Among those whose conversions he influenced are agnostic writer Heywood Broun, politician Clare Boothe Luce, automaker Henry Ford II, Communist writer Louis F. Budenz, theatrical designer Jo Mielziner, violinist and composer Fritz Kreisler, and actress Virginia Mayo.

Between 1962 and 1965, Bishop Sheen attended all the sessions of the Second Vatican Council. He worked closely with then Father Joseph Ratzinger, who was a theological expert on the commission for mission, and who later became Pope Benedict XVI. In a 2012 interview with Vatican Radio, the Pope recalled how "Fulton Sheen ... would fascinate us in the evenings with his talks."

In 1966, Sheen was named Bishop of the Diocese of Rochester. He resigned from that position in 1969. In his resignation letter, Bishop Sheen wrote, "I am not retiring, only retreading." Pope Paul VI named him Archbishop of the Titular See of Newport, Wales. Archbishop Sheen remained active, spending the last years of his life chiefly in writing and preaching.

Two months before Archbishop Sheen's death, Pope John Paul II embraced him in St. Patrick's Cathedral in New York. In that encounter on October 2, 1979, the Holy Father said to him, "You have written and spoken well of the Lord Jesus. You are a loyal son of the Church!" In 2002, Archbishop Sheen's Cause for Canonization as a saint was officially opened under the leadership of the Diocese of Peoria, and from then on he was referred to as a "Servant of God".



A consistent theme in Archbishop Sheen's preaching throughout his life, especially in his later years, was the benefits of making a Holy Hour in front of the Blessed Sacrament. Author Michael Dubruiel said, "There is no one in the modern church who has done more to popularize the practice of praying in the presence of Our Lord in the Blessed Sacrament."

This was not advice that Archbishop Sheen gave without practicing it himself. Throughout his years at Catholic University, he maintained his daily Holy Hour, praying in Caldwell Chapel and in the private chapel in his residence. Many people who worked closely with him over the years attest that he never failed to keep his Holy Hour from the day of his priestly ordination until his death on the floor of his private chapel in Our Lord's presence on Dec. 9, 1979.

On June 28, 2012, Pope Benedict XVI announced that the Congregation for the Causes of Saints had recognized Archbishop Sheen's life as one of "heroic virtue," and proclaimed him "Venerable Servant of God Fulton J. Sheen."
On March 6, 2014, the board of medical experts who advise the Congregation for the Causes of the Saints unanimously approved a reported miracle attributed to his intercession. On June 17, 2014, the seven-member theological commission that advises the congregation unanimously agreed with the medical team's finding.
On Nov. 18, 2019, Pope Francis called for Sheen to be beatified on Dec. 21, 2019. However, on Dec. 3, 2019, Peoria Bishop Daniel Jenky announced that the Vatican had decided to indefinitely postpone the beatification ceremony. That decision was in response to a request submitted to the Vatican by some U.S. bishops for further investigation of Sheen's tenure as bishop of the Diocese of Rochester from 1966 to 1969.

My Personal Bishop Sheen Story

My Personal Bishop Sheen Story

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My personal story begins around 1974 or 1975 when I first bought a set of cassette tape recordings of that 1973 Bishop Sheen Retreat. In one of his talks, I remember the Bishop saying "I pray every day I drop dead in front of the Blessed Sacrament, on any Feast Day of Our Lady." See Conference 5.12. For whatever reason, that statement stuck in my head.

As you may know Bishop Sheen died Dec 9, 1979 which was a Sunday. At that time I was living in California in the Los Angeles area. Early in the morning of Dec 10, which was a Monday, I clearly remember walking by a newsstand. Thinking back, this was abnormal for me because a normal weekday morning for me meant having breakfast at home, getting in the car, and driving straight to work with no stops in between. I cannot recall the reason why this Monday was different. Anyway as I was walking by this newsstand, I happened to see the front page of a newspaper called the "Register" which was a popular newspaper in the Los Angeles area. On the front page was a picture of Our Lady of Guadalupe side by side with a picture of Bishop Sheen. As best as I can recall, the two pictures took up the entire front page. The caption under the Bishop stated that he had died the day before. I do not recall exactly what the Blessed Mother's caption was, but I am sure it had something to do with Her Guadalupe Apparition Feast Day. Seeing this front page, and recalling the Bishop's prayer, I immediately connected the dots and put two and two together and concluded that God had granted the Bishop's wish for dying on a Feast Day of Our Lady which had to be Dec.9. It dawned on me a little later that the Catholic appointed Feast Day of Our Lady of Guadalupe is Dec 12 and not Dec 9. So I then proceeded to do some research to determine the reason for the apparent disconnect. Here is what my search revealed. Our Lady appeared to Juan Diego a total of four times in 1531. The first two apparitions occurred on Dec 9 and the last one occurred on Dec 12. Also on Dec 12 the miracle of the appearance of Our Lady's image on Juan Diego's tilma occurred. So I assume that is the reason why the Catholic Church decided to make Dec 12 the Feast Day of Our Lady of Guadalupe as opposed to Dec 9. However, we must keep in mind that Dec 9 remains a special day because of the fact that it is the day of the first recorded apparition of Our Lady in America.

Bishop Sheen lived in a three room apartment in New York City where he was found dead on Dec 9. In that apartment, he had a bedroom, a study, and in between the two rooms a chapel that housed the Blessed Sacrament. See Conference 3.11. Bishop Sheen said he prayed one hour a day for 54 years before it, a devotion he recommended to all his fellow priests. See Conference 5.11. He said he must have passed that chapel 100 to 200 times a day. See Conference 3.11.

Here is an excerpt from Wikipedia which is an important part of my story.

Excerpt from Wikipedia:
"Soon after an open-heart surgery at Lenox Hill Hospital, Sheen died on December 9, 1979, in his private chapel in the presence of the Blessed Sacrament. "

So it looks like the Good Lord granted two of the Bishop's wishes, namely dying on Our Lady's Feast Day and in front of the Blessed Sacrament.
Anyway getting back to my story, I bought the Register newspaper, took it home, and placed it in my file cabinet for safe keeping. Two years later in 1981, my family and I moved back to New York. I remember that move-in day in New York when the moving van came to deliver our furniture. It was a very large van and was packed with other people's furniture alongside of mine. I got involved with quick and hectic unloading of the truck, and the act of marking off a checklist either had skipped my mind or became impossible. Long story short, all our belongings were delivered safe and sound except for my file cabinet. It was a day or two after that I realized that my file cabinet was missing. I suspected that it was mistakenly mixed in with other people's furniture on the truck. I called the moving company, explained the situation but had no luck. My file cabinet was gone. That was a very sad day for me. I recall caring little for anything in that file cabinet, except for the newspaper with the pictures of the Bishop together with Our Lady. Soon after, I made several phone calls to the Register asking for a copy of that beautiful front page. That exercise got me nowhere. After a while I gave up the search and sadly accepted my loss. As time went on, I often wondered why the Good Lord allowed me to lose that newspaper. Then in 2019, 38 years later, I presented my Bishop Sheen story at a KofC meeting. I sadly explained why I did not have a copy of that Register front page to show them. That was a very important piece of my story. At that meeting, one of the Knights said to me, "You've been searching in the wrong places." At our next meeting he gave me a phone number to call. Lo and behold that phone call and $25 later produced good fruit. I received an electronic copy of a front page of a Register Newspaper dated Dec. 10, 1979 the day after Bishop Sheen passed away. However, it was not the same front page that I remember. I was told that the copy that I received must have been that of a different edition. So I performed another search for some other Dec 10 Register Edition, but had no luck. However, the front page that I did receive dated Dec 10 does have a picture of the Bishop together with Our Lady which provides sufficient support for my personal story. I will always be grateful to that member of the KofC who helped me find this newspaper page.

Note: This is not the exact front page I remember. I am assuming it is the front page of another edition, but good enough to support my story.



Fran's Auction Nets $5,000 To Rebuild Charred Brothel

Page A3

Rams Wallop Falcons, 34-13, Win 7th Straight Division Title

Page C1

It's Monday, December 10, 1979

The Register

METROPOLITAN ORANGE COUNTY'S NEWSPAPER

ORANGE COUNTY, CALIFORNIA

U.S. Seeks World Court Iran Ruling

Iran Backs Off On Trial Threats

Archbishop Sheen

NY Archbishop Fulton J. Sheen Dead At Age 84

Brown Slogan, Finances Differ

Oil Firms Gave $100,000 To Man They 'Fear Most'

Gas Supplies Reported Near Shortage Point

Heavy Fog: Highs 60-65

Inside Today's Register

What follows is an Audio-to-Text Translation of a Bishop Sheen Retreat given in Gary Indiana in September 10-13, 1973.

Conference 01

Introduction The World

1.01 Introduction by Bishop Andrew Grutka
Reverend Fathers, devoted sisters, beloved laity, all friends in Christ Jesus our Lord. It is with a great deal of delight, and expectation that I introduce to you Archbishop Fulton Sheen. This brings back memories of days spent in Rome when I first met Archbishop Sheen, then Monsignor Sheen, when he preached in Saint Susanna's Church shortly after the signing of the Concordant between the Italian Government and the Vatican. And I can still remember the message that the Archbishop propounded then. But so that we are under the right impression about what is taking place in the Diocese of Gary, this is a Retreat for the clergy to which the sisters and the laity are invited. Archbishop will be then addressing the priests primarily. But you're invited so that you know what is expected of the priests. For so much depends on the holiness of the priest. Your own spiritual welfare is intimately tied in with the priesthood. And hopefully, as the result of this unique experience, the spiritual welfare of all the people of God and the Church of Gary will be furthered and we will day by day come closer to each other and always just a little nearer to God our Father. And so it is with a great deal of delight that I present to you His Excellency, Archbishop Fulton Sheen.

1.02 Opening Prayer
In the name of the Father and of the Son and of the Holy Spirit. Dear Lord, the night of the last supper, thou dost promise to send Thy Spirit would recall all things that thou did say. Send forth thy Spirit, that we may love thee oh Christ. In the name of the Father and the Son, Holy Spirit, Amen.

1.03 Nature of the Open Retreat
Fathers, sisters, friends, all, this is a new concept of a Retreat. I've been giving Retreats for 50 years, and about two years ago I found them a little too circumscribed. We were in spiritual ghettos of Retreat houses. And now when I'm invited anywhere to give a Retreat, I ask the Bishop if he will open it to everybody. But the Retreat is directed primarily to priests, to sisters and the laity. If I were talking about preaching, the relation of pastors and curates and the like, it would have no interest for you. But as you will discover, I will be talking only about the Good Lord. When one talks on that subject the elephants who are the priests can drink, and the sisters and others are the birds that can sip. But there'll be something for all of you.

1.04 Church into the World – The World into the Church
Our first conference is going to be about spirituality. What has happened to it? Why are we so confused? Remember, we used to have one extreme in spirituality, about 20 or 30 years ago, I am holier than thou. Now we've gone to the other extreme. I am worldlier than thou, with the result that we're confused,

which is right? Well, let us begin by telling you that something great has happened in the last 20 or 30 years. There have been two great movements. One is the Church has gone into the world. The other movement, the world is coming into the Church. First, the Church has gone into the world. Now just imagine this was the Cathedral of St Peters. In World War I, Benedict XV was crowned at the altar at the far end of the Basilica St Peters, about as far from the front door as he could get. Pius 11th moved forward about 75 to 100ft. He was crowned under the great dome. Pius 12th walked down the nave of St Peters, up some stairs in the hall and when he went into that balcony, he literally stepped into the world. John the 23rd, down St Peter's, up the stairs, out into the balcony. Then he reached out those great arms of his, almost like the carnal columns of Bernini, and that the whole world come to himself and there gloriously reigning Pope. Paul VI went out the front door and was crowned in the world in the Piazza of St Peters. That's one thing that's been happening in the world. Second movement, the world has come into the Church. The Council of Trent, which was held 400 years ago, was a Latin Council. The Church was Mediterranean. It was not cosmic. In Vatican Council One in 1870, there was not one single Bishop from Asia or Africa, not one. In Vatican Council II, 60 percent of the bishops were from Asia, Africa, north and South America. The churches no longer Mediterranean, no longer Latin. For the first time in the history of the Church, all the nations of the world mingled their dust with the dust of St Peter.

1.05 Distinction Between the World and Worldliness

Now, as a result of this double movement, the Vatican Council in Chapter 13 wrote about the Church in the world. And the Church became conscious of our duty and our relationship to the world. Immediately after that Chapter 13 was written, just recall your minds, the things that were popular in those days. The word involvement, for one thing, Harvey Cox, the Kingdom of God equals the secular city. Then we had a movement on the part of sisters and priests to become more and more concerned with the things of the world. Now all of this had something right about it, but there was also something wrong. All that we talked about was the world without making the distinction that the Scripture makes. Now here's where all the confusion began. What is the world? What is it? Scripture gives two definitions of the world. The one, it is the theater of redemption. God so loved the world that He sent his only begotten son. And in the Epistle of the Colossians, the whole Cosmos is Christ. Only this planet knew his Earth visiting feet. But the world was made by God and Christ came to put a cross on it. It was good. But the world also has another meaning. I remember very well the day that the speech was given in the Vatican Council by a Bishop from Belgium on this distinction. The other definition of the world is a spirit. Our Blessed Lord said of that world, I pray not for the world. I have taken you out of

it. If I left you in the world, the world would love you. For the world loves its own. And again, our Lord said, I pray not for the world. So there are two concepts of the world, but we didn't make that distinction. We didn't make the distinction between the world and worldliness. And the result was there began to be confusion in the Church, among the priests, the religious and the laity. Were we to give up the sanctuary? Has the Church any place? Is teaching worthwhile?

1.06 First Effect – Retreats Became Discussions

Now, as a result of this confusion, two things happened. The first effect of this confusion was Retreats became nothing but discussions. So that priests and sisters would meet together and have bull session. No spirituality. You would discuss social, political and economic subjects. It's interesting that all of that is passed now, because when I receive invitations from bishops and from priest councils, one of the conditions of the invitation is, you're not going to have discussions like we used to, are you? Now discussions have a place, but they were substitutes for Retreats. And I can see a great advantage in a discussion. Believe me it'd be much easier to turn this Retreat into a discussion, because when you have a discussion, the Retreat Master never has to be prepared. All he does is just simply throw out a question and let everybody fight over the bone. And secondly, a discussion is an escape from decision. As long as we talk about something, we feel we're doing something about it. And we're not concerned about our soul and our relationship to God.

Remember the woman at the well whom our Lord met at high noon? She was very disrespectful to him. He gradually led her around to the moral question of the fact that she had five husbands and was living with a man who was not now her husband. Now that's meddling when you do that. That's getting too close. So what did she do? She said, let's discuss. Let's have a theological problem. Where should we worship? On this Hill as we Samaritans do, or in Jerusalem as do the Jews? The discussion was an escape from decision. That was the first effect of the confusion of the double meaning of world. But that today has passed.

1.07 Second Effect – We've Dropped Christ

The second is very serious. We've dropped Christ. The casualty of all of our attitudes in the last ten years has been Jesus Christ, our Lord and Savior. When we drop certain things in the Church, the world picks them up. We drop mysticism, the youth picked up pharmaceuticals for a false mysticism. The nuns dropped the long habits the girls put on maxi coats. We stop saying the rosaries and hippies put them around their necks. And we give up Christ, and who picks up Christ, the theater so that we have pop Jesus's. Jesus is used. So books on Jesus and revolution, Jesus and homosexuality, Jesus in lust, Jesus in sex. We use him. So in Hair what is He, Jesus that justifies lust. In Superstar, what is he, Jesus

in rebellion. Godspel Jesus in enthusiasm. Because we've dropped him the world has picked him up. Our Blessed Lord's said, “And they will say to you, there is Christ and there is Christ and there is Christ.” Believe it not. Believe it not. What books do you find today on our Blessed Lord, on the Church? They're all the same. They're all against it. You read one you read all of them, but you do not find many books on the Lord. So the crucifix is taken down from hospitals and schools.

1.08 Jewish Jeweler & Christ Crucified

Look at this silver picture of cross I'm wearing. I received a telephone call one day from a Jewish jeweler I had known for about 20 years. He said I have hundred silver crucifixes. Would you like to have them? I went down to his shop. He had them all in a bag. I said where did you get these? He said, the nuns brought them in and they said they weren't going to use crucifixes anymore. Crucifix divided them from the world. They wanted to know how much I would give them for the silver and the crucifix. And the Jew said, I weighed them out, 30 pieces of silver. He said to me, what's wrong with your Church? I thought the crucifix meant something to you. So I told him what was wrong and three months later I received him into the Church. So I wear this crucifix in reparation for the surrender, giving up of Christ. Let me tell you, there is no spirituality, priestly, spirituality, sisters or laity without Him. We are consecrated to God anyway. We can't work well, we can't live well unless we're in love. Nobody can. And so we have to love Him, not a virtue. We're not acquiring humility. We love Him then humility follows. Sometimes we stay away from Him because, well, he reveals us to ourselves. And that's quite uncomfortable very often. But the Lord and Savior must be the center of our spirituality. We have to get back to him.

1.09 Outer Truth & Inner Truth

We think we know Him. Do we really know Him? We've been inoculated with him very often, as if we've been inoculated with smallpox. So why should I study him? Or why should I pick up the Gospels? I know him. Listen, there are two kinds of knowing. There's the knowing of an outer truth, and there's the knowing of an inner truth. An outer truth is the truth that I master, like the distance of the sun from the Earth. An inner truth is something that masters me. It gets inside of me. That is the way we have to know Christ. We do not know about Christ. That is what many of our theologians are discussing today. Each gives their opinion about Christ. Listen, the knowing of Christ is exactly like the marriage act. It's called knowing in the Scriptures. It's identity it’s lunacy. It is the kind of knowledge that is almost incommunicable, just overwhelms us. And once we give ourselves to Him, really, then our whole life has changed.

1.10 To Preach Christ and Him Crucified

It seems strange that to us who have been in the Church for years and are faithful to the sacraments, that we have to talk about Him. But I took a resolution when I really believe I received an inspiration about it when I resigned my Diocese, I resolved from that time on to preach nothing but Christ and Him crucified because I could see that was the great need. Now, I know I think pretty well the Catholic opinion in the United States. I certainly know priests better than anyone in the United States because that's my whole work practically is giving Retreats to them. Let me tell you, we've got a great body of priests in the United States, much better than many think them to be. But what is happening is this. The religious, and I do not mean the religious in the canonical sense. I mean those of us who have religion. The religious today are becoming secular. We're becoming more and more worldly. We can see it in the sisters, we can see it in some of the priests we can see it in the laity. An unwillingness to sacrifice, to read and meditate on the Gospels. But while the religious are becoming secular, the secular is becoming religious. I talked in 42 secular universities in the last year and a half. In a lecture at the UCLA, 80 percent of the questions at the end were on prayer and meditation. I could not keep up with the invitations that I receive to national conventions, things that you would never expect. For example, next May 13, I'm talking to the bankers of the United States International Convention. Talked to the insurance men of the United States a couple of weeks ago, and the lawyers of the United States. I say to them, I don't know anything about law. I don't know anything about medicine. I don't know anything about banking. That's why we're inviting you. We want something divine. And the most popular subject that I can talk about in secular universities is the subject of Christ, in particular, his passion. When I talk in prisons, I went to one prison, stayed there a week, talked to 1979 of them three times a day. And what is the favorite sermon, the seven last words of our Lord. So believe me, we who you have the faith must watch out. Remember when Moses was communing with God? Aaron contrived his golden calf. And the lamest excuse that was ever given for anything was the excuse of Aaron when Moses said to him, why did you do that? He said, well, I just put gold into the furnace and it came out of calf. What did Moses do? Moses took the tent of meeting the Tabernacle out from the people of God. Now he said, if you want to go to the tenter meeting, go out there. Believe me the Lord is going outside of the people of God today. And that's one of the reasons why I'm Retreats. I want to reach everybody, everyone to give them Christ. We must not think that we know Him thoroughly. As a matter of fact if He came back today……

1.11 Poem by St. John Adcock (Woolen Lion)
I wonder if the poem of St. John Adcock would come true. He begins his poem with a child playing with a woolen lion. And then he's fancies this lion coming alive. What would happen to the child when a blithe infant lapped in careless joy sports with a woolen lion? If the toy should come to life, the child so direly crossed to face with this actuality were lost. Leave us our toys then happier we shall stay while they remain but toys and we can play with them and do with them that suits us best. Reality would only add to our unrest. We want no living Christ whose truth intents pretends to no belief in our pretense. And flashing on all folly and deceit would blast our world to ashes at our feet. We do but ask to see no more of him below than is displayed in the dead plaything our own hands have made for all our fears and comfort us in loss the plastic Christ upon a plastic cross. So we're going to try to make him come alive and we're all going to try to get back. Let all of those who are making this Retreat not come here to a vaudeville show say, oh yes, he's good, he's interesting and the like. Think about what is said. We discover God only in silence, only in silence. Hell is full of clocks. Now you know what the Retreat is to be about. It is only fair to be honest with you at the beginning and tell you just as a Boston maid came in on a Saturday night to announce to a parlor full of guests, for all who do not like baked beans, dinner is over. And let me tell you that for all who do not like Christ, this Retreat is over.

Home

Conference 02

Christ Priest and Victim

2.01 Opening Prayer
In the name of the Father and of the Son of the Holy Spirit. Dear Lord thou didst ask, who do men say the Son of man is? Send forth thy Spirit that we may properly answer this question and know who thou art O Christ. In the name of the Father, the Son, Holy Spirit. Amen.

2.02 Jesus Asks Who Do People Say I Am
The burden of the last conference was that one of the casualties of confusing the world as the theater of redemption and the world as a spirit was the fact that we have neglected to a great extent of Christ. How often, for example, I receive letters from the laity saying it has been almost a year since I heard a good sermon on Christ. Politics and sociology particularly have taken over the pulpits. We have to know then who He is. Let us go back to his visit to Caesarea Philippi in the 16th Chapter of Matthew. This is perhaps the text that we all know best. This city Caesarea Philippi was half pagan, half Jewish. There was a great statue there to the God Pan. Very fittingly therefore it was the best place, I suppose, in the near geography of our Lord to ask the question. Now notice that He went through three forms of government, the Democratic, the Aristocratic and the Theocratic for answers. So his first question was, “Who do men say the Son of Man is?” Who do men say? What is the Gallup poll? Have you made a survey? Who am I? Well, 68.2 said that you're Jeremiah, 11.6 said you're John the Baptist, 5.3 said you were Elijah, and the rest went to the other prophets. Leave the question as to who Christ is to the Democratic principle of letting everyone decide for himself and you get nothing but contrary and contradictory answers. And our Lord had for it nothing but the withering scorn of a silence. So He now goes to the Aristocratic, the Aristoi, the House of Lords, the Parliament, and the Senate. You, my Apostles, who am I? No answer. Why not? They were not sure. Andrew was silent because, well, every time Andrew appears in the Gospel he's introducing someone to someone else. He introduced the Greeks to our Lord. He introduced the boy with the fishes to our Lord and he introduced Peter to our Lord. He was the public relations official of the Apostolic Company. And since there was no one to whom he could introduce someone, he was silent. Thomas the lugubrious, sad, always expecting rain on the day of the picnic he had no answer. Philip, the economist, who could figure out very quickly how much it would cost to feed 5000. Since there was no economic problem at issue, he was silent. Simon the Zealot and Judas, what did they care? The only important problem in the world anyway was political. What are we going to do with the Romans? And so there was no answer from the group and no one had made a point at his head. Now we come to the theocratic. One man, without the consent of the others. Those words are taken from Vatican Council I, without the consent of the others, steps forward and gives the right answer. Thou art the Christ, the

Son of the living God. How did he know it? Not through flesh and blood, not by studying motives of credibility, not by reason, not by insight. The Heavenly Father had revealed it to him. And then comes the words about the foundation of the Church, which we know very well, but which is not to the point of this particular discussion.

2.03 Jesus Says Who He Is

So now we have answers that if taken together are right, who is Christ? He's man. They didn't know which man He was, but they knew He was a man. And then the answer of Peter, He was God. This is the Council of Chalcedon. This is the Incarnation. This is the foundation of our spiritual life and our theology that Christ is the Son of the living God. But why do we stop here? And we always do in our classes of theology, in our catechetics. Sure, we know who man says he is. Certainly, we know the Father says He is. But who does our Lord say He is? Isn't that important? How many can think of what follows? For example, this discussion in theology, none of our professors never went into the next verse, but our Lord did. And I will recall it to you. Incidentally, the Scripture that I will always be using will be the New English Bible, not the New American Bible, not the Jerusalem Bible, not the Revised or Authorized, but the New English Bible. I spend a great deal of time on Scripture and I have found this for my purposes, homiletic purposes, spiritual purposes, to be the most beautiful and consistent with the Word of God. Jesus began to make it clear to his disciples that he had to go to Jerusalem and there to suffer much from the elders, chief priests, and doctors of the law, to be put to death and on the third day to rise again. Who did our Lord say he was? The suffering victim for the sins of the world. He said that he had come to die when he was baptized in the Jordan. The night again of the Last Supper, prophecies were quoted from Isaiah. And our Blessed Lord was here referring to that beautiful chapter 53 of Isaiah. Now notice how often our Blessed Lord is using or rather Scripture is using the word our how he took upon Himself our sins. I will read Isaiah 53 and then explain it. He bore our sufferings, our torments he endured. He was pierced for our transgressions, tortured for our iniquities. The Lord laid on Him the guilt of us all. Without protection, without justice, he was taken away. He was cut off from the world of living men, stricken to the death for my people's transgressions. In other words, our Blessed Lord said that he is the victim for the sins of the world.

2.04 We Offer Ourselves with Christ

We sometimes call him the suffering servant but in the Greek the word is doulos. And one of the sermons will be on Christ as doulos means slave. Our Blessed Lord and in other words, did not come to live. You and I came into this world to live. Death is an interruption to our work. Hemlock juice interrupted the teaching

of Socrates. But in the case of our Blessed Lord, death was the goal of his life. It was the goal that he was seeking. He is, in other words, a victim for our sins. But just that? We know he's a priest. But is he just a priest alone? No, He's a priest victim. Now let's go back to our seminary days. This refers to sisters and to lay people as well as I will explain. We have seminaries, what do we call them? Places for the training of priests. Mother is proud. Her son is becoming a priest. And we call ourselves priests. Was our Lord just a priest? He was also a victim, a victim for sins. Now, what's the difference between the two? The priest throughout Scripture is one who was always identified with holiness. The victim is one who was always related to unholiness. As a priest, Christ and every priest has a vertical relationship to the heavenly Father. As a victim, we have a horizontal relationship to men. As a priest, He's detached from the world. As a victim, He's redeeming the world. As a priest, He's upright on the cross. As a victim, He's prostrate on it. And all through the life of our Blessed Lord, you find this unity which we have separated and divorced. We just call ourselves priests. We're not priests. He offered himself. That was his priesthood. And this is how the priesthood of Christ and our priesthood and how the oblational character of nuns and laity is to be understood. Every other priest was up until the time of our Blessed Lord, the Jewish priesthood, the pagan priesthood, they all offered something, bullocks, goats, sheep, poured out wine. Sometimes live offerings of children. But the priest was one who offered. What did they offer? Something distinct and separate from themselves. That sheep or that bullock or that goat. What did our Lord offer? He offered Himself. He offered Himself because he willed it. He, in other words, did not offer any animal. It was Himself and the two were separate, I mean, were conjoined and inseparable priest and victim. And I think one of the troubles that we've had in the Church in the last 20 years is because we've completely forgotten this. You sisters, for example, you are ablators and you are ablated. You offered yourself to God. You consecrated yourself with three vows. That was your offering. What do you offer? Yourselves, yourselves, totally, completely. Lay people, you are Christ. You belong to the Royal Priesthood. The Royal Priesthood differs from the Hierarchical Priesthood, our priesthood in two ways. First of all, you make spiritual offerings. We make Eucharistic offerings. Secondly, we are directly united with Christ the head. You are in the body and then are united to Christ the head, to his priests. But that we need not stress. What I wish to emphasize is that simply because you have the faith, you offer something. You're not just coming here and offering mass, offering something in the collection. You've also got to be victims and this we've forgotten.

2.05 Not Iereus but Presbyter

Now of course, the idea has died out. But we had about two or three years ago a popular notion that was developed by abdominal theologians. By abdominal theologians, I mean those who write for weekly magazines and who have no great depth. The abdominal theologians, remember, Fathers gave us this concept of the priesthood and I'll illustrate it with this triangle. Now I'm going to give their argument, but do not misunderstand me and I will develop it as strongly as I possibly can and then show you the fallacy of it. They say this triangle represents the Church, the body of Christ. The priest comes out of the Church, the body of Christ. He is made by the people. That is why at ordination the Bishop asks, do any of you know a reason why this man should not be ordained to the priesthood? So the people create him. Therefore he sits in the Minister's chair. He's the president of the assembly of the people of God. Now, when any priest therefore leaves the Church, you must never use the word scandal, because there is no scandal. After all, if the body of Christ has created the priest and put him up there at the top of the pyramid of the triangle, then the people can let him go. Where's the scandal? And furthermore, why is it that in Scripture here you get to be very learned in this presentation? Why is it that the Greek word arias has never used about the priest in the New Testament? Why not? Because he's not a real priest. That's the argument. Now, what is the answer to it? The answer to it is you have to turn this triangle upside down. The point is now at the bottom, the community, the people of God do not make the priests. Our Blessed Lord said, I have chosen you, you have not chosen me. Our Lord did not call a meeting of the Galilean towns and then say, nominate twelve men for me. He spent the night in prayer, communing with the heavenly Father, and then came down and named them one by one. And the night of the Last Supper he had them all to himself and he told them, without me you can do nothing. So that what does can a triangle rest on that peak alone? No, it can't. And this is the priest here. And who does he rest on? He rests on Christ, on Christ. And then through Him the body is influenced. And the reason the word arias was not used was because it always applied to the Jewish and pagan priesthood, just like we do not call ourselves parsons, because all a parson does is preach. And we are not just preachers. And so the word arias would have been very much misunderstood if we were exactly like the Jewish or exactly like the pagan priests. And so the word was not used. And what was used was Presbyter. Someone was rooted in the establishment, in the Apostles, in Christ. So we are His. We are all his. Priests, sisters, and laity and we are supposed therefore to be victims as well as priests.

2.06 Two Extremes – The Psychotic & the Neurotic

Now, let me tell you how we have gone to two extremes in the Church in the last 10 to 15 years. I am speaking only of extremes here. The priesthood, the sisters,

and the laity have become either, of those who became odd, became either psychotics or neurotics. Now, you know the difference between the psychotic and a neurotic. A psychotic believes that two and two make five. The neurotic believes that two and two makes four and he's mad about it. The psychotic holds to the ideal and neglects the real. The neurotics accept the real and reject the ideal. The psychotics in the Church are those with the hold, for example, to the priesthood alone. We're in the sanctuary. We have no relationship to the world. Just our Parish, our Diocese, no one else. They're the psychotics. The neurotics say we've got to get out of the world. Vatican Council told us we must get into the world. And therefore we become more and more involved with it. We're not to waste our time in an establishment, in a sanctuary, in prayer. Get with the people. So they give up the ideal, become identified with the real.

2.07 Victimal Suffering

And they're both wrong, because in the Church we have the biblical figure of the rock and the waters mentioned in the Old Testament. In the book of Revelation, waters came out of the rock. Imagine water's out of a rock. What's the rock? Stability, fixity, waters, dynamism, flow, cane, the psychotics keep the rock, neglect the waters, the neurotics take the waters and neglect the rock. Of the two classes, I probably have more sympathy for the neurotics. See, they become involved in the world, but they neglect Christ in the spiritual life and holiness. They are right in reacting and say we must become more interested in the world, but they get away from Christ and the Eucharist and prayer and meditation. Whoever did more for juvenile delinquency, than Don Bosco? Whoever did more for the Church and politics than Catherine of Sienna? And yet these were canonized people. They went into the world, but they didn't lose Christ. So if we are to keep a sane view of what we are, we will understand priests, sisters and laity alike, that we are tied up to Christ, who offers something and the something he offers is Himself. We've neglected victimhood, sacrifice. It is almost completely passed out of the Church. And so we think of ourselves as just offerers. And we decide very often what we're going to do. For example, imagine young people coming and say, I've got a vocation to work in the inner city. Nobody's got a vocation to work on the inner city. They've only got a vocation to follow Christ. Maybe they'll have to be sick, maybe they'll have to serve the rich. We don't know what we're going to do except His will. When we do that, we'll never be wrong. Now when I speak to the fact that we have to be victims, do not misunderstand me, do not think this means scourgings, penances, hard penances, hair shirts. We don't need hair shirts today. Our neighbors are hair shirts. When I speak of victimhood, I mean that we have to have a Christ like interest in the sufferings of the world, if we ourselves are not suffering. That is victimhood. And it means that we have to begin to be a little more mortified, more victimal.

And again I repeat, how these hard penances, for example, such things as a hurried response to a sick call, patients with children, with the sick, an extra readiness to help the neighbor who is in trouble, give up a cocktail, a cigarette, do it all in the name of Christ. But before we can do that, we have to get into our heads again that Christ is offerer and offered. As priests, we have to be holy. Then we go into the world.

2.08 Come and Then Go

What was the first word of our Lord's public life? Come, come. Learn of me. What was his last word? Go. Go into the world. Today we have too few Come-Comes and too many Go-Go's. And so that we have, we have for example, priests who say, well, I no longer want to make visible the appearance of Christ or take off the collar nuns, no habits, no identification that they belong to Christ. Feeling has come into the Church that we got to be with it. What is it anyway? Who is it? Be with it. It is an anonymous thing that's dragging souls to hell, with it. Do you deny me before men? I will deny you before my Father in heaven.

2.09 Holiness the Essence of the Priest

This is the Christ priest and victim. This is what we priests are, priests and victims. That is what you nuns are ablators and ablated, and you people are offerers and offered to do His will in all things. The Retreat from this time on will be a development of this idea, for the Lord speaks in the Book of Jeremiah some beautiful, touching words. I am wounded at the sight of my people's wounds. I am wounded at the sight of my people's wounds. To whom are we bringing Christ? We are locked up in ourselves. How many converts are we making? Do we feel that the teaching of the Word of God is belittling? And the Lord all the while died for all of these people outside everyone. And I have more and more the conviction that this is our mission in the years to come. It's bigger and broader than humanism. We have to do the same thing the Lord did? First of all, we have to be holy for that's the essence of the priest. Then we will feel ourselves responsible for souls. But the second without the first is useless. And the souls outside are hungering for Christ. But we're almost afraid to mention Him. Almost an apology for the name. And that's why others have picked him up.

