

Dialogues with a Mystic

Volume I

By Marilyn Hughes

The Out-of-Body Travel Foundation

<https://outofbodytravel.org>



Maxfield Parrish, Morning, 1900

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Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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INTRODUCTION

The New Man, the End Times, Apocalyptic
Experiences

"I found myself sitting in a pile of dirt in an outdoor setting. I began instinctively to discern carefully the good soil from the poor soil and began molding the dirt into the shape of a full size man. As I was finishing the mold, I noticed the man was wearing new mocassins and he came to life. He was not able to walk. I was with a number of other people and a couple of them now helped me carry this newly formed man up a mountain. The man looked at me and said with a smile, "Marilynn is now climbing the mountain." I realized she was far ahead of our group and leading us all up the mountain. And I now recognized this newly formed man as someone we had recently come to know whom Marilynn had been intensively providing spiritual counseling for some months.

It appeared the counseling had transformed him into a new spiritual being, but he needed some assistance in his new spiritual body. I was very excited about what had transpired and I noticed that our friend did not seem heavy to carry, although he probably

weighed two hundred pounds in real life. The path up the mountain was a long one and the journey would take some time. But everyone in the group was in good spirits and full of energy.

And then I was watching an aboriginal type man voraciously eating plants from the earth as he sat in a tropical forest. He seemed to be like a shaman or someone with extensive spiritual knowledge about the earth. The earth was feeding him not only sustenance but spiritual wisdom. After some time he left and Marilyn came and sat in his spot. She began eating the same plants and also drank juice from one of the native plants. She was also receiving spiritual nourishment from the earth, like the shaman." **A Traveler**

From Seeker (Six months into Spiritual Counseling with Marilyn Hughes) Vision 1 - "Hi Marilyn, I kept having the same dream or vision last night. It was at least three times and maybe four. Everytime I awoke, after going back to sleep the experience would repeat itself.

All the experiences were completely lucid. It felt like I was there and controlling my actions - wherever *there* was, meaning part of the dream/vision/OBE was in 'my place' but it was not my place here in this world.

I do not have the sense that there was any evil going on - not directly. But I do have the sense that there was an evil presence nearby; lurking, watching closely, everything that was transpiring. I do not have

any sense as to whether that evil presence was purposely remaining in the background, just observing or if something holy was protecting me and keeping the evil presence far enough away, like beyond a hedge of protection.

I only remember three people from these repeated visions. There may have been some others in the background, nurses and other medical staff but I was always interacting with just the same two people throughout all the visions.

The other two people of my visions were both women. I have the strong sense that *both* were important - perhaps both were divinely sent to help me achieve something important, perhaps very important. One woman was a doctor, an Obstetrician or perhaps a fertility doctor. She was very supportive but also seemed like she was in charge, as though the three of us were working together to produce something very important.

The other woman was *not* my wife, at least I did not get that impression. It felt like we were working as partners to help bring forth something very important, holy perhaps, and that we may have indeed been close friends. In fact, I very clearly felt that it was you, Marilynn. These visions had nothing to do with lust or physical intimacy or even a marital relationship. There is something real being communicated to me here from above that I need . . . or hopefully that we need to figure out. I think the

pregnancy attempts and success are the key pieces of this puzzle for us to solve.

I do think now, in reflection, that the woman spirit that has been coming to me was one of these two women. I'm guessing the doctor, because she was definitely in charge, exuding love and concern and seemed very holy and in charge, but NOT in a bossy way but in that way where one's presence and expertise and state of being are such that they do not need to be 'bossy', people just intuitively respect their position and being and naturally follow.

Back to the content of these visions (whether it was three or four, the beginning, middle and end are unchanged. The first vision begins with the woman with whom I am trying to conceive a child meeting with the doctor. We are being told that our attempts to conceive a child have not been working. A child is being conceived, but for reasons unknown to me, it is not surviving, a spiritual miscarriage. I believe all these discussions with the doctor are happening in a medical facility. Her office, a hospital, I don't know but I don't think it was occurring in the 'home' in my visions. There were staffers but my friend and I were only speaking with the doctor. I immediately sensed concern and a sense of urgency on the doctor's part and a frustration of sorts on the parts of both my partner and myself. It was as if we knew we had a divine mission to complete, that this 'child' had to come forth for some important purpose and that 'time' is beginning to become a factor. I'm not thinking this is literal. I'm getting the sense that this is

all allegorical for something I am supposed to bring forth with the help of someone or others close to me, at least close to me in terms of our service and devotion to God.

The second woman whom I will call my partner returned to 'my home' and we tried again to bring forth the conceived child that is intended by God. My vision does not get explicit or graphic. It was like an old movie of just seeing a couple gently embrace and a knowledge comes to my mind that 'we' were trying to conceive another divine, spiritual child.

This is where I am fuzzy as to whether or not my partner and I experienced just this next intermediary attempt to bring forth the spiritually conceived child or this stage happened twice (I'm really thinking twice. I'm feeling the Holy Spirit again. It was twice more). Additionally, it has just come to me that this is probably the better way to describe this; the coupling or embracing was one of a spiritual nature, Spirit touching Spirit, Soul touching Soul, rather than a physical coupling.

After each conception event, the second and the third, the pregnancy would progress further and we'd then go to our doctor but the news was always the same: my partner would miscarry our spirit child. We were all getting very concerned and feeling pressured, as though something bad is coming this way, getting much closer, and maybe that is why the three of us were getting very anxious about our failures. Maybe this is tied to the evil and darkness

that I felt was continuously lurking, watching stealthily in the distance, like a predator stalking its prey, to determine the right moment to attack.

In my last fourth vision (I'm starting to feel the Holy Spirit again), my partner and I were successful. She had conceived a spirit child and the pregnancy was stable. However, there is something 'wrong' with the baby. My partner was still 'with child', from how she looked it seemed like she was at that stage just transitioning from the first trimester to the second but our doctor was really concerned, not quite frantic, but she clearly indicated that we were running out of time and that this specific child needed to be brought to term, in good health because whatever evil or darkness that we'd been fearing was about to arrive and this child would play an integral role in the events thereafter. But the doctor had no advice on what to do. She seemed like she was going to have to get help from others above her and my partner and I, especially me, was really frustrated and concerned for both 'our spirit child' and somehow knowing that indeed, some evil darkness was getting very close and it would be very bad when it did arrive. I seemed to also have the sense that this fourth attempt at a spirit child might be the last we had before that darkness arrived. Or perhaps to give enough time for whomever or whatever that spirit child represented to become properly prepared.

After further reflection and rereading my account, (starting to feel the Holy Spirit again), I think... believe that the evil entity that is lurking is

actually causing these miscarriages and problems in the spirit child that we are attempting to conceive and bring to term.

As for the realm, it felt real but confined and limited or incomplete? At first I was going to say like the sets that are built for television shows but that's not quite right either.

While I am in a room or space, it is complete. It feels real; the lighting, the sounds, the furnishings, the air. There's no fuzziness in the horizon or anything dream like.

But I never know how I end up there or how I travel to another place. So while falling asleep, I will see the purple hazy lights (pretty much always now), sometimes the stars (that night I saw the stars a couple of times briefly but I don't know if I saw them all four times when going back to sleep).

I do not experience the vibrations or sounds although I am playing 'The Frequency of Otara' at the beginning of the night so I might be mistaking those sounds for actual sounds. I do not recall any vibrations - I rarely get them - I have two or three times but that's it.

(The Frequency of Otara is a sign in the sky and a series of tones which were given to myself, the author, Marilyn Hughes, in the mystical state, which I subsequently recorded onto a CD to help souls to achieve higher mystical states and allow for their

vibrational levels to be worked on in their meditations. You can find it at <https://outofbodytravel.org>)

When I was at 'my home' - it was a single level place, which seemed to be more than just a single room but I do not remember ever going upstairs or downstairs or even outside. I don't even remember seeing outside my windows. I think there were windows, but even so, all I could see was an ambient light. I never looked 'outside'.

In 'my home' it was just my partner and me. Very little of the visions occurred here, something like a short, brief return home, to try again and then see what the doctor says. There was probably a little bit of small talk or encouraging words to each other but that was it. In 'my home' my partner and I were very aware of the importance of what we were trying to do and were hopeful and confident but as each attempt failed, our exasperation levels were rising... or maybe it's more accurate to say that our *hope for success* was starting to diminish - or some combination of both feelings.

Then we would just 'be' at the doctor's office. It would feel like a doctor's office. I think my partner and I would just 'be' in the doctor's office with her, not the waiting room but I think (I could be wrong) there was scurrying medical staff activity around me but I was focused entirely on the doctor and my partner.

The atmosphere at the doctor's was much more tense than at 'my home'. My partner and I did not seem to understand the severity of the situation and the doctor was trying hard to impress upon us how crucial it was that we not fail, that it was far more important than we could imagine that we not fail. That this situation was not just about losing a child or trying repeatedly to conceive unsuccessfully. That this spirit child **MUST BE BORN** or else Divine plans would go asunder and darkness would triumph. The doctor never told my partner and I, though, the role this child is to play or why this child is so important. This always reminds me of when you told me that 'Evil can win.'

After the first failure the doctor was showing concern but acting like a doctor that one could see was very concerned but was holding back negative feedback and trying to be hopeful. After the second miscarriage, the doctor was getting far more alarmed about the situation than my partner or I were. If I were to make an analogy, something along the lines of a doctor telling a patient they have a potentially terminal illness and the patient responds in a manner that doesn't indicate that the patient has registered the seriousness of the situation. It was almost as if my partner and I were being blamed, held responsible in some way for the miscarriages of these children. Almost like we were being remiss or negligent in doing all that could be done to ensure these spirit children are brought successfully to birth. It was clear that the desperation level of the doctor was increasing

with each miscarriage and not linearly, more like exponentially.

My sense was that we really were not failing because of anything (hmmm... starting to feel the Holy Sprit softly) that we were doing or did not do. I think it was Odyssey's (Marilynn's higher self - the higher self is that aspect of the soul which resides closest to God.) desperation being expressed that way - if I may be so bold as to say that she was simply venting her own frustration at the criticality of us succeeding.

My feeling is that we were technically failing at bringing the spirit child successfully to term, so in that sense we were in fact failing, but I have the feeling, a strong sense actually, that this was due to the enormity or the Spiritual Warfare being levied against us and success of the Darkness to take down key Servants of the Light.

They were giving us the equivalent imperative that generals give their soldiers who are fighting an unwinnable battle against an overwhelming foe (think the 300 Spartans at Thermopylae) and our orders are "You MUST find a way to succeed or all is lost. I don't know how you are going to do it, I don't care what you have to do to succeed, but you must succeed by any means necessary. Failure is not an option."

I also got the impression that the doctor, Odyssey (Marilynn's higher self), and their superiors were taken by surprise at how effective the darkness had

been at derailing our plans to bring forth this spirit child and at how many of our chosen had been turned to their side. I think these successes for the darkness were a total surprise to the Light and we were desperate to find a way to stop their ever increasing power and encroachment

My partner and I were getting increasingly emotionally distraught over the loss of each child, and we were becoming much more aware that there was significant pressure on us from the powers high above us, that **WE HAD TO SUCCEED**, there was no other alternatives left, the world was out of time and alternative options. But we remained hopeful and each time thought, ok - we will succeed this time.

After each office visit, my partner and I would just 'return' to my home, hopeful and still dedicated to producing the desperately needed spirit child; although reflecting on it now - for my partner and I, while we knew we were expected, tasked to create this spirit child, we were excited about sharing our spirit child - we never looked at it as just a mission, however important it might have been.

After the third miscarriage, the doctor was still very composed, and caring but really, really stressed about whatever dire threat was getting ever closer, for which this spirit child was needed to combat. She was again very, very adamant that in our fourth attempt that **WE MUST BE SUCCESSFUL . . .THERE WAS NO MORE TIME FOR ANY OTHER OPTIONS**. I had the sense that she might have been giving up

hope at that point. Even though we would, of course, try again, the doctor was unable to figure out why we were losing all these spirit children. This was partly why I thought that perhaps the lurking evil presence was actually causing the miscarriages - or to translate into our physical realm understanding, the corruption and fall of significant souls around us despite everything done to preserve them. Somehow, evil - or Satan - was able to penetrate and destroy that which was Holy presuming the fall of the chosen was that which we were being warned about.

My partner and I returned to 'my home' and while not quite as optimistic as in the prior attempts, we were still hopeful that we could succeed this time in conceiving and delivering a spirit child. We still were nowhere as desperate and fearful as the doctor. (The doctor was never not composed, but she was definitely very, very, very worried and increasingly desperate as if she could see the impending darkness or evil getting ever closer but knowing that the only hope was to maintain composure, focus and make sure this fourth spirit child survived.

In our last visit in the doctor's office, the doctor was somewhat relieved (and my partner and I were excited) that the fourth spirit child was stable and growing, but the doctor was also very concerned about a problem with the child that she would not disclose to us. We were confused why she would not disclose the problem to us but we also had a mutually strong hopefulness that this spirit child would be successfully brought to full term and birth. The doctor

was repeatedly reinforcing the danger that still existed and that we should not take it lightly and that we had to be extremely diligent and cognizant to keep the baby growing healthy and to protect it from any possible harm. The baby was definitely into the second trimester by this time.

Oh - that's another thing - these visits apparently had some 'months' of time between them although I did not experience any time in-between.

So the last visit ended with the doctor talking along the lines of, "You really, really need to know that we are not out of the woods - there is a problem here and we could still fail and if we do, there are no other options available to (those above her - presumably God) for dealing with the coming darkness. The doctor definitely conveyed the sense that we (goodness or the light) could lose (as you have said before - evil can win).

My partner and I though maintained our confidence that everything will be fine, we will be diligent in protecting and caring for the spirit child and while we wanted to know what the problem was, deferred to the Doctor's position that she would not tell us at this time."

From Seeker (Six months into Spiritual Counseling with Marilynn Hughes) Vision Two

"Hi Marilynn, Did I have a dream last night - which like the other spiritual dreams, continues where it

leaves off after every time I wake up (I think I experienced it three times sequentially.).

I was in setting that is unfamiliar to me here but that in the dream I knew where I was and I'm pretty sure we, as in those who you were gathering, were all there. We were at least operating out of either one large spread out building or a few buildings in a compound; like a headquarters, but I think we were living there. Maybe like a monastery or an estate on a farm or ranch. It was not tall, one to two stories but it did have high ceilings and seemed like in the long ago past it had a function. Some sort of physical work was done there but it was not a residence, like a palace.

The terrain outside the headquarters was remote and desolate, as in no other people or buildings/structures. Some of us there (possibly all) were going out on missions of some sort, but I do not know what specifically, only that they were all very important and very dangerous. I think each of us were also going out on our missions alone.

The missions involved traveling somewhere far from the headquarters. always on foot and it never seemed to be daytime; at least no sunshine or blue skies, just dusk or night all the time.

There was something physically dangerous in the air that was the key threat in these missions. There was this constant sense of something dark searching for all of us and was out hunting and patrolling to capture

and kill us. But in this experience, people were succumbing to this environmental threat.

It was something like severe frostbite that would destroy a person's hands but I got the sense that it was more like something caustic in the air, not necessarily actually chemical but perhaps something spiritually caustic, if that is possible? (Possibly even the aftermath of an environmental or nuclear disaster?) Each of us knew when we went out that this could happen to us and we were supposed to somehow protect our hands and flesh from this caustic air and fog while trying to complete our mission. If we stayed out too long, no matter what we did, it would consume us. Those of us who went would be bundled up in robes, jackets, headscarfs, hats, etc.; a lot like desert Bedouins. There was no snow per se, but it was very cold, very windy and the air and wind was always acrid, biting and rancid.

I think Odyssey (Marilynn's higher self) was there watching, and as before, very concerned. I think she was tasking us with our missions; but beyond being given our orders and stressing that we were failing in what we were supposed to be accomplishing, as a group, and definitely on my part - she was not happy or pleased with how our missions were proceeding. Like before, the subtle but clear message was that we were running out of time and the evil and darkness was getting closer. It was being exuded by her every time I saw her. Maybe this is a better way to say it, 'I know this is hard but you **have** to succeed.'

You were there to brief and debrief me and were quite flustered with me for not taking proper precautions whenever I went out on a mission. I don't know what those precautions were supposed to be but I think you thought I was being reckless and spending too much time out in the caustic fog and air, and on top of that, I was not finding whatever it was I supposed to be finding.

On my first mission out, I found one of us who had collapsed out in the wilderness. I do not know who he was, but I brought him back to headquarters. He was in terrible shape, close to death and his hands were horribly disfigured from the caustic air and fog. But you were working on him and doing some type of healing and surgery upon him that I did not understand. You helped him somewhat, but you were only able to keep his hands from being amputated. You relieved a lot of his pain but no more. You did have to cut out portions of his hands where the flesh had died completely.

I then took on his mission, which you were not happy about at all. I insisted, and you warned me again to make sure I properly prepared myself with whatever protective clothing and equipment I was supposed to take and I headed out. There was constant activity around us through all of this. Not a lot of people, but at least one or two other people always seemed to be doing something nearby in the headquarters - all were also going out or returning from missions.

I headed out into the darkness, and I got rather far out into the wilderness and I started getting hammered with a caustic storm. I kept pushing forward for a while but I was starting to get severely affected by the caustic air and fog. My hands were in excruciating pain. Managing to get back to our headquarters, you immediately took care of me although you were furious with me for going out and I kept minimizing my condition. While you were in the process of healing my hands, tenderly and expertly, I could feel them healing and the pain subsiding slowly when another member of our group reported to you that another one of us was lost out in the storm.

Upon hearing that I got up, started putting my gear back on and got ready to head back out to find our fallen brother. You were NOT going to let me go back out in my condition but I was not hearing any of that. I promised to find him and make it back. You bandaged up my hands, I geared up again and headed out into the storm. Some hours later I returned with our brother and comrade who was now near death. His hands were so badly damaged that you could not save them and they had to be amputated. It was horrible.

Then you resumed working on my hands which had gotten much worse than they were before. But you told me I was very lucky that you could save them. We were both rather somber at this point and that's when Odyssey (Marilynn's higher self) reminded us that we still had our mission to complete and that we

are either not succeeding or failing and she reiterated yet again that we **have to succeed** in the missions that we were given.

I'm getting the sense that it's not only that we are losing critical souls who were destined to play vital roles in the coming work but that there is no one else (or maybe potentially very few others) to take their place. *There are no reinforcements coming...* which would make it even more vital for none of us to be lost to recklessness (Note to myself !!!) It might be why Odyssey has been saying that there literally is no time to find and train and prepare other souls for what we are being gathered to do - whatever that mission is for God.

The urgency was not because we were doing anything wrong, but rather, because the urgency of success was so important. And the failure was precisely because so many were falling alongside of us. This falling was not necessarily in relation to going out on mission to the acrid atmosphere, it was chosen souls who were falling from the light.

So it seemed that I needed to watchful about my reckless nature, because it was not just about being heroic and dying in a blaze of glory, but rather, about the survival of the light.

Success while being reckless (maybe we will need that reckless quality of mine but *know* when and how to use it) is not always desirable. And it will probably fall upon you my friend to discern because if (I'm

feeling the Holy Spirit) if I have moved into that passionate, emotional reckless state, I know I will not be thinking long term, only on immediate success.

Marilynn, as I've said - I'm a good soldier. I'm not a robot but I also understand the chain of command. You were chosen when you were nine years old to do very, very special things for God in this lifetime. I am privileged and honored to be able to participate in that journey with you now. You're the commander in chief of this Spiritual Army. I just need to know the missions and how to train for them and I'll give you my all.

It is my strong feeling that the evil is not only getting closer, but the scale is huge. The ferocity, the lethality and the darkness of it is immense, if not beyond a scale that the world has ever seen. If we actually are starting to get to the years or decades before or during the tribulations and end times, this would seem to make sense. But you will know far better than me if my feelings and impressions are correct or on track.

Curiously, I do not know if we are trying to hold the evil at bay or if we are only supposed to be preserving certain people, areas, communities, or something else... that is elusive to me. I get the sense that if we do not succeed, evil's victory will be complete throughout the Earth. But I do not know what victory looks like or if it means that we are keeping evil at bay as much as having saved those and that (knowledge/areas/structures?) that God wants us to save.

Is it possible that we are supposed to participate in some way to facilitate or lay the groundwork or be one group of many, who work to prepare the Souls who will be taken in the Rapture to the Good Earth before Evil completely overtakes this world?

Is the world approaching a third world war that ends in nuclear war and we are to help gather as many of God's people as we can?

Is the world going to be devastated by some planetary environmental or geological event (asteroid, supervolcano) that plunges the world into the dark ages where evil runs amok and we are gathering God's people?

Is it possible that we actually have some role to play in the tribulations themselves and we need to survive in battling evil sufficiently long, and with enough believers for Christ's return with His Army of Angels? (I know - you have a different perspective on Armageddon)

Is it possible that any of us are among the two witnesses?

Do we have some role in opposing the Antichrist?

Are we supposed to build the beginnings of a new Essenes Community that will survive whatever global catastrophe is coming and we have to evade and survive the evil that wants to hunt down and kill all of God's believers?

I do feel we are precariously close to LOSING EVERYTHING. That Evil will achieve total victory if we do not succeed and that God's plans and Light here, in this world and realm, will be put out permanently.

I don't know how correct those feelings are, if you are getting any sort of confirmation, but I feel strongly that the enormity of the threat and the importance of our success can not be overstated - There is no other option - WE MUST SUCCEED!

I'm also very cognizant of what you've said, "Evil can win."

I guess I'm trying to say, is that the feeling that I keep getting from Odyssey (Marilynn's higher self), is that maybe we will not so much be able to stop all of the incoming evil, but rather save the remnant of the light, preserve some of the light in this world so that it can yet be regenerated again in the future? For the hope of any Light to survive in the world after the Evil arrives (I'm feeling the Holy Spirit again), WE HAVE TO SUCCEED!

I do not know from what and from whom we are holding the evil at bay. I get the sense that it is more about saving and/or preserving something or someone (or some people) or perhaps someplace or even a combination of all of these, but whatever it is that we are being called to protect, it is that which must persevere or all is lost.

So to reiterate, it's not that we are doing anything wrong as of yet, it's that we are badly outnumbered and continue to be betrayed by Souls who were critical to God's Light prevailing who have fallen and the yoke is now falling upon us, and whoever your Spiritual Warriors are that are gathering to you and I presume any other such groups in the world who are being called upon.

Things are DIRE. (Feeling the Holy Spirit softly again). I am not trying to be melodramatic, I am doing my best to be true to my impressions and feelings and what I experienced; and not embellish, but neither hold back.

Spiritually speaking, it feels like we might be in the battle of the Alamo - and we are defending the Alamo. Although it might be worse - like the 300 Spartans at Thermopylae or the Israelis who defended Masada.

But those analogies are really trying to capture the scope of the threat but this notion that evil (feeling the Holy Spirit again) has taken a direct personal interest in us and wants to hunt us down to extinction. That stands out strongly in my impressions.

Oh , Oh, think the Nazgul from Lord of the Rings but many, many, many, many of them, hunting us, all of us who serve God's Light to extinction. I don't know that we are being called to defeat the darkness as much as finding and preserving the Lights in the

world that God wants us to save and preserve, to persevere and emerge from this darkness when it eventually passes IF we and whoever carries on our mission, succeed.

From Seeker (Six months into Spiritual Counseling with Marilyn Hughes) Vision 3

Hi Marilyn, I had a dream last night from which we are supposed to learn/glean something.

Dream: Very short - This involved both you and I. So, The Holy Spirit Leads, we follow.

The dream was a sequence of very short situations where we were in many different places and settings: inside, outside, modern buildings, old buildings, city, suburbs. I don't remember all of them. It seemed to be a large mix of neighborhoods and structures that we would find in our modern world.

In every single setting, without exception, you and I were being attacked by whatever that evil is that is hunting us. We were never beaten, but we were really getting our butts kicked; not severely, but everywhere we went, we were immediately set upon with a swarm of these hunters (I'm calling them hunters - in this dream they were people; but obsessed, possessed and just singularly focused, blood thirsty to kill us). We were so overwhelmed in each setting that all we could do was fight our way out of that area to escape.

This situation repeated a number of times. In essentially all the settings that you and I could imagine ourselves in world and then I woke up.

My interpretation: We were being reinforced with the warning, as you confirmed for me already, that this battle will never stop while we are in this world and that we must remain vigilant. We never won a single battle, we were always just fighting to survive, to live and fight another day.

I'm really getting the strong sense again that this mission, this battle we are being asked to wage or prepared to wage is about survival, not victory. The long game is to survive and whatever we build for God, endures and survives through the darkness that is coming, no matter how long it lasts.

I don't know how we relate to the bigger picture of things, but at least for now, it seems evident to me that you and the foundation that you are building must be protected and survive and some of us have been or are being drawn to you to join you in that mission. (The Out-of-Body Travel Foundation, <https://outofbodytravel.org>)

I had a follow up impression on the message I received on "WE'RE LOSING"... it's not necessarily We, as in your foundation and those of us who are joining with you in your work and mission, it is the Light, That which is Good, in this world - my sense is that worldwide, those of us who choose Life, who choose the Light... "WE'RE LOSING"... I think this is a

component of Odyssey's (Marilynn's higher self) repeated message to me - she is the source of this message now.

So I think we, and any other groups that God is gathering to preserve His Light need to survive this Darkness that is starting to, and will encompass the whole world.

For some reason, I'm also getting the impression that this battle is not confined to our three dimensional physical realm but that it is also, already perhaps, being waged in the astral plane and if it isn't on a very large scale yet, we should expect it to be.

Given that we've lost so many, and that we keep getting warnings about the constant, unrelenting threat against us, that I keep getting warnings about some of my weaknesses that could bring me or others down, what do you think of the idea that those of us who are in your Spiritual Army agree to immediately speak up and warn each other if we start seeing behavior or decisions, attitudes or mindsets that are potentially destructive?

I know you said that if a certain someone is lost that this loss would be foundational and I believe you but if you are lost, that is also extremely catastrophic. Setting aside the thousands and thousands of experiences you've had, the many, many encounters with the Holiest of the Holy as well as the unholy, all the times you were sent on missions into Hell, and all the other experiences that few if any other living

Souls have been privileged to be blessed with, you are one of five on the planet with whom 'The Tibetans' are working to raise your vibrations for elevating humanity and the planet. If we lost you Marilyn, the world would get much darker and colder very quickly.

Your humility is most commendable and appropriate that you are so, precisely because we don't want you getting tempted to succumb to vanity. That said, I think we do need to be objective about how crucial you are to our mission to save and preserve the Light.

The darkness failed to take you down despite a series of trials - but you have taken a huge beating from the difficulties and you are coping and recuperating extremely well. But as you point out, any of us can be taken down, at any time if we lose our way and deviate from the Light and His Path.

If we agree to watch out for each other and immediately speak up *candidly* if we do see *anything that is a cause for concern*, then we can maximize our ability to protect each other.

From Seeker (Six months into Spiritual Counseling with Marilyn Hughes) Vision 4

Hi Marilyn, I had another couple of relevant dreams to share. This dream was bouncing around a lot in a non linear fashion but not abstractly.

I was in a city, it looked like it was European, maybe eastern European. It was like an outer part of a city, with elevated trains but no big skyscrapers - very residential - like parts of the boroughs in New York City, but with European architecture.

There were very strong tensions in the air and streets. Lots of people arguing, particularly in one part of the city. I don't know what my vantage point was, but it was like I was observing from above but not from a building or watching a television broadcast.

Suddenly, you were there with me and we wanted to do reconnaissance of the boiling situations in the city. We started moving around the city, not interacting with anyone but quickly zig-zagging through crowds and trying to get a clear understanding of how close the city was to erupting in widespread rioting and we were trying to figure out WHY?

Then, I do not know if I should consider this another dream that intruded upon this one, or part of it, but you and I were suddenly in another city with a fairly high vantage point (not skyscraper high but above the ground somehow) and the entire city suddenly was being consumed with something akin to a nuclear blast. But I don't think it was meant to illustrate a real physical threat. I got the strong sense that this was something spiritual, evil, that moved in - not with the speed of an atomic blast - but like a fast moving storm.

However, the skies got eerily red and dark with many, many swirling clouds of a fiery substance with heavy, heavy smoke, that turned the daytime sun (we were looking directly into it through the fiery smoke and clouds) into what would look like an eery full moon; almost like a blood moon but not quite, brighter than that - the sun still retained some of its white color. We were not scared but we were horrified for the people and knew that everyone was in terrible danger even though structures were not being consumed.

This is another reason why I am thinking this is happening in the astral plane *and* it is demonic activity here on our plane that we cannot see. I did not recognize any structures and I do not think this was the same place that we were just at . . . but once we saw the entire city consumed, daytime all but disappeared; except for the extremely dimmed sun. We left. I don't know why, but I got the impression that the city we were watching being consumed by evil was a major US city.

I awoke and then went back to sleep immediately to find myself back at that original European town, but now the city has erupted into utter pandemonium. The people were not just fighting with fists and sticks, the were murdering each other in widespread fashion across the city. Lots of guns, knives, etc... like you'd see in urban warfare between ground forces.

You and I are staying out of the fighting but we see special forces type personnel, all dressed in black

garb, parachuting into the area, setting up an operations center in front of us and then deploying to deal with the continuing carnage in the streets.

My interpretation: I am not sure at all what to think and it might be something that is supposed to be more symbolic than predictive. So here goes: We're being warned that civil tensions are approaching not only a boiling point but an eruption point. I get the sense that this is a worldwide issue, and not just a geopolitical, socio-economic issue either, but something underlying these problems at their core, which I think, from the second part that you and I witnessed, is large scale *spiritual warfare* which is very possibly already underway but invisible to the average human eye, perhaps visible only mystically to those who have sight.

Another dream kept inserting itself and then took over entirely, replaying itself three times. I was being told I needed to pay attention to this, which I hadn't been because not that much was happening.

You were showing me a home, which I think in the dream was yours, that was in a development but there was a common lake or pond that belonged to everyone. Some of us who were supposed to join you were arriving and we were going to be living there and you were showing me and at least one other person (actually, I think every time I had the dream, it was me and a different person who had arrived, being escorted by you). There was more, but all of it had to do with the logistics of both your home and

the community. That was it. It just kept coming back to me.

My interpretation: I'm being shown that I will be moving to your area as well as at least one other but I think at least two actually. I do not know if this dream is symbolically representing that our Spiritual Army will be living in the same area together or if this is an abstraction or symbol. And that in the future you will eventually establish a foundation headquarters."

"THE END TIMES – As Revealed to Maria Valtorta

Revelation-44. The Signs of the Second Coming; Yet more on the short period of peace

In the following passage it is good to bear in mind that a 'day' for the Lord is not necessarily an earthly 24-hour day; likewise an 'eve' for Him could be quite some length of time before a given 'day'.

October 29, 1943 Complete dictation Q43:506-511

Jesus says:

"When I put in Zephaniah's mouth that I will take away everything from the earth, I am having him prophesy what will happen the day before the eve of the last time. I then announced the same thing when I spoke about the destruction of the world, veiled behind the description of the ruin of the Temple and of Jerusalem. Later the Beloved prophesied it again in his Apocalypse."¹¹⁵

"The voices follow each other. In fact I can say that, as in a sacred building erected to testify the glory of the Lord, the voices climb pinnacle to pinnacle, from prophet to prophet

previous to Christ, until the highest point on which the Word speaks during His human life, and then they climb down from pinnacle to pinnacle, over the centuries, speaking through the prophets after Christ.

“It is like a concert which sings the praises, the will, the glories of the Lord, and which shall last until the end. Then the angels’ trumpets shall gather the dead of the tombs and the dead of the spirit, the living of the earth and the living of Heaven. All will prostrate themselves before the Lord’s visible glory and hear the words of the Word of God – that Word whom countless have rejected or neglected, disobeyed, sneered at, scorned, that Word who came: Light in the world, and whom the world did not want to welcome, preferring darkness.”¹¹⁶

“I am the peak of God’s building. There can be no words loftier and truer than Mine. But My Spirit is in the mouths of the lesser ‘Words,’ because everything testifying what is of God, is a word inspired by God.

“Famine and deaths due to epidemics will be one of the forerunning signs of My second coming. These chastisements designed to punish you and call you back to God will carry out, with their distressing power, one of the sortings-out between the children of God and Satan’s children.

“Hunger will arise from plunder and cursed wars, decreed without the justification of national independence, decreed only out of power’s savagery and the pride of demons in human guise. Hunger will arise from the stoppage, by God’s will, of the cosmic laws: cold will be bitter and drawn out; heat will be scorching and not moderated by rain; the seasons will be turned around and you will have drought in the rainy seasons and rain when

the crops are ripening; plants and trees will be tricked by unexpected warmth or unusual coolness, plants will bloom out of season and trees, after having already produced, will cover themselves with new, useless flowers that will exhaust them fruitlessly. Because every intemperance is harmful and leads to death—remember that, O people—hunger will cruelly torment this haughty race hostile to God.

“The animals, lacking hay and fodder, grain and seeds, will starve to death, and to still people’s hunger will be destroyed, given no time to breed. Birds of the air and fishes of the waters, herds and flocks, will be attacked on all sides to give your bellies the food which the land shall but scantily put forth for you.

“Deaths caused by wars and scourges, earthquakes and heavy storms will hasten both good and wicked into the hereafter. The good, for your punishment, in as much as once you are deprived of the best, you will get worse and worse. The wicked, for their own punishment, in as much as they will have, before the expected hour, hell for their dwelling.

“The victim prepared by the Lord to purify the altar of the Earth desecrated by the sins of idolatry, lust, hatred, pride, is you, people who shall perish by the thousands and tens of thousands, cut down by the sharp scythe of the divine thunderbolts. Like April grass mown down on a field, you will fall on top of one another: holy flowers mixed with poisonous flowers, the delicate stems mixed with the prickly rambles. My angels’ hands will pick the blessed and separate them from the damned, bringing the blessed to Heaven and leaving the damned to the demons’ pitch forks for Hell’s pasture. To be kings or beggars, learned or ignorant, young or old, warriors or priests, will make no

difference, will be no bulwark against death. There will be a chastisement and a fearful one.

“God’s eye will choose the destined by taking away the ‘lights’ so they no longer have to suffer from the fog caused by the people united to Satan, by taking away the ‘darkness’ generating darkness because possessed by the father of darkness: Satan.

“God’s eye enters palaces, churches, consciences – and there is no barrier and no hypocrisy that prevents its seeing. God’s eye will scrutinize the inside of the Church, today’s Jerusalem, and will scrutinize the inside of souls and will write the one decree for the slothful, the indifferent, the lukewarm, the rebels, the traitors, the murderers of the spirit, the deicides.

“No, people, do not think that God will do you neither evil nor good for your works. I swear it to you, I swear it to Myself, I swear it for My Justice’s sake, I swear with a triple oath, I will do you good for the good that you do and evil for the evil done by you.

“Though for you the uncleanness of the flesh and of your lives fit for brutes crust over the soul’s eyes to prevent them from seeing God, for God nothing veils His eyes. I will weigh My hand down on those who enjoy being in the mud and who want to stay in the mud despite every invitation and every means I extend to them to get out of it. They will become mud in mud, because they turn the mud of sin into the favorite food of their impure hunger.

“The day is drawing near, children who have disowned the Father. Earth’s time is long and short at the same time.

“Wasn’t it yesterday by any chance that you enjoyed an honest well-being produced by peace and peaceful actions

which yield break and work? Wasn't it yesterday by any chance, O you living in this dreadful hour,¹¹⁷ that you enjoyed the delight of the undivided, unruined family, the delight of children around the father's dining-table, of the bridal chamber – the groom by the bride – and of the father bent over the children's heads like a teacher and friend? And now? Where is all that? Swift like a bird flying to far-away shored, that time is past. It was yesterday... now you turn round and see it is separated from you by a number of days, which horror multiplies with its blood-drenched intensity. You take refuge in your memories, but heaps of rubble and rows of graves destroy the pleasantness of your memories with the reality of the present.

"Oh! People, people who insult God with the voices of both mouth and heart, thinking it is licit for you to do so, listen, people, to God's harrowed and harrowing voice, which is already thundering over the world because it is useless for Him to speak through His servants and friends. His voice, announcing His wrath to you, still calls you because He suffers from punishing you.

"Before the blindness of your spirits be total, come to the Physician and to the Light. Before there be so much blood as to be a lake of death, come to the source of Life. Gather up your scanty abilities to love and direct them to God. Love will forgive you on account of those scraps of love, left over by the plunder of the flesh and of Satan, the scraps which you offer to Him.

"God ought to be given the first produce and the totality of goods. But since you have been unable to do that, O children who have cost Me My life, give the great, compassionate, powerful Lord that which you still have. In your poverty of spirit, not the evangelical poverty but human poverty, tear off from your hearts the last bit,

withhold that left-over from the flesh and give it to Me. I know that it costs My beloved ones less to sacrifice their lives because love inebriates them, than the sacrifice of a kiss costs you. And for your effort, out of proportion with the offering, I will give you a reward out of proportion with the gift. I will give it to you as long as you come.

“Anyone who works well at the last hour will be admitted to the Kingdom like anyone who, from dawn to anticipated dusk, held the plough until falling onto it. You will not complain for having different dwellings in Heaven: in Heaven there is no narrow-mindedness of human envy. But do conquer this Heaven which I created for you and opened for you by My death on the Cross. Come to the Lord before the Lord comes upon you with His Judge’s majesty.

“With regard to you, My beloved ones, stay on the way you have chosen. Whirlwinds and storms will be unable to make you lose the destination that I am, whose Heart is open to receive you with a kiss of love more alive. Let kingdoms and nations fall. Let what is considered powerful become ashes and rubble. Let that alleged right to dictate wills and teachings turn to dust ground down by God’s Will and Law.

[Yet more on the short period of peace]

“During My short rule over the world, I will be the One reigning, I and the rest of My people, in other words the real faithful, those who did not disown Christ and cover the sign of Christ with Satan’s [fake] tiara. Then the false gods of excessive power will fall, as well as the indecent doctrines that disown God, the almighty Lord.

“My Church, before the hour of the world comes to an end, will have its glittering triumph. Nothing differs in the Mystical Body’s life from that which was in Christ’s life.

There will be the hosanna on the eve of Passion, the hosanna when the nations seized by the fascination of the Divinity, bend the knee before the Lord. Then the Passion of My Church militant will come, and finally the glory of eternal Resurrection in Heaven.

“O bliss of that day when the conspiracies, retaliations, struggles of this earth, of Satan, of the flesh will be over forever! My Church will then be made up of real Christians, in that time, in the next-to-last day. Few as in the beginning, but holy as in the beginning. The Church will end in holiness as it began in holiness. Liars, betrayers, idolaters will stay outside, those who on the last day will imitate Judas and sell their souls to Satan harming Christ’s Mystical Body. In them the Beast will have its replacements for its last war.

“And woe betide those in Jerusalem, in the end times, who become guilty of such a sin. Woe betide those who in Jerusalem will exploit their authority for human advantage. Woe betide those who will let their brothers and sisters perish and will neglect to turn the Word I entrusted to them into bread for the souls hungering for God. Woe betide them. Between those who openly disown God and those who disown Him by their actions, I will make no difference. And in truth I tell all of you, with the sorrow of a sublime Founder, that at the last hour three quarters of My Church will disown Me, and I will have to cut them off from the tree-trunk as dead branches infected by an unclean leprosy.

“But you who will remain in Me, listen to Christ’s promise. Faithfully and lovingly wait for Me and I will come to you with all My gifts. With the gift of gifts: Myself. I will come to redeem and heal. I will come to floodlight the darkness, defeat it and rout it. I will come to

teach people to love and worship the eternal God, the Lord Most High, the holy Christ, the Father, the Son, the Holy Spirit. I will come to bring you not the peace of this world, the endless destroyer of Peace, but the Peace of the Kingdom that does not die.

"Exult, O My faithful servants. This is what the mouth that does not lie tells you. You will no longer have to fear any evil because I will put an end to the time of evil, I will anticipate this end out of compassion for My blessed ones.

"Exult especially you, O today's beloved of Mine. For you the coming of Christ and His embrace of glory will be even more solicitous. For you the gates of the City of God are already opening and your Savior is coming out to greet you and give you real Life.

"Yet a little more and I will come for you. As I did for my friend Lazarus, I will call you one by one: 'Come out!'"¹¹⁸ Out of this life on earth which is a grave for the spirit jailed in the flesh. Out. Into Life, into Heaven's freedom.

"Call Me with your faithful love. Let it be the blaze that melts the chains of the flesh and gives the spirit the freedom to come quickly to Me. Utter the best cry ever written by a man: 'Come, Lord Jesus.'"¹¹⁹

Notes

115. Matthew 24:1-31; Mark 13:1-27; Luke 21:5-28; Apocalypse 14:14-20; 19:11-21; 20:1-15

116. John 1:1-11

117. 1943

118. John 11:43

119. Apocalypse 22:20"

The End Times as Revealed to Maria Valtorta, 1943

"Tell me, good Master, when shall the end be? Jesus answered. 'There will be an end to the beginning, and men will know this by the spirit of the times. Men will no longer be as brothers; nor will they be manly. Women will be as men and men as women. Adultery will not be condemned, nor will fornication; therefore, these will flourish. Men will not honour their homelands, and there will be no discrimination among them . . . Fathers will not be honoured, nor mothers respected, and children will be raised to be wayward. Perversions will be encouraged, and criminals will mock the law. There will be incest and rape and it will be unsafe to walk abroad. Floods, famines, droughts and earthquakes will cause death and destruction: Strange sicknesses will smite the people, and there will be denial of God. Babes will be slain in the womb . . . Priests will defile their altars with their impurity, and the rulers will be held in little repute. **It is not God who marks the end days, but men who lives as though setting a pitfall for himself.**"

The Kolbrin Bible, Book of the Britain, Janice Manning and Marshall Masters, Your Own World Books, 2006

"A man asked, 'What of wisdom? Has this not been plentiful in the world since the days of the Great Enlighteners, of whom Solomon was deemed the greatest? Even before him, there was much wisdom, yet is Earth a better place for this? What has it contributed to progress?' Jesus replied, 'Alas, never has there been too little in the hearts of men. Wisdom is not something written in books, but that, which conveyed from the book of the heart. It is a way of Life.' All the wisdom of the past, held in reverence by some, was easier to write than to live by. Yet, following

it is the only wisdom. Wisdom, however, is more than the thoughts of the wise, it is the accumulated philosophical knowledge of mankind winnowed by the wind of practicality. Nobility is an attribute of the soul, and no man has this by right of birth. Nobility demonstrates an ability to live and act according to the high principles. It is expressed in deeds, outlook and bearing, in the manner of life and relationship with others. That, which ennobles a man is his recognition of something to love and strive for outside of himself. Nobility is the subordination of self to principles."

The Kolbrin Bible, Book of the Britain, Janice Manning and Marshall Masters, Your Own World Books, 2006

CHAPTER ONE

Dreams/Lucid Dreams, Out-of-Body Travel
and its Stages, Vibrational States, Colors and
Lights, Spiritual Protection, Mystical
Theology, Power Animals, Divination,
Transitions to Out-of-Body Travel from Sleep,
Out-of-Body Experiences of Seeker

And so we begin, on February 2, 2019, as Seeker contacts Marilynn for the first time. And we follow the first year of his spiritual counseling and training. Although we can't include his phone and skype sessions, we have done all we can to include as much as we can to give you, the reader, a clear journey through the counseling process; and a direct eyeview into how the soul enters into the purification journey and the out of body travel adventure.

Good Morning Marilynn.

I would like to have an opportunity to talk with about receiving some spiritual counseling.

I recently discovered you through your documentary, 'The Road to Armageddon'. The work you have been doing is so amazing and important.

At your convenience, please let me know when you would be available for a counseling session. Kindly advise if there are any materials I should read

beforehand in preparation for our discussion. Do you have a questionnaire that I should complete that would help make our discussion properly focused, as in accordance with the Lord's Will? Are there any prayers or meditations that you would suggest that would help me to best prepare my spirit in asking for your counseling and the Lord's guidance?

I am currently reading your following works:

Principles Of The World Beyond Death
 Books of Terror
 Come To Wisdom's Door
 Out of Body Travel and Mysticism
 Angelology
 Demonology

I listen to your audio CD on your most memorable out of body experiences on a daily basis and have also begun listening to your audio CD for 'Come To Wisdom's Door'.

I am so thankful for the sacred prayers that you shared from the various faiths. I read almost all of them each morning and every night.

I am available at your convenience on the weekends.
 I am available after 7 pm Eastern Standard Time on Tuesday through Friday.
 I am not available on Mondays.

Thank you for the sacred work and service you do for all of us.

Seeker

Hi Seeker,

Great to hear from you. Go ahead and send me some information about what you would like to discuss and talk about. I am still figuring out when I may have time to do this, I like to do it when I'm home alone and have concentration. Go ahead and send that to me. I would ask that you pray the Jesus Prayer - 'Lord Jesus Christ, Son of God, Have Mercy on us Sinners,' in preparation. It's an excellent prayer for helping us to move aside the latencies and get to God's focus for us.

Talk with you soon, Marilyn

Hello Marilyn,

Thank you for your prompt response and preparation guidance. I will work on summarizing my thoughts and share a high level biography so that you can have a better understanding of who I am and the path that has led me to asking for your help and the Lord's.

I don't know what time zone you are in but I can always sit in my car during lunch one day for us to talk if that works better into your schedule and preparations. I should be able to be home by 6 pm on Tuesdays, Thursdays and Fridays as well but I was thinking that I definitely can make 7 pm, even if I get held up at work.

Thank you for sharing the Jesus Prayer. I will be saying this often.

I will try to send you a concise and helpful summary of my thoughts tonight.

Talk with you soon, Seeker

Hi Marilynn,

I found a very old copy of 'The Spiritual Life: A Treatise on Mystical and Ascetical Theology,' by Father Adolphe Tanquerey.

I enjoyed the very beginning of 'The Dialogues of St. Catherine', and that wasn't even into the book yet, just talking about the four different treatises and their applicability to our lives today.

Forgive me for not remembering where I read this in your writings, but I am finding myself losing interest in just about everything else I used to partake of on a daily basis.

It's a good thing I am sure. I have some questions that have arisen from this observation but I will save them for our next session. My list of questions is building.

Many Blessings, Seeker

Hi Seeker,

Oh, that is so exciting! I used to have three or four copies of the pre 1930's version, but I gave them all away. Those are really special copies, so take good care of yours. I am very intrigued to hear your thoughts as you begin with St. Catherine . . . Thanks for the good wishes.

Many Blessings, Marilynn

Hi Marilynn,

Shortly after turning in after listening to you on Coast-to-Coast, I had presumably a dream (I thought it was real, it did NOT feel like a dream... but you'll see), where someone had knocked at my apartment door (this is an entrance area that is always locked to keep out non residents). Knowing that the apartment above me is empty (there are only four apartments in my building - one across from me and two above each bottom level apartment), I had a feeling that something was very wrong and I looked through an eyehole to see who it was (I just noticed that I do not have an eyehole in my front door) and I saw a young woman that I did not recognize and I was overcome with fear and a sense of great danger and I struggled very hard to gather my voice (like a person in a horror movie that is so frightened they can't speak). It seemed to take all my strength but I managed to ask "Who is it" and they would not answer. I looked again through the eyehole and I thought I saw a dark male silhouette to the left side of the woman and I again struggled to command the woman to "Go Away" as forcefully as I could muster, but it came out in a weak

voice. She said nothing but then started trying to open the door by turning the handle and trying to open the lock, as though she had a key. I struggled as hard as I could to stop her from opening the deadbolt lock but failed. I stepped back slowly and she entered slowly, saying nothing.

I then commanded "In the name of Jesus Christ, I cast you out evil spirit, begone!" Still the young woman continued to approach slowly. I then start saying the "Our Father *Who art in Heaven, Hallowed be Thy Name. Thy Kingdom Come, Thy Will be Done, On Earth as it is in Heaven. (Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and The Power, and The Glory, Forever. Amen).*" prayer and she stopped moving forward and then faded out of existence. I then woke up. Unlike a dream, the details of this event are not fading.

I then went back to sleep and it seemed like I immediately found myself in another similarly disturbing dream. I was in an unfamiliar place, another apartment building but not one I had ever been in. I think (sorry but as the minutes go by my detailed recollection is fading while the macro portions are not fading) another young woman that I did not know who started talking to me in the hallway, stopping me before I presumably was about to enter 'my apartment'. As in the earlier dream/experience, I had an immediately feeling of strong warning about this person. At first she started

talking as though we knew each other very well, intimately, almost like a jilted lover and when I did not agree to let her into the apartment with me, she became angry with me and wanted me to take her back and that I owed her somehow, although I had no memory of any relationship. I disengaged from the conversation with her and when I got inside 'my apartment', 'she' was now inside the apartment but 'she' was now a man, continuing on intimating a close connection/relationship that I knew nothing about and that he and I lived together in this apartment which was categorically a lie. My Spirit was telling me something is very wrong with this person and I presumed that the person was a dark/evil spirit. I asked the person/spirit the following? "Do you serve God?" ; "Were you sent by God?" ; "Do you serve the Light?" ; "What is your name?" The person said nothing and then faded out quickly, perhaps instantly disappearing and I then woke up.

Some background: Just before turning in, during my prayers, I had asked the two higher dimension aliens who you mentioned are working with you and the four others if they would consider trying to teach and prepare myself, confessing that I know I am currently unworthy and have a lot of purifying still ahead, but that nonetheless, I was willing to do all I could to help them, through me, bring forth more Light into the world and try to improve it with them.

