

Tape #11

Let us prayAmen

When we talk and when we think about and when we want to imitate the lamb of God, what becomes obvious is this. And it is perhaps the thing that scares us about the Lamb of God. What is obvious is that lambs have no power. In a world that is vulnerable, continually to evil and all its manifestations, lambs have no power. Now, power is just defined as the capacity to make things happen. Or the capacity to produce change. There are many, many forms of power. For example, Curiosity is a power. If you can raise curiosity in children – say you're teaching them in school – you will have absolutely no discipline problems. That is, if they are curious about, say the stars, and you're teaching about the stars, or they're curious about God, they'll just throw themselves into it cause they wish to know. It's a power that makes things happen.

Care is a power. You care for someone, you act toward them with care and so forth. It makes things happen. It produces change. So also, violence is a power. Hate is a power. Fear is a power. These are all power. They make things happen. They produce change in life. What has happened in our world is that we have come to identify power, exclusively with this kind of power. Fear, hate, violence. You have no power unless you can say to people do it my way or else. The or else means you will be hurt in some way.

And therefore, out of fear, they do it. In our world the experience is you are powerless. That largely comes from politics where all nations at all times are ultimately run at their root by the power of violence. And so we identify one form of power as if it was the only form of power. And hence, when we take a look at the Lamb of God, the immediate experience is there is not power there. No power at all. There's no meaning. There is no power of violence or fear to say to people to do this or else. But the fact of the matter is that Jesus in the New Testament, the cross in the New Testament, while St. Paul said that the Cross of Jesus looks like folly to the Greeks, that is to the world where people totally dependent upon reason. And it looks like a scandal to the Jews how are looking for a political Messiah to set up a new nation for them. Jesus calls, St. Paul calls Jesus and the Cross of Christ the power and the wisdom of God. The power and the wisdom of God meaning that in the cross, in the Lamb of God there is power to produce change and it's not just human power, it is the power of God. And so, what has been done basically over the last 1700 years, what has been done is that Christians, the church, have ever so gradually starting at the time of Constantine, substituted the power of the lamb of God, substituted for it this kind of power, fear, and violence and hurt. Substituted, if you will, the power of Christ like love, taken that out and substituted for it the power of violence, fear and hurt. The power of politics, in other words. It is as if 2000 years ago God looks over the world and he sees that there is a tremendous fire of agony that he wants to put out. He wants to save people. And 2000 years ago he sends his son to save people. And Jesus teaches a way of salvation which is the way of obeying the will of the God of love. Moment to moment to moment. And Jesus dies living in this way of God. And he

reveals it to us. And then on Pentecost Sunday it's as if there is an ocean, an infinite ocean of grace in heaven and the Holy Spirit comes on Pentecost Sunday. And it's as if the Holy Spirit opens up a magnificent hose and heaven and this planet that's on fire with agony. And that infinite ocean of grace – those waters begin to pour out that hose -- the church. And wonderful things happen. Pentecost Sunday Peter goes out and converts thousands. Miracles, truths. People have hope and joy. They are no longer terrorized of death. They no longer kill, they no longer hate. The ocean of infinite grace begins to pour out through the church. It is real power, the power of the Lamb of God. It's real power that Jesus brought. Power not just to cope with evil, power to conquer evil. The church is not about coping, it's about conquering evil and death. Do you remember the story when Peter is going up, right after Pentecost, he's going up to the temple at the third hour to pray, and there's a man that says there whose been begging there for 38 years – broken in body and spirit. Lame. He's been begging there for 38 years unable to move, people had to move him. And Peter ... Peter and James walk by, right after Pentecost, they walk by and he wants a few shekles from them. And Peter walks over to him and says "Silver and gold I have none, but what I have I give you. In the name of Jesus Christ, arise and walk." And it says his bones hardened, his muscles hardened, at that very instant, and he leaped up and he ran into the temple it says. Leaping and screaming with joy. And which one of us wouldn't be in the same situation, if we lived 38 years in that kind of pain, mental, physical, emotional – having to beg for a living. 38 years in the dirt. And all of a sudden Peter comes along and says, "In the name of Jesus Christ, I say to you arise and take up pallet and walk." And all at once everything happens. Who wouldn't be leaping and screaming for joy? That's the way it was, starting on Pentecost Sunday. Real power was released through the Lamb of God, through Jesus. It wasn't the power of politics, it wasn't the power of violence and guns and military, and threatening people and hurting people, and causing people to fear and terrorizing them. None of that what-so-ever. All the things we think is power, the Lamb of God had nothing to do with.