2.10 Separation of Christ from the Cross

So what has happened in our time can be illustrated by this great crucifix that is above the main altar. Suppose I took Christ off the cross and I put him over here and I put the cross over here. This is the religious and political situation of the world. Here is Christ without a cross. Who picks him up? Western, affluent civilization. We use Him. We quote Him. He justifies any position that we wish

to take. He's genial. If we are interested in revolution, He's a revolutionist. So that now a new film is coming out in Scandinavian countries on the great sex lover Jesus. He's used. Who picks up the cross? China, Russia, dedication to a common purpose, commitment to the common good, self-denial. The ascetic principle of the Christian Church has moved to the totalitarian countries, and neither can bring peace. The crossless Christ is weak without power to scourge, drive buyers and sellers out of temples, and cannot redeem from sin. A kind of Christ for example that we hardly ever find noticed in our catechetics books. We come to him only late. Where do we start with the community? We don't start with a community in catechetics. Can't have communities, we have individuals, but this is our crossless Christ. And the Christless cross is what, it's totalitarianism, its dictatorship, it's Auswitchz, it's Dachau. It's the squeezing of the lives of persons like so many grapes in order to make the totalitarian wine of the state. And this is the world religiously and socially. We have dropped the crucifix.

2.11 Assault of a Nun without Her Habit

In a city which I shall not name, but I am personally familiar with the case, a nun in lay clothes went out to buy groceries. As she came out with a bag full of groceries, two men got in the car with her and said, “Drive us to a drive in theater we're going to rape you.” She said, “I'm a nun”. He said, “You don't look like one”. She said, “Well, I am. Here's a picture of me”. She showed a picture of herself in nun's clothing. “How do we know? Maybe you were at a masquerade ball”. Well, she said, “Call up the convent”. It was a college, actually, “Call up the college and asked the college if I am not a member of that community”. They went to a telephone booth and they called up, and a colleague said, “Yes, she's one of our nuns”. So the men took out a pen knife and they ran the pen knife down from the back of her neck, right down her back. And then they crossed it. “Well, the next time they'll recognize you as you ought to be”. And they let her go. So the world reminds us what we are to be.

2.12 Wrap Up on Christ, Priest Victim

Now we've entered into the heart of the Retreat who is Christ the priest victim, one who offers himself, not just liturgy, not just serving this table or that, but himself, never counting the cost. And when we do that, we're happy and we have power because the Lord is with us. And may his spirit deepen this mystery as we go on.

Conference 03

Sin and Guilt

3.01 Denial of Sin

We are living in the first age in history that has denied the reality of sin. Dostoevsky, the great French novelist of the last century, predicted this through one of his atheistic characters. The time is coming when men will say there is no sin, there is no guilt, there is only hunger. And they will come crying and fawning to our feet, saying, “Give us bread”. It used to be that we Catholics alone believed in the Immaculate Conception of our Blessed Mother. Today everyone believes he has immaculately conceived. There is no sin. That was one of the reasons why there arose briefly in the Church the theory that a child should not go to confession before Communion. It might give him a sense of sin, a wrong sense of guilt. Does not the child know what sin is? Let any mother say to a three year old babe, mommy doesn't love you anymore and you'll see tears. The child knows what a broken relationship is and that is the essence of sin. And if when we go to Communion, we are not receiving our Savior, then, let's have Communion with Buddha. What difference does it make? As George Bernard Shaw said, “Sin must not be mentioned in polite society”.

3.02 Shakespeare & Guilt

Now, since this is the mood of the times, it is well that we meditate a bit about sin. What are the two escapes from it today? Well, first of all, one escape is we are not penitents, we are just patience’s. We are not guilty, we are sick. So we go to the psychoanalytic couch, not to have the sins forgiven, but to have them explained away. Long ago, before we knew anything about psychiatry, the story of Macbeth predicted the psychosis and the neuroses that flow from sin. Remember, Macbeth and his wife contrived to murder the King in order that they might take the throne. And after the murder, Macbeth had a psychosis. He imagined always that he saw before him the dagger with which the murder was committed. What is this I see before me, a dagger with a handle toward my hand? And Lady Macbeth, she washed her hands every quarter of an hour. She thought she saw blood on her hands. She asked if all the waters of the seven seas were not enough to wash that blood incarnadined from her hands. There was no blood there. It was just the projection of guilt, but real guilt. Genuine, normal guilt often has an abnormal manifestation. And when we deal only with the abnormal manifestation, we are apt to forget that underneath it all is real sin.

3.03 Stewardess’s Guilt

So the first escape, it is used today is to deny that we are guilty and just to consider ourselves as needing medical mental therapy. The second escape is rationalization. We rationalize our evil. We blame others. I was once instructing a stewardess under an international airline. I got up to the subject of confession and after the first hour she said, “After hearing this, I will never become a

Catholic. This is the end". Well, I said, "Take one more hour and then at the end of the next hour, if you wish to discontinue, you may do so". But at the end of the next hour she was in a veritable creve. She shrieked and screamed, "Let me out of here now. I'll never be a Catholic". I said, "My dear young lady, there is absolutely no relationship between what you have heard and the way you were acting. Have you had an abortion?" She said, yes. That was the difficulty. I might have spent hours explaining confession, but that was not the point. She had a hidden guilt. Later on, received her into the Church, witnessed her marriage and baptized the baby.

3.04 Young Man's Guilty Conscience

A woman once came to see me about her brother. She said he had been under psychological treatment for four years, and he wasted to 90 pounds. He was no better. And I said, "I cannot help him if his problem is mental. If it has a moral basis, I can help him." He was almost like a walking skeleton. And I said, "Tell me about yourself for 45 minutes. I will not interrupt you." At the end of 45 minutes, I said to him, "How much did you steal?" He said, "I didn't steal." I said, "How much was it?" He said, "I resent that, I am not a thief. I didn't steal." I said, "How much was it?" He said, "2,500 dollars." He said, "How did you know I stole?" I said, "I didn't know you stole, but I just listened to you and you told me one of the things that you did when you went to Church, you always wiped off the money before you put it in the box. And so I thought perhaps you had some dirty money in the back of your mind." And after that he was all right. Believe me, a great majority of people today that are taking psychiatric treatment would be better if they knelt at the foot of a crucifix and if they came to the priest for confession instead of rationalizing the way they live. These are the escapes from guilt.

3.05 Sin Cannot be Forgiven without the Shedding of Blood

Now we come to the important question, how is sin forgiven? Washing in sands, as do the Muslims? Just doing penance? Ignoring it? What is the absolute condition for the forgiveness of sin? Answer it in your own mind and then I will give you the answer. 9th Chapter of Hebrews Verse 22: Without the shedding of blood, there is no remission of sin. Without the shedding of blood! Why blood? Well, for one reason, because sin is in the blood. In the blood of the alcoholic or the addict or the pervert, then the blood of the disease would almost seem that if sin were ever to be expiated, the blood had to be poured out. And then therefore has been through all recorded history the invoking of some kind of blood for the forgiveness of sin. Rome had what was called the Taurobolium. There would be an Ox raised up on a great platform and the Ox would be gored and killed and the blood would seep through the floor. And the Romans would walk under it to

have their sins forgiven. They just had an instinct that somehow the shedding of blood was necessary for the forgiveness of sin. And all through the Old Testament there was the shedding. So I'm going to take you back through the Old Testament tonight and show you how real sin is and what it costs. Maybe we'll not treat it so lightly and maybe we'll love more deeply the Savior who paid the price.

3.06 Atonement of Adam & Eve

When our first parents sinned, they were ashamed. They felt themselves naked. Shame is exposure. They made fig leaves for themselves and when the fig leaves dried they were ashamed again. How was the shame of Adam and Eve covered up? This is a test on how well you know your scripture. And incidentally, why do we leave all these things out of our catechetics and the teaching of religion? How is the shame of Adam and Eve covered up? 21st Verse of the third Chapter of Genesis: The Lord God made tunics of skins for Adam and his wife and clothed them. Notice three things, one, God did something, second, it was done, vicariously. Adam and Eve were not killed. They had their shame covered by the skins of animals. But in order to have the skins of animals, you had to have the shedding of blood. These three elements at the very beginning of our salvation history, something done by God, done vicariously, that is to say, someone else does it, and three, it involves the shedding of blood that continues all through the Scriptures. So the story from this point on will be something like that scarlet cord that Rahab was told to let out of the window when Joshua and Caleb promised Rahab that she would be saved in her family. So the scarlet thread is really the scarlet chord of blood.

3.07 Abraham's Sacrifice of Isaac

Now we come to Abraham. Abraham is called out of the land of Or. God said, to you him "I will make your progeny as numerous as the stars of the heavens and the sands of the seas." But when he was 80 and his beautiful wife Sarah was 70, they had no children. Where's the promise of God? So she suggested that he consort with Hagar, the Egyptian maid from whom was born Ishmael. That was not the child promised to Abraham and Sarah. When he's about 100 and she is 80, God says, now you will have a son. Sarah laughed at the idea and yet believed. And they were rejuvenated and a son was born and was called laughter because she laughed. Isaac is another name for laughter. Now he has a son. The son grows to maturity and God says, "Slay your son." Imagine, he's promised his tremendous progeny. And as a matter of fact, three great religions of the world trace themselves to Abraham, Muslimism, Judaism, and Christianity. Now God says, "Slay your son, take him to the top of Mount Mariah and offer him in sacrifice." Here is a refutation incidentally of the fallacy of those who say, well,

everything that involves obedience has to be rational. It does not. This was not a rational command, but he obeyed. And so he loaded wood on the back of his son Isaac. For three days, to all intents and purposes, Isaac, his son is dead. When finally the wood is unloaded from the back of Isaac, Isaac says to his father, “Where is the lamb, where's the lamb?” And somehow or other, that question of Isaac was washed up in the air from the top of that mount and rung through the centuries. Where is the lamb? Where's the lamb? And Abraham said, “God will provide.” And then the angel stayed the knife of Abraham and a ram was found in the bushes and was sacrificed instead. One, God does something, two, it is done vicariously, the ram are sacrificed and not Isaac. And thirdly, it involved the shedding of blood. And one wonders too, if that had something to do with Cain. Cain was afraid that he would be killed because he had killed. And God said, “No, I'll give you a brand, it will protect you.” What was the brand on the forehead of Cain? It was probably the blood of his brother Abel.

3.08 Passover Lamb in Egypt

And after Abraham, we come to Moses. Moses is 80 when he leads the people out of Egypt. 40 years in the court of Pharaoh, 40 years in the desert as a shepherd. And now he's told to lead the people out. None of the wonders of the miracles which were worked by Moses ever touched the heart of Pharaoh. And God said, “On this night, I will slay the firstborn of man and beast in Egypt.” the first-born. Take a lamb, sacrifice it, and take the blood of that lamb and sprinkle it over the doorpost, not on the floor, blood is sacred. And when the angel who is to destroy the first born of man and beast in Egypt sees that blood, he will pass over that house. And the Israelites were saved. God did something, it was done vicariously, the blood of a lamb, and thirdly it involved the lamb instead of the people and thirdly, it involved the shedding of blood.

3.09 Scapegoat in the Time of Moses

And this law continues now with Moses when he institutes under the direction of God, a ceremony for the healing of lepers, and also for the use of birds and sacrifice and the use of the scapegoat. Out of these many instances, we take one. Take the scapegoat. On the Day of Atonement, two goats are brought before the high priest. The high priest lays his hands over one of the goats, and one of them was chosen by Lot. Which of the two will you that I released to you, Christ of Barabbas? And the priest then lays his hand over the goat that is to be released, and imposes on that goat all of the sins of Israel, just as we do at Mass, the very beginning of the Mass, the old Honkitor now the invocation of the Spirit. So we lay on Christ our sins. And then the blood of the victim goat was sprinkled on this other goat, and he was led by a Gentile, delivered over to the Gentiles, led by a Gentile out into the desert and throwing over a precipice. The escape goat

carried away their sins. God did something, it involved the shedding of blood, and it was done vicariously by a goat.

3.10 Prefigurment of the Crucifix in the Desert with Moses
Another interesting symbol was that of the serpent. For disobedience in the desert, the Jews were bitten by poisonous serpents. And God said to Moses, make a serpent of brass, hang it up on the crotch of a tree. And everyone who looks upon that serpent of brass will be healed with a poisonous bite. Now there's absolutely nothing in a brass serpent to cure snake bite, nothing. But as the New Testament said, all of these things were done in figures and symbols. Isn't it interesting that when our Blessed Lord came, he compared himself to that serpent. In the night he was with Nicodemus, He said, as Moses lifted the serpent in the desert, so must the Son of Man be lifted up. Our Lord called himself a serpent. The devil is called a lion. Our Lord is the lion of Judah. There are two or three instances in Scripture, Christ and the devil having the same because the Antichrist will impose himself as another Christ. Now, coming to the symbolism of this serpent, when our Blessed Lord was on the cross, he was like that serpent in this way. That serpent of brass looked exactly like the serpent that bit the Israelites. But there was no poison in that serpent of brass. And all who with faith looked on that serpent because it was done in faith, and God commanded it, were healed of the poison. So our Blessed Lord, when he came to this Earth, would be lifted up on the crotch of another tree. He would look exactly as if he were a sinner, guilty, condemned. But as there was no poison in that serpent, so neither is there any sin in Him. And all who look upon Him will be healed.

3.11 Moses Strikes the Rock a Second Time
I have an apartment, a three room apartment. I have a bedroom, I have a study, and in between is a Chapel where I keep the Good Lord. I must pass that Chapel in New York 100 or 200 times a day. And I'm always very careful when I do to look at the Tabernacle, to look at it with faith, to be healed of the poison of sin. Then, if we had time, you see, we've only finished Genesis and part of the Pentituke. If I went through this whole story, you would be here until 3 o'clock in the morning. But I may take one other instance. There were two cases, instances rather in the Old Testament, while the Israelites were looking for water. They were dying of thirst in the desert. And God said to Moses at Rapadeem to strike the rock and water will come out. Moses did it and water came out. Thirty eight years later at Kadesh, people need water again. And Moses is told by God, take a staff and then, with Aaron your brother, assemble all the community in front of them all. Speak to the rock and it will yield its water. Thus will you produce water for the community out of the rock for them and their beasts to drink. And what did Moses do? He struck the rock. He said, "You hard headed

people. Don't you think I can bring water out of this rock?" Did God tell him to strike it? He said, "Speak, speak to the rock, not strike it." And God said, "For that you do not go into the Promised Land." Three times Moses begged God and God said "Speak no more about it. You will not go in." What was so serious? St Paul tells us in the Letter of the Corinthians, the rock was the symbol of Christ and Christ is struck once on the cross. There's no other Savior, no name under heaven, by which we will be saved. And by striking a rock a second time, Moses was implying that there was another kind of redemption. So the second time you told us "Speak." After the redemption of Christ, we have an intercessor in heaven, but no other Savior and Redeemer. And that was why Moses never got into the" Promised Land."

3.12 True Lamb of God

Now we come to the New Testament, the first Passover feast of our Lord's public life, and of the Passover, particularly in that role, led up from the Jordan to Jerusalem and then to Jericho rather, and then on to Jerusalem. There were tens and tens of thousands of pilgrims carrying the one year old lamb, unspotted without blemish. Children tied red and purple ribbons around the neck of the lamb that was to be sacrificed. Josephus tells us that at one time there were 240,000 lambs sacrificed in the Temple. The Jewish religion was a veritable hemorrhage of blood. And as John the Baptist was preaching, we saw on that road along the Jordan these thousands and thousands of Pascal lambs. And he also heard the question of Isaac. It wafted from Mont Mariah. Where is the lamb? Where is the lamb? Where is the Lamb? John the Baptist looked above the pilgrims and the lambs and saw some men in the crowd and he shouted out, look, behold, the Lamb of God, who takes away sin of the world. Oh, don't we feel foolish for ever having taught a child or a mother, now go to Christ without a need of a Redeemer? And then comes Calvary when the Lamb is sacrificed, the true Lamb of God.

3.13 In the Temple of Jerusalem on Passover

And in the temple, they were preparing for the Passover lambs and the blood would be sprinkled in four directions of the Earth. This was the one day when the high priest would be privileged to enter the Holy of Holies. This temple in Jerusalem, which was the third one, was then being constructed. Remember, they said to our Lord, Would you destroy this temple? That has been four and 40 years in building. But it was based upon the description of the temple that God ordered as they were in pilgrimage from Egypt. I often wonder why architects never read the 22 chapters there are in the Scriptures on the temple of God where every single detail is mentioned. How much more beautiful would be our altar if we had, for example, a Cherubim peering into the Ark, as Peter says, wondering at

the mystery of redemption. And this temple had a great hyacinth, scarlet and purple and gold curtain, about 45ft wide and about 60ft high. And on this Passover day, the high priest would take the blood of one lamb and sprinkle that curtain. That was the purification that allowed him to enter. And then he would go in silently and alone to the Ark of the Covenant which originally held the tablet of Moses, the Rod of Aaron and some of the Mana. The solemn moment of the Jewish year. That was the ceremony that took place in the temple.

3.14 Heaven is Opened Through the Shedding of Christ's Blood

But these were only symbolic lambs and their symbolism was finished. The true Lamb was on the cross. And the last of the seven words that he spoke was said in a loud voice. Because no one takes his life away from Him, He lays it down of Himself. And there is the rapture of a heart through the rapture of love and He bows His head and dies. And a soldier who has been given the name of Longinus takes his spear and thrusts it into the side of Christ. And that was the moment that blood was being sprinkled on the curtain. Blood flowed out from the side of Christ and at that moment, an earthquake. And this gray curtain was rent not from bottom to top, for a man could do that, but from top to bottom. And the Holy of Holies, which had always been sealed away from the people, was now revealed to everyone. And when the heart of Christ was pierced, heaven was opened. The Holy of Holies was revealed. Without the shedding of blood, there is no remission of sin. And the Epistle to the Hebrews makes this comparison between the curtain and the Holy of Holies and a veil on the side of Christ. So now, my friends, the blood of Jesus makes you free to enter boldly into the sanctuary by the new living way which he has opened for us through the curtain, which is the way of the flesh. We have a great high priest set over the household of God. So let us make our approach and sincerity of heart in full assurance of faith. In other words, this veil is the symbol of the flesh of Christ. And now heaven is open to us. Why? Because of the shedding of the blood of Christ.

3.15 Worst Thing in the World is the Denial of Sin

What a blessed treasure is ours as priests to hold the blood of Christ in the chalice. Every time we pronounce an absolution and confession, the blood of Christ is dripping from our fingers. All the power we have in the pulpit is from that blood. And when you sisters and lay people receive Communion, you are receiving the blood of Christ. And when we sin always invoke that blood, immediately. Do not deny guilt. Do not even be afraid of making someone feel guilty. Listen, sin isn't the worst thing in the world. Do you know what the worst thing in the world is? The denial of sin. If I am blind and deny if any such thing as light, will I ever see? If I am deaf and deny there is any such thing as harmony, will I ever want to hear? If I deny there's any such thing as sin, guilt, will I ever

be forgiven? This is the price of our redemption. You are bought not with gold and silver, but with the precious blood of the Lord. When you receive Communion, you're sprinkled with that blood as Moses sprinkled the people in the temple with blood. And this is our salvation. And so in teaching, never, never tell a child, there's no need of forgiveness. Listen, we're all sinners. We were born in sin. And simply because we're not recognizing sin today and therefore not invoking the blood of Christ what's happening? Why we know that somehow or other, the shedding of blood is necessary for the forgiveness of sin. So we begin to shed our brother's blood in the dirty business of war. Let us get back to our Savior, to our victim. He was the victim for our sins. And 100 times a day think of that blood of Christ and absorb into your mind and heart and soul the Supreme Christian truth. Without the shedding of blood, there is no remission of sin. And that is why the Jews were not allowed to touch blood. It belonged to God. Let us reverence it. One could almost wish you were a sinner just in order to have a drop of that precious blood.

Conference 04

Kenosis

4.01 Prayer
In the name of the Father and of the Son and of the Holy Spirit. Dear Lord and Savior, after the example of Thy life, teach us to empty ourselves that we may be powerful. We ask this through Thy passion, death and resurrection. In the name of the Father and the Son of the Holy Spirit. Amen.

4.02 Justice Dunn Joke
I like that brief introduction of Bishop Grutka. Sometimes I am introduced at such length and with such praise that I often wonder if I am the next speaker. I am then in the condition of a trial that was held in Brooklyn. The judge who was seated on the bench bore the name of Dunn. A stupid witness was on the stand. The prosecuting attorney said to him, “Were you at the corner of Forth an Elm the day of the accident?” Who, me? Yes, you. “Did you notice whether or not the woman was seriously injured?” Who, me? Yes, you. “Did you notice whether or not the ambulance came to care for the woman?” Who, me? By that time, the prosecuting attorney was exasperated. He said, “Certainly you. Why do you think you're here?” He said, “I'm here to see justice done.” The Judge then says, “Who, me?” Well, that's the way I feel sometimes.

4.03 Summarizing Priest-Victim
I like this geographical Retreat, moving from one place to another. And I like the Retreat too that is open to everyone. Because inasmuch as I am talking about our Blessed Lord, it applies to everyone in varying degrees. And I will make the application as we go on. Let me summarize the center and the heart of this Retreat. It centers on Christ. Who is Christ? He is priest victim, not just a priest. We priests are not just priests. That's all we call ourselves priests. Sisters are offerers and offered. They do not always think of themselves as offered. You laity, you belong to the holy priesthood, but you also belong to the holy victimhood. So Christ, what did he offer as a priest? He offered Himself. Therefore, there is a difference between being a priest and being a victim. The essence of the priesthood is holiness. Wherever you come across the priesthood in the Scriptures, you always find it related to the holiness of God. The victimhood of Christ is related to the sinful world. Our Blessed Lord, therefore, was a priest because he was one with the Father. He was victim because He was one with sinners. As a priest, He could say, which one of you shall convict Me of sin? As a victim, He was reputed with the sinners and transgressors on the cross. Because we are priests we are detached from the world, absolutely detached. Because we are victims we are attached not to its worldliness, but to its need of redemption. In the last 10 or 15 years, the priesthood has emphasized relationship to the world. But it is too often translated it in relationship to the world's needs, economic and political rather than to the world's guilt. So as priest victims, we

have a vertical relationship to heaven and as victims, we have a horizontal relationship to take on the guilt of the world and to reconcile men to God. Now that's been the essence of the Retreat up to this point. But before we pass on we have to know a little more about our Lord.

4.04 Scriptural Meaning of Kenosis

And I'm going to speak to you today about Kenosis. Now all the priests know what that word means because we had the Kenotic problem in Theology. I was told before I came here, buy the bishop that six of you people had forgotten your Greek. So I will translate the word as we go on. And then, furthermore, there's always a great advantage in using a word like that because it excites curiosity. Now this subject of Kenosis and it means emptying actually, is inspired by the letter of St. Paul to the Philippians. I heard a lay reader the other day read the Epistle to the Filipinos, and another one read the Epistle to the theologians. But this is the Epistle to the Philippians. What I'm reading to you was once a hymn in the early Church before St. Paul wrote this letter. And the great scriptural scholar by the name of Jeremiah has made a study of this particular verse, analyzed it in Greek, and found it in meters so that it was sung by the early Church. It is perhaps one of the best summaries that we have of Christian doctrine. And if you ever want to know what Christianity is, go back to the second chapter of Philippians. “Let your bearing toward one another arise out of your life in Christ Jesus.” In other words, have Christ as your example. There are three times in Scripture where our Blessed Lord is held up to us as an example, and in each instance it is in relationship to His victimhood. In the Gospel of John, in the first letter of Peter, and in this. So now our Lord is to be our example. Why? For the divine nature was His from the first. That is to say, He was always God, yet He did not seem to snatch at equality with God. Why that? Why snatch at equality with God? Christ didn't have to do that, He was God. St. Paul is here referring to two who tried to snatch that glory, namely to Satan, who tried to be like God, and to Adam and Eve, who believed Satan and told they would be like God. But our Lord was God by nature. He didn't have to try to snatch it from Him, as did the devil and our first parents, but made himself a nothing, made himself a zero. This is Kenosis. In the other translations we had, He emptied himself, which also is good, but he made himself a zero. He was God. How did He do it? We read on assuming the nature of a slave. A slave? The Greek word is Doulos. It's not a servant, it's a slave. A slave does two kinds of work. He does dirty work, and he does hard work. Forty seven times in the Scripture that word is used about our Blessed Lord as slave. If we had time and this were a longer Retreat, I would develop whose slave he actually was, bearing the human likeness, revealed in human shape, he humbled himself, and in obedience, accepted death even death on a cross. And therefore God raised him to the heights and bestowed on him the

name above all names that at the name of Jesus every knee should bow in heaven on Earth and in the depths and every tongue confess Jesus Christ is Lord the glory of God the Father. That is St. Paul's description of emptying.

4.05 Jesus the Slave in John 13

We almost find a parallel to this in the 13th Chapter of John. Suppose I read it to you. This is the beginning of the chapter concerning the Last Supper. And Jesus knew that his hour had come and he must leave the world. And during the Supper, Jesus, well aware that the Father had entrusted everything to Him and that he was going back to the Father, rose from the table. It's almost as if the Son of God in heaven said to his heavenly Father, all right, now I'll go on the mission to Earth. I will redeem men. He rose from the table, laid aside his garments, set aside the glory of his omnipotence and divinity, but still remaining divine. Taking a towel, a towel was a badge of a servant a slave, and tied humanity about Himself, and tied it around Him. And then He poured out water into a basin, poured out his blood, began to wash his disciples feet. A remission of our sins and wipe them with a towel with sanctification of the Spirit. There are seven gestures mentioned in this Gospel.

4.06 Poem by Francis Thompson on the Nativity

Since we're dealing now with Christ the victim, because this is the aspect of Him that is forgotten, let us try to make it as simple as we can. What does it mean for God to become incarnate, to empty Himself, to make Himself nothing, a zero? Do we really understand it? Do we ever try to? Or at Christmas we look at a babe in the straw and we try to imagine that. Remember the poem of Francis Thompson? If I can remember it, he brought a child into the Christmas Crib and the little child asked,

“Little Jesus was thou shy once and just as small as I?
How did it feel like to be out of heaven and just like me?
I should think that I would cry for my house all made of sky and a tweaking would distress me with not an Angel there to dress me.
That's thou ever any toys like us little girls and boys?
And dost thou play with all the Angels that were not too tall were stars or marvels?
Did they play?
Can you see me through their wings?
Did thy mother at the night kiss thee and fold thy clothes in tight?
And if thou feel quite good in bed kissed sweet?
And thy prayer said, oh, thou canst not have forgotten all that it feels like to be small.
And take me by the hand and walk and listen to my baby talk.”

4.07 Imagine What it Would be Like for Us to Become a Dog

That's the way we understand emptying at Christmas. But let us find another example. Just suppose that none of the dogs in this town obeyed masters. They snapped at mailmen, they barked at postmen, they bit little children, they refused to be house broken. And you wanted to teach dogs to be good. So suppose you had your power to empty yourself of your body, a Corporal Kenosis, and you threw your body away and you kept your mind and you put your mind into the body of a dog. And when you did that you would resolve not to exceed the limitations of that canine organism. Your first humiliation would be you'd have to live as a dog. You would have a mind that could scan the stars and yet you'd have to keep your head down as if you were made only for the Earth. You would have an intellect that could understand God and yet you would be guided only by instinct. You could speak but you would only bark. And another humiliation, you would have to spend the rest of your life with other dogs knowing you were 1000 times better, chasing with them in cars, being one of them when they snarled, you not snarling, getting sick and tired of their dullness. And then in the end they turn on you and tear you to pieces. Would that be a humiliation for you? You just a human to become a dog, what do you think it is for God to become a man?

4.08 Does God Know Anything About Suffering

To take upon himself the limitations of human organism, to hide the wisdom that was His as the Word Incarnate. To have experimental knowledge, learning as time went on, having power to create a world and yet not using it and then having to spend his time with stupid men, men who would heckle him the night of His death. And then he would have to say, “Philip, Philip, have I been with you all this time and still you do not know? I and the Father are one.” Then the vain promises of a Peter and the failure to keep them. This is only a dim analogy of what the emptying of the Son of God was when he became a man. And why did he become a man? Would he have forgiven us? Yes, he could have forgiven us by a divine decree, but there would have been no justice. Sins deserved death and therefore he had to become a victim for our sins. And so he took upon himself all of the sins of the world in this emptying and he became a victim. And here is the only answer. The only answer there is to the problem of evil. Never waste your time reading philosophical explanations of evil. Philosophers never touch the problem because in the scriptures we do not have any. We just find evil. Look at the very beginning of the Book of Genesis. In the very first verse, God created the heavens and the Earth. And then what do you find next? There was a void in chaos over the Earth. That's just like saying to you ladies, your made angel cake and it turned out to be devil's food. Evil at the very beginning of the universe. And so our Lord gave us the only answer there was. He took it. We ask, “Does God know anything about suffering? Does God know anything about a migraine

headache, as if His head were crowned with thorns? Does God know anything about hunger? Did He ever go without food for three days? Ten? Does He know anything about thirst? Does God know anything about the open wounds of those that are brought into the actions of wards of hospitals?
Does God know anything about betrayals and infidelities? Does God know anything about the tortures of body of cancer and the like? Does God know the agony of those who are complaining against Him?" Yes, He does. He took this all upon Himself and transferred it to Himself so that we can never say does God know what it is to suffer? And by overcoming it, He showed us the way out. Bear it with Him and you'll have a glorious resurrection. That's the answer to the problem of evil.

4.09 Transference of Physical, Mental & Moral Ill of the World
Now to apply it to ourselves. In this victimhood of our Lord there were three kinds of transference, physical, mental and moral. Transference is the shifting of a burden from one to another. You've seen the picture of the boy who was carrying his brother. He said, he's not heavy, he's my brother. That's transference. Now our Lord took upon himself the physical, mental, and moral ill of the world.

4.10 Physical Transference
Physical. There's a quotation from Isaiah in the Gospel of Matthew. He took upon Himself our sufferings and our sicknesses. Was our Lord ever sick? No, it is not likely, because men never could touch Him until he delivered Himself over into their hands. Nature could not touch Him. Hence they tried to arrest him. He arrested them. They tried to throw Him over the brow of the Hill. They could not touch Him. But when he said, this is your hour, then they could do evil to Him. Well, how then could he take upon Himself our sicknesses and our illnesses? I think by empathy. Mothers suffer more than their infants when the infants are ill. A father suffers more than a delinquent son and a mother suffers more than a wayward daughter. And our Blessed Lord had such empathy, which is deeper than sympathy, that whenever he came in contact with an illness, it was His own. A doctor told me once that he offered psychiatry that he often had at the end of the day, the burden of the mental sufferings of all whom he treated during the day. A physician told me too that he felt the pain of his patients so identified with them. But our Lord could do that in a supreme way. And that is why when our Lord healed the deaf and the blind, what did He do? What does the Gospel say? He sighed, He moaned. If all the physical burdens of the world were there, He wept three times, once for a decadent civilization, once for death, and once for the sins of the world. That was how he transferred physical illnesses to Himself, so that we can never say, God does not understand.

4.11 Mental Transference

Mental illnesses, the mentally retarded, the Agnostics, the Skeptics, the Atheists, the Sartre's, the Camis, Voltaires, the Julian, the Apostles, all of those who had their faith and lost it. How are they ever going to be redeemed? This can only happen unless God Himself took upon Himself all of their mental sufferings and agonies, darknesses, and existential loneliness to purchase redemption if they would only want to use it. And so, in that dread moment when the sun shamed to shed its light on the crime of deicide left Him in darkness. He let cry from the depths of His soul, “My God, my God, why hast thou abandoned me?” It was the one moment when God felt Atheism. He was at the very moment of hell. And from that time on there can be no despair. He redeemed them as the victim of their doubts, and they need only go to him for pardon.

4.12 Moral Transference

And finally moral, which is the most important, which was the reason He came. Remember, our Lord is not primarily a teacher He is primarily a Savior, a Redeemer. That is why he came to save us from sin. This is what we're forgetting. You see, we become so involved in our catechetics and our other activities in the Church that we think the only salvation is social. You save groups. Sure you do. But individuals are made up of soul we got to save souls. Our Lord said that one soul is worth more than the universe. Our catechetics start with community. No, we have guilt on our souls. This has to be redeemed. And only Christ can redeem us. So he became the victim for our sins. And that is why as you go through the Passion, you see our Lord always acting as priest and victim. The two are together, sinlessness and being identified with sinners, not being worldly. For example, in the garden, notice the priesthood, the oneness with God coming out. Whom do you seek? He said to Judas and his band. They said, Jesus of Nazareth. He said, “I Am” God's definition of himself in Exodus. There was divinity, union with God. Now look at victimhood. And they bound Him and arrested Him and led Him away. Why? Because He was taking our place before Caiaphas. Priesthood, “Art thou the Christ?” He said, “Yes, and you will see Me coming in the clouds of glory on the last day to render to every man according to his works.” Victimhood, Pilate rent his garments from bottom to top, sprinkled ashes upon his head, and said, “He has blasphemed guilty of death.” Sure He blasphemed. Why? Because we did, and He took our place. Pilate, seven times He was silent before Pilate. Seven times He spoke. Seven times He spoke as the Shepherd. Seven times He was silent as the victim. And so our Lord therefore, was transferring to Himself as if He were guilty. He was our standing, He was our representative. And He took upon himself our sin. He did it as we showed in the Holy Hour last night by the shedding of His blood.

4.13 Real Social Action & Mother Theresa

Now the application first of all to us priests, we are priests and victims, not priests alone. That's the trouble. Now we've got the neurotic reaction with the emphasis on the priesthood by some priests identifying victimhood solely with sociological and political activity .That is not victimhood. Victimhood always keeps in mind the fact that one must reconcile a soul to God. I know Mother Theresa of India very well. She is the most remarkable woman in the world. She started a religious community, I think around 1948. She already has 60 houses throughout the world. She has no problem with vocations. She has 600 novices. Whenever we serve God, we get vocations. All religious communities in our Diocese have to ask themselves, am I getting vocations? This is always God's answer to us, vocations. She has no problem. And she said, if I ceased to work for Christ the Lord and his passion and death, I would be only a social worker. No one does more for the poor. 15000 dying people profess Christ in her arms. So our priesthood and our victimhood therefore are inseparable. The victimhood relates primarily to reconciliation with God. And all other activity is secondary to that.

4.14 How Are We Priests Shepherding Our Flock

So physical transference is regards as priests, nuns and laity. Are we imitating Christ and taking on the burdens and sicknesses of others, neighbors, sick? How many sick are in our Parish? Do we worry about them? Our hospitals? How often suffering laity say, I cannot find a priest to whom I can talk about pain for over five minutes. Why we have not been close enough to Christ to understand pain, the lesson of transferring sicknesses. The alcoholics, the drug addicts, all of these are our problem. They're our burden. It does well for all of us to examine ourselves, to see if we are continuing. Oh, yes, the priesthood, we say we are continuing. But the victim, where is the support of these people and the mental sufferings of the world. The delinquents, Mongoloids, the Agnostics, the doubters. Are we in any way transferring their loss of faith to ourselves? Do we ever make a visit to the Blessed Sacrament to pray for the doubters, those who lost the faith? Yet that's what Christ did. And moral responsibility, moral transference. What are we going to say on Judgment Day when we think of those who may have lost the soul just through our neglect? Many we tried to rescue from sin, taking the burden. And that's not easy. There's a price tag on every soul in the world. Some souls are cheap, others are expensive.

