

"LET THE PRIEST APPROACH THE ALTAR AS ANOTHER CHRIST." Page 33 as cited below.

The Roman Catholic Anti-Christ system is clearly defined by Liguori in his book **THE DIGNITY AND DUTY OF THE PRIEST**, which is recognized by all Catholic authorities, including Jesuits, as some of the soundest and most profound Catholic writing produced. I have made available a selection of quotes from my rather scarce hard copy for the edification and research use of the readers. Please note the direct correlation between the Anti-Christ Roman Liguori's statements and the current theology of modern "soul winning" Arminian Baptist and Pentecostal Christians. Liguori speaks repeatedly in his work of the priest being a winner of souls and a mediator between God and man-this is essentially the belief and practice of modern Baptists and Pentecostals, who believe "soul winning" to be a work of man and there primary duty. They seek to get men to say a certain prayer which will "save them," and so much the better if it is in church at a prayer rail during an "altar call." This form of evangelization is alien to the Bible Christianity of early America, and is a Catholic, Jesuit innovation insinuated into the Protestant churches by the poison of "the sovereign drugge of Arminianism."

"Priests are called by St. Prosper "Dispensers in the royal house." The Lord has chosen the priest from among so many men for his own minister to offer to him in sacrifice his own very Son. *He chose him, says the Holy Ghost, out of all men living to offer sacrifice to God.* He has given him power over the body of Jesus Christ, he has placed in his hands the keys of paradise, he has raised him above all the kings of the earth, and above all angels in heaven; in a word, he has made him, as it were, a God on earth: "A God on earth." (Pages 73-74.)

LIGUORI, ALPHONSUS DE

(From THE DIGNITY AND DUTY OF THE PRIEST OR SELVA, Published by the Redemptorist Fathers, Brooklyn, N.Y., copyright, 1927.)

"The dignity of the priest is also estimated from the power that he has over the real and the mystic body of Jesus Christ.

With regard to the power of priests over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration the Incarnate Word has obliged himself to obey him and to come into their hands under the sacramental species. We are struck with wonder when we hear that God obeyed the voice of Josue-*The Lord obeying the voice of man*-and made the sun stand when he said *move not, O sun, towards Gabaon-and the sun stood still*. But our wonder should be far greater when we find that in obedience to the words of the priests-HOC EST CORPUS MEUM-God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. And after having come, he remains, entirely at their disposal; they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him food for others. "Oh, how very great is their power," says Laurence Justinian, speaking of priests. "A word falls from their lips and the body of Christ is there substantially formed from the matter of the bread, and the Incarnate Word descended from heaven, is found really present on the table of the altar! Never did divine goodness give such power to angels. The angels abide by the order of God, but the priests take him in their hands, distribute him to the faithful, and partake of him as food for themselves."

With regard to the mystic body of Christ, that is, all the faithful;, the priest has the power of the keys, or the power of delivering sinners from hell, of making them from the slaves of Satan in to the children of God. And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it. "Such is," says St. Maximus of Turin, "this judiciary power ascribed to Peter that its decision carries with it the decision of God." The sentence of the priest precedes, and God subscribes to it, writes St. Peter Damian. Hence, St. John Chrysostom thus concludes: "The Sovereign Master of the universe only follows the servant by confirming in heaven all the latter decides upon earth." (Pages 27-28)

"Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him a victim to be offered to the Eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created-*He spoke, and they were made*, -so it is sufficient for the priest to say, "*Hoc est corpus meum*," and behold the bread is no longer bread, but the body of Jesus Christ." "The power of the priest" says St Bernardine of Sienna, "is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world." And St. Augustine has written, "Oh venerable sanctity of the hands! He that created (if I may say so) gave me the power to create him: and he that created me without me is himself created by me!" AS the Word of God created heaven and earth, so, says St. Jerome, the words of the priest create Jesus Christ." (Pages 32, 33.)