I don't know if that could be related to my two dreams or mystical experiences, a lesson or form of training? I will defer to your judgement on whether I

was being trained/conditioned by the higher dimension aliens of which you spoke, if I was having a mystical experience or if I was simply having some dreams, fueled by all the spiritual reading and discussions I have been having with you.

Many Blessings, Seeker

Hi Seeker,

These are the beginnings of spiritual warfare that you are experiencing in an enhanced dream state, or spiritual dreams. You handled the situations well considering you've only begun with this, so great work.

Many Blessings, Marilynn

Hi Marilynn,

I hope Life is treating you well and you are continuing to have success with sharing your spiritual experiences with all of us and thriving in the mystical/spiritual realms.

I'm only in the very beginning of 'The Dialogue of St. Catherine of Siena' but here are a few thoughts.

I very much enjoyed the preface. I thought it very adeptly and concisely summarized what we could expect from the book at a very high level and why it was important. I also felt The Holy Spirit while reading this section often.

I did not like the introduction. The translator really just prattled on far too much, and it felt like he was trying to show how articulate he was rather than give homage to St. Catherine. I think I had to get the dictionary six times.

It felt disconnected from the preface.

So now, the meat - St. Catherine's words themselves. I've only read the first three points that St. Catherine ponders and elaborates upon. We will need to talk about this when we next talk.

(St. Catherine's first three points consist in the following:

A TREATISE OF DISCRETION

1. How the affection should not place reliance chiefly on penance, but rather on virtues; and how discretion receives life from humility, and renders to each man his due.

2. A parable showing how love, humility, and discretion are united; and how the soul should conform herself to this parable.

3. How penance and other corporal exercises are to be taken as instruments for arriving at virtue, and not as the principal affection of the soul; and of the light of discretion in various other modes and operations.)

I am having a hard time following what feels like a stream of consciousness coming from St. Catherine. I was softly feeling The Holy Spirit while reading, even when I read and re-read and re-read again what she was saying but it is not sinking in, or at least I am not getting an understanding of the essence of what she is sharing.

I don't know if this is an artifact of translation, or the difference in speech over the last ~700 years or if it really is just hard to understand. Some points I feel I understand and then the dialogue will move into a line of thought that I'm not understanding. I know I need to keep reading and I do keep feeling a nudge from The Holy Spirit so I will absolutely continue reading St. Catherine's dialogue.

I'll keep you updated.

Many Blessings, Seeker

Hey Seeker,

I should've told you I very rarely even bother with any introductory material, I just go right to the ancient texts themselves, for the very same reason. It's not helpful. But anyway, just keep at it and see how you feel. I was reading St. Catherine at a time when I was already having alot of mystical experiences, and there is a mystical language that we tend to understand more and more as we move more into mystical experience ourselves. So it is not surprising

that this is new to you, and you will have mixed feelings as you go through.

Many Blessings, Marilynn

Hello Marilynn,

What a wonderful way to phrase it - mystical language. Yup, that's precisely my challenge in understanding. Yes, I will keep up with reading and pondering St. Catherine's messages. Thank you for the thoughts about having mixed feelings. I'm hoping most if not all will get cleared up when we do talk about St. Catherine's thoughts.

When the book talks about St. Catherine's message being brought forth while she is in ecstasy, is this trying to convey that she was in a trance of a sorts, similar to what Edgar Cayce would experience or was Jesus or The Holy Spirit speaking directly through St. Catherine or is it a different experience altogether?

Thank you for the clarification and encouragement.

Many Blessings, Seeker

Dear Seeker,

I believe I remember it was God the Father through the Holy Spirit, but I am not remembering for sure. And you are very welcome, Seeker! You are a pleasure.

Many Blessings, Marilynn

Dear Marilyn,

The pleasure and privilege is mine Marilyn.

I think what you have experienced and continue to experience and share with us is priceless. I'm certainly sharing my knowledge of you with those who I believe may be receptive to your message.

Many Blessings, Seeker

Good Morning Marilyn,

I have been having a recurring lucid dream/experience both while I am asleep and when I am in the twilight stage between being awake and asleep. I am always in the same place, an apartment that I do not know yet feels like my home and in which I am perfectly comfortable and I know where everything is located.

The first lucid dream / experience started with a full grown panther (I think a female) appearing at my door, like a stray, that I took in as a pet. I had the sense that it was purposefully there for me but that might just be hopeful thinking / vanity on my part - I'm not sure.

These experiences do not feel like dreams and I can interact and direct what I am doing in the experience like in a lucid dream. I always have the sense that the panther is very physically capable and potentially dangerous but with me the panther is very protective,

always walks around with me and checks out everyone who comes to visit me. These visitors are usually (maybe always, I'm not sure) family members and friends or people I know. Once the panther seems satisfied that there is no danger, it either walks around with me or situates itself with someone in the apartment and watches the visitors and me.

When I pet the panther I can *feel* her fur and the rumbling of her purring (as well as hear it).

In this evening's lucid dream / experience, the panther was walking around the apartment restlessly and kept going to the door, like when a dog is trying to tell you it needs to go out. When I finally figured out what was happening, the panther did it's business on the floor, at which I calmly cleaned it up and apologized to the Panther.

I then awoke, and then while in that 'twilight' stage of transition back to sleep, the lucid dream / experience returns while I am still semi conscious and I can interact still with the panther.

During this last twilight 'dream' and a few other times in the past, I start seeing waves of purple color moving across my field of vision with my eyes closed.

End of Lucid Dream / Experience

Some background. I have been praying for my Guardian Angel to communicate with me as well as

my Spirit Guide (although I'm not clear on the difference but I saw one of your books addresses both of these entities so I am assuming they are distinct beings). I have been asking to communicate with me as Spirits/Angels in this realm, in the mystical realms or in my sleep/dreams.

When I was using oracle cards before we started talking, during one of my readings when I was asking for guidance on how best to follow the path of a shaman. I was feeling strongly attracted to that path and to living in among the lands of the Native American tribes there. (Maybe recalling a past life?)

The response card was 'the jaguar'. Essentially the message / invitation was that the jaguar brings courage and certainty. The jaguar call one to explore beyond the walls that confine and go outside one's normal routine and to push limits and boundaries. Coming from one's own future, the jaguar is inviting one to investigate the unknown, venture into the mystery and the dark places one has been reluctant to explore. Toss all caution to the wind and that one's jaguar instinct will serve one well.

As a caveat, if that even matters, I would always, always, say a prayer to Our Heavenly Father, the Lord Jesus Christ and The Holy Spirit before I did this reading. I don't know if that matters or helps at all.

As I have mentioned, immediately after our counseling session, I did throw out all these cards and related oracle books (but not books discussing shamanism without the oracle cards component). This recollection is from notes that I had taken from that reading.

(Explanation: Seeker had asked about the use of divination techniques which I had explained I had been forbidden the use of many years prior in a mystical experience as they are impure and also lead to distraction. As a result, he decided to get rid of his divination cards.)

So, obviously I am not clear what these dreams/experiences mean or area and if you have any insight or promptings I would very much appreciate hearing them.

Thank you

Many Blessings, Seeker

Dear Seeker,

The purple is a vibration, it's a higher field that is attempting to come in - ironically, even scientists are saying that humans don't perceive a certain spectrum of violet on the fields of light, however, the purple is bringing in things from a higher sphere. All necessary to your path. The Panther is likely your power animal, and he is acting as protector of your space. I have many places in the mystical realms that I go to

that are my places, which are not my places down here. They are very comforting places to be.

All of this is good, it seems you are having help in building a mystical place which is safe for you to explore. My feeling about the panther was that he is trying to keep out influences which will interfere with what you are doing, it needs to be protected.

The purple is a higher mystical energy which needs to come down to enliven your space.

But look at this place as a sacred and protected place, thank your panther as you did, honor him or her . . . and allow the purple. If you are talking about the purple that you experience in your eye vision, that often happens when people are starting to awaken in the beginning stages, you'll see purple in your eyes when you close them. If you are talking about purple overshadowing the realm, that is the higher mystical spheres coming down and trying to make some things happen in your new safe place.

Don't worry about having used cards for divination in the past, it's not a concern. Just don't use them anymore.

Many Blessings,

Marilynn

Good Evening Marilyn,

Thank you so much for giving so much thought, explanation and time to answering my questions.

I see purple in both of the situations that you described. If I am paying attention when I close my eyes and I am trying to relax to have an out of body experience I will see purple. Sometimes it will flicker a bit, last for a bit and then I lose it, probably when I fall asleep. I guess I will try to focus more on the purple light and 'move' into it.

During the transition states between consciousness and sleep, I also see ribbons/waves of a soft violet hue that flows like a ribbon in the wind, across my field and view and it brings a very calming feeling. Much like the northern lights. It's beautiful.

I don't think I've experienced purple overshadowing my new safe place in the mystical realm. Something to look forward to and to pray for the higher mystical spheres to come down to me in my safe place in the mystical realm :-)

That is awesome about the Panther! Is it possible for me to communicate with my power animal?

Thank you so very much once again for your blessed help and guidance.

You can increment the 'Souls Saved' counter by another one on your webpage. I know, I'm being presumptuous but hopeful too!

I think I might be ready for a counseling session this weekend or next. I am completely flexible in my schedule on weekends and if a weeknight is better for you, no problem :-)

Good night Marilyn

Many Blessings, Seeker

Hi Marilyn,

As for our trials, we do seem to grow more from adversity than from smooth sailing. I wish I could figure out how to flip that.

You've reminded me of the line from the Rumi prayer that you share in which Rumi asks how can he expect to become a polished mirror if he can't tolerate being rubbed?

*"Oh Lord,
I seek more of You than to name Your Name...
We are the flute: our music is all Yours.
The light of the soul sets not and has no yesterday.
Love is the astrolabe of your secrets.
If the light that illuminates the world were to draw near,
The world would be consumed.*

*God you have chosen me to be Your house.
If I take annoyance at every rub
How wilt I become a polished mirror?
O God, show us all things in this house of deception:
Show them as they really are.
Through love the stake becomes a throne*

Through love the king becomes a slave.

*Our Soul, the breath of our praise, steals away
 Little by little from the prison of this world...
 Our breaths soar with the choice of words, as a gift from us
 To the abode of everlastingness.
 Then comes to us the recompense of our praise,
 A recompense manifold from God the merciful.
 Then You cause us to seek more good words, so that
 Your servant may win more of Your mercy.
 Verily the source of our delight in prayer
 Is the divine Love which without rest
 Draws the soul home."*

The Mysteries of the Redemption Prayer Book, By Marilyn Hughes

Whatever we are being prepared for, the storm clouds on the horizon for our society and way of life are looking very fierce to me. Hopefully those of us who are hearing our Shepherd's voice and listening to our own Soul are going to be preparing for the spiritual and physical battles that seem to be headed towards us.

Thank you for sharing your thoughts on interacting with my power animal. They were helpful.

Big Smiles Indeed :-)

Many Blessings, Seeker

Hi Seeker,

You can definitely call on the special gifts and

protections given by the panther. I don't really talk to them. There is a silent acknowledgement when you see them. Kindof like what you had.

We never know how God is using our trials to make us stronger in a calling which might come later in life, right? So God is allowed to be mysterious.

Big smile, Marilyn

Hi Marilyn,

Do you know anything about 'The Ancient Ones' - shamans who had walked the Earth and now reside in infinity, as I understand it, trying to bring forth new worlds for the Great Spirit? I've read about these in books.

I was reading about Son of the Twelve Chiefs . . . in the Mystic Knowledge Series in one Volume?

Many Blessings, Seeker

Hi Seeker,

Son of the Twelve Chiefs, yeah, they might be referring to 'The Old Ones' you'll read about those in my books, as well. And they are very powerful beings. You just reminded me of my visit with Grandmother Skywalker, something I'll never forget. I'll attach a painting I did of her. Oh, and Chief Joseph calling up the Old Ones. I have a lot of lifetimes as a Native American, so the Native American spirituality has always held a certain sacredness to me.

Many Blessings, Marilyn



Hi Marilyn,

Thank you for elaborating on 'The Old Ones'. I look forward to reading some more about your experiences with them.

Both stories about your Grandmother Skywalker and Chief Joseph sound like they are very interesting.

Thank you for sharing the artwork you created.

Many Blessings, Seeker

Dear Marilynn,

I have missed our back and forth exchange of thoughts. I apologize. I have been swamped with work and the daily routine and I have not been doing enough spiritual reading.

I am saying the Rosary every day and praying every morning and night :-)

“HOW TO PRAY THE ROSARY

The Rosary is a Scripture-based prayer. It begins with the Apostles' Creed, which summarizes the great mysteries of the Catholic faith. The Our Father, which introduces each mystery, is from the Gospels. The first part of the Hail Mary is the angel's words announcing Christ's birth and Elizabeth's greeting to Mary. St. Pius V officially added the second part of the Hail Mary. The Mysteries of the Rosary center on the events of Christ's life. There are four sets of Mysteries: Joyful, Sorrowful, Glorious and—added by Saint John Paul II in 2002—the Luminous.

The prayers of the Rosary

The repetition in the Rosary is meant to lead one into restful and contemplative prayer related to each Mystery. The gentle repetition of the words helps us to enter into the silence of our hearts, where Christ's spirit dwells. The Rosary can be said privately or with a group.

*The **Five Joyful Mysteries** are traditionally prayed on Mondays, Saturdays, and, during the season of Advent, on Sundays:*

1. *The Annunciation*
2. *The Visitation*
3. *The Nativity*
4. *The Presentation in the Temple*
5. *The Finding in the Temple*

*The **Five Sorrowful Mysteries** are traditionally prayed on Tuesdays, Fridays, and, during the season of Lent, on Sundays:*

1. *The Agony in the Garden*
2. *The Scourging at the Pillar*
3. *The Crowning with Thorns*
4. *The Carrying of the Cross*
5. *The Crucifixion and Death*

*The **Five Glorious Mysteries** are traditionally prayed on Wednesdays and, outside the seasons of Advent and Lent, on Sundays:*

1. *The Resurrection*
2. *The Ascension*
3. *The Descent of the Holy Spirit*
4. *The Assumption*
5. *The Coronation of Mary*

*The **Five Luminous Mysteries** are traditionally prayed on Thursdays:*

1. *The Baptism of Christ in the Jordan*
2. *The Wedding Feast at Cana*
3. *Jesus' Proclamation of the Coming of the Kingdom of God*

4. *The Transfiguration*
5. *The Institution of the*



Eucharist

Praying the Rosary

Familiarize yourself and/or your group with the prayers of the rosary.

PRAYERS OF THE ROSARY

The Apostles' Creed

*I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;*

*he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.*

*I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.*

The Our Father

*Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.
Amen*

The Hail Mary

*Hail Mary, full of grace, the Lord is with you;
blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners
now and at the hour of our death.*

Amen.

The Glory Be (The Doxology)

*Glory be to the Father, the Son, and the Holy Spirit;
as it was in the beginning, is now, and ever shall be,
world without end.*

Amen.

The Fatima Prayer

*Oh my Jesus, Forgive us our sins, save us from the fires of hell, lead all souls to
heaven, especially those who are in most need of thy mercy.*

The Hail Holy Queen (The Salve Regina)

*Hail, holy Queen, mother of mercy,
our life, our sweetness, and our hope.
To you we cry, poor banished children of Eve;
to you we send up our sighs,
mourning and weeping in this valley of tears.
Turn, then, most gracious advocate,
your eyes of mercy toward us;
and after this, our exile,
show unto us the blessed fruit of your womb, Jesus.
O clement, O loving, O sweet Virgin Mary.*

1. *Make the Sign of the Cross.*
2. *Holding the Crucifix, say the Apostles' Creed.*
3. *On the first bead, say an Our Father.*
4. *Say one Hail Mary on each of the next three beads.*
5. *Say the Glory Be*
6. *For each of the five decades, announce the Mystery (perhaps followed by a brief reading from Scripture) then say the Our Father.*
7. *While fingering each of the ten beads of the decade, next say ten Hail Marys while meditating on the Mystery. Then say a Glory Be.*

(After finishing each decade, some say the following prayer requested by the Blessed Virgin Mary at Fatima: O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to Heaven, especially those who have most need of your mercy.)

8. *After saying the five decades, say the Hail, Holy Queen, followed by this dialogue and prayer:*

*V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.
Let us pray: O God, whose Only Begotten Son,
by his life, Death, and Resurrection,
has purchased for us the rewards of eternal life,
grant, we beseech thee,
that while meditating on these mysteries
of the most holy Rosary of the Blessed Virgin Mary,
we may imitate what they contain
and obtain what they promise,
through the same Christ our Lord. Amen."*

From the United States Conference of Catholic Bishops

Meditation... unfortunately none - not that I even know how.

I just watched the movie Astral City that you recommended last night. (Based on the works of Francisco Candido Xavier) WOW! I wanted to talk with you about the movie, but in general, is this astral/spiritual architecture depicted in the movie accurate in your experience and understanding?

Many Blessings, Seeker

Hi Seeker,

Yes, 'Astral City' is very well done, but just remember, this is one of many, infinite types of realms. So it is accurate for one of those infinities.

Many Blessings, Marilyn

Hi Marilyn,

When we next talk I'd like to hear more about these infinities.

Many Blessings, Seeker

Hello Marilyn,

I have to beg your indulgence here with a lengthy account of what is either an elaborate lucid dream or an out of body / mystical experience that I had a few months back.

If you prefer to share all or most of your thoughts in a counseling session that is fine. Perhaps we can schedule a call this next weekend if that works for you.

May I share some background for context. I suppose I've really felt that God or Our Heavenly Father, or The Great Spirit or Goddess as some ancient people would refer to God before the Patriarchal religions arose, is really a being of pure energy/Spirit and Love that is really neither male nor female; or perhaps as I've recently learned from the Zohar, that God had both male and female characteristics and that Adam and Eve were created from those two aspects of divinity. Since Life is birthed by females, I was fine with thinking of God as Goddess, giving birth to all Life in the universe.

I still believe that God and Jesus are pure spirit who have the capability to manifest as they wish in the flesh in the physical world, or take whatever human/humanoid form they wish in the spiritual realms.

On the night that I had the lucid dream/OBE that I am about to share, I had been up all night the night before.

As Christian nuns get married to God/Jesus, I offered myself to marry The Goddess, to unite ourselves in Spirit, Mind and light.

Now we come to the real important part - this experience: Late in the evening, I laid down on the couch to try a guided out-of-body meditation I had found. I know I fell asleep quickly. I awoke around 4:25 am and then went to my bed.

Then I had a marvelous ludic dream (or OBE). I was somewhere unknown to me (a large colonial / plantation type house) and I was attempting to join some sort of order or seeking divine knowledge and I was interacting with one person, a man. There were other people there, but only this person interacted with me and seemed to be acting like a tour guide, perhaps a person who speaks to aspiring initiates.

He had taken me to an upstairs room, somewhat large, like a good size living room or study with many books and few furnishings, a beautiful view of

a nature scene (pasture/trees) and the room had a nice but simple aesthetic, a refined minimalist grace.

I was told about the beliefs of the orders (at least some of them) and shown a Spiritual/Holy Object which seems to be of highly significant importance, and that for a blessed few (I am adding 'blessed' here because that was my impression) a communion with Spirit/God would happen and they would be divinely inspired, blessed and given their 'mission' and possibly (Spiritual) gifts. Something akin to 'being enlightened' with a divine purpose.

We left the room after my guide had concluded his talk. The man guiding me and all of the people in the building/house all seemed reserved, not silent but seemingly speaking with purpose and not whimsically. I think all the people were dressed in cool colors (browns, grays, blacks). I think some may have been in robes but my memory has gotten a bit foggy on that detail.

The man who was guiding me walked away and left me in the building and 'later' in the day, I went back (snuck) into the sacred room alone. I took the sacred object from its case and appealed for guidance, understanding and communion with Spirit/God. A beautifully pleasant and calm feeling filled me as I held the object; think of a graceful and simply ornamented vase/bowl/chalice. I needed two hands to hold it up in front of my face but it was not large nor too heavy. I held it up for some time, praying, appealing, asking Spirit/God to hear me, touch me,

commune with me, guide me. I then heard a serene, confident, soothing voice say that I have found favor (or words to that effect) or perhaps more like 'be at peace, be happy, I am with you.

God/Goddess then told me to go look in the mirror by the door (I believe I was hearing a woman's voice). My clothes had been transformed into a beautiful light cream colored linen robe with layers, like the Jedi - a single color, magnificently tailored to fit robe with matching undergarments (in color, texture and quality).

I was super excited, elated and touching the robe to verify it was real, basking in the enormity and miracle of what just happened, when my original guide burst into the room, angry yelling at me "WHAT ARE YOU DOING!?" "WHAT HAVE YOU DONE!?" "PUT THAT BACK RIGHT NOW!" "YOU ARE NOT PERMITTED TO TOUCH THAT!"

I was surprised at the person's anger. I proclaimed my excitement and tried to share the miracle of what just occurred. The person/guide yelled at me again repeatedly to put the object back and get out of the room and leave the building/order (I think he said to leave the building but I might be wrong - he was definitely irate and jealous that he had not received such an experience, nor had many, if any, of his brothers of which I had just been blessed.

Then, while the person was yelling at me, and as I raised my arms with the object to return it to its

pedestal stand/shelf (I don't remember which it was exactly - I think pedestal within a built in embedded bookshelf in the wall?) a three eyed crow/raven (I think it was a crow but it may have been a raven) appeared on top of the object and in a very low volume but with a powerful and full (as in harmonious) male voice (I think it was male although it very well could have been simultaneous male and female overtones speaking together), was telepathically communicating with me. The crow/raven brought my focus on the third eye and it told me I had been chosen (forgive me here but my memory is foggy at this point) and that essentially my prayers had been answered. Spirit/God/Goddess will guide me. We will work together and I have a divine mission/purpose to dedicate myself to and to fulfill and to give no thoughts to the person yelling at me or anyone else that tries to interfere with my purpose and the guidance and blessing given to me.

I softly, reverently returned the object to its resting place and I calmly left without addressing the person while I smiled and exuded peace, joy and purpose.

I then awoke, exhilarated and hoping to understand more of the message just shared with me in this lucid dream/OBE.

So I don't know what to make of this experience. It felt real and it did stay fresh with me for about 90 minutes to 2 hours after awakening (unlike normal dreams that fade almost instantly for me) but I'm the novice in the area and you are the expert.

Any thoughts?

Thank you for any insights and perspectives you can share. As I mentioned, if you'd prefer to talk about this on a call instead of commenting here that's fine as well.

Many Blessings, Seeker

Hey,

This is a beautiful experience, Seeker. I think its meaning is very clear, that your prayers are being answered, and that if you continue to seek and pray in patience, that God has a plan for you. Remember, that sometimes our work in this world is not always something that other people see. So we don't yet know what that is, but this lets you know it exists for you.

It seems your fervor and your humility were well responded to . . . so be open to allowing this experience to open up and show you more.

Many Blessings, Marilyn

Good Morning Marilyn,

Thank you so very much for reading about my experience and sharing your insights. I deeply appreciate it. Now to figure out the path I should be walking...

I have not had any recent experiences since the previous ones that I shared. I feel like I keep getting close at night to leaving my body, I can see the purple light and it grows and sometimes fills my field of 'vision' but then I fall asleep and wake up later, remembering nothing of import. I will keep trying.

When your schedule loosens up I'd like to setup a counseling session.

Many Blessings, Seeker

Dear Seeker,

This is excellent progress. Remember, too, that the path is always more about the transformation that is happening within us as a soul, rather than some outward accomplishment. **So . . . you are already doing what you are meant to do, you are walking forward. So no pressure to arrive, just keep walking, Seeker.** Yeah, we can set that up. And it's okay to set it up whenever.

Many Blessings, Marilynn

Hi Marilynn,

That is very helpful guidance. Thank you very much. In my prayers I ask the Lord to please keep me going forward on His Path. I have no idea how long it is to get to where He resides, New Jerusalem? But as long as I stay on it, I will hopefully prevail.

I also ask to be picked up when I'm knocked down or to be guided back to His Path if I stray or get lost.

I'll reach out for a chat this weekend. Thank you for taking all the time you have to talk and share with me.

Many Blessings, Seeker

Good Morning Marilyn,

I have been experiencing the following in my nightly attempts to leave my body.

1) I'm seeing the purple light/haze often. It's very nice. It may start off as some other colors, white, yellow, but it quickly becomes a violet purple that looks like a sun/moon and sometimes like the Aurora Borealis.

2) On occasion, during this same period I will see 'snow' softly falling everywhere. It's completely dark but all the snowflakes are clearly visible as little points of light gently falling downward towards me.

3) Last night, for the first time, I saw a lot of different colored pinpoints of light, like Christmas tree lights before I saw the purple light/haze. It was beautiful. I also thought I saw a very, very bright white light to my peripheral vision (right side). I thought for a moment that maybe a light was on and bleeding through my eyelids but when I opened my eyes the only light in the room from the soft glow from the

digital clock on my dresser. Was I seeing a light from the higher realms?

4) Two more items I wanted to share from last night:

- I finally felt the vibration state! At first I thought I was feeling/hearing a rumble from outside the apartment, then I was thinking, "What's going on? What's that?" Then I remembered, 'Oh, it's the vibrational state!' I got so excited I pulled myself out of it :-)

- I've been usually sleeping with the rosary beads wrapped in my hand like you do in your video (well I *try* to do it - I can't seem to get the knack of how to hold/wrap them securely). I woke in the middle of the night to see that the cross had been torn off of the rosary beads. The clasp was pulled open and bent a bit. Fully acknowledging that I may simply have gotten it stuck underneath me somehow and I broke it myself but do you think it may been an attack from something dark/evil? The rosary string/loop itself was not broken, just the cross torn off (and one bead that was next to it).

5) On a different topic, I remember that you are prohibited from telling us when the second coming is happening but are you at least permitted to tell us if we're looking at a time frame that is imminent or near future or decades away or not in my lifetime?

Many Blessings, Seeker

Hey Seeker,

I am so excited about all of your progress! This is really exciting.

I break rosaries alot at night, too. I should've warned you about that. I do have one hung over a lamp next to my bed right now which helps. But I do keep cheap rosaries for the purpose of holding them, because I know they will eventually break.

All the lights, vibrations . . . excellent, Seeker. Awesome. So let's keep in touch over the weekend here, do you have any time preference for Sunday?

With Love, Marilynn

Hi Marilynn,

My day always brightens up when I see your emails. Thank you very much for taking the time to review my emails and responding.

Thank you for confirming what I can expect about going through rosaries. I will stock up :-)

Now to figure out how to hold my hands like you do to get the optimal Chakra energy flows.

If I go back to the Lord before then, then you have absolutely helped me get solidly back on His Path, and that is a priceless gift. Thank you!

With Love, Seeker

Dear Seeker,

Your emails brighten up my day, too. So I hope you do not have any reason to be going back to the Lord before then? Are you sick, are you feeling depressed? Or was this just a 'just in case' kind of statement?

With Love, Marilynn

Dear Marilynn,

Thank you so much for your concern Marilynn. Rest assured, I am very good! No serious illness, no depression, just the wear and tear of a middle aged guy with lots of miles on this model :-)

I was just trying to say that we have plenty of time and that you should prioritize your health and that while I am very much looking forward to chatting with you, if we postponed for a week, that would be ok, and IF in the off chance my time came, then I feel I am in a much better place than where I was. I was lost for a while but You absolutely helped me get back on track! :-)

I actually am very excited about Life and Eternity! I'm trying to figure out how to follow you on the ascension path that you have been following.

I even pray to be the 6th person (or 7th or 8th - don't know the exact count) that those highly spiritually evolved aliens would bless me with being another Soul they could start preparing to use to heal the world and bring in a brighter future for humanity.

I know, I'm NOT worthy - I explicitly say so repeatedly in my prayers - but I am WILLING!

As for my health: my back was thrown out shoveling last weekend but that's a nuisance, nothing major.

No worries. I hope to be walking along side with you for many, many years to come.

With Love, Seeker

CHAPTER TWO

Signs, Prophecy, Spirit of Vocation, Career and Service, Distraction and Focus, End of Days, Tribulations, Spiritual Pandemic and the Black Plague, Mystical Language, Martyrdom, Faith, Increasing Vibration, Penance, Contrition and Reconciliation

Hi Marilyn,

I would like to run a question by you that may be something, it may be nothing more than my own imagination, hope and probably a sprinkle of vanity in overdrive.

While I was driving this afternoon I found myself behind a car that had a license plate of ' D58-JLY'. I thought, hmm... JLY - my initials? - is D58 representing Deuteronomy 5:8 or Daniel 5:8 and is the Lord telling me something?

I looked up both verses. I don't think it's the Deuteronomy verse, unless the Lord is telling me not to make any art that reflects God and the Trinity but I don't think that's it.

I looked up the Daniel verse and it pertains to when Belshazzar's sages were unable to read the writing put upon the plaster wall by the Hand of God. (Subsequent verses tell of Daniel being summoned to interpret the writing).

If you have any thoughts or insights either way, I trust your judgment.

Get well soon!

Hey Seeker,

Interesting . . . usually, I would say no it didn't mean anything, (because sometimes, a stop sign is just a stop sign and we can find ourselves looking for signs everywhere instead of just seeing what is in front of us.) however, since you felt it so strongly, it probably did. And I go with Daniel, too.

This is very interesting because this moment in the story of Daniel is very important.

Ironically, I remember that moment in the bible and how it struck me. It was a very powerful scene.

Not everybody gets to see the Hand of God write things, right?

Many Blessings, Marilynn

Hello Again Marilynn :-)

It's curious, I had actually forgotten about the Hand of God writing that message to King Nebuchadnezzar's son. Absolutely, when God writes ANYTHING on one's wall, it's probably a great idea to pay attention :-)

Well, I'm definitely obsessed or maybe just one notch below obsessed with John's Revelation and the whole apocalypse and armageddon prophecy and Daniel is probably its counterpart in the Old Testament (if I remember correctly).

Many Blessings and Good Night. Seeker

Dear Seeker,

Remember, it was Belshazzar who had stolen the sacred vessels from the temple and who was feasting with them in the kitchen when he saw the Hand of God start to write on the wall. So he had committed a great sacrilege in God's eyes before the writing had been committed. The queen recommends sending for Daniel, who had helped Nebuchadnezzar when he had also fallen in the sight of God. Daniel comes and reads the message which says: *"God has numbered Belshazzar's days, he has been weighed and found wanting, and his kingdom will be given to the Medes and the Persians."* That very night Belshazzar the Chaldean (Babylonian) king was killed, and Darius the Mede received the kingdom.

So Nebuchadnezzar is humbled by God and repents. But Belshazzar does not learn from his father's example and he blasphemes the holy temple of God. Thus, his holy kingdom, his holy calling, is given to another . . . perhaps this is warning, something to keep tucked away for future thought, of your own purpose. Remain humble before the Lord, and never

lose sight of the holy covenant you make when your calling becomes clear.

Many Blessings, Marilynn

Hi Marilynn,

I am still trying to get through St. Catherine - I still struggle with the language. I will persist but I've never been able to just skip over stuff I don't understand and keep reading so it will probably take a few readings, and I'm still in the first chapter! :-)

Have an uplifting week.

Many Blessings, Seeker

Dear Seeker,

Sorry that St. Catherine is tough, we could try to switch you to St. Francis De Sales 'An Introduction to the Devout Life' and see if that is easier to understand, maybe a good step before doing St. Catherine?

Many Blessings, Marilynn

Hi Marilynn,

I am sure that your recommendations are spot on - this is absolutely user error on my part. I'll keep trying for a bit and hopefully it will just click or I'll read onwards and see what happens. I have been

asking St. Catherine to help me understand her words, so far nothing but maybe soon :-)

I will pick up the other book you mentioned on St. Francis de Sales. Now if only the Lord could give me the gift of speed reading :-)

Have a good evening and fantastic travels in your favorite realms this week.

Many Blessings, Seeker

Hi Marilyn,

If you ever get any guidance from the Lord or other Heavenly sources on what I should be doing for Him and with my life or where I should move to (especially if He is gathering His saints before things get really bad here in this realm) or if there are any warning signs to be aware of, please don't hesitate to pass the guidance on. I'm fortunate that I can feel the Holy Spirit while praying and while talking with someone about a wide variety of topics or even while listening to a media broadcast, but I don't seem to be any good at discerning the Lord's Will when I am planning future steps. In fact, I get a big zero on that grade :-)

Many Blessings, Seeker

Hi Marilyn,

If I may ask a favor of you, whenever I am all in on something, as I am with embracing and following the

Lord, I often have a tendency to have 'eyes bigger than my stomach' as the dinner saying goes.

If you are ever prompted to guide me, or more likely, steer me to a more narrow focus for the moment, then please feel free to do so. It is far more, no... infinitely more important that I fulfill to the best of my abilities the Path that the Lord would have me take rather than the spider web of choices my own spiritual whims may take me in my exuberance to learn and experience as much as I can about His Kingdom, Truths and Wisdom.

Perhaps another way to look at it, I would rather master that which the Lord would have me master than be a jack of all trades but a master of none.

Thank you Marilyn :-)

Love, Seeker

Dear Seeker,

Absolutely, you can count on it. Will do.

Many Blessings, Marilyn

Hello Again Marilyn :-)

I watched a movie about the Book of Daniel last night and read Daniel chapters 1-10. I was feeling the Holy Spirit while I was reading, up through when Daniel had to go into the Lion's den. In both reading and

especially while watching the movie, I felt the Holy Spirit most strongly when Daniel was forced to stand up for his faith and go to the lion's den for his death sentence. So, here is my GUESS as to what the Lord MIGHT be trying to communicate to me.

Noticing the license plate reference of D58 MAY have been the means by which I was guided to chapter 6 and the lion's den. I am *wondering* (I'd like to say it was being strongly impressed upon me but I can only say with 50% confidence this is the case - simply because I've probably been thinking about this too much) IF the Lord is telling/preparing me that there will be a time/day in the future where I will be put into a position that I will have to stand up for my faith, knowing that the penalty will be death. I do not have the impression that it will end for me like it did for Daniel.

I have no idea whether I was looking at this moment where I will have to give my testimony of Jesus with my Life in the near future, years from now or decades from now. It just feels like as long as I stay faithful and committed to God, that this will be my witness to the world of the Lord.

As additional context or points to consider, I have been watching a number of 'end of days', tribulations, apocalyptic/armageddon theme videos and I keep reiterating to myself, I will NOT get the mark of the beast. Period. Hopefully, I will stay faithful to that commitment if I do have to face that choice.

As always, if you have any insights - supporting or against - off on a complete tangent, they are all fine. I trust your insights and truth is truth and what God says is Truth, whether it's something I want to hear or not.

Wow - that got dark, kind of... there's a strange dichotomy in reading about any of the martyrs for God, in any faith. On one hand, their suffering is horrible, tragic and unjust. On the other hand, what an honor and privilege and joy to know that you passed the ultimate test one can face and chose Love, Life, Light, the Lord and God :-)

OK. It's getting late out here and St. Catherine and I haven't had our chat yet so let's see if she can make a dent tonight into my mind.

Good night Marilynn. Oops, I wrote another tome!!!!

Many Blessings, Seeker

Dear Seeker,

I do not feel that there is any indication at this time of martyrdom, so don't sweat it.

I'm glad you're going to go have a conversation with St. Catherine of Siena.

I'm not sure why you were led to see the Daniel movie, but I think it's good you did.

One thing that stood out to me was Nebuchadnezzar (?) (the king anyway) who was in the grace of God but left it . . . how far he fell before he found his way back. I believe he spent seven years wandering in the desert before he gave into the will of God again and returned into His will?

With Love, Marilynn

Hi Marilynn,

Thank you for sharing your thoughts about my martyrdom question.

I'm getting a better grasp of the first chapter of St. Catherine but it's still not all there. I get lost when she feels responsible for all the sin in the world and why she should be punished for everyone's sins.

I may still be missing her point. I was following her process of releasing her sense of self/ego and offering herself up to God to unify with Him. Part of that thinking makes sense but part of it I do not understand. We can talk about it on Sunday.

That's an interesting observation you made about Nebuchadnezzar. There might be some analogy there to myself as in I was following the Lord's Way/Path, then I got lost for a while and I have returned. Perhaps that is a reminder to me.

Thank you for sharing your time and thoughts.

Many Blessings, Seeker

Dear Seeker,

You are welcome. I do think that often the martyrs represent to us the ultimate questions, it brings to the foreground how far are we willing to go to live out the truth of God's word? And that makes us uncomfortable. I remember when the Isis fighters martyred those men on the beach in Libya by beheading them with tiny knives, it really struck me because what courage it would take to be beheaded slowly and with grinding and literally in a tortuous way. Could I do it? I honestly don't know. I guess we don't know until we're in that moment. But I think the martyrdom is brought to our attention for that reason.

But here's another thought. The scripture quote you read from the Book of Daniel was about the words of God written in a heavenly language which nobody understood. And almost everyone perished because they did not understand the language of God.

Isn't that what we face in our world today? Certainly, literal death, but also spiritual death which is just as horrific. So perhaps you are being told (Ironically, this could go back to St. Catherine's writing) that learning to understand God's language is very important, it holds vital clues to your salvation, your life, your death . . . and that even though hard, maybe you need to keep picking away at those writings.

Love, Marilynn

Hi Marilynn,

Your thoughts on martyrdom very aptly capture the essence of the act and the challenge and opportunity for us as believers if so called upon. I recently heard a person talking about the twenty one Christians murdered by the Isis in Egypt, acknowledging the incredible bravery of the first believer who was given the choice to renounce his faith and convert to Islam or die and he selected death. The person then said that in his view, it was the second believer who was murdered for his faith who had even more courage as he saw firsthand the reality of the price of his faith. The first believer, while incredibly brave and loyal to his faith, still did not know or see how horrible his death would be and once the execution started, he could not back out even if he wanted to. The second believer to be slain then knew precisely how dear the price would be and actually all of the remaining twenty believers stood with the Lord.

You are absolutely right about courage and demonstrating our beliefs; we don't know until there is a serious price to pay for having and defending our beliefs that we will know.

I suppose, I hope, the stronger we are in developing our faith, the stronger we'll be in our courage if we are called upon to stand up for our faith, regardless of the costs. So let us pledge to ourselves and to God that IF we are ever put into a situation where we will

be martyred if we don't betray our faith that we will do our best to focus on the beauty and joy of God's Love and Light and that He will be with us in that moment. I would say you have already passed that test, at least a close version of that when you agreed to try to free that one Soul in Hell or lose your Soul to that demon. That was an act of incredible bravery and faith. I actually wanted to ask you about your feelings/thoughts at that moment. Were you concerned that *perhaps* you were tempting God by wagering your Soul without getting His confirmation first? I'm thinking of the temptations of Christ where he refused to throw himself off the cliff knowing that the Father would send angels to catch him. I suppose that would be a case of tempting or perhaps more precisely speaking, expecting God to save Him versus your decision was to save another, and there is no greater love than giving your life for another. OK - I suppose I answered my own question but please comment if I am wrong/off or if you have additional thoughts.

I agree - the martyrdom stories are very powerful teaching tools to encourage us to introspect and appreciate God, our Faith, our community of believers and ourselves.

WOW - your insight into the possible message of God's unreadable message on the wall is really, really profound. At first I thought, "Oh, I wonder if I will be in a situation in the future, tribulations maybe, where I will be called upon to discern a message from God?" Then I checked myself thinking, "Seeker, that's your

vanity talking.” But your thought is really profound - I know, I said that already but it is a great insight. I wholeheartedly agree - our world is in such a terrible, terrible spiritual condition. As great as physical suffering is in some parts of the world, the global state of spiritual death and decay is, in my view, a pandemic that is destroying billions of us souls on the Earth, continues to worsen daily and shows no signs of improvement in the future. As terrible as the multiple black death plagues were to medieval Europe, I would argue that spiritually the people were far healthier then than we are today, despite the fact that on any given morning back then, one could wake up and find themselves being massacred by invading armies/barbarians.

That’s curious that you talk about the possibility that I am being told to learn God’s language. Without making any conscious connection to my thoughts about Daniel and God’s writing on the wall, I found myself prompted this week to look at books to learn Aramaic so that I could read the gospels in the language of Jesus (as well as the Nag Hammadi scrolls) and then found myself also identifying books on Hebrew and Syriac that I can also study to better understand the scriptures. I have taken four years of Greek but that was as a young boy and I am nowhere near fluent, but I feel similarly about returning to studying Greek which would in turn make picking up ancient Greek easier to do. I already picked up a couple of resources to study Latin. Yikes! I wish I did not need to sleep!!!!

I think you are indeed spot on with what God is telling me about the Daniel story. You are amazing Marilyn. Thank you very much for figuring out how to tie God's unknowable hand written message into guidance for me to follow. I will indeed continue with St. Catherine's dialogue and push forward and not let up until I've learned God's Language and His vital clues and guidance for uniting with Him, serving His Light and purifying my Soul. I'll have to ask God, St. Catherine and you to be patient while I learn. Please don't hesitate to correct and guide me whenever you think I'm going off course in my understanding.

Well, that concludes another tome!!!

Seriously, thank you so very much for all, all, all that you share with me Marilyn.

With Love, Seeker

Dear Seeker,

You're right on track. Keep learning God's language, remember it is a study . . . so if you don't initially understand the words of St. Catherine, don't be discouraged. Realize that we learn by doing, and as you experience more you will also start understanding the language even better, the mystical language.

With Love, Marilyn

P.S. I was thinking about maybe around 11:00 PST on Sunday? Or we could do later afternoon or evening. Let me know what will work for you.

Hi Marilyn,

I don't know if you've ever done this so if it's inappropriate of me to ask I apologize.

In preparation for our chat on Sunday, would it be possible while you are out of the body to ask the Lord or the Divine Spirits or Angels that greets you if God has any guidance to share to pass on to me on what the Lord's will is for me in both serving Him and preparing/purifying myself to do His Work? Does He have any warnings of pitfalls or evils to avoid? Even if He has admonishments to pass along, I'll be embarrassed but thankful nonetheless. If I do have areas to correct, I just can't ignore it and pretending it doesn't exist won't work as you have taught us.

If there are any gifts or talents or skills that He has given me but I'm not using them, it would be very welcomed to know and correct that failing.

Thank you Marilyn, and if my request is inappropriate, I am sorry. I'm just very eager to make sure I'm following the Right Path for me as the Lord wills it and that I am honest with myself about whatever remains in my Soul that still needs to be purified.

With Love, Seeker

Dear Seeker,

I can absolutely do this, but of course, I can't guarantee that I will receive anything. So no worries, I will throw this prayer intention out there.

Love, Marilyn

Good Morning Marilyn,

Thank you so very much. You are such a kind and giving Soul. If you ever need my help just let me know.

Three nights ago I came close to leaving my body but I did not - at least not consciously. The outside light both purple haze and a white light (sun like) got very bright, the vibrations were very strong and I did hear the noise this time but alas, zzzzzzzzzzzzz :-)

I will send you some questions to ponder for tomorrow later today. I hope you have a grrrrreat day!

Love, Seeker

Hi Seeker,

How's this for an answer? God wants you to focus on praying right now, you have a gift of prayer. So we start here, God wants you to start experiencing and believing in the efficacy of your prayers, and He

showed me you have a gift in it, and this is your focus right now.

Thank you for your prayers!

Many Blessings, Marilynn

Hi Marilynn,

THANK YOU SOOOOOOOO VERY MUCH for asking GOD about HIS WILL for ME!!! Forgive me for my naiveté but you will need to teach me what the gift of prayer means, both spiritually and practically speaking and how I should develop His Gift to me. I can probably *guess* some parts of it but I don't want to guess at all. I would like to be crystal clear.

I was just praying, this morning, at lunch and a little while ago, asking the Lord to guide both of us as to where He would like me to focus my energies and efforts for Him. Ha Ha!! Voila!!

This is AMAZING!!! Yesterday, in my spiritual reading, sorry, I don't remember what - I'm all over the place actually - I am concurrently reading so many books, I am getting mixed up. I love them all but I don't multitask too well at least not 10+ books which is probably a good top of my head guess where I am right now - hence when I shared with you that my eyes get bigger than my stomach.

If I may ask for your indulgence, guidance and patience, I really could use your guidance and

mentorship on what I should specifically to study at any given time and then the roadmap after those spiritual books - at least for the near future. I can handle several areas of study concurrently but right now my apartment looks like the library at Alexandria is open for business and I'm the only patron!

I know for sure those, I will NOT stop reading St. Catherine's Dialogue and I really do HOPE and PRAY that She will show up in some manner and teach me herself. I could also use your guidance on how to structure my day in terms of prayer, mediation, contemplation (which I'm not sure how that differs from mediation) and prayer. Oops - see, I got lost/diverted from the original intent of the opening of this paragraph. Let's try again :-)

The Gift of Prayer - You will love this synchronicity: Yesterday, in my spiritual reading, I was reading about a significant person in the Catholic church, I think a saint, who was a third order Dominican. I thought, "what is a 3rd order Dominican?" I did a search and saw that oh, there are lay people who can join different monastic groups/orders in different capacities. I think a lay person can be a brother in the Benedictines (although I may be wrong/mixed up) and I saw that all the other orders seemed to have third order lay people who were considered part of these monasteries/orders in some capacity.

The last group of third order laity that I found were the Jesuits. I was reading about the requirements to

become a Jesuit and the first step is a two year period focusing on how to pray. I thought - "Two years to learn how to pray? How can that take two years?!" I wonder if my path is to lead me to work with the Jesuits or become part of the Jesuits in some capacity. A total guess there on my part. I *did* feel like I was being *encouraged* to look into the lay membership in an order, the idea certainly appeals to me, but I don't have any type of confirmation in feeling or from the Holy Spirit at this point that I could make that decision.

I still have this thought, or a question perhaps, like when we say within ourselves, "I wonder if I could become <fill in the blank>". In my case, I still wonder if being an exorcist is somewhere in my future. But then I'd have to be a priest, right? That's when I thought, I wonder if I could be called to that duty as a third order lay member of an order. In any case, I'm putting the cart way ahead of the horse.

I'm still working on my questions list. It's actually not that long at the moment but I'm going through our previous conversations and my notes trying to figure out which questions are best for both of us to discuss and contemplate.

Love, Seeker

Dear Seeker,

You are completely unfocused, we have to get you refocused. Right now, it's like you are at the banquet

table of God taking little bites from everything, but digesting nothing. This is one of the foibles of the spiritual life which has definitely been fostered in the age of technology. It does not help the soul to gather and gather and gather. You must build upon a foundation of knowledge which requires the focus necessary to study. If the soul cannot focus on the necessities of the spiritual life, it just meanders about, gathers lots of vagaries and varieties of substance – but achieves nothing but becoming a vaped soul. Discipline is required to achieve something of value in the spiritual life. We have to get you refocused on the essential things. Let's schedule an appointment.

Many Blessings, Marilynn

Dear Marilynn,

Thank you so very, very much for all you have done for me and shared with me for all you continue to do! Namaste!

Love, Seeker

Dear Seeker,

You are always welcome.

With Love, Marilynn

Hi Marilynn,

I am finding that my mind/Spirit seems to be wanting to focus exclusively on topics/activities focused on the Lord and His Truths, Wisdom and Kingdom.

Is this a normal stage for the purification/ascension path to which I am aspiring?

I think it's a good thing but it does make focusing on earthly tasks, like making a paycheck more challenging. I know, "The laborer shall be worthy of their hire" and "He who does not work shall not eat." It's just that all this worldly stuff is so... unimportant, in comparison.

Any thoughts or advice? Given your extremely rich and full experiences and history in the Heavenly Realms, you must deal with this challenge as well?

With Love, Seeker

Dear Seeker,

Totally normal, it will be your new normal and you'll get used to it.

Many Blessings, Marilynn

Hi Marilynn,

I also like how you teach. While we were talking and exploring my questions you do a very good job of guiding my thoughts and helping to make clear to

both of us what I'm thinking/feeling. You are an excellent teacher.

I started reading 'The Potentate' last night. Marilyn, your opening poem is very powerful. Just an outstanding work of art.