4.15 Price of the Soul of One Great Sinner

I was hearing confessions one Thursday before a first Friday. A young woman came into confession and said, “I don't want to go to confession. I just want to kill time”. I said, “How much time would you like to kill?” She said, “About five

minutes." I said, "Who you are, you fooling?" She said "My mother, she's outside. She thinks I'm going to confession." "Are you afraid to go?" She said, "Yes." I said, "Don't be afraid. I could make your confession for you if I could see you." She said, "Wise guy." I said, "I don't know. Give me a chance. Let me put on this light. Let me pull aside this veil and take a good look at you and I will make your confession." She agreed and I said, "You are a prostitute." She said, "That's right." I said, "Is that your confession?" She said "No it isn't it is something else." And I begged and pleaded with her for 15 minutes. I asked her to go later on to the altar rail and kneel and ask for a pardon. She said "I will think about it." When I left the Church at the end of afternoon confessions I saw her on the steps. Again I begged her for half an hour and she said, I will tell you what it is and then I will go. She said, "I made a pact with the devil." and then she ran. I finished hearing confessions that night about 9 o'clock. I asked every single penitent to say a Rosary for conversion of a great sinner. Everyone agreed except one. But why should I say a long penance like that? So I finished at 9 o'clock and I knelt at the communion rail until 10, 11, midnight. At 12:30 I heard the door open. I thought maybe it was the police coming in at midnight saying why there were lights on in the Church, and she went to confession. That was the price that was on her soul. In Communion with the Passion of Christ, every single soul can be saved.

4.16 Commitment to Holiness & Victimhood

So we are all committed to holiness either because we are members of the Hierarchical Priesthood or because we are members of the Royal Priesthood. But we have to be victims, have to offer ourselves to Christ for the world. Belong to the world. That's why I want Retreats open. Why do we have to lock ourselves in? Who knows what someone will wander in? They may give more glory to God by conversion than all of us. Believe me the burden that is on the Church now is going out to the world, reconciling the world, reconciling the world by just being Christ-like. People know when we're Christ-like. For example, sisters think of the tremendous influence of a good nun in the community or in the world.

4.17 Reflection of Christ to the World through 2 Nuns

One nun called me up in New York, and she said, "I need 300 rugs for our college students. I want to put the rugs alongside the bed. And do you know where I can get 300 rugs was free?" And I said, "Yes, you get another nun who's just as good and spiritual as you are, and you come to New York, and I will get the rugs for you." So I called up a Jew whom I knew in the carpet business. And I said, "I want you to meet a couple of beautiful young spiritual nuns." So when he met them, he told his secretary that he was out for the rest of the morning. He called in about six or eight other rug manufacturers. Among these men were

those who would have chased the secretary around a desk. And they just sat and thought. As a matter of fact, those nuns received two truckloads of rugs free. Why? They were Christ-like. And see how they induced victimhood among these good people. And that's what we have to be as priests, as laity, like Christ.

4.18 Lutheran Gathering at Astrodome & Christian Service

The world is on our back. We're not to imitate its spirit. If we do, we lose all our strength, we are gone. Doing the things the world does is one of the tragedies, I think, of education. Our young people love the same kind of music, same kind of dress, the same kind of books as those that are in pagan atmosphere. Where's the difference? Are we teaching them separateness, holiness, then using it to influence others? I talked to 23,000 Lutheran teenagers in the Astrodome about a month ago and 30,000 Lutheran adults. The manager of the Astrodome told me that it was the first time in the history of the Astrodome they never had a service call. There was nothing broken. There were three name bands that some of the older Lutherans got for the teenagers. I wouldn't know the names of the bands, but they were said to be the bands that the teenagers all loved. And they paid them a fortune to come. And one of the bands played before I spoke. And the teenagers were stretched out on the turf of the Astrodome. They were paying no attention to those bands. None. And on the way out, after I spoke, and I spoke about emptying ourselves for others, but developed more for teenagers. On the way out, the Lutheran who had charge of me, I asked, “Did you notice that those teenagers were not the least bit interested in that band?” He said, “Yes, and they weren't interested last night. They weren't interested the night before. We can't understand it.” I said, “It's because you older Lutherans think that you know young people who are really Christ-like. I said, “The reason 4 or 500,000 youngsters went up to New York to hear a rock band was because they had no goal and no purpose in life, no reason for living. But when they were given this concert, they had somewhere to go. At last we've got a common goal. But I said, “These young people love Christ. They do not need an artificially stimulated somewhere. And so they have no interest in that kind of music. They're much more interested in the Lord.” And when finally we got out of the big Astrodome and the name band was played after I finished and I left because I was not particularly interested in it, as you can well imagine. And as we drove by, all of the teenagers had left the coliseum and name band was in there alone. Maybe some of the old Lutherans were listening, but the children the young teenagers were not listening. Why? Because they were Christ. This is what is fundamental. We've got to get back to Him and understand Him. We priests, particularly priests and victims, that's what we are. We cannot take it easy. We cannot save ourselves and sisters and lay people alike who are Christians. We're making ourselves too comfortable. There's no limit to giving. As we give, we get. Where

do we get strength by spending it, giving it away, service. Then we become strong, and He has to be our inspiration. Now we're ready. Give to you in the next conference the sacramental sign of victimhood. Fathers I told you that victimhood does not mean any long penances, fasting, hair shirts. I never do any of those things. I can't recommend them to you but we've got to have some sacramental symbol of our victimhood, and something we will adhere to. That sacramental sign of our victimhood will be the subject of our next meditation. God love you.

Conference 05

The Daily Holy Hour

5.01 Prayer
In the name of the Father, and of the Son, and of the Holy Spirit. Dear Lord and Savior Jesus Christ, there was only once did you ever ask your disciples to do something special for you. Grant that through the Spirit we may answer that question in the affirmative. We ask this for your agony and resurrection. In the name of the Father, of the Son, and of the Holy Spirit. Amen.

5.02 Taking Action Against Spiritual Inertia
Many of us priests have made retreats ten times, 30 times, 40 times, and so have many of the sisters and perhaps the laity. Can any priest recall a single resolution that he ever took in Retreat that he ever kept? Can a sister? Can anyone? I'm sure there would not be over one or two. And why? Well, because Retreats are like health congresses. There's a series of conferences on how you ought to be spiritually healthy, but no one gives any concrete, definite challenge and proposal, and that's what we're going to do now. We are going to offer you a sacramental sign and symbol of our victimhood in Christ, and we have to have it. We just cannot go on in our priesthood with the way we are. This is one of the principal reasons for the mediocrity of the Church today. We think that, well, we know our Theology, we've been sanctified, and therefore we continue in routine. No, no one today is the same as he was a year ago. Either we're better or we're worse. If we're the same, we're worse because we have life in us and we were made to grow. And too often in middle age, we settled down to a routine way of life and almost seemed to lack the courage to become young again. As regards physical age, you can never get younger. But spiritually we have to become younger. No old people ever enter the Kingdom of Heaven unless you become as a little child, you cannot enter the Kingdom of Heaven. There are only nurseries in heaven. And the reason we level off is because there is a principle of degeneration in us. There's not only evolution in the world, there's devolution. For example, there's an animal in the cave of Kentucky called the Crustacea that seemingly has perfect eyes. But if you run a scalpel across the eye, you find behind it desiccated nerves. It spent its time in the dark and it lost its capacity to see. The mole once had eyes to see, but it chose to grovel in the bowels of the Earth. Nature as if seated in judgment said, “Take the talent away.” and so they're blind. There's more danger of a person with one talent losing it than one with ten. It was the one who had the one talent in the gospel who buried it, saying, well, it's of no use. Therefore, we are face to face with the principle by which we decay. If, for example, a man took poison and the antidote was brought to him, it would make no difference whether he threw the poison out of the window or just left it beside his bed. Because the poison is operating in a system and the poison of sin is operating in us and, we have to act against it. Well, what are we going to do about it?

5.03 Make a Daily Holy Hour
Now, I will give you the reason why I'm here giving a Retreat. I am proposing to all of the priests and all of the sisters, and to a lesser degree, the laity and I will speak of that in a few moments. I am proposing to you one daily continuous hour in the presence of the Blessed Sacrament. Daily, continuous, in presence of the Blessed Sacrament. No fifteen minute visits adding up to an hour. The only thing that would not break the continuity of the hour would be the Mass. The Mass is never included, but one could make thirty minutes before Mass and thirty minutes after Mass. How we make the hour I will come to later. Now, this is the only reason that I'm giving Retreats, the only reason. I know this is the only thing that works with the priesthood. And those who are doing it now are completely change men in just a short space of time.

5.04 First Reason-We Need an Hour
Why do the hour? I'm going to give you three reasons for making it. It is the third that is most important. First, we are to make the hour because we need psychological continuity of prayer. We are living in a distracting world, the like of which human hearts never lived in before. When we come into the presence of the Lord, we drag with us the news, cares, habits, impulses. The world is like an octopus reaching out to us, and we just cannot put ourselves in the presence of God in five or ten minutes. For the laity, I'm recommending to you fifteen minutes a day and it need not be spent in the presence of the Blessed Sacrament. You may make it at home reading the Gospels, but quiet silence. And if you have not right responsibilities, then do the hour as many lay people are doing. But for the priests and sisters, one hour.

5.05 We Need Time with the Lord-Disciples on the Road to Emmaus
Now, let me give you the reason why it takes time. I think that prayer is very much like the visit of our Blessed Lord to the disciples on Easter Sunday afternoon. There was a seven mile journey from Jerusalem to Emmaus. And only gradually is Christ manifesting himself to his disciples. Now, remember, this is Easter Sunday afternoon. I shall recall to you this passage of Luke 24 on the Emmaus visit. Here were the disciples leaving Jerusalem Easter Sunday afternoon. What do you find? Talk, talk, talk, talk, discussion, discussion, discussion. When we're not interior, we engage in a lot of talk. Poor talkative Christianity. As they talked and discussed with one another, Jesus Himself came up and walked along with them. But something kept them from seeing who it was. And he asked them, “What is it you're debating about on the way?” It's the third time in two sentences that the word talk and discussion appears and they halted with their face is full of gloom. I wonder if that's the way we appear to the Good Lord. And incidentally, we are not as happy a body of priests now as we

used to be 20 and 30 years. There's gloom setting into us. We used to have the priest portrayed by Barry Fitzgerald, Bing Crosby, Pat O'Brien. Now what do we have? The married priest. We're beginning to be gloomy. And that's the way the disciples appeared to our Blessed Lord. Their faces full of gloom. And one called Cleophus answered, “He got kind of nasty with this stranger.” He said, “Are you the only one in Jerusalem who has not heard what has happened these days? Haven't you been listening to the radio, television? Haven't been reading the press?” See the world, it gets hold of us news, news, news, on the hour. We can do nothing about it. As a matter of fact, we very often create a tremendous amount of inability to react to news that we can do something about. So are you the only one who's never heard what has happened? And see how our Lord draws him out? What do you mean? Risen Lord, “What do you mean? “Oh, all about this Jesus of Nazareth.” they replied. “A powerful prophet in speech and action before God and we had been hoping that he was the man to liberate Israel.” That's it political liberation. Too many of us are turning Theology into political liberation. That was what was grinding down the disciples of Emmaus. That is all our Blessed Lord was to them. Someone who would give them political liberation. Then our Lord says to them, did you not know that the Son of Man must suffer to enter into his glory? What did you think I am, just a priest? Did you not realize that I'm a victim? That's why I've come into this world. Have you forgotten the law of Good Friday and Easter Sunday? Then our Lord began to unfold to them, Moses, David and the prophets and what a beautiful interpretation of Scripture that must have been during those seven miles. And then finally when they stopped they recognized him at the breaking of the bread which is always the symbol of the Eucharist in the New Testament. And then they were reluctant to let Him go. They said to Him, Lord, remain with us. The day is far spent. This is prayer. This is why we have to have an hour. When we begin, we're like the disciples talking, talking, discussing, bringing the world with us. We come in before the Eucharistic Lord oh, He's a prophet. And then we begin to look back on his life. We understand that he is priest and victim, that the law of every Christian is His law. Unless there is a Good Friday in your life there will never be an Easter Sunday. Unless there is the cross there will never be the empty tomb. Unless there is the crown of thorns there will never be the halo of light. And then, as we remain with Him, the Earth begins to fade away. And then we are more conscious of the presence of Christ. And at the end of an hour very often we are reluctant to leave. Remain with us dear Lord the day has passed. This, my good fathers and sisters is the reason for making a continuous Holy Hour. It's the only way we can pray today. It takes that long to divest ourselves of the world. That's the first reason.

5.06 Second Reason for the Holy Hour-Intercession

Second reason, our victimhood commits us to intercession. We have a relation to the world, which is that of interceding for it, atoning for the sins of the world, and therefore we have to pray for the world. Perhaps one of the cruelest things that any priest can say to a person who comes for consolation is “Pray.” if he doesn't pray. Believe me, when people ask us to pray, that is a great responsibility, and we have to pray for them. We can remember the occasion, not recalling it the best we can. A pastor has got sick in the Parish. He has families that have left the Church. He has young men beginning to take dope, young girls running off in the life of immorality. They're on his back. School children on the backs of the sisters, you good parents, members of families, relatives, and so forth, you have to intercede for them. As John Dunn put it, “No man is an island.” St. Paul says, “No man lives alone, no man dies alone.” We can intercede for one another. Just as in the Church, the blood of a healthy member of society is transferred to an anemic member. If the face is burned, doctors will graft skin from another part of the body to the face. If it is possible to transfuse blood, it is possible to transfuse prayer. If it is possible to graft skin, it is possible to graft sacrifice. And so we have to spend about an hour a day for those who need it under our care. Remember when the palsied man was let down through the roof, he never asked to be brought to our Lord. He never asked to have his sins forgiven. He did not ask even to be cured. Our Lord forgave his sins and healed him. Why? The gospel tells us, because of the prayers of the four men who let him down. This is something we've forgotten in the church is intercession for others. And at a time when we have become so social minded, we have neglected the spiritual influence that we have on one another. That's partly because our relationships are restricted too much to the political and sociological order and not enough for the spiritual. Now in Russia, there's a group of people called the Urodivis. Urodivi in Russian means born fool. These Urodivis were in a concentration camp. They are mostly Baptists. There are a number of Baptists in Russia, and when a prisoner is about to be beaten, Urodivis will ask that the punishment be given to him or her. Their argument is that if that prisoner is beaten, he will hate back. There will therefore be an increase of hate in the world. If, however, this Urodivi is beaten, he will forgive, and there will be an increase of charity in the world. This is intercession, and if we took intercession seriously, we would spend an hour in the presence of the Blessed Sacrament. And believe me, the effects of prayer before the Blessed Sacrament are tremendous. And here I am speaking only in relationship to others, not what it does to ourselves. I will speak of that in a moment. But these are the two reasons for making an hour. One, because it takes that long to pray in the modern world. And secondly, because when we priests go to the altar, all the Chinese are hanging onto our chasubles, the Atheists at the end of our stoles. We are dragging

the burdens of the entire world to the altar. And if we consider ourselves as priests, we never think of intercession. If we are victims, ah, then we have to prolong the redemptive mission of Christ.

5.07 Third Reason for the Holy Hour-The Lord Asks for It

And that brings us to the third and the most important reason for making the Holy Hour. The one inescapable reason, the Lord asked for it. The only request our Blessed Lord ever made of us was that. “Can you not watch one hour with Me?” Our Blessed Lord thought he had three on whom he could depend. Peter, he will be loyal, so will James, so will John. And He brings them into the garden. He advances about a stone’s throw. What an odd way to describe distance. And our Blessed Lord begins His bloody sweat. Three times He goes out to ask his disciples to continue praying with Him. And three times He finds them asleep. He goes back into the garden and takes upon Himself all the sins of the world in what must have been the greatest moment of intense agony in His entire passion. We do not understand guilt because we are guilty. We understand pain, but not guilt. Only innocence can really understand what guilt is. And He was sinless. And when He became the victim and all the sins of the world were to be imputed to Him. Then from north and south and east and west came this flood of sin. Cain was there, purple in the sheet of his brother's blood. The abominations of Sodom and Gomorrah were there. The coarseness of the Gentiles that taught greater coarseness to the Israelites, they were all there. Sins of the old who should have passed the age of sinning. Sins of the young for whom the heart of Christ was tenderly pierced. Sins of the city committed in the city's fetid atmosphere of sin. Sins committed in the country that made all nature blush. Sins too terrible to be mentioned. Sins too awful to be named. Sin, sin, sin, until his blood began to ooze out from his body and drops, forming the first beads in the Rosary of Redemption on the olive roots of the trees of Gethsemane. And then the question again, “Can you not watch one hour with Me?” Now this is a very profound question. The word hour is used in the Gospel seven times, Gospel of John. In every single instance, the word hour means evil, the powers of darkness, the atheistic will of man, and the anti-God spirit. And seven times it's used. God has his day, the devil has his hour. And so our Blessed Lord would use it in such instances as these. When he attempted to stone Him three times, He said, My hour has not yet come. On his way to Jerusalem, “Father, shall I ask to be delivered from this hour? It is for this hour that I am come.” And Judas, “This is your hour. All you can do is turn out the lights of the world.” And when Judas went out, our Lord said, “Father, the hour has come.” Glorying and redemption. So the word hour is always related to the evil of the world. Now our Lord said to His Apostles, “Can you not reverse this? Will you not spend an hour with Me to make up for that hour?” That's what I'm asking. This is not a devotion. Believe

me in these days the demonic and I will be telling you about the demonic in another conference today or tomorrow. In this demonic hour better than a day, it's always only an hour. The Lord wants us to spend an hour to make up for it.

5.08 How to Make a Holy Hour & What it Will Do for Us

How do we do it? And what does it do for us? Well, one thing it will improve our spiritual vision. We have a fondness of the religious today becoming involved in social work which is good. We have neglected that too much. But if one wishes to do effective work in the social order, he must begin here. Believe me, when we train our eyes one hour a day to pierce that appearance of bread and find the Eucharistic Lord, we are prepared and to go out into the world and to see in every human being the image of God. Our eyes have been trained. This is the classroom of sociologists. This is the classroom of politicians. And then we're not tied up in parties and general protests and what the press is interested in. We're interested in seeing the image of God in everyone. Then it will train our ears too. Scripture says, “Speak, Lord, for thy servant heareth.” Scripture does not say “Listen, Lord, thy servant speaketh.” We talk too much in prayer. The Holy Hour can be made any way you please. You put yourself under the spiritual Eucharistic cobalt which is good for the cancer of sin. You expose yourself to atomic radiation of the Lord, and the Lord speaks to us. You can say your office. Almost do anything one pleases. It's an hour with the Lord. It's the Tate of Tate. One thing is certain however, we cannot day after day just come in and spend an hour without having the Scriptures or some interpretation of Scriptures in our hands. Our prayers are not sufficiently biblical. So read the Scriptures until something strikes you. Then meditate it in relationship to your own soul and to the world.

5.09 Bible Studies by William Barclay

The one I have had to decide on just one recommendation for priests and sisters and laity. What I'm recommending applies to the laity just as well. I recommend to you Bible Studies. That's the general title by William Barclay. Barclay is professor of scripture at the University of Glasgow. He has written about 42 volumes in Scripture. His Bible series is about 17 volumes, two on Matthew, one on Mark, one on Luke, two on John. He will take three, four, five at the most, ten verses of Scripture and then comment. He knows Hebrew, Latin, Greek, history, and he's a believer. He's not a Catholic. I find among ourselves a reluctance to read great literature on Christ written by non-Catholics. You know, it's a Protestant book, Glory Be the God who put in this ceiling? A Methodist put it in. An Atheist laid these carpets. A Presbyterian installed some of these lights and we use them. Then we get someone who loves the Blessed Lord, who suffers for the Lord, say, oh, no, it's a Protestant book. Sure, there'll be a mistake in it. But you'll not find as many heresies in it as you'll find in some Catholic magazines

every week. And you learn something about the Good Lord. You need not use Barclay, but read anyone who knows scripture well and who is not interested in just whether or not there's a proto or a deutero Isaiah. And then in the end, they don't know there's an Isaiah. I picked up a two volume study on the Gospel of John. And there will be 40 references to books at the end of each text. Meter, no poetry. It's very much like modern sex. It's all technology. How too. There isn't any spirit in it. Christ, isn't there? You cut the pages of many of our theological textbooks today and ink runs out, not blood. So it may not be Barclay, but let it be someone. And you have to have that. You need it because we're busy men and we need someone who will interpret scripture for us. And believe me, Barclay is the best preparation in the world. And when you good lay people hear good sermons in your churches from now on, Barclay, Barclay. So you can say, oh, Barclay gave him that idea. And that's all right you drink in Barclay. And then later on, if you want, right to me, and I'll give you the names of other treatises. But there are great classics, and many are writing about the Good Lord, with understanding His priesthood and His victimhood. And they can give us great inspiration.

5.10 Importance of Never Missing an Hour

So make the hour to combat the devil. Day after day? Yes. Is it hard? Not particularly, except on days of vacation when we have nothing to do. Then it's very hard. But when we're very busy, it's not hard at all because we know we've got to get it in. All right, it means get up an hour early. What about it? Does that hurt us? Can we be victims just as well as priests? Sure, you'll have to catch a plane tomorrow morning at 6 o'clock. Have to get up at half past three to make the hour? Sure, but at any rate, you're making it. Sometimes we'll be so tired, you'll just fall asleep, all right. I once made a Holy Hour. I remember I was going from Louvain in Belgium down to Lourdes, and I had two hours in Paris, and I had to make my hour. I went to the Church of Saint Rock and I went in at 2 o'clock. There are not three days a year that I can sleep in the daytime. This was one. I sat down, I was so tired, I went right to sleep. I woke up exactly at the end of the hour. And I said to the Good Lord, Did I make the hour? And my angel said, yes, that's the way the Apostles made their first one. But he said, do better next time. Now, the point is, you can never miss it. Never. You may have to give up golf some days for those of you who are older, or tennis for those that are young. You may have to skip cocktails, going out to dinner. That's part of victimhood. That's wonderful. We're giving something to the Lord. What are we giving now? Really, in this day after day? Sure, I know we're busy, but goodness gracious, we got to have a source of power.

5.11 Power of the Hour

Listen there are a number of you, most of you priests, some of you are far more intelligent than I am. Many of you are as intelligent as I am. But I have more power than any of you. A thousand times more power. I stand up and people listen to me. And I need only talk and they listen. Is it my power? No. St. Paul said “What if you that you have not received? And if you have received, why do you glory as if you had not?” Where did I get this power? There. That's where I got it. Fifty four years of continuous daily adoration of the Lord and the Blessed Sacrament. And anyone can get it. It's available to all. Taste and see that the Lord is sweet. Then we'll have power. The Lord will be with us. The Spirit will be with us. We'll be better able to console people. We'll have a deeper understanding of the problems of others. And we'll be making reparation for the sins of others as well.

5.12 No One Will Ever Leave if They Make the Hour

Now this is why I came. The success of this retreat does not depend upon whether you like the talks. That is unimportant. Just think of what would happen to the Diocese of Gary, if every single priest in the Diocese, and what would happen to you, sisters, if every single one in your convent made a Holy Hour every day. If every priest in the Diocese made a Holy Hour every day, there would not be one single priest that would leave. There's never been a priest leave the Church who made the dearly Holy Hour. And for sisters that needn't be community. No community reading. Be with the Lord alone. Give yourselves time to do it. For you lay people, if you can spend the hour, yes, but otherwise, silence. Silence. It is only in silence we know God only. He is not in the cyclone. He is only in the Zephyrs. You will hear about this in other conferences, about the Holy Hour. And I beg you to become strong through Him. I pray every single day of my life that I will drop dead at 80. I'm 78 now, I don't look it, but that's all right. I use Palmolive soap. I pray every day that I will drop dead, and incidentally, this is where physical strength comes, too. Believe me, when we spend our physical strength maybe early in the morning, late at night before the Good Lord, we get it back. So I pray every single day that I will drop dead at 80 in the presence of the Blessed Sacrament on any feast of Our Lady or on a Saturday. I don't know whether the Lord will grant my request or not, but I do know that if he doesn't, after having asked Him for so long, He's going to be mighty embarrassed when He meets me.

Conference 06

Continuing Incarnation

6.01 Is the Incarnation a Moment in the Past
We become so used to the great truths of faith that they almost become frozen in our minds and spirits. For example, if I mention the incarnation, does your mind go back to the imagery of the birth of Christ? Do you think that this mystery is finished and done with, or is it still continuing? Now this is the question we're going to answer.

6.02 God Asks Each of Us to Give Him a Body
One day an angel of light came out from the great white throne of light. Came down to a Virgin kneeling in prayer and asked, “Will you give God a man?” She promised to give God a man. And one day, in the life of every priest, and in the life of nuns, because we are totally consecrated to the Good Lord, and to all of you laity too, in moments that are not as precise as ours, but converts know it, God sent an angel to you and said, “Will you give me a human nature? Will you give yourself to me totally and completely, that I can act through you?” Perhaps that moment was very clear to us when the vocation came. Maybe it was repeated calls such as Samuel had. But at any rate, it was persistent enough to know that God wanted to use us.

6.03 Incarnation of Christ in Every Priest
And so He chose us. I will speak first of all to the priests. He chose us as His representatives to continue His teaching, governing, and sanctifying mission in us; and as the Vatican Council said in everyone in varying degrees. The human nature that our Blessed Lord assumed was the instrument, inseparable instrument of his divinity. He wants us to be inseparable instruments too. It is always that in the priesthood. Now, St. Paul, when he wrote to the Corinthians, explained the mission of the priest in the fifth Chapter of the Corinthians in the beginning of Chapter 6. We come therefore, as Christ's ambassadors. It is as if God were appealing to you through us. In Christ's name, we implore you be reconciled to God. Christ was innocent of sin, and yet for our sake, God made Him one with the sinfulness of men. And sharing in God's work, we urge this appeal upon you in order that our service may not be brought into discredit, we avoid giving offense in anything. As God's servants, we try to recommend ourselves in all circumstances by our steadfast endurance, in distress, hardships and dire straits, clogged, imprisoned, mobbed, overworked, sleepless, starving. We recommend ourselves by the innocence of our behavior, our grasp of truth, our patience and kindness. By gift of the Holy Spirit, by sincere love, by declaring the Truth, by the power of God, we wield the weapons of righteousness in right hand and left. Honor and dishonor, praise and blame alike are ours. We are the impostors who speak the truth, the unknown men whom all men know. Dying we still live on. Discipline by suffering we are not done to death. In our sorrows we have always

caused for joy, poor ourselves, we bring wealth to many, penniless we own the world. This version is, as I told you, the New English Bible, which is by all odds the most beautiful of all the translations of the Scripture. Now, coming back to the point, God chose us priests as His ambassadors.

6.04 Instruments of God

The nuns too He said, I want you to be My instruments. You are the symbols of the Church. We're the symbols of Christ. All women are symbols of the Church. All men are symbols of Christ. So the incarnation is continuing. It continues at every baptismal font. God is laying hold of our humanity. And he's saying, “Let Me work through you. Be My instrument.” And how do we become effective? When are we powerful? When do we have influence? When we are His. It's that simple. Now, here's a pencil. The purpose of this pencil is to write. It is flexible in my hands, totally adaptable. If I want to write the word God, it writes the word God. This is the way we are to be in the hands of Christ. That supple. Now, suppose this pen were endowed with the consciousness of its own. And when I wanted to write the word God, it wrote the word dog. I couldn't do anything with it. Useless. So the power we have totally depends upon our inherent coherence and oneness with Christ.

6.05 Ambassadors for Christ

Now many consequences flow from this. First of all, we priests, as St. Paul says, are God's ambassadors. Therefore, Christ is always manifesting Himself through us. Something that we have to keep and restore almost His courtesy. We are to be gentlemen. Kindly. Speech is not to be boorish. Always acting in such a way that we make Christ lovable. That's the definition of a Saint. That's what every nun has to do. Make Christ lovable. Every Christian, every mother to her children, make Christ lovable. Hence, the way we dress will be proud of being ambassadors. Traveling around the world and meeting various ambassadors in different countries, I've always been tremendously impressed by our American representatives. You feel proud of being an American. And they are proud of being ambassadors of the United States. We are proud of being ambassadors of the Most High and the religious. The same there has always been associated with a nun, a gentleness, a refined, a holiness. And it must not be lost. And the same is true of us.

6.06 How the Early Christians Knew How to Act

How, for example, did the early Christians when Paul was writing in the 50s 60s, how did any of those who were baptized and who became Christians know how to be a Christian? There were no schools. There were no books. How do they know? Notice how often in the Epistles of St. Paul, he says of himself and others

that we are the too poe. We're types, we're models. Just look at us, imitate me. That's the way to be a Christian. And this is what converts. And so that people immediately know whether we are His or not and whether we're proud of our title.

6.07 Presenting Christ to the Young

Now this becomes particularly true in dealing with the young. We very much abuse the young, and we think that they are not interested in religion and the like. They are, but they're not fooled. They know who is sincere and who is not. There isn't any one of them who was not interested when you talk about Christ and talk not about someone, but about someone who directs your life and whose love you communicate to others. I sometimes give missions in churches, like a parish group of this kind. I would talk five times a day. Do you know the problem that we have had in parishes, and it's only announced as a parish mission? We have a problem with the teenagers. They come and take the seats after the second or third conference. Where they come from, nobody knows. Few of them come to the first and they spread the word, but they're getting something. Somebody's talking about Christ. They want to hear about Him. In one of the parishes we had 1200 that came into a fourth conference. No schools were closed. We don't know where they came from, but they wanted to hear about Christ. And we are making a mistake, many of us in the Church. Believe me we think we have to go down to them. This is our great mistake. So do we talk like them, dress like them? I was giving a lecture in one of the very large secular universities of this country, and four hippie students came to see me and they were dressed in the wildest fashion. And they said, “You were not invited here by the Catholics, were you?” And I said, “No, I was invited by the University.” And I said, “I prefer an invitation from the University so that I can address all of the students, not just Catholic ones. Catholics may come.” And they said, well, we had a run in with our chaplain. He said he was dressing like we were; he had hair just like we have. You know what we did? We cut his hair and we said to him, “What are you trying to prove? We're this way, you can't be like us. You should be what you are supposed to be.” But this is our mistake of going down to them.

6.08 Poem and Hutchison Quote

Like this little poem puts it, “Last Sunday I took off for Church. I shall not tell you which. The prelude and processional went off without a hitch. The anthem was inspiring the scripture reading too. The offering was big; the Church is on Fifth Avenue. Then did the sexton dim the lights as to the pulpit came the pastor in a flowing robe to preach the Holy name. But lo, the sermon topic was ‘Let's stamp out urban blight.’ That's when, as Joseph did before, I organize my flight.”

An English novelist by the name of Hutchison has pointed this up well. He says, “I tell you Hapgood that plumb down in the crypt and abyss of every man's soul is a hunger craving for other food than this earthly stuff. And the churches know it. And instead of giving him what he wants, light, instead of that, they invite him to dancing and picture shows and you're a Jolly good fellow and religion is a Jolly fine thing and no spoil sport and all that kind of thing. He can get all of that outside of the churches and get it better. He wants Light Hapgood and the Padres come down and drink beer with him and watch boxing matches with him and sing music all songs with him and dance jazz with him and call it making religion a living thing in the lives of the people. They say, lift up the hearts of people by showing them that religion is not incompatible with having a jolly good time. And there's no God there for a man to be lifted up to. Hapgood, a man wouldn't care what he had to give up if he knew he was making for something inestimable precious, but he doesn't know it. Light is what he wants, and the longer it is withheld from him, the more he will sink.”

6.09 Reaching the People Today

I tell you the kind of catechetics that we're teaching, the way we talk to our young, sure it leaves them cold. But bring in a missionary who has suffered and a priest who has suffered. Will they listen? Maybe the missionary is not able to talk well. They will listen because when we talk Christ, Christ is with us. When we talk bands and music, He's not with us. What proves this better than the Baptist Minister out in Los Angeles who opened up a house called “The Way.” He would open it at 10 o’clock in the morning and keep it open until four the next morning. He allowed everyone to come in, prostitutes, pimps, alcoholics, drug addicts, robbers and thieves, and he would meet them at the door with the scripture in his hand. He would say to them, “Would you like to give yourself to Christ?” He's ridiculed very often, most often. He asked them again. One young man who was a heroin addict said, “I cursed him.” And then he said, “I got down on my knees just out of curiosity.” He said, “He tore my heart out the way he prayed to Christ for my soul.” And he said, “I got up cured from heroin. I never went back to it.” He has a toilet service every night. Two thousand doses of drugs are dropped in the toilet every night. But he talks Christ. So let it not be said that the young will not listen. They will. There isn't a single group in the world that will not. Take prisoners, they listen. When you talk on Christ, of course, it's hard getting started. How do you stand up, for example, before 2000 men in a maximum security prison? You have on the white hat, they have on the black hats. How do you start? What's your first word? That's the hardest thing of all. This is the way I started with them. Gentlemen, I want you to know there's one great difference between you and me. You got caught, I didn't. In other words, we're all sinners.

6.10 Identity Crisis of Religious

So if we are the ambassadors of Christ, that's the first thing we have to do is preach to him. Now, another consequence of our intimacy with Christ, I just can't imagine any real Christian, certainly never a priest or a nun having a problem of identity. Glory, be to God, after living with themselves 20 or 25 years, they don't know who they are. They got a problem of identity. Erickson should be hanged for giving us that false problem. How does anyone get the problem of identity anyway? Well, how do we know identity? How do we know the identity of a basketball court? By its foul lines. How do we know the identity of a football field? By its goalposts. How do we know the identity of the state of Indiana? By its boundaries. Well, if there are no boundaries, no limits, no law, no God, no morality, sure, there is trouble with a problem of identity. If their ego is diabolic and demonic and they think only of self, sure they've got a problem. As a matter of fact, if we were holy spiritual, we wouldn't have any personality at all. St. Paul says, “I live. No, not I. Christ lives in me.” But the ego has become so important in our modern world of self that there is little room for Christ. If a box is filled with salt, it cannot be filled with pepper. And if we are filled with our own pleasures and egotisms and wishes, we can never, never have room for Christ. Just is that simple. He can't use us. Believe me, just as soon as we begin to fill ourselves with Him, and particularly through this victimal hour every day, that's the symbol of victimhood. When we live close to that heat and that fire of the Eucharist, we will spread it. And that is true of laity. People whom you would never think on account of their profession that radiated that really do. One young woman told me once I met Vince Lombardi, the football coach. I never realized until then that my skirts were too short. I was in the presence of a good man. Vince Lombardi didn't say anything to her about her skirts, but there was the emanation of Christ's likeness. So we never have the problem of identity. We are flexible. We do not go down.

