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22.1. The salt of the earth.

All to the great glory of God! “You are the salt of the earth, but if the salt loses its savor, how then shall one salt it?”

22.1.1. “You are the salt of the earth”,

Luc. 14:34/35; Mark 9:49; Matt. 05:13

In earlier years I almost never prayed for the priests. I thought that they were so full of grace that they did not need the prayers of lay people (1919). Twelve years ago, I realized, by a Divine grace, that it was necessary to pray for priests; indeed, I came to the conviction that intercession for the priests, prayer for holy priests, is the most important prayer in our time.

Whenever, during those years, the word of the Lord, “You are the salt of the earth...” came to me, from Scripture or elsewhere, I reflected on what Jesus meant when he said: “But if the salt loses its savor?...” A general interpretation of the word seemed too superficial to me. I wanted to know the deeper cause of the salt’s loss of savor, but I found no explanation for this in any book or elsewhere. So I searched no further and believed that nothing can rob the salt of its savoring power. Thus, I could also never discover what human error leads to the loss of the supernatural power of “the salt of the earth” spoken of in the Gospel.

(1) Christ, the Lord, is the personification of the supernatural. Supernatural is his origin; supernatural love arose from His incarnation; out of unfathomable love and humility he descended into the stable of Bethlehem; out of infinite, supernatural love for souls, out of supernatural humility and supernatural, divine grace he underwent a shameful crucifixion. His whole life and work bear witness to the supernatural in him.

The same applies to his gospel. Jesus' thinking was entirely supernatural; therefore everything and everyone was important to him. Nothing was without meaning to him, not even the loss of one of our hairs. What a lesson for us! Worthy of the infinite greatness and holiness of God!

(2) As the most valuable legacy Christ left his church the priesthood, to which he entrusted all the treasures of his grace to be given to the people. He saw the priest as his successor and representative of the supernatural thinking he had made in the world. Everything about the priest is supernatural: his calling, his exalted office, his entire work. Therefore, the priest cannot help but view everything from a supernatural perspective. Forever he must follow Christ's example and bear witness to people of supernatural thinking and acting.

“Without me you can do nothing,” Jesus said to his apostles; therefore they placed all their trust in Him. They, who were the first to be ordained as priests by Him, and had Him as their example as eternal high priest, were completely overwhelmed and permeated by the high dignity, divine power, and the power that Christ had passed on to them through the priesthood. A supernatural, intense desire for the salvation of human souls, through the blood of Christ, drove them into the world to bring the supernatural bread of the Gospel to the hungry children of men. They had nothing, they could do nothing of themselves; of this they were clearly and fully aware; their strength was Christ and His Holy Spirit. From Jesus they had learned supernatural thinking; they lived on earth, but their way of life was heavenly oriented. Outwardly they were poor, but they were richer than all the kings of the earth, and this by the grace of their Lord. They had to give away heavenly treasures. Trustingly expecting that, through Jesus, every request to the Heavenly Father would be answered, they laid hands on the sick: “I am poor, nothing is mine; but what I have, I give to you. In the name of Jesus (with His divine power, which He gives me as His priest, with His love and His grace), I say to you, rise up and walk.”

With the power of Christ, by virtue of their priestly authority, the apostles drove out sickness, death, and Satan. They, with a few exceptions, ordinary men, preached with eloquence and power about the deepest mysteries of God's faith, and thousands were converted. Their teacher was only the Holy Spirit; they called upon Him first, they trusted in Him alone, and He rewarded their trust in a divine manner. He destroyed all obstacles; and because it was His purpose to unite all the peoples of the earth in faith, He overcame

language differences. Gentiles, as well as Jews, had to kneel here before the greatness of God, before the dignity and sublimity of His priesthood.

The priesthood of today has the same dignity and power as in the time of the apostles; it also has the same, or perhaps more difficult, task. The apostles had to carry forth the supernatural “light of the world,” Christ, in the night of old paganism. Here and there in that night, a few supernatural flames flickered: there were true seekers of God among the Gentiles. The priest of today.

To bring back “the old Christ” as the apostles did—not infrequently the sun of supernatural thought in the deepest darkness, the darkness of hell and total godlessness in which even the last supernatural spark has gone out. This modern godlessness is the ultimate consequence of god-alienated thinking. Here, the priest, as the embodiment and representative of the supernatural, is the enemy of nonsense par excellence. He is hated and people want to exterminate him with unprecedented cruelty, while in the systematic rejection of God a much deeper evil is at work and where Satan celebrates far different victories than in old paganism.