"When he ascended into heaven, Jesus Christ left his priests after him to hold on earth his place of mediator between God and men, particularly on the altar. "Let the priest," says St. Laurence Justinian, "approach the altar as another Christ." (Page 33)

"How great would be our wonder if we saw a person invested with the power of changing a negro into a white man; but the priest does what is far more wonderful, for by saying "Ego te absolve" he changes the sinner from an enemy into the friend of God, and from the slave of hell into an heir of paradise." (Page 35)

"Cardinal Hugo represents the Lord addressing the following words to a priest who absolves a sinner: "I have created heaven and earth, but I leave to you a better and nobler creation; make out of this soul that is in sin a new soul, that is, make out of the slave of Satan, that the soul is, a child of God. I have made the earth bring forth all kinds of fruit, but to thee I confide a more beautiful creation, namely, that the soul should bring forth fruits of salvation." The soul without grace is a withered tree that can no longer produce fruit; but receiving the divine grace, through the ministry of a priest, it brings forth eternal life. St. Augustine says, that to sanctify a sinner is a greater work than to create heaven and earth. *And hast thou, says Job, an arm like God, and canst thou thunder with a voice like Him?* Who is it that has an arm like the arm of God, and thunders with a voice like the voice of God? It is the priest, who, in giving absolution, exerts the

arm and voice of God, by which he rescues souls from hell." (Pages 35-36)

"The priest should be holy, because he holds the office of dispenser of the sacraments; and also because he is a mediator between man and sinners. "Between God and man the priest stands," says St. John Chrysostom, "by communicating to us God's benefits, and by offering him our petitions; he reconciles the angry Lord, and wards from us the blows of his justice."

Through priests, God communicates his grace to the faithful by his sacraments. Through them he makes us his children, and saves us by baptism: *Unless a man be born again he cannot see the kingdom of God.* Through them he heals the infirm, and even resuscitates, by the sacrament of penance, sinners that are dead to divine grace. Through them he nourishes souls, and preserves them in the life of divine grace, by means of the Sacrament of the Eucharist: *Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.* Through them he gives strength to the dying, to overcome the temptations of hell, by means of the sacrament of Extreme Unction.

In a word, St. John Chrysostom says, that without a priest we cannot be saved. By St. Prosper priests are called the judges of the divine will. By St. Chrysostom, the walls of the Church. By St. Ambrose, the camps of sanctity, and by St. Gregory Nazianzen, the foundations of the world and the pillars of the faith. Hence St. Jerome says, that the priest by the power of his sanctity has to carry the weight of all the sins of the world. Oh what a tremendous weight." (Pages 59, 60, 61.)

"Priests are called by St. Prosper "Dispensers in the royal house." The Lord has chosen the priest from among so many men for his own minister to offer to him in sacrifice his own very Son. *He chose him,* says the Holy Ghost, *out of all men living to offer sacrifice to God.* He has given him power over the body of Jesus Christ, he has placed in his hands the keys of paradise, he has raised him above all the kings of the earth, and above all angels in heaven; in a word, he has made him, as it were, a God on earth: "A God on earth." (Pages 73-74.)

"It is a great happiness and advantage to be a priest, to have the power of making the Incarnate Word descend from heaven into the hands, and of delivering souls from sin and hell, to be the vicar of Jesus Christ, the light of the world, the mediator between God and men, to be raised and exalted above the monarchs of the earth, to have greater power than angels, in a word, to be, as St. Clement says, a God on earth: nothing more advantageous. But on the other hand,

nothing more important and dangerous. For if in his hands, Jesus Christ descends to be his food, the priest must be more pure than the clearest water, as St. Francis of Assisi was told in a vision. If he is a mediator before God in favor of men, he must not appear before God stained with the guilt of sin; if he is the vicar of the Redeemer, he must be like him in his life. If he is the light of the world, he must be refulgent with the splendor of all virtues. In fine, the priest must be holy. If he corresponds not with God's graces, the greater the gifts he has received, the more frightful the account that he shall have to render to God." (Pages 68, 69.)

"St. Teresa, as the Roman Rota attests, never fell into any mortal sin; but still our Lord showed her the place prepared for her in hell, not because she had deserved hell, but because, had she not risen from the state of tepidity in which she lived, she should in the end have lost the grace of God, and should be damned." (Page 90.)