6.11 Obedience to Christ

This is, you see, the challenge that was thrown to our Lord on the cross. Come down and we'll believe. Come down. Believe, yes, they'd believe anything. Believe in the primacy of Peter. Sure. The Eucharist, certainly. The Trinity, certainly. That He was Son of God, sure. Just one thing, come down, come down and we'll believe. Our Lord did not come down. It is human to come down. If He came down, He never would have saved us. He said, “If I be lifted up, I would draw all things to Myself.” That's the lesson we priests have to learn, particularly in dealing with the young and sisters, too. Be holy and they will love us. Be unholy, and they will disdain you. Hence, St. Paul, I'll not bother with the text that was in relation, recommends, therefore, a complete abandonment to the will of Christ. We're never troubled, regardless of what happens, we're His. This is

one of the great mistakes, Fathers, that we're making today. We are losing a sense of mission in the Church. We're deciding ourselves everything that we want to do, and then we don't like it. What is lost is the mission. Abraham, go, go to the land I will send you. He did not even tell him where he was going until later on. Father was on mission from the Son. The Apostles were on mission from Christ. The Son was on mission from the Father, I meant to say, and we are on mission. Believe me, when we are sent, whether we like the work or not, what difference does it make? Believe me, we're not developing our spiritual life by simply saying, I want to do this work or I want to do that work. Certainly the Bishop will make mistakes. Sure at any rate, we're doing God's will, and it's a good chance to sanctify ourselves.

6.12 Fr. Sheen's Early Lesson in Obedience

Most priests are educated enough when they're ordained to begin parish work. I was mentally retarded. I will never forget the four years I spent in the third grade. After ordination, I was sent away to do graduate work. And I had seven years of graduate work. Two after I was ordained in Washington and the rest in Europe. And at the end of the long studies in universities, I received two invitations. One from Nicholas Murray Butler, who was President of Columbia University, and Cardinal Mercier to open up the first school of scholastic philosophy in the United States at Columbia University. Second invitation came from Cardinal Bourne of London, asking me to go to Oxford with Father Ronald Knox to start the first Catholic College at Oxford since the Reformation. I sent the two letters to the Bishop and I said, "Which shall I take?" He said, "Come home." You see, they're not always smart. So I came home. What did he do with me? He sent me to the poorest parish from the Diocese as a curate. Streets weren't paved. Only about 30 percent of the parish could talk English. It was the one parish in the Diocese that was looked down on as almost hopeless. So I said to myself, all right, this is the way God wants it. I will forget my boxes of books that I brought back. So I started increasing daily communions from 4 up to 90. Took canvas of the parish and made about 100 converts a year. And I was very happy. Newspapers were writing editorials. Why does the Bishop waste a man down there? To all intents and purposes, this was my life. It's the way God wanted it. And I was happy. And the Bishop called me one day and he said, "You're to go to the Catholic University in Washington as a professor. I promised you three years ago." I said, "Why didn't you let me go when I came home?" He said, "I was afraid that after all the success you had on the other side, you wouldn't do what you were told. I just wanted to find out. So run along." And I've been running along ever since. Now suppose I have said to the Bishop, "Listen, I've got degrees from European universities. I'm skilled for teaching. I've got an invitation to Colombian invitation to Oxford. Why do I have to work in this lousy

parish?" Where would I be today? A mental wreck. You see, we no longer thinking ourselves as ambassadors. We're not giving God a chance to speak. We interrupt him.

6.13 Becoming One with Christ

So the Incarnation is continuing. Christ is living in us priests, and therefore we are always His ambassadors, always. And the nuns His espouses, always. And one of the reasons the laity are scandalized today at us, is simply because too many of us are falling away. They know what we ought to be, and we can be what we ought. God's Grace is always there. He strengthens us, strengthens us for anything. It makes no difference what the trial is or how hard the cross. He's more with us then than he is at any other time. And we'll have occasion to speak of crosses in the next in the Holy Hour, where we will add to the continuation of the Incarnation, the continuation of the Passion of Christ. But all that we're concerned about for the moment is to realize that we have no persons. And when we're His no matter what happens, that's the way He wants it. See my finger pointed upright, represents the vertical represents the will of God because it is pointing to heaven. My horizontal finger, on the other hand, represents my will because it's alive and flat of the Earth. When I take my own will and cross the divine will, what do I get? Psychologically I get a complex. Physically I get a cross. And that's the way we get mixed up. For example, what have I ever done that I should suffer this? Imagine, listen, we all receive less blows than we deserve, all of us. But the point is oneness with Him. And that was the note that he struck the night of the Last Supper. I think he used the word abide between seven and ten times. I will abide in you. You will abide in me. I am the vine. You are the branches, Where's the sap unless we're attached to the vine. This is where our power comes. Some parents have power over their children. Some are powerless. Why it is simply because they are undisciplined themselves. They've not thought of the cross. They do not live the cross. They're unmortified. Why should children be denied anything? They take excessive alcohol. Why shouldn't the children take excessive marijuana? That's the way they argue. Believe me, it's not easy to be a Christian, but we've been given this privilege and we can work it out. I was just reading this afternoon in the Second Book of Ezra. How many are saved? One drop in a great wave. Not many. So we work out the salvation. And the only way to keep close to Him is not just by doing our priestly duties. They can become cold. It's by prayer, colloquy, talking to the Lord and listening to Him, bringing the burdens of the parish and the schools in the homes before Him. Talking them out loud. One of my greatest joys when I get back from Retreat is that I am free, for example, to spend the whole morning in the presence of the Blessed Sacrament. That's where I charge my batteries, and then come out here

and spend the electrical energy. So go to the youth, but do not go down to them. They will come if you talk Christ.

6.14 Story of Little Boy, Elephants and Other Jesus's

A friend of mine, I will tell you more about him, maybe tonight, told me that when he got out of 14 years in prison, he went to visit some boys on the street. And he said to one little boy, "Do you believe in Christ?" Little boy said, "No." "Why don't you believe in Christ?" He said, "Well, you believe Christ is God, don't you?" "Yes." "Well, if he is God, he can do many things. God made elephants. Elephants made little elephants. God made daisies. Daisies made other daisies. God made pumpkins. Pumpkins made other pumpkins. Well, if Christ is God, he ought to be able to make other Jesus's. And I've not seen any other Jesus's. Therefore, He's not God." And the little boy went on, and said, "My father's an alcoholic, my mother takes in washing. She has no care for me. Nobody's ever given anything to me. So I don't believe in Jesus." My friend went to the pastor, Lutheran pastor in the town and told him what the boy had said. And the pastor said, oh, that idiot of a kid. He was not an idiot. He was right. And that's what we are, fathers. If Christ is God, he ought to be able to make other Jesus's. You ought to be able to do it, and He does. And that's what we are. And that's why the least that we can do as his ambassadors is to spend an hour a day talking to our King.

Home

Conference 07

Continuing Calvary

7.01 Conversion of Saul

The Incarnation of our Blessed Lord is not something that is past. It is continuing. That was the burden this afternoon's last meditation. Our Blessed Lord took a human nature from Mary. He takes our human nature, and he uses us as instruments to teach and to govern and to sanctify. Now we come to His passion. Again whenever we think of the passion, it is always on Calvary. It is something that is finished. May I tell you that Calvary is not like the battle of Waterloo, finished and gone. Christ is on the cross until the end of the world. What brings this out much better than the conversion of St. Paul? Here when the Church was just in its infancy, when it had no great brilliant minds, and when it was opposed by a learned scholar, a student of Gamaliel, the Hebrew of Hebrews Saul, he intensifies his persecution and sets out for Damascus to persecute the Church of that city. Now, let us see here if the Church is an establishment, let us see. He sets out to persecute it just as persecution is done at the present time behind the Iron Curtain. The heavens are open. It is at least five years after the Ascension of our Blessed Lord. Remember that He is now in glory at the right hand of the Father. And he speaks to Saul. And he speaks to him at a time when almost everyone in the Church was sending up prayers to God, stop this persecutor. Dear Lord, send a good coronary thrombosis to Saul. Do something with him. And God said, all right, I will hear your prayers. I will send Paul to answer Saul. Saul was his Hebrew name. And so from the heavens came the voice. “Saul, Saul, why are you persecuting Me?” Me? How is Saul persecuting Christ? He's in heaven. And yet our Lord says, “Why are you persecuting Me?” Well, if someone steps on your foot, does not your head complain? The Church is the body of Christ. And Saul was persecuting the Church of that particular city. And God did not say, Why are you persecuting an establishment but Me? “Who art thou?” “I am Jesus, whom thou art persecuting.” and not who has been persecuted. The passion of Christ is continuing.

7.02 Sin Still Wounds Christ

When our Lord was on the cross, he said, “It is finished.” Yes, all of the types and symbols of the Old Testament were now fulfilled in Him, and His sufferings were finished in His own body that he took from Mary. But he has another body, which is the Church. Incidentally, this is a much better way of describing the Church than just the people of God. This is the expression that is constantly used by Paul as the Body of Christ. And so Paul is persecuting the body of Christ, and Christ speaks. So whenever there is even a sin in our part, we are continuing the persecution of Christ. St. Paul says, “No, you not that as often as you sin, you crucify Christ in you and your heart.” He's undergoing His passion. His suffering in his own physical body was completed, but it is not yet finished in his mystical body, which is the Church. St. Paul brings that out beautifully in his letter to the

Colossians. In the very first chapter, St. Paul writes, “It is my happiness to suffer for you. This is my way of helping to complete in my poor human flesh the full tale of Christ's afflictions still to be endured for the sake of his body, which is the Church.” In other words, I'm suffering and I am filling up a quota of sufferings before the body of Christ, the Church, will be completely redeemed. In an audience that I had with Pope Paul not too long ago, I said, “Your Holiness, you are well named Paul, because as Paul was stoned by his own, so you were stoned.” “Yes.” he said, “I opened my mail at midnight and almost in every single letter is a thorn. When I lay my head on my pillow at night, I lay it on a crown of thorns. But I cannot tell you the inexpressible joy that I have in suffering, for I am filling up in my own flesh what is wanting to the full tale of Christ's sufferings in his body, the Church.” He quoted St. Paul. So Christ's agony is still continuing. Peter, as a matter of fact, takes this up too. But I want to try to bring home to you how real this Passion of Christ is and you see, we'd immediately get an entirely different concept of Christ. We have almost ossified him. We've certainly occidentalized him, and yet he's living in us and he's being persecuted to sometimes by us and also by others.

7.03 Poem by Studdard Kennedy

An Episcopalian poet of World War I, Studdard Kennedy wrote some very beautiful poems, and then he wrote some dogger role for the soldiers and one that he wrote to console the soldiers and to answer their questions of why all this agony in the mock and mud of World War I, Kennedy writes, “How can God, who has made such a cruel world, have love in His heart for men? The sorrows of God must be hard to bear if he really has love in his heart. And the hardest part in the world to play must surely be God's part. I wonder if God can be sorrowing still and has been all these years. I wonder if that's what it really means, not only that He came once to Earth and wept and was crucified. Not just that He suffered once for all to save us from our sins, and then went up to a throne on high to wait till as heaven begins. But what if He came to this Earth to show by the paths of pain that He trod the blistering flame of eternal shame that burns in the heart of God?” In an interlude of the poem, he tells about his boy who broke his heart and broke his mother's heart. Studdard Kennedy says, we thrashed the devil out of him, but the boy said he had his own will and he was going to sea. Continuing now well, maybe that's how it is with God. His sons have got to be free. So the Father goes sorrowing still for His world what's gone to sea. For I'm just beginning to see, and as much as you did it to one of these, you've done it onto Me. So it isn't just only the Crown of Thorns, but has pierced and torn God's head. He knows the feel of a bullet, too, and his head, the touch of lead. In a certain sense, Christ is still sorrowing.

7.04 Little Flower, Japanese Author & Sacred Heart

I am going shortly to England and to Ireland to give a series of conferences on the Little Flower. That means for the last two or three weeks I have plunged very deeply again into the life with a Little Flower. And it is interesting to go back again into her life and what has come out of it is she thinks of her life as consoling the suffering heart of Christ, that He wants some consolation for the suffering that He endures, not in the human nature He took from Mary, but in His body, not the institution, not the establishment, His body, the Church. There was a Japanese author who wrote a book on the pain of God and took the inspiration for the most part from the Book of Jeremiah where God said that Israel had broken his heart and He said it was turned upside down and broken by the sins of Israel. This is really what is behind devotion to the Sacred Heart. That devotion has dropped out of the Church partly because we turned the Sacred Heart into a kind of grandfather who gives us everything we want. The essence of the devotion of the Sacred Heart is reparation. And since we no longer believe in penance and discipline, we no longer are very much concerned with reparation. And in the revelation of the Sacred Heart, at the top of the heart of Christ had a cross on it, and around it was a Crown of Thorns. The cross and the Crown of Thorns represented what we give to Christ. The flames of love is what He gives to us. So that Calvary is a continuing thing.

7.05 Analogies of Volcano & Music Composition

It's very much like, well, a volcano. If you walk over the surface at the base of Mount Vesuvius, the soil seems to be so very much like the crust of a pie that you can tap it and it is hollow and it is only every now and then that there comes to the surface this great burst of flame and ash. But it's a deceiving mass. Well Calvary was like the explosion of that volcano. But through the centuries, there was this continuing pain. Or to give another example, Abelard, the famous medieval theologian, was out one day in the woods with his friend Tebo, and they came across a rabbit that had been caught in a trap. And Abelard cradled the rabbit in his elbow and last gasp, and the rabbit died. Tebo said, “I know what you're thinking about. You're thinking about Calvary, aren't you?” “Yes” said Abelard. Tebo said, “Look at the trunk of that tree. See it, full of circles. All that we see is what has been cut. But those circles run up and down that whole tree. In all that we see of the great victim of love of Christ was what appeared on Calvary, but it runs up and down all of the centuries.” Mozart was once asked, how did he contrive such beautiful melodies? And he said, “I hear them all at once, then I have to work them out successively.” Jerome Kearns told me that he would awake many times during the night with melodies running through his head, and then he would have to go down to the piano and translate those melodies. So Calvary is enduring. This is another side you see of Christ priest

and victim. He's offering to the heavenly Father his continuing sacrifice on Cavalry.

7.06 Suffering of the Innocent with Christ the Priest
Now sometimes the innocent suffer. Sometimes the guilty suffer. Whenever the innocent suffer and they do, they are related to Christ the priest. This is particularly addressed to the priests and sisters. It is a theology of priest victimhood. But whenever the innocent suffer, like little children and holy people who are persecuted, they are related to the priesthood of Christ. Sinlessness, holiness, goodness.

7.07 Suffering of the Guilty with Christ the Victim
Whenever the guilty suffer, they are related to Christ the victim. Work this out sometimes in your Holy Hour, throwing it out in one minute. But it would take a year to meditate the fullness of that great mystery.

7.08 Mystery of Salvation of Pagan People
There are two ways in which the Passion continues. They it may continue unconsciously or consciously. The Passion of Christ continues unconsciously in millions and millions of souls. They do not know that in some way they are related to the sufferings of Christ. They have no idea. I was in mission work for 16 years and my heart is still in it. One of the theological problems that we always had was the problem of the conversion and salvation of what has been called the pagans. They are those to whom the gospel had not been preached. When I got into the fullness of that mission work, I mean, it never became a theological problem to me. As I traveled the world in particular traveled beneath the 30th parallel, you just take a circular map of the world, put your finger on the 30th parallel, run it around the world, raising it above China, and what do you find? You find that the wealth, the health, the prosperity is all above the 30th parallel. Poverty, ignorance, sickness, hunger is below the 30th parallel. You travel through the world, see starving mothers with starving children strapped to their backs. Two hundred and fifty thousand people a night sleeping in the streets of Calcutta. When you visit places like that, you never saw so many Christ’s in your life. He's everywhere. They don't know it. Of course not, they don't need to know it. When our Lord speaks to the nations of the world and remember, these words are addressed to the nations of the world. I was hungry, you gave me to eat. I was thirsty you gave me to drink. I was naked. I was homeless. Christ is in their suffering. And they therefore will not be accounted saved on account of any vices they may have. But on account of the fact that they participated in some mysterious way in the Passion of Christ. That's the way they are saved. And we'll

be surprised when we go to the throne of God to discover how many of them were saved.

7.09 Young Boy Hung in Auschwitz

Here is another instance of the salvation of those who are not Christian consciously. Here is an historical tale taken from someone who was at Auschwitz. We witness other hangings. I never saw a single one of the victims weep except one. One day we came back from work and we saw three gallows rearing up as three black crows, machine guns, trained Nazi guards all around, three victims in chains and one of them a sad eyed angel. The Nazis seem more preoccupied and disturbed than ever to hang a boy in front of thousands was no light matter. The three victims mounted their chairs and three necks were placed at the same moment within the nooses. The two adults cried, “Long live Liberty.” The child was silent. “Where is God? Where is He?” someone behind me asked. At a sign from the head of the camp, the three chairs tipped over, total silence. On the horizon the sun was setting. Cover your head, shouted the guard. The two adults were no longer alive. Their tongues hung swollen, blue tinged. But the third rope was still moving. Being light, the child was still alive. For more than half an hour he stayed there, struggling between life and death, dying in slow agony under our eyes, and we had to look him full in the face. He was still alive when I passed in front of him. His tongue was still red, his eyes were not yet glazed. And behind me I heard the same man asking, “Where is God now? Where is He?” And I said, “There he is, hanging on those gallows.” Oh, how we've frozen our theology, temporalized it, localized it, and not seen this continuing Passion of Christ. There will be many surprises in heaven. First of all, we will see a number of people there we never expected to see there. And secondly, we will expect to see some people there who will not be there. And the greatest surprise of all is we will be there.

7.10 Conscious Suffering with Christ

Now we come to the conscious passion of Christ. And here I read a passage of Paul, this time from Second Corinthians. “Hard pressed on every side, we are never hemmed in. Bewildered, we are never at which ends. Haunted, we are never abandoned to our fate. Struck down, we are not left to die. Wherever we go, we carry death with us in our body, the death that Jesus died, that in this body also life may reveal itself, the life that Jesus lives for continually while still alive, we are being surrendered in the hands of death for Jesus sake, so that the life of Jesus also may be regarded in this mortal body of ours as revealed. Thus death is at work in us, and life in you.” for whom Paul offered his sufferings. So there's conscious identification with the cross. Conscious identification can be done by those who have the faith. It is not always done. Here, where there's the love of

continuing the work of Christ and being His victim, then there's joy. No, I'm not just giving you a theory. I had twelve years of intense suffering, not physical, but of another kind. And I know what it is. But I know that just as in a candle, there is a point of coolness and repose so that one can stick a match into a candle flame and quickly draw it out without the match igniting. So too, in the midst of great trials and suffering, there can be great joy. And those who have the faith consciously related to the Passion of Christ. It takes some a longer time.

7.11 Woman in the Iron Lung-Sometimes Lovers Squeeze too Tight

I was giving a lecture in a theater about two years ago, and I noticed below these stage lights there were about 3500 people in the theater. I saw people in wheelchairs. So when I finished the lecture, I jumped off the stage to talk to the people in wheelchairs. And then I saw someone in white that looked like a statue. It was a woman in an iron lung. She was swathed in white and could not see her arms. They were bound with her body. She said, “I'm a convert of yours.” I said, “I've never seen you before.” She said, “No, it was from reading your books.” “How long have you been in this iron lung?” “Twenty one years.” “How many parts of your body can you move?” She said, “Only my head, nothing else. I was married in the first year of marriage, I contracted polio. I was put into an iron lung and my husband left me. And as he left me, he pulled out the electric switch that kept me alive. Servants saw it and restored it.” I said, “Do you understand suffering?” She said, “No.” I said, “Well, I shall write to you every day for six months because you are undergoing a great trial as a victim with Christ, and you must understand the mystery of it.” She said, “Tell me something now.” I said, “Well, sometimes lovers squeeze too tight. Maybe God loves you too much.” I said, “You're very beautiful. Did you ever think of where you might have flown if He hadn't clipped your wings?” So I wrote to her every day for six months. She wrote to me. She writes with a pencil or rather a little stick in her hand, and she types letters by moving her head. And she said, “I had six seminarians call on me last week. They were to be ordained in two weeks.” And I said, “Do you understand what the priesthood is?” And they said, “Oh, yes, we understand what it is.” “But what is it?” “Well, we're priests. God wants us to have a good time.” She said, “Did you ever think that you were called to be a victim, that you're not priests?” This is a sort of an indication of who was corresponding with her, wasn't it? She says, “Haven't you any idea that there's no such thing as a priest in Christianity? He's a priest victim.” They said, “No, God doesn't want us to do that. God just wants us to have a good time.” She said, “Young men, if you continue in this attitude, you are going to send me into intense suffering.” She said she went through hell for three months with pain, offering it up for those seminarians.

7.12 Redemptive Suffering
Love does not kill pain, but love makes it bearable. One of the great tragedies of the world, and I always think of it whenever I pass a hospital is wasted pain. The suffering, and there's no one to love. Anyone can endure a how as long as he knows the why. When we understand that we are helping in the redemption of the world, then we rejoice with Christ, that we can help carry across and these merits then are being transferred to other people. But wasted pain is where there's no one to love. If you lose money and a very poor person finds it, I'm thinking now about the good Bishop who told me that someone sent him a gift of $100 and he delivered it to the wrong house and the people kept it, but they needed it. So the Bishop doesn't feel so bad about it. If he didn't love the poor, he would have felt terrible about losing the $100. So when we love Christ, when we priests understand our victimal role, we sisters understand it too, then we'll be able to bring consolation to people. And what we should ask too, that our greatest friends are those who are suffering in any way whatsoever. If they will apply their intentions to us, we can be saved through them.

7.13 Rape Victim & Redemptive Suffering
I received a letter once from a girl in Pittsburgh who said, “I am one of twelve children. I went out to my first dance at eighteen. My cousin dropped me at the front gates and our house is about 100 hundred feet back from the gate. On the way to the house I was attacked. Short time later I was found to be pregnant. Nobody would believe my story except the pastor and my mother. The choir members put me out. The neighbor sympathized with my mother, saying, all of your other children were so good. Isn't it a shame the disgrace that this daughter has brought upon you?” She said, “What can I do?” I wrote back and said, “My dear girl, just think of all you are suffering because you took upon yourself the burden of one man. Suppose you took upon yourself the sins of ten men. You probably would suffer ten times more. And suppose you took upon yourself the sins of a hundred men you might have a bloody sweat.” She wrote back and said, “I shall pray for that man, whoever he is, every day of my life.” There is the transfer ability of merits, and our Church today is weak because we've given up reparation, given up penance, given up sacrifice, given up the cross. We're too much concerned with being with it, that diabolical it, that will never save us, instead of being with Him.

7.14 Richard & Sabina Wormbrand
I am now, hesitating because I do not know whether to talk to you for the two hours and a half of which I have material, or to close properly, which I shall do with this other instance. One of the most remarkable men that I ever met was Richard Wormbrand. Born a Jew in Romania and as a young man was impelled

one day to visit a small town in Romania that had no historical interest. But he met there an old man who said to him, I have prayed seventy five years of my life to convert a Jew. And you're a Jew, and I'm going to convert you. So he became a Christian. Then afterwards, he became a Communist and an Atheist and lived a very wild life. Married was unfaithful to his wife, Sabina. And then he became a Lutheran Minister. And when Stalin brought all of his forces into Romania, he held a Congress of cults. It'd be interesting to know today when we have so many priests and sisters leaving the cross, what would happen if there was a similar Congress of cult. But Stalin ordered all the representatives of religion Protestant, Catholic, Orthodox, Muslims and the like to convene for this Congress. It was announced that there was going to be no more particular religions, only the religion of Socialism. One Russian Archbishop, Orthodox Archbishop, arose and said, no longer call me Archbishop, call me Comrade. The Lutheran Minister got up and said, “There have been three great revelations of God to man, Moses, Christ, and Stalin.” A Catholic priest stood up and said “To be a part of this new movement, on the way, before I came here, I climbed the steeple of my Church and took the cross from the top of the steeple.” And Sabina said to Dr. Wormbrand, “Get up. Wipe the shame off the face of Christ.” He said, “If I do, you lose a husband.” She said, “I don't want a coward as a husband.” So my friend came to the front of the platform, took the microphone and began talking about Christ, loyalty to him, suffering for him, affirming the faith. Many who had negated it now joined with him and applauded him. The Communists pulled the microphone away from him. On the way home, he was arrested and spent fourteen years in a Communist prison undergoing the most unbelievable tortures. Three years in a pit thirty feet deep. Put into a refrigerator, frozen, taken out, warmed, put back, put in a little closet with nails protruding. Starved for a week. Fall down, flesh torn. Brought before a Communist guard. He said, “You believe you're made to the image and likeness of God, don't you?” “Yes.” said Dr. Wormbrand. “Do you know what you look like?” He said, “No, I was considered rather handsome before I came in here.” “Do you know what you look like now? I'll get a mirror for you.” So Wormbrand looked at this ugly face, torn and bleeding. Now, said the Communist, “You say that you are made to the image and likeness of God. Do you? Is that what God looks like?” “Yes.” said Wormbrand. “That's what God looks like. He looked just exactly like that on the cross. Sure I was made to the image and likeness of God.” He was subjected to these tortures because he always preached Christ. Soon as he'd meet prisoners, he talked to them about Christ. The soldiers would take him down to a basement, put him up on a spit, turn him around and hit the soles of his feet with iron rods. Put him into a cell with starving rats for a week. And then he would go back to the prisoners and say, before I was interrupted, I was telling you and on and on for Christ. A joy that comes out of that man is indescribable. And his wife

Sabina, who was a Jewish too. This was before the communists in Romania. But a Nazi guard called on Wormbrand. He knew the Nazi guard. And Wormbrand said, “How many Jews have you killed in the last month?” He said “About thirty thousand.” “What towns were you in? You mentioned some towns. How many Jews in this little village did you kill?” He said, “I killed every Jew in that village.” “Are you ever sorry?” “No.” “Would you ever think of asking for forgiveness?” “No. I don't believe there's forgiveness. I don't believe that anybody in the world would forgive.” Wormbrand said, “Very well, let's see what a true Christian is. My wife Sabina is upstairs asleep. She has not heard this conversation. I'm going to call her down.” She came down. Dr. Wormbrand said “Sabina, here's the man that killed your father, your mother, your three brothers and two sisters.” She threw her arms around his neck and kissed him and said, “Does God forgive you? I forgive you.” This is the concrete incorporation with the suffering and the forgiveness of Christ and this man positively inflames you with the love of Christ.

7.15 There is a Man on the Cross

There are only two ways in the world in which we will ever become wise. And one is by great prayerfulness and by great sacrifices, the only two ways. Christianity is not easy. Many are called, few are chosen. And so for us, priests and religious in a particular way, we have to take upon ourselves as Christ did on the cross, the burden of others. It does not mean that we have to take on physical suffering, scourges and the like. No, but we have to be conscious of the fact that we are one with the victims of the world. This is our mission. This is our role. Whenever there's silence round about me by day or night, I am startled by a cry came down from the cross the first time I heard it. And I went out and searched and found a man in the throes of crucifixion. And I said, “I will take you down.” And I tried to take the nails out of his feet. But he said, “Let them be. For I cannot be taken down until every man, woman and child come together to take me down.” But I said, “What can I do? I cannot bear your cry.” And he said, “Go into the world and tell every man that you meet, there is a man on the cross.”

Conference 08

Zealous Fools for Christ's Sake

8.01 Another Introduction by Bishop Andrew Grutka
My dear friends in Christ, welcome, most cordially to these spiritual exercises, a Retreat for the clergy of the Diocese of Gary. May your participation bring you to a deeper knowledge of the priesthood and its importance in reflecting the image of Christ our Lord. I now give you His Excellency, Archbishop Fulton Sheen, who reflects a beautiful image of Christ Jesus, our Lord.

8.02 Prayer
In the name of the Father and of the Son and of the Holy Spirit. Come, Holy Spirit, teach us to become fools for Christ sake. In the name of the Father and of the Son of the Holy Spirit. Amen.

8.03 Summation of the Retreat
I have often been asked why I do not use notes when I preach. It's because I once heard an old woman remark about a Bishop who was reading a sermon. "Glory be to God if he can't remember it, how does he expect us to?" Then why not sit? Retreat Masters generally sit. Well, for two reasons. First of all, if you have to stand for me, I will stand for you. You'll get that on the way out. And secondly, you can't start fires in a chair. Now, for those of you who are newcomers to this retreat, let me tell you that it is really very simple. We have been talking about Christ who is priest and victim. Priesthood means holiness, detachment from the world, union with the Father. Victimhood means a willingness to sacrifice in order to reconcile the world to God. The priesthood demands that we be sinless. The victimhood demands that we be concerned with sinful people. That is why our Blessed Lord on the cross was reckoned with the transgressors as a victim. But as a priest, He could say, which of you can convict me of sin? Now, this applies to sisters as well, because they are offerers and offered. It refers to the laity. You are members of the Royal Priesthood of Christ, but you also are committed to some kind of sacrifice in victimhood for the sake of the bringing the world to Christ. That is the general theme of the Retreat.

8.04 Zealous Energy & the End of the World
Now a particular application this morning is about energy, zeal, fire, for Christ and the Church. The conclusion of it will be only when we believe in the invisible can we ever do the impossible. We are choosing the subject of energy and fire and zeal simply because we happen to be living in days of apathy. T. S. Elliott the poet said the world will end not with a cry but with a whimper. Bordereau the poet said that at the end of time the devil will give a great yawn, or the world rather will give a great yawn and the devil will come out of his mouth. The poet Yates said the good lack all conviction, while the worst are filled with passionate intensity, and that is right.

8.05 Properties of Fire & Studdard Kennedy's Poem on Indifference
All fire has two qualities, light and heat. Light is truth. Heat is fire and passion. We have the light, although some of our lights are going out too. We have the light that we lack the heat. It is the enemy that has the heat. So we plead for overcoming this indifference. The poet Studdard Kennedy wrote a poem comparing Christ coming to the modern city of Birmingham in England and coming to Calvary. He said, when Jesus came to Golgotha they nailed him to a tree. They crowned him with a Crown of Thorns. Red were his wounds and deep. For those were crude and cruel days; and human flesh was cheap. When Jesus came to Birmingham, they only passed him by. They would not hurt a hair of him. They only let him die. For men had grown more tender. They would not give him pain. They only just passed down the street and left him in the rain. And so it rained; gentle rain that drenched him through and through. And when all the crowds had left the street without a soul to see, then Jesus crouched against a wall and sighed for Calvary. It was more endurable than the indifference of men.

8.06 As Our Sanctity Declines, Our Energy Declines
And in the description of the seven churches in the Book of Revelation, the Church of Laodicea, the Church that was prosperous. The Lord said, "Thou art neither hot nor cold. Therefore shall I vomit thee out of my mouth." Now what's happening to our zeal? And zeal here, good fathers, means victimhood. A willingness to do everything we can to fulfill our vocation. We are tired. We are tired in mind before we are tired in body. Hypnotism proves that. Men who have been hypnotized in an experiment were told that they were very strong and they could lift 50 percent greater weights under the hypnotic spell of being strong than they did before the hypnosis. And those who were told that they were weak could lift only 40 percent of the weight. We get bored because we're not in love. Anyone who is in love never says enough, gives himself totally and completely. So as our sanctity declines, our energy declines. We get tired, fed up. I've done enough. The gospel does not understand such language. As a matter of fact, what has recommended is wasting our lives, spending ourselves totally and completely. See how our Blessed Lord praised the woman who came to anoint His feet. She gave all of the ointment. Judas said, "Why this waste?" It was waste to him because it was too much. He was not saving it economically.

8.07 David & the Well at Bethlehem
Then in the Book of Chronicles and in the Book of Samuel, we read about David the King, going back again to the vicinity of his hometown of Bethlehem. He was engaged in a war against the Philippines. And as he was lined up with his soldiers, he looked over the hill to Bethlehem. Then all of his boyhood memories came back. And he said, "Oh", he said, "If I could only have another drop of

water from that wonderful well of Bethlehem." And three of his soldiers said, "We will go through the Philistine lines and get the water for you." And these three men went through the Philistine fire to the Well of Bethlehem, gathered up the water and brought it to David. And David said, "Water that has been purchased at such a price, I cannot drink. And I poured out and sacrificed to those men." A waste. Waste. If he drank it, we would not now be telling that story. Money that is saved turns into avarice. Flesh that is saved turns into lust. Knowledge that is saved turns into pride. The things that we have, we have to waste in Christ's name, whatever that talent is. And then as we do it, we begin to gain strength. So it means, therefore, doing foolish things.

8.08 Miracle of the Loaves & Fish

Now let me tell you a story where there is a supreme example of someone believing the unbelievable and then doing the impossible. Before we come to the exact point of the story where he spends himself in years spent in belief, we must picture it for you. It is one of the beautiful scenes in the Gospel. The scene is after our Blessed Lord had given the Eucharist. There was a long discourse about Himself being the bread of heaven. The people called him Prophet. They wanted to make him King. They did not call him priest or victim. And our Blessed Lord was afraid that his Apostles were going to be caught up in this wave of popularity. This was actually the peak of the popularity of our Blessed Lord's life. Here were the Romans occupying the country as the Soviets occupy Eastern Europe. And this man had power. He could feed multitudes. He could be their bread King. Therefore they wanted to make him King. And the Apostles caught the fervor of it and our Lord was afraid that they were going to translate it into something worldly. And he said "Go over to the other side of the Lake. Leave this place. Do not be influenced by this cry of King." In obedience that got into the boat to cross over the lake. Our Lord went up in the mountains and prayed the night. While the Apostles are rowing a storm comes up. Most of them were seamen, but they were afraid of the storm. Our Blessed Lord all the while sees them while they are battling the winds. How often our faith becomes weak, and we think that in distress and in danger of defeat that the Lord has no interest. That He is not with us in the storms of life. And that is what the Apostles thought. Now we're going to have at this point a failure to recognize Christ. So here I have to go back in the scene of the multiplication of the loaves and tell you what happened and the attitude of the men. Then you'll understand why they failed in this storm. When our Blessed Lord saw this multitude of 5000, testing his Apostles and their faith, He asked them questions. There were three solutions given to the problem of how to give food to that multitude. One was the economic answer, the other was the sociological answer, and the other was the answer of the welfare state. Seeing this multitude, Philip gave the economic

answer. He said 200 pennyworth of food is not enough to feed this multitude. In other words it's impossible. Here our Blessed Lord said "Give them to eat." Philip said "How can we feed 5000? Where are we going to get food for 5000?" See how much it would cost. That's the economic answer. Then came the sociological answer. Andrew was a very likable man. Whenever you find Andrew in the Gospel he's always introducing somebody to somebody else. He was the public relations man of the Apostolic group. He introduced Peter to our Lord the boy with the fishes as we will see to our Lord, and he introduced the Greeks to our Lord. So being social public relations man he ferrets around the crowd and he finds a boy. And the boy has a basket full of loaves and little fishes. They were probably little sardines that were put into bread and sold to a multitude of that kind. But there were only a few loaves and fishes. So the sociological answer was well, Andrew said "Listen, I made a statistical survey. I've taken a gallop pole and this is all the food there is. We can't handle this crowd of 5000." Then came the third answer, the welfare state. Some of the Apostles said send them away. Let them go into the cities to the welfare stations to get food. We cannot give them food. Then our Lord gave them food the cry of King, and our Lord said "Now leave this crowd go over the Lake." Now the storm and as the storm increases its intensity the Lord sees and our Lord is now seen walking across the waters and they think it is a ghost. They did not understand Christ. Imagine, here they had been with him a year and a half as His Apostles and when they see Him coming to them in the storm He's a specter. Why did they not know the Lord? Why? Do you read Scripture enough to answer that question? Let me review it for you in the Gospel of Mark. Remember Mark wrote his gospel at the suggestion of Peter, and Peter was in the boat and was one of the prime movers in this scene, and therefore Mark has all of the details about the storm. And the answer of Mark was they had not understood the incident of the loaves. Their minds were closed. They did not grasp what our Lord was talking about when he announced the Eucharist. That is why they did not know much about Christ. He was only a ghost that's all. They did not understand the Eucharist.