Just as in the early years of the Church, the priests of today are sent by God like lambs among the wolves, but not unprotected, yet with the reassuring warning: “Do not be afraid, little flock; just as the first priests conquered the world through the supernatural power of Christ, you shall attempt to overcome all human and cruel wickedness!” What power of the earth or of hell is capable of completely overpowering a priest as long as he remains anchored in the supernatural? His homeland is the heart of God, into which no enemy can penetrate. However, like the apostles, they are surrounded by many plagues during this time; they know no rest. Full of holy zeal, they strive every day to seek and purify lost souls through the blood of Christ.

These supernaturally minded and therefore holy priests are the joy, the comfort of the Heart of Jesus, and the vessels of the Holy Spirit filled with supernatural gifts. Even today, God naturally still works miracles through them as if He were simply waiting for a wish of theirs. Their faith, trust, and love know no bounds. Attributing nothing to themselves, but knowing that they possess the power through the priestly grace of Christ, they also lovingly lay hands on the sick and pray over them with fervor, and with apostolic faith and love. They make the sign of the cross over these poor with their

consecrated hands or with holy relics. Now, as then, such a priestly prayer is a relief for those who suffer, and often brings them complete recovery.

These holy powers (*dunamis*), like the story of the talents in the Gospel, are an extremely valuable possession. According to the will of God, they must not be buried, but doubled, even multiplied. Through the glorious, visible, and tangible effect of God's grace, a result of this deeply pious practice, the treasures of faith, hope, and love must be increased in the souls of the believers, and for the souls of the unbelievers and those who err, they must become a new gift. The proclamation of the faith must be accelerated, the glory of God on earth must be promoted, and the reward of the zealous priest in heaven must be rich.

In their sermons, these divine priests rely solely on the Holy Spirit and are, in effect, His organ. He fills them with His light and wisdom. He gives them His strength and anointing, and He prepares their hearts. Because these priests seek only God's glory and the salvation of souls, the scattered seeds bear abundant fruit. In these priests lives the love, the goodness, the grace, and the humility of Jesus. The poor sinners, the shipwrecked of the faith, feel this. There they have trust, they come, and find rest for their souls; for these priests who walk in heaven bear the reflection of Paradise on their faces. They literally breathe peace; it is, as a foretaste of eternal peace, already their share on earth. The Holy Spirit, who makes the souls entrusted to Him very gentle, gives these priests a fine feeling when leading the souls. As sure guides, they accompany the believers with an undisturbed gaze upon the mountain of perfection that God has lent them. Their clear eye undoubtedly recognizes Jesus in his gifts; it sees the enemy from afar and has enough weapons ready to conquer.

We are well off with such holy shepherds, who are always aware of their responsibility, keep their high dignity in mind, and hold it before our eyes at every moment of their lives! Just like their Lord and Master, no one can resist this opposition to these priests. Jesus, who lives and works in them, awakens the heavenly longing in every heart capable of a noble movement, as soon as it comes into contact with him.

Only one can resist, and go to the extreme: Lucifer. With deadly hatred he mobilizes hell, floods these images of Jesus with a stream of suspicion, with mockery, and sows the most abominable slander against them to render their holy work fruitless, yes, to destroy them.

What more can they do now? They are the favorites of Christ; therefore, their suffering is increasingly the food of their love. More often than before they hasten to their paradise on earth, to the tabernacle, and always return from there with even more holy zeal, even more ardent love, even more patience, even deeper humility, with so much happiness and joy that it cannot be wiped away by any suffering, that it cannot be compensated by the greatest earthly happiness. Now, where is the victory of the devil? Ashamed, he can hide in the abyss.

These holy priests, who seek the supernatural in all things and in all situations, are the salt of the earth, who keep supernatural thoughts alive on earth, and this until the end times.

22.1.2. “However, when the salt loses its strength...”

(1) It is a mystery of God and will remain until the great day of the last judgment that He allows those who are not called to attain the consecration and dignity of the priesthood.

Does it not happen here and there that someone is forced by his parents and relatives to study theology for purely earthly reasons, and that the young man lacks the courage to rule openly? Thus he becomes a priest and a pitiable unfortunate for life. The coercion exerted upon him is, if not justification, at least a mitigating circumstance, and God will be merciful to him. He will barely possess the holy salt power and will therefore be virtually unfit for the service of souls. Poor shepherd! Wicked flock!