But there was a power. Things changed. Things happened. Power – the capacity to make things change. Then it comes to the time of Constantine – with Christianity and the church. Begin to justify the use of this other kind of power. Violence and fear and hurt. Begin to engage in wars. Retaliation on the large scale. Retaliation on the small scale.

It is as if at that point, 300 years after Jesus, it is as if something came along, someone came along. And they took this wonderful hose – the church – that was releasing this ocean of grace and water upon the flames of humanity. To put out the consequences and get at the roots of evil and death. And it's as if someone took this hose and tied a knot in it. And therefore, all that comes through since that moment on, has been trickles. Trickles. An occasional healing there and occasional saint there. Trickles. The fact is this, power that is not used is power that atrophies. If you don't use it, you lose it. If you substitute another kind of power for one kind of power it's that other kind of power you will become expert at. You will become a genius at, but you will also lose the capacity to know how to use this power. I think of the Eskimos way up around the North Pole and northern Alaska during the last century. And for hundreds and hundreds and hundreds of years in the past, they've lived, and lived peacefully and lived nice, and they knew how to hunt seals with little spears that they learned how to make from one generation to

another. And they would ... they had a nice life. Then the prospectors came – the gold prospectors – the land prospectors – the fur prospectors. Then they came and they gave to the Eskimos rifles and guns. Now they could kill more seals more efficiently. And so, in less than two generations, the whole community had forgotten how to make the instruments and how to use the instruments that they had known for hundreds of years and they were totally dependent now on the gun which meant they were totally dependent on buying it from the people who made it, for they did not make it themselves. And buying the ammunition from them, and they became enslaved.

Power that is not used, is power that we lose. We don't know how to use it. And power that we do use is power that we become adept at. How adept are individual Christians in the church at releasing the power of the Lamb of God. Measured against a New Testament, the Acts of the Apostles vs. how adept the Christians of the church in engaging and the power of politics, violence, fear and hurt.

There's a famous story about Thomas Aquinas. And he was standing on the step of the Vatican, the old Vatican, but it was in the same place. He was standing on the steps of the Vatican with the Pope. And they were watching in the 13th century caravans of goods coming in from various countries in the Near East and other places in Europe. Caravans of rugs, and cloth, and gold, and jewels, and spices. And the Pope was standing there with Thomas Aquinas. And he said to Thomas Aquinas, joking of course, he says, because the Pope is the successor of St. Peter, he said, he kind of jokes about what St. Peter said back in the Acts of the Apostles. He says "no longer does Peter have to say 'silver and gold, I have none'." And Thomas Aquinas said, "And no longer can Peter say 'take up your pallet and walk'."

Power that is not used is power that we lose. There was a choice made long, long, ago to give up on the power of the lamb and to become involved in the power of the pagan secular world. Power that is utterly inconsistent with the lamb. And today you and I and all of us we even fear and tremble when we think of power – living a lamb-like life, imitating Christ, and we call it unrealistic and naïve and so forth. And the reason we say that is because we think there is no power there. When in fact the power of God is there. The power of God is there. In a strange sort of way, the smaller we become, the littler the lamb we become, the more power emanates from us. As I look back at the picture of St. Teresa in the back of the church, I can only think of the fact that here she is, the saint the church calls the greatest saint of modern times. She was only in the ????. the hidden ??? with 21 other nuns – 22 other nuns for nine years. Unknown to anyone but a handful of people in the world. She's known all over the world today, but the point is, even in the ???, because she had two other sisters in there before her. For nine years she was nothing but a novice. She never got out of the novice. She's a full fledged professister. Her final vows, her permanent vows and so forth. But because you could not have under their rules, three blood sisters who were choir sisters, she said, fine, I'll stay a novice. And so she lived a novice life for nine years. A nobody. How little can you get? Look at the power that emanates from that life to this day. I always say to people, and I mean it, forget all the politicians, forget all the people who are put up there as celebrities and involved with peace and so on. No one has brought more peace to the world to more