8.09 Keep the Blessed Sacrament in Churches

Fathers you see how important Eucharist is in the understanding of Christ. That is one of the reasons when I came into this church, I found the Good Lord was not here. I said to the pastor, I will not talk in this church. You must bring the Lord here. I will not talk except in the presence of the Lord. That's the reason we have the Good Lord here. I hate to see him chucked away in a corner in another room. So when you come in, you genuflect acknowledge Christ, the Son of the living God. You're going to meet him as judge someday. Churches are not to be like the tomb of which the angel announced, "He's not here." He is here. That's the

meaning of the Eucharistic Emmanuel. The Lord be with us. My good people keep it here. Keep it here for Christ's sake. Otherwise, your faith will weaken and your powers will weaken. They did not understand the mystery of the loaves. So we do not understand Christ either when we do not understand the way he gives Himself in the continued incarnation through the Eucharist.

8.10 Peter Walks on Water

Now, finally, the Lord speaks and says, "Fear not, it is I." You see, the Lord spoke good English. He didn't say, "It's me." Did you ever hear about St. Peter in heaven? He was admitting souls, and "Who's there?" "It's me.", "Who's there?" "It's me.", "Who's there?" "It's me.", "Who's there?" "It's I." St. Peters said, "Oh, a school teacher from Boston." So our Lord said, "Fear not, it is I." That reminds me of when Leo XIII was Pontiff. Someone painted a portrait of him, and it was very poorly done. And the artist wanted the photograph, the painting autographed by Pope Leo. And he wrote, "Nolite timere i egosum". Priests know what that is. It means, "Fear not, it is I." So our Lord said, "Fear not, it is I." And Peter now says, now here we come to believing the incredible man who is full of energy. He said, Lord, bid me walk on the waters to you. Imagine walking on water. Crazy, foolish, idiotic, waste of intelligence, of science. Can you imagine the conversation that must have been going on in that boat when Peter lifted up his foot to step out on the water? Thomas must have said, "You would believe anything, wouldn't you?" Brother Andrew said, "Simon, you've always been a fool." Bartholomew said, "What are you going to do, join a circus? And John said, "You idiot, get back." He walked. He believed the incredible that he could walk on waters. He so loved the Lord that he forgot all the laws of nature, all the laws of finance, and he just walked to the Lord. And because he believed the incredible, he did the impossible. But then he began to sink. Do you know why he sank? What does the Gospel say? He took account of the winds. He began reading sociological surveys. 84 percent of nuns said, they simply cannot live in a convent. They've got to have apartments of their own. 56 percent of the priests say they cannot be celibate. On and on, taking account of sociological surveys, and he took account of the currents of public opinion, and he sank. He took his eyes off Christ, and that's when we sink.

8.11 Fools for Christ's Sake Paul to the Corinthians

We have problems in schools, financing and the like. We limit them solely to our surveys. We take account of the winds. We no longer are asking for miracles. And was Peter doing a silly thing? After all, we must remember that when Peter said, "Lord bid me, come to you." The Lord said, "Come." Our faith is not strong. And because our faith is not strong, we're not doing the great things. And making the faith strong means sometimes doing the impossible things, doing

rather the foolish things. So St. Paul, when he wrote to the Corinthians, he made the very startling statement that we are fools, for Christ's sake. We are not to be wise according to the world. The world thinks it has wisdom. St. Paul tells us, therefore, the foolish things of the world as God chosen to confound the strong, the wise and the weak things to confound the strong. And in this fourth chapter, Paul writes rather sarcastically to the people of Corinth, because Corinth was one of the most corrupt and rotten and foul cities of the ancient world. It was almost a modern Babylon in those days. And so he's speaking to the Christians of Corinth. He said, "I wish you were already in the Kingdom of God so you could share it with us. For it seems to me that God has made us Apostles the most abject of mankind. We are like men condemned to death in the arena, a spectacle to the whole universe. We are fools, for Christ's sake. While you are such sensible Christians, we are weak. You are powerful. We are in disgrace. You are honored. To this day, we go hungry and thirsty and in rags. We are roughly handled. We wander from place to place. We wear ourselves out with working with our own hands. They cursed us and we bless. They persecute, we submit. They slander, we humbly make our appeal. We are treated as the scum of the Earth, the very dregs of humanity, even to this very day." In those days, the Apostles were strong. They suffered.

8.12 Modern Church is too Much in the World

One of the difficulties that we have in the Church today is we're getting along very well with the world. There's not much difference. We love the same things. We have the same sense of values. We're not a separated people. We want to be with it. Whenever the Church marries an age, it becomes a widow in the next one. The eternal is eternally outside of the times.

8.13 Waste an Hour for Zealous Love

In conclusion, then we're pleading for some fire, some faith. And to the sisters and the priests, one victimal Holy Hour a day in the presence of our Lord and the Blessed Sacrament. One continuous hour. And when we get near this fire, something will happen to us. Then when we get into the pulpit, we shoot sparks. Then people will say of us, as they said of Peter, even in his weakness, this is the amazing thing. But Peter so loved Christ that when he denied our Blessed Lord, when he was in the courtroom of Caiaphas, even the girls that he met said, "Well, you've been with Christ." It was unmistakable. Christ had left his imprint. And that's the way our people, you people should be thinking of us. And sisters, that we've been with Christ. So we priests, we sisters are not clients. We are disciples. We're clients of barbershops. We're clients of shoemakers. We are clients of clothiers. But when we're disciples, we're always with Him. We love Him. Therefore, let us begin to waste our lives, waste an hour, waste it. And when you

waste it, you'll get back a hundred fold as everyone who sold seed wastes it. And that one hour a day gives us strength and gives us wisdom. May the Lord inspire us with His fire, with His Spirit.

8.14 Poem

I slipped his fingers, I escaped his feet. I ran and hid, for Him I feared to meet. One day I passed him fettered on a tree. He turned His head and looked and beckoned me. Neither by speed nor strength could He prevail. Each hand and foot was pinioned by a nail. He could not run, nor clasp me. But with his eyes He bade me reaches sigh. For pity's sake, thought I, I'll set you free. Nay, take this cross, said He, and follow Me. This yoke is easy, this burden light, not hard nor grievous if you wear it tight. And so did I follow Him who could not move an uncaught captive in the hands of love. God love you.

Conference 09

The Holy Spirit

9.01 Sleepy Time of Day
This is a very sleepy time for a conference. It was the time we always had Scripture in the seminary. And I am here reminded of a seminary professor of Scripture who was asked to give a lecture in a parish on the minor prophets. There are twelve of them. He had finished three. After one hour and forty five minutes he felt that the audience was getting a bit tired and he should introduce therefore the next prophet was some degree of histrionics. And he said "And now, and now, where shall I place Habakkuk?" Someone got up in the back of the hall and said, he can take my seat.

9.02 Man Composed of Body, Soul, and Spirit
We have a very important subject today to discuss, and I trust I can make it clear. It will be very much out of routine in its treatment. The subject is the Holy Spirit. Now, let me begin by saying that I do not believe that we should just be talking about the body and soul of man. This dichotomy is not very biblical. We are not composed of body, soul alone. We are composed of body, soul and spirit. Not the Holy Spirit, spirit with a small s. When we come to a capital S, the Holy Spirit, I will tell you. Now, just look at some of the passages of Scripture. Take, for example, St. Paul's letter to the Thessalonians. He says to the Thessalonians, "May God Himself, the God of every peace, make you Holy in every part. Keep you sound in spirit, in soul and in body without fault, when our Lord Jesus Christ comes." Spirit, soul and body. Remember the Magnificat of our Lady. "Magnificat anima mea Dominum; Et exultavit spiritus meus in Deo. Rejoice my spirit in the Lord.' St. Paul says that the word of God is a sword separating the soul from the spirit.

9.03 Spirit is God Consciousness
Now, since this is very new to you, though it shouldn't be, let me tell you the functions of each. And for the clergy, remember the three words we had for those in Greek. Soma was body, psyche is mind or soul, and pneyma is spirit. What does the body give us? It gives us sense consciousness, the world, its trees, its flowers. What does the mind give us? Reason, thought, philosophy, geology, science and art. What is the spirit? The spirit is God consciousness, the capacity that we have to know God. Body gives us sense consciousness, mind gives us rational consciousness, and the spirit gives us God consciousness, or the capacity for it. Now, before the fall, the spirit of man was uppermost, so that Adam and Eve communed with God in the garden. There was that intimacy. After the fall, what happened I think was that the spirit sunk down into the mind or soul. The nearest analogy that I can find for this would be alcoholism or drug addiction. In alcoholism, reason is lost. The reason sinks down into the senses. A man never thinks as well when he's under the influence of alcohol as he would without it. In

drug addiction, the reason is lost. So when original justice was lost by our first parents, the spirit sunk down into the soul. But it is always there. Every single person in the world is, as we priests say, “capax Dei” capable of knowing God. Atheism is acquired. Agnosticism is acquired. Wordsworth says, in our infancy, we trail clouds of glory after us. We live in the world of the infinite. So we lost the Holy Spirit in the fall.

9.04 Jesus Left This World So That His Spirit Would Dwell in Us
Now, when Christ came to this Earth, he did not remain with us. Why shouldn't have our Lord stayed here? I can think of a thousand reasons why he should have stayed. You mothers could have brought your children to him to be blessed. You would have been inspired by the majesty of his presence and the nobility of his words. And he said, “It is better for you that I go, for if I go not, the Spirit will not come to you.” Capital S. The Spirit will not come to you. If our Lord remained on this Earth, he would have been outside of us, like an example to be copied. But if he left and sent his Spirit, then He would not be outside of us. Then He'd be living inside of us, a veritable life to be lived. So He left to send us the Holy Spirit, capital S, to again restore the spirit which was lost or damaged by the Fall. Just suppose that I had the power to give the spirit of Shakespeare. Think of how many of you would want it to be able to write that way, or the spirit of Michelangelo or the spirit of Dante. Well, what's that compared to the spirit of Christ which is communicated in confirmation? So Christ left us then to send his Spirit into us, and that's the Holy Spirit. And that lifts up our spirit, and that gives us an intimate communion with God. Now, the difference that we find among people in the Church too, and the difference in the world is not a generation gap. No, that is not very serious a generation gap. There is a spirit gap. Those who have the spirit of Christ and those who have not, between those in whom Christ's spirit dwells in their intellect to give them truth, their will, to give them power, and their body as their temple, and those who have the spirit of the world, and maybe even the spirit of the demonic and the Satanic, which I shall speak tonight.

9.05 Spirit of Christ Counters the Spirit of the World
Now, St. Paul brings this out in his letter to the Galatians. He tells how the spirit of the world or the spirit of the Antichrist operates in contrast to the Spirit of Christ. For example, he said, “If you are guided by the Holy Spirit, you will not fulfill the desires of your lower nature.” And anyone can see the kind of behavior that belongs to this lower nature. Fornication, impurity, indecency, quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party, intrigues, jealousies, drinking bouts, orgies and the like. And I warn you that those who behave in such ways will never enter the Kingdom of heaven. That's

the spirit of the world. Now, the other Spirit, Holy Spirit. But the harvest of the Spirit is love, joy, peace, patience, kindness, gentleness, self-control, and the life. In other words, Paul cannot stop very readily with mentioning the fruits of the Holy Spirit because, as a matter of fact, there are so very many. Now, if I could give you an example of what we are like in relationship to the Holy Spirit, it would be this. Our body is like an amplifier because we radiate sounds and they're the result of something that's already inside of us. The mind is what? The minds are, the instruments of the orchestra, the drums and violins and so forth. The Holy Spirit is the master musician, the director.

9.06 We All Have a Capacity for God

So if I made myself clear so far, we all have a capacity for God. Everyone, every Communist, every Atheist. If I may enlarge this for a moment in relationship to missions, I do not believe that missionaries have as their work just to bring Christ to the so called pagan people. They bring Christ out of the people. Why out? Is He already there? Yes, potentially. There isn't a single person in the world, Buddhist, Mohammedan, Atheist, Communist; it makes no difference who he is. There isn't a single person in the world who does not feel it within himself the triple conflict of original sin, pride, lust, and avarice. Everyone has it, everyone. Now can it be that the effects of the Fall were greater than the effects of the Incarnation of the Son of God? If our first parents fell and every one of us has the result of it in our civil wars, waging within our breasts. Shall not the Incarnation of the Son of God have a greater effect? I think that our missionaries are like lawyers. We're going out to other people and we're saying to them, “Do you know that you're an heir? There's a great fortune awaiting you. Someone died and He willed you a fortune.” See, because he has the spirit. The small s. Now, this I know is new to you, but it's biblical. Now I want to speak of any relationship to the Church. When we speak of the Holy Spirit, we almost always think of Pentecost. This is just half theology of the Spirit. Remember that there were two manifestations of the Spirit in Scripture. The first was the breathing of our Blessed Lord upon the Apostles, upon the Church. Breathe the Spirit on them, and gave them the power to forgive sins. This was the first Spirit to offer to the Church. The second that was functional. The second pouring of the Spirit was at Pentecost with the Apostles and the Blessed Mother in the center of the one hundred and twenty. There was a personal application of the Spirit. So there were two outpourings of the Spirit. Therefore, if ever you hear of anyone, make a distinction between the Charismatic and the Institutional Church, drop them. They're not sound. There is no Charismatic Church any more than you've got a mind without a body. And as the Holy Father said in one of his recent letters, he said, “I fear very much that those who are invoking the Spirit apart from the Church are really having only psychic manifestations and not spiritual ones.”

9.07 Manifestations of the Spirit in Us

Now we come to a few of the manifestations and effects of the Spirit in ourselves. And of course this could be elaborated for hours and hours. One of the very interesting phenomenon of the Spirit is how it is related to the Trinity. One might almost say this, it is improper, but we must have some picture. Every person of the Blessed Trinity hides behind another person. Take the Heavenly Father. The Old Testament did not know the Heavenly Father. They had a word that was so sacred they wouldn't even pronounce it. So they had to use another word. How do we know the Father? Through the Son. The Father was hiding behind the Son. And hence our Blessed Lord said to Philip, Philip, he that seeth Me seeth the Father. Now how do we know the Son? Through the Spirit. Our Lord said, “I will send my Spirit, He will reveal me. He will recall to you all things that I have taught you.” He is the Spirit. That's how we know Christ. We're believers in the divinity of Christ. How do we know that Christ is the Son of God? By the Holy Spirit. So the Father is hiding behind the Son. The Son is revealed by the Holy Spirit. And who reveals the Spirit in this world? The Church. This is the relationship of the persons. Coming more now to practical matters, a very important effect of the Spirit is it unifies us. We are when we're not Holy Christ, we're divided. We're at sixes and sevens. We want the divine, we want the human. A civil war is waging inside of us. We get what we want and then we're disappointed with it. And what is it that brings us together? It is the Holy Spirit.

9.08 Romans Chapter 7

The best short treatise on psychology that was ever written is the 7th Chapter of Romans. I wonder if that was really an autobiography of St Paul. Or was he just simply expressing what is common to us all? In the 7th Chapter of Romans, the ego dominates. The word I, me, my, myself, is used thirty times. You will find that the more often a person uses the word I, the less happy he is. I got to be me. No, we have to be His. Would you want to be the way you are for all eternity? So St. Paul, now in that 7th Chapter of Romans describes the disorder. When I want to do the right, only the wrong is within my reach. In my inmost self I delight in the law of God. But I perceive that there is in my bodily members a different law. Fighting against the law that my reason approves, miserable creature that I am, I know that nothing good lodges in me. Although I will to do good, the deed is not. The good that I wanted to do, I failed to do. But what I do against my will is because sin lodges in me. This is the unchristian person or the one who has not completely given himself to Christ.

9.09 What Happens to Us When a Spirit Takes Over

Now notice the difference when you come to the 8th Chapter of Romans, the word I, me, my, myself, is used only about three times, and these times were necessary for the sake of narration. But he says, “Now the Spirit lives in me and I'm guided by the Spirit of Christ.” This is what the Holy Spirit does for us. It unifies us. This makes us whole. It introduces a new love principle. We're completely changed once we have the Spirit of Christ, really have it. I knew of a family where a boy would never wash his face, hands, or comb his hair. His fingernails were dirty. His parents and whenever he went out the door, he slammed it. The parents begged, pleaded, coaxed, bribed, spanked. Nothing helped. One day he came down to table, fingernails clean, washed behind the ears. His clothes were neat, and when he went out, he closed the door gently. He had met Susie. A new love principle was introduced into his life. Now, when we are only concerned about Christ is out there, or just in relationship to liturgy and the like, then we do not have this love principle in us. But if the Spirit of Christ is in us, then we can endure anything. We're never cast down. We accept it as the will of God. This is what results in tremendous transformations of character. In London, I used to see a man in the parish where I worked. He would come in every morning about 8 o’clock, and he would go to communion at the 9 o’clock Mass and he would kneel until about eleven never used a prayer book. And he would spend about twelve to fourteen hours a day in Church, always dressed in a kind of a dirty brown suit. And to test him one day I said, “Were you always as good as you are now?” He said, “Well considering the graces that I have received, I'm probably a thousand times worse. I was an alcoholic. I was such an alcoholic that I used to take off my shoes and sell them at the pub for a drink.” But he said, “I took the pledge every night and kept it. In this particular Tuesday, I was out at Hyde Park and I said, oh, tomorrow I have to take the pledge.” And I said, “Well, if I can keep the pledge for forty days, why can't I keep it for forty years? Well, that was easy.” He said, “I went to Maiden Lane Church for Benediction.” And the Maiden Lane Church is the Copen Garden section of London. There are three steps leading down from the road surface. He said, “I went to a front pew, and when the Host was raised for Benediction, there came over me an overpowering passion for drink and for vice. He said, “If the temptations of a lifetime were concentrated in one second, they were in that second. I ran out of my pew, down the middle aisle. The Benediction Bell rang, and I stumbled up the steps. I turned around and I almost tore my heart out doing it, and the temptation left me.” I said, “Now what do you consider a good day in prayer?” He said, “Twenty four.” “Where do you live?” He said, “In the same dive I lived during all my alcoholic days. I kneel alongside of my cot in this place where the alcoholics and bums live, and I pray for all of my neighbors.” You see something got into him that illumined his natural spirit. Now there are electric

light bulbs in those lamps there. That's the way the human spirit is. When you send a current through that, that's the Holy Spirit. But you have to have the bulb that is receptive of the current. You have to have a human spirit to be receptive of the Holy Spirit. This is one of the reasons, fathers, and sisters why we recommend you do the daily Holy Hour. Just living close to the Eucharistic fires so that Christ possesses us. He's our love principle and when we love Him we're changed not just knowing about Him, but knowing Him. Then nothing is hard.

9.10 Conversion of an Actress

In the same Church where in all, I spent about seven or eight years of my life. It is in one of the most corrupt holes in the world, Sow Square District. One January morning I opened the church door and there fell in a limp figure, a girl about twenty five, and I said, “How did you happen to be here?” She said, “Where am I, Father?” I said, “Oh, Father. Yes.” She said, “I used to be a Catholic, but not anymore.” I said, “You were drunk.” “Yes, I was very drunk.” I said, “Well men often get drunk because they like this stuff.” Women drink because they don't like something else. What didn't you like?” She said, “Well, I was living with three men and not one of them knew that I was doing it and I got in trouble, so I got drunk.” I said, “What is your name?” Pointing to a billboard across the street on the wall of the Cross and Blackwell Jam office. I said,” Is that your picture over there in that billboard?” “Yes. I'm the leading lady in that musical comedy.” Because she'd been exposed to a January fog and cold, I made a cup of coffee for her. She said, “Thanks.” I said, “No, come back this afternoon and thank me.” She said, “On one condition that you do not ask me to go to confession.” I said, “Very well.” She said, ”No, you must promise me faithfully that you will not ask me to go to confession.” I said, “I promise you faithfully not to ask you to go to confession.” She came back that afternoon before matinee. I said, “We have a Rembrandt and a Van Dyke painting in this Church. Would you like to see them?” As we walked down the side aisle, I pushed her into a confessional. I always keep my promises. I gave her Communion morning after morning. She became a nun in the Convent of Perpetual Adoration in London, and I shall be seeing her at her convent two weeks from today. Truly a Saint. What made the difference? The Spirit of Christ. The ball glided up.

9.11 Analogy of a Ball Changing Direction

I was talking to drug addicts in Harlem, and I took a ball, one of them brought a ball with him. And I rolled the ball down the center aisle of the hall. And I said to the boys, “Would that go in a straight line?” “Yes.” Now, I said, “I'm going to roll it down again. You can react to it if you want.” One boy stuck out his foot. It rolled under the seats. I said, “What made the ball change the direction?” He said, “My foot.” All right, “You're going in a certain direction. You're going in

the direction of addiction. You're going to continue and you're going to hell with it, unless someone sticks out his foot and changes your direction. And that's Christ, that's His Holy Spirit." So this is what the Holy Spirit does. Completely changes us.

9.12 How We Can Deepen Our Relationship with the Holy Spirit
Now, do not begin devotion to the Holy Spirit by saying, ten Our Fathers and ten Hail Mary's to the Holy Spirit. It must be vital. Remember, it's the Spirit of Christ. If you love someone, do you think about that person? When that person is away, do you write to that person? If there's a souvenir left, are you interested in it? Do we pick up our Scriptures? Do we love Christ? Are we reading his Gospels or do we love Him not enough to read His love letters? Are we really in love as Christians? So the devotion to the Holy Spirit means well, for example, for us priests. When anyone comes into the parlor with a problem, we immediately begin an aspiration of the Holy Spirit. Guide me, send me light preaching sermons when we come in to make the Holy Hour, and this is where we prepare our sermon. During the Holy Hour, we begin, "Dear Lord, tell me how to develop this idea. Send your Spirit." When we have any problems, family and the like, invoke the Spirit. When people come into the parlor, do we pray with them? This is, I think, one of the most serious lacuna of our pastoral ministry. We are having endless, endless pastoral counsels and endless meetings. What does the Spirit mean? I read about a dozen Catholic books a few years ago on the Spirit, and the Holy Spirit was not mentioned once. When people come in do we kneel down and pray with them? Have you've ever read the works of the great psychiatrist Paul Tournier? Paul Tournier, in the course of his psychiatric books will just mention, I said to the patient, "Let's kneel down and pray to the Holy Spirit."

9.13 Young Filipino Woman
There was a young woman came to see me some time ago, and she said, "I want you to help my brother, who's in the Philippines. I want to bring him here." But she said, "I'm not a Catholic. I've given it up and don't want to hear anything about it. So don't mention it. But I want you to help this one get into the country." I said, Very well. So as we passed the Chapel, I said, "Come in. You may stand for a moment." And I said, "Dear Lord, here's a girl who's very mad at you. She's really mad because she asked you to do something once and you didn't do it. You're not a good captain of the ship. So she's jumped overboard." So I turned to her and I said, "That's all, you may go now." So I let her out. She came back the next day and went to confession. If I hadn't said this prayer, do you think she would have come back? Believe me, she was worried.

9.14 Sins of Priests & Religious

But associate always the Holy Spirit and the Holy Eucharist. I cannot go into that, but the symbolism is in the Old Testament, in the manna and the Jew that fell in relationship to the manna. My, these talks are long. Well, I don't know what else to tell you, but there are many things I know to tell you about the Holy Spirit, yes, but I mean, for purposes of time, but just one more point. Now, this applies to everyone, but it applies in a special way to us, priests and religious, because we are consecrated to God. When we sin, we are consecrated to God. We suffer far more than anyone else who sins. Do you know why? It's because we have the best love in the world, and sin is hurting someone we love. Imagine two men married to two old shrews, impossible old shrews. One of the men was married before to a beautiful woman who died, and the other was never married before. Which suffers the more under the shrew? The one who had the better love. He suffers more because he knew what real love was. And so we priests and we sisters, we have had and most of us still have that deep, deep love for Christ. And then when for we sin, it hurts us so much because we love. And when we sin, too, we do not fear judgment as much as, for example, you lay people might fear hell. We don't fear that. We are sorry because we hurt the Good Lord. And that is why when any of our priests leave and get married and any of our nuns leave and get married, they'll never be happy. Oh, yes, for eighteen months, two years. Sure, biologically, they'll be happy, but they lost something. And so we pray for them because there's an inner hell that's going on, and it goes on in varying degrees when we do not have within ourselves the spirit of Christ. The revolution of the spirit is tremendous in souls. We would have more conversions in parishes if we were devoted to the Holy Spirit.

9.15 Conversion of Dr and Mrs Hyde

Now here is the editor of the London Daily Worker, the Communist newspaper, seated with his wife, listening to what in England they call the wireless, the radio. I think it was Litvinov who was talking the Russian. And as he was talking peace, the wife got up and she was the associate editor of the Communist newspaper. She got up and she turned off the set. She said, “I don't think Litvinov wants peace. I think he wants war.” He said, “Don't you be talking that way. You are not talking like a Communist.” She said, “I don't care what I'm talking like, but I don't think he wants peace.” He said, “If you continue to talk that way, I will report you to the Party and you will be disciplined.” She said, “Report.” He said, “Do you know what you're talking like? You were talking as if you might become a Catholic.” She said, “I am.” He put out his hands and he said, “Shake, so am I.” Now that is Dr. Douglas Hyde, who told me this story, and his wife. Here they were editing a newspaper together, living together, never

exchanging conversation on this subject. What happened? The divine light went on. They had the bulbs. Everyone's got a bulb, and that changed them.

9.16 Integrity of the Church's Teaching

So be not misled by enthusiasms about the spirit. Just be careful. Enthusiasms are dangerous. They were dangerous in the worship of Baal. They were dangerous and great as Diana the Ephesians. And as Father Knox wrote in his book on Enthusiasm, we've always had a group that will take one little doctrine out of the whole body of doctrine of the Church and it goes to their heads like wine goes to an empty stomach and it distorts them. Remember, the Spirit was breathed on the Church. The Church was with then the Blessed Mother and the one hundred twenty on the day of Pentecost. And you will find the true, authentic devotion to the Holy Spirit in the Church. And you'll find it particularly in your love of the Good Lord, in the Eucharist, God love you.

Conference 10

The Church the Body of Christ

10.01 Christ Teacher King and Priest

I know that many of you are concerned about the Church and deeply concerned. I will try to bring you some understanding of what is happening today, but only after I explain to you the Church. We are very fond today of describing the Church in terms of the people of God, which is a good idea because it ties us up with Israel and with the historical development of a chosen people. But it is not the analogy that is used most often in Scripture. So I am going to tell you, first of all about Christ and then tell you what the Church is. When our Blessed Lord assumed a human nature from his Mother, he did three things with it. He did many things, but they can all be reduced to three. First, he taught and not like any other teacher. Any other teacher will say, Follow these rules, obey these precepts. Read this. What did our Lord say? “I am the Truth.” We can love truth only when it is personal. We can never fall in love with a theorem of geometry or an abstraction. Truth is personal, it is Christ. No one before in history ever identified truth in Himself. Secondly, he was King. All authority is given to me in heaven and on Earth. The Earth belongs to Him, the Cosmos. But he did not claim it. In fact, the only thing that our Blessed Lord ever claimed as his own. Can you think of it? What was the one thing that our Lord asked for in this Earth? A stupid ass for Palm Sunday. He said, “Say the Lord has need of it.” And listen, let me tell you this about our Lord. This foal of the ass that our Blessed Lord got on for Palm Sunday had never been ridden before. Can you imagine anybody getting on a young donkey, riding it into a city with tens of thousands of people shouting, Hosanna, the waving up palm leaves in front of Him? Our Blessed Lord was the first cowboy. So our Lord exercised authority over everything, though he will not claim it in his fullness until the end of time. Thirdly, he was priest, priest, victim. He offered himself to the Heavenly Father. He sanctified souls. He left some conditions just as they were. He left Roman coins jingling in Jewish pockets. He did not change those things. He was working first on souls. So our Blessed Lord therefore, used what His body in three ways to teach, to govern, and to sanctify. Keep those three in mind. To teach, to govern, and to sanctify.

10.02 Church Built Upon the Apostles

Our Lord now said, I'm going to form another body. It will not be a political body. It will not be a social body. These do not have sufficient coherence. But this body of mine is to be made up of men. So he chose twelve Apostles and seventy or more disciples as the first cells in His body. Now, they were disjointed separate individualistic. But he chose them anyway. They were very much like the chemicals in a laboratory. We know up to one hundred percent the chemicals in a baby. But we cannot make a baby in our laboratory. And the Apostles were just like the chemicals, they needed coherence. So our Blessed Lord said, I will send my Spirit on you. And the Spirit will make you one. And you will be a new

body, my Church. You will be a mysterious body. And that is why you may be called a mystical body, because divinity dwells in you. But it'll be manifesting itself through the human. On Pentecost, then the Spirit descended upon this new body of our Blessed Lord. And to this body he already communicated power. This body is His Church. Teaching, “My Truth I give unto you.” To us priests, “He that heareth you, heareth Me. And he despises you despises Me. And he who despises Me, despises Him that sent Me.”

10.03 Church United by the Spirit

Secondly, our Lord communicated His power. My power I give unto you, whatsoever you shall bind on Earth to Peter shall be bound in heaven. Sanctification, Baptize, take the offering of My body and blood and renew it as a memorial. Whose sin you shall forgive, they are forgiven. So you see the picture? The Son of God took upon Himself a physical body. Through it He taught, He governed, and He sanctified. He made another body, His Church. To that body he communicated the power to teach, to govern, and to sanctify. The Church, then, is the body of Christ. That is why when Paul began persecuting the Church in Damascus, our Lord said, “Why are you persecuting me?” Or to give you another example, my body is made up of millions and millions of cells and different organs. These cells are one because they're vivified by one spirit. And they're also governed by an invisible mind, presided over by a visible head. You can see my head, but you can't see my invisible mind, but that controls my body. So all who are baptized in Christ, all who accept his word, all who yearn for it with repentance, all of these are cells in his mystical body, and all of us in the Church are vivified made one by the Holy Spirit, presided over by an invisible head, Christ in heaven, and governed by a visible head, Pope Paul VI, that is the Church.

10.04 Church & Scandals

Well, you say “It's not perfect.” Of course it's not. You say “It gives scandals.” Sure it does. Didn't our Blessed Lord say to His Apostles “Blessed are you who are not scandalized in me.”? Do you not think it was a scandal for the Son of God to hang upon the cross? If He was God, how could His hands be ribboned with steel and His feet dugged with nails? There was a scandal to see Christ crucified. His flesh hanging from Him like purple rags. So if there were physical scandals to the physical body of Christ, there are mystical scandals to the mystical body of Christ. Priests who do not love Christ, nuns who become worldly, laity who marry again and divorce again and marry, who practice abortion. Sure. But when our Lord was on the cross, not a bone of his body was broken, flesh was torn. And this real spiritual structure of the Church is not destroyed. It is there, and it will always be. Do not always be looking on the bad side. Look at the two ways

of judging a hospital. I can imagine someone going into a hospital and saying, Isn't this a terrible place? Puss, ferment, disease, blood, shrieks, pain, cutting. Is that a hospital? Or is it healing, care, love, knowledge, attention, restoration to health? If the Church were as perfect as you and I wanted it to be, there wouldn't be any room in it for you and me.

10.05 End of Christendom

Now this is the Church. Now let us come to it in our period of history. I am going to make what may seem to you as a too startling a statement, but you must understand it aright. I am saying that we are at the end of Christendom. We are not at the end of Christianity. I am making a distinction between Christendom and Christianity. What is Christendom? Christendom is the political, economic, social life of a nation inspired by the Christian Gospel. That is Christendom. And I'm saying Christendom is dead. We have to face it. We are no longer living in a Christian culture. Our courts have illegalized praying in school. They have legalized King Herod in the slaughter of the innocence, the breakdown of the Christian family, gross immorality, the destruction of minds by drugs. We no longer have a Christian culture. Now do not go out and say, for God's sake, don't go out and say, oh, Bishop Sheen said, Christianity is dead. Christianity is alive. And you'll see how very alive it is and how we have to change to make it more alive. Christianity is Christ, Christianity is the Church. That will never die. But the political, economic and social life is no longer Christian. As a matter of fact, the vast decision of the Supreme Court on abortion said that abortion was practiced by the pagans. Imagine they appeal to the pagans to justify it.

10.06 Five Hundred Year Cycles of Christianity

Now let us come then to the Church. Unfortunately, people live too much for the hour. They listen to news on the hour and what is happening today, with the result that we no longer have perspectives of history. May I tell you that every 500 years there are great upheavals in civilization. Now let me go through briefly 500 year cycles of Christianity. In the first 500 years was the fall of Rome and the invasion of the Barbarians. That was such a terrible thing that we just cannot imagine a civilization that endured for 800 years suddenly falling to Barbarians. Augustine spent eighteen years explaining it in one of his books. Jerome said it was the end of the world as he was commenting on scripture in the cave of Bethlehem. The next cycle of 500 years, the Muslim invasion and the Eastern seism in which the Eastern churches broke away from the head of the Church. The Muslim invasion. We used to have 600 dioceses in Northern Africa, today we have six. Muslimism destroyed them all. But we went on. In 1500, the third cycle, the religious revolution, when there was need of a Reformation, because what's happening in the Church then was multiplied a hundred fold. Priests

getting married, nuns becoming worldly, not wanting to teach religion, caring more for money than the care of the sick, then the decay of family life. So there was a Reformation needed. The reformers often reformed the wrong thing. The reformers reformed dogma. There was nothing wrong with the truth of the Church. There was something wrong with its morals, not the way we were thinking, but the way we were living. And the Council of Trent took care of that. Now we are at the fourth period of the 500 years, the atomic age, and we no longer have the same kind of attack on the Church that we had in her earlier history.

10.07 Each Cycle Has a Crisis

So let me tell you now what the Church had to bear very often from her own. In the first 500 year cycle, the Church was harassed with all kinds of heresies about the character of the historical Christ. So we had heresies about his intellect, about his will, about his nature, about his person that just almost rent Christendom. But what was attacked was always the historical person of Christ. In the second cycle of 500 years, what was attacked was the head of the Mystical Body, the Pope. The next 500 years, what was attacked was not the historical Christ, not the head of the Church, but now the body of the Church. The Mystical Body was torn and rent. How about our times? What is our enemy today? Not heresies about Christ. Not an attack upon the head, not an attack upon the body. What is it? The world, the environment in which we live. We're tempted to worldliness. So the taunts, “Oh, you're behind the times. You're not with it.” And a tendency on the part of our Catholic laity to adapt the customs and moods, attitudes and values of the world. Sisters, some of them say where we no longer can live in commune so we must have our own apartments and you laity support us. When we drop communities, the young people pick up communes. Have you noticed that? Priests have to give up the best love of all, Christ, in order to take on another love that will age and wither. And then also sometimes in those who stay worldliness want of prayer, want of faith. It's the world. Our Lord said, “I've taken you out of the world. If you were in the world, the world would love you.” If, for example, I at this moment made an attack upon the Holy Father, I could be on the front page of the New York Times tomorrow morning. Why? Because the world wants that kind of a message. And those who rise against the Church, those who are our own. They're like little boys that want to play ball. And they have no one to play with. So they bounce it up against a wall and the ball is bounced back. And so they attack the Church. They attack the Holy Father. They give dignity to their attack by the one who is attacked. If they attack some mediocre person, no one would pay any attention to them. So it is the world that is our enemy. We do not realize it's very difficult because we have to be in it and more in it than ever. And we become infected with its spirit.