*("All men run in the deep
 Woe to the sound of the sea
 Woe to the whims which hit rock bottom
 Woe betide them
 Reflect only love and goodness
 I reflected both . . . and this was undesirable
 It is a rare child who remains dancing
 Hahahahahahahhahaha . . .
 He is the One, who surrounded by Infinite dualities
 Has sought to become One.
 Do not reside on the surface
 But dwell in the deep
 There is something dramatic and effulgent going on
 Within my soul
 Don't allow the profane to open the book
 Those who try to become that which they are not
 At the expense of they who are
 Shall have the spirit of God removed from their homeland
 And shall reap a harvest of God's wrath*

*Therefore, follow the Desert Mother in the Desert
 Observe her fastings
 Observe her abstinence
 Observe her silence
 Observe her prayer . . .
 And then adjust thyself accordingly*

*On the bough of a breaking ocean
 Lies the mists of a Celtic night
 In the middle of its essence
 Lay the secrets of all life
 The past comes gently bearing
 The future is untold
 Beyond the signal gatehead
 Lies a wariness foretold*

*Who can travel but a way
 Unless it lead to foe and wild
 Amidst the minstrels stories told
 Within the beacon's hold
 For there is no other road to grasp
 Beyond the burning, gaping and abysmal glories
 Of a quickly fading world
 Of imperceptions and misdeeds*

*Along the quiet shores, I walked
 Awaking the greatest sign
 Which could lead the hearty traveler
 Beyond the Celtish brine
 But nowhere could there be a map
 Not to where I'd want to go
 I was waiting for something more
 A Person
 A Godhead
 A Triune*

*Time passed as if in aeons days
 There were no colored lines
 To lead the traveler further on the way
 The emissaries path was lost
 Only one way left to abandon all that*

*Which had glared upon the face
And gathered within its hoarding gem
Of experiences and the like*

*But when no experience enters
There is no further train
Nowhere to go but nowhere
Nowhere to fly but home
If in the instant of the fall
The soul of man was lost
This is the instant of the rising
Wherein the soul of man is found*

*Beyond the finding of the Christ
Beyond the finding of the goal
Beyond the gates of circumspection
Beyond the gates of oil
To Whom can the soul seek but night
There is no other but the One
So she waits and longs for but one thing . . .*

The arrival of God

*In its least expectant moment
When the shores have all run dry
It seems the Lord has deigned to leave
The soul to live desolate
As if the abandonment were theretofore enough
For as the Emissary, the soul experienced all one must
know
Doubt could never enter again within the confines of such a
heaven
As the soul has now become
Perhaps it is enough, the soul says*

*The Lord has given enough
 And I am to expand and to emanate
 What if there is no more, after all?
 And then the rushing winds obtain
 The soul lifts up off the ground
 Not of its own accord
 His arms arise above his head
 And how the effulgent power flows through
 As if there is nothing simpler than this
 And yet the Lord speaks nothing
 For words are as nothing anymore
 And the Potentate is born
 And moving
 Slowly
 Methodically
 Mystically
 Through the realms of the earth
 Revealing the mysteries of the ages
 To the unconscious minds of men
 Who know not their import
 But peace and revelation
 Belong and flow with the soul now
 And this is the mystery of the Potentate
 They move slowly, methodically and mystically
 Revealing the mysteries of the ages
 And they never say a word . . .*

*Embrace simplicity
 No more striving
 Stop striving
 No striving
 Enjoy the fruits of your labor
 The cyclone of chaos
 Never to be won again*

No more striving
 As the Blessed Mother leads
 With a cane at her helm
 Her blessed blue shimmering gown
 Athrust around her slim and ascetical body
 And she smiles looking upon those who follow
 Because . . .
 Life grows of itself
 Simplicity nurtures it
 Striving disrupts it

And thus it was so
 The Jesuits had gathered
 To show me a sign
 The Blessed Eucharistic Host
 Appeared before me
 And without effort, without striving
 Within moments, it had become a small, beating heart
 Tears fell at its beauty
 But its splendor revealed its secrets
 Stop striving
 Embrace simplicity
 And life grows of itself.

The Potentate isn't
 Wasn't
 And never shall be again

Personhood, individuality has ceased
 Invisibility within the realms of creation has begun
 The Potentate has become no more
 But a seedling to be utilized in the hand of God
 Whatsoever He may willeth
 And this is the secret of the Potentate." Marilyn Hughes)

On the topic of becoming selfless, I think you were trying to say that the ultimate level of ascension is to actually become one with God and lose all notion of self/identity. Am I inferring what you were trying to get me to understand?

Is this something like if successful, it's like becoming a tiny part of the whole of God?

Love, Seeker

Hello Seeker,

Maybe more that as you become successful, you become acutely aware of your existence as a very small part of the great wholeness that is God. And this awareness changes everything . . . it changes everything. When the spirit becomes conscious of something which normally resides beyond the conscious mind, an energetic shift and a quickening occurs which takes the soul into a higher resonance. This is all a part of how the vibration of the soul is raised over time, and it's important to always understand, that knowledge IS NOT information. Knowledge IS vibration. So in seeking to move closer to God, God Consciousness and Wisdom, vibration must increase, HE must increase, you must decrease.

Many Blessings, Marilyn

Hello Again Marilyn,

I was listening to a Catholic Exorcist, a certain Father, who said, (if I understood him correctly) that he felt the church laity and the world as a whole started seeing significant uptick in demonic activity and the influence of evil on the laity and society as a whole when the church all but abandoned the sacrament of reconciliation about 50-60 years ago (after Vatican II?).

I think he was trying to say that the Church and the world started getting very lax and gray about sin and what is acceptable before God and what is not. He said the sacrament is still done but it is about the lowest priority of the sacraments now in the church, at least in his opinion.

Forgive me if I'm getting the terminology or history incorrect. I do not know about about Catholic dogma and the church history.

Is this an easy explanation or something to table for our next chat?

Many Blessings, Seeker

Dear Seeker,

Yes, the Sacrament of Confession (which is also known by the term 'Reconciliation' or 'Penance' has been laid aside by many of the faithful. Are you familiar with the Sacrament?

Many Blessings, Marilyn

("The Sacrament of Penance is a sacrament of the New Law instituted by Christ in which forgiveness of sins committed after baptism is granted through the priest's absolution to those who with true sorrow confess their sins and promise to satisfy for the same. It is called a "sacrament" not simply a function or ceremony, because it is an outward sign instituted by Christ to impart grace to the soul. As an outward sign it comprises the actions of the penitent in presenting himself to the priest and accusing himself of his sins, and the actions of the priest in pronouncing absolution and imposing satisfaction. This whole procedure is usually called, from one of its parts, "confession", and it is said to take place in the "tribunal of penance", because it is a judicial process in which the penitent is at once the accuser, the person accused, and the witness, while the priest pronounces judgment and sentence. The grace conferred is deliverance from the guilt of sin and, in the case of mortal sin, from its eternal punishment; hence also reconciliation with God, justification. Finally, the confession is made not in the secrecy of the penitent's heart nor to a layman as friend and advocate, nor to a representative of human authority, but to a duly ordained priest with requisite jurisdiction and with the "power of the keys", i.e., the power to forgive sins which Christ granted to His Church.

By way of further explanation it is needful to correct certain erroneous views regarding this sacrament which not only misrepresent the actual practice of the Church but also lead to a false interpretation of theological statement and historical evidence. From what has been said it should be clear:

- *that penance is not a mere human invention devised by the Church to secure power over consciences or to relieve the emotional strain of troubled souls; it is the ordinary means appointed by Christ for the remission of sin. Man indeed is free to obey or disobey, but once he has sinned, he must seek pardon not on conditions of his own choosing but on those which God has determined, and these for the Christian are embodied in the Sacrament of Penance.*
- *No Catholic believes that a priest, simply as an individual man, however pious or learned, has power to forgive sins. This power belongs to God alone; but He can and does exercise it through the ministration of men. Since He has seen fit to exercise it by means of this sacrament, it cannot be said that the Church or the priest interferes between the soul and God; on the contrary, penance is the removal of the one obstacle that keeps the soul away from God.*
- *It is not true that for the Catholic the mere "telling of one's sins" suffices to obtain their forgiveness. Without sincere sorrow and purpose of amendment, confession avails nothing, the pronouncement of absolution is of no effect, and the guilt of the sinner is greater than before.*
- *While this sacrament as a dispensation of Divine mercy facilitates the pardoning of sin, it by no means renders sin less hateful or its consequences less dreadful to the Christian mind; much less does it imply permission to commit sin in the future. In paying ordinary debts, as e.g., by monthly settlements, the intention of contracting new debts with the same creditor is perfectly*

legitimate; a similar intention on the part of him who confesses his sins would not only be wrong in itself but would nullify the sacrament and prevent the forgiveness of sins then and there confessed.

- *Strangely enough, the opposite charge is often heard, viz., that the confession of sin is intolerable and hard and therefore alien to the spirit of Christianity and the loving kindness of its Founder. But this view, in the first place, overlooks the fact that Christ, though merciful, is also just and exacting. Furthermore, however painful or humiliating confession may be, it is but a light penalty for the violation of God's law. Finally, those who are in earnest about their salvation count no hardship too great whereby they can win back God's friendship.*

Both these accusations, of too great leniency and too great severity, proceed as a rule from those who have no experience with the sacrament and only the vaguest ideas of what the Church teaches or of the power to forgive sins which the Church received from Christ.

Teaching of the Church

The Council of Trent (1551) declares:

As a means of regaining grace and justice, penance was at all times necessary for those who had defiled their souls with any mortal sin Before the coming of Christ, penance was not a sacrament, nor is it since His coming a sacrament for those who are not baptized. But the Lord then principally instituted the

Sacrament of Penance, when, being raised from the dead, he breathed upon His disciples saying: 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John 20:22-23). By which action so signal and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the Apostles and to their lawful successors, for the reconciling of the faithful who have fallen after Baptism. (Sess. XIV, c. i)

Farther on the council expressly states that Christ left priests, His own vicars, as judges (praesides et iudices), unto whom all the mortal crimes into which the faithful may have fallen should be revealed in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins" (Sess. XIV, c. v)

Power to forgive sins

It is noteworthy that the fundamental objection so often urged against the Sacrament of Penance was first thought of by the Scribes when Christ said to the sick man of the palsy: "Thy sins are forgiven thee." "And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? he blasphemeth. Who can forgive sins but God only?" But Jesus seeing their thoughts, said to them: "Which is easier to say to the sick of the palsy: Thy sins are forgiven thee; or to say, Arise, take up thy bed and walk? But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the

sick of the palsy,) I say to thee: Arise, take up thy bed, and go into thy house" (Mark 2:5-11; Matthew 9:2-7). Christ wrought a miracle to show that He had power to forgive sins and that this power could be exerted not only in heaven but also on earth. This power, moreover, He transmitted to Peter and the other Apostles. To Peter He says: "And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matthew 16:19). Later He says to all the Apostles: "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matthew 18:18). As to the meaning of these texts, it should be noted:

- that the "binding" and "loosing" refers not to physical but to spiritual or moral bonds among which sin is certainly included; the more so because
- the power here granted is unlimited – "whatsoever you shall bind, . . . whatsoever you shall loose";
- the power is judicial, i.e., the Apostles are authorized to bind and to loose;
- whether they bind or loose, their action is ratified in heaven. In healing the palsied man Christ declared that "the Son of man has power on earth to forgive sins"; here He promises that what these men, the Apostles, bind or loose on earth, God in heaven will likewise bind or loose. (Cf. also POWER OF THE KEYS.)

But as the Council of Trent declares, Christ principally instituted the Sacrament of Penance after

His Resurrection, a miracle greater than that of healing the sick. "As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:21-23). While the sense of these words is quite obvious, the following points are to be considered:

- *Christ here reiterates in the plainest terms – "sins", "forgive", "retain" – what He had previously stated in figurative language, "bind" and "loose", so that this text specifies and distinctly applies to sin the power of loosing and binding.*
- *He prefaces this grant of power by declaring that the mission of the Apostles is similar to that which He had received from the Father and which He had fulfilled: "As the Father hath sent me". Now it is beyond doubt that He came into the world to destroy sin and that on various occasions He explicitly forgave sin (Matthew 9:2-8; Luke 5:20; 7:47; Revelation 1:5), hence the forgiving of sin is to be included in the mission of the Apostles.*
- *Christ not only declared that sins were forgiven, but really and actually forgave them; hence, the Apostles are empowered not merely to announce to the sinner that his sins are forgiven but to grant him forgiveness – "whose sins you shall forgive". If their power were limited to the declaration "God pardons you", they would need a special revelation in each case to make the declaration valid.*
- *The power is twofold – to forgive or to retain, i.e., the Apostles are not told to grant or withhold*

pass judgment on those who are not yet members of the Church, and membership is obtained through baptism. Furthermore, baptism, because it is a new birth, cannot be repeated, whereas the power to forgive sins (penance) is to be used as often as the sinner may need it. Hence the condemnation, by the same Council, of any one "who, confounding the sacraments, should say that baptism itself is the Sacrament of Penance, as though these two sacraments were not distinct and as though penance were not rightly called the second plank after shipwreck" (Sess. XIV, can. 2 de sac. poen.).

These pronouncements were directed against the Protestant teaching which held that penance was merely a sort of repeated baptism; and as baptism effected no real forgiveness of sin but only an external covering over of sin through faith alone, the same, it was alleged, must be the case with penance. This, then, as a sacrament is superfluous; absolution is only a declaration that sin is forgiven through faith, and satisfaction is needless because Christ has satisfied once for all men. This was the first sweeping and radical denial of the Sacrament of Penance. Some of the earlier sects had claimed that only priests in the state of grace could validly absolve, but they had not denied the existence of the power to forgive. During all the preceding centuries, Catholic belief in this power had been so clear and strong that in order to set it aside Protestantism was obliged to strike at the very constitution of the Church and reject the whole content of Tradition.

42 Belief and practice of the early Church

Among the modernistic propositions condemned by Pius X in the Decree "Lamentabili sane" (3 July, 1907) are the following:

- *"In the primitive Church there was no concept of the reconciliation of the Christian sinner by the authority of the Church, but the Church by very slow degrees only grew accustomed to this concept. Moreover, even after penance came to be recognized as an institution of the Church, it was not called by the name of sacrament, because it was regarded as an odious sacrament." (46)*
- *"The Lord's words: 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained' (John 20:22-23), in no way refer to the Sacrament of Penance, whatever the Fathers of Trent may have been pleased to assert." (47)*

According to the Council of Trent, the consensus of all the Fathers always understood that by the words of Christ just cited, the power of forgiving and retaining sins was communicated to the Apostles and their lawful successors (Sess. XIV, c. i). It is therefore Catholic doctrine that the Church from the earliest times believed in the power to forgive sins as granted by Christ to the Apostles. Such a belief in fact was clearly inculcated by the words with which Christ granted the power, and it would have been inexplicable to the early Christians if any one who professed faith in Christ had questioned the existence of that power in the Church. But if, contrariwise, we suppose that no such belief existed from

the beginning, we encounter a still greater difficulty: the first mention of that power would have been regarded as an innovation both needless and intolerable; it would have shown little practical wisdom on the part of those who were endeavouring to draw men to Christ; and it would have raised a protest or led to a schism which would certainly have gone on record as plainly at least as did early divisions on matters of less importance. But no such record is found; even those who sought to limit the power itself presupposed its existence, and their very attempt at limitation put them in opposition to the prevalent Catholic belief.

Turning now to evidence of a positive sort, we have to note that the statements of any Father or orthodox ecclesiastical writer regarding penance present not merely his own personal view, but the commonly accepted belief; and furthermore that the belief which they record was no novelty at the time, but was the traditional doctrine handed down by the regular teaching of the Church and embodied in her practice. In other words, each witness speaks for a past that reaches back to the beginning, even when he does not expressly appeal to tradition.

- *St. Augustine (d. 430) warns the faithful: "Let us not listen to those who deny that the Church of God has power to forgive all sins" (De agon. Christ., iii).*
- *St. Ambrose (d. 397) rebukes the Novatianists who "professed to show reverence for the Lord by reserving to Him alone the power of forgiving sins. Greater wrong could not be done than what they do in seeking to rescind His commands and fling back the office He bestowed. . . . The Church obeys Him*

in both respects, by binding sin and by loosing it; for the Lord willed that for both the power should be equal" (On Penance I.2.6).

- *Again he teaches that this power was to be a function of the priesthood. "It seemed impossible that sins should be forgiven through penance; Christ granted this (power) to the Apostles and from the Apostles it has been transmitted to the office of priests" (On Penance II.2.12).*
- *The power to forgive extends to all sins: "God makes no distinction; He promised mercy to all and to His priests He granted the authority to pardon without any exception" (On Penance I.3.10).*
- *Against the same heretics St. Pacian, Bishop of Barcelona (d. 390), wrote to Sympronianus, one of their leaders: "This (forgiving sins), you say, only God can do. Quite true: but what He does through His priests is the doing of His own power" (Ep. I ad Sympron., 6 in P.L., XIII, 1057).*
- *In the East during the same period we have the testimony of St. Cyril of Alexandria (d. 447): "Men filled with the spirit of God (i.e. priests) forgive sins in two ways, either by admitting to baptism those who are worthy or by pardoning the penitent children of the Church" (In Joan., 1, 12 in P.G., LXXIV, 722).*
- *St. John Chrysostom (d. 407) after declaring that neither angels nor archangels have received such power, and after showing that earthly rulers can bind only the bodies of men, declares that the priest's power of forgiving sins "penetrates to*

the soul and reaches up to heaven". Wherefore, he concludes, "it were manifest folly to condemn so great a power without which we can neither obtain heaven nor come to the fulfillment of the promises. . . . Not only when they (the priests) regenerate us (baptism), but also after our new birth, they can forgive us our sins" (On the Priesthood III.5 sq.).

- *St. Athanasius (d. 373): "As the man whom the priest baptizes is enlightened by the grace of the Holy Ghost, so does he who in penance confesses his sins, receive through the priest forgiveness in virtue of the grace of Christ" (Frag. contra Novat. in P.G., XXVI, 1315).*

These extracts show that the Fathers recognized in penance a power and a utility quite distinct from that of baptism. Repeatedly they compare in figurative language the two means of obtaining pardon; or regarding baptism as spiritual birth, they describe penance as the remedy for the ills of the soul contracted after that birth. But a more important fact is that both in the West and in the East, the Fathers constantly appeal to the words of Christ and given them the same interpretation that was given eleven centuries later by the Council of Trent. In this respect they simply echoed the teachings of the earlier Fathers who had defended Catholic doctrine against the heretics of the third and second centuries. Thus St. Cyprian in his "De lapsis" (A.D. 251) rebukes those who had fallen away in time of persecution, but he also exhorts them to penance: "Let each confess his sin while he is still in this world, while his confession can be received, while satisfaction and the forgiveness granted by the priests is acceptable to God" (c. xxix). (See LAPSI.) The heretic Novatian, on the

contrary, asserted that "it is unlawful to admit apostates to the communion of the Church; their forgiveness must be left with God who alone can grant it" (Socrates, Church History V.28). Novatian and his party did not at first deny the power of the Church to absolve from sin; they affirmed that apostasy placed the sinner beyond the reach of that power — an error which was condemned by a synod at Rome in 251 (See NOVATIANISM.)

The distinction between sins that could be forgiven and others that could not, originated in the latter half of the second century as the doctrine of the Montanists, and especially of Tertullian. While still a Catholic, Tertullian wrote (A.D. 200-6) his "De poenitentia" in which he distinguishes two kinds of penance, one as a preparation for baptism, the other to obtain forgiveness of certain grievous sins committed after baptism, i.e., apostasy, murder, and adultery. For these, however, he allows only one forgiveness: "Foreseeing these poisons of the Evil One, God, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted it still to stand somewhat open. In the vestibule He has stationed a second repentance for opening to such as knock; but now once for all, because now for the second time; but never more, because the last time it had been in vain. . . . However, if any do incur the debt of a second repentance, his spirit is not to be forthwith cut down and undermined by despair. Let it be irksome to sin again, but let it not be irksome to repent again; let it be irksome to imperil oneself again, but let no one be ashamed to be set free again. Repeated sickness must have repeated medicine" (On Penance 7). Tertullian does not deny that the Church can forgive sins; he warns sinners against relapse, yet exhorts them to repent in case they

should fall. His attitude at the time was not surprising, since in the early days the sins above mentioned were severely dealt with; this was done for disciplinary reasons, not because the Church lacked power to forgive.

In the minds, however, of some people the idea was developing that not only the exercise of the power but the power itself was limited. Against this false notion Pope Callistus (218-22) published his "peremptory edict" in which he declares: "I forgive the sins both of adultery and of fornication to those who have done penance." Thereupon Tertullian, now become a Montanist, wrote his "De pudicitia" (A.D. 217-22). In this work he rejects without scruple what he had taught as a Catholic: "I blush not at an error which I have cast off because I am delighted at being rid of it . . . one is not ashamed of his own improvement." The "error" which he imputes to Callistus and the Catholics was that the Church could forgive all sins: this, therefore, was the orthodox doctrine which Tertullian the heretic denied. In place of it he sets up the distinction between lighter sins which the bishop could forgive and more grievous sins which God alone could forgive. Though in an earlier treatise, "Scorpiace" (chapter 10), he had said that "the Lord left here to Peter and through him to the Church the keys of heaven" he now denies that the power granted to Peter had been transmitted to the Church, i.e., to the numerus episcoporum or body of bishops. Yet he claims this power for the "spirituals" (pneumatici), although these, for prudential reasons, do not make use of it. To the arguments of the "Psychici", as he termed the Catholics, he replies: "But the Church, you say, has the power to forgive sin. This I, even more than you, acknowledge and adjudge. I who in the new prophets have the Paraclete saying: 'The Church can forgive sin, but I

will not do that (forgive) lest they (who are forgiven) fall into other sins" (On Pudicity 21.7). Thus Tertullian, by the accusation which he makes against the pope and by the restriction which he places upon the exercise of the power of forgiving sin, bears witness to the existence of that power in the Church which he had abandoned.

Not content with assailing Callistus and his doctrine, Tertullian refers to the "Shepherd" (Pastor), a work written A.D. 140-54, and takes its author Hermas to task for favouring the pardon of adulterers. In the days of Hermas there was evidently a school of rigorists who insisted that there was no pardon for sin committed after baptism (Similitude VIII.6). Against this school the author of the "Pastor" takes a resolute stand. He teaches that by penance the sinner may hope for reconciliation with God and with the Church. "Go and tell all to repent and they shall live unto God. Because the Lord having had compassion, has sent me to give repentance to all men, although some are not worthy of it on account of their works" (Similitude VIII.2). Hermas, however, seems to give but one opportunity for such reconciliation, for in Mandate IV.1, he seems to state categorically that "there is but one repentance for the servants of God", and further on in Mandate IV.3 he says the Lord has had mercy on the work of his hands and hath set repentance for them; "and he has entrusted to me the power of this repentance. And therefore I say to you, if any one has sinned . . he has opportunity to repent once". Repentance is therefore possible at least once in virtue of a power vested in the priest of God. That Hermas here intends to say that the sinner could be absolved only once in his whole life is by no means a necessary conclusion. His words may well be understood as referring to public penance (see below) and as thus understood they imply no limitation on

the sacramental power itself. The same interpretation applies to the statement of Clement of Alexandria (d. circa A.D. 215): "For God being very merciful has vouchsafed in the case of those who, though in faith, have fallen into transgression, a second repentance, so that should anyone be tempted after his calling, he may still receive a penance not to be repented of" (Stromata II.13).

The existence of a regular system of penance is also hinted at in the work of Clement, "Who is the rich man that shall be saved?", where he tells the story of the Apostle John and his journey after the young bandit. John pledged his word that the youthful robber would find forgiveness from the Saviour; but even then a long serious penance was necessary before he could be restored to the Church. And when Clement concludes that "he who welcomes the angel of penance . . . will not be ashamed when he sees the Saviour", most commentators think he alludes to the bishop or priest who presided over the ceremony of public penance. Even earlier, Dionysius of Corinth (d. circa A.D. 170), setting himself against certain growing Marcionistic traditions, taught not only that Christ has left to His Church the power of pardon, but that no sin is so great as to be excluded from the exercise of that power. For this we have the authority of Eusebius, who says (Church History IV.23): "And writing to the Church which is in Amastris, together with those in Pontus, he commands them to receive those who come back after any fall, whether it be delinquency or heresy".

The Didache written at the close of the first century or early in the second, in 4.14 and again in 14.1, commands an individual confession in the congregation: "In the congregation thou shalt confess thy transgressions"; or

again: "On the Lord's Day come together and break bread . . . having confessed your transgressions that your sacrifice may be pure." Clement I (d. 99) in his Epistle to the Corinthians not only exhorts to repentance, but begs the seditious to "submit themselves to the presbyters and receive correction so as to repent" (chapter 57), and Ignatius of Antioch at the close of the first century speaks of the mercy of God to sinners, provided they return "with one consent to the unity of Christ and the communion of the bishop". The clause "communion of the bishop" evidently means the bishop with his council of presbyters as assessors. He also says (Letter to the Philadelphians) "that the bishop presides over penance".

The transmission of this power is plainly expressed in the prayer used at the consecration of a bishop as recorded in the Canons of Hippolytus: "Grant him, O Lord, the episcopate and the spirit of clemency and the power to forgive sins" (c. xvii). Still more explicit is the formula cited in the "Apostolic Constitutions": "Grant him, O Lord almighty, through Thy Christ, the participation of Thy Holy Spirit, in order that he may have the power to remit sins according to Thy precept and Thy command, and to loosen every bond, whatsoever it be, according to the power which Thou hast granted to the Apostles." (Apostolic Constitutions VIII.5). For the meaning of "episcopus", "sacerdos", "presbyter", as used in ancient documents, see BISHOP; HIERARCHY.

Exercise of the power

The granting by Christ of the power to forgive sins is the first essential of the Sacrament of Penance; in the actual exercise of this power are included the other essentials.

The sacrament as such and on its own account has a matter and a form and it produces certain effects; the power of the keys is exercised by a minister (confessor) who must possess the proper qualifications, and the effects are wrought in the soul of the recipient, i.e., the penitent who with the necessary dispositions must perform certain actions (confession, satisfaction).

Matter and form

According to St. Thomas (Summa Theologiæ III.74.2) "the acts of the penitent are the proximate matter of this sacrament". This is also the teaching of Eugenius IV in the "Decretum pro Armenis" (Council of Florence, 1439) which calls the act's "quasi materia" of penance and enumerates them as contrition, confession, and satisfaction (Denzinger-Bannwart, "Enchir.", 699). The Thomists in general and other eminent theologians, e.g., Bellarmine, Toletus, Francisco Suárez, and De Lugo, hold the same opinion. According to Scotus (In IV Sent., d. 16, q. 1, n. 7) "the Sacrament of Penance is the absolution imparted with certain words" while the acts of the penitent are required for the worthy reception of the sacrament. The absolution as an external ceremony is the matter, and, as possessing significant force, the form. Among the advocates of this theory are St. Bonaventure, Capreolus, Andreas Vega, and Maldonatus. The Council of Trent (Sess. XIV, c. 3) declares: "the acts of the penitent, namely contrition, confession, and satisfaction, are the quasi materia of this sacrament". The Roman Catechism used in 1913 (II, v, 13) says: "These actions are called by the Council quasi materia not because they have not the nature of true matter, but because they are not the sort of matter which is employed externally as water

in baptism and chrism in confirmation". For the theological discussion see Palmieri, op. cit., p. 144 sq.; Pesch, "Praelectiones dogmaticae", Freiburg, 1897; De San, "De poenitentia", Bruges, 1899; Pohle, "Lehrb. d. Dogmatik". Regarding the form of the sacrament, both the Council of Florence and the Council of Trent teach that it consists in the words of absolution. "The form of the Sacrament of penance, wherein its force principally consists, is placed in those words of the minister: "I absolve thee, etc."; to these words indeed, in accordance with the usage of Holy Church, certain prayers are laudably added, but they do not pertain to the essence of the form nor are they necessary for the administration of the sacrament" (Council of Trent, Sess. XIV, c. 3). Concerning these additional prayers, the use of the Eastern and Western Churches, and the question whether the form is deprecatory or indicative and personal, see ABSOLUTION. Cf. also the writers referred to in the preceding paragraph.

Effect

"The effect of this sacrament is deliverance from sin" (Council of Florence). The same definition in somewhat different terms is given by the Council of Trent (Sess. XIV, c. 3): "So far as pertains to its force and efficacy, the effect (res et effectus) of this sacrament is reconciliation with God, upon which there sometimes follows, in pious and devout recipients, peace and calm of conscience with intense consolation of spirit". This reconciliation implies first of all that the guilt of sin is remitted, and consequently also the eternal punishment due to mortal sin. As the Council of Trent declares, penance requires the performance of satisfaction "not indeed for

the eternal penalty which is remitted together with the guilt either by the sacrament or by the desire of receiving the sacrament, but for the temporal penalty which, as the Scriptures teach, is not always forgiven entirely as it is in baptism" (Sess. VI, c. 14). In other words baptism frees the soul not only from all sin but also from all indebtedness to Divine justice, whereas after the reception of absolution in penance, there may and usually does remain some temporal debt to be discharged by works of satisfaction (see below). "Venial sins by which we are not deprived of the grace of God and into which we very frequently fall are rightly and usefully declared in confession; but mention of them may, without any fault, be omitted and they can be expiated by many other remedies" (Council of Trent, Sess. XIV, c. 3). Thus, an act of contrition suffices to obtain forgiveness of venial sin, and the same effect is produced by the worthy reception of sacraments other than penance, e.g., by Holy Communion.

The reconciliation of the sinner with God has as a further consequence the revival of those merits which he had obtained before committing grievous sin. Good works performed in the state of grace deserve a reward from God, but this is forfeited by mortal sin, so that if the sinner should die unforgiven his good deeds avail him nothing. So long as he remains in sin, he is incapable of meriting: even works which are good in themselves are, in his case, worthless: they cannot revive, because they never were alive. But once his sin is cancelled by penance, he regains not only the state of grace but also the entire store of merit which had, before his sin, been placed to his credit. On this point theologians are practically unanimous: the only hindrance to obtaining reward is sin, and when this is removed, the former title, so to speak, is

revalidated. On the other hand, if there were no such revalidation, the loss of merit once acquired would be equivalent to an eternal punishment, which is incompatible with the forgiveness effected by penance. As to the further question regarding the manner and extent of the revival of merit, various opinions have been proposed; but that which is generally accepted holds with Francisco Suárez (*De reviviscentia meritorum*) that the revival is complete, i.e., the forgiven penitent has to his credit as much merit as though he had never sinned. See *De Augustinis*, "De re sacramentaria", II, Rome, 1887; Pesch, *op. cit.*, VII; Göttler, "Der hl. Thomas v. Aquin u. die vortridentinischen Thomisten über die Wirkungen d. Bussakramentes", Freiburg, 1904.

The minister (i.e., the confessor)

From the judicial character of this sacrament it follows that not every member of the Church is qualified to forgive sins; the administration of penance is reserved to those who are invested with authority. That this power does not belong to the laity is evident from the Bull of Martin V "Inter cunctas" (1418) which among other questions to be answered by the followers of Wyclif and Huss, has this: "whether he believes that the Christian . . . is bound as a necessary means of salvation to confess to a priest only and not to a layman or to laymen however good and devout" (Denzinger-Bannwart, "Enchir.", 670). Luther's proposition, that "any Christian, even a woman or a child" could in the absence of a priest absolve as well as pope or bishop, was condemned (1520) by Leo X in the Bull "Exurge Domine" (Enchir., 753). The Council of Trent (Sess. XIV, c. 6) condemns as "false and as at variance with the truth of the Gospel all

doctrines which extend the ministry of the keys to any others than bishops and priests, imagining that the words of the Lord (Matthew 18:18; John 20:23) were, contrary to the institution of this sacrament, addressed to all the faithful of Christ in such wise that each and every one has the power of remitting sin". The Catholic doctrine, therefore, is that only bishops and priests can exercise the power.

These decrees moreover put an end, practically, to the usage, which had sprung up and lasted for some time in the Middle Ages, of confessing to a layman in case of necessity. This custom originated in the conviction that he who had sinned was obliged to make known his sin to some one — to a priest if possible, otherwise to a layman. In the work "On true penance and false" (De vera et falsa poenitentia), erroneously ascribed to St. Augustine, the counsel is given: "So great is the power of confession that if a priest be not at hand, let him (the person desiring to confess) confess to his neighbour." But in the same place the explanation is given: "although he to whom the confession is made has no power to absolve, nevertheless he who confesses to his fellow (socio) becomes worthy of pardon through his desire of confessing to a priest" (P.L., XL, 1113). Lea, who cites (I, 220) the assertion of the Pseudo-Augustine about confession to one's neighbour, passes over the explanation. He consequently sets in a wrong light a series of incidents illustrating the practice and gives but an imperfect idea of the theological discussion which it aroused. Though Albertus Magnus (In IV Sent., dist. 17, art. 58) regarded as sacramental the absolution granted by a layman while St. Thomas (IV Sent., d. 17, q. 3, a. 3, sol. 2) speaks of it as "quodammodo sacramentalis", other great theologians took a quite different view. Alexander of

Hales (*Summa*, Q. xix, *De confessione memb.*, I, a. 1) says that it is an "imploring of absolution"; St. Bonaventure ("*Opera*", VII, p. 345, Lyons, 1668) that such a confession even in cases of necessity is not obligatory, but merely a sign of contrition; Scotus (IV Sent., d. 14, q. 4) that there is no precept obliging one to confess to a layman and that this practice may be very detrimental; Durandus of St. Pourcain (IV Sent., d. 17, q. 12) that in the absence of a priest, who alone can absolve in the tribunal of penance, there is no obligation to confess; Prierias (*Summa Silo.*, s.v. Confessor, I, 1) that if absolution is given by a layman, the confession must be repeated whenever possible; this in fact was the general opinion. It is not then surprising that Dominicus Soto, writing in 1564, should find it difficult to believe that such a custom ever existed: "since (in confession to a layman) there was no sacrament . . . it is incredible that men, of their own accord and with no profit to themselves, should reveal to others the secrets of their conscience" (IV Sent., d. 18, q. 4, a. 1). Since, therefore, the weight of theological opinion gradually turned against the practice and since the practice never received the sanction of the Church, it cannot be urged as a proof that the power to forgive sins belonged at any time to the laity. What the practice does show is that both people and theologians realized keenly the obligation of confessing their sins not to God alone but to some human listener, even though the latter possessed no power to absolve.

The same exaggerated notion appears in the practice of confessing to the deacons in case of necessity. They were naturally preferred to laymen when no priest was accessible because in virtue of their office they administered Holy Communion. Moreover, some of the earlier councils (Elvira, A.D. 300; Toledo, 400) and penitentials (Theodore)

seemed to grant the power of penance to the deacon (in the priest's absence). The Council of Tribur (895) declared in regard to bandits that if, when captured or wounded they confessed to a priest or a deacon, they should not be denied communion; and this expression "*presbytero vel diacono*" was incorporated in the Decree of Gratian and in many later documents from the tenth century to the thirteenth. The Council of York (1195) decreed that except in the gravest necessity the deacon should not baptize, give communion, or "impose penance on one who confessed". Substantially the same enactments are found in the Councils of London (1200) and Rouen (1231), the constitutions of St. Edmund of Canterbury (1236), and those of Walter of Kirkham, Bishop of Durham (1255). All these enactments, though stringent enough as regards ordinary circumstances, make exception for urgent necessity. No such exception is allowed in the decree of the Synod of Poitiers (1280): "*desiring to root out an erroneous abuse which has grown up in our diocese through dangerous ignorance, we forbid deacons to hear confessions or to give absolution in the tribunal of penance: for it is certain and beyond doubt that they cannot absolve, since they have not the keys which are conferred only in the priestly order*". This "abuse" probably disappeared in the fourteenth or fifteenth century; at all events no direct mention is made of it by the Council of Trent, though the reservation to bishops and priests of the absolving power shows plainly that the Council excluded deacons.

The authorization which the medieval councils gave the deacon in case of necessity did not confer the power to forgive sins. In some of the decrees it is expressly stated that the deacon has not the keys — *claves non habent*. In other enactments he is forbidden except in cases

of necessity to "give" or "impose penance", *poenitentiam dare, imponere*. His function then was limited to the forum externum; in the absence of a priest he could "reconcile" the sinner, i.e., restore him to the communion of the Church; but he did not and could not give the sacramental absolution which a priest would have given (Palmieri, Pesch). Another explanation emphasizes the fact that the deacon could faithfully administer the Holy Eucharist. The faithful were under a strict obligation to receive Communion at the approach of death, and on the other hand the reception of this sacrament sufficed to blot out even mortal sin provided the communicant had the requisite dispositions. The deacon could hear their confession simply to assure himself that they were properly disposed, but not for the purpose of giving them absolution. If he went further and "imposed penance" in the stricter, sacramental sense, he exceeded his power, and any authorization to this effect granted by the bishop merely showed that the bishop was in error (Laurain, "De l'intervention des laïques, des diacres et des abbesses dans l'administration de la pénitence", Paris, 1897). In any case, the prohibitory enactments which finally abolished the practice did not deprive the deacon of a power which was his by virtue of his office; but they brought into clearer light the traditional belief that only bishops and priests can administer the Sacrament of Penance. (See below under Confession.)

For valid administration, a twofold power is necessary: the power of order and the power of jurisdiction. The former is conferred by ordination, the latter by ecclesiastical authority (see JURISDICTION). At his ordination a priest receives the power to consecrate the Holy Eucharist, and for valid consecration he needs no jurisdiction. As regards

penance, the case is different: "because the nature and character of a judgment requires that sentence be pronounced only on those who are subjects (of the judge) the Church of God has always held, and this Council affirms it to be most true, that the absolution which a priest pronounces upon one over whom he has not either ordinary or delegated jurisdiction, is of no effect" (Council of Trent, Sess. XIV, c. 7). Ordinary jurisdiction is that which one has by reason of his office as involving the care of souls; the pope has it over the whole Church, the bishop within his diocese, the pastor within his parish. Delegated jurisdiction is that which is granted by an ecclesiastical superior to one who does not possess it by virtue of his office. The need of jurisdiction for administering this sacrament is usually expressed by saying that a priest must have "faculties" to hear confession (see FACULTIES). Hence it is that a priest visiting in a diocese other than his own cannot hear confession without special authorization from the bishop. Every priest, however, can absolve anyone who is at the point of death, because under those circumstances the Church gives all priests jurisdiction. As the bishop grants jurisdiction, he can also limit it by "reserving" certain cases (see RESERVATION) and he can even withdraw it entirely.

Recipient (i.e., the penitent)

The Sacrament of Penance was instituted by Christ for the remission of sins committed after baptism. Hence, no unbaptized person, however deep and sincere his sorrow, can be validly absolved. Baptism, in other words, is the first essential requisite on the part of the penitent. This does not imply that in the sins committed by an

unbaptized person there is a special enormity or any other element that places them beyond the power of the keys; but that one must first be a member of the Church before he can submit himself and his sins to the judicial process of sacramental Penance.

Contrition and attrition

Without sorrow for sin there is no forgiveness. Hence the Council of Trent (Sess. XIV, c. 4): "Contrition, which holds the first place among the acts of the penitent, is sorrow of heart and detestation for sin committed, with the resolve to sin no more". The Council (ibid.) furthermore distinguishes perfect contrition from imperfect contrition, which is called attrition, and which arises from the consideration of the turpitude of sin or from the fear of hell and punishment. See ATTRITION; CONTRITION, where these two kinds of sorrow are more fully explained and an account is given of the principal discussions and opinions. See also treatises by Pesch, Palmieri, Pohle. For the present purpose it need only be stated that attrition, with the Sacrament of Penance, suffices to obtain forgiveness of sin. The Council of Trent further teaches (ibid.): "though it sometimes happens that this contrition is perfect and that it reconciles man with God before the actual reception of this sacrament, still the reconciliation is not to be ascribed to the contrition itself apart from the desire of the sacrament which it (contrition) includes". In accordance with this teaching Pius V condemned (1567) the proposition of Baius asserting that even perfect contrition does not, except in case of necessity or of martyrdom, remit sin without the actual reception of the sacrament (Denzinger-Bannwart, "Enchir.", 1071). It

should be noted, however, that the contrition of which the Council speaks is perfect in the sense that it includes the desire (votum) to receive the sacrament. Whoever in fact repents of his sin out of love for God must be willing to comply with the Divine ordinance regarding penance, i.e., he would confess if a confessor were accessible, and he realizes that he is obliged to confess when he has the opportunity. But it does not follow that the penitent is at liberty to choose between two modes of obtaining forgiveness, one by an act of contrition independently of the sacrament, the other by confession and absolution. This view was put forward by Peter Martinez (de Osma) in the proposition: "mortal sins as regards their guilt and their punishment in the other world, are blotted out by contrition alone without any reference to the keys"; and the proposition was condemned by Sixtus IV in 1479 (Denzinger-Bannwart, "Enchir.", 724). Hence it is clear that not even heartfelt sorrow based on the highest motives, can, in the present order of salvation, dispense with the power of the keys, i.e., with the Sacrament of Penance.

Confession (necessity)

"For those who after baptism have fallen into sin, the Sacrament of Penance is as necessary unto salvation as is baptism itself for those who have not yet been regenerated" (Council of Trent, Sess. XIV, c. 2). Penance, therefore, is not an institution the use of which was left to the option of each sinner so that he might, if he preferred, hold aloof from the Church and secure forgiveness by some other means, e.g., by acknowledging his sin in the privacy of his own mind. As already stated, the power granted by Christ to the Apostles is twofold, to forgive and to retain, in such a way that what they

forgive God forgives and what they retain God retains. But this grant would be nullified if, in case the Church retained the sins of penitent, he could, as it were, take appeal to God's tribunal and obtain pardon. Nor would the power to retain have any meaning if the sinner, passing over the Church, went in the first instance to God, since by the very terms of the grant, God retains sin once committed so long as it is not remitted by the Church. It would indeed have been strangely inconsistent if Christ in conferring this twofold power on the Apostles had intended to provide some other means of forgiveness such as confessing "to God alone". Not only the Apostles, but any one with an elementary knowledge of human nature would have perceived at once that the easier means would be chosen and that the grant of power so formally and solemnly made by Christ had no real significance (Palmieri, op. cit., thesis X). On the other hand, once it is admitted that the grant was effectual and consequently that the sacrament is necessary in order to obtain forgiveness, it plainly follows that the penitent must in some way make known his sin to those who exercise the power. This is conceded even by those who reject the Sacrament of Penance as a Divine institution. "Such remission was manifestly impossible without the declaration of the offences to be forgiven" (Lea, "History etc.", I, p. 182). The Council of Trent, after declaring that Christ left his priests as His vicars unto whom as rulers and judges the faithful must make known their sins, adds: "It is evident that the priests could not have exercised this judgment without knowledge of the cause, nor could they have observed justice in enjoining satisfaction if (the faithful) had declared their sins in a general way only and not specifically and in detail" (Sess. XIV, c. 5).

Since the priest in the pardoning of sin exercises a strict judicial function, Christ must will that such tremendous power be used wisely and prudently. Moreover, in virtue of the grant of Christ the priest can forgive all sins without distinction, quocumque solveritis. How can a wise and prudent judgment be rendered if the priest be in ignorance of the cause on which judgment is pronounced? And how can he obtain the requisite knowledge unless it come from the spontaneous acknowledgment of the sinner? This necessity of manifestation is all the clearer if satisfaction for sin, which from the beginning has been part of the penitential discipline, is to be imposed not only wisely but also justly. That there is a necessary connection between the prudent judgment of the confessor and the detailed confession of sins is evident from the nature of a judicial procedure and especially from a full analysis of the grant of Christ in the light of tradition. No judge may release or condemn without full knowledge of the case. And again the tradition of the earliest time sees in the words of Christ not only the office of the judge sitting in judgment, but the kindness of a father who weeps with the repentant child (Aphraates, "Ep. de Poenitentia", dem. 7) and the skill of the physician who after the manner of Christ heals the wounds of the soul (Origen in P.G., XII, 418; P.L., XII, 1086). Clearly, therefore, the words of Christ imply the doctrine of the external manifestation of conscience to a priest in order to obtain pardon.

Confession (various kinds)

Confession is the avowal of one's own sins made to a duly authorized priest for the purpose of obtaining their forgiveness through the power of the keys. Virtual

confession is simply the will to confess even where, owing to circumstances, declaration of sin is impossible; actual confession is any action by which the penitent manifests his sin. It may be made in general terms, e.g., by reciting the "Confiteor", or it may consist in a more or less detailed statement of one's sins; when the statement is complete, the confession is distinct. Public confession, as made in the hearing of a number of people (e.g. a congregation) differs from private, or secret, confession which is made to the priest alone and is often called auricular, i.e., spoken into the ear of the confessor. We are here concerned mainly with actual distinct confession which is the usual practice in the Church and which so far as the validity of the sacrament is concerned, may be either public or private. "As regards the method of confessing secretly to the priest alone, though Christ did not forbid that any one, in punishment of his crimes and for his own humiliation as also to give others an example and to edify the Church, should confess his sins publicly, still, this has not been commanded by Divine precept nor would it be prudent to decree by any human law that sins, especially secret sins, should be publicly confessed. Since, then, secret sacramental confession, which from the beginning has been and even now is the usage of the Church, was always commended with great and unanimous consent by the holiest and most ancient Fathers; thereby is plainly refuted the foolish calumny of those who make bold to teach that it (secret confession) is something foreign to the Divine command, a human invention devised by the Fathers assembled in the Lateran Council" (Council of Trent, Sess. XIV, c. 5). It is therefore Catholic doctrine, first, that Christ did not prescribe public confession, salutary as it might be, nor did He forbid it; second, that

secret confession, sacramental in character, has been the practice of the Church from the earliest days.

Traditional belief and practice

How firmly rooted in the Catholic mind is the belief in the efficacy and necessity of confession, appears clearly from the fact that the Sacrament of Penance endures in the Church after the countless attacks to which it has been subjected during the last four centuries. If at the Reformation or since the Church could have surrendered a doctrine or abandoned a practice for the sake of peace and to soften a "hard saying", confession would have been the first to disappear. Yet it is precisely during this period that the Church has defined in the most exact terms the nature of penance and most vigorously insisted on the necessity of confession. It will not of course be denied that at the beginning of the sixteenth century confession was generally practised throughout the Christian world. The Reformers themselves, notably Calvin, admitted that it had been in existence for three centuries when they attributed its origin to the Fourth Lateran Council (1215). At that time, according to Lea (op. cit., I, 228), the necessity of confession "became a new article of faith" and the canon, omnis utriusque sexus, "is perhaps the most important legislative act in the history of the Church" (ibid., 230). But, as the Council of Trent affirms, "the Church did not through the Lateran Council prescribe that the faithful of Christ should confess — a thing which it knew to be by Divine right necessary and established — but that the precept of confessing at least once a year should be complied with by all and every one when they reached the age of discretion" (Sess., XIV, c. 5). The Lateran edict presupposed

the necessity of confession as an article of Catholic belief and laid down a law as to the minimum frequency of confession – at least once a year.”

New Advent, The Catholic Encyclopedia, New York, Robert Appleton Company, Edward Hanna, 1911

“Taken chiefly from Morinus, De Disciplina in Administratione Sacramenti Pœnitentiæ; Bingham, Antiquities; and Hammond, The Definitions of Faith, etc. Note to Canon XI. of Nice.)

“In the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.”

The foregoing words from the Communion Service of the Church of England may serve well to introduce this subject. In the history of the public administration of discipline in the Church, there are three periods sufficiently distinctly marked. The first of these ends at the rise of Novatianism in the middle of the second century; the second stretches down to about the eighth century; and the third period shews its gradual decline to its practical abandonment in the eleventh century. The period with which we are concerned is the second, when it was in full force.

In the first period it would seem that public penance was required only of those convicted of what then were called by pre-eminence “mortal sins” (crimena mortalia), viz: idolatry, murder, and adultery. But in the second

period the list of mortal sins was greatly enlarged, and Morinus says that "Many Fathers who wrote after Augustine's time, extended the necessity of public penance to all crimes which the civil law punished with death, exile, or other grave corporal penalty." In the penitential canons ascribed to St. Basil and those which pass by the name of St. Gregory Nyssen, this increase of offences requiring public penance will be found intimated.

From the fourth century the penitents of the Church were divided into four classes. Three of these are mentioned in the eleventh canon, the fourth, which is not here referred to, was composed of those styled συγκλαίοντες, flentes or weepers. These were not allowed to enter into the body of the church at all, but stood or lay outside the gates, sometimes covered with sackcloth and ashes. This is the class which is sometimes styled χειμοζομένοι, hybernantes, on account of their being obliged to endure the inclemency of the weather.

It may help to the better understanding of this and other canons which notice the different orders of penitents, to give a brief account of the usual form and arrangement of the ancient churches as well as of the different orders of the penitents.

Before the church there was commonly either an open area surrounded with porticoes, called μεσάολιον or atrium, with a font of water in the centre, styled a cantharus or phiala, or sometimes only an open portico, or προπύλαιον. The first variety may still be seen at S. Ambrogio's in Milan, and the latter in Rome at S. Lorenzo's, and in Ravenna at the two S. Apollinares. This was the place at which the first and lowest order of

penitents, the weepers, already referred to, stood exposed to the weather. Of these, St. Gregory Thaumaturgus says: "Weeping takes place outside the door of the church, where the sinner must stand and beg the prayers of the faithful as they go in."

The church itself usually consisted of three divisions within, besides these exterior courts and porch. The first part after passing through "the great gates," or doors of the building, was called the Narthex in Greek, and Færula in Latin, and was a narrow vestibule extending the whole width of the church. In this part, to which Jews and Gentiles, and in most places even heretics and schismatics were admitted, stood the Catechumens, and the Energumens or those afflicted with evil spirits, and the second class of penitents (the first mentioned in the Canon), who were called the ἀκοῶμενοι, audientes, or hearers. These were allowed to hear the Scriptures read, and the Sermon preached, but were obliged to depart before the celebration of the Divine Mysteries, with the Catechumens, and the others who went by the general name of hearers only.

The second division, or main body of the church, was called the Naos or Nave. This was separated from the Narthex by rails of wood, with gates in the centre, which were called "the beautiful or royal gates." In the middle of the Nave, but rather toward the lower or entrance part of it, stood the Ambo, or reading-desk, the place for the readers and singers, to which they went up by steps, whence the name, Ambo. Before coming to the Ambo, in the lowest part of the Nave, and just after passing the royal gates, was the place for the third order of penitents, called in Greek γονυκλίνοντες, or ὑποπίπτοντες, and in Latin

Genuflectentes or *Prostrati*, i.e., kneelers or prostrators, because they were allowed to remain and join in certain prayers particularly made for them. Before going out they prostrated themselves to receive the imposition of the bishop's hands with prayer. This class of penitents left with the *Catechumens*.