people in the 20th century than St. Theresa. But it's a peace that came from being a Lamb of God. From giving up on all this other kind of power and staying with this. What's the problem? Isn't Jesus teachings clear? Of course they are. Jesus is one of the great teachers of history. There's no doubt what he said and what he taught. His words and his deeds are overwhelmingly clear. There is nothing of hurt or retaliation or enmity of violence or causing people pain or war or anything like that in the teaching of Jesus. It's love, it's sacrificial love, lamb-like love, in order to serve all people and ??? merciful towards all. And through that the God of mercy works in ways that we can't understand. What is the ... it's not the clarity of Jesus' teachings. Every attempt to change and to modify Jesus' teachings are simply an expression of a lack of trust in Jesus. To follow Jesus teaching I have to say "Jesus I trust in you." When I modify Jesus' teachings, and I go using his means powers that are not the powers of the lamb of God. When I go choosing the spirit of other powers, what I'm saying is "Jesus, I do not trust in you, you are not trustworthy."

Do you remember the famous passage in the middle the Sermon of the Mount, which is Jesus great teaching, called the Gospel within the Gospel. Pope John Paul, II is in his cyclical very ??? splendor, says that the Sermon of the Mount is the magna carta of the Christian moral life. This is the ultimate document to guide us – the magna carta. In the middle of the Sermon on the Mount, there is that famous passage which just parenthetically for those who believe in the apparition of Megagoria it is the passage that Mary said should be read over and over and over again and ponded every Thursday in front of the blessed sacrament. Matthew 6:24-34. Matthew 6:24-34. It begins with the famous words – you can not serve two masters. You can not serve God and money. You will either love one or hate the other – hate one and love the other. But two you can not serve. And then it says – why do you worry, why do you fret? Haven't you seen the lilies of the field? And Solomon in all his glory weren't clothed as these. God knows what you need and God will take care of you. And then the famous line that he closes with – Seek ye first the kingdom of God and its righteousness and all else will be given unto you. Seek ye first the kingdom of God and its righteousness. The passage, if you look in your Bible is usually introduced by a little, bold-faced statement that reads something like – trust in divine providence. Trust. Trust in divine providence. The kingdom of God is the kingdom of the lamb of God. What is being said is trust, trust in the way of the Sermon on the Mount, trust in the way of Jesus – nothing can be done without trust. The entire biblical tradition communicates, God works through trust. The human being has to freely trust God before God can really do a job with him or her. Or through him or her.

Think about it. Think about Abraham, the father of faith, the father of faith. Now, that is, he's the father of Judaism, Christianity, Islam – the father of faith. Now Abraham is 100 years old, and Sarah is 94. And three angels one day come to the ochaman, and they tell Sarah and Abraham that they're going to have a baby. Now, maybe that monsignieur was on to something. Talking about – they tell, they tell Sarah and Abraham that they're going to have a baby. Sarah laughs, because she knows it's not going to happen. Well, a year later they do have a child. Against, against not just overwhelming improbability, against something that can't happen – they do have a child. And they name the child

Isaac, which means God smiles – God smiles. And they had told Abraham, your des- here he is 100 years old, Sarah's 94, and Abraham is told your descendants are going to number as the grains of sand on the Earth and the stars in the heaven. And he's 9- and she's 94 and he's 100, and talk about descendants. Isaac is born.

And then when Isaac is a young boy, God says to Abraham, take Isaac up and sacrifice him. Kill him. This story only takes up one paragraph in Hebrew scriptures, in the Old Testament. The story of the sacrifice of Isaac. But in Jewish literature, it is the most commented on passage in the Old Testament. The most commented on paragraph in the Old Testament is the sacrifice of Isaac. Why? Because if you can place yourself back in the time, 4000 years ago, look at all that's riding on Abraham making the right, on trusting. Everything is – he doesn't know it of course, all he knows is, that he believes God has told him something and he must do it. And so, the commentators, the Jewish commentators as they do, they write about the journey of Isaac and Abraham to Mount Mariah, and all the temptations. For example, Abraham is thinking, Abraham is thinking, I've got what I want, I've got a son, why should I do this? This doesn't have to be done. God can't want this. I'll keep the son, and ah, that's how my descendants will spread out to the ends of the Earth. Or, he thinks, what can God do to me now, I've got the son. And Isaac is thinking, this is a crazy old man.