10.08 Immoral People Rebel Against Authority & Angels
Two places in sacred Scripture, in the New Testament, one, in one of the letters of Peter, and the other in the letter of Jude. I will just read St. Peter because Jude says practically the same thing in the 8th Verse of his Epistle. But what St. Peter develops is that immorality, which is so common today, has two effects. Immoral people are rebellious against authority, and secondly, they deny Angels. Isn't that interesting? We would never think of that except we see it verified. Above all, God will punish those who follow their abominable lust. They flout authority, reckless and headstrong. They are not afraid to insult Angels for all their superior strength and might. And they employ insults against God Himself.

10.09 We Are Living in Times of Testing
We are living, therefore, in days of testing. Testing. When an engineer builds a bridge, does he send a cat over it? He might send a hundred trucks, but not a cat. Why? A cat would never be a test. So we're living in age of being tested. Every now and then, God tests. When he sent the Israelites into the desert, he tested them. When our Lord announced the Eucharist, he tested his Disciples and Apostles and the people as well. And so we are being tested today by worldliness, and many are falling away. Are we to be worried about this? No. I thank God that I live in these days. These are marvelous times in which to be alive. It was easy to be a good Catholic twenty or thirty years ago. The very air we breathed was Christian. Our neighbors were Christian. Our youth were moral. Press was ethical. There was not much testing in those days. But today we are tested. Believe me, it's easy to go float down the stream of the world. Dead bodies can float downstream. But it takes a live body with a lot of courage and grit to swim against the current. And that's why these days are great. We can stand up and be counted. We can say, “All right Lord, test me. I'm for you. I'm for the Church.” Oh, we're losing many. Yes, that's part of God's way. Maybe our Lord has too many who are not very healthy cells. Maybe he has to amputate a few now and then.

10.10 God Thins His Ranks
He tested in the Old Testament. Remember, Gideon was going out with an army of 30,000 to fight an army of 40,000 or 50,000 of the Midianites. It was an army that was very small indeed compared to the enemy 30,000. God said to him, “Your army is too big. Tell the cowards to go.” How many cowards? 20,000. Two thirds, 10,000 left. God said, “Now send them to the river and watch them drink.” Some of them threw themselves prone on their stomachs, drank leisurely comfortably and to the full. Others ran along the river, reached down their hands and pulled up the water as dogs might lap up water. And God said to Gideon, “That's your army 300. Now I will be with you.” God reduced his army. Christ is

Gideon. He's moving among his troops. Maybe he's saying, tell the cowards to go. We're going into battle. That's the comfortable ones. We can't use those either. We just have a few that are left, really for Christ-like action. He will be with us. That's what's happening today. He's testing us, which is wonderful. I love it. As he had another test.

10.11 Testing of the Israelites in the Desert

Within a very short time after the Israelites left Egypt. And remember it would have taken only three weeks to have gone from Egypt into the promised land. Let us not forget that. Just three weeks walking. So when they left God said to Moses "Send spies into the promised land." Moses sent twelve spies into the promised land. Crossed over the Jordan, they got into the city of Jericho through Rahab a prostitute who lived in the wall, and they were there for forty days, protected all the while by Rahab who said, your God is the true God. Incidentally she became the grandmother of King David and in the lineal descendants of our Blessed Lord she is mentioned Rahab. Very often when I lift the chalice and think of the long train of blood mentioned by Matthew and the genealogy of our Lord they often appeal to Rahab and to Tamar and to Ruth. So the spies were there for forty days, they came back. They divided into two groups, the majority report, the minority report. The majority report was we cannot take it. The walls reach up to the heavens and the men are as numerous as grasshoppers. The Hebrews have no superlatives, so they have to use exaggerated descriptions. The walls did not reach up to the heavens but they meant they were very high. They were not as numerous as grasshoppers but they meant there were very many. And they said we cannot take the land. The minority report was given by Caleb and Joshua. Caleb and Joshua said sure they're strong but God said it would be our land, therefore we can take it. The people listened to the report, all of the Israelites, the people of God now. Let's not forget that, the people of God, what do they say? They said, "We'll follow the majority report, we will not go in." And they were ready to tear Caleb and Joshua to pieces. It was Moses that saved them, otherwise they would have been murdered by the mob. And God said "For this you Israelites will spend one year in the desert for every day they spent in Jericho. And so you will wander for forty years in the desert." So what do we have in the Church today among the religious, among some of the priests, the laity? The following of the majority report. We've got to follow the world. Do you think God is going to let this majority report be accepted now any more than he did then? But these were just two of the tests that might go on.

10.12 Civilizations Reformed by Repentance, Leaders or Disaster

So these are the days in which we live, and I love them. I become a bit impatient sometimes with those who are consecrated to God who cannot see that if we are

Christ, we've got to be totally His. But at any rate, it's an excess from loving him. I would pray for the others, but this is the Church. And we may see a gradual falling away more and more. We may unless God intervenes in a mysterious way. The changes can come only in one of three ways. One by repentance on the part of the Church, secondly, by a great spiritual leader, and thirdly, by disaster. These are the ways that civilizations are reformed. But for those of you who have been reading the nekros ecclesiologists, the priests know what I mean. Nekros in Greek refers to death. Ecclesia refers to the Church. So we have a number of nekros ecclesiologists who are always saying, the Church is dying. It's not dying. Have no fear. “I am with you all days, even to the consummation of the world.” The Lord may be sleeping in the bark of Peter, but our Lord never oversleeps. And the more closely we live with Him and His Eucharistic presence, the more clearly we see these truths. The more brave and the more powerful we become. So rejoice that you live today. You have a chance to make a decision, to make your character. You do not float with a stream. You swim against it.

10.13 Conclusion

And the Church has great strength because it produces Saints, martyrs. Just think of the saintly people behind the Iron Curtain, not only among the members of the Church but among the Russian people. Take for example, even a Souganichian or a Postronok. Think of the courage of these men, affirming, for example, morality and decency and God in the face of an omnipotent state. We have some of them in China too who are suffering, bearing up under Christ and going into exile and into the mines because they love Christ. And for some of us never before was the faith sold so cheaply. This then is the Church. Now you see the problem and we're only going to have left the creative few. Tell the cowards to go. The minority report from now on, not those who say everybody's doing it, but the minority report. In the middle of a sea was a Rocky Island. Around the Rocky Island were walls. Inside of those walls were children who danced and played and sang. And one day some men came to the island and they said to the children “Who put up those walls? Can't you see they are restraining your freedom, tear them down, be free.” So they tore them down. Now if you go back, you'll see all the children huddled together in the center of the island, afraid to play, afraid to sing, afraid to dance, afraid of falling into the sea. Keep your walls you minority, keep the walls.

Home

Conference 11

Satan and Evil

11.01 Who's Running Things Down Here

We have almost forgotten that we are in a great mortal combat, the battle of the forces of good and the forces of evil. Today we are beginning either to domesticate the devil or else to deny him. God's definition of Himself is I am who am. The Devil's definition of himself is I am who am not. He is most powerful when he is denied. In a light vein, in a kind of doggerel verse, this question is worth asking. I went to church the other day to free my soul from sin. I was looking for the preacher, but the preacher wasn't in. The sexton then assured me that there be no use in waiting. The preacher has gone away, he said, to do some demonstrating. What I want to know, I said, and I will make myself quite clear, while they're off demonstrating, who's running things down here? Who's taking care of sinners? Who's leading us in prayer? Who's feeding all the lost sheep that wander by right here? Who's baptizing babies? and another thing, I said, Who's looking out for sick folks and blessing all the dead? The sexton was a wise old man with a twinkle in his eye. He looked at me and scratched his head, and this was his reply. Son, what I'm going to say to you might strike you kind of odd, but since no one's here to help, put your question up to God. So I asked Him all those things last night when I bent my knee in prayer. O Lord, I prayed, "Please tell me who's running things down here?" The Lord sent down an angel. It was enough to make me sob when the angel said, the devil, and he's doing a damn good job.

11.02 Great Poets & The Demonic

Can any of you priests or religious think of any book that has been written by theologians on Satan in relationship to the modern world? Our theologians are silent. I read one book on the last things in which there was no mention of hell, no mention of the devil. Our spokesmen are saying nothing. If you want to know what is going on in the world, search the deep and profound literature. I'm not speaking of books of the month, they are too ephemeral. I'm speaking of great poets and deep thinkers. What is their judgment? Perhaps if we find time at the end, I may mention a few more. But just at the beginning, William Butler Yates, see how fearful he is concerning what is about to happen. Surely some revelation is at hand. Surely the Second Coming is at hand. The Second Coming. Hardly, are these words out of my mouth when a vast image out of Spiritus Mundi troubles my sight. Somewhere in the sands of the desert, a shape with a lion body and a head of a man, a gaze blank and pitiless as the sun, is moving its slow thighs while all about it real shadows of the indignant desert birds. The darkness drops again. But now I know the 20th centuries of stony sleep were vexed to nightmare by a rocking cradle. And what rough beast it's our come round at last slouches toward Bethlehem to be born. In other words, the poet is expecting the Antichrist. William H. Alden, another poet. We priests who studied Greek and

had so much trouble with xenophon's and abyssus are familiar with the words, "There is a going up and there is a coming down. The coming down is the catabasis. Heroic charity is rare. Without it, what except despair can shape the hero who will dare the desperate catabasis into the snarl of the abyss that always lies just underneath our jolly picnic on the heath of the agreeable." In other words, the satanic is under us.

11.03 Nietzsche & the Antichrist

Nietzsche. Nietzsche, the son of a Lutheran Minister who wrote some beautiful poetry as a young man about Christ on the cross. Then he wrote a book called "The Antichrist." and went mad. He was a great friend of Richard Wagner, the musician. And he sat at his piano, not playing it with his fingers, but pounding and thumping it with his fists. Shouting and shrieking against the person of Christ. And he went mad. This is how he tells of the Antichrist. We have American philosophers who announce that God is dead. Nietzsche was the first to do it in our times. He makes a madman say that God is dead. Interesting, isn't it? Have you not heard of the madman who lit a lantern at noonday and ran to the marketplace and cried out, "I'm looking for God."? The madman leaped in their midst and pierced them at a glance. Where has God gone? I will tell you. We have slain Him, you and I. So he makes us guilty. We have slain Him, you and I. How did we do it? How could we drink up the sea? Who gave us a sponge to wipe out the whole horizon? What did we do when we unchained this earth from its sun? Where is it moving to now? The night is coming and evermore night. Must we not light our lanterns at noon? Do we not hear the noise of the grave diggers as they bury God? God is dead. We have slain Him. And how shall we console ourselves? Chief of all murderers, the holiest and most powerful that the world has ever possessed, has ebbed its life away beneath our knives. Who will wipe the blood from our fingers? What water can make us clean? What propreciations and sacred rites will we have to invent? Must we not ourselves become gods in order to be worthy of it? And the madman fell silent. And I looked at his hearers again. They were all silent. At last he threw his lantern on the crowd so that it broke into the crowd ground. And it broke into pieces. And he went on, "I've come too early, it is not yet my time. But this monstrous event is on the way." The Antichrist.

11.04 Rollo May & the Demonic from the Psychological Point of View

So we do not talk about the devil unless he becomes the hero of dramas and movies and novels. But we who have the faith are silent about him. Now who is the devil? I will try to explain the devil from the psychiatric point of view, and then from the biblical. First of all, from the psychiatric point of view. As I was saying, our theologians are not writing about the devil. But Rollo May of

Harvard University and the Rockefeller Institute has written three chapters in his work on psychiatry, on the demonic. What is the diabolic from the psychiatric point of view? He analyzes the word diabolic from the Greek word diabaline. Diabaline is a tearing apart. It's the opposite of sinbaline, which is pulling things together. He said, “Whatever creates discord, breaks up unity, destroys patterns, that is the diabolic.” Have we seen it in the Church? Is there a breaking up of our priesthood? Is there a division among the sisters? Ever since we split the atom, the world has been split. Then he goes on to analyze the three marks of the diabolic. Nudity, aggressiveness, and schizophrenic mentality. Nudity. Nudity is based upon the idea that nature is good, that it never fell, that we do not have to go back into Eden through a flaming sword. Nudity, therefore, is the affirmation that we must not have any artificiality about us. And nudity has crept into the Church. See, some of us priests and some of our sisters do not like to be too identified with Christ. We denude the collar. We take off the habit. We strip the crucifix, the diabolic. Unwilling to go before man, I'm Christ. Aggressiveness, violence. Are your streets safe? Are you afraid to go out at night? Schizophrenic mentality. The increase of mental cases in the United States.

11.05 Possessed Man

And these three marks that he gives, he does not correlate to the demonic whom our Blessed Lord met in the land of the Geradenes or Gadarenes, whichever you please. That young man who was possessed by the devil is described in the Gospel, first of all as naked. Secondly, he was violent, so violent, in fact, that he could not even be bound by chains. And thirdly, he had a split mentality. He didn't know who he was. Our Lord said, “What is your name?” “My name is Legion.” A Legion was six thousand soldiers in the Roman Army. “My name is Legion, for we are many.” See, my we. And the Lord finally had to drive the devil out of the man.

11.06 Demonic Contempt for the Cross

What then is the mark of the demonic from the psychiatric point of view? Division, splitting, confusion, disruption. What is the demonic from the biblical point of view? We go to the 16th Chapter of Matthew. Our Blessed Lord had just given the keys of the Kingdom of heaven to Peter. And then he said to Peter that He must become a victim for the sins of the world. He must go up to Jerusalem to be delivered over to the Gentiles and to be crucified. And Peter said, “This shall not be. We're willing for you be a priest, but we're not willing that you'll be a victim. We're willing to have a divine Christ, but we'll not have a suffering one.” No. And our Lord said, “Get behind me, Satan. Behind me. Do not try to lead me. I lead you, Satan.” Imagine Peter the rock, now the devil. Why did our Lord call him Satan? And remember, that was personal. Why? Well, go back to the

beginning of our Lord's public life. Our Lord went into the desert to be tempted by the devil. What were the three temptations of Satan? They were three short cuts from the cross. For the essence of the demonic from the biblical point of view is contempt of the cross. So Satan says to our Blessed Lord, “You are here to be a teacher of men. You wish to draw all men to yourself. I will tell you how to do it. See those little stones down there? They look like loaves of bread, do they not? You're hungry. You have not eaten for forty days. Satisfy your hunger. Turn them into bread. Remember, you've got a hunger instinct. Everybody's got a need, you've got a sex instinct, you've got a power instinct. You're never going to win the world by suppressing that instinct. Let them go their way, let them be free.” That was the first short cut from the cross. And the second short cut from the cross was Satan says, “What do people love? They love wonders, marvels, excitement. Something that makes them say, ‘Oh.’ Fly to the moon. Fly again, they will not look at you, the second or third time you go. They will not even remember your name. So give them new wonders, but always satisfy their desire for technological marvels. So throw yourself down from the steeple unheard. Let the angels protect you. Do something spectacular, but do not go to the cross. This is a way to win men.” And the third temptation, which is the grave temptation which the Church will face increasingly in the next fifty years. Satan said, “Theology is politics. Forget souls, forget salvation, forget guilt, forget sin, just politics, that's all. And as if he held the shiny globe with the Earth in his hand, was Satan for once telling the truth? Or was he lying when he said, “All these kingdoms are mine and you can have them if you just bow down and adore me.” Now we go back to the temptation or rather, to the word Satan used by our Lord when Peter said “We do not want you to be a victim, we do not want a cross. We do not want sacrifice. We do not want discipline.” Our Lord called him Satan because that's precisely what Satan did at the beginning of his public life to tempt him from the cross. And that was the last temptation that was made by Satan's agents on the cross. Just come down and we'll believe.

11.07 Denial of the Cross Today

Now, for those who have been following this Retreat from the beginning, you can see why Christ is priest and victim, and it's the victimhood that hurts. And when we separate that victimhood from Christ, we're doing the same thing that Satan did. When we push it out of our priestly lives, we're diabolic. And it's happening everywhere. The decline of the love of the cross and discipline, mortification. About the only place that discipline is left in the United States is not in our seminaries, it is not in our schools, it is at West Point, Annapolis, the Air Force Academy, and especially the professional football fields. There's discipline there. But the demonic has thrown out sacrifice. So we have it in the Church, we have it among ourselves. And that is why when I see, for example,

any denuding of Christ in any way by those of us who were given to Him, I cannot tell you how my heart is torn, because what do I see? I see the demonic, and it's there. It is there. Believe me.

11.08 Demonic Reacts to Christ

I can see it when I talk. There are places where I have given Retreats where the talking of Christ disturbed some soul. They almost writhed in the pews. Somebody else had their soul. Though they kept the name and the appearance of Christ. Listen, there are 10,000 times 10,000 roads down which we may travel. It makes no difference which. But at the end of those roads, we are going to meet one or the other of two faces. We are either going to meet the beatific face of Christ, or we are going to meet the miserific face of Satan. It makes no difference what road you go. You're going to face one or the other. There's no escape. And they act toward us quite differently, in fact, in opposite ways. Let me tell you how they act in relationship to sin or temptation. In temptation or in sin, Christ always seems as our opponent, He is in the way. He disturbs. The devil, he is our friend. After we sin, the Lord is the friend and the devil the accuser. Let us develop this a bit. Before we sin, or while we are tempted, Christ seems to be in the way. Why do we have to go to Mass? Why do we have to obey the Commandments? That crucifix always is in the way. I don't mind the statue of Buddha. I can tickle the tummy of Buddha, and he doesn't bother me a bit. But that crucifix somehow or other, it involves me. It almost points to me. I feel kind of guilty. And so Christ is there almost shaking a finger. No, you are not going the way of the world. Don't be with it.

11.09 Before We Sin Christ is In The Way

As one poet put it, this is what we say. Go bitter Christ, grim Christ, go if thou wilt thy bloody cross to thine own black Calvary. When did I bid thee suffer for my guilt, to lay intolerable chains on me? I loath thy sacrifice, I am sick of thee. They say, thou reignest from the cross. Thou dost, and like a tyrant, thou dost rule by tears. Thou, womanist, son of woman, cease to thrust thy sword, a tale of sorrow in my ears, jarring the music of my few short years. And so Christ is our opponent. When the Hound of Heaven finally caught up with the soul in Francis Thompson's “Hound of Heaven”, the soul asks, “Must all life fields be dung with rotten death?” In other words, before you can have pasture, before you can have any kind of a crop, must you fertilize it with manure and with death? Must all life fields be dung with rotten death? As I love a weed, an amarantine weed, that suffers no flowers to mount except its own. And that's the way Christ appears while we're being tempted. He's in the way. The Church is in the way.

11.10 Before We Sin the Devil is Our Defender
But Satan, oh, that's different. Satan. “Haven't you read about the Vatican Council? They've changed all this. Do you mean to say you're still a virgin? Why don’t you get hip with it? Why don't you take a little LSD? It doesn't hurt. You've never been drunk? You haven't lived. You know, we're not doing these things anymore. Don't pay any attention to your parents. The Church, that's passé. You've got to live your own life. Be yourself, do your thing, whatever the thing is. Just be with it. And if you don't, the crowd won't like you.” That's the demon, he's our defender.

11.11 After We Sin the Roles are Reversed
After we sin. After we sin, Christ is our defender. Come to me, if your sins are as scarlet, they shall be made white as snow. And if they are as red as crimson, they shall be made white as wool. Forgive seven times, nay, seventy times seven. And St. Peter, who denied and who was fearful of Christ and hid from him in the courtyard, now, later on attacks the judges in court and boldly affirms Christ. He's our joy. We have inner peace, our defense. But after we sin, who is Satan? What is Satan called in the Scripture? The accuser. “Now look what you've done. No chance now you just ruined yourself. You might just as well go on smoking drugs. You might just as well go on fornicating. What difference does it make? You've already lost your virginity. Forget about it.” Then you try to cover it up with more and more of it, adding zero to zero. And the devil says, “See? See? You're dead now.” And he accuses you and he awakens you at night. And that is one of the reasons why the welfare state, one of the welfare States of Scandinavia, with all of the comfort supplied by the state with unbridled sex license, leads the world in suicide. And Judas, who listened to the devil, himself committed suicide. This is the difference.

11.12 Devil is the Prince of the World Today
We're succumbing. For example, you say to a lay person, to a priest or to a nun, “Do you not know that this is not the way we're supposed to live?” What do they say? “Oh, well, you're behind the times. Oh, you're not with it.” That's the devil. But when we come to Christ, then as the last verse ends, oh King, oh Captain, waste at one whisk scourging strong beyond speech and wonderful with woe whither relentless, wilt thou still be urging thy maimed and harmed that have not strength to go? Peace, peace, I follow. Why must we love thee so? And so this is the time of Retreat for any of us who are getting worldly, who are ashamed of Christ. We are breaking up uniformity. Get away from the devil before it's too late.

11.13 Screwtape Letters & the Devil's Ease

You know, the devil doesn't have to work very hard anymore. A few years ago Mrs. Luce went out to Hollywood to do a film on Satan. I called her and I said, "Have you met Satan out there?" She said, "No he doesn't work here, he just sleeps here. He doesn't have to work." And C. S. Lewis, in one of his books, developed the character of Screwtape and Wormwood. "Screwtape Letters" is one of the books in which is correspondence between a young devil on Earth and an old devil is in hell. Screwtape is the old devil and the nephew devil is on Earth. And he coaches the young devil how to win people. For example, in the first letter that he writes to Wormwood, he said, "Listen, you're trying to win these young people and you're using the wrong tactic. You are saying to them, what we're telling you is the truth. Don't talk that way. That's the way the enemy talks, God. God is interested in truth. You must never talk about truth to the young. You must say, are you modern? Are you up to date? Are you with it? That's all they're interested in. Then you'll find you've got hundreds and thousands of young people." So one day old Screwtape in hell is graduating a lot of devils to send up to this Earth. So Screwtape gives the valedictory address. And the theme of the address is, "Honestly, we're disgusted of the kind of trash that we're getting in hell. People are selling their souls so cheaply." And this is what Screwtape says to them, "You disgraces, my thorns, shadies and gentle devils. It would be vain to deny that the human souls on whose anguish we have been feasting tonight were a pretty poor quality. Oh to get one's teeth into a Henry VIII or a Hitler. There was real crackling there, something to crunch. It warmed you inwards when you've got it down. Instead, what do we have tonight? A Mayor of a city with grass sauce, a lukewarm casserole of adulterers, undersexed morons who blundered and trickled into the wrong beds in automatic response to sexy advertisements and to make themselves feel liberated, they are nauseating. We are tempted to say that such souls, or the residual puddles of once were souls, are hardly worth damning. They were vermins so muddled in mind, so passively responsive to environment, that it was hard to raise them to the deliberateness at which a mortal sin becomes possible. Conformity to social environment, to the times, how should jelly not conform now becomes an acknowledged cult of togetherness being just folks and being with it. Our catches are more numerous than ever, and they will consist increasingly of trash. Trash which we should have thrown into the hell hounds diabolical consumption. There may be a time when we will not have to bother with individual temptations at all. Almost every film star, crooner, or guitarist can now draw tens of thousands of human sheep's after him. It will be an ill day for us if what most humans mean by religion ever vanishes from the Earth. The fine flower of unholiness can grow only in the neighborhood of the Holy." In other words, the Lily when it rots smells the worst. "My disgraces, my thorns, my shadies and gentle devils I give

you the toast of the principle of ‘Slub Glub’ College.” So the devils are complaining that they are receiving a mighty mean and ordinary repast.

11.14 Eucharistic Presence & the Demonic

Now, I have told you what the devil is. You are going to be facing in the years to come an increased openness of Satanism. I was in one Church in California where the word Satan had been written all along the walls by someone who came in during the day. In one Diocese where I gave a Retreat, three Tabernacle veils were burned in one week in different churches. You see, we priests may not always have a deep, profound faith in the Eucharist so that we make an hour before the Good Lord, but the devils believe. And that's why there's an increasing number of Tabernacles that are broken into throughout the United States in order to get the Hosts. One young lady told me that she sacrificed her own babe in gratitude for getting a Host. Can we not watch an hour? The devil believes. Can we believe? This is his hour. So let us get over this worldliness and being with it, and the denuding of everything that's Christ like, because someday each and every one of us is going to die. And when we go down one of those 10,000 times 10,000 roads, either the beatific face of Christ or the miserific face of Satan will say, “Mine, mine.” Decide which is it.

Conference 12

The Loyal and the Traitorous

12.01 Why People Fall from the Catholic Church

We live in an age of surveys, investigations and probes. During the last five years, there have been many such surveys investigating the falling away of the faithful and of the sisters and of priests. In fact, we Bishops spent about $400,000 surveying the priesthood. And all we got were decimal points. That is to say, we knew the answer already, but we did not know it to a fine decimal point. And one of the conclusions that was made to the survey was the want of maturity. That is why there's a falling away. Now, isn't it interesting that with all this money and time, no one ever took the trouble to go into the Scriptures to study, for example, a priest, just one priest, to find out what makes him fall away? I'm sure that the Holy Spirit, in detailing one particular character has made it possible to draw conclusions for all of us, for the religious and laity as well.

12.02 Let Us Study Judas

So we are going to study today the character of Judas. A babe was born in Kerioth. Relatives and friends brought gifts to the babe because he was a child of promise. A Babe was born in Bethlehem. Wise men came from the East to give gifts. They both grew in age. And at the parting of the waters, the man of Bethlehem chose the man from Kerioth to be an Apostle, not to be a traitor, but to be an Apostle. His other name was Iscariot. We do not know precisely what that means. It may have been from the Latin and Greek a dagger bearer, which would have made him like one of the other Apostles, Simon the Zealot, he caliend to kind of political revolutionist, very much bent on throwing the Romans out from the land of Israel. There is a second century testimony to the fact that Judas was the nephew of the high priest Caiaphas, but that testimony can be discounted. It's just interesting to note.

12.03 Prostitute at Simon’s House

Now, when we think about the subject of Judas, almost always one gets the answer that Judas fell on account of avarice. Indeed, there seems to be considerable evidence for this in the Scriptures. So we will investigate the argument. Then we will see whether it was really the reason. The final proof of the avarice came at the banquet in Simon's house. And while our Blessed Lord was at table with the Apostles and with his host, a woman comes in the door. Access to Oriental dining rooms was very easy. In fact, anyone could come in and stand along the walls and listen to the conversation. It was not unusual that a woman should have come in, but it was rather embarrassing for the host. The woman was a prostitute, and she came forward to our Blessed Lord, who was reclining at table. In those days, they did not sit at table. They reclined and leaned their head sometimes on the right arm or the left arm, a custom which I sometimes wish would be brought back. And what Simon saw brought a brush to

his cheek. He would not have minded it if anyone else had been there but the woman. And as she comes forward, she does not brush aside her hair from her face, because in those days Jewish women always wore the hair up. It was a badge of shame to have the hair down. It acted as a kind of a screen against the gaze of the Pharisees. And as she came over close to the feet of our Blessed Lord, she took from out her neck a small veil, I mean vessel or amulet of precious ointment. The women often carried such a vessel about their necks. And when someone died, they would empty or rather break the vessel. And let all of the contents fall upon the corpse and then throw the bottle in with it. Now she stands over the feet of our Lord and lets fall upon his sandal harbingers of peace a few tears, like the first warm drops of a summer rain. And then, ashamed of what she had done, she wipes the tears from the feet of our Blessed Lord with her hair, takes this precious ointment from about her neck, but she does not do what you and I would do. We would take this ointment, pour it out drop by drop, as if to indicate by the slowness of our giving, the generosity of our gift. Not so with those who really love. She just broke the vessel and gave everything. Love knows no limits. Judas got one whiff of it, and he knew that it was not an ordinary chanel number five. A cynic is one who knows the price of everything and the value of nothing, said Oscar Wilde. So he immediately fixed the price on it, 300 days wages. Imagine, suppose the average wage, say, was $10. That would mean $3,000 worth of ointment. So Judas immediately complained. He said, Why all this waste? Why wasn't this sold and given to the poor? The great defender of social justice? Oh, it's easy to be that when we sometimes neglect our individual justice to God.

12.04 Social Justice Excuse for Personal Holiness

And I'm sure that if the whole Gospel were written, this is what Judas would have said in our modern language. We hear it so often. He would have said to our Blessed Lord, “Listen, I heard you preach on the Mount of the Beatitudes. You said “Blessed are the poor in spirit. Where is your love of the poor? Why didn't you take this ointment and sell it? Have you forgotten those Saxel on the Galilee and sea shore? Fishermen barely eating out in existence? Remember all of those huts that we saw on that journey from Jericho to Jerusalem hanging perishly over the side? They need housing. Why this waste? Don’t you have any love for the poor? Have you forgotten what we've seen in the inner city of Jerusalem? The poverty stricken people that disown the disinherited? Where is your love of the poor?” We hear that said today. It is so easy to appear as a defender of social justice when we lack it in our own soul. Believe me, there is no group in the world that has to be better spiritually prepared to invade against injustices, than the one whose soul is clean and who was not protesting except from the best of God given motives. Remember, David did the same thing. David was going to

kill a man because he stole a lamb. Nathan said, “You're the man you killed Uriah, the husband of Bathsheba.” No, he was the great defender of social justice. Now, when Judas said these words, our Lord answered and said, “Judas, the poor, you have with you always. You can always help them. Me you have not always. And what she has done has been done for my burial because I will be dying within ten days. And what this woman has done will be told all around the world as it is being told in this Church now.”

12.05 Avarice not the Reason for the Fall of Judas
John, commenting on the fact says, Judas had charge of the Apostolic purse and was stealing money from the purse. In this story you can readily see that there is very strong evidence that this man of God fell away because he was greedy. Do not believe it. First of all, avarice is an old man sin. The sin of the young is lust. The sin of middle age is power. The sin of the old is avarice, kind of an economic immortality. And furthermore, avaricious people in the history of the Church have stayed in it. Avarice is a consequence of something else. It is not the cause of the fall of Judas. So if we are to continue our investigation to find out why priests, why religious and why the faithful are falling away from Christ in this Church, we have to look elsewhere.

12.06 Fall of Judas Foretold
Now, tell me, where is the first mention in Sacred Scripture of the fall of Judas? Where is it? If we can answer that question, we find why there is a falling away, not the kind that comes out in surveys either. Where is there already a foretelling, a predictability about Judas? If you know the answer to that, you know basically why every Catholic falls away. The first record of the fall of Judas was the day our Lord announced the Eucharist. That was the beginning, that's where he cracked. And that's where we all crack. Read over the 6th Chapter of John. The feeding of the multitude, the long announcement of the Eucharist was the turning point in our Lord's life. First of all, He lost the masses. He never again had the people except for a brief moment on Palm Sunday, because they wanted Him to be a bread King. They wanted their gullets filled and He refused to do it because He left them and went into the mountains to pray. He lost the masses when He announced the Eucharist. He lost the disciples because the Gospel said, speaking of the Eucharist, this saying is hard and who can bear it? And they left and walked with Him no more. He lost the masses, He lost some of His disciples, and He split His Apostolic group. So early in the life of our Lord long before this dinner, this is what we read at the conclusion of the 6th Chapter of John. From that time on, many of His disciples withdrew and no longer went with Him. So Jesus asked the Twelve, do you want to leave Me? Simon Peter answered, Lord, to whom shall we go? We have faith, and we know that you are the Holy One of

God. And Jesus answered, “Have I not chosen you Twelve? Yet one of you is a devil.” He meant Judas, son of Simon Iscariot. He it was who would betray Him, and he was one of the Twelve. That's where we crack. In the New Testament, there are two who leave the Church, Demos who went back to the world simply because the world gets them, and Judas, who stayed in. He will remain in the priesthood for almost two years. But during those two years, the devil was already in him. For our Lord said, “And one of you is a devil.” This is where we break. Losing faith in the Eucharist. And if Judas began to break then, he broke when our Lord gave the Eucharist. That is why there is a predictability about those who will leave. For example, when one finds an almost disdain for reading Mass every day, a want of sensitiveness to the divine presence and the like, one can begin to see already what is here described in the 6th Chapter of John.

12.07 Institution of the Eucharist

And now we come to the Last Supper. Let us try and picture the seating arrangement. The seating arrangement is not the same, I believe, as Leonardo DaVinci pictures in the in The Last Supper, where Judas is about third or fourth down, holding greedily a money bag. Where was Judas? The place of honor at table in those days was to the left, not at the right. Our Lord, who's always so anxious to save those who were consecrated to him, his priests, his nuns and his faithful, shows them little extra courtesies, little extra actual graces. So our Lord put Judas on the left. Who is on the right? Not Peter, John. I will prove this to you.

Where was Peter? Next to John. Now for the arrangement. After the arrangement of the seating, the conversation, our Blessed Lord washes the feet of the disciples. And He says to them, what He said two years before, one of you is about to betray Me. Ten said, “Is it I, Lord? Is it I?” In the face of divinity, no one can be sure of his innocence. “Is it I, Lord?” One said, “Is it I, Master?” That was Judas, not Lord. St. Paul said, “It is only by the Spirit that we can call Jesus Lord.” And he had not the Spirit. And one said, “Who is it, Lord?” That was John. Now coming more particularly to this table conversation, the part that I am about to describe must have been whispered for reasons which I will give. When our Lord said, “One of you was about to betray me.”, Peter, always curious, had to be in on everything. He turns to John and says, “Ask Him who it is.” Now you see Peter could not have been on one side of our Lord and John on the other, because Peter would have had to reach in front of our Lord or behind His back within the hearing of our Lord, and he would have awkwardly have had to say to John, “Ask who it is.” So Peter must have been on the other side of John. So he said, “Ask who it is.” And John said, “Who is it, Lord? Who is it?” In those days, toasts were paid not by raising a glass, but by reaching a bowl in which there was a sauce. And the toast was made by reaching bread into the sauce. If two people

ate of that sauce and the bread that was dipped in it, it was presumed that they were one body because they ate the same food. So our Lord said to John, “It is he to whom I will reach this bread after I have dipped it in the sauce.” And our Lord reached the bread and handed it to Father Judas, and he said, “What thou does do quickly.” And Satan entered into him, and as the Gospel says, “And he went out, and it was night.” Whenever we leave the Lord, it is night.