(2) It is all the more disastrous—and it can happen very often in times of weak faith—when a hypocrite succeeds in practicing the most holy profession of priest, and in holding a respected and assured position. This is one of the most terrible things on earth. For such a wretched man is not afraid to enter the sanctuary of the Lord in the dust-covered everyday clothing of earthly thoughts and desires, without having made any effort to wear the priestly garment of pure, supernatural unity.

God, who supports and sustains the good priests by His grace and comforts them in all hardships, will turn away from an intruder who has nothing in common with the Most Holy. Such a priest is the salt of the earth by holy consecration, but his salt is without any power, because he lacks the supernatural spirit; therefore, he cannot protect souls from destruction. These powerless souls will be accused before the judgment seat of God.

The strictest test or the heaviest punishment the Lord can impose on a church is, without any doubt, that of such a shepherd; so if we ask God for holy priests, we should beg Him to prevent the ordaining of unsuitable people as priests. From time to time, however, theology students must seriously ask themselves whether God, and God alone, was the sole deciding factor in their choice of profession.

A priest who thinks supernaturally rests in the heart of Jesus, like John. Jesus shares with him more and more of his divine power—and grace. Just as this supernatural power emanated from the apostles, so that all the poor, the sick, sinners, and Gentiles felt it, so it also emanates from these priests, who through this deep innerness are intimately connected with Christ, their Lord.

If a priest is all too fond of the world and its interests, he simultaneously begins to turn away from Jesus. In proportion to this turning away, the supernatural power of this priest diminishes: his zeal for the soul diminishes, his compassion for sinners decreases; therefore, the enlightenment by the Holy Spirit is less, as is the balm of his comforting word for the wounds of the soul; his compassion for the sick diminishes, and thus also the inspiration of his prayer and the power of his blessing.

The priest shares in God's omnipotence, wisdom, and goodness. Heaven and earth are susceptible to supernatural power and violence; Heaven and earth, and even hell, are subject to this priestly power and obey him. However, it will only be fully effective if the priest uses it in a very pure, supernatural manner.

It sometimes happens that simple sermons by an outwardly ungifted priest seem more enduring than the form-perfect, stylish, and witty sermon of a great scholar in priestly garb. Why is this? All human knowledge is like passing smoke to God. When the priest, endowed with all gifts of nature and grace, humbly thanks God for having given Him all honor, without claiming anything for himself; when, despite his great intellect and rich knowledge, he trusts only in the Holy Spirit, giving Him everything—himself and the hearts of the listeners—then his word will be richly blessed by God, and its fruit will be a hundredfold. But if a priest strives for his own glory and honor—he, who must seek the glory of Jesus who sent him—his word is a sound that reaches the ear, but never the heart of the listener.

22.1.3. “With what shall that be salted?”

While I was doing my household chores, an entirely new thought occurred to me at that time, which intensely influenced me and seemed so shocking to me. Because it was difficult to realize, I was saddened for quite a long time. Suppose, I thought, that Jesus, with his question: "But if the salt loses its savor?" ... meant a specific period of time?

The wording of the question can be interpreted as an assumption. “Hardly had I thought this through, the answer immediately followed this thought: ‘Yes, the time will come when the priests explain all that is supernatural, namely all miracles and gifts of grace, as entirely natural work of the devil, as hysteria, suggestion, autosuggestion, hypnosis, purely natural illness, and the like.’”

As a result, the banks of the Kingdom of God on earth are breached. The waves of unbelief and the subsequent godlessness can break loose uncontrollably and cause unprecedented destruction in the church. The salt of the earth has then become powerless, and in this empty world of purely earthly thinking, no means can be found to restore the supernatural power of salt.

Is that doom-mongering? God will show it in the future! Grant all priests that they are always cautious and humble in their judgment and especially in the condemnation of supernatural events!

The priest is the guardian and steward of the supernatural in the natural world. This task has been entrusted to him by our Lord and Savior, Jesus Christ. Therefore, the priest must be able to believe in the supernatural, wherever it manifests itself on this poor earth. He must be more open-minded in this regard than the layman. God gave him all supernatural means for this purpose to investigate this. More than ever before, the help of the Holy Spirit must be implored; then there is no deception, and a premature rejection is just as excluded as a premature acknowledgment...: Is a priest more interested in science than in the Holy Spirit, or did he in some way seek glory for himself in such a holy cause? It would not be impossible that he failed.