In the other parts of the Nave stood the believers or faithful, i.e., those persons who were in full communion with the Church, the men and women generally on opposite sides, though in some places the men were below, and the women in galleries above. Amongst these were the fourth class of penitents, who were called *συνεστῶτες*, *consistentes*, i.e., co-standers, because they were allowed to stand with the faithful, and to remain and hear the prayers of the Church, after the *Catechumens* and the other penitents were dismissed, and to be present while the faithful offered and communicated, though they might not themselves make their offerings, nor partake of the Holy Communion. This class of penitents are frequently mentioned in the canons, as "communicating in prayers," or "without the oblation;" and it was the last grade to be passed through previous to the being admitted again to full communion. The practice of "hearing mass" or "non-communicating attendance" clearly had its origin in this stage of discipline. At the upper end of the body of the church, and divided from it by rails which were called *Cancelli*, was that part which we now call the Chancel. This was anciently called by several names, as *Bema* or tribunal, from its being raised above the body of the church, and *Sacrarium* or Sanctuary. It was also called *Apsis* and *Concha Bematis*, from its semicircular end. In this part stood the Altar, or Holy Table (which names were indifferently used in the primitive Church), behind which,

and against the wall of the chancel, was the Bishop's throne, with the seats of the Presbyters on each side of it, called synthronus. On one side of the chancel was the repository for the sacred utensils and vestments, called the Diaconicum, and answering to our Vestry; and on the other the Prothesis, a side-table, or place, where the bread and wine were deposited before they were offered on the Altar. The gates in the chancel rail were called the holy gates, and none but the higher orders of the clergy, i.e., Bishops, Priests, and Deacons, were allowed to enter within them. The Emperor indeed was permitted to do so for the purpose of making his offering at the Altar, but then he was obliged to retire immediately, and to receive the communion without.

("Thomassin. Ancienne et Nouvelle Discipline de l'Eglise. Tom. I. Livre II. chap. xvj. somewhat abridged.)

In the West there existed always many cases of public penance, but in the East it is more difficult to find any traces of it, after it was abolished by the Patriarch Nectarius in the person of the Grand Penitentiary.

However, the Emperor Alexis Comnenus, who took the empire in the year 1080, did a penance like that of older days, and one which may well pass for miraculous. He called together a large number of bishops with the patriarch, and some holy religious; he presented himself before them in the garb of a criminal; he confessed to them his crime of usurpation with all its circumstances. They condemned the Emperor and all his accomplices to fasting, to lying prostrate upon the earth, to wearing haircloth, and to all the other ordinary austerities of penance. Their wives desired to share their griefs and their sufferings, although

they had had no share in their crime. The whole palace became a theatre of sorrow and public penance. The emperor wore the hairshirt under the purple, and lay upon the earth for forty days, having only a stone for a pillow.

To all practical purposes Public Penance was a general institution but for a short while in the Church. But the reader must be careful to distinguish between this Public Penance and the private confession which in the Catholic Church both East and West is universally practised. What Nectarius did was to abolish the office of Penitentiary, whose duty it had been to assign public penance for secret sin; a thing wholly different from what Catholics understand by the "Sacrament of Penance." It would be out of place to do more in this place than to call the reader's attention to the bare fact, and to supply him, from a Roman Catholic point of view, with an explanation of why Public Penance died out. "It came to an end because it was of human institution. But sacramental confession, being of divine origin, lasted when the penitential discipline had been changed, and continues to this day among the Greeks and Oriental sects." That the reader may judge of the absolute candour of the writer just quoted, I give a few sentences from the same article: "An opinion, however, did prevail to some extent in the middle ages, even among Catholics, that confession to God alone sufficed. The Council of Châlons in 813 (canon xxxiiij.), says: 'Some assert that we should confess our sins to God alone, but some think that they should be confessed to the priest, each of which practices is followed not without great fruit in Holy Church....Confession made to God purges sins, but that made to the priest teaches how they are to be purged.' This former opinion is also mentioned without reprobation by Peter Lombard (In Sentent. Lib. iv. dist. xvij.)."

The Writings of the Early Church Fathers, Nicene and Post-Nicene Fathers, Ser. II, Vol. XIV, The First Ecumenical Council: The First Council of Nice, Excursus on the Public Discipline or Exomologesis of the Early Church, 325 A.D.

Hi Marilyn,

I am familiar with the existence of the Sacrament of Confession. I did not know all the reasons for it as described in the information you provided.

Thank you for the information. That clarified the Sacrament of Reconciliation for me.

Many Blessings, Seeker

CHAPTER THREE

Fasting, Purification, Expiatory Suffering, Why Repeat the 'Hail Mary', Ignatian Prayer, Mental Prayer, Prayer of Meditation

Hi Seeker,

I had fasted yesterday after breakfast the whole day/night, hoping that could help me have my first full blown, Guardian Angel escorted voyage in the Spiritual Realms but sadly ... nothing. I just fell asleep :-)

I do keep reading, and you've commented on how fasting does seem to enhance our Spiritual connection with God. I'll have to figure out what kind of schedule I'll fast on for a regular basis.

Many Blessings, Seeker

Dear Seeker,

Well, when you do fast, you want to do it when you're not working. Because you want to be energetic to do your job. These are typical guidelines given for fasting, as well.

Many Blessings, Marilynn

Dear Marilynn,

Another question I'd like to chat about is what does it mean to go to 'Heaven'?"

For instance, if the 5th dimensional level (just above the astral plane) is the first level of Heaven, do the Souls who arrive there stay there? Do they have that option? Are all Souls expected to, or voluntarily choose to, continue working on purifying their Souls so ascend higher?

Many Blessings, Seeker

Dear Seeker,

In a sense, but it is not as you imagine it. Souls who arrive in the astral plane do not ideally stay there. Unfortunately, most do end up staying there for a very long time because most souls do not enter into a purification journey which is required in order for them to progress. They do have that option to remain there for as long as they remain compatible to it, but it is not advised nor encouraged. All souls are required and expected to work on themselves, purify and seek to ascend higher, that is the required movement of the spirit within the universal spheres as we move higher and higher, towards the holiest of holies, closer and closer to God.

Many Blessings, Marilynn

Dear Marilynn,

So does that mean that in the highest level of Heaven all there is, is God?

Many Blessings, Seeker

Dear Seeker,

It is not concrete like that, but you are absolutely on the right track! But in the truest sense of all reality, God is all there is, and all that we see, sense and feel are just manifestations of that one greater reality. However, this is not the full truth of it. And we will wait for that to be revealed more over time to you, as to try to explain it in words would again, be pointless. Because knowledge is vibration . . . not information. So let us allow your vibrations to continue to ascend in order for this knowledge to reveal itself to you, because words will not reveal this to you.

Man cannot reveal the truth to you, only the Heavenly Father can reveal it to you in its fullness.

Many Blessings, Marilyn

Good Morning Marilyn,

My reading with St. Catherine went better last night - still not smooth, but definitely better. St. Catherine still hasn't shown herself to me yet (in this world or the Spiritual/Mystical) but I keep asking for her personal mentoring :-)

A question from my reading of St. Catherine's dialogue - I think I understood the differentiation between 'suffering for the sake of suffering' is an empty act but when done with the correct state of mind and Spirit / Contrition is a holy act before God. My question is why does St. Catherine seem to want to have suffering brought upon her, especially for the sins of others? The Lord has already done that sacrifice for everyone. Is this just to share in a small way, the experience of what Christ suffered for us or is there another, deeper reason?

Many Blessings, Seeker

Dear Seeker,

Well, I'm probably St. Catherine's greatest fan and I don't recall meeting her mystically. But even if I had, I would have to just say she's a busy lady, and none of us should expect her to drop by, just consider it an honor that her words are still available for us to peruse and digest because she lays out the path of salvation in a way that no one else has ever done.

It's called expiatory suffering. In the Catholic Church, there is a tradition even of what are called 'victim souls.' I've done this at times, myself. When someone is struggling with something physical, spiritual, sinful or some other trial; and God asks the mystic to take on their sufferings so that they might be more likely to get through to the next level, we sometimes do.

I remember a story of a medieval mystic nun who was asked by God to take the hellfire for one soul that God wanted to convert. She was covered in burns and boils and in a coma for three months. After that three months passed, she immediately recovered. The soul was saved and she went back to business as usual. You may want to do some research on victim souls, and expiatory suffering.

A 20th century victim soul was Sister Josefa Menendez whose life and diary were written down in a book entitled 'The Way of Divine Love.'

("To be a victim necessarily implies immolation, and as a rule atonement for another. Although strictly speaking one can offer oneself as a victim to give God joy and glory by voluntary sacrifice, yet for the most part God leads souls by that path only when He intends them to act as mediators: they have to suffer and expiate for those for whom their immolation will be profitable, either by drawing down graces of forgiveness on them, or by acting as a cloak to cover their sins in the face of divine justice. It stands to reason that no one will on his own initiative take such a role on himself. Divine consent is required before a soul dares to intervene between God and His creature. There would be no value in such an offering if God refused to hear the prayer.

Already in the Old Testament victims of a certain sort only could be offered to God. To be acceptable they must have special, clearly defined qualities: they were to be spotless, without blemish, males of one year, and above all the offering had to be made by a priest according to a prescribed

rite which was to be adhered to rigorously, and which symbolized not only the dispositions of the officiating priest, but also those of the donor of the victim.

In the New Testament a new sacrifice takes the place of the old; Jesus Christ is the sole Mediator, sole Priest, sole Victim, and His sacrifice is no longer symbolic, but real and infinite.

If, then, Jesus Christ wishes to associate other victims with Himself, they must be closely united to Him, and share His feelings, in order to enter fully into His sacrifice; hence they can only be human beings, endowed with intelligence and will.

He Himself chooses these persons, and because they are free He asks them for their voluntary cooperation. Those who accept put themselves at His mercy, and He then makes use of them as by sovereign right.

Assimilated and transformed into Christ, the victim-soul expresses the sentiments of Christ Jesus to God the Father; and to Christ Himself her attitude is one of humiliation, penance, and expiation, sentiments which ought to animate the souls she represents.

And because of this identification with Christ, the victim-soul shares in His dolorous Passion and undergoes, to a greater or lesser degree, and in various but generally superhuman ways, the torments and agonies that were His.

When the suffering is borne for one specially chosen sinner the victim endures the just retribution due to this sinner for his crimes. Every kind of trial is endured, be it illness, or even persecution by the spirits of darkness of which the

victim becomes the sport.

With Sister Josefa this was the case to an extraordinary degree. Victim at the express desire of her Lord, not only was her whole being immolated, but the manner of the immolation itself varied according to the particular attributes of God to which she had sacrificed herself.

Saint Thérèse of the Child Jesus offered herself as a victim of merciful love; Marie des Vallées, as a victim of God's Justice; Saint Margaret Mary, of both Justice and Mercy, and so it was with Sister Josefa. Christ told her His wishes in even more explicit terms than He had used with Saint Margaret Mary.

"I have chosen you to be a victim of My Heart" (December 19th, 1920). "You are the victim of My love" (October 2nd, 1920 and November 23rd, 1920). "You are the victim of My love and mercy" (June 30th, 1921). "I want you to be the victim of divine justice and the comfort of My Heart" (November 9th, 1920).

For all these reasons Josefa must suffer. "You suffer in your soul and body, because you are the victim of My Soul and Body. How could you not suffer in your heart, since I have chosen you as the victim of My Heart?" (December 19th, 1920).

As victim of the Heart of Jesus she suffered in order to console the Heart that has been so wounded by the ingratitude of men. As victim of love and mercy she suffered that the merciful love of Jesus might overwhelm with graces the sinner He so loved. As victim of the divine justice she carried the intolerable burden of the divine reproaches, and expiated for guilty souls, who would owe

their salvation to her. Her mission exacted perpetual immolation on her part, and Our Lord did not hide it from her. "Love, suffer, and obey," He said to her, "so that I may realize My plans in you" (January 9th, 1921).

On June 12th, 1923 He corroborated the whole of this plan as it affected her. "As for you, you will live in the most complete and profound obscurity, and as you are My chosen victim, you will suffer, and overwhelmed by suffering you will die. Seek neither rest nor alleviation; you will find none, for such is My will. But My love will sustain you, and never shall I fail you."

But before making her endure such piercing and keen agony, He had asked and obtained her consent; for though He is Sovereign Lord and Master, He nevertheless respects the liberty of the creature.

"Are you willing? . . ." He said to Josefa, and as she shrank at the prospect before her, He left her. She was heartbroken at His departure, but Our Lady came, and suggested to her child: "Do not forget that your love is free." Several times Josefa tried to escape from the path before her, then Jesus left her, and it was only after she had called Him again and again that He came back to receive from her a willing offering of that which He had suggested only as a possibility. Usually she accepted most generously.

Nothing was imposed on her by God; He did not force His reluctant creature, but with divinely consummate skill He pursued His purpose of obtaining her consent. At each recoil of Josefa's fears, Our Lord left her without reproach; but His departure so disturbed Josefa that she made a more than ever generous acceptance. Also, Jesus did not tell her straight away that He wanted her to be His Messenger to

the world, the shock would have been too great; but He simply appealed to her generosity: "Are you willing to suffer? And are you willing to be a victim?" If a victim, then it was a question of suffering, not of coming prominently before the world, and Josefa accepted.

"I offered myself to serve Him in any way He might choose." God knew Himself free to act in any way He chose, and He said once again: "I am your God, you belong to Me; of your own free will, you have handed yourself over. From now on you cannot refuse Me anything" (July 23rd, 1922). "If you do not deliver yourself up to My will, what can I do?" (April 21st, 1922).

She surrendered; like her Master she would be a willing victim: "Oblatus est quia Ipse voluit." Like Him, too, she would be a pure victim. For how can one expiate another's sins, when one has to expiate one's own? From her birth God had enveloped her in purity, for there cannot be found in her life any fault to which she voluntarily consented. Her greatest infidelities, as she herself owned, were a certain reluctance to respond to the call of grace and indecision in the face of a disconcerting mission; nothing therefore that was a stain on her heart and soul. Jealously Our Lord guarded her: "I want you to forget yourself so entirely and to be so completely given up to My Will that I will not tolerate the slightest imperfection in you without warning you of it" (February 21st, 1921).

Many times when He wanted her to re-state that she was His victim He opened the question by conferring on her a grace of still greater purification. "I want you to suffer for Me, Josefa, but I will begin by letting the arrow of love which is to purify your soul fall on you, for as My victim,

you must be all-pure" (June 17th, 1923).

In her pure conscience on which suffering was about to descend there was found no taint of sin, and consequently there was no work of expiation to be done, and that was why the fruits of salvation could be transferred to other souls. Her sufferings bore a twofold character, as is indeed the case with all true victims. As a victim chosen by Christ Himself to continue and complete His redemptive work, she must be very closely united with Christ the Redeemer, and share His Passion by enduring the self-same sufferings as His own; as an expiatory victim for the sins of others, her pains would be proportionate to the sins of the offender for whom she was atoning.

(A) PARTICIPATION IN THE SUFFERINGS OF CHRIST

The Passion of Christ being our sole salvation, if we are to be purified and saved, we must of necessity come into contact with the Blood shed by the Lamb. The great cry of the dying Christ is a pressing invitation to the whole human race to hasten to the Saviour's fountains from which all graces flow.

This contact with Christ's Blood is immediately secured by souls that answer His appeal. Others, and alas! they are many, voluntarily keep aloof. It is these that Christ will seek to reach through other souls whom He makes use of as channels of His mercies. They are the most fruitful of all the branches of the mystic vine. Loaded with the sap flowing from Christ Himself, and completely one with Him, by their solidarity with the sinner they stand liable for his sins; so being one with him and one with Christ, in them

and by them, grace is communicated. They are victim-souls.

How intimate must be their identification with the Crucified if they are to carry out their part of the contract fully! Full union with Him is implied, whilst He on His part imprints on their souls, hearts, and bodies the living image of His sorrowful Passion.

All His sufferings are renewed in them: they will be contradicted, persecuted, humbled, scourged, and crucified; and what man fails to inflict, that God Himself will supply by mysterious pains, agonies, stigmata, which will make of them living crucifixes.

How great must be the power of mediation of such souls! How efficacious their intercession, when they implore divine mercy, pardon and salvation for their brethren; when in them and through them, the Precious Blood of Christ, infinitely more powerful than that of Abel, cries to the Father!

There is this, however, to notice with regard to some saints, notably Saint Francis of Assisi, that the Passion, as it were, abides in them, God's ultimate plan apparently being to shape them into finished copies of the Crucified. It is God's response to their adoring love of His Passion, and He makes them share both physically and morally in the torments of His Beloved Son.

There is a further purpose with regard to expiatory victims: He seems to dispossess them in favor of other souls, for the Passion of Christ, after marking them with its sign, passes through them, in order to bring about in the sinner for

whom they suffer the graces of the sacrifice of Calvary.

They are thus co-redeemers in the full sense of the word; love for their neighbor urges them on, their mission is different from that of others. For whereas God is pleased to allow those other souls of whom we spoke to remain in contemplation of Him, giving glory to His infinite perfections by their love, it is otherwise with victim-souls: when they contemplate Him, He unveils the immensity of His love for souls and the grief with which the loss of sinners fills Him. The sight of this breaks their hearts, and their longing to console Christ is not satisfied with mere words of love; it stirs up their zeal. At whatever price, they will win souls to Him, and He kindles this zeal still more. It is the love of the Sacred Heart Itself, communicated to them, with which they love sinners; love which gives them a superhuman endurance well described by Josefa's own words:

"For the last two or three weeks, I have felt an immense desire for suffering. There was a time when the thought of it frightened me. When Jesus told me that He had chosen me as His victim my whole being trembled; but it is different now. There are days when I endure such agony that if He did not uphold me, I should die, for no part of me is free from pain! . . . In spite of this, my soul longs to bear more grievous afflictions for Him, though not without repugnance in the lower part of my consciousness. When these pains attack me I shake with fear and instinctively draw back, but there is granted to my will a strength that accepts, that desires and wants to suffer yet more, so that if the choice between continued pain and Heaven were offered me, I should infinitely prefer to remain in the throes of pain, if by so doing I might console His Heart, though God

knows how I long to be forever with Him. I know that this change has been wrought in me by Jesus" (June 30th, 1921).

She was right indeed; the change had come not from herself, but from Jesus, or rather may we not say that it was His strength, His feelings, His desires and sufferings that He had passed on to her?

"My Heart finds rest in communicating its feelings. I come to rest in your heart when a soul grieves Me, and it is My longing to do it good that passes into you and becomes yours" (October 23rd, 1922).

"As you are ready to suffer, let us suffer together" (December 19th, 1920), and He gave her His Cross: "Jesus came with His Cross, which He placed on my shoulders" (July 18th, 1920). "I come to bring you My Cross, thus unburdening Myself on you" (July 26th, 1921). "I want you to be My Cyrenean; you will help Me to bear My Cross" (February 23rd, 1922). "Let My Cross be your Cross" (March 30th, 1923).

Innumerable are the times He placed it on her willing shoulders for hours on end, even for whole days and nights. He entrusted her with His Crown of Thorns, which He left in her keeping for long periods, so that like Him she knew not where to rest her aching head. "I will leave you My Crown . . . do not complain of the pain . . . for by it you share in My pain" (November 26th, 1920). "My Crown . . . with it I will Myself encircle your head" (June 17th, 1923). He made her feel the pain of His pierced Side. Our Lady said to her: "This pain is a spark from the Heart of My Son; when it is at its worst, know that it is a sign that

some soul is wounding Him deeply" (June 20th, 1921).

He wished her to feel the pain of the nails in both hands and feet: "I am about to give you a new sign of My love. Today you will share with Me the pain of the nails" (March 16th, 1923).

Again He associated her intimately with the agony of His Heart and Soul: "Every Friday, and especially on the First Friday of the month, I will cause you to share in the bitterness of My Heart's agony, and you will experience the torments of My Passion in a very particular manner" (February 4th, 1921).

On March 1st, 1922, He appeared to her, His Face all bloodstained. "Draw near," He said, "come and rest in My Heart; and take part in Its grievous pain."

"He then drew me close to His Heart, and my soul was filled with such anguish and bitterness of sorrow that I cannot describe it."

Like Him, she suffered for others: "I want your whole being to suffer, that you may gain souls" (December 21st, 1920). "There is a soul that is grievously wounding Me . . . be not afraid if you feel yourself totally abandoned, for I shall make you share the anguish of My Heart" (September 13th, 1921). "Keep My Cross, until that soul recognizes the truth" (March 24th, 1923). "Take My Cross, My Nails and Crown. I go in search of souls" (June 17th, 1923).

These few examples will suffice; they abound throughout the book. As an atoning victim, Josefa shared in all the torments of Jesus, and her whole person, so to speak, was saturated with unutterable anguish. United with Jesus on

the Cross, she was tortured by His sufferings, consumed by His desires; His burning thirst for the salvation of souls urged her to attempt every kind of reparation and expiation within her power.

(B) DIABOLICAL PERSECUTIONS

And God allowed trials of every kind to rain down upon her. If illness was not one of them (yet who knows, for she never complained), nor persecution from men (for unlike a Margaret Mary, both her religious and family life appear to have been exempt from these), yet on the other hand, more than many another, she was given over to the fury of Satan. And this is not surprising.

There are few saints in whose lives his rage is not apparent. Christ in the glory of Heaven is beyond the reach of Satan, who as His personal enemy spares no pains to thwart the spread of God's kingdom on earth. The more he knows a soul to be beloved of Christ, the fiercer are his attacks; this, no doubt, in the hope of increasing the number of his unfortunate dupes, but above all, in the perverse hope of snatching from Christ the souls He loves and for whom He has paid so high a price in the shedding of His Precious Blood. Satan, therefore, chooses saints and consecrated souls whom he longs to besmirch, seduce, and dishonor, and flings himself on them. Above all, he abhors victim-souls, so Josefa was particularly hateful to him.

She had joyfully made the sacrifice of the three things she held dearest in the world: her mother, her sister, and her country; she had offered herself for the salvation of sinners, and was, in the event, to snatch a great number from hell-fire. Satan therefore made wanton sport of her. He is permitted by God to have a greater power over victim-

souls. Surely this follows from their vocation,

See especially the diabolical persecutions endured by Saint Margaret of Cortona, Saint Veronica Giuliani, the Curé d'Ars, and Sister Marie de Jésus-Crucifié, whose life has been written by V.R.F. Buzy, Superior General of the Fathers of Bétharram, and many others.

for as they take on themselves the sins of others, they also assume the consequences which they know will follow. When a man consents to sin, whether he is conscious of it or not, he gives the devil great power over him, the power of seduction and possession. This is not very noticeable, as a rule, for the evil one excels in dissimulation and avoids disturbing those he believes he has in his net. He strengthens what is evil in his prey, multiplies occasions of sin and benumbs the soul, till it sinks into a state of torpor which is absolutely fatal.

When, however, the devil is met by the resolute resistance of the victim-soul who has taken the place of the sinner, unable to make her sin he takes fearful vengeance, using the very powers he has gained over the evildoer in order to torment his substitute.

And this is permitted by God to manifest to all the reality of both the devil and Hell which so many try to forget and to bury in silence and oblivion.

The devil is a reality, and in his dealings with God's saints he shows himself in the undisguised perversity of his vicious and corrupt nature. What must his cruelty be to those souls that are damned and are his forever, if he is so pitiless with those over whom, after all, he has but limited sway? Who would dare affirm that such a lesson is without

its use, especially in our days?

God also confounds the pride of the spirit of darkness, who in spite of all his power and rage makes no headway, but meets with constant defeat, which greatly enhances God's glory.

So it was with Sister Josefa.

The devil tried by every possible means to delude and beguile her, disguising himself as an "angel of light," even going so far as to assume the very features of Jesus Christ Himself. Most often however, he tried to turn her from her chosen path by inflicting on her grievous bodily harm.

When Satan, in all his strength, and a frail human being meet in mortal combat, God interposes His power in the conflict and invests the soul with superhuman endurance. He bestows on it unconquerable energy and makes it overcome all temptations and every suffering. The devil's power broke on the frailty of Josefa's resistance, who (though "nothing and misery," as Our Lord called her) with divine help triumphed over the "strong man armed." But God alone knew what it cost her.

Even as a postulant, showers of blows, administered by an invisible fist, fell upon her day and night, especially when she was in prayer and reiterating her determination always to be faithful. At other times she was violently snatched away from the chapel, or prevented from entering it. Again and again the devil appeared to her in the guise of a terrifying dog, snake, or worse still, in human form.

Soon the forcible abductions became more frequent, in spite of the supervision exercised by Superiors. Under their very

eyes she suddenly disappeared, and after long search would be found thrown into some loft, or beneath heavy furniture, or in some unfrequented spot. In their presence she was burnt, and without seeing the devil, they saw her clothes consumed and on her body unmistakable traces of fire, which caused wounds that took long to heal.

Lastly, there occurred a phenomenon

A number of both men and women saints have had visions of Hell; few have actually gone down into its depths, and fewer still have done so frequently, as did Sister Josefa in order to atone for sinners. Saint Veronica Giuliani, born 1660 and died 1727, thus a contemporary of Saint Margaret Mary, seems, like Sister Josefa, to have been a victim of expiation, and had this same experience.

'very rare in the lives of the Saints: God permitted the devil to take her down to Hell. There she spent long hours, sometimes a whole night, in unspeakable agony. Though she was dragged down into the bottomless pit more than a hundred times, each sojourn seemed to her to be the first, and appeared to last countless ages. She endured all the tortures of Hell, with the one exception of hatred of God. Not the least of these torments was to hear the sterile confessions of the damned, their cries of hatred, of pain and of despair.'

Nevertheless, when at long last she came back to life, shattered and spent, her body agonized with pain, she looked on no suffering, however severe, as too much to bear, if by it she could save a soul from that dreaded abode of torment. As gradually she began to breathe more freely, her heart bounded with joy at the thought that still she could love her Lord.

It was this great love that sustained her, but at times the trial weighed heavily on her. Like Jesus in the Garden of

Olives, she spent long hours in anguish and dejection. She realized the vast number of the lost, and was often perplexed as to the use of her descents into Hell and all the tortures that she had endured. But quickly she regained her hold on herself, and her amazing courage did not falter. Then, too, Our Lady helped her: "While you suffer, the devil has less power over that soul" (July 22nd, 1921). "You suffer to relieve Him; is this not enough to give you courage?" (July 12th, 1921).

Then Our Lord showed her the treasures of reparation and expiation she had gained by her repeated ordeals (October 6th, 1922 and November 5th, 1922), and allowed her to witness in Hell the devil's bursts of fury, when there escaped him souls of whom he thought he had a firm hold, but for whom she was offering expiation. The thought that she could console and rest Our Lord and gain souls for Him kept up her heroic spirit and excited her zeal.

Although she instinctively shrank from contact with the devil, for his power and vindictiveness were well known to her by personal experience, yet never did she allow this fear to make her neglect a duty. At one time he carried her off almost daily as she went to her employment; she knew this would happen and the thought of it made her tremble with apprehension, but undaunted she went forward, and on the morrow was still as determined as ever that she would not yield to terror.

In all her heroic fidelity, perhaps the most admirable feature was her conviction that, owing to her fear and occasional repugnances, she was (and this she sincerely believed) ungrateful and unfaithful, and had done absolutely nothing for God.

After nights of unspeakable torment, crushed, yet ever gallant, she rose at the hour of Rule and resumed her ordinary labors, asking no exceptions from common life. She burnt, indeed, with the very fire of the Heart of Jesus, for after all the agonies of Hell and her share in Christ's sufferings, she was neither discouraged nor cast down, but her readiness to suffer only increased.

Like Saint Margaret Mary, she offered herself in sacrifice for religious souls, for priests, for sinners of every description. Docile and abandoned to the divine Will, she asked but one thing, to be able to console Him. She was ready to suffer a thousand martyrdoms to help those who for the most part were utterly unknown to her, but whom she loved in and through Him.

As we pointed out in the beginning, she had to be a victim in order that the Message might be delivered and be listened to by mankind for whom she endured so much.

She who knew the Heart of Jesus and His love for souls, was better qualified than any other to transmit this Message to the world.")

The Way of Divine Love, Sr. Josefa Menendez, Tan Books and Publishers, 1981

Dear Marilynn,

WOW - this is amazing! Simultaneous cringing and amazement! Thank you for enlightening me.

As for your having done expiatory suffering for another, I think I need to start calling you St. Joan of Arc!

Many Blessings, Seeker

Dear Marilynn,

Do you know why you have to repeat the 'Hail Mary' so much in the Holy Rosary? I get confused about it because of the admonition in scripture about repetitive prayer. I don't understand what the purpose of the repetition could be.

"Hail Mary full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

Many Blessings, Seeker

Dear Seeker,

Seeker, I had a mystical experience last night answering your question about why the rosary has you repeat the 'Hail Mary' so much.

I was shown each decade of the Holy Rosary being like this beautiful crosstitch. Each decade was a crosstitch, and it was presented as creating a beautiful and ever expanding pattern as they were repeated. After having the experience, I felt compelled to keep praying it over and over. Each stitch, each 'Hail Mary' was like an infusion into the atmosphere of holiness, purity and devotion. I hope this helps! Definitely an example of how knowledge comes to us through

vibration and energy, as it was something which was infused into me within the experience, but is much harder to explain or put into words.

Many Blessings, Marilynn

Dear Marilynn,

I am very grateful for you sharing with me what you learned about repeatedly saying the Hail Mary prayer while reciting the Rosary. I actually try to visualize a blanket of holiness being weaved around me when I am reciting the Hail Mary prayers. Thank you!!

Ahhhh, IF only I could read fast - alas, when it comes to reading speed, you can call me molasses. Comprehension and retention is fortunately much better than my glacial speed! :-)

You're like the Jedi Librarian who guides all the Jedi's in the temple on where to find anything they need :-). . . helping the Lord's Soldiers and Spiritual Warriors find all the knowledge and wisdom they seek, that is your very cool responsibility for you.

Many Blessings, Seeker

P.S. At this rate, I'll be closing in on your 5,000 book library in a year or two!!

Dear Seeker,

I really like my new title as the Jedi Librarian . . . But no you won't, not even close! Tee hee.

Many Blessings, Marilynn

Hi Marilynn,

Regarding your giggling and how I think your happy/bubbly state is an excellent character trait, before my second marriage fell apart, I used to be called 'the happiest man at my company (where I worked)'. After that marriage fell apart, I was NOT happy at all for a long time. You've absolutely helped me get back to His Path and Happiness, and I feel the Holy Sprit as I write this. THANK YOU!!!

I was talking with my best friend and told him that we talked for 5 hours his immediate response was "You two must know each other from another life."

If you ever do get confirmation of that suspicion, it would be sufficient to know; yes, we've known each other and have been friends for many lifetimes. I don't know if that's the case but there are only two people in the world that I could ever talk to for hours and they are both my two closest friends. I think it would be very cool to know that I found a friend with whom we have been eternal friends. That would be very, very cool.

Many Blessings and Health, Seeker

Dear Seeker,

I'm glad that i've been able to be of help in getting you back to a happy place. I'm sorry you went through all that, but so glad that you've found God and are on fire!

Many Blessings, Marilyn

Dear Marilyn,

Whatever you share with me that you say has been shared and revealed with you is good enough for me. I can't explain it, but there's something inside me that from the first moment I saw and heard your opening thoughts in 'The Road to Armageddon', that said, "Listen to Her, Seeker, she's telling the Truth.". And I say that as someone who had convinced himself that at best there was only God and that Satan, demons and hell did not exist - essentially the model presented by several New Age teachers. You shattered that illusion and brought me back to how I used to fervently believe in Satan and his evil servants.

Just as the would be Apostles heard the Lord ask them to follow them and they did, I have a similar level of faith in you.

Would you consider praying that I am able to fully develop and use this Gift of Prayer that God blessed me with to always direct according to His Will? Sending any Saints or Angels to teach/mentor me on how to fully use His Gift to me would be greatly

appreciated as well. I just watched a docudrama on St. Ignatius of Loyola. I'm wondering if his visualization technique, which I think St. Francis of Sales also used, will help me develop and strengthen my Gift of Prayer?

("Imagination Prayer: Ignatius' Five Senses of the Imagination

Imagination prayer is shared experience with Jesus that is based on stories of Jesus from the Gospels and that draws on our use of empathy and visualization.

Imagination prayer is designed to help us experience being with Jesus. The fears and joys Jesus' contemporaries felt were true responses to his personality, his work, and his words (Matt 28:8). Walking with him allowed them to know his presence with intimacy and certainty (Luke 24:32). Ignatius of Loyola began his journey looking for that same encounter with Christ.

Christened Iñigo López (c. 1491–1556), Ignatius was born into a noble family in Basque, on the Spanish side of the border. As a younger son, his career options were limited. Another brother took the church job, so Iñigo entered the military. In 1521, during a French invasion of the city he was defending, a cannonball shattered his leg. His injury healed incorrectly and required surgery to re-break and set the bone and to shave the resulting bulge.

During his long confinement, Iñigo could not find any of the chivalry books he preferred, so he read the only works at hand, a life of Christ and a legends of the saints. Unable to pursue the usual diversions of a military man, he pondered his encounter with death and considered his lifestyle in

light of these saints. By the time his leg was healed, he had committed himself to a saint's path (1 Cor 1:2).

He confessed his sins, donated his fine clothes to the poor, and took vows of poverty and chastity. Keeping vigil one night in a chapel, he dedicated even his weapons and his knightly skills to the service of God. For a year, he lived in a Dominican priory as a monk and practiced a severe asceticism, but none of this seemed to minister Jesus' presence to him. Despair and suicide often tempted him instead.

Still, he persevered. Following the saintly life further, he made a pilgrimage to the Holy Land, pledging to remain in Jerusalem as a missionary. However, the mission society that was already there forbade his work, so he began a long trek back to Spain to study. On the way, Iñigo received a vision of the Messiah. This experience comforted him more than any of his previous attempts at obedience. For the rest of his life, he sought to see and hear Jesus during meditation as a source of reassurance.

Iñigo folded all these experiences into his Spiritual Exercises, a book that deeply influenced the Catholic Counter-Reformation. The exercises drew on disciplines of meditation, contemplation, prayer, and supervision. They functioned as a tool for conquering selfishness, examining conscience, realigning habits, and making decisions. Initially he offered the exercises to the serfs and the sick to whom he preached on the streets.

This informal preaching and spiritual direction roused Inquisition suspicions, and he was jailed by both of the first two universities that he attended. Eventually, he entered

the University of Paris, where future Protestant Reformer John Calvin was also studying. Now known by his Latin name, Ignatius earned a master of arts in theology and practiced his spiritual disciplines with a small group of close friends. These seven men took vows together to obey the Pope in whatever missionary endeavor he might command, and in 1540 they obtained his permission to establish the Society of Jesus, the Jesuits.

The following method of prayer derives from the Spiritual Exercises, "Week two," which summons us to meditate on gospel accounts of Jesus' birth. Ignatius writes, "it is helpful to pass the five senses of the imagination through . . . contemplation, in the following way: The first point is to see the persons with the sight of the imagination, meditating and contemplating in particular the details about them. . . . The second, to hear with the hearing what they are, or might be, talking about. . . . The third [and fourth], to smell and to taste. . . . The [fifth], to touch with the touch, as for instance, . . . the places where such persons put their feet and sit, always seeing to my drawing profit from [this exercise]."

Like Iñigo, we may long to know Jesus intimately, but prefer action – even good works – or escape to medicate the inner chaos. We would rather do battle for Jesus, than risk being sucked under by uncomfortable emotions that might arise if we sit still with Jesus. Imagination prayer provides a structured foray into the heart (Ps 33:20–21). It engages our social awareness, minimizing emotion for emotion's sake. Instead of losing ourselves in busyness or fantasy, we employ our imaginations to identify with a character from the gospels who knew Jesus and through that empathy

discover our own conversations with the Lord (John 16:12–13).

On the other hand, we may find ourselves trapped in our heads or blocked by the hurt of previous human relationships. We gather information as a retreat into the mind's storeroom of ideas. Perhaps we read or ask questions in order to avoid the space in our own hearts designed for people. Instead this Ignatian prayer uses our imaginations to skirt this dominance of the analytical mind. It cracks the parlor door for a gentle Savior, whom we can trust to handle us with care and to fill the emptiness with warmth (Matt 9:36; Rev 3:20). And as we maintain this engagement with him, we add depth and scope to how we share him with those around us."

The Spiritual Exercises of St. Ignatius of Loyola, St. Ignatius of Loyola, (trans. Elder Mullan; Grand Rapids, Mich.: Christian Classics Ethereal Library, 2005), 32. Cited 1 Aug 2006

Rest up, bask in the sanctuary of your home monastery, your little piece of Heaven on Earth, and prayerfully you will experience a very loving and uplifting time in the Heavenly realms tonight as you sleep.

Many Blessings, Seeker

Hey Seeker,

Did I tell you about 'The Ways of Mental Prayer' by Dom Vitalis Lehodey. Get this book, for sure.

("ON ORDINARY MENTAL PRAYER

ORDINARY mental prayer includes meditation and its equivalents, affective prayer, and the prayer of simplicity. These resemble each other inasmuch as they are in no way passive; the supernatural is latent in them. They differ in their ways of working.

In meditation, considerations occupy more time, whereas they become fewer and shorter in the prayer of affections; and, in the prayer of simplicity, the work of the intellect is reduced to almost a simple look at God or the things of God.

The affections gaining all the ground lost by the considerations, follow an opposite course. In proportion as progress is made, they occupy more and more time, and end by occupying even the whole time of prayer.

*But, like the work of the understanding, that of the will also continues to become more and more simple; and the soul, which in the commencement had need of quite an equipment of considerations and verbose and complex affections, advances gradually towards a kind of active prayer which is little more than a loving attention to God, and an affectionate conversation with Him. **We shall treat somewhat more at length of meditation, which, being the prayer of beginners, has a greater need of method and rules.***

CHAPTER I

PRAYER OF MEDITATION-COMPENDIUM OF THE METHOD

I. GENERAL IDEA

THE prayer of meditation is a mental prayer composed of considerations, affections, petitions, and resolutions.

It is called simply mental prayer, because it is the portion of a very great number, and the first stage in the ways of mental prayer. It is called also meditation, discursive prayer, prayer of reasoning, on account of the important part which considerations have in it, and to indicate that the mind proceeds therein not by a simple look, but by the roundabout ways of reasoning.

Let us note, first, that all the parts of mental prayer or meditation ought to converge to one single end, the destruction of a vice, the acquisition of a virtue, or some spiritual practice which may serve as a means to this. We should occupy ourselves chiefly about our predominant sin or vice, about some fundamental virtue, or some more essential practice. Our subject, our considerations, our affections and petitions, should be chosen and regulated in view of this one object.

Let each one then accommodate his meditation to the state of his soul, the attractions of divine grace, and his own present needs. A sinner, and even the greatest of sinners, can make his meditation, but let him treat with God of his sad state in order to become converted; the man of bad will can and should pray, but let him converse with God precisely about his bad will in order to be delivered from it.

The tepid soul should pray in order to abandon venial sin; the fervent should pray the prayer of the fervent, in order to love more and to persevere; the soul buffeted by trials the prayer of the tried soul that humbles and subjects itself under the hand of God in order to recover peace.

This accommodating of our prayer to our present state renders it profitable and efficacious, sweet and easy; what can be more consoling and more easy than to converse with Our Lord about what we are and what we are at present experiencing?

On the other hand, if our prayer is not accommodated to the present state of our soul, does it not, by the very fact, lose the greater part of its attraction and utility?

It is better, at least for beginners, to prepare the morning meditation the evening before during the last free time. Let them choose a subject, which they may divide into several points, each containing sufficient doctrine to enable them to elicit affections and to draw practical conclusions; let them foresee in each point the reflections to be made, the affections and resolutions to be drawn from it.

Yet the same one resolution may last them for a considerable time. It is good to fall asleep with these thoughts, and to run over them again on awaking. In this way, when the time of prayer comes, the mind will already be full of them and the will on the alert.

We may add, that the most effective disposition for prayer is a hunger and thirst after holiness, a lively desire to profit by our prayer in order to advance in perfection. "Without this desire, the evening preparation will be languid, the morning waking without ardour, the prayer almost always fruitless."

"This desire to belong entirely to God and to advance in His love is a continual prayer," says St. Bernard. We ought always to be on the watch not to let it grow cold, but ever to inflame it more and more. It is the very soul of prayer, as indeed it is also of the whole spiritual life.

Thus the soul, prepared remotely by the fourfold purity already described, and proximately by the choice of a subject and a spiritual hunger, will secure the success of her prayer. But how is she to employ herself therein?

We shall explain further on, with abundance of detail, the essential acts of meditation, as well as some others which are rather optional. It will be a plentifully-served table, sufficient we hope for the various tastes and needs, and whence each one can pick and choose if he does not want to take all.

But, for greater clearness, we shall begin by giving an abridgement of the method, which will include only the necessary acts; it will be short, simple, easy, yet full. We shall add a couple of brief explanations to convey a better understanding of the mechanism of the method; the details will come afterwards.

II. COMPENDIUM OF THE METHOD

Meditation comprises three parts, very unequal in importance and duration; the preparation, the body of the meditation, and the conclusion.

I. The preparation, or entrance into conversation, requires a few minutes at most. It essentially consists in placing oneself in God's presence, Who is looking upon us and listening to us. It is becoming to begin our conversation with a God so great and so holy, by acts of profound adoration of His Majesty, of true humility at the sight of our nothingness, and of sincere contrition for our sins.

We then beg the grace of God, without which we cannot pray. If the soul is already recollected; for instance, when we have just ended another pious exercise (as generally happens in the case of the meditations prescribed by our rule), the preparation is sufficiently made by the very fact, and we can enter at once into the body of the prayer, unless we prefer to employ a moment in reanimating our faith in the presence of God, and in asking His grace in order to pray well.

II. The body of the meditation is the chief part of this exercise, and it occupies almost its whole time. It consists of four acts, which form the essence of meditation; these are considerations, affections, petitions, and resolutions.

1) [Considerations:] We reflect on a given subject, we turn it over in our mind again and again on every side in order to grasp it well and to become thoroughly impressed by it; we draw the conclusions and make the practical applications which flow from it.

This is the meditation properly so called. It is not a mere speculative study, stopping short at the knowledge of principle; its remote end is to strengthen our convictions in the course of time, and its immediate end is to call forth affections, petitions, and resolutions.

We then examine ourselves with regard to the subject on which we are meditating, to see whether our conduct is conformed to it, in what we fail, and what remedies we are to employ.

This work of the mind is not yet prayer, it is only introductory. Along with the preparation it ought not generally to occupy more than about half the time of the whole exercise; the other half is reserved for acts of the will which constitute the prayer proper; these are affections, petitions, and resolutions.

2) Certain affections arise of their own accord from the reflections we have been just making; thus, hell arouses repentance and aversion from sin; heaven calls forth the contempt of this world and the thirst after eternal goods; Our Saviour's Passion excites love, gratitude, confidence, contrition, humility, &c.

The examination of ourselves gives rise to regret for the past, confusion for the present, strong resolutions for the future. We may add at will many other affections, selected preferably from amongst those that are fundamental. We shall mention in their own place those that are most recommended.

3) Petition is an important point, and we should dwell upon it for a long time with faith and confidence, humility and perseverance, while, at the same time, urging the reasons likely to move Our Lord, and invoking the aid of the Holy Virgin and the saints.

We should first ask those graces which the subject of our prayer suggests, and then it is well to add petitions for divine love, final perseverance, the welfare of the Church, our country, our order, our house, our relations, sinners, souls in purgatory, &c.

4) Resolutions end the body of the meditation. One single resolution, precise and thoroughly practical, suffices, provided only that it be kept.

III. The conclusion consists in thanking God for the graces He has granted us during our prayer, in asking pardon for our faults and negligences. Finally, we may again recommend to Him our resolution, the coming day, our life, and our death.

To sum up then, after having placed ourselves in the Divine presence, we reflect upon a pious subject, examine ourselves, form suitable affections and petitions, make a resolution, and, having thanked God, we retire. [Italics here ours]

III. TWO SHORT EXPLANATIONS

Nothing can be simpler or more natural than the mechanism and working of this method.

I. Prayer is an audience with God.

No human motive should lead us to pray: neither routine, nor the habit of doing as others do, nor a thirst for spiritual consolations. No, we should go to prayer to render homage to God. It is not, however, a common-place visit of propriety, nor a conversation without any precise object; we want to obtain from Him some definite spiritual good, such or such progress in the uprooting of some vice, in the acquisition of some virtue. We have, therefore, a purpose upon which we are bent, and all our considerations, affections, petitions, and resolutions should combine for its attainment.

God is there, surrounding us and penetrating us; but we were not, perhaps, thinking of this. We must, therefore, withdraw our powers from the things of earth, gather them together, and fix them upon God; thus it is we place ourselves in His presence.

Naturally, we approach Him by saluting Him with a profound and humble act of adoration. In presence of so much greatness and holiness, the soul perceives herself to be little and miserable; she humbles herself, purifies herself by an act of sorrow; apologises for daring to approach a being of so lofty a majesty. Powerless to pray as she should, she represents her incapacity to God, and begs the Holy Ghost to help her to pray well.

The preludes ought to be short, in order to come quickly to the proper object of the interview—that is, to the body of the meditation.

The work of the considerations is to show how desirable the spiritual good we have in view is, and

that of the examination to show how much we stand in need of it.

They may be made as an internal soliloquy, a solitary meditation, in which we labor to convince ourselves in order to excite, along with repentance and confusion, ardent desires, fervent petitions, and strong resolutions.

It is more becoming, however, as we are in God's presence, not to be so intent on our own reflections as to neglect Him, but to make our considerations as though speaking with Him, and to mingle with them pious affections. In this way, our prayer will be a devout pleading-, wherein the soul, whilst urging its reasons before God, becomes inflamed with a love for virtue, a horror of vice, understands the need it has of prayer, and begs with all the ardour of conviction the grace it wants, whilst at the same time it labours to persuade God, to touch His heart, to open his hand, by means of the most powerful motives it can think of.

We came to ask a definite spiritual favour, and we should urge this request in a pressing manner; but we should not forget that God, who is liberal almost to excess, loves to find empty vessels, into which He may pour His gifts, to meet with hands opening wide to receive them; and the more he is asked for the better pleased He is, such joy does it give Him to bestow good gifts on His children! We should profit, then, of this audience to expose our other needs, to ask for all sorts of favours, general and particular.

God has given His grace, we must now cooperate with it. Hence we form a resolution which will make that grace bear fruit.

The audience ended, we thank God for His goodness, apologise for our own awkwardness, ask a final blessing, and withdraw.

II. According to the beautiful doctrine of M. Olier [a beloved 17th century French Catholic priest who founded the Society of the Priests of Saint Suplice], *mental prayer is a communion with the internal dispositions of Our Lord.*

The well-beloved Master is, at the same time, both the God who has a right to our homage and the model whom we should imitate. It is impossible to please the Father without resembling the Son; and equally impossible to resemble the Son without pleasing the Father. For a religious, who is seeking God and tending to perfection, all may be reduced to his adopting the interior sentiments of Our Lord, following His teaching and copying His example.

A soul is perfect when it is an exact copy of the divine model. Nothing, then, is so important as to keep Him continually before our eyes in order to contemplate Him, in our hearts in order to love Him, in our hands in order to imitate Him. This is the whole economy of mental prayer, according to M. Olier.

If I want to meditate upon humility, my object in the adoration will be to honour the humility of Our Lord, in the communion to attract it into my heart,

and by the co-operation to reproduce it in my conduct.

I place myself, then, carefully, in presence of my divine model;

I contemplate His interior sentiments before the infinite greatness of His Father, while bearing the shame of our sins; I listen to the teachings, by which He preaches humility to us; I follow Him for a moment throughout the mysteries in which He most annihilated Himself. This can be done rapidly.

I adore my infinitely great God in His abasements, I admire and praise His sublime annihilations, I thank Him for His humiliations and His example, I love Him for so much goodness, I rejoice in the glory which God the Father receives, and in the grace which comes to us in consequence, I compassionate the sufferings of our humiliated Lord. These various acts form the adoration, the primary duty of prayer.

There is next question of drawing into myself the interior sentiments and exterior life of humility which I have just adored in Our Lord. This is the communion, and it is accomplished chiefly by prayer. I shall need an ardent desire, so that I may open very wide the mouth of my soul, and a prayer, based upon a deep conviction, so as to receive into my heart not the body of Our Lord, but His interior dispositions.

I shall hunger for them and ask them as I ought, if I first understand that these dispositions are for me sovereignly

desirable, and that I am in want of them. I shall make a prolonged consideration of my divine model, in order to engrave His features upon my mind and heart, in order to be smitten with esteem and love for Him; either by recalling, in general and by a simple view of faith, the motives which I have to imitate Him, or by leisurely running over in my mind these reasons one after another by a sort of examination, or, in fine, by striving to deepen my convictions by close and solid reasonings.

I may make such reflections as the following, or similar ones: Oh! my Jesus, how humility pleases me, when I contemplate it in Thee; Thou dost seek for humiliations with avidity, and dost communicate to them a surpassing virtue and sweetness; so that there is no longer anything in them which should repel me.

I should be ashamed to be proud, mere nothingness that I am, when my God makes Himself so small. Thou wouldst blush for Thy disciple, and our common Father would not recognize me for Thy brother, if I resemble Thee not in humility and humiliations. My pride would harmonise badly with Thy annihilations, and would inspire Thee with horror. It is not possible to be Thy friend, Thy intimate, if I have not Thy sentiments, &c., &c. And yet how far I am from all this!

These considerations suggest reflections upon one's own conduct; I examine my thoughts, words, and deeds to see in what I resemble my divine model, in what I differ from Him. This examination easily excites sorrow for having imitated him so ill in the past, shame for my miserable pride in the present, and a will to do better for the future.