"It is necessary then to labor to avoid the faults that are willfully and deliberately committed. It cannot be determined that, except Jesus Christ and the divine Mother, who by singular privilege have been free from all stain of sin, all other men, even the saints, have not been exempt from venial sins. The heavens are not pure in his sight, says Job. St. James says, In many things we all offend. Thus every child of Adam, as St. Leo has written, be defiled with the mire of the earth. He that falls through human frailty, without a full knowledge of the malice of the act, and without deliberate consent, rises easily: shall fall and rise again. But how can he rise who knows his defects, commits them deliberately, and instead of detesting them, takes complacency in them?" (Pages 101, 102.)

"St. Francis de Sales also has written that as the daily faults of spiritual souls are indeliberately committed, so they are indeliberately taken away. He meant to say what St. Thomas teaches, that for the remission of venial sins "it is sufficient to detest them either explicitly or implicitly, for example, by a fervent act of the love of God." The Holy Doctor then says: "The remission of venial sins is brought about in three ways; 1. By infusion of divine grace; in this way by means of the Holy Eucharist and the other sacraments such sins are remitted; 2. By acts that include a movement of detestation, and thus a general confession of sins, by striking the breast, by reciting an Our Father, we obtain the remission of such sins; 3. By every act of religion towards God and the things of God, such as the receiving of the blessing from a bishop, to take holy water, to pray in a consecrated church." St. Bernardine of Sienna says: "It may happen that after Communion the

soul finds itself so absorbed in God that all venial sins disappear before the fervor of its devotion." (Page 102, 103.)

"Innocent III made the following ordinance: "No one is to be allowed to be ordained priest unless he is a virgin or his chastity has been proved." He also commanded that the incontinent priest should be excluded "from all ecclesiastical dignities." St. Gregory ordained: "He that has fallen into carnal sin after ordination should be deprived so far of his office, that he not be permitted to perform any function at the altar." Besides, he ordained, that if a priest committed a sin against purity, he should do penance for ten years. For the first three months he should sleep on the ground, remain in solitude, have no intercourse with any person, and should be deprived of communion. He should then fast for a year and a half on bread and water, and for the remainder of the ten years he should continue to fast on bread and water only three days in the week. In a word, the Church regards as a monster the priest that does not lead a life of chastity." (Pages 108, 109.)

"St. Augustine has said that impurity takes away the thought of eternity. When a raven finds a dead body, its first act is to pluck out the eyes; and the first injury that incontinence inflicts on the soul is to take away the light of the things of God. This was felt by Calvin, who was first a parish priest, -a pastor of souls, -but afterwards, by this vice, heresiarch; by Henry VIII, first the defender and afterwards the persecutor of the Church. This was also experienced by Solomon; first a saint, and afterwards an idolater. The same happens to the unchaste priest." (Page 114)

"OBSTINACY OF THE WILL- In the second place, the sin of impurity produces obstinacy of the will. "Once fallen into the snare of the devil, one cannot so easily escape it," says St. Jerome. And according to St. Thomas, there is no sin in which the devil takes so much delight in as in impurity: because the flesh is strongly inclined to that vice, and he that falls into it can be rescued from it only with difficulty. Hence the vice of incontinence has been called by Clement of Alexandria "a malady without remedy;" and by Tertullian, "an incurable vice." Hence St. Cyprian calls it the mother of impenitence. "It is impossible," says Peter de Blois, "for him that submits to the domination of the flesh to conquer carnal temptations." Father Biderman relates of a young man, who was in the habit of relapsing into this sin, that the hour of death he confessed his sins with many tears and died, leaving strong grounds of hope for his salvation. But on the following day his confessor, while saying Mass, felt some one pulling the chasuble;

turning round he saw a dark cloud, which sent forth scintillations of fire, and heard a voice saying that was the soul of the young man that had died; that though he had been absolved from his sins, he was again tempted, yielded to a bad thought, and was damned." (Page 117)

"We must needs confess," says the holy council of Trent, "that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself." God himself could not enable man to perform a more sublime or sacred action than the celebration of the Mass." (Page 122)

"St. Cyprian says that "the priest truly holds the place of Christ," and that, therefore, at the consecration, he says, *This is my body: this is the chalice of my blood.*" (Page 123)