Now the fact of the matter is this, Abraham lived in what is now modern Iraq. And we know from archeological digs in Iraq that to kill the first born was not abnormal, it was quite normal. We have found whole walls of temples with vases in them with the bodies of the first born child. Perhaps you and I can't understand that, but you see, when people are living in the face of uncontrolled nature, they're tendency is to see nature as God taking vengeance on them, and they will do anything to placate the god. And so one of the ways people have almost universally of placating god, calming god's anger and fury at them is to give them the first fruits of everything. The first fruits of the wheat and the cattle, and it can go so far as the first fruits of children. Long after Abraham, 1000 years after Abraham, Elijah is still fuming at the Jewish people for practicing child sacrifice. When you are terrorized by god, nature god, you will do anything to relieve yourself of that terror. And that's the world that Abraham lived in.

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And so he and Isaac are walking to Mount Mariah, and the story goes, this is part of the, the Old Testament now, they're walking up Mount Mariah and Isaac says where is the lamb? And Abraham says God will provide. And they get up to the top of Mount Mariah, and just as Abraham is about to kill Isaac, he has a revelation and he knows he's not supposed to do it, and a ram is found in the bush, and he takes the ram and substitutes the ram for Isaac, and the communication is God does not want blood sacrifice. But he went with what he, he followed God, he trusted God. One of the Jewish commentators writes, writing on this passage says what God said to Abraham, and remember God always has to speak through culture when he speaks to a person, he always has to speak to sinful people. What God said to Abraham was, take, pick up that hot coal and put it

under your armpit, and you won't be burnt. And Abraham trusted, and he wasn't. God took care of him. But the trust was the essential reality that had to proceed everything that was about to happen. As it is the essential reality throughout the Old and New Testament, that allows God to work. It is the conformity of the human will to God's will trustfully.

Take Moses – remember Moses, Moses, Moses, he, he, he's trying to liberate the Jewish people from Egypt. They're slaves, in fact the word Hebrew just means slaves. They're slaves. And he goes through and there's the various things that happen, and finally the people are liberated. And by the way, liberated without an ounce of violence, no violent revolution or anything else in the Exodus. Judgment on Egypt for doing things, but no violence on the part of people to people, that is Jews killing Egyptians. And so most, finally the people are liberated, they're out in the desert, you remember the story. They're out in the desert now, the sun is pouring down on them, then Pharaoh has a change of mind, he wants them back, and he sends out his troops to get them or to kill them. And all they have in front of them is the sea, they have in back of them Pharaoh's troops coming to destroy them, and they have the blazing sun over their heads, and you remember the story, they're now all complaining about Moses. Moses, why didn't you let us stay back in Egypt – at least we could have our families and our life. At least we had some food to eat. We weren't gonna be, like we are now, we wouldn't be slaughtered and just die out here, and be left for the vultures. And there's an uprising against Moses. There's no way out. The sun overhead is destroying them, the Pharaoh's army's coming to destroy them from the back, and there's nothing but sea in front of them, they're walking right into sea. So Moses goes up to the mountain, the story says. And he explains all this to God. And God listens, and all God says to Moses is, the only words he says to Moses, march on. March on. He doesn't tell him why to march on, doesn't tell him what he's going to do, doesn't tell him how it's going to work out, he just says trust me. He doesn't say, he says march on, which means trust me. I know what I'm doing. I know what I'm doing with your life, with those lives, I know what I'm doing with the world, march on. Moses comes down from the mountain, and marches on, and then of course we know the rest of the story, the sea parts, etcetera, we have the Exodus, the Exodus gives us the Passover, the Passover is the basis for the Eucharistic meal, ex, ??????? to the whole interpretation of Jesus, liberation of, of, the whole thing is moved from there. But it starts with trust. Moses has to actually trust God, before anything can happen through Moses.