These considerations and this examination will make me esteem, love and desire the humble dispositions of Our Lord. It is chiefly prayer that attracts them into my soul, it is by it that, properly speaking, the communion is effected.

I shall, therefore, dwell upon it with special insistence, striving to make my petition humble, confiding, ardent, and persevering; I shall pray and implore Our Lord to impart to me His dispositions; I shall place before Him the reasons which seem to me the most moving, and shall invoke in my favour the intercession of His blessed Mother and of the saints.

It now remains to transmit to my hands--i.e., to transmute into works, this spirit of Our Lord which I have just drawn into my soul. For sentiments, to be of any value, must lead to action. I take, therefore, the resolution to correspond with the lights and graces received in my prayer, by imitating Our Lord in such or such a practice of humility; this is the co-operation. I then terminate my prayer as before.

IV. SOME COUNSELS.

1) As we have already pointed out, it is as much an illusion to despise method as to be enslaved to it. Beginners, inexperienced in the ways of mental prayer, have need of a guide to lead them by the hand. When we have become familiar with the divine art of conversing with God, and our heart desires to expand more freely, a method might be an obstacle; it would especially embarrass us in the prayer of simplicity, and be an impossibility in mystical

contemplation. We must, therefore, have the courage to follow it as long as it is of service, and the wisdom to dispense with it when it becomes an obstacle.

2) It is not necessary in the same meditation to go through all the acts of our method. Those which we have briefly indicated, and which we will now describe in detail, are sufficient to enable a soul with a turn for meditation, and who is not plunged in aridity, to occupy herself without much difficulty for hours in prayer, whereas the time assigned by our rule to each exercise is rather short.

Are you penetrated with a lively feeling of the divine presence in your preparation? Receive it as a grace, and take care not to pass on so long as it is doing you good. A consideration touches you and excites pious affections, leave other reflections aside so long as this one is nourishing your soul; a pious act, say of divine love, of contrition, of gratitude, attracts and occupies you; do not leave it to pass on to others; you have found, cease to go on seeking. Nevertheless, it is always to affections, petitions and resolutions we should more particularly apply ourselves, as being the principal end of prayer.

3) For a stronger reason there is no necessity to make the acts in the order marked out above. We had, of course, to describe them in their logical sequence; but, if a movement of grace urges you to adopt a different order, follow then the guidance of the Holy Ghost; the method is meant to aid and not to embarrass us.

*St. Francis of Sales insists much on this advice: "Although, in the usual course of things, consideration ought to precede affections and resolutions, yet if the Holy Ghost grants you affections before consideration, you ought not to seek for consideration, since it is used only for the purpose of exciting the affections. In short, whenever affections present themselves to you, you should admit them and make room for them, whether they come to you before or after any consideration. And this I say, not only with regard to other affections, but also with respect to thanksgiving, oblation, and petition, which may be made amidst the considerations. **But as to resolutions, they should be made after the affections and near the end of the whole meditation.**"*

4) Let us apply our powers energetically to prayer, our mind by a firm and sustained attention, our will by animated and energetic acts. There is a vast difference between the prayer to which we wholly devote ourselves, and that to which we apply ourselves only languidly.

But as we must fear the laziness which will go to no pains, so we must equally fly a too intense application, which oppresses the head, strains the nerves, fatigues the heart and chest, exhausts the strength, and may end by repelling us altogether from an exercise which has become too painful.

5) Prayer is more the work of the heart than of the head; it should, therefore, be simple, affective, and sincere. Let not the mind, then, weary itself in seeking for beautiful thoughts and sonorous phrases; we meditate not to prepare a finished sermon, nor to

address God with fine rhetoric, but to nourish our soul with reflections which may enlighten and move us, and excite holy and generous resolutions; we make these reflections for ourselves alone, let them, then, be simple as well as pious.

In affections, likewise, we seek for the practice of virtue, and not for the pleasures of a refined egotism. Let us never confound our sensible feelings with our will, or mere emotion with devotion.

None of these acts need be made with a feverish ardour, nor in a tone of enthusiastic fervour. When protestations of friendship, gratitude, &c., are addressed to ourselves, the more simple and natural they are, the more they please us; the moment they appear forced, their sincerity becomes suspected.

Above all, our prayers should be the faithful echo of our interior dispositions; our affections should express the sentiments which reign every resolution should be a firm purpose of the will, and thus our whole soul will be upright and sincere before God.

Imagination, sensibility, emotions are by no means required, nor are they sufficient for this work. It is the will that makes the prayer. Though our heart be in desolation and coldness, and devoid of all feeling, yet, as long as our prayer proceeds from an upright and resolute will, it is pleasing to God, who beholds our interior dispositions.

6) Let us not prolong our prayer solely from the motive that it is consoling; this would be to seek

ourselves rather than God. Away with vain complacency and spiritual gluttony! Let us receive sensible devotion with humility and detachment for the purpose of uniting ourselves more closely to God, and of being enabled to make for Him those sacrifices which we have hitherto refused Him.

Let us make use of it and not be its slaves. In order to hide it beneath the veil of humility, and to preserve our health against its excessive ardour, let us moderate, if necessary [as St. Teresa of Avila expressed it], "those emotions of the heart and those not uncommon movements of devotion, which tend to break out into external manifestations, and seem as if they would suffocate the soul;...Reason should hold the reins in order to guide these impetuous movements, because nature may have its share in them; and it is to be feared that there is a good deal of imperfection mingled with them, and that such movements are in great part the work of the senses, whatever is merely exterior ought to be carefully avoided." "Tears, although good, are not always perfect. There is ever more security in acts of humility, mortification, detachment, and the other virtues."

Let us never imitate those [this is also taken from St. Teresa of Avila] "indiscreet persons, who through the grace of devotion have ruined themselves, because they wished to do more than they could, not weighing the measure of their own littleness, but following the affections of their heart rather than the judgment of reason."

7) On the other hand, let us not shorten our prayer solely because it is full of desolation, A duty in which we find no pleasure is none the less a duty. To

please God, to do good to our own soul, is the end of prayer; if consolation is withheld even till we reach heaven, the reward will be only all the greater. Hence, let us not yield to weariness, disgust, murmuring or discouragement; but let us begin by examining ourselves.

Perhaps that fourfold purity, of which we spoke, has been covered with some dust; perhaps we have been obstinate in our own opinion or yielded to self-will, offended charity by some antipathy, or entertained some inordinate attachment, broken silence, or given way to dissipation, committed more petty faults than usual, or multiplied our irregularities.

The hand of God, as merciful as it is just, punishes our failings, and recalls us to our duty; let us adore with submission His fatherly severity, and not sulk with unrepenting pride. Perhaps God wishes merely to preserve us in detachment and humility, to test the solidity of our faith, to try the constancy of our devotion, the strength of our will, the disinterestedness of our service. Or perhaps this desolation is but the prelude to greater graces. However that may be, let us never doubt the loving heart of our Father, "Who chastises us because He loves us." Far from abandoning our prayer let us continue it with courage.

The soldier remains at his post in spite of danger and fatigue; the ploughman bends over his furrow despite the inclemency of the weather. There is, in fact, nothing less troublesome than this powerlessness of the mind and this desolation of heart, when the soul has the courage, either to

suppress what may be their voluntary cause, or to embrace this cross with love, and to persevere in prayer with patient energy.

During long years, St. Teresa sought in vain for a little consolation in prayer. She persevered, however, and, as a reward, God inundated her soul with His favours, and raised her even to the heights of contemplation and of perfection. Our Lord deigned one day to say to her with an accent of the most tender affection: [As she wrote of what he said] "Be not afflicted, my daughter; in this life souls cannot always be in the same state; sometimes you will be fervent, sometimes without fervour; sometimes in peace, sometimes in trouble and temptations; but hope in me and fear nothing." God is very near the soul that generously does its duty in spite of dryness.

8) Our prayer being ended, all is not yet done. It should, moreover, embalm with its divine perfume the Work of God, our free time, and the manual work which may follow it. We must strive, therefore, to preserve during our other exercises the recollection, the pious thoughts, and holy affections we experienced in our prayer.

We are like a man who is carrying priceless liquor in a fragile glass vessel; he will look now to his feet lest he make a false step, now to the glass lest it be tilted to one side and be spilt. No doubt we must pass from prayer to action, but, while abandoning ourselves for God and under His eyes to our various occupations, we must also "keep an eye upon our heart, that the liquor of holy prayer may be spilt as little as possible," [according

to St. Francis de Sales] through our natural activity, dissipation, routine, stress of business, or even the artifices of the demon.

9). [Fr. Lehodey quotes from St. Francis de Sales here as well:]*"You must especially bear in mind, after your meditation, the resolutions you have made in order to put them in practice that very day. This is the great fruit of meditation, without which it is very often . . . almost useless. . . . You must then endeavour by every means to put them in practice, and to seek every occasion, great or small, of doing so. For instance, if I have resolved to win over by gentleness the minds of those who offend me, I will seek on this very day an opportunity of meeting them, and will kindly salute them;" I will render them some little service, I will speak well of them, if permitted to speak; I will pray for them and carefully avoid causing them any pain."*)

The Ways of Mental Prayer, Dom Vitalis Lehodey, Tan Books, 1895

I will pray that God allows your gift of prayer to fully develop and open. I think you might be surprised at how quickly it begins to develop.

As to your interest in St. Ignatius of Loyola, great idea, and I recommend the courses by Rev. Howard Gray on the Jesuits and Ignatian Spirituality from Now You Know Media.

Many Blessings, Marilynn

Hi Marilynn,

I had what I thought was a dream of an angelic being (I do not remember wings, but it had the look/feel of a 'holy' robed being) was trying to entice with various religious artifacts/relics.

I remember being confused and not being totally sure on who or what the being was who was making these offers to me. As I hesitated in saying anything, either way (accept or reject), the being got frustrated with me, turned into a demonic/evil looking form (Satan?) and thrust a large crucifix that was dripping with blood into my face and he was loudly proclaiming (not quite a shout but just below that) "The Crucifix of Jesus Christ!" (or maybe The Cross - but I think he said Crucifix). At that point I knew this being was evil, I did think it was Satan and I rejected the offered Crucifix and I woke up.

Do you think that was just a terrifying dream or was I actually experiencing either a vision or an out of body experience?

With Love, Seeker

Dear Seeker,

I think this was a mystical experience, for sure. But it wasn't fully conscious. But that doesn't necessarily matter.

Good job, though, on not falling for the ruse. Very good job! You got initiated into some spiritual

warfare. It makes me mad just hearing what that wretch said about Our Lord's Crucifix.

Many Blessings, Marilyn

CHAPTER FOUR

Exorcism, Prophecies, End Times, Apocalyptic Experiences, Early Church and Early Church Fathers, Catholic and Orthodox Views of Asceticism, Judgment

Hi Marilyn,

I just came across this short slide presentation that I think you'll enjoy. I'm sure you already know this, since you are The Jedi Librarian, but just in case...

You probably know this already but I was listening to a certain Priest who is an Exorcist giving a talk and at one point he mentions that demons can exist in human, animals, plants and water (since they are energy beings) and that this is the reason we originally asked for God's blessing on our food, to ensure it was not infested with any demons before ingesting.

I know, people are people, but it is interesting to see the striking differences in personality and viewpoint of exorcists as it relates to the rite. (I've listened so far to three different priests.)

Years ago, while I was strong with God and the Holy Spirit, I used to have a recurring type of dream (not the exact same dream/experience or place but the theme was always the same) where I would find myself in a city, trying to escape the authorities, but it

always felt like I was being hunted down for my beliefs and that I was innocent and that the authorities who were chasing me were corrupt and evil.

I would not fly, per se, in these dreams but I had the ability to levitate higher and higher by focusing my mind on rising up; and I would move like the old Mario Brothers jumping characters in the video except I would ascend to very high heights, into the clouds and then have to guide myself to building rooftops and then jump/levitate up again. If I concentrated very hard, I could almost hover in the air or descend at a very, very slow rate. However, if I felt my concentration wane the slightest bit, I would start falling proportionate to my loss of concentration.

I could never escape them, but they would never catch me.

I thought I was dreaming but it did *feel* very real in terms of moving up and through the air... Have you experienced anything like this in any of the mystical realms?

Many Blessings, Seeker

Dear Seeker,

I actually didn't know that, but I started blessing my food decades ago after reading the Cure' of Ars

thoughts on the ingratitude of those who eat without even taking a moment to thank God for the gift.

As to the experiences you had years ago, I have had dreams like that, I've also had mystical experiences about a time in the potential future wherein a lot of that sort of thing could end up happening. We can definitely see how it's become okay to treat believers pretty badly, I could see it becoming a more serious problem if things don't move in a better direction.

These things can also be experienced in the astral plane, most often in less than fully conscious out of body experiences which are then experienced as dreams, because in the astral plane there are forces like these which run rampant. The astral plane remains a mortal realm and sometimes actually harbors even a bit more negativity than what we might see here in the physical. The reason behind this is because there it is not hidden or veiled as it can be here. We are what we are in the astral plane as in most other realms. In the physical realm, people wear masks. Masks are completely unveiled there, and so those who are shedding more light can absolutely be targeted by those who are more akin to the darkness.

Have you ever heard of Maria Valtorta? She was a 20th Century mystic who had many fascinating visions not only of the end times, but also of the final resurrection. There is a book that she wrote about the end times which is hard and often expensive to come by, but you might look into it if you can find a copy for a reasonable price.

Many Blessings, Marilyn

Dear Marilyn,

I had never heard of the Cure of Ars - I will now though - just ordered a concise summary of this life.

"The Curé of Ars we are named for is St. John Marie Vianney who was born on May 8, 1786 in Dardilly, France.

He was the fourth of six children born to a farming family. At the time of his birth the French Revolution was in progress and Catholics and their priests had to worship in secret. Due to this John Marie learned all his catechism lessons in secret .

At the age of 17 around the year 1803, John Vianney became aware of his vocation to become a priest but unfortunately he had no prior education so he went to be tutored first and then in 1813 he entered the seminary. Since he had a hard time learning Latin and all his classes were taught in Latin he again went to be tutored. He was ordained a priest on August 13, 1815. He is a model for all those who have to work hard in trying to study or work for what they want.

In February of 1818, he was appointed to Ars, and he was told that since there was little religion or love there, it would be his job to bring both. He did bring both religion and love through prayer, Eucharistic adoration and the Blessed Mother and also by doing great penances. He worked tirelessly and sometimes heard confessions for 16 to

18 hours a day. People came from all over to see him and confess to him and sometimes had to wait hours or even days to see him.

He died on August 4, 1859 and he was canonized by Pope Pius XI, on May 31, 1925. He was a model for parish priests and on April 29, 1929 he was designated as the Patron Saint of all parish priests. In 2010 he was named as the patron saint of all priests by Pope Benedict XVI. Many people think of Curé as being a cure instead of the correct meaning of the word which is Pastor. He was the priest or the Pastor in charge of the church in the village of Ars in France.

Another thing that many people don't know about St. John Marie Vianney is that he gave the credit for any miracles that were performed during the time he was at Ars to a young girl he referred to as "his dear little saint - his representative and his agent with God" - St. Philomena. At one time there were so many miracles that he told St. Philomena to stop. She, in addition to St. John Marie Vianney is a very powerful saint."

Sisters of the Cure of Ars

The exorcists comments about food potentially being infected by the demonic in the future is extremely disconcerting.

Several priests talk about the drugs that come up from Mexico and Central America having Satanic rituals/curses performed upon them before they are sent here. He implied that demons infest the drugs themselves.

When you mentioned (in your book on 'Destiny and Prophecy') that you saw invading Islamic armies on US soil sometime between 2026 and 2030, was that a mystical vision or were you told that would happen or did you see it happening in a future mystical timeline? Is that something I can share or do you want to keep that confidential?

Yes, I think that eventually, unfortunately if not sooner rather than later, us believers will be terribly persecuted, restricted and in stage one, imprisoned if we do not abide by whatever draconian anti-Christian worship laws are enacted. They'll be phrased in some other language but I think the intended results will be to break the backs of Christians. Once that is accomplished, it will become rather easy to subdue the entire population.

Stage two gets much worse. Pretty much the mark of the beast scenarios.

I think eventually, we'll be living on the run, as nomads, outside any communities, especially after the mark system is implemented. Can you share any timeframes for when we can expect the mark to be forced on us?

Oh, by the way, I got 'The End Times' predictions as revealed to Maria Valtorta, wow - what a book. And that is only a small chunk of what was revealed to her. Thank you for telling me about her.

“THE END TIMES – As Revealed to Maria Valtorta

Revelation-44. The Signs of the Second Coming; Yet more on the short period of peace

In the following passage it is good to bear in mind that a ‘day’ for the Lord is not necessarily an earthly 24-hour day; likewise an ‘eve’ for Him could be quite some length of time before a given ‘dad’.

October 29, 1943 Complete dictation Q43:506-511

Jesus says:

“When I put in Zephaniah’s mouth that I will take away everything from the earth, I am having him prophesy what will happen the day before the eve of the last time. I then announced the same thing when I spoke about the destruction of the world, veiled behind the description of the ruin of the Temple and of Jerusalem. Later the Beloved prophesied it again in his Apocalypse.¹¹⁵

“The voices follow each other. In fact I can say that, as in a sacred building erected to testify the glory of the Lord, the voices climb pinnacle to pinnacle, from prophet to prophet previous to Christ, until the highest point on which the Word speaks during His human life, and then they climb down from pinnacle to pinnacle, over the centuries, speaking through the prophets after Christ.

“It is like a concert which sings the praises, the will, the glories of the Lord, and which shall last until the end. Then the angels’ trumpets shall gather the dead of the tombs and the dead of the spirit, the living of the earth and the living of Heaven. All will prostrate themselves before the Lord’s visible glory and hear the words of the Word of God – that Word whom countless have rejected or neglected,

disobeyed, sneered at, scorned, that Word who came: Light in the world, and whom the world did not want to welcome, preferring darkness.¹¹⁶

"I am the peak of God's building. There can be no words loftier and truer than Mine. But My Spirit is in the mouths of the lesser 'Words,' because everything testifying what is of God, is a word inspired by God.

"Famine and deaths due to epidemics will be one of the forerunning signs of My second coming. These chastisements designed to punish you and call you back to God will carry out, with their distressing power, one of the sortings-out between the children of God and Satan's children.

"Hunger will arise from plunder and cursed wars, decreed without the justification of national independence, decreed only out of power's savagery and the pride of demons in human guise. Hunger will arise from the stoppage, by God's will, of the cosmic laws: cold will be bitter and drawn out; heat will be scorching and not moderated by rain; the seasons will be turned around and you will have drought in the rainy seasons and rain when the crops are ripening; plants and trees will be tricked by unexpected warmth or unusual coolness, plants will bloom out of season and trees, after having already produced, will cover themselves with new, useless flowers that will exhaust them fruitlessly. Because every intemperance is harmful and leads to death—remember that, O people—hunger will cruelly torment this haughty race hostile to God.

"The animals, lacking hay and fodder, grain and seeds, will starve to death, and to still people's hunger will be destroyed, given no time to breed. Birds of the air and fishes

of the waters, herds and flocks, will be attacked on all sides to give your bellies the food which the land shall but scantily put forth for you.

“Deaths caused by wars and scourges, earthquakes and heavy storms will hasten both good and wicked into the hereafter. The good, for your punishment, in as much as once you are deprived of the best, you will get worse and worse. The wicked, for their own punishment, in as much as they will have, before the expected hour, hell for their dwelling.

“The victim prepared by the Lord to purify the altar of the Earth desecrated by the sins of idolatry, lust, hatred, pride, is you, people who shall perish by the thousands and tens of thousands, cut down by the sharp scythe of the divine thunderbolts. Like April grass mown down on a field, you will fall on top of one another: holy flowers mixed with poisonous flowers, the delicate stems mixed with the prickly rambles. My angels’ hands will pick the blessed and separate them from the damned, bringing the blessed to Heaven and leaving the damned to the demons’ pitch forks for Hell’s pasture. To be kings or beggars, learned or ignorant, young or old, warriors or priests, will make no difference, will be no bulwark against death. There will be a chastisement and a fearful one.

“God’s eye will choose the destined by taking away the ‘lights’ so they no longer have to suffer from the fog caused by the people united to Satan, by taking away the ‘darkness’ generating darkness because possessed by the father of darkness: Satan.

“God’s eye enters palaces, churches, consciences – and there is no barrier and no hypocrisy that prevents its seeing. God’s eye will scrutinize the inside of the

Church, today's Jerusalem, and will scrutinize the inside of souls and will write the one decree for the slothful, the indifferent, the lukewarm, the rebels, the traitors, the murderers of the spirit, the deicides.

"No, people, do not think that God will do you neither evil nor good for your works. I swear it to you, I swear it to Myself, I swear it for My Justice's sake, I swear with a triple oath, I will do you good for the good that you do and evil for the evil done by you.

"Though for you the uncleanness of the flesh and of your lives fit for brutes crust over the soul's eyes to prevent them from seeing God, for God nothing veils His eyes. I will weigh My hand down on those who enjoy being in the mud and who want to stay in the mud despite every invitation and every means I extend to them to get out of it. They will become mud in mud, because they turn the mud of sin into the favorite food of their impure hunger.

"The day is drawing near, children who have disowned the Father. Earth's time is long and short at the same time.

"Wasn't it yesterday by any chance that you enjoyed an honest well-being produced by peace and peaceful actions which yield break and work? Wasn't it yesterday by any chance, O you living in this dreadful hour,¹¹⁷ that you enjoyed the delight of the undivided, unruined family, the delight of children around the father's dining-table, of the bridal chamber – the groom by the bride – and of the father bent over the children's heads like a teacher and friend? And now? Where is all that? Swift like a bird flying to far-away shored, that time is past. It was yesterday... now you turn round and see it is separated from you by a number of days, which horror multiplies with its blood-drenched intensity. You take refuge in your memories, but heaps of

rubble and rows of graves destroy the pleasantness of your memories with the reality of the present.

“Oh! People, people who insult God with the voices of both mouth and heart, thinking it is licit for you to do so, listen, people, to God’s harrowed and harrowing voice, which is already thundering over the world because it is useless for Him to speak through His servants and friends. His voice, announcing His wrath to you, still calls you because He suffers from punishing you.

“Before the blindness of your spirits be total, come to the Physician and to the Light. Before there be so much blood as to be a lake of death, come to the source of Life. Gather up your scanty abilities to love and direct them to God. Love will forgive you on account of those scraps of love, left over by the plunder of the flesh and of Satan, the scraps which you offer to Him.

“God ought to be given the first produce and the totality of goods. But since you have been unable to do that, O children who have cost Me My life, give the great, compassionate, powerful Lord that which you still have. In your poverty of spirit, not the evangelical poverty but human poverty, tear off from your hearts the last bit, withhold that left-over from the flesh and give it to Me. I know that it costs My beloved ones less to sacrifice their lives because love inebriates them, than the sacrifice of a kiss costs you. And for your effort, out of proportion with the offering, I will give you a reward out of proportion with the gift. I will give it to you as long as you come.

“Anyone who works well at the last hour will be admitted to the Kingdom like anyone who, from dawn to anticipated dusk, held the plough until falling onto it. You will not complain for having different dwellings in Heaven: in

Heaven there is no narrow-mindedness of human envy. But do conquer this Heaven which I created for you and opened for you by My death on the Cross. Come to the Lord before the Lord comes upon you with His Judge's majesty.

"With regard to you, My beloved ones, stay on the way you have chosen. Whirlwinds and storms will be unable to make you lose the destination that I am, whose Heart is open to receive you with a kiss of love more alive. Let kingdoms and nations fall. Let what is considered powerful become ashes and rubble. Let that alleged right to dictate wills and teachings turn to dust ground down by God's Will and Law.

[Yet more on the short period of peace]

"During My short rule over the world, I will be the One reigning, I and the rest of My people, in other words the real faithful, those who did not disown Christ and cover the sign of Christ with Satan's [fake] tiara. Then the false gods of excessive power will fall, as well as the indecent doctrines that disown God, the almighty Lord.

"My Church, before the hour of the world comes to an end, will have its glittering triumph. Nothing differs in the Mystical Body's life from that which was in Christ's life. There will be the hosanna on the eve of Passion, the hosanna when the nations seized by the fascination of the Divinity, bend the knee before the Lord. Then the Passion of My Church militant will come, and finally the glory of eternal Resurrection in Heaven.

"O bliss of that day when the conspiracies, retaliations, struggles of this earth, of Satan, of the flesh will be over forever! My Church will then be made up of real Christians, in that time, in the next-to-last day. Few as in the beginning, but holy as in the beginning. The Church

will end in holiness as it began in holiness. Liars, betrayers, idolaters will stay outside, those who on the last day will imitate Judas and sell their souls to Satan harming Christ's Mystical Body. In them the Beast will have its replacements for its last war.

"And woe betide those in Jerusalem, in the end times, who become guilty of such a sin. Woe betide those who in Jerusalem will exploit their authority for human advantage. Woe betide those who will let their brothers and sisters perish and will neglect to turn the Word I entrusted to them into bread for the souls hungering for God. Woe betide them. Between those who openly disown God and those who disown Him by their actions, I will make no difference. And in truth I tell all of you, with the sorrow of a sublime Founder, that at the last hour three quarters of My Church will disown Me, and I will have to cut them off from the tree-trunk as dead branches infected by an unclean leprosy.

"But you who will remain in Me, listen to Christ's promise. Faithfully and lovingly wait for Me and I will come to you with all My gifts. With the gift of gifts: Myself. I will come to redeem and heal. I will come to floodlight the darkness, defeat it and rout it. I will come to teach people to love and worship the eternal God, the Lord Most High, the holy Christ, the Father, the Son, the Holy Spirit. I will come to bring you not the peace of this world, the endless destroyer of Peace, but the Peace of the Kingdom that does not die.

"Exult, O My faithful servants. This is what the mouth that does not lie tells you. You will no longer have to fear any evil because I will put an end to the time of evil, I will anticipate this end out of compassion for My blessed ones.

“Exult especially you, O today’s beloved of Mine. For you the coming of Christ and His embrace of glory will be even more solicitous. For you the gates of the City of God are already opening and your Savior is coming out to greet you and give you real Life.

“Yet a little more and I will come for you. As I did for my friend Lazarus, I will call you one by one: ‘Come out!’”¹¹⁸ Out of this life on earth which is a grave for the spirit jailed in the flesh. Out. Into Life, into Heaven’s freedom.

“Call Me with your faithful love. Let it be the blaze that melts the chains of the flesh and gives the spirit the freedom to come quickly to Me. Utter the best cry ever written by a man: ‘Come, Lord Jesus.’”¹¹⁹

Notes

115. *Matthew 24:1-31; Mark 13:1-27; Luke 21:5-28; Apocalypse 14:14-20; 19:11-21; 20:1-15*

116. *John 1:1-11*

117. 1943

118. *John 11:43*

119. *Apocalypse 22:20”*

The End Times as Revealed to Maria Valtorta, 1943

I can really see you in the Jedi robes and being in a huge Holy library... like the Palace of Ancient Wisdom!

Hey, maybe someday I will see you there :-)

Love, Seeker

Hey Seeker,

I love it! Yeah, that's definitely a very strong possibility!

Yes, I've heard that, too. These were things I don't talk about much. I had many visions about the upcoming times. People were nomadic like you said. 2026 - 2030 was the defining time as to **whether** the world would go into a huge all out war or purification. The vision about Islamic militants being on US soil was separate. But we were under the Tribulation, it's written about in my books, I just don't remember where. And we had to 'fulfill the function of our survival.' I also had visions about asteroids hitting the planet, as well. There were both natural world tribulations, along with wars, man made tribulations.

Many Blessings, Marilyn

Dear Marilyn,

Which book or books would have these end of times / apocalyptic visions that you have had?

Love, Seeker

Dear Seeker,

Most of this comes in the last section of 'The Mysteries of the Redemption', 'The Mystical Jesus' as they say.

But the details are also in 'Destiny and Prophecy' in the Mystic Knowledge Series.

Many Blessings, Marilyn

Hi Marilyn,

Thank you so much, it is really great to have access to the Jedi Librarian!

Love, Seeker

Dear Seeker,

Honored!

Many Blessings, Marilyn

Dear Marilyn,

That is very nice of you to say that Marilyn but I think it is the other way around. I am the one who has been and continues to be honored by all you have shared with me. Seriously...

The scope of all the mystical and divine experiences and knowledge that you have lived is really uniquely rare for one person to experience in one life.

Yeah! It was a good one!

Yesterday I heard a priest in one talk that cited a prayer that, according to the priest, always works:

Veni Sancti Spiritus

Which means 'Come Holy Spirit'

I like it - short and powerful.

Many Blessings, Seeker

Hey Seeker,

Oh, yeah, I was praying that one today during my meditation!

Many Blessings, Marilyn

Dear Marilyn,

That's AMAZING - I love it when these Divine Synchronicities happen :-)

Love, Seeker

Dear Seeker,

Me, too!!!!

Marilyn

Hi Marilyn,

I have been thinking about exploring how the early church members lived, those who lived with the Apostles.

I'm interested in what the Apostles espoused with prayer, fasting, dietary and lifestyle guidelines (asceticism?) that the Apostles encouraged all members of the Church to follow.

I do have your book 'Writers of the Philokalia'. Will this book have this information or do you think I will need to look to other sources, if such information even exists.

Many Blessings, Seeker

Dear Seeker,

Oh, yeah, in the writings of the early church fathers. I have the actual hardcover volumes about 38 or so of them, but it looks like you can get it now on kindle for really cheap, which is unbelievable. Writer's of the Philokalia are the writings of the early **desert** fathers, so that goes into the origins of the Orthodox traditions. But I love the Philokalia, I have that four volume set and have read all of that, too.

"The first way, therefore, is that of life; and is this, which the law also does appoint: To love the Lord God with all your mind, and with all your soul, who is the one and only God, besides whom there is no other; and your neighbour as yourself. And whatsoever you would not should be done to you, do not do to another. Tobit 4:15 Bless them that curse you; pray for

them that despitefully use you. Matthew 5:44 Love your enemies; for what thanks is it if you love those that love you? For even the Gentiles do the same. Luke 6:32; Matthew 5:46-47 But love those that hate you, and you shall have no enemy. For says He, You shall not hate any man."

Writings of the Early Church Fathers, The Apostolic Constitutions

Many Blessings, Marilyn

Dear Marilyn,

I believe I have links to these texts (Philokalia) under Non-Canonical texts in the handout for the Course of Study. I've found a link to St. Rita's novena. Now I just need to cook up some popcorn and pray for some Saints to show up from Heaven :-)

Many Blessings, Seeker

Dear Marilyn,

As we had talked about on the phone, I have previously been a member of the Mormon Church. And you had shared with me that you had grown up Mormon and come from a long line of Mormons that went all the way back to crossing the frontier to Utah with Joseph Smith? (And of course, that you converted to Catholicism in the year 2000, and that conversion came about due to the visions you had.)

We both know how badly some Mormons condemn the Catholic church. The Mormons I knew were

convinced it is Satan's church and I probably entertained the possibility, at least at the highest levels of the Catholic Church. The many scandals of the centuries and the Inquisition certainly doesn't help. Curiously, they don't seem to realize that many non-Mormons think that the Mormon faith is Satan's church and that dark and evil ceremonies are performed in the temple.

I think all churches, religious groups are targeted by Satan and his minions. I will say that the lifestyle of the highest tiers of the Catholic Church does bother me.

I do think the Mormons "officially" had it correct that the clergy should not be paid. However, the Mormon church does indeed pay their apostles and their seventy by making them members on the boards of directors of the church's companies - convenient.

I think that just before the Last Supper, the Lord set the example in washing the feet of His Apostles that if He as the Master was serving others, that the Apostles should humbly serve others as well. I feel that the Catholic Church leadership, and the Orthodox as well, have succumbed to the same pitfalls of pride and prestige and status for which Jesus criticized the Pharisees and Sadducees and the Sanhedrin. However, when we look at the lower tiers of the church, particularly the monasteries and convents, we see incredible examples of humility and piety. For me, those brothers and sisters are living a Christlike Life.

I will say this about the Mormon church and please feel free to ignore my question if it is something that you do not want to answer.

My best friend never liked the first vision that Joseph Smith purportedly had with both Jesus and Our Heavenly Father. His view was that NO ONE ever sees The Father. God may appear as a burning bush or smoke but never as a divine human being. I had not thought of that but I did think it was highly unusual. I've shared my thoughts/feelings that *maybe* the Lord or one of His Angels appeared to Joseph Smith, but I have very big problems with the whole origin of 'The Book of Mormon.' Whether it was dictated to Joseph Smith by a spirit (but who knows who that spirit was) or whether they made it up, I don't know. But the official story of the buried plates, that required two people with ancient instruments to translate and then the book is brought back to heaven after the translation? I accepted the account at first (it sounded strange but I was caught up in the excitement of feeling the Holy Spirit) but something rings wrong to me with that account.

I can also share this, and again, if you don't want to comment, no problem. But the ONLY time in my life that ever fainted was while I was in the temple at Salt Lake. My first wife and I were with another couple we met at the temple, performing the proxy baptisms/ordinances for the dead and during that process, I started feeling extremely bad, hot like heat exhaustion, sweating profusely, getting dizzy and then I fainted. Whether that was just one of those

things or it was too hot (it didn't seem hot) or if this was a spiritual experience trying to warn me out of there and the church, I cannot say.

I am very thankful though for the experience of bringing the Holy Spirit actively into my Life. I know, 'Where two or more are gathered in My Name, there will I be.'

But I had never had that experience prior to joining the Mormon church. I know there are many, many, many very good and decent people there, but I do fear that either the church as a whole has been duped and it was never originated by God OR the early church leaders got severely lost along the way. Either way, I do not think it was a place for me anymore and I would not recommend anyone to join them.

Sorry for digressing.

Many Blessings and thank you for listening.

With Love, Seeker

Dear Seeker,

So about your friend's thing, I may have used to agree with him. But I've had many 'Father' experiences myself, and I interviewed a monk who had a Near Death Experience and met with God the Father in his experience. His book is called 'Proof of the Afterlife'. Very unique experience.

So I've had some profound experiences with the Father myself, and I no longer feel this is the case. What I've seen is that people can be in the presence of the Father, but it doesn't mean they 'see' him. They feel him. Other Near Death Experiencers and authors have also reported experiencing God the Father in their NDE's and these are people I've spoken with who are very credible and who's experiences are very fascinating.

As you may know, the Mormon church believes that there was a break in Apostolic Succession with the line of the Popes which justifies the need for that line to be re-established in their priesthood. Problem is that they cannot say when that break in succession occurred and history doesn't bear them out. Although there have been anti popes, there has never been a break in succession.

In my own experiences, I've experienced Him in a variety of ways. As a spirit, in the throne room, as a force, as an old man with white hair and a long beard, chuckling . . .

I have issues with the origin of the Book of Mormon, too. You'll find that all those texts I sent you exist in papyrus and stuff. I don't know what to think. My biggest thing so far has been the lack of any evidence that anyone crossed that land bridge and came over here from Israel. I did see an archaeological show recently that showed some interesting finds which did indicate the possibility of some Jerusalemites being here. However, Nothing so far that would

explain the very extensive and populated history of the Book of Mormon. The DNA evidence so far indicates that the Native American's originate from Asian populations rather than Jewish.

But I think it will be archaeology that bears this out in one way or another.

There were other issues I had personally with Joseph Smith which were similar to issues I found with Muhammad – MPBUH – in relation to what I found to be inconsistencies regarding some 'visions' that they had. Both were reported to have claimed that even though they both already had 26 or more wives that God had told them that He wished that the prophet take the wife of a man who had only one. And they did do this . . . and in my view, this would be what Jesus said to 'judge them by their fruits.'

Many Blessings, Marilyn

Good Morning Marilyn,

I apologize, I fell asleep last night quite early. I have not been getting very much sleep this past week and I fell asleep somewhere around 9 pm. or earlier.

I have finished copying 'Daniel's prophecy about the Satanic period' and I'm currently working on 'The four beasts of Daniel 7'. I'll send these two out to you once I finish them.

Right now though, I need to run to the car dealership to get some maintenance down on my car :-(the mundane things in life getting in the way of Living :-)

Thank you very much for all the thoughts and time you've share with me this past week. Yours is always the first email I look for whenever I check my email.

Many blessings and with Love, Seeker

No worries, Seeker,

And it's totally okay if you never get to this. In fact, I don't really want you to put anymore attention on this, okay?

Anyway, did my first Remote Viewing class.

I'm getting back to my research and study and learning a whole new skill (in Remote Viewing). We're all good.

Really liking the novena and prayers to Our Lady Undoer of Knots, handing everything to Our Blessed Mother. How are you doing this weekend?

With Love, Marilynn

Hi Marilynn,

Remote Viewing!!! That's on my to do list as well. I so enjoy watching those interviews with Joe

McMoneagle and the other Stargate program members.

With whom did you do your first Remote Viewing class? Do you care to share any more specific details on how it came to you on what we are both focusing? How does that work? Did it feel strange to be extending yourself in that manner while awake?

I think remote viewing is so, so, so, so cool - it's an astounding and powerful doorway to show us at how much bigger our existence is than most of us ever considered possible.

I am doing better today - physically I was feeling very tired and drained. I've been up late every night studying sacred readings, praying, watching spiritual movies and basically sleeping five hours or less every night. Last night I crashed shortly after dinner. Yesterday was a cold gray and windy day. Today, is in the mid 60's and sunny :-)

I go to bed every night excited, hoping that maybe, maybe tonight will be the night that my guardian angel escorts me to a higher realm, or even the astral realm but nothing has happened :-(.... so that is disappointing every morning. I haven't really experienced much in terms of violet lights, stars, lights or vibrations either :-(... feels like I'm moving backwards instead of forwards. I fasted a couple of times, once for a twenty four hour period, another time eighteen hours, nothing so far ... BUT I won't give up. I'll keep trying, praying and hopefully my

new and most important journey will start much sooner than later.

I know you're the Jedi Librarian, but can I be your padawan? I'm probably more qualified to be a 'youngling' but at 55 ... padawan is probably more apropos.

Seriously though, I do find myself thinking if we lived nearby that it would be easier for you to help me structure my time, tasks and focus to get me moving upwards in my journey of ascension and purification.

If you ever decide to create a Mystic Academy or wanted to take on mystic apprentices - sign me up please :-)

If there is anything else I should be doing to become worthy to start the ascension process, please let me know. If there is any guidance from God or Angels in the Heavenly realms on how I can be better preparing and improving myself, then please let me know.

I was reading 'Prelude To A Dream' this morning for a couple of hours. It is so wonderful what you've been able to experience and learn. It does reinforce to me though what hasn't been happening for me but I'm not giving up at all. I will keep doing my best to continue purifying myself, hopefully realizing when I fail and fix it and continue moving upwards.

Would you be interested in maintaining a list of people and causes for which you would like me to

pray? I feel I am good at the act of praying, and making time for it (maybe not as much as I should be, but I do try to concentrate on focused praying every morning and night and driving to and from work.). However, I am feeling frazzled/disorganized in keeping track of the people and causes for whom I should be praying. Yeah, in terms of structure, I'm probably winging it.

On the artistic side, in my painting class, I have the three paintings that correspond to the three black and white pictures that I shared with you. I will hopefully get some time this weekend to continue working on those paintings.

I call my mom on Sundays. She lives in Canada by herself. She used to live with her sister but she passed about 2 years ago. Lately I've also been talking with my younger daughter on Sundays. Hopefully I will hear from her tomorrow.

I will watch the St. Rita movie from Ignatius Press tonight :-)

With Love, Seeker

Dear Seeker,

I'm being trained by someone who is close friends with and was trained by Joe McMoneagle. I've known him as an acquaintance through our mutual publisher for about thirty years, and he's trying to get people involved as he gets older. I'm not sure how I'll do, but

I'm committed to try. It's a very different process than what I am used to doing with out of body travel.

The devotion 'Our Lady Undoer of Knots' is really helpful, I feel so much better. Thanks for reminding me about it. I got some special candle holders for my Marian Altar today with lots of roses on it.

Love, Marilyn

Dear Marilyn,

Wow Marilyn, your trainer was trained by 'The Man Himself' - that's Fantastic! Is he/she training you in 'remote viewing' where you know your target or 'controlled remote viewing' where at a minimum you do not know your target and ideally, neither does your tasker (the person training you)?

I think I might try the devotion to 'Our Lady Undoer of Knots' as well to help me with whatever is holding me back from consciously moving into the mystical realms.

I am very, very happy for you that this devotion is very helpful for you :-)

I have been talking with my best friend a lot about our discussions and what I've been reading in your books.

One area that he struggles with is how you can see and move backwards and forwards in time and that God can see all of it at once. To him, if that is correct,

then is everything predetermined and there really is no free will as all outcomes are already known?

He also shared one really amazing experience/ability he had a couple of years ago. If I shared this already please forgive me. I can't remember if I mentioned it.

My best friend wanted to improve his communications with his family and friends/colleagues so he was praying that he could know what the other people were feeling when they were communicating with him. And it started happening. He believed that he could feel the emotions of others towards him as he talked with them.

He could even sense the emotions from his dog. He started feeling overwhelmed by this and emotions from others around him started coming in and he was afraid he was losing control so he told God he didn't want it anymore and it went away.

I told him that 1) that is massively cool!!! and 2) I understand his fear but that he should pray to God for the ability to control such a gift and to know when and with whom to use it. He teaches in high school and I thought he might be able to sense problems in students who could use some help/intervention before they got to a really bad point and did anything to hurt themselves or others. He liked the idea and will think and pray on it.

He just shared something else tonight that he had always assumed happens to everybody but it certainly doesn't happen to me. He says that at least once if not multiple times a day, for a few seconds, he (his consciousness) will involuntarily jump to a previous point in his life and he experiences all the sensory stimulus of those moments then, as though he was back at that moment in his past. Have you ever heard or experienced such a thing? My first thought was maybe he was getting unstuck in time (my words) and then I thought, maybe he's seeing through holes in the veil of time (another guess on my part).

No worries if you have no idea. These were both very interesting experiences so I thought I'd share them. He used to be able to see people's auras after a car accident when he was around twenty. It lasted for several months but I think he wished that ability away as well. It creeped him out - his words (or words to that effect).

Good Luck with your remote viewing!

If you pop by to visit, whether out of the body or a la remote viewing, I've been growing a beard since last weekend. There is a lot of gray. Soon I'll look like Moses :-)

Love, Seeker

Hello Seeker,

As to your friend's first question, no, that's not true. He's not including parallel realities, nor is he including the fact that timelines change. For instance, that one soul we've discussed in our phone sessions changed his timeline when he turned away from God. But tell him not to bog himself down in the mysteries of God, rather, just accept that some things will not make sense to a three dimensional mind and there are things that are so beyond our understanding that it is not necessary to 'think' them to death, but rather allow yourself to enter into the timelessness of it when it happens, and all will be revealed when thus God chooses it to be so. But these things happen slowly, vibrationally, and in increments.

I do think it's a great idea to use this gift at the high school. and yes, I have those experiences, too, of previous times, of future times, and of times within and outside of all manner of time constructs; but not every single day. All that is . . . when traveling into the past, is touching into cellular memory for the purpose of processing it out, it's a totally normal function. When traveling into future or other time constructs, it can be for the purpose of a number of things energetic for which God knows. This can even relate back to the Native American teaching of completing the sacred hoop, the scared wheel of time, wherein past meets future, future meets past.

What'd you think of St. Rita?

With Love, Marilynn

Hi Marilyn

Thank you very much for addressing my friend's questions. He and I did discuss your thoughts that as long as we're in the three dimensional world we probably will not be able to understand these mysteries of time and timelines. But as two people who believe we can reconcile science and the Divine it's hard to go with the 'accept the mystery' argument. I get it, we probably both do. but my friend as the PhD holds on more tightly than I do. I am able to let go of my left brain resistance and just accept it on faith if confirmed by the Holy Spirit and shared with by a trusted source.

I am definitely not understanding at all the relationship of the parallel realities to our own, and why they are not just independent streams of existence from each other.

At one level, experientially speaking, I can embrace the idea/concept of an 'eternal changing moment of now' but trying to grasp when that means in our physical world and how that works? Cause and effect, as we understand it, just get thrown out the window.

Now, if we actually *are* living in a matrix of some sort, and all of our realities are subsets of consciousness, then that would open up more possibilities, questions and new conundrums.

That is fantastic that you found your St. Rita statue! Yeah!

The movie was excellent. I particularly enjoyed the last third of the movie, the years where her faith and closeness to the Lord really came alive and the miracle of her being transported into the Convent, as if the stigmata thorn wound wasn't enough! WOW!

The figs and rose growing in the winter was also astounding. Did the figs come off the withered tree that the Mother Superior had referenced earlier in the movie as not being able to bear fruit? (Yes, it was)

I have started praying the novena to St. Rita to learn the purpose of my Soul. I know of one Gift now, Prayer. I don't know if there are any more to come but that's my start. That said, I really, really want to know what is the purpose for which God made my Soul? If this purpose(s) is/are eternal, and transcends across lifetimes, then I would really, really like to know what that is and then focus my Life on fulfilling that purpose or purposes. I don't know if each of us only have one, or if some of us have more than one?

"St. Rita Novena

Day 1 Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal

mystery as St. Rita did. Holy St. Rita, you have a great love for God. We pray to God for the troubles in our hearts. Please enrich our prayers with your own confident and selfless prayers to the Lord. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and answer us. St. Rita, filled with compassion for the suffering of Christ. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 2** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, you hid your husband's bloody clothes from your children so they wouldn't retaliate and seek revenge for his death. Help me to find the strength and peace that come with forgiveness. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, generous in forgiving. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 3** Join in praying the St. Rita Novena In the name of the Father, and

of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, your heroic virtue is awe-inspiring. Help us to be more like you! Your closeness to the Lord is an example that we try, although feebly, to emulate. Please lend your sweet intercession on behalf of us who have troubles in our hearts. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, heroic in virtue. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 4** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, the difficulties you faced during life were what gave you strength. During sorrowful times in your life, you believed in the Lord's love. Help us to believe and know His love as you did. May He be our rock and strength in times of suffering. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know

*what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, our protector. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 5** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, you suffered so much during your life on earth; grief, embarrassment and deprivation. Your faith in God helped you to be patient through all of your struggles. Please help us to be patient like you and have faith that through devotion to God, He will grant us the gift of patience. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, example of patience. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 6** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, please teach us to pray and have a real*

dialogue and relationship with God. You prayed constantly and were very close to God. Show us how, in our hearts, we can always be with close with God through prayer. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...)

*St. Rita, close to God through prayer. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 7** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, you were a shining example of what a true Christian should be; generous to everyone spiritually and materially. Please teach us to love God and everyone around us as you did. We do not want to be selfish but instead to be a true Christian like you. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...)*

*St. Rita, example of Christian love. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 8** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father,*

*you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, regardless of the anguish you endured during your life on earth, you always were filled with hope in the Lord. Teach us the way of hope in God. Your life is an example of how to always count only on God. God is the greatest hope of Christians. St. Rita, help us open our hearts to hope in God alone. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, full of hope in the Lord. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita Novena - **Day 9** Join in praying the St. Rita Novena In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Heavenly Father, you gave us St. Rita as an example of holiness and courage. She shared in Jesus' passion when she received a wound on her head from the crown of thorns. Help us to be holy like St. Rita. We wish to be strengthened in difficult times so that we may understand the paschal mystery as St. Rita did. Holy St. Rita, although our faith often falters we have you as an example of a steadfast faith in God. Our faith is weak; help us to be full of faith like you. We believe in the Lord, God, and will try to live lives inspired by the gospel. St. Rita, you are the patron of the impossible. In our times of need and suffering we fly to you with confidence because you are close with the Lord. You were greatly burdened during your life and you know what*

we are going through now. We offer our prayers for relief, please hear and bring our intentions to the Lord. (Mention your intentions here...) St. Rita, steadfast in faith. Pray for us. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. St. Rita is the Patron Saint of: Difficult Marriages Impossible Causes Infertility Parenthood St. Rita's feast day is May 22nd but you can pray the St. Rita Novena for any reason that you want, so go ahead and start praying!"

Catholic Online

I am strongly considering offering the novena to Our Lady Undoer of Knots to help me with progressing into having full fledge, conscious and guided experiences in the mystical realms. There's a learning curve for me because I need to learn the various prayers that are mentioned over all the days of the novena.

"Novena to Our Lady Undoer of Knots

1. Make the sign of the cross

2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.

Oh my God I am heartily sorry for having offended you. I detest all my sins because I dread the loss of Heaven and the pains of Hell. But most of all, because I offended you, oh my God, who are all good and deserving of all my love. I

firmly resolve, with the help of your grace, to confess my sins, to do penance, and to amend my life. Amen

3. *Say the first 3 decades of the Rosary.*
4. *Make the meditation of the day (to be posted each day)*
5. *Say the last 2 decades of the rosary*
6. *Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 1

Dearest Holy Mother, Most Holy Mary, you undo the knots that suffocate your children, extend your merciful hands to me. I entrust to You today this knot....and all the negative consequences that it provokes in my life. I give you this knot that torments me and makes me unhappy and so impedes me from uniting myself to You and Your Son Jesus, my Savior.

I run to You, Mary, Undoer of Knots because I trust you and I know that you never despise a sinning child who comes to ask you for help. I believe that you can undo this knot because Jesus grants you everything. I believe that you want to undo this knot because you are my Mother. I believe that You will do this because you love me with eternal love.

Thank you, Dear Mother.

Mary, Undoer of Knots, pray for me.