"Speaking one day to St. Bridget of a priest who had sacrilegiously celebrated Mass, the Lord said that he entered into the soul of the priest as a spouse for his sanctification, and that he was obliged to depart from it as a judge, to inflict the punishment merited by the sacrilegious reception of his body." (Page 135)

"The sin of scandal consists not only in directly advising others to do evil, but also in inducing them indirectly by acts to the commission of sin. Scandal is thus defined by St. Thomas and other theologians: "Every word or action, more or less inordinate, that constitutes for the neighbor an occasion of falling into sin." To understand the grievousness of the sin of scandal, it is enough to know that according to St. Paul he who offends against a brother by leading him into sin, offends against Jesus Christ: *When you sin against the brethren, and wound their weak conscience, you sin against Christ.* St. Bernard assigns the reason, saying, that the author of scandal robs Jesus Christ of the souls redeemed by his blood. The saint goes so far to say that Jesus Christ suffers more from those that scandalize others than he did from his crucifiers. "If our Lord," he says, "has given his blood to redeem souls, do you not think that of these two persecutions, the one in which scandal robs him of souls purchased by his blood, the other in which the Jew shed his blood, the first is much more cruel to his heart?"

"But if in all, even in seculars, the sin of scandal is so detestable, how much greater must be its malice in a priest, whom God has placed on earth to save souls and to conduct them to heaven! The priest is called the salt of the earth and the light of the world. The office of salt is to preserve soundness and prevent putrefaction, and the office of

the priest is to preserve souls in the grace of God. What, says Augustine, shall become of the people if the priest does not perform the office of salt. Then the saint proceeds to say, this salt shall be fit only to cast away by the Church, and to be trodden by all. But what, if, instead of being a preservative, this salt be employed in producing and promoting corruption? If instead of bringing souls to God, a priest is occupied in leading them to perdition, what punishment shall he deserve?" (Pages 139,140.)

"Jesus Christ has chosen him to bring forth fruit by saving souls."
(Of the priest, Page 151.)

"We shall speak in this chapter: 1) Of the obligation of priests to labor for the salvation of souls. 2) Of the pleasure that a priest who seeks the salvation of souls gives to God. 3) Of the eternal glory and reward that a priest who labors for the salvation of souls may expect from God." (Page 154.)

"Hence St. Denis the Areopagite calls the dignity of the Priest a divine dignity, and even the most divine of all things. For, as St. Augustine says, it requires more to sanctify a sinner than to create heaven and earth." (Page 155.)

"Priests are also called the walls of the Church: "The Church has her walls," says St. Ambrose, "that is, her apostolic men." And the Author of the "Imperfect Work" says, "Her walls are the priests." "They are also called the stones that support the Church of God." And by St. Eucharius they are called the pillars that sustain the tottering world. Finally, they are called by St. Bernard the very house of God. Hence we may say with St. John Chrysostom, that if a part of the house fall, the injury may be easily repaired; but if the walls fall, if the foundation and the pillars that sustain the edifice give way; finally, if the whole house tumbles to the ground,-how can the loss ever be repaired? Moreover, priests are called by the same St. John Chrysostom, the husbandmen of the vineyard of the Lord. But, O God! Exclaims St Bernard with tears, the husband men sweat and labor the whole day in the cultivation of their own vineyards. But what are the occupations of priests whom God has appointed to cultivate his vineyard? They are, continues the saint, always corrupted with idleness and worldly pleasures." Pages 160-161.

"On the day that God raises a man to the priesthood he says to him what he said to Jeremiah: *Lo, I have set thee thus over the*

nations, and over kingdoms, to root up and pull down, and to waste and destroy, and to build and to plant." Pages 161.

"St. Isidore does not hesitate to charge with mortal sin the priest that neglects to instruct the ignorant and to convert sinners. And St. John Chrysostom says, "Not on account of their own, but on account of the sins of others that they did not prevent, priests are often condemned to hell." St. Thomas, speaking of a simple priest, says that the priest that fails either through negligence or ignorance to assist souls, renders himself accountable to God for all the souls that are lost through his fault. St. John Chrysostom says the same: "If priests take care only for their own souls, and neglect the souls of others, they will be condemned to hell with the damned."