1. But if a priest interprets supernatural, divine things in a natural way, then the inestimable graces that God wished to give to His greater glorification in this way and no other remain hidden from him and from others.

2. If, on the other hand, the priest declares a supernatural demonic work to be natural, then he, who possesses the power from the Almighty to imprison Satan in the deepest abyss, sets the mortal enemy and murderer of souls free. Only in eternity will we be able to condemn it, what a loss, what calamity this brings.

The priest is—usually—the example for the layperson in everything concerning the supernatural . The layperson does not wish to be more devout than the priest! Therefore, the layperson acquires in ten steps what the priest can achieve in one go. Once the believer has embarked on the path of skepticism and doubt, he is also more worldly-oriented than the priest, because he has no support in theological study, but lacks insight; he is often unable to discern sufficiently. If the priest now explains supernatural occurrences, which have existed in the Catholic Church at all times and still occur, as natural phenomena, then the layperson, who is not theologically trained, will do the same.

Who gives me the unconditional certainty that the miracles of the (unlearned) Apostles do not have their cause and explanation in hypnosis, suggestion, autosuggestion, magnetism, and the like? Nowadays, one can hear Catholics (!) speaking of the “extraordinary power of suggestion” of Jesus Christ. Where are we heading? What can one use to salt something if the salt loses its power?

Yes, once the majority of priests declare the supernatural to be natural, the world will face the chaos of godlessness. Then there will be a time when the world and Satan will cultivate the wheat of God together, when Satan and the world will unite and unleash unprecedented storms upon the foundations of the Catholic Church to test them to their very foundations. Everything will be torn down that is not grounded in God, that is not anchored in the supernatural . Who can imagine that without deep comprehension ?

When the time comes, when that most gracious period in the history of the Church of Christ has arrived, the less crowned people, immersed in pain and sorrow, must beseech the Lord with hot tears:

Now we have nothing left on earth that supports us but your word: “The gates of hell shall not prevail against her.” “Therefore we place all our trust in You. But You, O Lord, have mercy on us! Be gracious to us and send new holy apostles to your church, full of the Holy Spirit like the first! With the

learning of this world they are nothing! You alone shall be the beginning and the end. Be the source and the sea of their knowledge, that mankind may adore your greatness and holiness , as at the beginning of the church, and also today kneel before you with admiration, that all, as then, may be united under one shepherd in supernatural faith, supernatural hope, and pure, supernatural love!

Amen! Let it be so, Lord and God!

Weingarten / Wttbg ., September 1931

M. Trips

22.2. The Priesthood and Mysticism.

(Supplement to: You are the salt of the earth. When the salt loses its savor, with what shall one then salt it? Sept. 1931)

The Catholic priesthood and mysticism are connected to one another as earthly life is to the atmospheric air. They cannot be separated. For the priesthood, a separation means the taking away of breath, the onset of death-stiffness and coldness with stiffening and barrenness.

The calling itself, and especially the ordination and ministry of the priest, belong to mystical prayer. Called by God, the priest is the giver of Christ's mysteries. The world has no names at all for his supernatural profession. Nor can it give a definition of the Catholic priest. He is and remains the outsider , the incomprehensible, the completely abnormal, whom they treat with the greatest suspicion . Even when a priest takes every consideration and, on these grounds, disregards even mysticism, it serves him no purpose. He is not loved by the world. If he makes only concessions, even great ones, he still remains the unsavory one, whom people may compliment, or he would be regarded as a comic figure and set aside at the appropriate time.

If the priest, on whatever grounds, shows no interest in mysticism and remains reserved towards it, this constitutes a deficiency in his priesthood that manifests itself particularly in the pastoral office. His work as teacher, counselor, and leader can never transcend a certain earth-bound nature, only human limits, even in cases of great learning and goodwill. It is as if divine justice reveals itself in this evident matter. God the Lord is Himself the Watcher and the Judge. He sees the attitude of the soul, He counts the steps, measures the degrees, and sets the boundaries.

Sinning against natural laws inevitably leads to punishment. If a priest, who is inextricably linked to mysticism by profession and office, goes so far as to mock mysticism in the blessed and ridicule appearances of the Lord, Our Lady, the angel, and saints, then this is, viewed from a supernatural perspective, just as foolish and contradictory as an error against a natural law is in earthly life. With the same certainty as in the natural realm, the corresponding divine answer follows in the supernatural as well. Such a mistake leads to inner blindness and impoverishment; it can, in accordance with guilt, lead to beggarly misery.