The one who seeks grace, finds it in Mary's hands.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 2

1. *Make the sign of the cross*
2. *Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
3. *Say the first 3 decades of the Rosary.*
4. *Make the meditation of the day (to be posted each day)*
5. *Say the last 2 decades of the rosary*
6. *Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 2

Mary, Beloved Mother, channel of all grace, I return to You today my heart, recognizing that I am a sinner in need of your help. Many times I lose the graces you grant me because of my sins of egoism, pride, rancor and my lack of generosity and humility. I turn to You today, Mary, Undoer of knots, for You to ask your Son Jesus to grant me a pure, divested, humble and trusting heart. I will live today practicing these virtues and offering you this as a sign of my love for You. I entrust into Your hands this knot (...describe) which keeps me from reflecting the glory of God.

Mary, Undoer of Knots, pray for me.

Mary offered all the moments of her day to God.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 3

- 1. Make the sign of the cross*
- 2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
- 3. Say the first 3 decades of the Rosary.*

4. *Make the meditation of the day (to be posted each day)*
5. *Say the last 2 decades of the rosary*
6. *Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 3

Our Lady Undoer of Knots Meditating Mother, Queen of heaven, in whose hands the treasures of the King are found, turn your merciful eyes upon me today. I entrust into your holy hands this knot in my life...and all the rancor and resentment it has caused in me. I ask Your forgiveness, God the Father, for my sin. Help me now to forgive all the persons who consciously or unconsciously provoked this knot. Give me, also, the grace to forgive me for having provoked this knot. Only in this way can You undo it. Before You, dearest Mother, and in the name of Your Son Jesus, my Savior, who has suffered so many offenses, having been granted forgiveness, I now forgive these persons...and myself, forever. Thank you, Mary, Undoer of Knots for undoing the knot of rancor in my heart and the knot which I now present to you. Amen.

Mary, Undoer of Knots, pray for me.

Turn to Mary, you who desire grace.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose

hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary Undoer of Knots - Day 4

- 1. Make the sign of the cross*
- 2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
- 3. Say the first 3 decades of the Rosary.*
- 4. Make the meditation of the day (to be posted each day)*

5. Say the last 2 decades of the rosary

6. Finish with the Prayer to Our Lady the Undoer of Knots

Meditation for Day 4

Our Lady Undoer of Knots Dearest Holy Mother, you are generous with all who seek you, have mercy on me. I entrust into your hands this knot which robs the peace of my heart, paralyzes my soul and keeps me from going to my Lord and serving Him with my life.

Undo this knot in my love...., O mother, and ask Jesus to heal my paralytic faith which gets down hearted with the stones on the road. Along with you, dearest Mother, may I see these stones as friends. Not murmuring against them anymore but giving endless thanks for them, may I smile trustingly in your power.

Mary, Undoer of Knots, pray for me.

Mary is the Sun and no one is deprived of her warmth.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 5

- 1. Make the sign of the cross*
- 2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
- 3. Say the first 3 decades of the Rosary.*
- 4. Make the meditation of the day (to be posted each day)*
- 5. Say the last 2 decades of the rosary*
- 6. Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 5

Our Lady Undoer of Knots Mother, Undoer of Knots, generous and compassionate, I come to You today to once again entrust this knot...in my life to you and to ask the divine wisdom to undo, under the light of the Holy Spirit, this snarl of problems. No one ever saw you angry; to the contrary, your words were so charged with sweetness that the Holy Spirit was manifested on your lips. Take away from me the bitterness, anger and hatred which this knot has caused me. Give me, o dearest Mother, some of the sweetness and wisdom that is all silently reflected in your heart. And just as you were present at Pentecost, ask Jesus to send me a new presence of the Holy Spirit at this moment in my life. Holy Spirit, come upon me!

Mary, Undoer of Knots, pray for me.

Mary, with God, is powerful.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from

your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 6

- 1. Make the sign of the cross*
- 2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
- 3. Say the first 3 decades of the Rosary.*
- 4. Make the meditation of the day (to be posted each day)*
- 5. Say the last 2 decades of the rosary*
- 6. Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 6

Our Lady Undoer of Knots

Queen of Mercy, I entrust to you this knot in my life...and I ask you to give me a heart that is patient until you undo

it. Teach me to persevere in the living word of Jesus, in the Eucharist, the Sacrament of Confession; stay with me and prepare my heart to celebrate with the angels the grace that will be granted to me. Amen! Alleluia!

Mary, Undoer of Knots, pray for me.

You are beautiful, Mary, and there is no stain of sin in You.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 7

1. Make the sign of the cross

2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.

3. Say the first 3 decades of the Rosary.

4. Make the meditation of the day (to be posted each day)

5. Say the last 2 decades of the rosary

6. Finish with the Prayer to Our Lady the Undoer of Knots

Meditation for Day 7

Our Lady Undoer of Knots

Mother Most Pure, I come to You today to beg you to undo this knot in my life...and free me from the snares of Evil.

God has granted you great power over all the demons. I renounce all of them today, every connection I have had with them and I proclaim Jesus as my one and only Lord and Savior. Mary, Undoer of Knots, crush the evil one's head and destroy the traps he has set for me by this knot. Thank you, dearest Mother. Most Precious Blood of Jesus, free me!

Mary, Undoer of Knots, pray for me.

You are the glory of Jerusalem, the joy of our people.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 8

1. Make the sign of the cross

2. *Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
3. *Say the first 3 decades of the Rosary.*
4. *Make the meditation of the day (to be posted each day)*
5. *Say the last 2 decades of the rosary*
6. *Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 8

Our Lady Undoer of Knots

Virgin Mother of God, overflowing with mercy, have mercy on your child and undo this knot...in my life. I need your visit to my life, like you visited Elizabeth. Bring me Jesus, bring me the Holy Spirit. Teach me to practice the virtues of courage, joyfulness, humility and faith, and, like Elizabeth, to be filled with the Holy Spirit. Make me joyfully rest on your bosom, Mary. I consecrate you as my mother, Queen and friend. I give you my heart and everything I have (my home and family, my material and spiritual goods.) I am yours forever. Put your heart in me so that I can do everything Jesus tells me.

Mary, Undoer of Knots, pray for me.

Let us go, therefore, full of trust, to the throne of grace.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life.

You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me

Novena to Mary, Undoer of Knots - Day 9

- 1. Make the sign of the cross*
- 2. Say the Act of Contrition. Ask pardon for your sins and make a firm promise not to commit them again.*
- 3. Say the first 3 decades of the Rosary.*

4. *Make the meditation of the day (to be posted each day)*
5. *Say the last 2 decades of the rosary*
6. *Finish with the Prayer to Our Lady the Undoer of Knots*

Meditation for Day 9

Our Lady Undoer of Knots

Most Holy Mary, our Advocate, Undoer of Knots, I come today to thank you for undoing this knot in my life...You know very well the suffering it has caused me. Thank you for coming, Mother, with your long fingers of mercy to dry the tears in my eyes; you receive me in your arms and make it possible for me to receive once again the divine grace.

Mary, Undoer of Knots, dearest Mother, I thank you for undoing the knots in my life. Wrap me in your mantle of love, keep me under your protection, enlighten me with your peace! Amen.

Mary, Undoer of Knots, pray for me.

PRAYER TO MARY, UNDOER OF KNOTS (Closing Prayer)

Virgin Mary, Mother of fair love, Mother who never refuses to come to the aid of a child in need, Mother whose hands never cease to serve your beloved children because they are moved by the divine love and immense mercy that exists in your heart, cast your compassionate eyes upon me and see the snarl of knots that exist in my life. You know very well how desperate I am, my pain and how I am bound by these knots.

Mary, Mother to whom God entrusted the undoing of the knots in the lives of His children, I entrust into your hands the ribbon of my life.

No one, not even the evil one himself, can take it away from your precious care. In your hands there is no knot that cannot be undone.

Powerful Mother, by your grace and intercessory power with Your Son and My Liberator, Jesus, take into your hands today this knot...I beg you to undo it for the glory of God, once for all, You are my hope.

O my Lady, you are the only consolation God gives me, the fortification of my feeble strength, the enrichment of my destitution and with Christ the freedom from my chains.

Hear my plea.

Keep me, guide me, protect me, o safe refuge!

Mary, Undoer of Knots, pray for me"

Catholic Online

With Love, Seeker

P.S. If you have no objections, I would like to forward your responses specific to my friends' questions to him rather than me just rewording what you've already said better than I would.

Dear Seeker,

Absolutely, no worries. It is more than accepting that it is mystery. It is accepting that you cannot achieve the knowledge or understanding of the mystery

through physical means, it has to come through mystical and vibrational means. I can tell you that I know this, and that I've seen it, but I cannot show it to you or give you and your friend what I've seen. I can tell you that this knowledge is not achievable through three dimensional science and will have to be sought through a higher science which will come through a fifth dimensional source, that knowledge is not information, it is vibration – but until you both experience it, you simply will not know or understand.

Many Blessings, Marilyn

Dear Marilyn,

Okay . . . speechless.

Love, Seeker

Hey Marilyn,

Since you have actually met Zarathrustra, I thought you might find this discussion very fascinating.

A philosophy professor talks about Zarathrustra, and according to the speaker, Zarathrustra may have personally been responsible for influencing several of the major religions.

All I know about Zarathrustra is that Freddy Mercury was Zoroastrian.

Enjoy,

With Love, Seeker

Dear Seeker,

Wow, I did not know that. What a powerhouse of creativity Freddy Mercury (From the Rock Band, Queen) was, a firestorm of passionate energetic dynamism.

My experience with Zarathustra was a one time thing, but a very extraordinary moment for me. I will never forget it.

Many Blessings, Marilyn

Hi Marilyn,

Have you every heard of Athos? It is an autonomous Monastery republic situated on one of the Greek isles. I believe it is the only Monastic republic in the world.

2,000+ monks live on the island. No women are permitted and male visitors are highly restricted.

I watched a documentary on it last night. Very interesting. I could DEFINITELY live this type of lifestyle from the perspective of asceticism, simplicity, focused purpose, living outside of the world and fellowship.

I could live in a male only society, that was no different from being in the Navy (at least when I served at sea) but the attraction for me are all the aforementioned points.

I understand the monk's philosophy of wanting to eliminate temptations but my question in dealing with the dichotomy of striving to live an ascetic lifestyle if done for the purpose of avoiding temptation is this: if one is not committing a sin just because it is not available for him/her, have they really conquered it? Is it still not resident in their heart? Likewise, the opposing view might be that does one need to live in a modern day Sodom or Gomorrah in order to prove one's conquering of lust?

I suppose there is a balance somewhere between the two.

There is a scene where the monks actually exhume the bodies of all buried monks after the bodies have decayed and they store all their bones and identify their skulls for the resurrection.

Do you know if there actually is going to be a resurrection in human physical form? I have thought for some time that IF such an event occurs that it would be spiritual in nature, not physical. Of course, I could be wrong.

With Love, Seeker

Dear Seeker,

Your question about temptation is true in that it can go both ways, but Catholicism teaches us to avoid the occasions of sin. So that's what they are kind of doing, however, the ascetic life they speak of is Orthodox in nature, rather than Catholic - there are differences.

The primary one being is that in the Orthodox faith they believe that they should transcend the physical body and be only spiritual beings, wherein in Catholicism they teach that we are to embrace both our spiritual and physical nature because it is all part and parcel of what God has given us to utilize in this existence, in this realm.

In essence, the physical body is not bad, wherein in orthodoxy there is a denial of it. I am more inclined to the Catholic, although I love the writers of the Philokalia, have read all four volumes and think its very important stuff. But just a different approach to asceticism.

Yeah, I'm a big fan of Athos. These are the descendants of the writers of the Philokalia.

As to the Final Resurrection, I have never had visions of it, but Maria Valtorta had many including this one:

"Revelation 69. A vision of the final resurrection

As Maria Valtorta describes the following vision, she addresses her spiritual director, Fr. Migliorini.

January 29, 1944
Q44:112-115

Complete Text

What I see this evening:

A vast expanse of soil, so boundless as to be like a sea. I say "soil" because there is soil as on the fields and on the streets. But there are no trees, not a stalk, not a blade of grass. Dust, just dust.

I see this in a light that is not light. A barely sketched, wan glimmer, of a greenish violet as can be seen at times of very strong storms or total eclipses. A frightening light of burnt-out stars. That's it: the sky is starless, there is no moon, no sun. The sky is empty, as the earth is empty. The one has been stripped of its flowers of light, the other of its plant- and animal-life. Both are huge sloughs of what used to be.

I have all the time to see this desolate vision of the universe's death. I think it will look the same as at the first moment,²⁰² when sky and earth already existed, but the sky was void of heavenly bodies, and earth was bare of life. It was an already solidified globe but still uninhabited, hurtling in space, waiting for the Creator's finger to give it herbs and animals.

Why do I understand the vision to be that of the universe's death? Because of one of those "other voices." I do not know whom they come from, but they do in me what the chorus does in the ancient tragedies. They point out special aspects of the play that the protagonists do not explain. This is precisely what I would like to tell you and which I will tell you after.

As I look around on this desolate scene, the need of which I do not understand, I see, springing up from I don't know

where, standing in the middle of the endless plain, I see Death.²⁰³ A skeleton laughing with its uncovered teeth and its empty eye-sockets. Sovereign of that dead world, wrapped up in its winding-sheet as in a cloak. It has no scythe. It has already reaped everything. It casts its empty gaze around on its harvest and sneers.

It has arms joined on its chest. Then it opens them, these skeletal arms, and opens its hands, nothing more than bare bones; and, because it is a gigantic figure present everywhere – better to say near everything – it leans a finger, its right forefinger, onto my forehead and goes in my head like an ice-needle. But I can understand that this has no other meaning than that of calling my attention to what is happening.

Sure enough with its left arm it gestures at the desolate sweep on which we rise, it the sovereign, I the only living being. Upon its silent bidding, given with its left hand's skeletal fingers and by rhythmically turning its head right and left, the soil cracks into thousands of clefts. And in the bottom of these dark gullies, scattered white things shine white, but I do not understand what they are.²⁰⁴

As I strain to decide what they are, Death goes on furrowing the clods with its gaze and command, as with a ploughshare. The clods cleave open more and more, as far as the far-away horizon, and Death ploughs the waves of the sail-less seas, and the waters gape open, forming liquid abysses.

Then from the earth-gullies and from the sea-furrows, the white things, which I saw scattered and unbound, come up and reassemble. Millions upon millions upon millions of skeletons emerge from the oceans and stand up from the ground. Skeletons of all sizes: from tiny infant-skeletons

with tiny hands like little dusty spiders, to adult skeletons, even gigantic ones whose bulk evokes some antediluvian beings. And they are amazed, somewhat shaking, like people waking up with a start from a deep sleep, who cannot make out where they are.

The sight of all these skeletal bodies, shining white in this Apocalyptic "non-light," is frightful.

Then a cloudiness not unlike fog rises from the open ground and open seas, and slowly condenses around these skeletons. Taking shape and becoming opaque, it turns to flesh, bodies like ours who now live. Eye-sockets are filled with eyes and irises, cheek-bones are covered with cheeks, over bare jaws gums now stretch and lips are remade and hair grows again on skulls and the arms are fleshed out and the fingers turn nimble and the whole bodies become alive again, just like ours.

Though like ours, the new bodies look different. Some are wonderfully beautiful, with a perfection in shape and colors which makes them like art masterpieces. Others are hideous, not on account of lameness or real deformities, but on account of their overall appearance more beastly than human: sidelong eyes, twisted faces, looks of a wild beast and, what strikes me the most, a darkness given off by those bodies which increases the leaden color of the air around them. Whereas the wonderfully beautiful ones have smiling eyes, peaceful face, pleasant looks and she a brightness that make a halo around their whole being from head to toe and spreads to the inside.

If all were like the murky ones, darkness would be so complete as to hide everything. But because of the other ones, brightness not only lasts, it increases, so much that I can see everything as one should.

The ugly ones' cursed destiny is not in doubt, because this curse is marked on their foreheads. They say nothing, casting around them frightened, sidelong glances with their faces lowered, and they gather to one side, upon an inmost command which I cannot hear but must have been given by someone and heard by the risen. The wonderfully beautiful ones also gather, smiling at one another and looking at the ugly ones with pity mixed with horror. And these exceedingly beautiful ones sing, singing to God a slow, tender hymn of blessing.

I can see nothing else. I understand I just saw the final resurrection.

Revelation-70. Jesus' commentary on the previous vision

After showing Maria the vision of the final resurrection, Jesus commented on it for her, beginning with a thought which she expressed very near the start of the vision.

January	29,	1944	Complete
Dictation		Q44:115-117	

Jesus says:

"When time has come to an end and life must needs be only Life in the heavens, the whole universe, as you thought, will again be what it was in the beginning. Then, after I have judged, it shall be completely destroyed.

"Many think that from the moment of the end until the universal Judgment there will be only an instant. But God

will be good to the very end, O My daughter. Good and just.

“Not all the people living at the last hour will be holy, and not all will be damned. Among the holy ones, there will be those who are destined to Heaven but have something to pay for. I would be unjust if I quashed their expiation which I inflicted on all those who came before them and were in the same condition when they died.

“Therefore, those alive in the last hour and who die at the last hour and who deserve Heaven but need to be cleansed more, will go into the purifying fire. Meanwhile, justice and the end shall come for other planets, and one by one the stars shall die out in the sky like flames on which someone blows, and darkness and cold shall increase, throughout My hours which are your centuries—and the hour of darkness has already begun in both sky and hearts. I will increase the heat of the purifying fire so that the purification may be quicker and the blessed do not wait too long to bring their holy flesh to glorification and delight it too in seeing its God, its Jesus in His perfect and His triumph.

“That is why you saw the earth bereft of herbs and trees, of animals, of people, of life, and the oceans without sails, a still expense of still waters. Because the waters, no longer called to give life to their fishes, will no longer need motion, just as the earth, no longer called to give life to the grasses and other beings, will no longer need warmth. This is why you saw the sky lacking its luminaries, without fires anymore and without lights anymore. Light and warmth will no longer be necessary to the earth, by then a huge corpse bearing within itself the corpses of all those who lived from Adam to the last son of Adam.

"Death, My last servant on Earth, shall carry out its last task and then it too shall cease to exist. There shall no longer be Death. But only eternal Life. In bliss or in terror. Life in God or life in Satan for your selves reassembled in soul and body.

"Enough for now. Rest and think of Me."

[Maria Valtorta explains to her spiritual director:]

I forgot to tell you, Father, that all the bodies were naked but it was not disgusting, as though male were dead too in them and in me. And then the bodies of the damned were shielded by their darkness and the bodies of the blessed were clothed by their light. So what is animality in us disappeared under the emanation of the inner spirit, a very happy or very desperate master of the flesh.

Notes

202. Genesis 1:1-2

203. 1 Corinthians 15:26

204. Ezechiel 37:1-14

205. 1 Corinthians 15:35-58"

The End Times as Revealed to Maria Valtorta, 1943

Dear Seeker,

Interesting, huh?

Many Blessings, Marilynn

Dear Marilynn,

Yes, very much so, also confusing a bit. It sounds like Judgment Day is actually at the point in time when the universe is about to collapse back in on itself and

return to a singularity? That's traditional Big Bang Theory with a collapsing universe. It's also what the Hindu belief espouses.

If that is true, that would seem like that is far, far, far from now. From what I understand, the universe is still expanding at quite a rate. Unless, we're talking about a collapse of more than just our third dimensional realm, possibly with our realm then being intertwined with all the others. then I have no idea when that could happen

Many Blessings, Seeker

Dear Seeker,

Yeah, I had some experiences about this, but not as clear as hers. I think we could also be looking at worlds separating out according to vibration - those vibrating higher would move to a higher fifth or above dimensional earth. And those staying in a darker place remaining in the third dimensional physical reality . . .

Many Blessings, Marilyn

Dear Marilyn,

Wow - that is fascinating. It did not occur to me to think like that for whole worlds. That would be quite a sight to behold.

Many Blessings, Seeker

Dear Seeker,

It was . . .

"It should be known that a last judgment takes place when the evils are multiplied below the heavens, in the world of spirits, to such a degree that the angels cannot be maintained in their state of love and wisdom ; for in this case they have no support and no foundation. This is due to the multiplication of the evil below, so in order to preserve their state, the Lord flows in with His divine more and more strongly and this continues until they can no longer be preserved by any influx, without a separation of the evil below from the good. This is effected by a descent and approach of the heavens, thus by a stronger influx, until at length the evil cannot endure it; and then they flee, and cast themselves into hell. This is also what is meant in the previous chapter by these words:

'They said to the mountains and rocks, Fall on us, and hide us from the face of Him who sits upon the throne, and from the anger of the Lamb; for the great day of His anger has come; and who shall be able to stand. (Apocalypse 6: 16, 17.'"

Apocalypse Revealed, Emanuel Revealed, Swedenborg Foundation 1766

With Love, Marilynn

Dear Marilynn,

I'm glad and thankful that you elaborated on the differences between the Orthodox and Catholic views on asceticism. That is very cool that these monks are the descendants of the writers of the Philokalia.

I did catch that the goal of the monks was to live as purely spiritual beings. I see that there are books that have recorded the spiritual experiences at Athos.

I think I prefer the Catholic view on ascetism. We are here in the physical world after all - pretending that we are not is different than simplifying and purifying our lives and maintaining good company.

Swedenborg's and Maria Valtorta's visions on the Final Resurrection are fascinating.

With Love, Seeker

CHAPTER FIVE

Self-Mortification, Spiritual Draught,
 Liturgies, Authority of Christ, Soul and Spirit,
 Chakras, Early Church Apostolic Succession,
 Protestants vs. Catholics, Mormonism,
 Finding God with Simplicity

Hi Marilyn,

What has God or Jesus or the Holy Mother taught you about self-mortification/scourging?

I see in the that she scourged herself three times a day.

I'd like to understand if this is indeed an act that is blessed and pleasing to God, at least under certain circumstances and intention and if yes, what are those circumstances and intentions?

Or, is this something that is done by fervent believers with holy intentions but is actually not an act that pleases God?

With Love, Seeker

Dear Seeker,

I have never been advised to do any of these things, the Church no longer teaches this extreme mortification, but I am instructed to offer all of my

suffering that comes to me in my life for the Lord, which I do. So I offer my illnesses, etc. (I suffered from Cardiomyopathy/Heart Failure for fifteen years.)

Many Blessings, Marilyn

Dear Marilyn,

Please forgive my ignorance but I don't understand what that means when you say you are offering all of your suffering to the Lord? Does that mean you are putting your suffering in His Hands as to whether your suffering will be relieved or cured, or does your suffering in some way strengthen the Lord? Sorry, Marilyn, but this is a new concept for me.

Seeker

Dear Seeker,

No worries, it's called Redemptive Suffering:

"Jesus told His Apostles at the Last Supper that "a man can have no greater love than to lay down his life for his friends" (Jn. 15:13). Jesus laid down His life for our sake, and He desires that we do the same for our neighbor if and when that opportunity presents itself. A soldier gives his life for his country, and he is a hero because his act of sacrifice is unselfish – he dies that others may live in peace. Most Christians are not asked to make the supreme sacrifice, but God chooses some to participate in the salvation of souls, not by giving up their lives but by enduring sufferings that are over and above what they need

for themselves. All those whose suffering is Redemptive can say with St. Paul, "Never lose confidence because of the trials that I go through on your account; they are your glory" (Eph. 3:13).

Every pain we endure with love, every cross borne with resignation, benefits every man, woman, and child in the Mystical Body of Christ. Those who are chosen to bear a greater portion of suffering than others are called by God to heal the souls of many whose lives are bereft of the knowledge and love of God. Redemptive Suffering not only helps poor sinners directly by suffering for them but edifies and consoles good and holy souls as they journey through life striving for holiness. This dual role of Redemptive Suffering merits for those chosen by God for such a role, a glory and happiness in the Kingdom beyond our concepts or imagination. Like Jesus, their sufferings, united to His, rise to Heaven and obtain grace and repentance for those who are straying from God and His Love."

*Mother Angelica, 1923-2016, On Suffering and Burnout, Sophia
Institute Press, 2017*

How are you doing?

Many Blessings, Marilyn

Dear Marilyn,

I am feeling the Lord's Spirit again so I am doing Grrrrreat! :-) I was in quiet a drought for a long time. You pulled me out of that desert, really.

I will never be able to Thank You Enough!

Yes, I get disappointed when things don't progress spiritually like I would hope but I always get my hugs from the Lord when I feel His Spirit when I pray.

I am feeling very overwhelmed. I have a voracious appetite to learn and experience everything I can that is spiritual but I know I am getting spread too thin. Everything I am learning is useful but it's like watching multiple tasks inching forward slowly instead of seeing notable progress in a few areas. It's always been a challenge for me. I have always had this insatiable desire to know how everything works and to learn about as much as I can. Progressing slowly is okay as long as I know or at least feel confident that all of the areas that I am working on concurrently are in fact what I should be doing. I'm too old now to waste any more time. In all likelihood, there are fewer days ahead of me than there are behind me. I'm also just finding myself done with just about all things worldly. It is making concentration at work more difficult.

I was a little disappointed last week while listening to one a priest talking about how everyone has the gift of prayer. My ego kicked in, pouting with the thought that God's Gift of Prayer to me wasn't that special after all. But I thought about it some more, and I re-read and re-read your words on God's Gift to me and that helped me quash my vanity and realize that whether everyone has the Gift of Prayer or if I was

blessed with an ability in prayer above what is normally given, God told you that He Blessed me with that Gift and He wanted me to start there and start experiencing and believing in the efficacy of my prayers and that is what I intend to do. I also thought that many of the other gifts that God has to bestow upon us probably rely on prayer as the foundation, so I'm laying my foundation for how I can serve the Lord. So was I being tempted by an evil spirit/demon to get caught up in pride, maybe, but probably.

I actually keep a printout of the email when you shared God's Gift to me on my dinner table, next to my laptop, with your message from God in boldface font :-)

Going to school part time is getting tough. When I was 'just' working and going to school and going to the gym 5 nights a week, the time schedule was manageable. Now, I am spending a considerable amount of time reading your books and other sacred writings, watching mostly Spiritual videos and praying a lot. I am definitely NOT complaining but it is making getting all the other secular tasks that I should get done more difficult. No problem. It's a no brainer, the Lord wins. Everything else will have to come afterwards.

I haven't been experiencing very much at night when I turn in. I don't know if it's because I am so tired, or I'm not ready, or if dark forces are trying to prevent me from having out-of-body experiences (is that possible?) or if I'm just not ready yet. I have not been

meditating. I definitely need to improve there. I will try to take an hour and walk in the woods on the weekend but other than that, I tend to fill my 'quiet' time praying or reading or watching movies on the Saints.

I also spend time gathering information on what's going on that the mainstream news will not talk about. The storm clouds seem to be seriously gathering and getting very dark. I do worry about where I should be and when things will really start to deteriorate.

Sorry for the long winded response. I bet that was more than you were expecting.

How are you doing? Have a good evening Marilyn. Thank you so very much for all the time and thoughts and energy and caring that you share with me.

With Love, Seeker

Dear Seeker,

Don't feel bad about pacing yourself. With your job and your classes, you need to allot your time and energy accordingly. So don't be shy about taking your time with all of this. Love the fire, but we don't want you to burn yourself out, either.

Love, Marilyn

Hi Marilyn,

Do you happen to know why Orthodox Christianity is frequently spoken of in a generic sense rather than Greek Orthodox, Russian Orthodox, etc...

Many Blessings, Seeker

Dear Seeker,

Some of this goes back to how we often refer to Protestantism as a whole even though there are actually well over 30,000 denominations within the Protestant religion. Even though many don't realize this, even Buddhism, Hinduism, Judaism, Native American, Islam, Mystery Religions . . . in fact, most religions . . . do have delineations and sects within them which further segregate and separate them into different belief systems, sacramental systems, patterns of beliefs and practices.

But you reminded me of my visit to a Coptic Church in Albuquerque when Dr. Hanny Hanna, Director of Antiquities, Cairo, Egypt, invited me to come down and hear his keynote speech at an archaeological conference. He took me to the local Coptic church and I met several Egyptian Exiles, and heard their stories. We watched some movies about Coptic saints, while he fell asleep in another room due to jetlag. The church altar was beautiful and definingly different than a an Orthodox or Catholic one might look. Have you ever read the Coptic Liturgies?

Many Blessings, Marilyn

Dear Marilyn,

Wow, I did not know there were any Coptic churches here. I figured they were all in Egypt. At least I would not expect to see one in a non metropolitan area in the US. If memory serves, they also claim to have unbroken succession to the time of Christ?

That sounds like a fantastic opportunity. The talk sounds like it was a great experience as well in addition to the honor of being invited. Those exiles must have had memorable stories. I unfortunately do not know anything about the Coptic saints.

I have never read Coptic Liturgies. Have you? Maybe a stupid question, but what language would they have been in? Would it have been Egyptian or did they do them in Greek or Aramaic or even Latin?

Many Blessings, Seeker

Dear Seeker,

The original Coptic liturgies were written in Coptic/Egyptian. I did read them in an English Translation but they are beautiful to listen to in their original Coptic. I studied the Liturgies of the Church when writing 'The Limb of the Redemption' and it was a fascinating experience, and of course, I continue to be obsessed with them.

Many Blessings, Marilyn

Dear Marilyn,

Was it the Roman and Orthodox Liturgies that have the unbroken succession back to Christ?

Love, Seeker

Dear Seeker,

Recently, I was told to pray with a Coptic Liturgy, so I've been praying with that for a couple of weeks. We'll need to talk about liturgies next time we talk.

Yes, it is the Roman Catholic and the Orthodox Churches which have the unbroken succession. Each of these Orthodox liturgies was taught by one of the apostles, in the case of the Coptic, it was St. Mark. Remember that they all traveled to different places, so there are different liturgies in the Orthodox path which go back to each different apostle.

It was in the 16th century that was had the Anglican Schism, (but I'm doing this off the top of my head) and the Orthodox Churches broke away from the Roman Catholic in 1054 A.D. as they always had their own Patriarch, the Patriarch of Constantinople. But the reason for the schism was a very minor doctrinal issue in regards to the person of the Holy Spirit.

Pope Benedict was very interested in rejoining them with the Roman fold, but I know the discussions are

ongoing and there are still disagreements to making that happen.

We will we have a fun discussion on liturgies in our next conversation!

Many Blessings and Love, Marilyn

Hi Marilyn,

This is very interesting and your guidance to pray with the Coptic Liturgy is very exciting! I just bought it and I am very much looking forward to talking with you about liturgies. I already miss talking with you so hopefully we'll be chatting very soon.

I am always interested in hearing about any of the guidance that you receive from the Heavenly realms so anytime you receive guidance that is not privileged or confidential and you feel like sharing, please bring it on :-)

I should have known that Coptic was a language. I just thought of them as a sect, I didn't give any thought to the fact that they had their own language.

Marilynn, that is such a wonderful insight as to why the Catholic Church and the Orthodox Churches all claim authority back to Christ. It never dawned on me that the Apostles had spread out in many directions and that consequently the early branches of the churches arose from their own ministries.

I did remember that it seemed to be minor doctrinal issues that split the church apart. I wonder if it was really those issues or if egos got in the way and the leaders of the respective churches all wanted to be in charge.

I did not know that Pope Benedict wanted to bring the Churches together. Now that would be an extremely interesting event.

Is that by chance something that you've been told will happen as part of the end times? The thought just came to me that as the new world order arises, and the Antichrist assumes his reign, the surviving Churches might need to unify to try to survive. Just a thought that came to me in response to what you shared with me about Pope Benedict.

Many Blessings and Love, Seeker

P.S. My day still brightens when I see your emails and read your thoughts. Thank you for making me a part of your journey with the Lord :-)

P.P.S If you receive any insight on this next point please let me know, but I am feeling an intense interest in the early Church and their ascetic and simple, devoted life. That picture of the monk in the Jesus prayer video in your liturgy section is just Heaven to me, in all aspects: the devotion to God (the Sun and sky), the monk's simple ascetic attire and living on that gorgeous but simple and natural mountain top.

P.P.P.S. My interest also seemed to peak up notably at your mention of the Coptic liturgies and discussing liturgies further with you.

Dear Seeker,

Yes, I have two different versions of them and they include Egyptian, Coptic and English. I use this CD when I wish to meditate on the Coptic liturgy in English.

Many Blessings, Marilyn

Dear Marilyn

I have a few questions to run by you.

- 1) Is there a difference between one's Spirit, Soul and Heart? We use these interchangeably and together often. Are these three ways to express the same thing or are there differences?
- 2) I started listening the the first St. Ignatius course your recommended. The father keep talking about receiving different Graces from the Lord. Can you explain what these Graces are?
- 3) Are the prayers offered by nuns and monks primarily for the purpose of the spiritual edification of the nuns and monks themselves or do these collective prayers also function as a spiritual fountain/conduit to pour out God's Love and Light to

the world? Especially for orders like the Carmelites? If the collective prayers do function as a source of God's Love and Light, do these nuns and monks know that this is also a function of their prayers?

Many Blessings and with Love, Seeker

Dear Seeker,

1. Spirit can refer to any spiritual force coming from a variety of sources, it can be just energy. Soul refers to the compendium of our spiritual being as an individualized soul. Our heart is where love resides. In contrast, spirit could be reflected in the third eye chakra (5th), soul, in the crown chakra (6th), and heart in the heart (4th), so they even associate with different energy centers in our bodies.

“What is the difference between Soul and Spirit?”

- *A soul is ‘the spiritual or immaterial part of a human being or animal, regarded as immortal.’*
- *A spirit is ‘the non-physical part of a person, which is the seat of emotions and character.’*
- *Soul is used only in the sense of good. Spirit is used to speak about both good and bad.*
- *Soul is not used to speak about supernatural beings. Spirit is used to speak about supernatural beings.*

- *The word soul is used in a philosophical sense while the word spirit is not used in a philosophical sense.*
- *The word spirit is sometimes used to refer to the energy within.*
- *The word soul is used to mean 'person, individual or someone.'"*

Koshal, Difference Between Dot Com

2. Graces are gifts of the Holy Spirit given to us from God, such as, patience, love, discernment, wisdom, or others.

3. Yes, their purpose is to uplift the realm. And my mystical experiences in the past year have really shown me the power of one monastery engaged in continual prayer to God for our world. They are not given the credit they are due. But yes, the nuns and monks do know this.

Yeah and go check out the youtube Q & A Channel, too, I did a more in depth response to these questions and many others there, as well . . .

Love, Marilyn

Hi Marilyn,

Thank you very much for sharing your understanding and taking the time for my questions. This will probably be something for us to discuss

when we next chat. I do not know very much about the chakras other than we have Seven. Will check the Q & A Channel on Youtube!

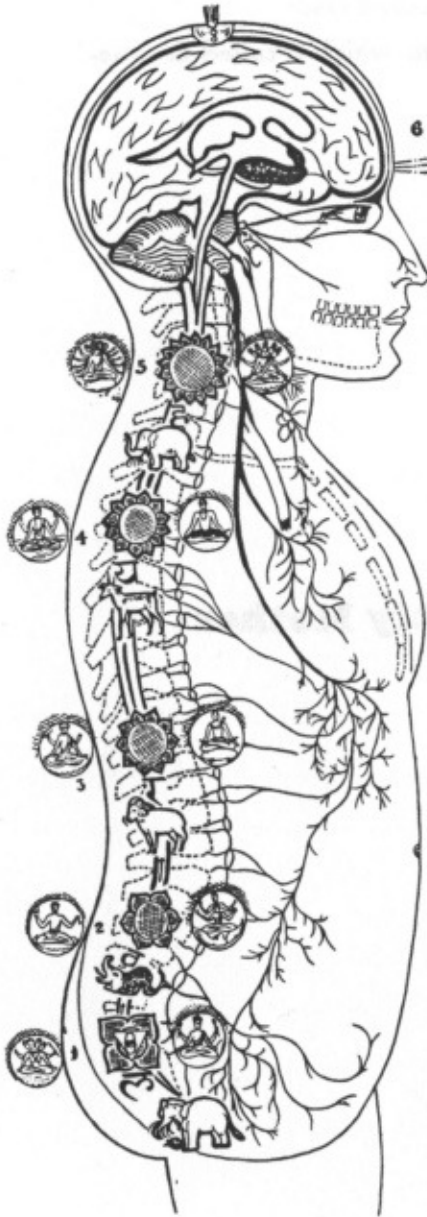
Love, Seeker

Dear Seeker,

Chakras are important, here's some information on them.

*"Six Chakras of Yoga with Petals and Deity
— — Symbols — —*

- 1. The Earth Chakra is of Yellow color, has four Petals, a Beast, Two Deities and Kundalini.*
 - 2. The Water Chakra is White, has Six Petals, a Beast and Two Deities.*
 - 4. The Air Chakra is Black, has Twelve Petals, a Beast and Two Deities.*
 - 5. The Ether Chakra is like Sea Water, has Sixteen Petals, a Beast and Two Deities.*
 - 6. The Mental Chakra has Two Petals and a Deity.*
- Sahasrara is Above All and is called, the One Thousand Petalled Lotus."*



SYMBOLICAL

Six Chakras of Yoga
with Petals and Deity
— — Symbols — —

1. The Earth Chakra is of Yellow color, has four Petals, a Beast, Two Deities and Kundalini.
2. The Water Chakra is White, has Six Petals, a Beast and Two Deities.
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5. The Ether Chakra is like Sea Water, has Sixteen Petals, a Beast and Two Deities.
6. The Mental Chakra has Two Petals and a Deity.

Sahasrara is Above All and is called, the One Thousand Petalled Lotus.

Kundalini, The Mother of the Universe, The Mystery of Piercing the Six Chakras, By Rishi Singh Gherwal, Copyrighted and Published by Author [1930], Santa Barbara Calif. U. S. A., P. O. Box 533, LA EPOCA, The Spanish Printers, San Antonio, Texas, sacred-texts.com

Hi Marilynn,

I found it interesting that in an original Greek text, calling upon the name of the Lord for salvation is a *continual* process, not a singular, "I'm saved!" event.

Many Blessings, Seeker

Dear Seeker,

Yeah, that's the main difference between Protestants and Catholics/Orthodox.

Many Blessings, Marilynn

Hi Marilynn,

I think at least some of the reasons that I am so interested in how the early Christians and Saints lived is that they were trying to live the 'purest' form of Christianity, BEFORE the official church began formulating. I also very much like the notion that those who followed 'The Way' would support each other and be blessed with Spiritual Gifts to be used to help and serve those who followed 'The Way.' Paul spoke of different Gifts being given by God to each of His believers. If one had the gift of healing, they

healed. If one had the gift of exorcism, they healed Souls.

Once formal organizations form, with budgets, money and influence, I think we start seeing the doctrines of man trying to drive out God's Truths and Guidance.

I think Tolstoy's short story of the Three Hermits captures the essence of my thought above as well an example of contrasting being truly Spiritual and One with God versus being Ritualistic and dogmatic.

"Three Hermits
(1886)

AN OLD LEGEND CURRENT IN THE VOLGA DISTRICT

'And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.' -- Matt. vi. 7, 8.

A BISHOP was sailing from Archangel to the Solovtsk Monastery; and on the same vessel were a number of pilgrims on their way to visit the shrines at that place. The voyage was a smooth one. The wind favourable, and the weather fair. The pilgrims lay on deck, eating, or sat in groups talking to one another. The Bishop, too, came on deck, and as he was pacing up and down, he noticed a group of men standing near the prow and listening to a fisherman who was pointing to the sea and telling them something. The Bishop stopped, and looked in the direction

in which the man was pointing. He could see nothing however, but the sea glistening in the sunshine. He drew nearer to listen, but when the man saw him, he took off his cap and was silent. The rest of the people also took off their caps, and bowed.

'Do not let me disturb you, friends,' said the Bishop. 'I came to hear what this good man was saying.'

'The fisherman was telling us about the hermits,' replied one, a tradesman, rather bolder than the rest.

'What hermits?' asked the Bishop, going to the side of the vessel and seating himself on a box. 'Tell me about them. I should like to hear. What were you pointing at?'

'Why, that little island you can just see over there,' answered the man, pointing to a spot ahead and a little to the right. 'That is the island where the hermits live for the salvation of their souls.'

'Where is the island?' asked the Bishop. 'I see nothing.'

'There, in the distance, if you will please look along my hand. Do you see that little cloud? Below it and a bit to the left, there is just a faint streak. That is the island.'

The Bishop looked carefully, but his unaccustomed eyes could make out nothing but the water shimmering in the sun.

'I cannot see it,' he said. 'But who are the hermits that live there?'

'They are holy men,' answered the fisherman. 'I had long heard tell of them, but never chanced to see them myself till the year before last.'

And the fisherman related how once, when he was out fishing, he had been stranded at night upon that island, not knowing where he was. In the morning, as he wandered about the island, he came across an earth hut, and met an old man standing near it. Presently two others came out, and after having fed him, and dried his things, they helped him mend his boat.

'And what are they like?' asked the Bishop.

'One is a small man and his back is bent. He wears a priest's cassock and is very old; he must be more than a hundred, I should say. He is so old that the white of his beard is taking a greenish tinge, but he is always smiling, and his face is as bright as an angel's from heaven. The second is taller, but he also is very old. He wears tattered, peasant coat. His beard is broad, and of a yellowish grey colour. He is a strong man. Before I had time to help him, he turned my boat over as if it were only a pail. He too, is kindly and cheerful. The third is tall, and has a beard as white as snow and reaching to his knees. He is stern, with over-hanging eyebrows; and he wears nothing but a mat tied round his waist.'

'And did they speak to you?' asked the Bishop.

'For the most part they did everything in silence and spoke but little even to one another. One of them would just give a glance, and the others would understand him. I asked the tallest whether they had lived there long. He frowned, and

muttered something as if he were angry; but the oldest one took his hand and smiled, and then the tall one was quiet. The oldest one only said: "Have mercy upon us," and smiled.'

While the fisherman was talking, the ship had drawn nearer to the island.

'There, now you can see it plainly, if your Grace will please to look,' said the tradesman, pointing with his hand.

The Bishop looked, and now he really saw a dark streak -- which was the island. Having looked at it a while, he left the prow of the vessel, and going to the stern, asked the helmsman:

'What island is that?'

'That one,' replied the man, 'has no name. There are many such in this sea.'

'Is it true that there are hermits who live there for the salvation of their souls?'

'So it is said, your Grace, but I don't know if it's true. Fishermen say they have seen them; but of course they may only be spinning yarns.'

'I should like to land on the island and see these men,' said the Bishop. 'How could I manage it?'

'The ship cannot get close to the island,' replied the helmsman, 'but you might be rowed there in a boat. You had better speak to the captain.'

The captain was sent for and came.

'I should like to see these hermits,' said the Bishop. 'Could I not be rowed ashore?'

The captain tried to dissuade him.

'Of course it could be done,' said he, 'but we should lose much time. And if I might venture to say so to your Grace, the old men are not worth your pains. I have heard say that they are foolish old fellows, who understand nothing, and never speak a word, any more than the fish in the sea.'

'I wish to see them,' said the Bishop, 'and I will pay you for your trouble and loss of time. Please let me have a boat.'

There was no help for it; so the order was given. The sailors trimmed the sails, the steersman put up the helm, and the ship's course was set for the island. A chair was placed at the prow for the Bishop, and he sat there, looking ahead. The passengers all collected at the prow, and gazed at the island. Those who had the sharpest eyes could presently make out the rocks on it, and then a mud hut was seen. At last one man saw the hermits themselves. The captain brought a telescope and, after looking through it, handed it to the Bishop.

'It's right enough. There are three men standing on the shore. There, a little to the right of that big rock.'

The Bishop took the telescope, got it into position, and he saw the three men: a tall one, a shorter one, and one very small and bent, standing on the shore and holding each other by the hand.

The captain turned to the Bishop.

'The vessel can get no nearer in than this, your Grace. If you wish to go ashore, we must ask you to go in the boat, while we anchor here.'

The cable was quickly let out, the anchor cast, and the sails furled. There was a jerk, and the vessel shook. Then a boat having been lowered, the oarsmen jumped in, and the Bishop descended the ladder and took his seat. The men pulled at their oars, and the boat moved rapidly towards the island. When they came within a stone's throw they saw three old men: a tall one with only a mat tied round his waist: a shorter one in a tattered peasant coat, and a very old one bent with age and wearing an old cassock -- all three standing hand in hand.

The oarsmen pulled in to the shore, and held on with the boathook while the Bishop got out.

The old men bowed to him, and he gave them his benediction, at which they bowed still lower. Then the Bishop began to speak to them.

'I have heard,' he said, 'that you, godly men, live here saving your own souls, and praying to our Lord Christ for your fellow men. I, an unworthy servant of Christ, am called, by God's mercy, to keep and teach His flock. I wished to see you, servants of God, and to do what I can to teach you, also.'

The old men looked at each other smiling, but remained silent.

'Tell me,' said the Bishop, 'what you are doing to save your souls, and how you serve God on this island.'

The second hermit sighed, and looked at the oldest, the very ancient one. The latter smiled, and said:

'We do not know how to serve God. We only serve and support ourselves, servant of God.'

'But how do you pray to God?' asked the Bishop.

'We pray in this way,' replied the hermit. 'Three are ye, three are we, have mercy upon us.'

And when the old man said this, all three raised their eyes to heaven, and repeated:

'Three are ye, three are we, have mercy upon us!'

The Bishop smiled.

'You have evidently heard something about the Holy Trinity,' said he. 'But you do not pray aright. You have won my affection, godly men. I see you wish to please the Lord, but you do not know how to serve Him. That is not the way to pray; but listen to me, and I will teach you. I will teach you, not a way of my own, but the way in which God in the Holy Scriptures has commanded all men to pray to Him.'

And the Bishop began explaining to the hermits how God had revealed Himself to men; telling them of God the Father, and God the Son, and God the Holy Ghost.

'God the Son came down on earth,' said he, 'to save men, and this is how He taught us all to pray. Listen and repeat after me: "Our Father."'

And the first old man repeated after him, 'Our Father,' and the second said, 'Our Father,' and the third said, 'Our Father.'

'Which art in heaven,' continued the Bishop.

The first hermit repeated, 'Which art in heaven,' but the second blundered over the words, and the tall hermit could not say them properly. His hair had grown over his mouth so that he could not speak plainly. The very old hermit, having no teeth, also mumbled indistinctly.

The Bishop repeated the words again, and the old men repeated them after him. The Bishop sat down on a stone, and the old men stood before him, watching his mouth, and repeating the words as he uttered them. And all day long the Bishop laboured, saying a word twenty, thirty, a hundred times over, and the old men repeated it after him. They blundered, and he corrected them, and made them begin again.

The Bishop did not leave off till he had taught them the whole of the Lord's prayer so that they could not only repeat it after him, but could say it by themselves. The middle one was the first to know it, and to repeat the whole of it alone. The Bishop made him say it again and again, and at last the others could say it too.

It was getting dark, and the moon was appearing over the water, before the Bishop rose to return to the vessel. When

he took leave of the old men, they all bowed down to the ground before him. He raised them, and kissed each of them, telling them to pray as he had taught them. Then he got into the boat and returned to the ship.

And as he sat in the boat and was rowed to the ship he could hear the three voices of the hermits loudly repeating the Lord's prayer. As the boat drew near the vessel their voices could no longer be heard, but they could still be seen in the moonlight, standing as he had left them on the shore, the shortest in the middle, the tallest on the right, the middle one on the left. As soon as the Bishop had reached the vessel and got on board, the anchor was weighed and the sails unfurled. The wind filled them, and the ship sailed away, and the Bishop took a seat in the stern and watched the island they had left. For a time he could still see the hermits, but presently they disappeared from sight, though the island was still visible. At last it too vanished, and only the sea was to be seen, rippling in the moonlight.

The pilgrims lay down to sleep, and all was quiet on deck. The Bishop did not wish to sleep, but sat alone at the stern, gazing at the sea where the island was no longer visible, and thinking of the good old men. He thought how pleased they had been to learn the Lord's prayer; and he thanked God for having sent him to teach and help such godly men. So the Bishop sat, thinking, and gazing at the sea where the island had disappeared. And the moonlight flickered before his eyes, sparkling, now here, now there, upon the waves. Suddenly he saw something white and shining, on the bright path which the moon cast across the sea. Was it a seagull, or the little gleaming sail of some small boat? The Bishop fixed his eyes on it, wondering.

'It must be a boat sailing after us,' thought he 'but it is overtaking us very rapidly. It was far, far away a minute ago, but now it is much nearer. It cannot be a boat, for I can see no sail; but whatever it may be, it is following us, and catching us up.'

And he could not make out what it was. Not a boat, nor a bird, nor a fish! It was too large for a man, and besides a man could not be out there in the midst of the sea. The Bishop rose, and said to the helmsman:

'Look there, what is that, my friend? What is it?' the Bishop repeated, though he could now see plainly what it was -- the three hermits running upon the water, all gleaming white, their grey beards shining, and approaching the ship as quickly as though it were not morning.

The steersman looked and let go the helm in terror.

'Oh Lord! The hermits are running after us on the water as though it were dry land!'

The passengers hearing him, jumped up, and crowded to the stern. They saw the hermits coming along hand in hand, and the two outer ones beckoning the ship to stop. All three were gliding along upon the water without moving their feet. Before the ship could be stopped, the hermits had reached it, and raising their heads, all three as with one voice, began to say:

'We have forgotten your teaching, servant of God. As long as we kept repeating it we remembered, but when we stopped saying it for a time, a word dropped out, and now

it has all gone to pieces. We can remember nothing of it. Teach us again.'

The Bishop crossed himself, and leaning over the ship's side, said:

'Your own prayer will reach the Lord, men of God. It is not for me to teach you. Pray for us sinners.'

And the Bishop bowed low before the old men; and they turned and went back across the sea. And a light shone until daybreak on the spot where they were lost to sight."