"A certain priest in Rome felt great fears at death for his eternal salvation, although he had led a life of retirement and piety. Being asked why he was so much afraid, he answered: "I am afraid, because I have not labored for the salvation of souls." He had reason to tremble, since the Lord employs priests to save souls, and to rescue them from vice. Hence, if a priest do not fulfill his duty, he must render to God an account of all the souls that are lost through his fault: *"If when I say to the wicked, Thou shalt surely die; thou declare it not to him, nor speak to him, that he may be converted from his wicked way and live; the same wicked man shall die in his iniquity, but I will require his blood at thy hand."* Thus, says St. Gregory, speaking of idle priests, they shall be accountable before God for the souls whom they could assist, and who are lost through their negligence." Pages 164-165.

"Speaking of those that became priests not to save souls, but to secure a more comfortable means of living, St. Bernard says, Oh, how much better would it have been for them to labor in the field, or to beg, than to have taken to the priesthood. On the day of judgment they shall hear complaints against them from so many souls that have been damned through their sloth." Page 166.

"Our Lord once said to Bernard Colnado, a priest who labored much for the conversion of sinners: "Labor for the salvation of sinners, for this is what is most pleasing to me." This is so dear to God, adds Clement of Alexandria, that the salvation of men appears to be his sole concern. Hence, addressing a priest, St. Laurence Justinian said: "If you wish to honor God, you can do no better than labor in behalf of the salvation of souls." Page 167.

"St Catherine of Sienna used to kiss the ground that had been trodden by priests employed in saving souls. Such was her zeal for the salvation of sinners that she desired to be placed at the mouth of hell, that no soul might enter into that land of torment." Page 170.

"The priest who has labored for the salvation of souls can hardly die a bad death." Page 172.

"When St. Ignatius of Loyola declared that in order to assist souls he would remain on earth in an uncertainty about his salvation, though he was certain that by dying he should be saved, a person said: "But, Father, it is not prudent to expose your own soul to danger for the salvation of others." The saint replied, "Is God a tyrant, who, after seeing me risk my salvation in order to gain souls, would send me to hell?" Page 173.

"St. Gregory says that the more souls a sinner shall have converted from their sins, the sooner he shall be absolved from his own transgressions. He that has the good fortune of being employed in converting sinners has a great mark of predestination, and of being written in the book of life." Page 174.

"To avoid the priesthood, St. Ammonius the Monk cut off his ears, and threatened to pluck out his tongue, if the persons who pressed him to take holy orders should continue to molest him." Page 186

"St. Thomas expressly teaches that in a choice on a state of life children are not obliged to obey their parents. And the saint says that when there is a question of a vocation to religion, a person is not bound even to consult his relatives; for on such occasions, self interest changes relatives into enemies. Parents are, St. Bernard says, content to see their children damned with them, rather than see them saved by entering religion and separating from the family." Page 191.

"Sanctity is required for the reception of Holy Orders, and we must place the sublime burden of the priesthood only upon walls already dried by sanctity; that is, freed from the malignant humor of sin." This is conformable to what St. Denis wrote long before: "Let no one be so bold as to propose to himself to others as their guide in the things of God, if he has not first, with all his power, transformed himself into God to the point of perfect resemblance to him." Page 196

"Without priests, says St. Ignatius Martyr, there would be no saints on earth. And, long before, holy Judith said that on priests depends

the salvation of the people. *You are the ancients among the people of God, and their very soul resteth on you.* The priest is the author of holiness of life in the seculars, and on him depends their salvation. Hence, St. Clement has said: "Honor priests as those that effect good conduct in others." Great, then, beyond measure, is the dignity and office of priests, but great also is their obligation to labor for the salvation of souls." Page 156-157.

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"Hence, in the first place, the person who is to be ordained should be a man of innocent life, and should not be contaminated by sins. The Apostle requires that those who are to be ordained priests should be free from every crime. In ancient times, a person who had committed a single mortal sin could never be ordained, as we learn from the First Council of Nice. And St. Jerome says that it was not enough for a person to be free from sin at the time of his ordination, but it was, moreover, necessary that he should not have fallen into mortal sin since the time of his baptism." Page 194.