Suppose Abraham, suppose Abraham, you know, carrying, or walking up the mountain with Isaac, and Isaac says where's the lamb? And instead of saying God, God, God will provide, Abraham, who's heart is heavy and so forth and so on, suppose he thinks about this and he says, hmm, you know what I think I'll do, I think I'll substitute a ram for Isaac. He makes the decision on his own. Or Moses coming down from the mountain, he says, you know, God said march on, I'm going to march on, okay, I'm going to march on, but look, Aaron, you go back to the Pharaoh and see if you can't cut a deal with him. This is not, this is not trust. You either trust, this is a fact, you either trust in God 100 percent or you don't trust in God. To say God I trust you, I really, about 95 percent I trust, but you're not talking about, if it's God, it's 100 percent or nothing. Now, your

next door neighbor or so forth, you might trust you know 50 percent, 60, or 90, or whatever the case may be, you know. But with God it's either all or everything because God is truthful, God is God. Moses can't send someone back to negotiate with Pharaoh, because God said march on period.

Suppose 200, 2000 years ago you were living, and you have all the power in the world. You are the most power person in the world. You had, you name it, you had the power. And you were of good heart, and you wanted to change the world, 2000 years ago. Where would you go to change it, if you had all the power there was in the world, and you really did want to change the world for the better, where would you go to change it? Well, we say, well maybe I'd take over Caesar's job. As Augustus Caesar, I'd take over his job, I'd run the Roman Empire, and I'd make it a kind and maneficent kind of state. I'd, maybe that's the way I'd do it. Or maybe if I had all the power in the world, I'd, I'd, I'd get into the educational system of Rome, you know, because the saying that the person who controls the teachers colleges controls the future, you know, because teachers teach children, and children are the future. You may have all kinds of ideas, you know. But 2000 years ago when God wanted to change the world, change it completely, renew the face of the Earth, where did God go? God went to a young teenage girl, on the side of a hill in Galilee at a place called Nazareth. He did not go to the politically powerful. Those of violence and fear and hurt, the celebrities. He went to a nobody. You couldn't get any weaker at that time, then to be a teenage girl in Nazareth. Women for all practical purposes in those days were non-persons. They were totally owned by the family, the man, whether it be father or husband or whatever the case may be. And He went to Mary, Miriam she was named, and he went to Mary and he asked her to trust. To trust like, no, not one of us would ever want to be asked to trust God. He went to Mary, and he asked her to become an unwed mother in a world that destroyed people for that. The best you could hope for was to be killed, because if you lived you were a social outcast, and your life was horrendous. We know for certain that's the case from the Gospel. God asked Mary to become an unwed mother. And with no way of explaining it to people, none. The fathers of the church say that at the moment that God asked Mary to become an unwed mother, for God's purposes, the angels in Heaven held their breath. Because Mary had to make, using her free will, the choice in trust for God, and the whole incarnation, the whole Gospel, the preaching and teaching of Jesus, the cross and resurrection are all hinging on the moment when Mary, before Mary says be it done unto me according to your word, the angels held their breath.

You know, in the eastern part of the world, eastern Christianity, Catholic and Orthodox, the most used name for a church is annunciation. For example, there's a Visetine Catholic church in Boston, and there's a Visetine Orthodox church in Boston – both cathedrals – and they're both cathedrals of the annunciation. There's an enormous moment in Christian history here, and Mary says I trust. No explanation how it's going to work out, no guarantees, she can't even imagine what's going to happen. All she can imagine from the eyes of a young teenage girl, in a gruesome patriarchal society, is the trouble that's going to come, with no human support. And so she says yes, I trust – be it done unto me according to your word, and God takes care of the first problem with no, no

trouble at all, with Joseph. But her whole life has been a life of trust. Right up to and through Calvary.

But God works through trust. Jesus himself, in the Garden at Gethsemane, is sweating blood, is in agony. He is not looking for to this death. Be it possible that this ???????? pass for me, but he trusts. Your will, not mine be done. He trusts, even though as far as he can see with the human eye, everything is wrong. It is breaking down, all is being lost, he trusts. And remember the little story we mentioned yesterday or the day before about Jesus in Gethsemane, when that, when they, when the armed servant of the high priest has his ear cut off, and Jesus can leave, yet he knows what the will of God is, it is to love and to love even enemies. And as we said that John McKenzie said on his television show there, love of enemies doesn't mean you know an amorphous kind of love of people in general, and love of neighbor doesn't mean an amorphous kind of loving humanity, it means the one that's in front of you right now, and the one that's in front of Jesus right now at Gethsemane, even though he's an enemy, is a child of God, who is to be loved. Jesus knows what God's will is, and that's to love him. And so he goes over and he does it, he doesn't escape, he does God's will, he trusts, and he's crucified. But even on the cross, he is still trusting, trusting God's will which is to love, trusting right to the end. Father into your hands I commend my spirit. It is all trust, from Abraham to Jesus, there's nothing but trust. It's a trusting in God, that God is kind, beneficent and loving, that God will not abandon, that God is who Jesus says he is. It's a trusting in the power of God, not the power of politics and violence and hurt and fear, governmental politics.