The Three Hermits, Leo Tolstoy, 1886

Thank you very much for sharing here and on line your thoughts and responses to my questions.

Have a good evening and wonderful travels.

With Love, Seeker

Dear Seeker,

Ironically, that was what I wanted to find out when I wrote 'Near Death and Out-of-Body Experiences: Of the Prophets, Saints, Mystics an Sages,' because it goes back to the original revelations. I think you already had that one on your list of books you bought?

I had a mystical experience last night indicating I need to rest more, I'm trying to do too much.

Many Blessings, Marilyn

Dear Marilyn,

Wouldn't it be interesting (and AWESOME) if it turned out that we are drawn to asceticism because we were both part of the early Christians?

Maybe we know each other from that lifetime? I'm very softly feeling the Spirit. I don't know if that means this thought is warming up to a truth about us and previous lives or just that we were both active in the early Christian Church.

Many Blessings, Seeker

Dear Seeker,

That would be VERY cool! I'm like that, too, asceticism is something I've always been drawn to. I don't have any insight on whether that reunion would occur in association with the end times. I love sharing with you, too, Seeker.

Many Blessings,

Marilynn

Good Morning Marilyn.

I do have your book 'Near Death and Out-of-Body Experiences: Of the Prophets, Saints, Mystics and Sages'. I'm still working through Prelude to a Dream,

cBook of Terror and I started the Potentate. I'll start reading this one after I finish one of the other aforementioned books.

I am very pleased that you treated yourself to a relaxing day off. We're running an ultra-marathon Marilyn, not a sprint. If I may suggest, please consider pacing yourself and take rest as needed. We're not spring chickens anymore.

Yesterday afternoon I did try during the day to have an out-of-body experience but to no avail. I was able to see the wavy purple hues but I could not get beyond. No sounds or vibrations though :-(

I am also praying the Novena to St. Rita every morning and evening, asking St. Rita to ask God to clearly communicate to me the purpose(s) for which God created my Soul and the gift(s) He granted me in order to fulfill those purpose(s).

With Love, Seeker

Hi Marilyn,

The materials you provided make excellent points on the argument for which the Catholic Church has maintained a succession of authority, although I think the Orthodox religions, especially the Eastern one that split in 1054 would claim they have remained true to the original Church's teachings.

"The first Christians had no doubts about how to determine which was the true Church and which doctrines the true teachings of Christ. The test was simple: Just trace the apostolic succession of the claimants.

Apostolic succession is the line of bishops stretching back to the apostles. All over the world, all Catholic bishops are part of a lineage that goes back to the time of the apostles, something that is impossible in Protestant denominations (most of which do not even claim to have bishops).

The role of apostolic succession in preserving true doctrine is illustrated in the Bible. To make sure that the apostles' teachings would be passed down after the deaths of the apostles, Paul told Timothy, "[W]hat you have heard from me before many witnesses entrust to faithful men who will be able to teach others also" (2 Tim. 2:2). In this passage he refers to the first three generations of apostolic succession – his own generation, Timothy's generation, and the generation Timothy will teach."

Catholic Answers Dot Com

A longer video/discussion on the events that transpired that resulted in these other churches being created separate from the Catholic Church (excepting for King Henry VIII which was discussed), would make for a very interesting discussion. I get the authority argument. Certainly the Mormons make that claim themselves, however erroneous it is. But the Lord did tell the Apostles in the Gospel of Matthew that others were free to preach His Gospel and not join with the Apostles. Thus I can see how

these other churches could justify their branching off or even creation on their own.

I recall the list of books that you read, accounts from the lives of various Saints that brought you to the Catholic Church but were you ever told or encouraged by God another Holy Spirit/Soul in the Heavenly Realms that you should join the Catholic Church and that it was God's preference for all His Believers to be in the Catholic Church?

Thank you for sharing this.

Many Blessings and with Love, Seeker

Dear Seeker,

I was instructed by both St. Padre Pio and another stigmatist from Germany, Therese Neumann, to join the Catholic Church. I've never been told that everyone should do that, just that at that time, I should.

If you are interested in the formation of the Church and the over 30,000 denominations, take a look at my book 'Protestant Reforms: An Overview.'

Smiles, Marilyn

Dear Marilyn,

WOW - Marilynn, Those are PHENOMENAL Recommendations. Did they mention why? Not that it matters, just curious.

I'm sure you will but if you get any guidance for me in this regard, or in any regard actually, please pass it on. Even if I don't understand it, I'll probably follow it, especially if the Holy Spirit tells me to.

Did either Padre Pio or Therese Neumann ever discuss how they reconciled the parts of the church that seem to be extremely aligned and in union with 'The Father' and 'The Lord' versus the hierarchical aspect of the church which, in my opinion, seems to echo the habits of the Pharisees and Sadducees that the Lord criticized?

For example, The Lord washed the feet of the Apostles. None of the Apostles washed his feet. And yet, for centuries the Church establishes protocols of kissing the ring of a Bishop and those higher up, as well as wearing vestments that are highly ornamented, just like the Pharisees and Sadducees.

The Orthodox leadership does this as well. It's a glaring inconsistency for me to see the humility and devotion and service of monasteries and convents as opposed to the higher tiers of the Church leadership who are treated like royalty and seem to desire and insist on the deference and subservience of everyone else. There seems to be a serious lack of any belief that it is they who are in the role to serve others, rather

than everyone there to serve them, at least at the Bishop/Cardinal levels.

Pope John Paul II was a clear exception. There was one Pope (I think after John Paul II) who seemed humble but he died very shortly after being in office - I believe he was investigating the Vatican bank. But that's another topic. Pope Benedict wasn't in long enough for me to get a sense of him and listening to Pope Francis' comments, he seems to involve himself in political matters too much, in my opinion.

Thank you very much for sharing with me about Padre Pio and Therese Neumann. That is truly an incredible experience.

Many Blessings and with Love, Seeker

Dear Seeker,

I've had many visions about Pope Benedict being a very holy Pope.

It was BEFORE Pope John Paul II. After Pope Paul VI's death, Pope John Paul I reigned for just about 60 days before his death.

So your timing is exquisite. I have something I want you to do. This is Holy Week, the Holy Triduum. Tomorrow on Holy Thursday, I want you to find a Catholic Church to attend for Holy Thursday Mass.

You will find that every priest, bishop and deacon – even the Pope and every Bishop - in the world washes the feet of twelve of their congregation on Holy Thursday in remembrance of this event.

Many Blessings, Marilynn

Dear Marilynn,

That is wonderful about Pope Benedict. I did *hear*, I do not *know* if this is true, but I heard Pope Benedict started developing either Alzheimer's or Dementia and that is why he stepped down after only being the Pontiff for a very short period. IF that is true, or even for some other debilitating health problem, that is highly commendable that he stepped down and didn't maintain his position knowing that he would not be able to fulfill it as it would require. I did like some of the discussions he was trying to bring into the public realm, but he just didn't get to stay as Pope for very long.

Timing is everything, isn't it?

Yes, absolutely! I will attend Holy Thursday Mass. Thank you very much for the very sweet correction to my griping. This is indeed very, very nice to hear.

Thank you Marilynn for your patient and caring guidance.

Love, Seeker

CHAPTER SIX

Past Lives, Past Life Remembrances, Karmic vs. Eternal Love, The Holy Triduum, The Doctrine of Reincarnation

Dear Seeker,

I had my first two experiences which I believe are related to our possible past lives.

Not a lot of information. But here goes.

About two nights ago, I had a vision wherein you came to me shouting that someone was trying to kill me. It felt like it might be peeping in from the past.

Last night, you were living in a very old and dilapidated old trailer, like a thirty year old singlewide on a plot of land next to me. I had one, too, but when I would enter into my own place, it would become this very beautiful and large place. I went over to your place to talk with you, and when I entered your place, it was very beautiful on the inside but comparable in size inside to what you would see on the outside.

You had just come home and a woman had come with you. There was something of grave concern about this woman, and I felt it had something to do with a previous existence of yours. Perhaps this was a warning . . . there were jealousies present, but there

was also ill-intent. Could this be a soul from previous times who might re-enter your life at some point in your future now for which you might need to be warned?

But that is all I know. Any thoughts?

Many Blessings, Marilyn

Dear Marilyn,

THAT IS AWESOME!!! I HOPE.... meaning, I hope they were both under good circumstances and NOT something karmic...

Many Blessings, Seeker

Dear Seeker,

Hey, I didn't have any further information last night but was instructed by the eternal (in spirit) to explain that those types of things, jealousies and ill-intentions, can be from alot of relationships; mother, sister, sibling, friends, etc. But that there was something bad that must have happened in a previous time through this other person.

Many Blessings, Marilyn

Hi Marilyn,

Thank you very much for sharing these two experiences. Nothing comes to mind or rings a bell

BUT I am feeling the Holy Spirit so I guess we should be talking about your visions and exploring them further. I will share some thoughts and more background on me that might help trigger some memories/inspirations or help with future visions. (Do you ever flash back to other lives while you are awake?) **(My answer: Only rarely.)**

I will say that over the years, I have had many dreams where some seriously bad person/monster/entity was trying to kill me. They *feel* like they are real, like I am really participating and fighting for my Life as opposed to watching myself in a movie. I have probably had at least a dozen, probably two or three dozen, similar to the one I shared where I could barely speak. Whether they were some form of unconscious out-of-body experience, or my vivid imagination working in a dream, or a vision, you are far better qualified to say than me.

When I have *tried* to perform a past life regression on myself, I never seem to see or hear or smell anything but I do get a *sense or impression* of a few aspects of a past lifetime. I am NOT saying that I have even a 50% confidence level in those impressions. BUT I do have a strong impression that I have been a man and a soldier for many, many lifetimes. However, I also have an impression, not quite as strong but definitely there, like a minor in college to one's major, that I have had a number of lifetimes in a religious/spiritual role. The concept of a warrior monk has always been extremely appealing to me: ie. Shaoliln Monk, Templar Knight... *maybe* that's where

this Shaman idea keeps pushing itself into my mind, from one of those lifetimes.

I do get the feeling that we've known each other for a long, long time. From the first sentence of our first call, it felt like I was talking with a lifelong friend that I hadn't spoken to in many years and just picked up from where we left off. But I digress... :-)

The oldest and strongest impression of a past lifetime that I experienced was as Roman military governor. I *think* in Egypt or Palestine, *during the time of Christ (or thereabouts - I don't know if it was before or after Christ but it definitely felt like it was very close to that time period)*. I had the impression I hated that life, the responsibilities, being forced to impose terrible punishments that I did not want to enforce but knew if I did not, I would be executed. I hated Egypt and I just wanted to go back to Rome and retire out of military service and forget all the bad and horrible things I had done as a soldier and military governor to enforce Rome's will and law.

I still remember these impressions as clearly now (not that I experienced much) as when they happened twenty years ago. I just recently shared this and the next two lifetimes with my best friend. Regarding the lifetime as the Roman military governor, he said that he felt the Holy Spirit extremely strongly confirming my experience. I do not recall feeling the Holy Spirit, or it may have been a soft/light confirmation. I definitely do not remember having a strong confirmation.

I had another impression of a lifetime during the time of the French royalty - one of the King Louis periods maybe, but I don't know which. I *think* shortly before the revolution, I have the thought of between Louis the XIV to Louis the XVI. My name was Andre' and I was an aristocrat in the French Royal court. The impression I had was of me in my early to mid 20's, not married and very active in pursuing the ladies of the court. (Forgive me if this is too much information - I'm sharing everything I can recall - I don't know what may be relevant or trigger a memory or vision for you).

I had another impression of a lifetime during the centuries of sailing ships. Okay - I'm feeling the Holy Spirit now with this one.

I do not know if this was the 1400's, 1500's 1600's, 1700's, 1800's but it was definitely during a time of big sailing ships. I was a sailor, I think British, a deckhand. I actually did see my feet in this regression. I was barefoot, with Tom Sawyer like pants, ragged and far too short. My shirt was similarly ragged, dirty white/beige, I was very lean and my name was Aaron. Then my regression visuals and other sensations (being high up on the ropes in the mast of the sail and the win) immediately disappeared as well as any impressions for this lifetime.

When I was regressing my best friend, he experienced a lifetime in Boston, he thinks in the 1700's where he and I were friends and worked as shipbuilders. We

were artisans and doing all the woodworking involved in building a ship. He remembers that we both enjoyed that life tremendously. I was NOT a sailor in that lifetime.

He does believe that I was his Spirit Guide and I had chosen to share a lifetime with him - he did not know why. Until this lifetime, that was the only lifetime that he could recall where we knew each other. However,... I'm feeling the Holy Spirit again... when he had his most powerful and detailed regression as an American Indian in the American Southwest, sometime in the 1800s, probably more towards the second half. He thinks he lived in the Ute area and the the tribe started with an S but they were not the Shoshone. (We have not been able to identify another tribe in the area that starts with an S that causes him to feel the Holy Spirit or get any other type of confirmation.) He said that I functioned as his Spirit guide through an eagle that would regularly communicate with him. He says he thinks he was a guide for all of the settlers who came out to the Colorado, Utah, NM, Arizona area.

In *this* present lifetime, he intuitively knows ALL of those mountains on sight, without maps and has known them from the moment he saw them. Is it possible that I could have been communicating with you as/through the eagle if you were a medicine woman?

Regarding that lifetime, he said said he died alone and very sad. He did have a very nice wife but he was

an alcoholic and drove everyone away. He remembers being very old, sitting on a rocking chair on a wooden porch (late 1800s maybe early 1900s) in jeans, a cowboy hat, and boots. He was very sad, unhappy and lonely, waiting to die.

When I was young, twelve to fourteen years old, my mom went to a psychic and she had a reading done on me. That psychic claimed that I had a past life as a German soldier in World War II. The psychic saw me patrolling a high security fence at night (I think in the rain); angry, miserable, hating the war and hating the Nazis. If she said anything else, that is all I remember. That is the only possible 20th century lifetime I may have had besides the current one.

I definitely had a regression impression of a future time (also done twenty years ago). I got the impression that it was somewhere between 2030/2040 but it could have been later (remember, these are just impressions I get, thoughts . . . NOT a reliving of another lifetime experience). I *think* I did see myself in battle armor, armed and ready to fight yet again, waiting for word to deploy to the front (as opposed to just an impression of that). Now my best friend, he has full blown, all senses firing experiences; including feeling the grass under his feet, the wind in his hair, the temperature and the sun warming his face. But I digressed again... :-)

I was a soldier, aged far beyond my years and I had already become a seasoned veteran. World war III was in full progress. Once again, just like my time as a

Roman soldier, I hated it. I *think* I was drafted. I might have joined because it was world war III but I know I was there, fighting reluctantly. I felt like everything had gone insane, and I was just trying to survive the war. I do not remember anything else. BUT IF that future lifetime progression impression IS correct, unless my Soul can inhabit two different bodies in the same timeline simultaneously, I can't see how that lifetime happens as I perceived it, in the timeframe I believed, unless I don't have much time left in this life... (I am not trying to be morose - just trying to understand the reality of the situation IF you get a confirmation that my perception of a future life is going to happen as I perceived. That said, *perhaps*... and this thought is coming to me now, that timeline has changed given that I have found my way back to 'The Way.' Perhaps you will have some insight into that question...

WHEW! OK - that's all I have to share on *possible* past lifetimes.

Another thought to consider... I'm feeling the Holy Spirit again flaring up and getting stronger. I mentioned that I *believe* that I have had many, many lifetimes as a soldier and probably a good number with a serious Spiritual/Religious context as well.

But here is perhaps the most powerful feeling/belief that I have carried through to this lifetime... (I'm feeling the Holy Spirit AGAIN and even STRONGER)... In THIS Lifetime, I have always, intuitively felt that THE MOST IMPORTANT THING

IN LIFE IS LOVE! Specifically, the precious, pure, devoted, loyal Love and dear Friendship of a wife that I would reciprocate fully. This for me was THE MOST IMPORTANT thing for me to experience and achieve in my life... not money, not honors, not status, not power... LOVE.... AND Children. I Always thought I would have many, many... In my first marriage, I would not have been surprised if we had ended up with 8-10 kids if we stayed together. Consequently, my two divorces were DEVASTATING to my Spirit. It took a LOT to get back to a very good place again Spiritually speaking and YOU were absolutely an integral part to getting me aligned once again with God and the Lord. THANK YOU!!!!

Is your vision of me warning you (I'm feeling the Holy Spirit continuously and much stronger now) that something is actually trying to stop you from helping me and perhaps what you and I can do for God together (whether that's serving on something specific for the Lord together or both of us mutually supporting each other in our own missions/service to the Lord, I don't know). Maybe there is something very important that you are supposed to do, either for yourself, or somehow in connection with me, or perhaps you are supposed to help guide me to something important that I am supposed to do... I don't know... BUT I do feel that Satan has a direct interest in disrupting if not stopping you. Sorry to sound dramatic. It's what came to me just now... here comes more... *MAYBE*, the woman you saw me with is a demon or some other dark spirit that is either here

or coming here to destroy me and you can sense that? Again, you are FAR more qualified and experienced and regarded by the Lord than I am so HOPEFULLY YOU WILL BE GIVEN MORE CLARITY!

Now let's look at your second vision:

I have never lived in a trailer but I *have* been talking with my best friend about putting a trailer on his land *if* I decide to move out there and help him with the vineyard he is planning on establishing. The description of your trailer made me think of the Harry Potter movie where they would enter a very small tent and inside it was actually extremely large and well furnished. Upon re-reading your words a fourth or fifth time, the thought occurred to me about what happened when I entered your trailer that *perhaps* this was a sign that we had shared a beautiful and pleasant home together in a previous lifetime - I do not know in what capacity. OR perhaps this is a visual queue that we have a long and good history together in other lifetimes and that our Souls are SAFE with each other. I had asked my best friend about zoning laws/restrictions and he can put one trailer for every five acres (he has forty acres), so he said that a mutual friend of ours who currently lives elsewhere is also potentially going to come down at some time in the future to help with the vineyard and winery. (When they are built).

Perhaps this is a vision of someone I will meet in the future whom I need to avoid? Maybe an old toxic

girlfriend or person from another lifetime who is about to re-enter my lifetime?

Either way, if you ever do see this woman ... I'm feeling the Holy Spirit again... just let me know and I will honor your intuition and warning.

Thank you so much for sharing this with me.

I greatly, greatly, greatly appreciate you helping me with exploring the message which might be hidden in these visions.

Thank you dearly for caring Marilynn, I mean that greatly. Thank you!

Love, Seeker

P.S. I do not know if this is relevant but it is probably useful for you to know and you can probably help me with this...

There was an incident, not very long ago, several months, maybe even six months ago or more, that I was talking with a close friend about her mother whom she cares for. We were talking about something medical and my friend told me that the doctor I had referred her to for her mother and the treatment he was doing was perfect (or something along those lines). Here's the rub: I have ZERO recollection of ever saying that to her. I have never heard of the doctor she mentioned. Even after she repeated to me what I had said, I still had zero

recollection. I had no recollection of the medical procedure that I suggested her mother pursue.

When I told my friend that I never said any of that she kept insisting that I did and that she believes I must be a 'messenger' or something like that... some title given to people who channel messages from God, unbeknownst to the person, similar to Edgar Cayce as he said his visions while in trance, yet never remembered anything. I shared this story with my best friend and he said he immediately felt the Holy Spirit.

I don't know what to make of this, and if it is a 'gift' I have, on what to do about it. IF it is true, it is exciting to a point... as it would be really nice to KNOW what I was saying!

I continue to offer prayers for the intentions you have been asking.

Many Blessings, Seeker

Hey Seeker,

I am so honored and grateful for the prayers you are offering. Thank you.

Very good insights on the past life feelings you may have had over the years. Also interesting about your friend and the land that you guys may pop trailers on. We lived in two different doublewides and I loved them.

I am concerned that this could be someone who may come into your life again, and it would not be a good thing at all. I was not concerned about the status of your soul, I was very upset because of something bad that might happen to you.

I also feel like when we first started talking, it was like old friends. And my experience was like that, too.

I do think it's possible that we may have once shared a life. So we'll see if that is opened up more to us.

All your thoughts, really interesting and we'll keep going down this road.

It's interesting that you drew in karmically a variety of women (information kept private) that seemed to be so ill-suited to you. This would indicate to me you need to be cautious as you move forward in life in being very discerning about relationships of this kind, you know how we all have magnets to a particular type of person and you would need to alter this in your future.

Many Blessings, Marilyn

Dear Marilyn,

Oh yes, you are spot on about my failure in discerning relationships in my life. Yikes!

So yes, being 0-2 in the really most important Earthly commitment (marriage) I can make, it's definitely not a good trend. I know that part of my problem is that I implicitly trust those I love. I'm actually quite the skeptic in dealing with the 'outside' world, but within my closest relationships, I don't want to have to question or wonder if the other person is being truthful with me. Otherwise, how good can that relationship really be then?. Unfortunately, it does make me very susceptible to not seeing what I need to see.

Yes, if I don't figure out how to solve that problem, round three will probably end like the first two unless I am very lucky. Who knows where my path will lead to next in my life. 'Man plans and God laughs'... or as a friend of mine likes to correct me, 'Man plans and God Smiles'.

That said, if God does indeed pass along His desires on what my path should be, then please, by all means share that with me. Your guidance, especially confirmed by the Holy Spirit, is infinitely better than my own flawed judgment and incomplete vision of both myself and the future.

Many Blessings, Seeker

Hi Marilynn,

First, I did go to the mass for the Lord's Supper and saw the priests washing a foot from each of twelve parishioners. I actually thought it was one of the best,

if not the best mass I've ever attended. I'm feeling the Holy Spirit as I wrote that sentence. There were a few times when I felt the Holy Spirit during the mass. I definitely did during the consecration of the Eucharist, which I don't ever remember experiencing before. I really felt the Holy Spirit strongly when I went into the chapel after the mass in the church's simulated Garden of Gethsemane. I repeated the Our Father, Jesus and Hail Mary prayers a number of times in addition to prayers regarding forgiveness, purification, being blessed with beginning the rite of initiation of purification and ascension as well as giving the Lord my permission (as if He needs but, but this is regarding my free will, so maybe?) to guide you in telling me how He wants me to serve and walk His Path.

I was walking around the church, and they have a bulletin board that functions as a miniature Wailing Wall. I don't know if all Churches have this but the prayer notes on the wall were heart wrenching. I did not pick up any of the notes but most were all about terrible, terrible challenges various families were facing.

Thank you very much for suggesting and encouraging me to go to tonight's mass.

Returning to your visions and my experiences, I have to add that when I read your vision about both of us living next to each other, that we seemed to have a very strong bond and the inner description of your trailer with us in it, *felt and sounded right to me, as in us*

being extremely close friends and being involved in each other's lives, a la living next to each other.

I felt the Holy Spirit SLAM me very hard.

Many Blessings my dear friend, with Love, Seeker :-)

Dear Seeker,

I'm excited to hear your reaction to Holy Thursday Mass, and by the way, it is the anniversary of my father's death. He died on Holy Thursday about seven years ago.

Many Blessings, Marilyn

Dear Marilyn,

That was AWESOME!

I am watching 'The Passion' of the Christ right now and I would like to do laundry. Argh... there's work, or in this case; chores, getting in the way of Living again! :-)

Thank you again very much for the encouragement to go to last night's Mass.

Please, don't ever feel any hesitation in sharing something that you want to share with me. If you need to qualify it with some uncertainty level, that's

fine but your thoughts, insights and guidance is always most welcome.

With Love, Seeker

Thanks, Seeker,

Will do . . . tonight (Holy Friday) is the Veneration of the Cross. If you want to go to that, and then Holy Saturday, for Catholics, Easter and the Holy Triduum, it's a four day event.

Many Blessings, Marilyn

Hi Marilyn,

OH - OK. I just checked the time. Living Stations of the Cross starts at 8:00 pm. I will get ready.

"Stations of the Cross

(Also called Way of the Cross, Via Crucis, and Via Dolorosa). These names are used to signify either a series of pictures or tableaux representing certain scenes in the Passion of Christ, each corresponding to a particular incident, or the special form of devotion connected with such representations.

Taken in the former sense, the Stations may be of stone, wood, or metal, sculptured or carved, or they may be merely paintings or engravings. Some Stations are valuable works of art, as those, for instance, in Antwerp cathedral, which have been much copied elsewhere. They are usually ranged at intervals around the walls of a church, though

sometimes they are to be found in the open air, especially on roads leading to a church or shrine. In monasteries they are often placed in the cloisters. The erection and use of the Stations did not become at all general before the end of the seventeenth century, but they are now to be found in almost every church. Formerly their number varied considerably in different places but fourteen are now prescribed by authority. They are as follows:

- ☐ *Christ condemned to death ;*
- ☐ *the cross is laid upon him;*
- ☐ *His first fall;*
- ☐ *He meets His Blessed Mother;*
- ☐ *Simon of Cyrene is made to bear the cross;*
- ☐ *Christ's face is wiped by Veronica;*
- ☐ *His second fall;*
- ☐ *He meets the women of Jerusalem ;*
- ☐ *His third fall;*
- ☐ *He is stripped of His garments;*
- ☐ *His crucifixion;*
- ☐ *His death on the cross;*
- ☐ *His body is taken down from the cross; and*
- ☐ *laid in the tomb.*

The object of the Stations is to help the faithful to make in spirit, as it were, a pilgrimage to the chief scenes of Christ's sufferings and death, and this has become one of the most popular of Catholic devotions. It is carried out by passing from Station to Station, with certain prayers at each and devout meditation on the various incidents in turn. It is very usual, when the devotion is performed publicly, to sing a stanza of the "Stabat Mater" while passing from one Station to the next."

Catholic Online

Thank you! Seeker

Dear Seeker,

You GO, Seeker . . .

Many Blessings, Marilyn

Hi Marilyn,

I'm back. I arrived in the middle of the Third station of the Cross.

That was very cool! I've never seen the Living Stations of the Cross before. Thank you very much for telling me about it.

I have been to I think seven of the real stations of the Cross in Israel (December 1984). I got to walk in the Garden of Gethsemane and I stood next to a huge olive tree that was dated back to about 2,000 years ago.

The claim is that Jesus was there in the Garden somewhere around that tree... I am feeling the Holy Spirit as I write this.

As for my additional 'dad cooking stories,' he did teach me how to make dough and bake bread and pies. THOSE WE ATE! Yum Yum Yum :-)

Many Blessings, Seeker

Dear Seeker,

Actually, there should also have been a service, the Veneration of the Cross either before or after that . . .

Many Blessings, Marilyn

Dear Marilyn,

Oh - I must have missed that then. It seemed like once the 15th station was completed, the lights went back on and everyone was leaving.

What will the service be about tonight then? As opposed to tomorrow morning's service.

Many Blessings, Seeker

Dear Seeker,

Tonight is waiting at the tomb. They go through seven biblical readings which outline salvation history. Tomorrow is the Resurrection . . .

I feel like a hypocrite because I haven't been going this week. I've kind of gone into solitary mode . . .

Many Blessings, Marilyn

Dear Marilyn,

Well, I admit being biased in your favor BUT, You do do the Lord's work every single day and night. You have been and continue to go to places for the Lord that virtually no one else could ever hope to or can even conceive of existing.

Perhaps, your ministry is taking you exactly where you need to be focusing?

And as for solitary mode... people are exhausting and very draining, ESPECIALLY when dealing with those who do not walk in the Light not to mention all the forces who actively work against the light, the spiritual warfare you have to engage within on a daily basis.

Marilynn, from what you've shared with me, you don't just have a lot on your plate, you have a lot on many plates. Solitary mode is our way of protecting, preserving and restoring ourselves. In my opinion, as long as you are still feeling the Holy Spirit and continuing in your Divine duties as expected by the Lord, then I would take that as a sign that you are walking His Path according to His Will. Remember when I shared with you that YOU had helped me refill my Soul with His Spirit and Love? That line from Excalibur was most apropos for me, "I did not know how empty my Soul was until it was filled."

If solitary mode was bad, the Carmelite Sisters and Brothers would be in big trouble.

Marilynn, you just had a visitation from the Holy Mother. I think you must be doing not just something but a LOT RIGHT.

BUT, as in all things, just pray and feel the Holy Spirit. And in your case, you actually are able to talk with your Guardian Angel, and Padre Pio, and many other Saints, Angels and The Lord and His Mother themselves. Ask THEM if they are unhappy with your being in solitary mode or if they think you are doing just fine and exactly what you should be doing.

OK - sermon over - getting off my dais :-)) Seriously, if the world lived as you do, I'm guessing just about all of us would be on our last incarnation and the world would be an empty place in a generation. I know, you're not perfect, I certainly am not and none of us are... or we wouldn't be here, right?

As I said, I'm biased for you - BUT You've EARNED my respect and loyalty. So don't worry, Be Happy :-))

Many Blessings and with Love, Seeker

Dear Seeker,

LOL, I can do that. Don't worry, be happy. I have asked, and I have been told it has been kindof necessary for me to isolated right now. Last night, Ingo Swann and Pat Price, the fathers of Remote Viewing came to me to infuse me with some kind of

spiritual gift. I was very honored by that and it was very Cool!

Many Blessings, Marilyn

Dear Marilyn,

WOW WOW WOW - I know who both those gentlemen are although I've only heard a little bit about Pat Price but Ingo, he's the man!

Many Blessings, Seeker

Dear Marilyn,

OK. So let me share with you my experience this morning. It was very intense so please permit me to make this disclaimer.

I fully understand that past lifetimes are just that, past lifetimes. Where we are right now in this incarnation is where we are; I am deeply appreciative and eternally grateful for any and all wonderful experiences that we may have been blessed to share in past lifetimes and likewise I feel extremely fortunate and blessed to have found a dear friend once again in this lifetime.

OK. Sorry, but the experience I had this morning was very powerful, very personal, for both of us and I do not want you to think I'm losing perspective. I am not, no worries.

... So as I was heading out to work this morning, I was reflecting on the thoughts we exchanged in our last talk. I have the *feeling* (maybe even as strong as an impression) that there have been at least two lifetimes wherein we may have known each other (during the early Church period and possibly during medieval / renaissance times - this second is more of a guess than the early Church, that *feels* like it was a lifetime we shared. I do *feel* that our mutual appreciation/love for Gregorian chants is tied to a lifetime during the medieval / renaissance period).

I asked myself what were a few dominant, core characteristics that I think define me and have been with me throughout my lifetimes. (See, I'm starting to do very basic Ignatian method of introspection).

The first is that "I Love being in Love". It is just the greatest thing I believe we can experience in Life. I imagine the only thing greater is establishing that conscious connection/communion with God.

I *think* I've always been loyal but once a relationship is done, I move on. (At least that is how I am in this lifetime).

I also fiercely believe in my role, as a male, a husband, a father, as a protector, even if that means sacrificing myself to save my loved ones.

I started listening to the Coptic Liturgy you recommended in the car. This was the first time I'd heard it. Upon hearing the liturgy, *I immediately got a very strong impression of you and I being married, living*

somewhere in the middle east (I think - at least that geographical area or in Greece / Turkey but it may have been Egypt/Palestine). I also had the intense feeling of a mutual fierce love between us and that we were like two peas in a pod and extremely happy even though we lived very humbly. My impression was that we were somewhere in the early centuries of the Church - it could be anytime after Christ and before the middle ages, although I'm very inclined to think it was somewhere in the first few centuries, perhaps as late as when the first Islamic Caliphate started their jihad to conquer the world.

After being overwhelmed with an intensely strong, overflowing feeling of love for you, there was a sudden feeling of terror and imminent death approaching. I am still talking about both very strong impressions and seriously strong feelings that were actually making it very hard to concentrate on driving. There were a number of seriously armed bad guys approaching quickly to attack and kill us. I do not know if this was just invading soldiers, Romans or other soldiers; they may have been local brigands/thugs or just invading barbarians (Huns, etc...). I had the extremely strong sense that they were specifically there to kill us, as opposed to raiders invading and pillaging a village or a farm. *I think I also had a sense that we were terribly betrayed by someone.*

It felt like we were being persecuted and someone sold us out - to the Romans? If we were early Christians, then perhaps this did happen. Hmm...

I definitely have the impression that we were indeed Christians, and I think devout ones. I also just had the impression that this lifetime was actually a way to start to redeem myself for what I had done in my lifetime as the Roman military governor in Egypt.

In my impression (flashback?), we had only seconds to react and for you to escape. You wanted to stay and fight and die with me. I adamantly insisted that you had to survive and you had to flee immediately. You reluctantly agreed without saying a word, I could just see/feel it from your eyes as well as how deeply you loved me. I told you I loved you. I grabbed my sword and ran towards the attackers. I have the very strong *feeling* that you did successfully escape. I also with equal intensity knew that I had died.

Then I was almost completely overwhelmed with sorrow and was starting to cry uncontrollably, and I could *feel* the same sorrow emanating from you. You knew we had done the right thing but we were both emotionally devastated (I know, I was dead but that is what I was feeling in the car while I was experiencing this. It took me a few moments to compose myself, but it was one of, if not *the most overwhelming feelings of loss and emotional pain I have ever felt.*

Whew! I don't know if my imagination had gotten a hold of me or if this was a genuine vision/flashback of one of our lives together. As always, You are far

better suited to sort out my impressions and feelings as to their veracity and meaning than me.

Thank you so, so very much for sharing your visions with me. I deeply appreciate it Marilyn.

I will remember to pray for the intentions you've asked for. :-)

Many Blessings, Happy Days and with Love, Seeker

Dear Seeker,

Interestingly, your memory does not feel foreign to me. I can't verify it, but it doesn't feel real far off. In my experience, we were a bit like peas in a pod, very good friends. However, I do think something really bad happened.

Well, let's allow it to unfold.

Many Blessings, Marilyn

Hi Marilyn,

I've been reflecting a lot on the remembrance that I experienced following your visions. I keep feeling the Holy Spirit every time I reflect on the experience and I wanted to clarify further on my comments on the intensity of the emotions involved. As powerful as I said they were, and I am getting HAMMERED again by the Holy Spirit, the enormously overwhelming feelings of BOTH Love and Loss were absolutely the

most powerful I have ever experienced, bar none, nothing has come close.

What occurred to me in my reflection today was the extremely privileged experience and enormously beautiful moment that remembrance actually was for both of us (presuming it did happen). To FEEL and EXPERIENCE ULTIMATE LOVE AND JOY (I'm getting HAMMERED AGAIN!!!) while simultaneously FEELING and EXPERIENCING TOTAL DEVASTATING LOSS and KNOWING THAT WE WERE BOTH DOING EXACTLY WHAT WAS RIGHT... WOW... what an incredible privilege to experience. I will be eternally thankful for sharing that experience with you (I know, presuming it happened) and for having the opportunity to re-live it in this lifetime. Seriously, until I am blessed with conscious travel into the Heavenly Realms and meeting with Our Heavenly Father and the Lord and the Holy Mother and other beings of Pure Perfect Love, this will be, for me, the penultimate experience of my Life.

Please don't feel like you need to comment if you are uncomfortable. That is absolutely NOT my intent. I'm feeling a constant presence and prompting, STRONG prompting by the Holy Spirit to share my feelings on my thoughts as I reflect (I'm getting the Spirit AGAIN!), so I am sharing. It's like we got to LIVE out in Reality, the quintessential story. Again, I apologize if any of my words are making you uncomfortable. It is ABSOLUTELY NOT my intention. I'm just following the Holy Spirit's promptings and I am

overwhelmed, and overjoyed by such a rare and singular experience.

Love, Seeker

Dear Seeker,

No worries. It's not unusual for people to remember past lifetimes with others, but it's not necessarily relevant to what is happening in the present moment.

Oftentimes, those memories will serve to assist in the friendship or relationship that is intended or the mission, work or whatever is to be accomplished in the present time.

But you might want to take a look at 'Reincarnation and Karma' a book I wrote in the Mystic Knowledge series to learn more about what these memories can mean.

Many Blessings, Marilyn

Dear Marilyn,

This would explain though the instant trust I had in you when I first heard you. It would also explain why I have and feel such innate and fierce feelings of support and compassion for you.

Thank you very, very much for sharing your thoughts Marilyn. I am very sorry if I caused you to feel uncomfortable.

While I said that this incarnation is this incarnation, I will say this: IF my remembrance was accurate, then I think the level of commitment and friendship and caring that existed before does innately transcend into other lifetimes - at least that how it feels for me. IF I did die to save you in the past, it then feels right to think that I'd have a natural desire to support and protect you in this lifetime.

Many Blessings, Seeker

"REINCARNATION AND KARMA

IN the midst between body and spirit lives the SOUL. The impressions which come to it through the body are transitory. They are present only as long as the body opens its organs to the things of the outer world. My eye perceives the color of the rose only so long as the rose is opposite to it and my eye is itself open. The PRESENCE of the things of the outer world as well as of the bodily organs is necessary in order that an impression, a sensation, or a perception can take place. But what I have recognized in my spirit as TRUTH concerning the rose does not pass with the present moment. And, as regards its truth, it is not in the least dependent on me. It would be true even although I had never stood in front of the rose. What I know through the spirit is timeless or ETERNAL. The soul is placed between the present and eternity, in that it holds the middle place between body and spirit. But it is also the INTERMEDIARY between the present and eternity. It preserves the present for the REMEMBRANCE. It thereby rescues it from impermanence, and brings it nearer to the eternity of the spiritual. It stamps eternity on the temporal

and impermanent by not merely yielding itself up to the transitory incitements, but by determining things from out its own initiative, and embodying its own nature in them by means of the actions it performs. By remembrance the soul preserves the yesterday, by action it prepares the tomorrow.

My soul would have to perceive the red of the rose always afresh if it could not store it up in remembrance. What remains after an external impression, what can be retained by the soul, is the CONCEPTION. Through the power of forming conceptions the soul makes the corporal outer world so far into its own inner world that it can then retain the latter in the memory for remembrance and, independent of the gained impressions, lead with it thereafter a life of its own. The soul-life thus becomes the enduring result of the transitory impressions of the external world.

But an action also receives permanence when once it is stamped on the outer world. If I cut a branch from a tree something has taken place by means of my soul which completely changes the course of events in the outer world. Something quite different would have happened to the branch of the tree if I had not interfered by my action. I have called forth into life a series of effects which, without my existence, would not have been present. What I have done TO-DAY endures for TO-MORROW; it becomes permanent through the DEED, as my impressions of yesterday have become permanent for my soul through memory.

Let us first consider memory. How does it originate? Evidently in quite a different way from sensation or perception, because these are made possible by the

corporality. Without the eye I cannot have the sensation "blue." But in no way do I have the remembrance of "blue" through the eye. If the eye is to give me this sensation now, a blue thing must come before it. The corporality would always allow impressions to sink back into nothingness if it alone existed. I remember; that is, I experience something which is itself no longer present. I unite a past experience with my present life. This is the case with every remembrance. Let us say, for instance, that I meet a man and recognize him again because I met him yesterday. He would be a complete stranger to me were I not able to unite the picture perception with my impression of him to-day. The picture of to-day is given me by the perception, that is to say, by my corporality. But who conjures that of yesterday into my soul? It is the same being in me that was present during my experience yesterday, and that is also present in that of to-day. In the previous explanations it has been called SOUL. Were it not for this faithful preserver of the past each external impression would be always new to a man.

As preserver of the past the soul continually gathers treasures for the spirit. That I can distinguish right from wrong follows because I, as a human being, am a thinking being, able to grasp the truth in my spirit. Truth is eternal; and it could always reveal itself to me again in things, even if I were always to lose sight of the past and each impression were to be a new one to me. But the spirit within me is not restricted to the impressions of the present alone; the soul extends its horizon over the past. And the more it is able to bring to the spirit out of the past, the richer does it make the spirit. In this way the soul transmits to the spirit what it has received from the body. The spirit of man therefore carries each moment of its life a twofold

possession within itself, firstly, the eternal laws of the good and the true; secondly, the remembrance of the experiences of the past. What he does, he accomplishes under the influence of these two factors. If we wish to understand a human spirit we must therefore know two different things about him, first, how much of the eternal has revealed itself to him; second, how much treasure from the past is stored up within him.

The treasure by no means remains in the spirit in an unchanged shape. The conceptions which man extracts from his experiences fade gradually from the memory. Not so, however, their fruits. One does not remember all the experiences one had during childhood when acquiring the arts of reading and writing. But one could not read or write if one had not had the experiences, and if their fruits had not been preserved in the form of abilities. And that is the transmutation which the spirit effects on the treasures of memory. It consigns the pictures of the separate experiences to their fate, and only extracts from them the force necessary for enhancing and increasing its abilities. Thus not one experience passes by unused; the soul preserves each one as memory, and from each the spirit draws forth all that can enrich its abilities and the whole content of its life. The human spirit GROWS through assimilated experiences. And, although one cannot find the past experiences in the spirit preserved as if in a storeroom, one nevertheless finds their effects in the abilities which the man has acquired.

Thus far spirit and soul have been considered only within the period lying between life and death. One cannot rest there. Anyone wishing to do that would be like the man who observes the human body also within the same limits

only. Much can certainly be discovered within these limits. But the HUMAN FORM can never be explained by what lies between birth and death. It cannot build itself up unaided out of mere physical matter and forces. It takes rise in a form like its own, which has been passed on to it by propagation. Physical materials and forces build up the body during life; the forces of propagation enable another body, inheriting its form, to proceed from it; that is to say, one which is able to be the bearer of the same life-body. Each life-body is a repetition of its forefathers. Only BECAUSE it is such does it appear, not in any chance form, but in that passed on to it. The forces which have given me human form lay in my forefathers. But the spirit also of a man appears in a definite form. And the forms of the spirit are the most varied imaginable in different persons. No two men have the same spiritual form. One ought to make investigations in this region in just as quiet and matter-of-fact a manner as in the physical world. It cannot be said that the differences in human beings in spiritual respects arise only from the differences in their environment, their upbringing, etc. No, this is by no means the case, for two people under similar influences as regards environments, upbringing, etc., develop in quite different ways. One is therefore forced to admit that they have entered on their path of life with quite different predispositions. Here one is brought face to face with an important fact which, when its full bearing is recognized, sheds light on the nature of man.

Human beings differ from their animal fellow-creatures on the earth as regards their physical form. But among each other human beings are, within certain limits, the same in regard to their physical form. There is only one human species. However great may be the differences between races, peoples, tribes, and personalities as regards the

physical body, the resemblance between man and man is greater than between man and any brute species. All that expresses itself as human species passes on from forefather to descendants. And the human form is bound to this heredity. As the lion can inherit its physical form from lion forefathers only, so the human being inherits his physical body from human forefathers only.

Just as the physical similarity of men is quite evident to the eye, the DIFFERENCE of their spiritual forms reveals itself to the unprejudiced spiritual gaze. There is one very evident fact which shows this clearly. It consists in the existence of the biography of a human being. Were a human being merely a member of a species, no biography could exist. A lion, a dove, lay claim to interest in so far as they belong to the lion, the dove genus. One has understood the separate being in all its ESSENTIALS when one has described the genus. It matters little whether one has to do with father, son, or grandson. What is of interest in them, father, son, and grandson have in common. But what a human being signifies begins, not where he is a mere member of a genus, but only where he is a separate being. I have not in the least understood the nature of Mr. Smith of Crowcorner if I have described his son or his father. I must know his own biography. Anyone who reflects accurately on the essence of biography becomes aware that in regard to spiritual things EACH MAN IS A SPECIES BY HIMSELF.

Those people, to be sure, who regard a biography merely as a collection of external incidents in the life of a person, may claim that they can write the biography of a dog in the same way as that of a man. But anyone who depicts in a biography the real individuality of a man, grasps the fact that he has in the biography of ONE human being something

that corresponds to the description of a whole genus in the animal kingdom.

Now if genus or species in the physical sense becomes intelligible only when one understands it as the result of heredity, the spiritual being can be intelligible only through a similar SPIRITUAL HEREDITY. I have received my physical human form from my forefathers. Whence have I that which comes to expression in my biography? As physical man, I repeat the shape of my forefathers. What do I repeat as spiritual man? Anyone claiming that what is comprised in my biography requires no further explanation has to be regarded as having no other course open to him than to claim equally that he has seen, somewhere, an earth mound on which the lumps of matter have aggregated quite by themselves into a living man.

As physical man I spring from other physical men, for I have the same shape as the whole human species. The qualities of the species, accordingly, could be bequeathed to me within the genus. As spiritual man I have my own shape as I have my own biography. I therefore can have obtained this shape from no one but myself. Since I entered the world not with undefined but with defined predispositions; and since the course of my life as it comes to expression in my biography is determined by these predispositions, my work on myself cannot have begun with my birth. I must, as spiritual man, have existed before my birth. In my forefathers I have certainly not been existent, for they as spiritual human beings are different from me. My biography is not explainable through theirs. On the contrary, I must, as spiritual being, be the repetition of one through whose biography mine can be explained. The physical form which Schiller bore he

inherited from his forefathers. But just as little as Schiller's physical form can have grown out of the earth, so little can his spiritual being have done so. It must be the repetition of another spiritual being through whose biography his will be explainable as his physical human form is explainable through human propagation. In the same way, therefore, that the physical human form is ever again and again a repetition, a reincarnation of the distinctively human species, the spiritual human being must be a reincarnation of the SAME spiritual human being. For as spiritual human being, each one is in fact his own species.

It might be said in objection to what has been stated here that it is pure spinning of thoughts, and such external proof might be demanded as one is accustomed to in ordinary natural science. The reply to this is that the reëmbodiment of the spiritual human being is, naturally, a process which does not belong to the region of external physical facts, but is one that takes place entirely in the spiritual region. And to this region no other of our ORDINARY powers of intelligence has entrance, save that of THINKING. He who is unwilling to trust to the power of thinking cannot, in fact, enlighten himself regarding higher spiritual facts. For him whose spiritual eye is opened the above train of thoughts acts with exactly the same force as does an event that takes place before his physical eyes. He who ascribes to a so-called "proof," constructed according to the methods of natural science, greater power to convince than the above observations concerning the significance of biography, may be in the ordinary sense of the word a great scientist, but from the paths of true SPIRITUAL investigation he is very far distant.

One of the gravest prejudices consists in trying to explain the spiritual qualities of a man by inheritance from father, mother, or other ancestors. He who contracts the prejudice, for example, that Goethe inherited what constitutes his essential being from father or mother will at first be hardly approachable with arguments, for there lies within him a deep antipathy to unprejudiced observation. A materialistic spell prevents him from seeing the relations of phenomena in the true light.

In such observations as the preceding, the presuppositions are supplied for following the human being beyond birth and death. Within the boundaries formed by birth and death the human being belongs to the three worlds, of corporality, of soul, and of spirit. The soul forms the link between body and spirit because it penetrates the third member of the body, the soul-body, with a capacity for sensation, and because it permeates the first member of the spirit, the spirit-self, as consciousness-soul. In this way it takes part and lot during life with the body as well as with the spirit. This comes to expression in its whole existence. It will depend on the construction of the soul-body how the sentient-soul can unfold its capabilities. And, on the other hand, it will depend on the life of the consciousness-soul to what extent the spirit-self can develop itself in it. The more highly developed the soul-body is, the more complete is the intercourse which the sentient-soul will be able to develop with the outer world. And the spirit-self will become so much the richer and more powerful, the more the consciousness-soul brings it nourishment. It has been shown that during life this nourishment is supplied to the spirit-self through assimilated experiences, and the fruits of these experiences. For the interaction of soul and spirit described above, can, of course, only take place where soul

and spirit are within each other, penetrating each other, that is, within the union of "spirit-self" with "consciousness-soul."

Let us consider, first, the interaction of the soul-body and sentient-soul. The soul-body is, as has become evident, the most finely elaborated part of the corporality; but it, nevertheless, belongs to it and is dependent on it. Physical-body, ether-body, and soul-body compose, in a certain sense, one whole. Hence the soul-body is also drawn within the laws of physical heredity through which the body receives its shape. And since it is the most mobile and, so to speak, volatile form of corporality, it must also exhibit the most mobile, volatile manifestations of heredity. While, therefore, the difference in the physical body is smallest, corresponding to races, peoples, and tribes; and while the ether-body presents, on the whole, a preponderating likeness although a greater divergence in single individuals, in the soul-body the difference is a very great one. In it is expressed what one already feels to be the EXTERNAL, PERSONAL, uniqueness of a man. It is therefore also the bearer of that part of this personal uniqueness which is passed on from parents, grand-parents, etc., to descendants. The soul as such leads, as has been explained, a completely self-contained life of its own; it shuts itself up with its inclinations and disinclinations, its feelings and passions; but, as a whole being, it is nevertheless active, and therefore this whole comes to expression also in the sentient-soul. And because the sentient-soul penetrates and, as it were, fills up the soul-body, the latter forms itself according to the nature of the soul and can in this way, as the bearer of heredity, pass on tendencies, passions, etc., from forefathers to children. On this fact rests what Goethe says: "From my father I have stature and the serious

manner of life, from the little mother the joyous disposition and the love of romance." Genius, of course, he did not receive from either. In this way we are shown what part of a man's soul qualities he hands over, as it were, to the line of physical heredity.

The matter and forces of the physical body are in the whole external physical nature around us. They are continually being taken from it and given back to it. In the space of a few years the matter which composes our physical body is entirely renewed. That this matter takes the form of the human body, and that it always renews itself again within this body, is due to the fact that it is held together by the ether-body. And the form of the latter is not determined by events between birth – or conception – and death alone, but is dependent on the laws of heredity which extend beyond birth and death. That soul qualities also can be transmitted by heredity, that is, that the process of physical heredity receives an infusion from the soul, is due to the fact that the soul-body can be influenced by the sentient-soul.