12.08 Faith Contingent on the Eucharist

Now here was a priest possessed by the Antichrist. Did he look like it? Of course not, he looked like any of us. As a matter of fact, what did he look like when he went out? The Gospel tells us the other Apostles didn't know, but the Gospel says “When he went out, the other Apostles thought that either he was going to buy food for the Passover meal or else to give money to the poor.” In other words, what did he look like? He looked like a sacristan or he looked like a social worker. He doesn't look as if the Antichrist was in him. The only way we will ever know where the Antichrist is, is by the way we react to Christ. What then was the reason of the fall? A refusal to believe in the Eucharist, and the complete fall by repudiating it. This is where our faith breaks. And the reverse is true. This is the Mysterium Fidei. And the closer we are to this mystery of faith and the stronger is our loyalty to Christ.

12.09 Garden of Gethsemane

Our Blessed Lord now does something very unusual. There is only one recorded time in the life of our Blessed Lord that he ever sang. And that was the night he went out to his death. And when Judas went out, He said that one word “Now. Now the hour has come.” The hour to be the victim. Now He would be in the hands of men. Men could do with Him now what they will. They go to the garden. Our Lord asks three disciples to watch and pray. He goes into the garden, begins the bloody sweat. And Judas, in the meantime, had bargained away the Lord for 30 pieces of silver. So he knew where to find our Lord after dark. It is only those who are cradled in the sacred associations of the Church that know best how to betray. And that is why books written by our own, are the lineal descendants of Judas who knew where our Lord was woke to go. And so he leads a band. The Greek word that is used in the gospel is Speira. Speira meant the band of about two hundred men. Remember, there's a full moon, the pascal moon. Judas leads them down. And as they cross over the Brook of Kedron. And the Brook of Kedron was the outlet for the blood of sacrifice in the temple, and it very often was red. And Judas gives the betrayers a sign. And the sign that he gives is “He whom I shall kiss lay hold of Him.” Why does he have to give them a sign? Didn't everyone in Jerusalem know Him? Hadn't they seen Him on Sunday? Had not they seen Him during the three years of sojourning very often

in Jerusalem? Didn't Judas know Him? Certainly those that were close to Him knew Him. Why then did he have to give a sign? It's because after we leave the Lord, we never understand Him. Judas thought that our Blessed Lord, fearful of the gang that was coming now, would ride right into the Garden of Gethsemane and hide among the Olive Groves. And therefore Judas, who knew Him, would have to go in, and fared him out. Fared him out like a Hound. And then in the dark, give Him a kiss. And Judas said "Lay hold of Him. He's the man." See how little they know the Lord.

12.10 Betrayed with a Kiss

And when Judas came, our Lord came out to him. "Whom do you seek?" "Jesus of Nazareth." "I am." Then Judas came up and threw his arms around our Blessed Lord and blistered His lips with the kiss, saying, "Hail Rabbi." And the original Greek of the Gospel says or uses the word cottafeline. He didn't kiss Him, he smothered Him with kisses. Why did Judas have to resort to a kiss at that moment? It is because divinity is so sacred that we always have to preface our betrayal by some mark of affection and esteem. So we begin "I love the Church but, Hail Rabbi", and he kissed Him. And our Lord was led over the Brook of Kedron.

12.11 Judas' Disgust

And Judas, after having betrayed the Lord and delivered him over to the judges, now in a later moment, is filled with disgust. And he takes his 30 pieces of silver. Why 30 pieces of silver? Well, that was prophesied. That was the price of a slave, and our Blessed Lord is a slave, a victim. So our Lord was sold for $17.40 in our money. Divinity is always betrayed out of all proportion to its real worth. No matter what we get out of the betrayal of our Blessed Lord, it's never worth it. Never. And so he takes his money and into the temple he throws it across the floor, jingling coins and says, "Take it. I betrayed innocent blood." He no longer wanted it. And whatever we get, whatever we lay people get for betraying the Church and leaving it, whatever we sisters get and leaving the Church for refusing to follow its rules in order to be better identified with the world, whatever we priest gets in giving up the Good Lord, we find that we sold it too cheaply. We hated whatever we got. Maybe we got half our own television. Maybe we got an opportunity in our lay dress to spend an hour in a dive. Maybe we got 2000 nights in bed. We hate it. We sold the Lord too cheaply. Judas might have gone back to the Lord. He would have forgiven him. We do not know what day he killed himself. I have always had a feeling that maybe he hanged himself on the cross after Good Friday. Murderers often go back to the scene of their crimes. It had to be a rocky place because he fell over the rocks and the cliffs. This is the only speculation that I am introducing into the story of Judas.

12.12 Betrayal of a Chinese Bishop

But the reason I cling to that is I knew a Bishop in China when the Communists came in and he had a Cook, a Chinese Cook for over 20 years who served him well. When the communists came in, the communists offered a job to the cook. They said, we will make you a Sheriff if you join us. He was made a Sheriff and he later on became the jailer of the Bishop. The Bishop wasted away to 90 pounds in a vermin infested prison. He wore a stocking cap and a black Kimono. He was put on a death march. And one of the sisters who was at the scene, and who was in another prison and who was in the death march, told me what happened. The communist colonel tied a heavy sack around the neck of the Bishop. It was so tide that the rope would tighten with the weight and he would eventually be choked to death. This sister broke the line of march and went up to the colonel and said, “Look at the man.”, kind of an ecce homo. It was almost the first time in his life that he ever saw pain. He called her a dog and told her to get back in line. She went back in line. She watched the best she could. The Bishop, who was supported all the while by two fellow Chinese prisoners. She watched the weaving in and out of the death march. And about 4 miles later she saw the sack was not on the back of the Bishop, it was on the back of the communist colonel. The Bishop died on the death march. What did the sheriff do? The sheriff went back to the Bishop's house, threw a rope over a rafter in the Chapel and hanged himself. That is why I think that maybe Judas went to the cross. But that is of no importance. We must not lose the point of the story. Inside of this story there is another and I bore you for a few minutes more because it is very interesting. This communist colonel was known for his cruelty and the Bishop earlier had given the keys of his Chapel to this good nun. She went up to the Chapel, opened the Tabernacle door to take out the Blessed Sacrament and she hid it in a loaf of bread which she was carrying. As she was coming down the stairs for the Chapel was on the second floor, the communist colonel came up. He said, “I'm taking over this Chapel. I have the keys.” He opened the door but the door would not open. He said, “Here, you open it.” She said, “I can't. I have bread in my hands.” He said, “Put the bread on the steps.” She said, “The steps are dirty.” “Then give me the bread.” She handed him the Blessed Sacrament. She said, “He looked down at it almost like a baby.” but he kept a gun cocked at her as she opened the door. I asked her later on “Why did the communist colonel take the sack off the back of the Bishop and put it on his own back?” She said, “Because he once carried the Blessed Sacrament.” And for that act, the communist colonel was put in prison, and that is the last that we know of him.

12.13 End of Judas

So what did Judas do? We know how he ended. The Gospel tells us he took a rope mocked over rocky soil. Every stone must have seemed as hard and as cold to him as his own heart. The eye of every tree almost seemed like the eye of God. Every branch of a tree was like a pointing and accusing finger. Traitor, traitor, traitor. And he threw a rope over something to support him. Hanged himself, and as the Scriptures tell us, his bowels burst asunder. And he went to his own place. Each of us has his own place. If I drop a stone from my hand, it goes to its own place. If I open the door of the cage of a bird, the bird goes to its own place. Each of us has his own place.

12.14 Necessity of the Daily Holy Hour

So coming back to us all, when do we fail? Laity that stay away from Mass on Sunday, that's the beginning. That's the denial of the Eucharist. The thrusting of the Blessed Sacrament into other rooms and away from the full view of the people, that's a denial of the Eucharist. The decree on liturgy says that it is to be the tantrum of devotion, except in Cathedrals where it can have its own author. When we priests feel that it might be inconvenient to read Mass where there are no people, that's the beginning. And that is why we have suggested to you sisters and priests for the preservation of the priesthood one hour a day in the presence of our Lord and the Blessed Sacrament. We will never be lost, at any rate, we will be watchful dogs of the Eucharistic Lord, and I beg you to take that resolution. This Retreat means nothing apart from that. It doesn't matter to me whether you like the conferences, whether they are interesting or not. The Good Lord is going to judge me, not by the crowds that come, but how effective I was by word and example in convincing priests and sisters and to some extent the laity, to have a renewed devotion to our Lord in the Blessed Sacrament, to make ourselves victims with Him.

12.15 We Can Sell the Lord but We Can’t Buy Him

Let us embed this deeply in our own hearts. Each of us can sell the Lord, but none of us can buy Him. And the tragedy of Judas is he might have been Saint Judas. God love you.

Home

Conference 13

The Woman I Love

13.01 Our Lady is Mother of Us All

In the presence of our Lord in the Blessed Sacrament, the subject of this meditation will be the Woman I love. The Woman every priest loves and every sister. We all love her, Our Blessed Mother. There is a professor at the University of California who wrote in one of his recent books, “Whenever you hear a good word said about the Blessed Virgin, you can be sure that he is a Protestant. And if a bad word is said about her, it probably comes from a Catholic.” That, of course, is a gross exaggeration. But it is true that there is a growing devotion to Our Blessed Lady. One of the best books on the fifteen Mysteries of the Rosary is by a Methodist Minister of England. Ten for Joy, Five for Sorrow by Neville Ward. I was at a conference a week ago, and a minister from Texas gave a very beautiful testimony about Our Lady.

13.02 A Dream, Mother & Spouse – A Dream

I'm going to talk of her under three titles. As a dream, as a mother and as a spouse. First of all, as a dream. Much human love begins with a dream. We love an ideal before we love, in fact. Motion, sensations, memories, reading, all of these are like separate stones of a mosaic, and they eventually form a composite. Then a man says of a woman, that's the one, the realization of a dream. One day I had a friend from Switzerland come into the office of the Propagation of the Faith. And I introduced him to a few of the secretaries. At night he asked me to go to his home and he said, I want to show you a photograph, or rather a painting that I made when I was a young man. And he showed it to me. And it was exactly like one of the secretaries. And he said, do you mind if I ask her to marry me? Marry her. Here was the ideal that he had long before the fact. Now that is true, of course, in art. Every artist precedes his painting. Whistler was once asked how he came to paint such a beautiful picture of his mother. He said, you know how it is. One tries to make one's mommy just as nice as one can. And if sometimes in the human order we love an ideal before we love in reality, it is always true that God loves an ideal before He loves in reality. Because first of all, God has in His head, speaking, of course, to understand our poor human nature, God has in His mind an understanding of everything in the world. Every tree, every bird, every flower was made according to an archetypal idea existing in the Mind of God. So God had an ideal Woman in His Mind. He thought about Her from all eternity. The first Immaculate Conception was in the Mind of God. We conceive ideas. God has ideas too, which He conceives. One of them was of the Woman. And he dreamt of Her in the great mystery of the Incarnation. It would only be later on in time that the dream would ever come true. But it was there.

13.03 From All Eternity - Mary
God never does anything without exceeding preparation. He labored for the days of Genesis to make a garden as God alone knows how to make a garden beautiful. And then we when he finished the garden, he put into it the first man and woman. And in it was celebrated the first nuptials of husband and wife. By the abuse of freedom, that garden was lost. So God dreamt of another garden, another paradise, a new Eden. An Eden that God would never have to blush if He sent anyone into it, or came into it Himself. No weed of sin would ever grow in it. Over the portals of that new garden iniquity would have no place. And this paradise of the Incarnation, this flesh girt Eden to be gardened by the Adam new was the Blessed Mother. Now we have in our human experience concupiscence. Concupiscence is an intense attraction for anything. We naturally love that which is beautiful and true and good and living. In our human order, concupiscence is often associated with evil, because we can be attracted to evil. But there must have been in the Mind of God a heavenly concupiscence for this perfect creature that he would make. God has two pictures of you and me. One picture that He has of us is the way we ought to be. The other picture is the way we are. But God had only one picture of his Mother, just one. What She was in ideal, She was in reality. And I believe that She is the ideal whom every man loves when he loves a woman. And I believe that She is also the ideal that every woman really wants to be. So Mary is a dream. And there has to be femininity in the divine order. Notice that, for example, our Blessed Lord, when he wished to convey his idea of victimhood, what examples did he give? Masculine examples? No, feminine. As the hen gathers her chicks under her wings so would I have gathered thee, thou wouldst not. And the other example to indicate his victimhood was a woman in labor. So here is the eternal feminine that always has to be the match of celibacy and chastity, always. And the ideal became reality.

13.04 Conception of Jesus in All
And now we come to the Blessed Mother as a mother. God asked her if she would give him a human nature. She agreed, and it was a virginal conception. There should be no difficulty there. There are probably some converts in this group. They can remember the time when they received the gift of faith. When they received the gift of faith, Christ was born in them. He was born in the intellect because they saw God's Truth. He was born in the will because they had the power of Grace. And he was born in the body because the body became in the temple of the Holy Spirit. Now we who are baptized as infants perhaps only came to that consciousness later on. But the fact is that Christ was born in each and every one of us. For example, we priests make converts. They are our children because we begot Christ in them. Now if therefore is a spiritual birth of Christ in souls as a result of conversion in baptism, and hearing the word of God,

and if also Christ does not come equally into everyone because we're all not sufficiently empty to receive Him. But the fact is that he does come to some very strongly. For example, He's in some minds as to almost completely possess them and all they think about is His Truth. Christ is everything. He possesses the will, He's their love. And then the body, He is in the body. So the body is the temple of God, and purity flows. But not everyone is the same. B may be much more intense than A, and R much more intense than C. Now if there's a difference, therefore, in the conception of Christ and souls, is it surprising that there might be one creature in this world whose intellect would be so totally possessed by Christ, whose will was so given to him totally and completely, that once Christ came, not only did the body become a temple, but there was such a thing as the conception of Christ in the body. Everyone who was converted is converted by hearing the Word of God. Hence, when Lydia alongside of the sea, heard the preaching of Paul, she conceived Christ by perception, by hearing. Mary heard the angel, and there was conception by perception. She was so much His that God became in flesh in Her. That's the Virgin birth. We are familiar with it in our spiritual rebirth and in the deepening of our spiritual life.

13.05 Chesterton on Mary

Now when she became a mother, G.K. Chesterton took out of the litany a few of her titles and wrote about them beautifully. I will give you a just a few of the quatrains of Chesterton. “When God turned back eternity and was young, Ancient of days growing little for your mirth (As under the low arch the land is bright) Peered through you, Gate of Heaven and saw the Earth. Or shutting out His shining skies awhile, built you about Him for a house of gold to see in pictured walls His storied world return upon Him as a tale is told. Or found his mirror there; the only glass that would not break with that unbearable light, till in a corner of the high dark house God looked on God, as ghosts meet in the night. Or risen from play at your pale raiment’s hem God, grown adventurous from all time’s repose, climbed up your tall body as an ivory tower and kissed upon your lips a mystic rose.” I will repeat that beautiful one of God grown adventurous from all times repose up your tall body climbed as an ivory tower and kissed upon your lips a mystic rose.

13.06 Mary’s Early Motherhood

Every mother who ever held a babe in her arm, who had faith said to the babe, God is up there. The mothers have the children look up to heaven. Mary looked down to heaven. Heaven was in Her arms. Eternity in time, omnipotence in bonds. The bird that built the nest is hatched therein. The Creator of the Mother became the Son of the Mother. And Her life, Her life was one of constant victimhood. When we think of the Blessed Mother, we often transport Her in the

glory of the Assumption down to this Earth. We forget Her trial. Just think when the child was only a few days old, She brings Him to the temple. Meets an old man Simeon. No generation gap when Christ is concerned. He held a Babe in his arms and said to Her, “A sword, pierce thy heart.” The word sword. There are two Greek words for sword. One Greek word which I've forgotten means a small dagger. The other Greek word is romphy means a very long crescent sword. And that is the Greek word that is used in the Gospel that would pierce the heart of Mary. And who would hold the hilt? Her Son would hold it. He immediately becomes a refugee. She has to carry Him into Egypt. Then, at the age of twelve, when most boys think of running away, the divine child was no exception. He ran away too. The caravans of men and women traveled separately. And then at the end of the first day, as they checked one another, it was found that the divine child was missing. They found him only on the third day in the temple instructing the doctors of the law. In a land where the father is supreme, the Mother speaks. She said, “Son”, that is what she must have called him ordinarily, “Son, thy father and I have sought thee sorrowing.” And He checked Her. He practically said to Her, “What do you mean, my father? You've forgotten the history of the Annunciation? There's my Father and I'm on His business. I have no earthly father.” And from that time on, Joseph disappears from the Gospels. We never hear of him again.

13.07 Sons of the Commandments and Confirmation

One thing that always troubled me was a seeming inconsistency between an old century old custom of the Jews to make the boys sons of the Commandments at 13. That is to say, at the age of 13 they were empowered to teach. As I travelled around the country and meet various rabbis, I would always ask them, “Can you explain to me why Luke said that the Divine Child was twelve and you believe the age was 13?” And finally I found an answer from a rabbi in Toledo, Ohio. He said, “Oh yes.” He said, “We made an exception. If the father was dead or in your case, because the Mother was a Virgin, the Child could become a Son of the Commandments at twelve.” Now, this should be in very close relationship to the Sacrament of Confirmation. But unfortunately we have in the United States and in the Western world now the longest juvenility in the world. When do we grow up? No great responsibility is thrown on us. There is never a crossing of a line as there is, for example, with pagan peoples. There were always, for example, puberty rights. Yesterday you were a boy, today you're a man. Today there's a shifting back and forth so that you meet in Madison Avenue crowd in New York City who want to imitate the teenagers, so that we no longer have that clear cut passage that there was then, and there has been in history, between being young and being responsible. So the divine child, therefore, became the teacher at the age of twelve.

13.08 Wedding Feast at Cana

And then comes the marriage feast of Cana. And this is going to be a turning point. Our Blessed Lord was beyond the Jordan gathering up his His first disciples. The Blessed Mother was already at the marriage feast. When our Blessed Lord comes, He is representative of the New Testament. And in the description of the marriage feast of Cana in John, it's constantly smacking of the Old Testament. For example the six water pots and the washing. When the Jews had to pour a thimble full of egg shell of water down on the fingertips and then rub the palms and then take another egg shell full of water and run it downwards in the palms. So there are six water pots for all of these Old Testament washings. Here comes the New Testament into the old Blessed Mother representative of the Old, the daughter of Zion. The wine gives out. Now if you were having a wedding, you would have adequate wine. And this was a wine country. Why should the wine give out? Well, because our Blessed Lord brought along all of his Disciples. It was the first case of gate crashing in the history of Christianity. Now it is the Blessed Mother who first notices there is no wine. She notices our needs quicker than we do. And She said to Her Divine Son, “They have no wine.” Prayers can be very short. And He said, “Woman, what is that to me?” In the original Greek the statement is “What to me is to Thee?” Just that “What to me to Thee?”, that even is “Woman, what to me to Thee? My hour has not yet come.” Now those of us who have been making the Retreat from the beginning know the meaning of that word hour. It means the moment when Christ delivers himself over into the hands of evil men and begins the redemption of the world. Our Lord is saying this hour of my Passion, my rejection by men has not yet come. “Is it your will, my dear Mother, that I begin my public life? You want me to work my first miracle and affirm that I am the Messiah and the Son of God. Do you realize that the moment I do that my hour begins? Are you a Mother sending your Son to a battlefield? If that is your wish, your relationship to me changes, but to Me as to Thee. Up until now you are known everywhere as the Mother of Jesus. Once I begin my public life, you will no longer be known just as the Mother of Jesus. You will be known as the Mother of everyone that I will redeem during that hour. You will therefore become that Woman spoken of in Genesis. You will become the universal Mother of mankind. You will be the Woman. Now knowing that what is your answer?” And Mary turned to the servants and said Her last words in Scripture. Mary speaks seven times in Scripture. These are Her last. And what a beautiful valedictory they are “Whatsoever He shall say to you do it.” This is what devotion to our Lady does for us. It makes us obedient to Her Son. And as there is a decline in devotion to the Blessed Mother, there is a decline in the love of the Church, decline in the sanctity of marriage and decline in purity.

13.09 Our Relationship to God – Doing His Will
One year later, Blessed Mother, who often accompanies her son's Apostolic journeys, is worried about him and sends a messenger through a crowd to announce that She is there. And He said, “Who is My Mother?” Can you imagine any of us priests, for example, ever saying, on the day of ordination when it is announced, “Your mother is here.” saying, “Who is my mother?” That's what He said, “Who's My Mother?” Why? Because from now on, we're not dealing with flesh and blood. He introduced a new order all through the Old Testament. Incidentally, what do you find an emphasis on? Generation, generation, generation, begetting, begetting, begetting. The horrible horror, therefore, of a woman not having children. One woman clinged to seven men, as the prophet said. This was the order of the Old Testament. Now our Blessed Lord comes in, there's no longer an emphasis on generation. It's what? It's doing the will of the Father in heaven. That's the foundation of celibacy. The Lord said, “Anyone who does My will, the Father's will, he's My mother, My brother, My sister, My father, My mother.” This is the new order. That is why sisters are called sisters. We are called Father because we are trying to obey the Father's will. So our Lord took the Kingdom of God out of the order of the flesh.

13.10 At the Foot of the Cross – A Marriage
And we come now to the cross, and here we come to something you hardly ever hear about. I don't know why. Maybe because our books and the Blessed Mother copy one another and we never developed the whole doctrine of the Blessed Mother. But from now on, I'm going to talk not about Our Lady as an ideal, not as a mother, but as a spouse, a bride. Almost all the devotions we have are of the sorrowful Mother at the foot of the cross. First of all, was our Blessed Mother sorrowful? No. Can you imagine anyone doing everything he can for the Good Lord ever being sorrowful? He can be in pain he can be in agony, but he's not sorrowful. Why, too, was every woman at the foot of the cross called Mary? Do you ever ask yourself that question? Why are they all Mary? They all couldn't have had the same name. I think that the Blessed Mother's name became a kind of a great title. And so that those who gave themselves completely and totally to Christ, merited at that title. This is not in the Scripture. This is only my guess. And whenever I make a guess, I will tell you. But now we come back again to the Scriptures. What we are witnessing here is not just Christ and his Mother. You know what's taking place? A marriage.

13.11 Marriage in Scripture
Let me take you back through the Old Testament again to show you how important this idea is. Human race began with a marriage. Incarnation with the nuptials of God and man. All through the Old Testament, God calls Himself the

husband and Israel his bride, his spouse. You find it particularly in Isaiah. Poor Israel. In the beautiful prophecy of Hosea, God says to Hosea, “Marry a prostitute. She's worthless, she'll be unfaithful. That's Israel. That's Israel unfaithful, worthless, worthless spouse of mine.” And she sells herself as many men, children by other men. Poor Hosea’s life is wrecked and God says, “Hosea, take her back. Take her back. I can't let Israel go. I love Israel so much.” What a consolation. The point is nuptials.

13.12 New Adam & Eve

Now listen carefully, because this is something that you do not often have presented to you. Full doctrine of Our Lady. Who is our Lord on the cross? Adam. He's the new Adam. Who is the Blessed Mother at the foot of the cross. The new Eve. As the old human race started with nuptials, the new human race is going to start with nuptials. As there was a sinful humanity that issued from the first, so there will be a regenerated humanity issuing from the second nuptials. And so our Blessed Lord now looks down to His Mother at a moment in which there is a kind of a consummation of the marriage. And as a result of this nuptial, someone is born. The one who was born was John, the beginning of the Church. If you think I'm forcing things, let me quote for you, in Saint Augustine, “Like a bridegroom, Christ went out from his heavenly Chamber. He came with a presage of his nuptials into the field of the world. He came to the marriage bed of the cross. And there mounting it, he consummated His marriage. It was a bed not of joy, but of pain. And he lovingly gave Himself up and joined Himself to the Woman forever.” And who is the Woman? Symbol of the Church. So that in the New Testament we find what example used much more often than the people of God, churches, the spouse of Christ, the Bride of Christ, not an institution, not an establishment, the bride of Christ. And out of the nuptials, therefore, comes the first born John. And then at Pentecost, more children. As a result of these nuptials and the Pentecost, there are the twelve Apostles, one hundred twenty, and the Blessed Mother in the midst of them. You see now She's beginning to be identified with a larger group. And so the Church, therefore, is what? The continuation of the new Eve, of the new Bride of Christ, and we are the children of that nuptial. This is what our Blessed Mother is today. And as we are falling away from devotion to Our Lady, to her Rosary, we are falling away from the love of the Church. And we're going to get back to the love of the Church when we get back to the love of Mary, because the two are one.

13.13 Suffering Mother

See what a tremendous mystery this is. And She had to suffer to become our Mother. I'm sure there were no labor pains when She gave birth to our Lord. But when our Blessed Lord said to Her, “Woman, there's your son John.” He called

her woman why? and the son, “There's your Mother.” I'm sure She underwent the pain of agony of every single child of Christ that would ever be born into the world. So She is our Mother, not by metaphor our speaker of speech, but in virtue of the pangs of childbirth. But may I plead to the priests, first store in parishes, devotion to the Blessed Mother, the role of the Rosary, and the study of Her as revealed in the Scriptures. Communication of that love to people. She is the victim. The whole Retreat has been based upon the idea of Christ as priest and victim. And it is to Her that we have to go to restore the Church.

13.14 Two Events at Lourdes

I have great devotion to Her, under the aspect of the Lady of Lourdes. I've been there about thirty times in my life. I remember one of the first times I went. I had been ordained five years. And I was studying in Europe. I had just enough money to go to Lourdes but not enough to live on once I got there. And I asked my brother, who was a medical student at the University where I was studying, if he had any money. But he was a typical University student, too. And I said to him, well, if I have faith enough to go to Lourdes to celebrate the fifth anniversary of my ordination, it's up to the Blessed Mother to get me out. So I went to Lourdes and arrived broke. I went to the best hotel in Lourdes. I figured that if Our Lady was going to work a miracle, She might just as well make a big one as a little one. Well, a first rate hotel in Lourdes would be a third or fourth rate hotel here or even beyond that. And I made in novena that I would get out of Lourdes. I asked for help. The 9th morning, nothing happened. The night noon, nothing happened. The night afternoon, nothing happened. The night evening, 9th evening, nothing happened, and it was serious. I thought I would give the Blessed Mother another chance. I went down to the Grotto about 10 o’clock at night. And as I was kneeling, their portly gentleman tapped me on the shoulder. “Are you an American priest?” “Yes.” “Do you speak French?” “Yes.” “Do you know Paris?” “Yes.” He said, “Will you come to Paris with me and my family tomorrow and talk French for us and show us about the city?” And he walked me back to the hotel, and he asked me the most interesting question I ever heard in my life. “Have you paid your hotel bill?” And I out-fumbled him for the bill. And I arrived back in Louvaine with much more money than I started with. I've asked many other favors and with very miraculous answers. But here is one. Because we're living in days when the heart of Christ is broken. This aspect of what is happening in the Church has only struck me lately. It was in preparing for the series of sermons, that I have to give in Europe on the Little Flower. And what I find often in the Little Flower was that she said, “I must pray. I must atone. I must suffer to console Christ, who is suffering so much in His Church.” Remember, as I told you, there's a continuing passion, and I feel it when I hear of anyone falling away from Christ. It breaks my heart. I have nothing against them,

but I love Christ. Mother certainly has a right to feel bad if her son becomes a delinquent. So we have to look to Mary now, to make reparation and not to be justifying evil. We live in the days of antiheroes and there is very often a defense that is made of evil which is almost demonic. What we have to do is overcome that evil with good. That means as the Blessed Mother shared as much as a creature could in the co-redemption of our Lord so we have to continue it. So having to leave Lourdes, I went down to the grotto about 9 o'clock at night to say goodbye to our Lady. And then I said this prayer, I said, "Dear Lady, send me suffering to save a soul." If you think prayers are never answered, you just say that one or tell anyone who doesn't believe in prayer, because that's selfless. So I had to catch a sleeper back to Paris at 10 o'clock. And I ran back to the hotel, and I ran up first flight of stairs. Ran up and somebody was following me. Ran up the second flight. Someone following me. Ran up the third flight Someone following me. Ran down the corridor to get my suitcase. Someone was following me. I turned around. It was a young girl. I said "Are you following me?" She said "Yes." I said "Why?" She said "I don't know but I saw you in procession this afternoon, and I just had to follow you." I said "Are you here making a novena to our Lady?" "No.", she said "I'm an Atheist." I said "You're not an Atheist. You probably are fallen away Catholic." "Well," she said "If you want to call it that yes." I said "I think you're my trouble." So I did not go back to Paris. I stayed there for three days and finally got her back to the Church. And, incidentally, there was a pilgrimage, not a pilgrimage, there was a group who came down from Holland to the Pyrenees. An Atheistic group, and she got off the bus at Lourdes And the rest went on to the Pyrenees. The bus fell over a bridge that afternoon but she didn't know anything about it. So I stayed for three days with her until I got her back to the Church. Then my trouble started. I cannot tell you what I went through for about five days trying to get back to Paris. No railroad ticket that I bought would be honored. I would go into a restaurant for food there's no food I wouldn't be on a train 15 or 20 minutes they put me off. My ticket wasn't valid. Couldn't find a place to sleep at night. And after five days I got back. But that was the price.

13.15 Doing Penance for Priests & Nuns

Now instead of defending any of the nuns who are leaving, and defending any of the priests who are leaving, let's get down on our knees and pay a price. Because when we defend those who leave, the Lord, we may ourselves be preparing the way to leave. But let us take the Christ attitude and do penance. And if we would make the Holy Hour every day for the priests, for example, of the Diocese who have left, they will come back. If you sisters will do it, if those who are being with it instead of with Him, they will be saved. They will not be lost. They're on our shoulders. I can recall many a Retreat talking to priests this way. I remember

in one Diocese saying to the group of priests, I said, “Do not be defending those who are giving up the altar and leaving their chalices behind. Not lifting hands in absolution, but rather get down on your knees and pray for them.” And the priest came to me a year after, told me that they all undertook the Holy Hour. And one man who had been thrown out of the Diocese for alcoholism began making the Holy Hour with a suggestion of one of them. And he died a year later in the presence of the Blessed Sacrament making his Holy Hour quite reconciled to the Church. This is the Christian attitude to take the point of view of Christ and His Blessed Mother, and not the point of view of the Antihero. And there isn't a single one of your group, sisters, or of our group that cannot be saved by interceding to Our Lady. But the Little Flower said “They do not bother very much praying to the Saints. They sometimes are slow to answer. But She answers me right away.” And then another thing fathers, say Mass to Our Lady. In the Epistle of the Hebrews, we read “You offer sacrifices for sins and for our own.” We ought to offer a sacrifice of Mass for ourselves quite often. I do it every Saturday. I've missed since I've been ordained for my own sins. Because the Lord has given me great gifts. I've got great sins and I have to make atonement for them. And so this now I trust will open to you the beauty, the mystery of Our Lady, and how She is tied up with the Church. And that you will see yourselves as Her children, born of these nuptials. And as children say to Her.

13.16 Lovely Lady Dressed in Blue

Lovely Lady dressed in blue, teach me how to pray. God was just your little Boy, tell me what to say. Did you lift Him up sometimes gently on your knee? Did you sing to Him the way mother does to me? Did you ever try telling Him stories of the world and all did He cry? Do you think He cares if I tell Him things first little things that happen? And do Angel's wings make a noise? Can He hear me if I speak low? Does He understand me now? Tell me but you know. Lovely Lady dressed in blue, teach me how to pray. God was just your little Boy, and You know the way. God love you.

Home

Conference 14

Fall and Return - Peter

14.01 Peter the Rock

During this Holy Hour, we will meditate on how we slip away from the Good Lord and how ready he is to receive us back. The meditation will revolve around the most likable, lovable man in all the Scriptures, Simon, who was called Peter. He had two names. One name he received from his parents, the other name he received from the Lord. The name from his parents was Simon. When our Blessed Lord saw him, he said, “Your name is Simon. From now on, your name is Rock.” That is the meaning of Peter in Greek. In the Romance languages we could just as well say Peter. But when we say Rock, it rings out the fact that if there was any one thing that Peter was not, it was a rock. He was the most vacillating, weak individual, making promises he never could keep, impulsive by nature, stumbling, falling and almost seeming like a broken reed. And yet the Lord says, “Your name is the rock Peter.” I can remember when I was in the third grade, there was a boy in school who never took part in any games. He was too weak. A good wind would have blown him away. We called him Hercules. And I think that that was the mentality of our Blessed Lord when he calls Simon Peter or the rock. He was going to be made one.

14.02 Our Two Natures

Now, each and every one of us, particularly we priests and sisters, we have two natures, too. We have the nature we receive from our parents, our inheritance, with all of its physiological, psychological advantages and disadvantages. And we also have a divine nature, the name that Christ gave us. And as in the case of Simon, there was always a vacillation between one nature and the other. Sometimes Simon predominated, at other times, the petri nature. So with us, we're up, we're down, we're with Him. We're seemingly weak about His service. That is why he is an excellent subject for meditation as we will find as we examine Simon. And I'm going to only quote Scripture for you in analyzing his character. I will eventually show you five steps by which he fell down from his high calling and the three steps by which he came back. So we can analyze ourselves at any one point and say, well, this is where I am.

14.03 Jesus Cures Peter’s Mother-in-Law

But before we go into the analysis of the fall and resurrection, something more about his character. When our Blessed Lord was driven out of His own town, He went to Capernaum. That was where Peter lived, and He stayed in the house. That's all we know the house, but we know whose house it was. It was Peter's house. See, Mark wrote the Gospel of Peter. If you ever want to find out anything bad about Peter, you will find it in Mark because Peter didn't praise himself when it came time to give his life. If you find anything good in Mark about Peter, it's followed by something bad always. So Peter wouldn't say, he stayed at my house.

So Mark just simply says he went to Capernaum and stayed in the house. Now, Peter's mother-in-law, he had a mother-in-law. Peter's mother-in-law was sick. In those days, there were two kinds of sicknesses, little fever and big fever. She had a big fever. She was really sick. Now, wouldn't you think that the very first thing that Simon would do when the Lord came into his house would be to say, Jesus, my mother-in-law is very sick in there. Will you please go and lay your hand on her? Did Peter say anything about the mother-in-law being sick? Not on your life. He didn't say a word. How did our Lord know about the mother-in-law being sick? They told him. See how interesting the Gospels are when you read them very closely? They told him. So our Blessed Lord went in and cured her, and then she got up and served everyone. Do you think that our Lord denied Peter three years later because he cured his mother-in-law?

14.04 Peter's Great Catch

Well, that's one side of Peter. Another side of him is, he was a bit impatient with a Carpenter telling him about fishing. Now, Peter had earned his living at the sea. And he came in one night after catching nothing. And our Lord asked him if he had caught anything. He said, "Nothing." And our Lord said to him, "Throw your net on the other side of the ship." Now, there are some Gospels that have nets, some early versions. I subscribe to the singular. I think our Lord, and our Lord said, the plural, "Put down your nets on the right side of the boat." Now, Peter said, "After all, what does He know about fishing? He's been dealing with wood all of his life up in Nazareth. He comes down here. I've been out all night trying to fish. I could not catch anything. Now I come in, it's morning, the sun is up. I'm at shore, and He says, "Drop your nets on the other side.", silly. So Peter said, "All right, Master, at your word, I will let down a net." A net. In other words, he'll play along with it. The net could not hold all the fishes. Then it was that Peter said, "Depart from me, O Lord. I am a sinful man."