As I, you know, a modern example, trust, the trust, it is not the problem that Jesus' teachings are unclear, it is not the problem that the lamb of God is a symbol and that the teaching is unclear, the problem is we refuse to trust and then we begin to build up whole worlds of rationalities and reasons why we don't have to trust. And to justify ourselves. But the teaching is clear, and the problem is not that Jesus couldn't teach, the problem is that we refuse to trust Jesus. Jesus, I trust in you is the only way to peace. And that doesn't mean Jesus I trust in you at the second of my death, it means Jesus I trust in you, and I will follow you this moment, I will be what you want me to be in this moment, I will love as you love in this moment.

A modern example of trust. As I said, I think no one has brought more peace to the world than Saint Theresa in the 20th century. Every place you go, there are stories and stories and stories of people who've been harassed, beaten down, all kinds of things, morally, mentally, physically, spiritually. And somehow she's come into their lives, and saved them. In 1927, two years after she was canonized, Pope Pias 11th made her a co-patron of missionaries in the world, along with Saint Francis Xavier. Now you know and I know that the church has all kinds of saints. They just, there are saints for everything in the Catholic church. I mean, I remember when I was in grammar school, we had to memorize three saints a day, you know, every day, there's, there's far more saints than we can imagine. We'd, we had to memorize three saints a day or else. But the normal process, in terms of sanctity, the normal process is one of the saint is somehow intimately related to the cause. There's an empathy, a compassion, because the saint is somehow

gone through the same thing. And so we pray to the saint, and, and there's a certain, that they understand us, and they pray with us to Jesus, okay. Well, as it turns out, Saint Theresa, in 1927, but, is formally made patroness, patroness of a co-patron, co-patron, patroness of missionaries. This woman that died at 24, went to LeSieur at 4 years old and died there at 24 years old, and died in a Carmelite convent, with only 22 other sisters in the last 9 years of her life to associate with, is made patroness, co-patroness of missionaries all over the world. Francis Xavier is the man, he's the patron. Francis Xavier makes sense. He traveled to China and Japan and India, he's the great, he's the great missionary. It makes sense that Francis Xavier should be a missionary, should be patron, but Saint Theresa? Doesn't make any sense at all. Doesn't fit anything. And yet, when Pope Paul VI, Pope Pias XI made her patroness, made her patroness, co-patroness of missionaries, he said the reason he was making her co-patroness of missionaries is that the missionaries would make her their patroness without him if he didn't do it.

So what's the story? The story is this. We would not know the story, but for an accidental piece of, of writing that was left. After, after Saint Theresa died, just a few years after Saint Theresa died, before she was Saint Theresa, just a few years, the little autobiography was published the year after she died, and a few years after that, missionaries all over the world began to have, get all kinds of help through her. They didn't even know it was her. They began to get tremendous help in all kinds of ways all over the world. Totally inexplicable. And then at the beautification, a little note was found that she wrote. And the history of it is this. During, during the end of August of 19-, 1897, when she was in her last month, she died at the end of September, and her last of a ravaging breakdown of the human body and psyche and emotions and so forth from tuberculosis, she wrote to a, someone, she wrote that she was so sick that she couldn't pray anymore, so sick that she couldn't pray anymore. We know you can get that sick. That you can't even think, you can even think your own name, the fevers, the pain, and she died a terrible, terrible death of 18 months. If you want to read about it, the auxiliary bishop of LeSieur ???????? has written an extraordinary book called The Passion of Saint Theresa, where he uses the medical records that are left. A terrible death, and on top of the death, we always have to remember that between Good Friday, Holy Thursday and Good Friday in 1890, 19, 1896, when she coughed up the blood and she knew she was now going to die, and she was content with that, going to God and so forth, but three days later, on, on, I said August, I mean April, April and, April 4th, 5th, 1896, three days later, April 7th, 1896, she lost all consciousness of the presence of God, all awareness of God, all knowledge of God, she fell into a state that psychologists describe as angst. As state where a person not only doesn't believe that God exists, the person's whole emotional structure tells them God does not exist. It's a certainty, an absolute certainty God does not exist. She said that in one paragraph in her autobiography, that she can't even say anything to people about this, because she knows it's contagious if you start talking about it, and other people will begin to think that way. But that the Devil keeps whispering into her ear, is the way she put it, in the autobiography, struggle on, but it will do you no good, for nothing awaits you, but nothingness on the other side. The God who is Papa to her, for all those years, three days after she spits up blood and knows she's gonna die, disappears. And in blind faith in Jesus, in blind trust in Jesus, from April 7th on forward she continues to say I will love as Christ will love, I will follow a new commandment.