How terrible it is when spiritual vision is so clouded that the gracious workings of the Divine Spirit can no longer be distinguished from natural intelligence, insight, or imagination, or from the influence of hell. Such a person remains deficient; he no longer distinguishes gold from glitter, or truth from illusion. When a priest becomes so poor, starving souls will leave him coldly. Painful when the dowry of those called by God is so covered with the dust of the streets of the world that the souls can find nothing otherworldly in it anymore. If the priest preserves the supernatural, mystical character of his profession, he is respected by world and hell. If he denies the God-given and God-willed seal, hell gains the power to enslave him, and the world believes it no longer needs him, and, if it considers itself strong enough, tramples him.

The power of the priest lies solely in the supernatural heavenly disposition. However precious and desirable his intelligence may be, it remains subordinate to the infinitely higher, all-pervading light of the divine spirit, which was granted to him. The apostles, the holy Curé of Ars, and many others provide proof of this. The power of the world grows according to the measure of the steadfastness of its priests.

Jesus, the mystic, the miraculous, the infinite, all-possessing, all-capable, the personal God and man, has, out of merciful love, given humanity the Catholic priesthood. He has given His wealth, His power and strength into their hands, with which He, as His visible substitute bearing witness with His seal, can impart the divine treasures to the souls of contemporaries, He the bringer of grace, savior, helper, comforter in all need. The mystical and miraculous priesthood has manifested itself in the apostles, in all holy priests of the Church. Thus it works itself out today and until the Last Day in all priests who possess the supernatural disposition of the apostles, the apostolic filial faith.

There is no scorn or mockery there regarding mystical events; there is only reverence and earnest interest. There is no reflection on the superficiality and skepticism of the world; only one thing matters here: what is God's will? What does the Lord desire of us now? That was the attitude of the apostles, which is clearly and distinctly recognizable in the Gospel and in the histories of the apostles. What receptiveness, what surrender, on the other hand. What gifts of offerings, of unspeakably great grace. Jesus says: if you do not become like children. Yes, they were children, and precisely for that reason also the heirs of all the riches of Christ.

And where priests today are children, and approach mysticism with the interest of the apostles, they are once again heirs of the power of the Lord. When St. John says that faith conquers the world, this concerns the apostolic filial faith.

He and He alone conquers the world. Against Him, the world is absolutely powerless. He literally holds it underfoot. It can do nothing against Him. However, if faith is in any way tainted by the spirit of the times, if it makes even the slightest concession, then it no longer has power over the world, and this faith is conquered.

Then one finds nothing miraculous or mystical left in the priest. He no longer distinguishes himself from the children of the world. He does not fear hell, even just as he displays a lively dynamism. The world considers him no greater than its equal; it sees nothing left in him that can amaze them—no power or strength of Christ, but rather the revelation of its own weakness and wretchedness. Entirely incomprehensible and almost excessive, the secularized priest goes against his supernatural calling and devotion.

The Catholic Church and mysticism, the priesthood and mysticism, are connected like body and soul. Whoever, consciously or unconsciously, works to separate them, works towards their own downfall. Just as they never translate into action, so they bring only harm and suffering: lukewarmness, indifference, weakness of faith, and ultimately apostasy and persecution.

The mysticism of the Church began with the proclamation of the Incarnation and birth of Christ. It is crowned by the descent of the Holy Spirit, who remains on earth from then until the last day. With childlike faith and humility, Mary received the message from the angel and gave him her consent. With childlike faith, the apostles humbly listened to the word of the Lord, saw His miracles, and proclaimed them to the world. As a fruit of this

faith, together with the Mother of the Lord, they reap grace upon grace throughout their entire lives. Just as it was then, so it is today. Priests with a completely supernatural disposition, who humbly approach mysticism with apostolic childlike faith, acknowledge and proclaim the miracles of today without fear of the world. They are chosen servants of the Lord, full of the grace of the Holy Spirit.