14.05 Peter at the Transfiguration

The third aspect of Peter and this has to be developed. Peter could not understand sacrifice victimhood he was just like us today. He could understand the priesthood of our Lord, but not the victimhood, that was beyond him. First of all, we've already commented on the 16th Chapter of Matthew where our Blessed Lord called him Satan because he tempted Him away from the cross. The second instance was on the Mount of the Transfiguration. Our Lord takes with him Peter, James, and John to the Mount. And there our Lord's face became as bright as the sun and as garments white as snow. I wonder really if this was not the natural quotes natural state of our Lord. If you put an electric light into an alabaster vase, if it's cheap, it's a vase. If you put an electric light into an alabaster vase, it glows. Well, if you put divinity into a human nature, it glows. Look at sometimes the

glow of innocent children. Some old nun who spent her life in hospitals, or some good holy priest, there's the divinity that shines out. Well here in the human nature of our Blessed Lord was Divinity. I think that our Blessed Lord had to restrain constantly the effulgence of his divine nature. But at any rate, here there is the glow and the effervescence. And our Lord talks to Moses. He finally did get into the Holy Land. And Elijah. About what? About what? His death. His death, his exodus. As there was an exodus from Egypt to the promised land, so our Lord is going to have His exodus through the wilderness of Calvary to the promised land of Heaven. Peter is overjoyed at the brilliance of the Good Lord. And he said, Lord, it's wonderful to be here. Let us build three tabernacles, one for you, one for Moses and one for Elijah. And the Gospel said "He did not know of what he was saying." Stupid statement. Why was it stupid? Because he was trying to make the honeymoon, the marriage, the day of ordination, the priesthood, the day of novitiate, the dedicated like of his life of service. He was trying to capture a glory that was a promise that was to come later on. And he wanted it to be that way. And so he didn't know what he was saying. He wanted the ecstasy, that's what life was to be. And our Blessed Lord, what did He do? He took him down that Mount into the valley. And down below is the valley where there is a distraught father and a demonic son. So He's practically telling Peter, "Listen, all of these ecstasies that you enjoy are for the reconciliation of man to God. You come down from the ecstasy, from the mountain to the valley, from the ecstasy to action. And here you're getting a youth that is already almost out of his mind and a father too, because the son cannot be cured." And our Lord then on the way back to Capernaum the Apostles began disputing among themselves to who was first. And our Lord eventually had to remind them that this glory cannot be captured. You have to go down into the service of reconciling the world to God. Then you come to another Hill which is Good Friday and then you capture the permanent glory. That is the record of life. Peter did not understand it and yet later on, toward the end of his life, he wrote in one of his Epistles the Story of the Transfiguration. This is one of the reasons you see for our meditation, our Holy Hours. We go on the mountain, in order to go down into the valley. We do not go down into the valley without the mountain. We have to have Communion with the Lord and we have service. And when our Lord came down from that mountain, the Church was down there. There were nine Apostles surrounding this father and the boy. And the father said to our Lord he said, "Your Apostles cannot drive out the devil. Will you do it?" And they said to our Lord "Why couldn't we drive out the devil?" And our Lord said, "Because you have no faith, that's why no faith." This is what is lacking today in the Church, faith. So our Lord healed the youth. But Peter did not understand victimhood. He just wanted to keep the glory of the Transfiguration.

14.06 and Persecution Besides
And then thirdly, he said to our Lord, “We have left everything and followed you. What do we get out of it?” And among other things, our Lord said, “Persecution.” No assurances of reward here. I think that the cruelest words in Scripture are, “You have already had your reward. You wanted something, you got it. That's what you wanted. That's what you have.” I can imagine the hell, for example, of gamblers, in which they'll be sentenced to all eternity to play cards. Then, oh, you're missing nothing.

14.07 Five Steps of the Fall – Neglect of Prayer
Now we come to the five steps by which Peter falls. And then we come to the three steps by which he recovers himself. We are now in the upper room. You remember this story of the seating. You also remember Peter saying during the dinner, when our Lord said, “One of you is to betray me.” Peter said, “Though everyone else betray you, I will not.” And our Lord answered, “Before the cock crows, thou wilt deny me thrice.” The Lord sings goes into the garden. He says to Simon Peter and the other two, “Watch and pray. Watch. Look out for the external environment, there's a lot of temptation in it. That's your horizontal relationship. Pray, keep in contact with the Father.” What was the first step in the fall of Peter? The first step in the fall of any of us. What is it? Neglect of prayer. Did Peter pray? No, he slept. Imagine, he slept while our Lord was undergoing the agony. Three times the Lord came back and found him asleep. No prayer. Giving up the breviary, prayer, meditation, seems not very much. It's only the beginning.

14.08 Second Step-Substitution of Action for Prayer
And it leads to the second stage and that's the stage in which so many of us are. When Judas let his band into the Garden to arrest our Lord what did Peter do? In the upper room he had two swords. Now when the band comes down to arrest our Blessed Lord, Peter substitutes action for prayer, and he takes one of the two swords he had, and as a swordsman he proves to be an excellent fisherman. But the best that he can do it is to swing it wildly and hack off the ear of the servant of the high priest. And our Lord said, “Put that back into its scabbard.” as He's saying today, “Put down that dynamite. You priests with guns slung over your shoulder, put them down. You're active because you're not prayerful, and if you're prayerful you'd have a different kind of action.” The second step of the fall.

14.09 Third Step-Following Jesus Far Off
The third. The Gospel tells us he followed Jesus far off. Our Lord was led up the hill to the courtroom of Anus and Caiaphas, and it is very likely that John went

with the Lord. But Peter dragged his feet. He could see our Lord up at the top of the hill. When he was perhaps halfway up, he followed Jesus far off. That's our third stage. Reverence for Mass, Blessed Sacrament, reading of the Word of God. We keep the name. He's our silent partner. We have our eyes on Him. We will bring up his name whenever it's convenient, but we just follow Jesus far off.

14.10 Fourth Step-Creature Comforts

The fourth stage. Remember, it's a cold March night. Our Blessed Lord is led into the courtroom of Anus and Caiaphas. In this tremendous courtyard Peter gains entry and James gains entry through John. Now, John might have been a friend of the high priest or the Zebedee Fishing Company supplied fish to the high priest, and so John was known. But at any rate, John let Peter in. There's a fire in the courtyard. And this is one of the finest descriptions in a few words of what happens to a soul. It is the fourth stage of Peter, creature comforts. What does he do? He warms himself, by a fire. It's cold outside. And so we have to have extra creature comforts. After all, we have to take care of our body and we must enjoy life. So he makes himself comfortable by the fire.

14.11 Fifth Step-Involvement with the Opposite Sex

After neglect a prayer, after the substitution of action for prayer, after following Jesus far off, after creature comforts, there comes now feminine company. He gets involved with three girls. And as they look at him in this fire, they can tell very well that he doesn't belong in Judea. His ruddy face of his smacks of the sea. And then his accent gave him away. And here we reached the stage where we at first do not completely deny the Lord, but we do not like to be too identified with Him. We're not spiritual enough. So one girl after another comes up and asks him if he had not been with that man in there. And another girl comes out. He's getting a little hot under the collar. This is uncomfortable. Finally, when you're out someplace and not acting like a priest, and someone comes up and “Aren't you really a priest? Aren't you really a nun?” They get mad when you say that to them. And Peter got mad. So finally when the girl said, “So you've been with him.” He said, “I don't even know the man.” And he began to curse and swear whenever his views got tangled. Before he met our Blessed Lord, he cursed and swore, but then he gave it up in company with the Lord. Now he has an atavistic throwback, and it lets out a whole volume of oaths. “I don't know the man.” Thou art the Christ, the Son of the living God. And that's the way we go down, all of us.

14.12 First Step in Return-Cock Crow or Gallicinium

And that is the end unless there is a turning. And there now is a turning. We come now to the three steps by which he returns. The first step was the crowing

of the cock. Now, this might have been a rooster, but it need not have been, because the Romans, who occupied that land, had night shifts from nine to twelve, twelve to three, three to six. The shift at 3 o'clock was called the Gallicinium, which means cock crow. So it might have been a rooster or it might have been the Gallicinium. The trumpet. It makes no difference what begins to bring us back. See how God uses all kinds of graces, is something from the outside world. Maybe we're being found out. Maybe a first mass-card turns up, maybe a picture of us when we wore the habit. Maybe we run into somebody who said, "Well, this wasn't your husband ten years ago, was it?" "Glory be to God, did you have these children?" Some things in the outside world. Cock crow in the air, the first step.

14.13 Second Step in Return-The Lord Turns to Us
The second step and how beautiful it is. How beautiful. Our Blessed Lord is just now coming out of this midnight trial. Now, if you were there before that fire and had done what Peter had done, and we all do it in varying degrees, what would you have done when the Lord came out? I know what I would have done. I would have turned my back. I couldn't see him. When we're going down, we don't want to see Christ. We don't want to hear about him. So Peter turned his back. And then what does the Gospel say? The priest will remember it in the Vulgate, two words, Conversus Dominus. When Peter turned his back, the Lord walked slowly behind him. And then when He got in front of him, he turned. The Lord turned and looked at Peter. Judas got the lips. Peter got the eyes. The Lord is always willing to take us back.

14.14 Third Step in Return-Deep Repentance (Power Goes Out)
And the third stage, he went out and wept bitterly. Tradition has it that there were furrows in his cheeks from the tears that he shed, for denying the Lord. And this is the true spiritual attitude for sorrow. It is never in relationship to anything in this world. It is always in relationship to the cross, that's sorrow. When we look at the cross, we see our own autobiography. The skin is the parchment, the nail is the pen, the blood is the ink. And in every part of that body I can read my life. That is sorrow. And the Lord will take anyone who turns to Him, but he will not take those who justify their own guilt, because that's the unforgivable sin. One makes sin unpardonable. And all through the Christian life you are at a tremendous disadvantage in the dark because you have.

14.15 Cancer Victim's Deathbed Conversion
This is the story of a soul coming back. Now, as I told you in the last conference, we have to redeem souls, redeem them, not justify them, save them. And that is not easy. I once received a letter from a woman who told me that her brother was

dying in a hospital. He was a Catholic. He had fallen away, and he became a very evil man. He broke down the morals of the young physically and by distributing literature. She said, about ten priests have called on him, and he's throwing them all out of the room. Would you please go to see him? Well, I knew I would have no more influence on the man than any other priest. So I went down the first night, and I opened the door and I said, “Good evening, Mr. So and So.” I remember his name very well, and I left. I didn't wait for an answer. Second night I went down, opened the door and said, “Good evening, Mr. So and So.” and I left. I went down for 40 nights straight. At about the 30th, I was in the room. I was talking to him, but I never brought up the substitute of religion, never. The 40th night I brought down the Holy oils and the viatican, and I put them alongside his bed. And I said, “William, you're going to die tonight.” He said, “I know it.” “You want to make your peace with God, don't you before you die?” He said, “I do not, get out.” I said, “I can't, I'm not alone.” “Who's with you?” “The Good Lord. Do you want him to go out too?” He said nothing. I knelt alongside of his cot for about 15 minutes, and I promised the Good Lord that if he would show any sign of repentance before he died, that I would build a small chapel in Alabama. When I arose, I said to him, “William, you wish to make your peace with God, don't you?” He said, “Get out.” “Do you want the Lord to go out too?” He said, “Yes, tell Him to get out, too.” And I went to the door very slowly and too slowly for him. And he shouted for the nurse. So I ran back quickly and put my head alongside of his and the pillow. He was dying of cancer of the face. And I said, “William, before you die, will you please say My Jesus mercy?” He said, “I will not get out.” But this time the nurse was there in a non-Catholic hospital. And I told her I would come any hour the night he wanted. As a matter of fact, I got a telephone call about 4 o’clock in the morning saying that he had died. And I said, “How did he die?” And the nurse said, “Well, about five minutes after you left, he started saying, ‘My Jesus mercy.’ and he never stopped until he died.” And you know that I'm absolutely sure that if I gave two chapels he might have gone all the way.

14.16 Victims for Souls

And as I told you before, there's a price tag on every single soul. And that's one of the reasons why we have to be victims for the world. Victims in our parish, victims in our convents, victims in our priesthood. We have the burden of others on our back. We're not just saving our own souls. Most of us have our own souls saved. We have one foot in heaven and the other on a banana peel. We just can't miss. But particularly today, and isn't it a shame that as defections multiply among the priests and sisters and laity, there is no rate increase of reparation. I want this to be the effect of the Retreat that I have preached to you. I plead with you because my heart is not sensitive and good and holy. But I am broken, when

I hear of the heart of Christ being pierced. It just grieves me indescribably. And I want to see the heart of the mystical body of Christ, finding the consolation that comes from good priests and sisters and laity.

14.17 Peter's Commission to Feed the Lambs

And see how the Lord treats us after we come back. When Peter went fishing, the Sunday after Easter. Now, here's something to get into our head. It's rather surprising about this good man, Simon. After the resurrection, now, mind you, after the resurrection, Peter says, I'm going fishing. Now, in the Gospel, this is in the imperfect tense, which means a continuing action. In other words, he went back to the fishing business. He was not yet convinced. Some priests will remember the old office where we had the second nocturne. And the second nocturne said that in the name of Saint Gregory that it was all right for Peter to go back fishing because there was no money in it. Nonsense, that was not the reason, he just didn't have faith enough. So he went back fishing. And others said, "We'll go with you." So Andrew went with him and James and John and Nathaniel, and one other and two other disciples. And they're about one hundred yards from the shore, early morning, the Sunday after Easter. And the risen Lord in the morning mist says to them, "Have you caught anything?" John said "It's the Lord" and Peter dove into the sea, swam the one hundred yards so anxious to see the Lord. And when he got there, there was our Lord with a fire between two big rocks, which are still there. Bread, fish. And a few verses later in the Gospel, where do we find Peter? Out on the boat again. Why, if he was so anxious to see our Blessed Lord, didn't he not stay with him? The reason was those flames. They reminded him of a fire ten nights before. He could remember so well the triple denial. Those tongues of fire seemed to him like the very tongues of hell. And he couldn't bear them. And the Savior saw him out again into the boat. So when he comes back, bring in the net, the fishes. Does anybody here know how many fishes were in that net? Shout it out if you know. Right. Stand up. You're a bright pupil, very good, one hundred fifty three. We don't know why they counted them that day, but at any rate, now our Blessed Lord is with Peter. He asked him three questions. We do not get the full flavor of this in English because we only have one word for love in English. And therefore, love is very confusing. The Greeks have three words for it. In this conversation with our Blessed Lord, there were two Greek words used for love. One was the feline and the other was agapine. And feline is a brotherly love, a natural human love. The agapine is a victim of sacrificial love. Now, I will translate for you these two words elaborately and listen carefully to see how the conversation changes. To make up for the triple denial, our Lord asks for a triple affirmation of love. "Simon, son of John, do you love me with a divine victimal, totally committed sacrificial love." Simon says "Lord, you know that I love you in a natural, human

kind of way?" He's not going out on any more limbs. Second question "Simon son of John, do you love me with a divine, totally committed, sacrificial victimal kind of love?" "Lord, you know that I love you in a natural, human kind of way?" The Lord says the third time "Simon, son of John, do you love me in a natural, human kind of way?" And Peter was sad first because he didn't ask for all, secondly because he seemed to doubt. But the Lord gave him the commissions to this weak man. No chain is stronger than its weakest link. There are over 250 links in the papacy going back from Paul VI to Peter. The weakest link of all is the first and that is held in the hand of Christ, and therefore the Church will never fail.

14.18 Peter's Deepest Sorrow

This is the story of a fall. We fall away. We neglect prayer. We substitute action. We follow the Lord afar off. We look for creature comforts. And then we look for human consolations. And then the Lord reminds us with some crowing of the cock. And then he looks into our soul with Grace. And we're back. And very often a reconciliation is sweeter than an unbroken friendship. But there was one sorrow that Peter carried with him all the days of his life. He took it with him into the grave. And I hope that no priest of the Diocese of Gary, and no nun who has made this Retreat will go to their death with that same sorrow of Peter. And the sorrow was that he did not answer that question of our Lord. "Can you not watch one hour with Me?" God love you.

Home

Conference 15

The Mass

15.01 Preliminary Light Stuff

I am sorry for you good people who have to stand, though I congratulate those who are in the other auditorium because they will not have to look at me except on television. Whenever I see a crowd like this, I am reminded of a lecture I give in upstate New York. I went into the barber shop in the afternoon to get a haircut. The barber did not recognize me. He said, “Are you going to that lecture tonight by Bishop Sheen?” And I said, “Yes.” He said, “Do you have a ticket?” And I said, “No, I don't.” “Well,” he said, “all the tickets have been sold. You probably will have to stand.” I said, “You know, it's a peculiar thing. Every time I go to hear that man talk, I always have to stand.” That little girl down there was here at the 5 o’clock, four thirty. “Did you go home dear? You did?” Excuse me.[Break here] I was afraid she hadn't been home. Well, now you come to the end of the Retreat. Fifteen talks, I think it was, and each of them a little longer than I intended. But I'm reminded of giving a talk in San Francisco last winter. And just before I got up to speak, the gentleman who preceded me received a note from his wife who was at the table immediately below the dais, and she wrote on the program and handed to this gentleman the note. I could not help but read it. It was “KISS”. And when he finished speaking, I said, “Wasn't that nice of your wife to send you that note?” “Oh,” he said, “It doesn't mean what you think it means. It means keep it short, stupid.” And I recall, too, among the many letters we used to receive between twelve and eighteen thousand letters a day. One of the letters was from a mother who told me that her little boy was under her feet in the kitchen. And she said to him, “Go into the parlor, turn on the television, listen to Bishop Sheen. He's smart. You'll learn something.” Well, at that particular moment I was writing on the blackboard the word sex. He came out and said to his mother, “He's not so smart. He doesn't know how to spell six.”

15.02 Retreat Summary – Christ, Priest and Victim

Well, I can't tell you stories, though I would gladly do it if I did not have to catch a plane. And I must leave with you as a final thought, a summary of this Retreat. It is very simple to understand. It is that our Blessed Lord was priest, and victim. Priesthood means holiness. Victimhood means related to unholy people or relatedness to the sins of the world. So we have to be detached as priests, and yet we have to be very attached. In fact, we have not been sufficiently related to the world. And it is our business to reconcile the world to God.

15.03 Drama of Calvary – The Mass

Now, the Mass is the continuation of the priest victimhood of Christ. And I'm going to try to make it clear as I can. Just suppose that you attended a great drama in Greece four or five centuries before Christ. When the dramas were at their peak. And every drama did what a great philosopher, Aristotle said a drama

should do. Namely, purge the soul. And when you came out of it, you would say, what a shame. This drama is produced only once. Everyone in the world should see it. Well, how could that be done? By role companies. Same drama, same lines, different actors. But the scenes would be reenacted in different places. Now, the Mass is something like that. The drama of tragedy or the drama of Calvary rather, must be remembered. And our Lord wants everyone to know it. Some things in life are too beautiful to be forgotten. And what was most beautiful about Him was His death. He came to die for us. But He would not leave the memorial of that death to the chance recollection of men. He would decide Himself the precise ways in which it would be done. So he told his Apostles the night of the Last Supper to repeat what he was doing. This is the Mass. What we're doing, therefore, in the Mass is really reaching to the Cross of Calvary with Christ on it. And we lifted out of the rocks we planted down in Nairobi, in Tokyo, in Paris, here and everywhere in the world. So that those of us who are not at the cross still have the advantage of being at it.

15.04 Mass in 3 Acts – Act 1 the Offertory

Now, this drama has three acts, and we are going through each of them. The Offertory, the Consecration, the Communion. And in each one, we are priest and victim. Let's take the Offertory. The Offertory is the offering of bread and wine. Why do we offer bread and wine? Because these two substances symbolize unity. As bread is made from a multiplicity of grains of wheat, and wine for many grapes, so we, who are many are one. That's one reason. Secondly, we have been traditionally nourished through the centuries by bread and wine. Bread is, as it were, the very marrow of the Earth. And wine is very blood. Now, when we bring that which nourishes ourselves, we're bringing ourselves. That's the symbolism of it. So we are here, therefore, on the altar at the Offertory. But it is just an offering we're taking, you see, out of creation, just these two elements. But to some extent, we bring the whole universe to God. Think of the farmers, the vineyard dressers, the trucks, the bottles, the wheat sacks, the railroads, perhaps the planes, the money, the exchange, all that was involved in bringing bread and wine to the altar. So we're taking even the unredeemed elements of creation and saying to God, Here they are, and they symbolize me. That is the priestly side of the Offertory. Now, the victimal side, the sacrificial side. When we bring bread and wine, we are preparing ourselves for some kind of sacrifice. Before the wheat can become bread, it has to be subjected to a mill. Before the grapes can become wine, they are crushed in a kind of Gethsemane. Therefore, the very elements that we are bringing imply not only an offering, but they also imply an offering that is destined for sacrifice. So, up to this point, therefore, we are now on the altar.

15.05 Act 2 – The Consecration

Which brings us to Act Two. What happens to us when we're on the altar? Now we come to the Consecration. In the Consecration, first the priestly side, then the victimal side. The priestly side is the offering of something Holy to God. What do we offer? We offer Christ. The Mass is offered to the Heavenly Father. What we offer is his Son, that the Spirit may come to us. And therefore in the Consecration, we are saying to the Heavenly Father, on the cross our Lord was alone. Now we are with Him and we want to be united with Him in a perfect offering. So in the Offertory we're saying to God, take me, take my body, take my blood. That's what happens to us when we give ourselves to Christ. But there's also another side to the Consecration. In addition to offering Christ plus us to the Heavenly Father, the Consecration is a death. We become victims. The primary meaning of the words of Consecration is, this is the body of Christ, this is his blood. That is obvious. But the secondary meaning of the words of Consecration, because we are with Him, is this, we're saying, "This is my body, this is my blood. I care not if the appearances and species of my life remain what I have to do, my avocation, my duty. These are just appearances. But what I am substantially demonize, change, transubstantiate, so that I'm no longer mine, but thine Oh God." That is what happens to us. We die with Christ. Now let me present to you a difficulty that used to be urged a great deal, but one hardly ever hears it anymore. In the Epistle to the Hebrews we read that Christ, having died once, will never die again. So it is objective. If Christ can never die again, how is the Mass of sacrifice? The answer is this. Christ, in the individual human nature that he took from Mary, cannot die again. But at the beginning of Mass, Christ says to us, Peter, Paul, Mary, John, Anne, will you give me your human natures so I can die in you? Therefore Christ is sacrificing Himself with us. And how is it presented? How is it symbolized? Well, notice that the Mass the priest never says, this is my body and my blood. First over the bread. This is my body, body of Christ plus us. This is my blood, blood of Christ plus us. This separate consecration of the bread and wine is like a mystical sword, tearing and rending asunder the blood from the body of Christ, which is the way He died. So the consecration is a kind of a mystical spiritual representation of Calvary. Now a word to priests, fathers, when we lift up the host, I think there can be applied to us the words of a song, or rather a saying that lovers always see one another through rose colored glasses. That is the way that God sees us at the Consecration. When we raise that host that is the rose colored glass. And the Heavenly Father sees us through his son. This is the moment we are absolutely perfect. This is when we are pleasing to God. He does not see any defect in us on account of those rose colored glasses of love. And when we offer the blood of Christ, it is the same. And our mind can then go back over the genealogy of our Blessed Lord in the Gospel of Matthew, particularly where we have a record of

sometimes the illegitimacies in the genealogical line. As we said in another talk, there is no forgiveness of sin without the shedding of blood. And one single drop of that precious blood will save and redeem any soul. And now not only to priests, but to others in these demonic days develop great devotion, first of all, to the Holy name of Jesus and secondly to the blood of Christ. If you invoke the blood of Christ, you invoke salvation and the blood of Christ is at his supreme moment, at that moment of Consecration.

15.06 Act 3 - Communion

And that brings us to act three. Act three is the Communion. Suppose the Mass stopped here. We would have totalitarianism, we would have Communism. Why? Because we give ourselves to God, we die and that's the end. Very much like the souls in Russia. They are bound to give themselves to the state, and when they do, they are very much as if they might be sunk in wet cement. And it hardens because they never get their personality back. So there's something added to you. We give and we get back. As in all love there is the lover, the beloved, and that which unites them, love. So in Communion, first, the priestly side, the Sacramental side. What do we receive in Holy Communion? The life of Christ who died and rose again, and we receive his risen life. All nature witnesses to this. If, for example, the plants could speak, they would say to the animals, unless you eat me, you shall not have life in you. As the chemicals and phosphates in the Earth could say to the plants, unless you eat me, you shall not have life in you. And the plants and animals say to us, unless you eat me, you shall not have life in you. And so Christ says to us, unless you eat me, you shall not have life in you. The lower is transformed into the higher, chemicals into plants, plants into animals, animals into man, and man into Christ. Communion is something like the marital act where the lover gives to the beloved. And in the giving is defeated. And out of the union of the lover and the beloved comes the ecstasy of love. That is just the fleshy, carnal, temporal passing phase of Communion, where we give ourselves to Christ, He gives Himself to us, and out of that comes the ecstasy of love. This is Communion. And I have instructed many a convert who has said to me, “If I really believed in the Eucharist,” he said, “I would crawl on my hands and knees to the Communion rail.” When he said that, he had a real comprehension of what Communion was.

15.07 Communion with the Life and Death of Christ

But keeping in tune now with a Retreat, Communion not only has a priestly holy side of Communion with God, it has a victimal side. And here we come to something you hardly ever hear about. It is not in our catechetics. We rarely talk about it in our pulpits. Those of you who have college educations and have had biology know about metabolism. I described anabolism to you. Now there is the

movement of catabolism. In nature, first of all, the plants, if they could speak, would say to the sunlight and to the moisture of the Earth, “You are not a living thing. Would you like to live in my Kingdom? I can grow. You cannot grow as a crystal. Well, you cannot live in my Kingdom the way you are. You will have to change your nature. And then alone can you live in my Kingdom.” And if the animals could speak, they will say to the plants, “Would you like to live in me? I can see, I can hear, I can walk. You cannot live in me the way you are. If you want to live in this higher Kingdom, you have to be pulled up from the roots, ground beneath the jaws of death. Then you live in me.” We say to the animal, “Would you like to be a part of a thinking, loving creature? Not as you are submit yourself to the knife, shed your blood, be put on fire, and then alone can you live in my Kingdom?” And Christ says to us, “Unless you die to yourself, you cannot live in my Kingdom.” So Communion then, is not only a Communion with the life of Christ, it is also a Communion with his death. His death. Therefore, in Communion the life aspect is revealed to us in the Gospel of St. John who talks about the life of Eucharist. The death aspect is revealed in St. Paul. Know you not that as often as you eat of this bread or drink of this chalice, you announce the death of the Lord until he comes. Communion therefore, has two sides. That is why when we leave Mass, we are creatures committed to a kind of continuous dying with Christ. St. Paul says we carry the death of Christ with us with self-denial, in order that the life of Christ might more and more appear in what we say and do.

15.08 Celebration of Mass at Dachau

Now this is the Mass, the continuation of the Cross of Calvary. The Masses throughout the world are said in strange ways. One priest who was in Dachau told me that there were 2500 priests at one time with him. Many of them were used as horses. And they would haul trucks down to the railway station. They contrived one day to have a wheel come off a truck. And the pastor, they had to break in front of the rectory, and the pastor came out, and they whispered a Latin word to him, informing him that they were priests. And he gave them a little wine and some host. And then with curtains drawn, two or three o’clock in the morning, the Mass in prison. The young priests had to memorize the names of those who received Communion, so that in the end, everyone would receive Communion. This priest told me, he said, “We had ineffable joy, in feeling that we were sharing the Passion of Christ in this Mass.”

15.09 Eucharist for the Friends of Christ

Then, for the reverence to the Sacrament. You see, the Mass is a sacrifice, the real presence is a Sacrament. The Mass principally, not exclusively, by no means, principally relates us to the Cross. The real presence unites us principally, though

not exclusively, with the resurrection, because in the resurrection, our Blessed Lord appeared only to those who knew Him, in some slight way. Our Lord never appeared to Pilate, to Anus, to Caiaphas. He appeared to Magdalen, He appeared to Peter, He appeared to the holy women, He appeared to John, to the Disciples of Emmaus, all those who knew Him. The Eucharistic presence is only for his intimate friends, those who really know Him. And that is why the Holy Hour, fathers and sisters, which we have been invoking, is a challenge of our friendship.

15.10 Piano Playing Diamond Merchant in Paris

I remember one night going down. I was then a student in the University in Belgium, and I went down to Paris to preach. It was in February, and when I went to Paris, I stayed in a little hotel near the Opera Comique. There was an Englishman playing the piano and playing it well. And after a few words, I asked him if he would go out to dinner with me. And he said, “Well, I have never talked to a priest before in my life.” But I said, “We're just like anyone else. Stick me with a pin. I jump too.” So we went to dinner. And then he said, “Do you ever have to answer moral questions?” He said, “I have never met one good man or one good woman in my life.” I thanked him for the compliment. Then he went on. He said, “Now, just a year ago, this coming eleventh of February, over there at that table, a woman was trying to break a lump of sugar into a cup of coffee. I helped her do it. She told me how mean and her husband was. I said, all right, come and live with me.” So he said, “She's been with me for a year. I'm sick and tired of her. I get tired of them all after a year. So this morning I bundled up her clothes. I left them with the concierge, and she left me this note. Read it.” “Dear Puppy, if you refuse to stay with me until the anniversary of our meeting, I will commit suicide by throwing myself into the Seine.” “Now, may I permit her to do that to prevent suicide?” And I said, “No, you may not do evil that good may come from it, and she will not commit suicide.” It got to be late. And I said, “I'm going to Montmartre.” He said, “I was just beginning to think you were all right. And now you're going to that hellhole of Paris.” “Well,” I said, “there's something on the hill of Montmartre besides dives. There's a great Basilica to the Sacred Heart. And every single night there are a minimum of 1000 men spending the whole night there in prayer before our Lord and the Blessed Sacrament. And I intend to go and spend the night. Come with me.” He was a diamond merchant. He said, “No, I have to be at work at ten in the morning.” “Well,” I said, “I'm not going up for my health.” So we caught a subway at midnight and went up to the Basilica. Jacques Maritime was in the front view. Valdemar Prince Deeka, the heir to the Romanian throne, who later on became a priest. Two engineers of the Paris Orleans Railway were there, too, and a thousand men or more. He said, “How long will I stay?” I said, “I intend to stay all night.” “Shall I sit or kneel?”

“Do whatever you please.” He made no move to go until the sun came up over Paris. I read Mass. He said, “Will you now stay in Paris and teach me to be good?” And so I stayed in Paris with him and helped him to be good. But what convinced him most of all was that sacrificial offering of the men in the presence of our Lord in the Blessed Sacrament.

15.11 Conclusion – We Live by What We Have Slain

And fathers, I beg you. I've been a priest for over 50 years. I know all the devotions. I know all the routines. I know all the practices. This is the only thing that works. Nothing else works. It works because it takes a little bit of eternity and puts it into time. Works because it unites us with a cross and it makes us happy and it empowers us for our services. So, in conclusion, the Eucharist is a sacrament and a sacrifice. Running throughout all nature is the law. We live by what we have slain. The very food we had a table tonight was slain. We live by what we have slain. And we look at our Lord on the cross. We know we are guilty of his death. And yet by his mercy, He gives us his risen life. And we live by what we have slain. Thank you. Goodnight. Pray for me and God love you.

Closing Thoughts
&
Words of Encouragement

Some Closing Thoughts

Bishop Sheen prayed he would die:

- on a Feast Day of Our Lady. He did not die on the Church's appointed Feast Day Dec 12. He died Dec 9 which was the day of Our Lady's first recorded apparition in America. Therefore Dec 9 can certainly also be considered a Feast Day of Our Lady.
- in front of the Blessed Sacrament. The Bishop was granted that wish.
- at age 80. He died age 84. The Good Lord did not grant the Bishop that wish because the Good Lord had 4 more years of work planned for him.
- or on a Saturday. He died on a Sunday.
- Bishop Sheen said "Knowledge is acquired, wisdom is infused."
  What did he mean by that?
  Wisdom and intelligence are not the same. Many people confuse the two. Many assume that a person with a high IQ is also wise. Not so, that is a big mistake. Dictionary.com's definition of intelligence is "The ability to acquire and apply knowledge and skills." Its definition of wisdom is "The quality or state of being wise; knowledge of what is true or right, coupled with just judgment as to action; discernment, or insight." Simply said, wisdom is the ability to recognize and discern right from wrong, good from bad, and beautiful from ugly. Wisdom is obtained only by the grace of God and cannot be learned.

Words of Encouragement

- Bishop Sheen said "We are going to be facing in the years to come an increased openness of Satanism."
- Bishop Sheen said "We are being tested today by worldliness, and many are falling away. Are we to be worried about this? No. I thank God that I live in these days. These are marvelous times in which to be alive. It was easy to be a good Catholic twenty or thirty years ago. The very air we breathed was Christian. Our neighbors were Christian. Our youth were moral. Press was ethical. There was not much testing in those days. But today we are tested."
  Comment: Based on the two above comments, we can assume that God is using the devil as a tool to test us, to separate the sheep from the wolves and that we should not be worried.
- God has infinite knowledge and knows everything that is going on.
- God has infinite wisdom and knows exactly what He is doing.
- Padre Pio once said "Pray, hope, and don't worry. Worry is useless"

Profound Bishop Sheen Quotes

Here are just a few of the dozens of Bishop Sheen quotes taken from this Retreat that need to get out into the world and to be carefully read, understood, and remembered. They are very profound truths that you may not hear anywhere else. It would be wise to ponder them carefully. Keep in mind he said these things back in 1973 when social order was relatively calm compared to what it is today.

- Sin is not the worst thing in the world. The worst thing in the world is the denial of sin.
- We have almost forgotten that we are in a great mortal combat, the battle of the forces of good and the forces of evil.
- We are living in the first age in history that has denied the reality of sin.
- It used to be that we Catholics alone believed in the Immaculate Conception of our Blessed Mother. Today everyone believes he has immaculately conceived. There is no sin.
- The devil is running things down here and is doing a damn good job.
- The devil is most powerful when he has people believing he does not exist.
- Satan has very little trouble with those who do not believe in him; they are already on his side.
- We are no longer living in a Christian culture. Our courts have illegalized praying in school. They have legalized King Herod in the slaughter of the innocence, the breakdown of the Christian family, gross immorality, the destruction of minds by drugs.
- The difference in the world is not a generation gap. That is not so serious. There is a spirit gap. Those who have the spirit of Christ and those who have not.
- There are only two ways in the world in which we will ever become wise. And one is by great prayerfulness and by great sacrifices, the only two ways.
- Knowledge, atheism, and agnosticism are acquired, wisdom is infused.
- If the Church were as perfect as you and I wanted it to be, there wouldn't be any room in it for you and me.
- And so we are being tested today by worldliness, and many are falling away. Are we to be worried about this? No

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Bishop Sheen CDs can be found on-line, and his “Life is Worth Living” TV Shows can be found on YouTube, all of which are chock full of knowledge, wisdom, and truth.