"All the honors that the angels by their homages, and men by their virtues, penances and martyrdoms, and other holy works, have not given to God could not give him as much glory as a single Mass. For all the honors of creatures are finite honors, but the honor given to God in the sacrifice of the altar, because it proceeds from a divine person, is a an infinite honor. Hence we must confess that of all actions the Mass, as the Council of Trent says, is the most holy and divine: "We must needs confess that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself." It is, then, as we have seen an action most holy and dear to God- an action that appeases most efficaciously the anger of God against sinners, that beats down most efficiently the powers of hell, that brings to men on earth the greatest benefits, and that affords to the souls in purgatory the greatest relief." " Pages 209-210.

"Let us, in preparing for Mass, reflect on the nature of the action that we are going to perform: in celebrating Mass we can perform an action the most sublime and holy that man can perform. Ah, what

blessings does a Mass, said with devotion, bring on him who offers it, and on those that hear it! With regard to the priest who offers it, the Disciple writes: "Prayers are more quickly heard when recited in the presence of a priest saying Mass." Now, if God hears more speedily the prayers which a secular offers in the presence of a priest celebrating Mass, how much more readily will he hear the prayers of the priest himself if he celebrates with devotion! He who offers the holy Mass every day with devotion shall always receive new lights and new strength from God. Jesus Christ will infuse increased knowledge and consolation; he will encourage him, and grant him the graces that he desires. A priest may feel assured, particularly after the consecration, that he shall receive from Jesus Christ all the graces that he asks. The Venerable Father D. Anthony de Collis, of the Congregation of the Pious Workers, used to say: "When I celebrate and hold Jesus Christ in my hands I obtain whatsoever I wish for." Page 224-225.

"After Communion the Lord dispenses his graces most abundantly. St. Teresa said that then Jesus Christ remains in the soul as on a throne of grace, and says to her: "What do you wish that I should do for you?" Besides, it is necessary to know that, according to the opinion of Suarez, Gonet, and many other theologians, the more the soul disposes herself by good acts, while the consecrated species remain, the greater the fruit she derives from the holy Communion. For, as the Council of Florence teaches, this sacrament has been instituted in the form of food, and therefore as the longer earthly food remains in the stomach the more nutriment it gives to the body so the longer this heavenly food continues in the body the more it nourishes the soul with grace, provided there be corresponding dispositions in the communicant. This increase of grace is the more confidently to be expected, because during that time every good act has greater value and merit; for the soul is then united with Jesus Christ, as he himself has said: *He that eateth My flesh and drinketh My blood, abideth in me, and I in him.*" Page 227.

"The Venerable John d'Avila, as we read in his life, going one day to say Mass in a hermitage, felt himself so feeble that he began to despair of being able to reach the place, which was at a distance, and intended to omit Mass; but Jesus Christ appeared to him in the form of a pilgrim, uncovered his breast, showed him his wounds and particularly the wound in his side, and said to him: "When I was wounded, I felt more fatigued and feeble than you are." He then disappeared: Father d'Avila took courage, went to the oratory, and celebrated Mass." Page 229.

““For the life of the priest,” as St. Charles Borromeo used to say, “is precisely the beacon on which seculars, navigating in the midst of the ocean and darkness of the world, keep their eyes fixed in order to escape destruction.”” Page 233.

“The priest, then, is the light of the world; but if the light be changed into darkness, what must become of the world?” Page 234.

“It is also necessary for the priest to abstain from every species of detraction. St. Jerome says that some renounce other vices, but they appear to think it impossible to give up the sin of detraction. It is also necessary to avoid familiar intercourse with seculars. The conversations of seculars breathe an infectious air, which, as St. Basil says, gradually destroys the health of the soul. Finally, the priest must abstain from certain secular amusements, at which the presence of an ecclesiastic does not give edification, such as profane comedies, balls, and parties where women are present. But on the other hand, the priest ought to be seen at prayer in the church, making thanksgiving after Mass, and the visiting the Blessed Sacrament, and the images of the divine mother. Some perform these devotion in private; but it is better for priest to perform them in public, not to seek praise, but to give good example, and thereby induce other to praise God. *That they may see your good works, and glorify your Father who is in heaven.*” Page 241-242.