Time and again, the Old Testament states: the word of the Lord went out to so-and-so; in the New Testament, it is no different. Often, when Jesus had a wish for the Church or wished to lead people to greater perfection, he made use of an instrument to that end. Here, for example, reference was made to St. Catherine of Siena , Juliana of Luttich , Margaret of Alacoque , and in our time to Fatima and other places. Jesus often chose priests, and even more so, simple, ignorant souls, indeed even children. He prefers the weak, the insignificant, to make his strength, his greatness, and his wisdom clear to people. Not only for priests and scholars, but also for believers, this can be a test of humility and apostolic filial faith.

He seems to derive a special joy from the priests who hear his voice here, who appropriate mysticism for themselves. This is evident in the grace he bestows upon such priests, a privilege not known to all.

Of this priest one can say: O depth of the riches, wisdom and insight of God and insight into souls. What light, clarity, certainty in the right office for the discernment of spirits. What humility at the same time. It is as if the Holy Spirit bestows the whole fullness of His graces and gifts upon this priest. It is no end, only grace and grace again. They convert sinners, comfort in the Holy Spirit, heal by the power of their blessing, and even today cast out demons, just as the apostles did then.

Hell trembles before this priest; before him, the supernatural becomes visible to the world; through him, the light of truth shines forth and he finds his way back home, just as in the other case, unconsciously and unintentionally, inner poverty reveals itself in all its wretchedness. Here, too, inner richness is inexhaustible. Here, God's Spirit gives much more than souls dare to ask, than they can hope for or suspect. The Christian who kneels before such a priest can only be astonished and thank God.

True apostolic activity is bound to apostolic filial faith, and the apostolic supernatural disposition and apostolic humility springing from it. Wherever these holy triads are together, one unconditionally encounters apostolic

fruitfulness. To this also belongs the word of the Lord: and your fruit shall remain forever. Here, man recedes completely into the background. Here it is the Holy Spirit who works.

Whoever ever comes into contact with such a priest knows that we are dealing with holy priests. The faithful must pray that those who are not called may not become priests. Today totally hidden, laughed at, mocked, such priests walk the way to Golgotha with the Mother of the Lord and St. John, and place themselves beneath the cross of the Lord, understanding and participating in His suffering. That requires a spiritual strength that can only be explained by a special grace, which must have a cooperation with the great promise: the gates of hell shall not prevail against it. One may aptly regard these priests as the pillars of the Church in our time, which, when everything breaks, does not waver and does not fall. Therefore, these were and are chosen servants of Christ, even when the current of the times flows in the opposite direction. Whether they are in the majority or the minority may essentially determine the well-being and woe of the Church.

Separated from God, this is impossible; but out of love and mercy the priest gave the promise, and the Lord works the miracle, that He always gives new priests until the end, with the certainty of an apostolic-childlike faith and apostolic humility. Such priests will one day also be the successful warriors against the Antichrist, the support and comfort of the faithful in the most terrible times.

The wickedness of today stands at the penultimate boundary. Soon that too will be crossed and—crushing “the salt of the earth” as it has never been trampled before—to the final boundary where God, the Lord, commands His almighty “Halt!” Then the words of the prophet of the Old Testament will be fulfilled: “I will pour out my spirit upon all flesh ... There will be signs in the heavens and signs on the earth of smoke, fire, and blood.”

Yes, then the Holy Spirit will come, wondrous and mystical, and renew the earth, not gently and sweetly as with the apostles, whose words reach only to Jerusalem; no, this time He comes as a hurricane, a firestorm, and over the whole earth. No one will escape Him, no one will be able to hide from Him; all must acknowledge Him, all must worship Him. Whoever is against Him, He will destroy; whoever is of good will, He will purify and cleanse. In Jerusalem He made indelible fires of saints to illuminate the world; here He makes sinners into saints, and saints into pillars of fire, to lead the whole

world to the heart of Jesus and to the bosom of His church through the light and the warmth they give.

Therefore, the priests who today experience misunderstanding, contempt, and difficulties are blessed thrice, even by so-called like-minded people for the sake of mysticism. Christ the Lord, moreover, repays them with abundant grace. But tomorrow they will be with those who, full of the Holy Spirit, shine like suns and lead the Church to glorious victories! The day after tomorrow, the great day of never-ending glory, they will be cheered: the priests of the Lord, holy, humble people, who endure injustice for the sake of their faith, those who supported the temple of the Lord when it tottered, praise the Lord forever!

Lord, send your spirit and create and renew the face of the world! Domine, emitte Spirit tuum et creabuntur , et renovabis faciem terrae !. Amen!

Weingarten / Wttbg ., in June 1948.

Maria Trips.