Now how does the interaction between body and soul proceed? During life the spirit is bound up with the soul in the way shown above. The soul receives from it the power of living in the Good and the True, and of thereby bringing in its own life, in its tendencies, impulses, and passions, the spirit itself to expression. The spirit-self brings to the I, from the world of the spirit, the eternal laws of the True and the Good. These link themselves through the consciousness-soul with the experiences of the soul's own life. These experiences themselves pass away, but their fruits remain. The spirit-self receives an abiding impression by having been linked with them. When the human spirit approaches an experience similar to one with which it has

already been linked, it sees in it something familiar, and is able to take up a different attitude toward it than if it were facing it for the first time. This is the basis of all learning. And the fruits of learning are acquired capacities. The fruits of the transitory life are in this way graven on the eternal spirit. And do we not see these fruits? Whence spring the innate predispositions and talents described above as characteristic of the spiritual man? Surely only from capacities of one kind or another which the human being brings with him when he begins his earthly life. These capacities, in certain respects, resemble exactly those which we can also acquire for ourselves during life. Take the case of a genius. It is known that Mozart, when a boy, could write out from memory a long musical composition after hearing it only once. He was able to do this only because he could survey the whole at one glance. Within certain limits a man is also able during life to increase his capacity of rapid survey, of grasping combinations to such an extent that he then possesses new faculties. Lessing, indeed, has said of himself that by means of a talent for critical observation he had acquired for himself something that came near to being genius. One has either to regard such abilities founded on innate capacities with wonder as miracles, or one must consider them as fruits of experiences which the spirit-self has had through a soul. They have been graven on the spirit-self. And since they have not been implanted in this life, they have been in a former one. The human spirit is its own species. And just as roan as a physical being belonging to a species bequeaths his qualities within the species, so does the SPIRIT within ITS species, that is, within itself. IN EACH LIFE THE HUMAN SPIRIT APPEARS AS A REPETITION OF ITSELF WITH THE FRUITS OF ITS FORMER EXPERIENCES IN PREVIOUS LIVES. This life is consequently the repetition of another, and brings with it what the spirit-

self has, by work, acquired for itself in the previous life. When the spirit-self absorbs something that can develop into fruit, it penetrates itself with the life-spirit. Just as the life-body reproduces the form, from genus to genus, so does the life-spirit reproduce the soul from personal existence to personal existence.

Thus the experiences of the soul become enduring not only within the boundaries of birth and death, but out beyond death. But the soul does not stamp its experiences only on the spirit which flashes up in it, it stamps them, as has been shown, on the outer world, also, through the DEED. What a man did yesterday is to-day still present in its effects. A picture of the connection between cause and effect is given in the simile of sleep and death.

Sleep has often been called the younger brother of death. I get up in the morning. Night has interrupted my consecutive activity. Now, under ordinary circumstances, it is not possible for me to begin my activity again just as I like. I must connect it with my doings of yesterday if there is to be order and coherence in my life. My actions of yesterday are the conditions predetermining those I have to do to-day. I have created my fate of to-day by what I did yesterday. I have separated myself for a while from my activity; but this activity belongs to me and draws me again to itself after I have withdrawn myself from it for a while. My past remains bound up with me; it lives on in my present, and will follow me into my future. If the effects of my deeds of yesterday were not to be my fate to-day, I should have had, not to AWAKE this morning, but to be newly created out of nothing. It would be absurd if under ordinary circumstances I were not to occupy a house that I have had built for me.

The human spirit is just as little newly created when it begins its earthly life as is a man newly created every morning. Let us try to make clear to ourselves what happens when an entrance into this life takes place. A physical body, receiving its form through the laws of heredity, comes upon the scene. This body becomes the bearer of a spirit which repeats a previous life in a new form. Between the two stands the soul, which leads a self-contained life of its own. Its inclinations and disinclinations, its wishes and desires minister to it; it takes thought into its service. As sentient-soul it receives the impressions of the outer world and carries them to the spirit, in order that the spirit may extract from them the fruits that are for eternity. It plays, as it were, the part of intermediary; and its task is fully accomplished when it is able to do this. The body forms impressions for the sentient-soul which transforms them into sensations, retains them in the memory as conceptions, and hands them over to the spirit to hold throughout eternity. The soul is really that through which man belongs to his earthly life. Through his body he belongs to the physical human species. Through it he is a MEMBER of this species. With his spirit he lives in a higher world.

The soul binds the two worlds for a time together.

But the physical world on which the human spirit enters is no strange field of action to it. On it the traces of its actions are imprinted. Something in this field of action belongs to the spirit. It bears the impress of its being. It is related to it. As the soul formerly transmitted the impressions from the outer world to the spirit in order that they might become enduring in it, so now the soul, as the spirit's organ, converts the capacities bestowed by the spirit into deeds

which are also enduring through their effects. Thus the soul has actually flowed into these actions. In the effects of his actions man's soul lives on in a second independent life. And it is inevitable that the human spirit should meet again the effect of these actions. For only the one part of my deed is in the outer world; the other is in myself. Let us make this clear by a simple example taken from natural science. Animals that once could see migrated to the caves of Kentucky, and have, through their life in them, lost their powers of sight. The existence in darkness has caused the eyes to be inactive. Consequently the physical and chemical activity that is present when seeing takes place is no longer carried on in these eyes. The stream of nourishment which was formerly expended on this activity now flows to other organs. These animals CAN NOW live only in these caves. They have by their act, by the immigration, created the conditions of their later lives. The immigration has become a part of their fate. A being that once acted has united itself with the results of the action. It is so also with the human spirit. It is only by having been active that the soul could have transmitted certain capacities to it. And these capacities correspond to the actions.

By means of his actions, therefore, the human spirit has really carved his fate. In a new life he finds himself linked to what he did in a former one. One may ask, "How can that be, when the human spirit on reincarnating finds itself in an entirely different world from that which it left at some earlier time?" This question is based on a very superficial conception of the linkings of fate. If I change my scene of action from Europe to America I find myself in entirely new surroundings.

Nevertheless, my life in America depends entirely on my previous life in Europe. If I have been a mechanic in Europe, my life in America will shape itself quite differently from the way in which it would had I been a bank clerk. In the one case I should probably be surrounded in America by machinery, in the other by bank offices. In each case it is my previous life that decides my environment; it attracts to itself, as it were, out of the whole surrounding world, those things that are related to it. So it is with the spirit-self. It inevitably surrounds itself in a new life with that to which it is related from previous lives. And it is on this account that sleep is a good likeness for death. For the man during sleep is withdrawn from the field of action in which his fate waits for him. While one sleeps events in this field of action pursue their course. One has for a time no influence on this course of events. Nevertheless, our life on a new day depends on the effects of the deeds of the previous one. Our personality actually embodies or incarnates itself anew every morning in our world of action. What was separated from us at night is on the next day, as it were, spread out around us. So it is with the actions of the former embodiments or incarnations of man. They are bound to him as his destiny, as the life in the dark caves remains bound up with the animals who, through migration into them, have lost their powers of sight. Just as these animals can only live in the surroundings in which they have placed themselves, so the human spirit CAN only live in the surroundings which by its acts it has created for itself. There can be no more appropriate comparison than that of sleep with death. That I find in the morning a state of affairs which I on the previous day created, is brought about by the immediate progress of the events themselves. That I, when I reincarnate myself, find surroundings which correspond

with the results of my deeds in a previous life, is brought about by the relationship of my reincarnated spirit with the things in the world around. From this it stands out clearly how the SOUL forms a member of the constitution of man. The physical body is subject to the laws of heredity. The human spirit, on the contrary, has to incarnate over and over again, and its law consists in its bringing over the fruits of the former lives into the following ones. The soul lives in the present. But this life in the present is not independent of the previous lives. For the incarnating spirit brings its destiny with it from its previous incarnations, and this destiny decides the kind of life. Whatever impressions the soul will be able to have, with what wishes it will be able to be gratified, what sorrows and joys spring forth for it, depend on the nature of the actions in the past incarnations of the spirit. The life of the soul is therefore the result of the self-created destiny of the human spirit. The course of man's life between birth and death is therefore determined in a threefold way. And he is by these means dependent in a threefold way on factors which lie ON THE OTHER SIDE of birth and death. The body is subject to the laws of heredity; the soul is subject to the self-created fate. One calls this fate created by the man himself his KARMA. The spirit is under the law of reëmbodiment or reincarnation. One can accordingly express the relationship between spirit, soul, and body in the following way as well. The spirit is ETERNAL; birth and death have dominion over the corporality according to the laws of the physical world; the soul-life, which is subject to destiny, links them together during an earthly life.

All further knowledge of the being of man has to be preceded by acquaintance with the "three worlds" to which he belongs. They are dealt with in the following chapters.

Thinking which takes up an unprejudiced attitude toward the phenomena of life, not afraid to follow the thoughts resulting to their final consequences, can, by pure logic, arrive at the conviction of the law of karma and reincarnation. Just as it is true that for the seer with the opened "spiritual eye," past lives, like an opened book, face him as EXPERIENCE, so is it true that the TRUTH of it all becomes obvious to the unprejudiced REASON."

Theosophy, Reincarnation and Karma, Rudolf Steiner, 1910

CHAPTER SEVEN

Lay Monastic Life, The Darkness that is
Coming, The Out-of-Body Travel Foundation
Headquarters in the Mystical Realm, The
Passion, Cults, Magisterium of the Church,
Emanuel Swedenborg, The Lord's Prayer, The
Holy Trinity

Hi Marilyn,

Do you know if there is such a thing as a lay monastery?

I've had a thought for some time about the idea of finding some land, probably in a rural or remote area, and forming a lay monastery of like minded folks who want to live lives centered on God and His way of life but not affiliated with a specific religious order or organization.

A monastery of people who aspire to seek God's truth and live in accordance with it, yet are not able to or perhaps willing to live as a monk or nun. I'm being clumsy with my words here.

Forgive me. I only have a nebulous idea in my mind; something akin to what monks and nuns experience but that could be expanded to include lay people as the administrators and members. Bonafide monks, priests, nuns could, of course, also be members, but I am thinking of a sanctuary of sorts for people devoted

to God and who are truly trying to live righteous lives and have loving hearts, who wish to live and primarily associate with other like minded people. Think early Christian communities, but perhaps much smaller and more selective.

I'm also open to the idea of it being co-ed, *perhaps* including families. The by laws of the community would have to be sorted out and solid. BUT, creating a Christ-like community, living amongst ourselves, separate from the world - is probably what I'm thinking about trying to create.

I'm sure you get the idea. Do you know if any such organizations exist or if it has been tried? The logisticals are significant, as well as, the legal challenges. Trying to protect the lay monastery from betrayal (yes, there's that word again) would be a serious consideration.

If you have any thoughts, I would love to hear them.

Thanks!

Many Blessings, Seeker

Dear Seeker,

I've thought about doing something like this most of my life. There are what are called third orders, which are lay people who can join an order as a lay person. But they live in the world, and practice the specifics of the path they've chosen.

For now, I'm hoping to just maybe even get some people of like mind in close proximity to offer support and edification. But it is still all very unclear to me because the world has gotten so big, and everybody has their job and family issues. But even creating the communities online, so that we all can make the world a little smaller and have access to other spiritual seekers, I think that makes a huge difference for all of us.

Many Blessings, Marilyn

Dear Marilyn,

I've read a little bit about third orders. There is an attractive quality to them and I would consider petitioning to join one if there was mutual interest and the logistics worked.

I'm thinking bigger though - maybe naively. Look at the work you have been doing all your adult life for bringing together sacred writings and teachings from many faiths. I am wondering, could something like a third order exist but that included devout Catholics and Protestants and Buddhists and Hindus etc... but where the over arching desire/goal of everyone is a deep commitment to seeking Spiritual Truths, and NOT trying to convince others that they are right or that others are wrong (to borrow from Imam Ghazali). But, maybe that is an unrealistic dream; so essentially a fantasy.

I agree with your thoughts on the complexities of modern life and the opportunities to provide support for each other over distance via online communities and that is undoubtedly helpful. Maybe my idea will only work with adults without minor children... but I'm thinking down the road, creating a lifestyle and a place where, whether through voluntary choice, or for reasons of survival and evading persecution; like minded people devoted to God can live their lives in His Way, and maybe can live at least *safer* lives being voluntarily and physically segregated from the mainstream world.

Look at me, I would still be lost, floating like a ship without a rudder, listening to the Lord Demon, thumping my chest so to speak on how brilliant I am, living in darkness; never again feeling the Holy Spirit if it wasn't for you. So you are absolutely saving Souls with your work. But as you've seen in your visions of what's coming that you shared in 'Destiny and Prophecy: The Mystic Knowledge Series'... which I have not seen, other kinds of times could be coming.

But I can *feel* that a terrible, terrible blackness is coming, it's edges are already enveloping us, and I think that aside from those of us who are asked by God to go into that darkness for His cause, that we will need to *physically* remove ourselves from the world.

Now, that is just my *feelings*. Please feel completely free to correct me if you know where I am mistaken.

Many Blessings, Seeker

Dear Seeker,

Now don't take this too far and become a cult leader on me, Seeker.

I have had visions about 'The Out-of-Body Travel Foundation Headquarters,' for many decades. There is one which is already operational in the mystical realms already, but I have seen many times one which did seem to be on earth.

I think the biggest obstacle will be generating enough funding to create it. We will see how God leads us, because if He wishes it, He will make it happen and provide the means to do it.

Thousands of souls come to the mystical out of body travel foundation headquarters every night. They are worked on energetically by angels, most often subconsciously. There are bunk beds everywhere, literally about 1,000 souls getting energetic work done on them subconsciously every night.

Hundreds of people have shared with me their conscious remembrances of having been there, as well. Many people also write me to tell me about their experiences with my soul or the soul of my higher self teaching them in mystical experiences that they also experience. Of course, I don't remember them all, because I wouldn't be able to process it all.

Many Blessings, Marilyn

Dear Marilyn,

Well, I hope I'm a regular patient!

Keep a bunk reserved for me!

Life in your mystical realms world must be soooooooooo wonderful. I know, pardon the pun, that your travel into the Hellish realm must be Hellish. But the time you spend in the Heavenly realms must be so... Heavenly.

Was your headquarters in the mystical realms created for you or by you? Is there any way for me to know IF an Angel has been working on my Soul on any given night?

I can easily live with not knowing what they did, but it would be so soothing, reassuring, inspiring to know that they DID attend to my Soul whenever they do.

Many Blessings, Seeker

Dear Seeker,

I didn't create it and it wasn't created for me, but for the benefit of many, many others who will benefit from my work and the work of the prophets, saints, mystics, sages and ascetics from throughout the world and throughout all traditions throughout time.

It's kindof like a waystation. We actually do have former members of the foundation who have crossed over who do work there and help out, as well as, deceased family members of some who have been helped on this side by the foundation. And they assist with the work being done to help souls attain to the mystical realms and out of body travel, and of course, work within the path of purification.

Many Blessings, Marilynn

Dear Marilynn,

As an aside, I was thinking yesterday, if my remembrance of us in that lifetime is accurate, then what happened in the subsequent lifetimes that I got so derailed?

I am in awe of what you do and I think, OK. I'm blessed to be feeling the Holy Spirit again BUT I cannot seem to achieve conscious out of body experiences, at least guided ones with my Guardian Angel, and going through the corridors for the initiation rites of purification and ascension... I'm not being jealous here, I'm really not... I'm just feeling like a wanna be 'little one' thumping on the front door of the Jedi Temple and there is no answer, or at best a soothing voice saying, "Not yet little one, not yet...."

I am ELATED for YOU - I really and truly am. But all motion is relative, in comparison between us I have to wonder, Seeker, what have you been doing? How badly have you been just spinning your tires in the

mud so to speak. UNLESS - there's a reason for this lifetime why certain barriers have been put in place, to strengthen faith perhaps... I don't know... and that, for me, is frustrating. It's like a elusive target that I know there is one, but I can't see it and I don't know where to look exactly. I get a sense of a direction but that's it.

OK - I vented :-)

Many Blessings, Seeker

Dear Seeker,

Well, the Jedi Librarian is answering, and she says, "Be patient little one, these things take time and patience. Be silent for a while and let it be."

Yes ... (visualize a pouting little Jedi wanna be) :-) ---
OK - trying to be funny. OK NOW I am getting HAMMERED with the Holy Spirit to BE PATIENT.

Aye Aye Captain!!!

Oops - wrong SciFi reference :-)

Many Blessings, Marilynn

Dear Marilynn,

When you got to witness Christ's Crucifixion and Passion, was it as horribly brutal and evil as depicted in the movie 'The Passion of the Christ'?

I watched the movie as a reminder of what Jesus endured for us. It is only the third time I have watched this movie because it is very, very difficult to watch. Being crucified is horrible enough but the tortured beatings beforehand and the incessant whipping along the path to Golgotha... I'm actually starting to cry now just reflecting on that.

I know it was horrible, but Mel Gibson's account portrays, captures, vicious men who seemed to be possessed with an evil spirit to torture Jesus beyond anything any person had ever endured. Perhaps that was the point and that was accurate.

If you are not uncomfortable answering the question, I did want to know.

Many Blessings, Seeker

Dear Seeker,

Yes, it was.

Many Blessings, Marilyn

Dear Marilyn,

Thank you for confirming. That must have been even more horrible to witness firsthand. Well, I'm feeling the Holy Spirit again.

I know... a stupid comment. It's really more rhetorical.

Were you able to see Satan lurking around trying to influence the Lord's tormentors?

Many Blessings, Seeker

Dear Seeker,

Mel Gibson based the movie on the visions of the Venerable Anne Catherine Emmerich of the Crucifixion.

No, I did not see Satan lurking around in my experience, but the Venerable Anne Catherine Emmerich absolutely did, and so did many other mystics who saw the crucifixion.

Many Blessings, Marilyn

Dear Marilyn,

You know, that queue is bending around the block right now -- I have to get moving!!!!

... and I am feeling the Holy Spirit AGAIN as I was about to mention that I have resumed reading Prelude to a Dream. I can't describe how wonderful it is to read about your experiences... I can't imagine how glorious they were to actually experience... *someday at least some of the them. I know. I actually do have exceptional patience in learning and developing skills*

and in creating. I do need to get better at not beating myself up for lost opportunities or wasted time. I've improved, but I'm not there yet. Intellectually I am there... emotionally will take a bit longer.

It is extremely complex and I only have a sliver of the view into eternity that you do, and the more I learn, the more complex it appears to become.

Many Blessings, Seeker

Hi Marilynn,

In 'Prelude to a Dream', when the Runner came alongside of you, was that Jesus or some other divine being?

When you sat down with the Runner, when He said, 'You are never alone, We are always with you,' to whom was He referring? He uses a plural pronoun so who are the 'We'? That entire experience was very beautiful. A peaceful guiding moment between a Master and a student.

Many Blessings, Seeker

Dear Seeker,

It was another divine being, later, I learned it was one of my primary guardian angels.

And the 'we' referred to my guardian angels, my teachers, and the entire manner of the spirit world as it supports and guides me in my path.

Many Blessings, Marilyn

Dear Marilyn,

Ahhhh - thank you for clarification. Very Nice :-)

(From 'Prelude to a Dream,' By Marilyn Hughes

Joining several runners about to begin a marathon race, I was quite determined to take a slow pace in what appeared to be a long journey ahead. Other runners quickly passed me by, perhaps thinking they had somehow gained something by doing so. However, I was quite pleased with my pace because I had perceived everything along the road, although a part of me could not help but wonder if I should speed up and keep pace with the others. After some time, the others sped by so quickly I saw only a blur in their wake.

Another runner appeared beside me without my notice, keeping the same pace that I had chosen. Immediately sensing my distress, he spoke to me. "The other runners are caught up with the finish line, and you are more interested in the path." I looked over at him, and said, "But I feel so separate and apart from their reality." Interjecting, he smiled at my confusion. "As you should! You feel the oneness and you see their reality for what it is. They see it from a different illusion. To them, physical life is all there is, winning is all there is. Spiritual growth requires a

different perspective, one that you now have. Growth comes from within, not without. By taking life at the pace you have chosen, you allow yourself to perceive more accurately what the world truly represents. You embrace the divine plan and trust it completely, they do not. They feel that their importance lies in finishing the race with the fastest time, and you see that the race will never end. Every perception along the path is an important and crucial one. If you miss the flower on the side of the road because you ran by too quickly, you will need to return to perceive it in the future. In their ignorance, they may think they are passing you by, but the truth is you have not even entered their race. Your path is parallel to their road, but they have not yet begun the path that you seek. The irony is that the race is an illusion. Do not compare yourself with those who see only illusion. Walk slowly down your path of increasing awareness and opening perceptions as it is this path that leads to enlightenment."

Taking my hand, he and I transcended the race and sat together on a stone. "Knowing what you know about the universe, would you choose to again become ignorant of it?" My response was a resounding, "No!" "You may feel lonely and separate at times in your physical world because of your differing perceptions, but truth is a wonderful gift, and those who have the truth have everything. Your loneliness is just another part of that illusion. Is it not true that we are always with you? Is it not true that we are available to you at all times? And if this is so, then your loneliness is only a false perception on your part. You are never alone, it is an illusion!" Letting

my hand go, he cried from the distance, "Remember, you have universal truth . . . you have oneness. How is it that you could ever be alone?!" In moments, I was returned gently into my body.

"Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win. Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No, I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified."

*New American Bible, New Testament, 1 Corinthians
10:24, (Christianity, Catholic)*

*****)

Hi Marilynn,

Would you mind helping me understand a sentence from the experience when Emmanuel imitated a woman who was grilling you on Emmanuel's teachings? (pg. 75)

In the third paragraph, Emmanuel says, "If you don't take another person's power, they cannot give it." The two parts of that sentence seem to conflict with each other to me.

I am also not getting his simple answer to you to "BE". BE what?

If this instruction is like Yoda saying, "There is no try, DO or DO NOT!" or simply BE a teacher (in this context). Sorry, this one is not clear either.

Many Blessings, Seeker

Dear Seeker,

I had to look that one up.

The statement regarding the taking of power has to do with not allowing those who are students, to place responsibility for their path in your hands. It must remain in their own. If you refuse to accept it, to take it on, they cannot place it upon you.

Once a soul believes that somehow by osmosis that they can achieve any state of spiritual enlightenment simply because of the presence of another, without doing the work themselves, they will stand still.

This is an undesired state. It is very important that teachers never allow those who are learning to energetically place their progress or their path upon them or upon any other soul. This is a cause of standing still. There is no osmosis.

Although there is merit in gaining some type of energetic benefit from sitting at the foot of a master, this remains limited if the soul does not continue to do the work required of them in regards to understanding and transformation.

Many souls will do this, they will read, listen, hear . . . but never transform. The work has to be done, it has to be done internally and it has to be a true and

powerful transformation from within. It can only come from the individual soul.

As to 'being,' in this part of the book, I am being taught to learn 'presence' in the sacred and holy moment of now. Many souls get very caught up in becoming something . . . there is always something that they must achieve, do, etc., but in the spiritual journey, one of the most powerful states that actually brings about some of the deepest of transformative states is simply learning to exist within the presence moment, to be alive, in presence – within the flow of eternal life.

People, as a rule, think too much. My spiritual teachers wanted me to learn to be present in a moment, to be present for the sacred presence. Ironically, it is not unlike what Yoda was trying to also teach.

Many Blessings, Marilyn

Dear Marilyn,

Well, somewhat but I guess I'm stuck on what it means to 'give someone my power'? Is this a turning over of someone's free will or something else?

Many Blessings, Seeker

Dear Seeker,

Well, think of Jim Jones and friends. They were giving their power over to him when they joined his cult, and obviously, when they all committed mass suicide. That's an extreme example, but okay it just came to me.

For example, if you lost your own discernment and would only do what I might tell you to do without your own thought, etc. It's different from accepting counsel, or seeking wisdom, but more like blindly following. (Which you don't do, so don't think I'm saying that.)

You are very discerning, and you take in wise counsel. But you are still at the helm of your own ship.

Another example I could give. We have these Jehovah's Witnesses who come to visit once in a while. Last time they came, they were reading from scripture about graven images because I have a lot of artwork and religious statues in my home.

I guess in their faith they take that so literally that they don't have anything on their walls or any trinkets whatsoever, not just religious ones. So their house is bare. I told them that would be too limiting for me, and that it seems to deny the calling of artists .

..

What I did not tell them was that this would be a sin against the holy spirit, you know the unforgiveable one, because it is yet another manner of blocking the

Holy Spirit from reaching us in the world and allowing the Holy Spirit to *move* in the souls of artists and scientists of all kinds. But the point is, they've given their power over to a very literal and unwisely discerned passage in the bible that doesn't relate to what they're doing at all. But it makes them feel more secure and confident in their own position with God to read the bible literally. I explained the Magisterium of the Catholic Church to them and everything, but you know . . .

Let me know if that makes sense.

Many Blessings, Marilyn

Dear Marilyn,

I know you're swamped so no rush...

I don't recall discussing the magisterium - or perhaps we were and I didn't realize it.

With Love, Seeker

Hey Seeker,

"The Magisterium of the Church

"The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ." This means that the task of interpretation has been entrusted to the bishops in

communion with the successor of Peter, the Bishop of Rome.

"Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith."

Mindful of Christ's words to his apostles: "He who hears you, hears me", the faithful receive with docility the teachings and directives that their pastors give them in

The Catechism of the Catholic Church, Vatican Archive

Many Blessings, Marilyn

Hi Marilyn,

Do you think that playing Gregorian Chants or Aum/Om Chants in the background while I am offering prayers complement or detract from the quality of the prayers, both from who they are received by God and how they either complement or detract from mine own internal cultivation?

I know you are swamped so no worries, feel free to answer my question when you do have time.

Many Blessings, Seeker

P.S. Please give yourself tomorrow 'off' - OK? Even the Lord took a day off after the Creation.

Dear Seeker,

I personally do this all the time, so I feel that they do complement the prayer.

Many Blessings, Marilynn

Hi Marilynn,

When the Native Americans prayed to The Great Spirit, were they praying to God the Father or did they praying to Jesus or the Holy Spirit?

Many Blessings, Seeker

Dear Seeker,

They were praying to God as a whole spirit. So even though they may not have known about or viewed God as a trinity, they were referring to God.

I don't know if you knew, but Emanuel Swedenborg said the Holy Trinity was a false doctrine. So I read all that, and I don't know what to think. I stick with the Holy Trinity as taught by Catholicism because I have not had any personal revelation on the subject.

Many Blessings, Marilynn

Dear Marilynn,

Very interesting. That was my *guess* about The Great Spirit but I knew it was only a guess.

Do you know if there was any debate on this question at the Nicene Council? Didn't some of the Gnostics think that the Trinity was not a true concept and that God and Jesus and the Holy Spirit were three distinct entities?

I did not know that Emanuel Swedenborg thought that the Holy Trinity was a false doctrine. That is very curious, fascinating...

I'm with Swedenborg. I know the Catholic Church and the Orthodox churches fervently maintain their model of the Trinity. I have always had serious problems with it. I certainly accept the divinity of Jesus and the Holy Spirit as the projection (or perhaps a portion) of God's Power/Being/Essence to function as His Messenger but logically speaking, none of the trinity rationals make sense, at least not to me. Perhaps the Holy Spirit is a divine portion of God's Spirit that was separated out from God because as you said, His very presence would disintegrate (or words to that effect) any who were not sufficiently purified to be in His presence, and thus the Holy Spirit could visit each Spirit in a form that would not consume a Spirit but still exude God's Divine power?

I don't know if you have any experiences with the Holy Spirit in a face-to-face (Spirit-to-Spirit) interaction like you have with Jesus and the Holy

Mother, or do all of us just *feel* the Holy Spirit. Kind of like God's Spiritual Messenger sent to everyone, or at least those who have accepted Him and whose hearts can accept Him. Perhaps like the ultimate Spirit Guide or Tutor/Mentor as opposed to a Guardian Angel.

I do not believe that Jesus ever lied. I do not believe that He would constantly refer to Himself as the Son of God/Man and present Himself as being at the right hand of God, separate from God but then also be God. I do believe He was granted the powers of God but to what extent? Meaning, You and other Spirits can be in the presence of Jesus the Divine Spirit and not be consumed but almost all of us would be consumed if we were before God. So how then can Jesus and God the Father be the same?

The Lord's Prayer, to me, clearly indicates a difference, in both being and stature between God the Father and Jesus the Son. We offer prayers to the Heavenly Father *in the name of Jesus Christ*. Again, I do not think this is necessary nor makes any sense IF God the Father and Jesus the Son *are* all one in the same being. You've seen Jesus at the right hand of God! Again, this to me makes sense. Thinking they are existing separately but are the same being, that makes no sense to me at all. Jesus on the cross, lamenting that God had forsaken Him, is not a statement I believe Jesus would make IF they are one Trinity. He would KNOW they were one God, one Being.

I think that IF you can get an answer to this question that it would be very important - probably not vital, but for us

here in this realm, knowing the answer probably doesn't make any difference to determining where we go next or our level of purification. However, I do think it would help bring more people to God the Father and Jesus the Son because, the Trinity doctrine is very illogical and I think it does push away folks to other belief systems. I think there are some forms of Protestantism that do believe God the Father is alone and separate as God, from Jesus the Son or the Holy Spirit, but I can't remember which branches.

Have you met Emanuel Swedenborg in the Heavenly Realms? If not, I think it's time you two met :-)

If I may suggest, maybe the next time you are in the Palace of Ancient Knowledge or you meet Jesus or the Holy Mother, you should ask?

The answer, either way, does not diminish in any way how you feel, or at least I don't think it will.

Maybe you can ask those highly spiritual energy aliens what they know about this Trinity question?

And if Swedenborg is correct, then you can always just share that fact individually with folks, and avoid making any future comments on Church dogma that would get you into trouble with the Church again.

Wow - I did I just prattle on! Well it is not only a fascinating topic but I think it is a question I and probably many of us struggle with, even if that struggle is silent.

For me, the doctrine of the Holy Trinity, as it is taught, feels like the Church tying itself into a fierce gordian knot.

I Hope you do get clarification on this question. Maybe Jesus Himself will tell you the truth and maybe give you guidance on how He would like His relationship and that of the Holy Spirit to God the Father described.

Many Blessings and with Love, Seeker

Dear Seeker,

I've seen Swedenborg a few times. It's always really cool when I do.

Jesus did not lie, he said, If you have seen me, you have seen the Father I believe your view on the Holy Trinity is flawed as I will show below from scripture and from the Catholic Encyclopedia explaining the doctrine of the Holy Trinity from Scripture.

As to the Lord's Prayer, I would disagree with your interpretation of it.

Many Blessings, Marilyn

"Jesus Comforts His Disciples

1"Let not your heart be troubled; believe in God, believe also in Me. 2"In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to

prepare a place for you. 3“And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. 4“And you know the way where I am going.” 5Thomas said to Him, “Lord, we do not know where You are going, how do we know the way?” 6Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but through Me.

Oneness with the Father

7“If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.” 8Philip said to Him, “Lord, show us the Father, and it is enough for us.” 9Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, ‘Show us the Father’? 10“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. 11“Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves. 12“Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. 13“And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. 14“If you ask Me anything in My name, I will do it. 15“If you love Me, you will keep My commandments.

Role of the Spirit

16“And I will ask the Father, and He will give you another Helper, that He may be with you forever; 17that is the Spirit of truth, whom the world cannot receive,

because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. 18"I will not leave you as orphans; I will come to you. 19"After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. 20"In that day you shall know that I am in My Father, and you in Me, and I in you. 21"He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him." 22Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?" 23Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him. 24"He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

25"These things I have spoken to you, while abiding with you. 26"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. 27"Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful. 28"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I. 29"And now I have told you before it comes to pass, that when it comes to pass, you may believe. 30"I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; 31but that the world may know that I love the Father,

and as the Father gave Me commandment, even so I do. Arise, let us go from here."

New American Standard Bible, 1977, John 14

"The dogma of the Trinity"

The Trinity is the term employed to signify the central doctrine of the Christian religion – the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another.

Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system.

In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word trias (of which the Latin trinitas is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom (To Autolycus II.15). The term may, of course, have been in use before his time. Afterwards it

appears in its Latin form of trinitas in Tertullian (On Pudicity 21). In the next century the word is in general use. It is found in many passages of Origen ("In Ps. xvii", 15). The first creed in which it appears is that of Origen's pupil, Gregory Thaumaturgus. In his Ekthesis tes pisteos composed between 260 and 270, he writes:

There is therefore nothing created, nothing subject to another in the Trinity: nor is there anything that has been added as though it once had not existed, but had entered afterwards: therefore the Father has never been without the Son, nor the Son without the Spirit: and this same Trinity is immutable and unalterable forever (P.G., X, 986).

It is manifest that a dogma so mysterious presupposes a Divine revelation. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, the rejection of the doctrine follows as a necessary consequence. For this reason it has no place in the Liberal Protestantism of today. The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as the result of the Arian and Macedonian controversies. In view of this assertion it is necessary to consider in some detail the evidence afforded by Holy Scripture. Attempts have been made recently to apply the more extreme theories of comparative religion to the doctrine of the Trinity, and to account for it by an imaginary law of nature compelling men to group the objects of their worship in threes. It seems needless to give more than a reference to these extravagant views, which serious thinkers of every school reject as destitute of foundation.

Proof of doctrine from Scripture

New Testament

The evidence from the Gospels culminates in the baptismal commission of Matthew 28:20. It is manifest from the narratives of the Evangelists that Christ only made the great truth known to the Twelve step by step.

First He taught them to recognize in Himself the Eternal Son of God. When His ministry was drawing to a close, He promised that the Father would send another Divine Person, the Holy Spirit, in His place. Finally after His resurrection, He revealed the doctrine in explicit terms, bidding them "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:18). The force of this passage is decisive. That "the Father" and "the Son" are distinct Persons follows from the terms themselves, which are mutually exclusive. The mention of the Holy Spirit in the same series, the names being connected one with the other by the conjunctions "and . . . and" is evidence that we have here a Third Person co-ordinate with the Father and the Son, and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures.

The phrase "in the name" (eis to onoma) affirms alike the Godhead of the Persons and their unity of nature. Among the Jews and in the Apostolic Church the Divine name was representative of God. He who had a right to use it was invested with vast authority: for he wielded the supernatural powers of Him whose name he employed.

It is incredible that the phrase "in the name" should be here employed, were not all the Persons mentioned equally Divine. Moreover, the use of the singular, "name," and not the plural, shows that these Three Persons are that One Omnipotent God in whom the Apostles believed. Indeed the unity of God is so fundamental a tenet alike of the Hebrew and of the Christian religion, and is affirmed in such countless passages of the Old and New Testaments, that any explanation inconsistent with this doctrine would be altogether inadmissible.

The supernatural appearance at the baptism of Christ is often cited as an explicit revelation of Trinitarian doctrine, given at the very commencement of the Ministry. This, it seems to us, is a mistake. The Evangelists, it is true, see in it a manifestation of the Three Divine Persons. Yet, apart from Christ's subsequent teaching, the dogmatic meaning of the scene would hardly have been understood. Moreover, the Gospel narratives appear to signify that none but Christ and the Baptist were privileged to see the Mystic Dove, and hear the words attesting the Divine sonship of the Messiah.

Besides these passages there are many others in the Gospels which refer to one or other of the Three Persons in particular and clearly express the separate personality and Divinity of each. In regard to the First Person it will not be necessary to give special citations: those which declare that Jesus Christ is God the Son, affirm thereby also the separate personality of the Father. The Divinity of Christ is amply attested not merely by St. John, but by the Synoptists. As this point is treated elsewhere (see JESUS CHRIST), it will be sufficient here to enumerate a few of the more important messages from

the Synoptists, in which Christ bears witness to His Divine Nature.

- *He declares that He will come to be the judge of all men (Matthew 25:31). In Jewish theology the judgment of the world was a distinctively Divine, and not a Messianic, prerogative.*
- *In the parable of the wicked husbandmen, He describes Himself as the son of the householder, while the Prophets, one and all, are represented as the servants (Matthew 21:33 sqq.).*
- *He is the Lord of Angels, who execute His command (Matthew 24:31).*
- *He approves the confession of Peter when he recognizes Him, not as Messiah — a step long since taken by all the Apostles — but explicitly as the Son of God: and He declares the knowledge due to a special revelation from the Father (Matthew 16:16-17).*
- *Finally, before Caiphas He not merely declares Himself to be the Messiah, but in reply to a second and distinct question affirms His claim to be the Son of God. He is instantly declared by the high priest to be guilty of blasphemy, an offense which could not have been attached to the claim to be simply the Messiah (Luke 22:66-71).*

St. John's testimony is yet more explicit than that of the Synoptists. He expressly asserts that the very purpose of his Gospel is to establish the Divinity of Jesus Christ (John 20:31). In the prologue he identifies Him with the Word, the only-begotten of the Father, Who from all eternity exists with God, Who is God (John 1:1-18). The immanence of the Son in the Father and of the Father

in the Son is declared in Christ's words to St. Philip: "Do you not believe, that I am in the Father, and the Father in Me?" (14:10), and in other passages no less explicit (14:7; 16:15; 17:21). The oneness of Their power and Their action is affirmed: "Whatever he [the Father] does, the Son also does in like manner" (5:19, cf. 10:38); and to the Son no less than to the Father belongs the Divine attribute of conferring life on whom He will (5:21). In 10:29, Christ expressly teaches His unity of essence with the Father: "That which my Father hath given me, is greater than all . . . I and the Father are one." The words, "That which my Father hath given me," can, having regard to the context, have no other meaning than the Divine Name, possessed in its fullness by the Son as by the Father.

Rationalist critics lay great stress upon the text: "The Father is greater than I" (14:28). They argue that this suffices to establish that the author of the Gospel held subordinationist views, and they expound in this sense certain texts in which the Son declares His dependence on the Father (5:19; 8:28). In point of fact the doctrine of the Incarnation involves that, in regard of His Human Nature, the Son should be less than the Father. No argument against Catholic doctrine can, therefore, be drawn from this text. So too, the passages referring to the dependence of the Son upon the Father do but express what is essential to Trinitarian dogma, namely, that the Father is the supreme source from Whom the Divine Nature and perfections flow to the Son. (On the essential difference between St. John's doctrine as to the Person of Christ and the Logos doctrine of the Alexandrine Philo, to which many Rationalists have attempted to trace it, see LOGOS.)

In regard to the Third Person of the Blessed Trinity, the passages which can be cited from the Synoptists as

attesting His distinct personality are few. The words of Gabriel (Luke 1:35), having regard to the use of the term, "the Spirit," in the Old Testament, to signify God as operative in His creatures, can hardly be said to contain a definite revelation of the doctrine. For the same reason it is dubious whether Christ's warning to the Pharisees as regards blasphemy against the Holy Spirit (Matthew 12:31) can be brought forward as proof. But in Luke 12:12, "The Holy Ghost shall teach you in the same hour what you must say" (Matthew 10:20, and Luke 24:49), His personality is clearly implied. These passages, taken in connection with Matthew 28:19, postulate the existence of such teaching as we find in the discourses in the Cenacle reported by St. John (14, 15, 16). We have in these chapters the necessary preparation for the baptismal commission. In them the Apostles are instructed not only as to the personality of the Spirit, but as to His office towards the Church. His work is to teach whatsoever He shall hear (16:13) to bring back their minds to the teaching of Christ (14:26), to convince the world of sin (16:8). It is evident that, were the Spirit not a Person, Christ could not have spoken of His presence with the Apostles as comparable to His own presence with them (14:16). Again, were He not a Divine Person it could not have been expedient for the Apostles that Christ should leave them, and the Paraclete take His place (16:7). Moreover, notwithstanding the neuter form of the word (*pneuma*), the pronoun used in His regard is the **masculine** *ekeinos*. The distinction of the Holy Spirit from the Father and from the Son is involved in the express statements that He proceeds from the Father and is sent by the Son (15:26; cf. 14:16, 14:26). Nevertheless, He is one with Them: His presence with the Disciples is at the same time the presence

of the Son (14:17-18), while the presence of the Son is the presence of the Father (14:23).

In the remaining New Testament writings numerous passages attest how clear and definite was the belief of the Apostolic Church in the three Divine Persons. In certain texts the coordination of Father, Son, and Spirit leaves no possible doubt as to the meaning of the writer. Thus in 2 Corinthians 13:13, St. Paul writes: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all." Here the construction shows that the Apostle is speaking of three distinct Persons. Moreover, since the names God and Holy Ghost are alike Divine names, it follows that Jesus Christ is also regarded as a Divine Person. So also, in 1 Corinthians 12:4-11: "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord: and there are diversities of operations, but the same God, who worketh all [of them] in all [persons]." (Cf. also Ephesians 4:4-6; 1 Peter 1:2-3)

But apart from passages such as these, where there is express mention of the Three Persons, the teaching of the New Testament regarding Christ and the Holy Spirit is free from all ambiguity. In regard to Christ, the Apostles employ modes of speech which, to men brought up in the Hebrew faith, necessarily signified belief in His Divinity. Such, for instance, is the use of the Doxology in reference to Him. The Doxology, "To Him be glory for ever and ever" (cf. 1 Chronicles 16:38; 29:11; Psalm 103:31; 28:2), is an expression of praise offered to God alone. In the New Testament we find it addressed not alone to God the Father, but to Jesus Christ (2 Timothy 4:18; 2 Peter 3:18; Revelation 1:6; Hebrews 13:20-21), and

to God the Father and Christ in conjunction (Revelations 5:13, 7:10).

Not less convincing is the use of the title Lord (Kyrios). This term represents the Hebrew Adonai, just as God (Theos) represents Elohim. The two are equally Divine names (cf. 1 Corinthians 8:4). In the Apostolic writings Theos may almost be said to be treated as a proper name of God the Father, and Kyrios of the Son (see, for example, 1 Corinthians 12:5-6); in only a few passages do we find Kyrios used of the Father (1 Corinthians 3:5; 7:17) or Theos of Christ. The Apostles from time to time apply to Christ passages of the Old Testament in which Kyrios is used, for example, 1 Corinthians 10:9 (Numbers 21:7), Hebrews 1:10-12 (Psalm 101:26-28); and they use such expressions as "the fear of the Lord" (Acts 9:31; 2 Corinthians 5:11; Ephesians 5:21), "call upon the name of the Lord," indifferently of God the Father and of Christ (Acts 2:21; 9:14; Romans 10:13). The profession that "Jesus is the Lord" (Kyrion Iesoun, Romans 10:9; Kyrios Iesous, 1 Corinthians 12:3) is the acknowledgment of Jesus as Jahweh. The texts in which St. Paul affirms that in Christ dwells the plenitude of the Godhead (Colossians 2:9), that before His Incarnation He possessed the essential nature of God (Philippians 2:6), that He "is over all things, God blessed for ever" (Romans 9:5) tell us nothing that is not implied in many other passages of his Epistles.

The doctrine as to the Holy Spirit is equally clear. That His distinct personality was fully recognized is shown by many passages. Thus He reveals His commands to the Church's ministers: "As they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas . . ." (Acts 13:2). He directs the

missionary journey of the Apostles: "They attempted to go into Bithynia, and the Spirit of Jesus suffered them not" (Acts 16:7; cf. Acts 5:3; 15:28; Romans 15:30). Divine attributes are affirmed of Him.

- *He possesses omniscience and reveals to the Church mysteries known only to God (1 Corinthians 2:10);*
- *it is He who distributes charismata (1 Corinthians 12:11);*
- *He is the giver of supernatural life (2 Corinthians 3:8);*
- *He dwells in the Church and in the souls of individual men, as in His temple (Romans 8:9-11; 1 Corinthians 3:16, 6:19).*
- *The work of justification and sanctification is attributed to Him (1 Corinthians 6:11; Romans 15:16), just as in other passages the same operations are attributed to Christ (1 Corinthians 1:2; Galatians 2:17).*

To sum up: the various elements of the Trinitarian doctrine are all expressly taught in the New Testament. The Divinity of the Three Persons is asserted or implied in passages too numerous to count. The unity of essence is not merely postulated by the strict monotheism of men nurtured in the religion of Israel, to whom "subordinate deities" would have been unthinkable; but it is, as we have seen, involved in the baptismal commission of Matthew 28:19, and, in regard to the Father and the Son, expressly asserted in John 10:38. That the Persons are co-eternal and coequal is a mere corollary from this. In regard to the Divine processions, the doctrine of the first procession is contained in the very

terms Father and Son: the procession of the Holy Spirit from the Father and Son is taught in the discourse of the Lord reported by St. John (14-17) (see HOLY GHOST).

Old Testament

The early Fathers were persuaded that indications of the doctrine of the Trinity must exist in the Old Testament and they found such indications in not a few passages. Many of them not merely believed that the Prophets had testified of it, they held that it had been made known even to the Patriarchs. They regarded it as certain that the Divine messenger of Genesis 16:7, 16:18, 21:17, 31:11; Exodus 3:2, was God the Son; for reasons to be mentioned below (III. B.) they considered it evident that God the Father could not have thus manifested Himself (cf. Justin, Dialogue with Trypho 60; Irenaeus, Against Heresies IV.20.7-11; Tertullian, Against Praxeas 15-16; Theophilus, To Autolycus II.22; Novatian, On the Trinity 18, 25, etc.). They held that, when the inspired writers speak of "the Spirit of the Lord", the reference was to the Third Person of the Trinity; and one or two (Irenaeus, Against Heresies II.30.9; Theophilus, To Autolycus II.15; Hippolytus, Against Noetus 10) interpret the hypostatic Wisdom of the Sapiential books, not, with St. Paul, of the Son (Hebrews 1:3; cf. Wisdom 7:25-26), but of the Holy Spirit. But in others of the Fathers is found what would appear to be the sounder view, that no distinct intimation of the doctrine was given under the Old Covenant. (Cf. Gregory Nazianzen, Fifth Theological Oration 31; Epiphanius, "Ancor." 73, "Haer.", 74; Basil, Against Eunomius II.22; Cyril of Alexandria, "In Joan.", xii, 20.)

Some of these, however, admitted that a knowledge of the mystery was granted to the Prophets and saints of the Old Dispensation (Epiphanius, "Haer.", viii, 5; Cyril of Alexandria, "Con. Julian., " I). It may be readily conceded that the way is prepared for the revelation in some of the prophecies. The names Emmanuel (Isaiah 7:14) and God the Mighty (Isaiah 9:6) affirmed of the Messiah make mention of the Divine Nature of the promised deliverer. Yet it seems that the Gospel revelation was needed to render the full meaning of the passages clear. Even these exalted titles did not lead the Jews to recognize that the Saviour to come was to be none other than God Himself. The Septuagint translators do not even venture to render the words God the Mighty literally, but give us, in their place, "the angel of great counsel."

A still higher stage of preparation is found in the doctrine of the Sapiential books regarding the Divine Wisdom. In Proverbs 8, Wisdom appears personified, and in a manner which suggests that the sacred author was not employing a mere metaphor, but had before his mind a real person (cf. verses 22, 23). Similar teaching occurs in Ecclesiasticus 24, in a discourse which Wisdom is declared to utter in "the assembly of the Most High", i.e. in the presence of the angels. This phrase certainly supposes Wisdom to be conceived as person. The nature of the personality is left obscure; but we are told that the whole earth is Wisdom's Kingdom, that she finds her delight in all the works of God, but that Israel is in a special manner her portion and her inheritance (Ecclesiasticus 24:8-13).

In the Book of the Wisdom of Solomon we find a still further advance. Here Wisdom is clearly distinguished

from Jehovah: "She is . . . a certain pure emanation of the glory of the almighty God. . . the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness" (Wisdom 7:25-26. Cf. Hebrews 1:3). She is, moreover, described as "the worker of all things" (panton technitis, 7:21), an expression indicating that the creation is in some manner attributable to her. Yet in later Judaism this exalted doctrine suffered eclipse, and seems to have passed into oblivion. Nor indeed can it be said that the passage, even though it manifests some knowledge of a second personality in the Godhead, constitutes a revelation of the Trinity. For nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from Jahweh Himself. The term is always employed to signify God considered in His working, whether in the universe or in the soul of man. The matter seems to be correctly summed up by Epiphanius, when he says: "The One Godhead is above all declared by Moses, and the twofold personality (of Father and Son) is strenuously asserted by the Prophets. The Trinity is made known by the Gospel" ("Haer.", lxxiv).

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Dialogues with a Mystic

Volume I

By Marilynn Hughes

The Out-of-Body Travel Foundation

<https://outofbodytravel.org>

DIALOGUES WITH A MYSTIC, Volume I: "I, somehow, knowingly began to mold a new man out of the dirt. It was important to only choose the fertile soul and disregard the dead matter. As I finished the full size figure, he suddenly came to life. I noticed he was wearing a new pair of brown, leather moccasins. As he could not yet travel on his own, I grabbed his feet and two other men in our group picked him up by his shoulders, as he was not able to walk yet in his new spiritual body. The new man looked at me, smiled and said, "Marilynn is going up the mountain." Then I recognized the new man as someone who Marilynn had been given intensive spiritual counseling. We were part of a large group that were being led by Marilynn to climb the mountain, our spiritual destiny." **A Traveler**

Dialogues with a Mystic is a conversation between, Mystic, Marilynn Hughes, and a spiritual counseling client who agreed to participate in this open dialogue so that others might benefit from it. But it becomes so much more as the journey enters into an unexpected and harrowing apocalyptic journey into the predilections of the 'end times.' The conversation yields practical guidance and understanding heralded by the Lord, and practical advice into the out of body travel journey and the apocalyptic journey that faces mankind and each individual soul today, tomorrow and always. This 55 year old client proves that no matter what stage of life you are in it is never too late or too difficult to embark upon the adventure of a lifetime and open the door to the spirit. A profound out of body adventure awaits. Come with us, you're invited.