So everything she does, from April 7th on forward to the day she dies, she does not just in total blackness, but with the whole universe telling her it's a waste of time, it means nothing, God doesn't exist.

And so the little story I told you about the soup earlier, that's the consciousness she was in. But now it's the end of August, she's turning blue from suffocation, they can't even move her, changing the bed clothes, because to move her initiates the breathing problems, and she's coughing and struggling for breath for another 2 hours. And they used to push her, they, they, they had a little cart, you know, that kind of push on the, on the porch where, where she was lying back and everything. And then one day, in the latter part of August, the sisters saw her get out of the cart, walk about seven, eight, ten steps over a twenty minute period, walk back, get in the cart, and spend two hours suffocating because she had just used what she can't use. She was working on one quarter lung. And this went on for about 4 or 5 days, and then it never happened again. And the thought of these sisters was she was losing her mind, and not to do this, and so forth and so on. But a letter appeared at the beatification, and evidently her sisters knew it in some way before that, but a letter appears in which she says I am so sick that I cannot even pray to God anymore. Remember her state, there is no God, it's all, she's just blind trust. I am so sick, she says, that I cannot pray to God anymore. I don't know how to love Jesus anymore, however, I thought of something. And I said to Jesus, there is some missionary out there who is on his last legs, who is about to go over the abyss morally, spiritually, psychologically, emotionally. He is going to be destroyed. Jesus, I'm going to get up and in union with your cross, I'm going to get up and I'm going to try to take a few steps, and will you accept my offering and give that missionary, whoever he is, the grace to pull back from the abyss? That's what she was doing. It's not magic, it's love. She was loving someone she didn't even know. It's suffering love. She was willing to suffer for them. It's mercy. It's the lamb of God. And so she took her seven or eight steps, back and forth, and suffered for two hours, in order that someone she didn't even know could be saved from the abyss. And she did it in blind trust that Jesus was who he said he was, and who the Gospel says he was, and that his way was the truth. And no one knew what was happening, it was totally anonymous. And then after her death, there's an explosion of life into the missionary community, that goes on to this very day. It is the power of the Lamb of God. It is a real choice of power. It is the choice to love as God loved, as Christ God loved, as the Lamb of God loves. It is not the power of governmental politics, the power of violence and fear and hurting people. It's the power of mercy being executed at the cost to self. It's the power of sacrificial love of the cross and of the lamb. But it starts with the willingness to trust Jesus, to trust God. The world will not have peace, cannot have peace, will not have peace, can never have peace, until it trusts in the mercy of God revealed in Jesus Christ. It's his way or no way, because Christ is God. The world will not have peace, till it trusts in the lamb of God, and it gives itself over to that power of sacrificial love and mercy. No other power can bring peace to the human heart or to the planet. Jesus, I trust in you, is the central reality which is saying Lamb of God, I trust in you. And therefore I will imitate you.

When you are tempted, when you are tempted, in the little things in life or the big things in life, to live by the spirit of other powers, hurt, fear, violence, powers that are not of the

lamb of God, when you are tempted not to trust Jesus, to think Jesus as untrustworthy, say Jesus I trust in you and go forward and do it, and then let the ripples go out like the ripples went out from Saint Theresa's life. But in the middle of that temptation, go way, way back in you're his-, in your spiritual history, and remember, and think about, and just say to yourself, what God said to Moses and Abraham, because He's saying it to you at the very moment when you are tempted not to trust, He is saying, march on. God will provide.