Sermon for the Feast of all Saints

Gaudete et exultate, quoniam merces vestra
Scorpiora est in calo.

Rejoice, and be exceeding glad, because your
reward is very great in Heaven. Words taken
out of the fifth chap. of St. Matt. and 12: 12.

What subject of joy is Christians, for
all the servants of God, and Disciples of Jesus
Christ, to know that there is an immeasurable
and incomprehensible happiness destined
and for the happy for all eternity. What
for them to provide for all eternity. What
and this end all the designs of the Lord, and
all the operations of his power, wisdom,
and goodness are directed. Creation, redemption,
and justification, the sacraments, all the means
for the service of man eternal glory,
themselves to procure unto man eternal glory,
and the visible and corporeal things, all the
heavens. Bodies, animals, plants, and all
creatures, are made to bring man unto that
creatures, and to serve him as the means
by which he may arrive at

our thoughts, and actions, ought to be
The happiness which the saints enjoy in
heaven is universal and incomprehensible.
For if God as faith teaches us, is the
source and principle of all good, the absolute
best, the infinitest and eternal good
more that perfect him. De consequence
of him every good thing they are entirely
their and they can wish for nothing else.
Hence this eternal rest
in glory that excludes all
depravity, and the incomprehensibility
of the same.

Man is composed of two parts equally
essential to him: the soul of the
material. One is purely spiritual and the
material. They are entirely material. Thus they are
endosmatically different actions, all the one
equally capable of different actions, all the one
capable of doing meritorious acts, and they
can do nothing meritorious without the
will. Therefore to render man perfect,
the will must participate of his happiness.

Amongst the different definitions which
Divines give of External happiness, I remark
these three: Fattitude of the soul is the abode
of all evil, and the abrogation of all
good things, it is a perfect state that
which one can admit some one claims
to conceive a better, the participation of the
sovereign good which is God. This

directs us to the same end and end it is
not we man becomes a monster of horror
and ingratitude. But many who are
willing to spend their lives in the
acquire heaven and even to think of it, few
who carry on their poorest to higher duties.
That is why it is said that there is everywhere
or that there is nowhere down here.

If we set it aside at present, in the
occasion of the great community which
has assembled us here to make them
see their deplorable ingratitude in placing
before their eyes some glimpses of the immen-
seness good which they so innocently dispute
and which may seem at the same time
its animal at all to labour without
interruption and with an invincible
courage to merit the possession of the
same.

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to conceive a better, the participation of the
sovereign good which is God. This
was so agreeable, and as I was surprised, that I cried out with astonishment: Is terrestrial Rome so magnificent with what will be the celestial Jerusalem? If the vision of Saba considered the delightful palace of Solomon, his equipage, his treasures, his court, the good order established in his state and among his officers, as to be in a manner out of himself, with admiration, what will not be the transports and raptures of the sight of the right of all the beauties of Heaven.

And you remember undoubtedly the event happened on Mount Tabor, where Jesus Christ, after having foretold to His Apostles the humiliations of His Death and the great Conflicts they were to undergo, great Conquests, was going to make them for His name, would animate them for this name, would animate them for this name, would animate them for this name. He chose the three principal among them to be witnesses of this great event; He took them to the top of the mountain, transfigured Himself in their presence. His face became
Diving like the lily, his garments appear as white as snow, and his sacred person became incituated with so great a glory and majesty, that the three disciples being beaked with an inconceivable astonishment and holy fear, that they fell on their faces and knew not where they were. From these it was that a little ray of his glory which shone from his face and body was made to appear on his holy garment proportioned to the weakness of those to whom it was revealed. What then would be the immense weight of all this glory put together, which is revealed to the vSaiths in their heavenly kingdom? Beautiful! How beautiful will it be to see our various places at the right hand of his eternal Father and exalted above all creatures! How beautiful to see the scenes of angels and saints next to our Son above whom there is none but the Divinity that is the three adorable Persons of the blest Trinity. How beautiful to see the almost infinite number of celestial spirits divided into three orders, and each order into three choirs with an admirable subordi-
be lasting. That admirable clarity which will make them shine like stars of uncommon brilliancy, the impracticability that will render them inaccessible unto the wisest of mortals, or death no longer vouchsafe them information, no longer touch them with his more human or more avowed malice, nor receive them any more favor nor, to speak a word or marvel. What agency and art, which will render their influence capacious, capable of pervading me, and insinuating themselves, in an instance, all within and from a principle, from the auburn to the other? There are no cases of forming time, insensible seed, living cures, but the respect of having a perfect overthrown, or, in a word, effectual execution. Of such men, women, who is much love and cherish, power, order, who make such great preparations to keep away all that may fatigue them, who to eagerly cultivate at eating and dangerous sedativ, who have no great a sense of rendering all the accommodations of heaven, not that are expressible, pleasures, and all that can continue, who, before, me to educate you, before, point me at the subject, I am to maintain, what you aim at. Nor
and that a distant charter shall so closely unite them to their God and they shall be with him as fut and true as the same my God.

If we consider the place of a sheet of the field we can form as you know, and from the imagination you will at once grasp the grandeur of Israel with out a certain prophet. How great is the understanding of man be no wise capable of conceiving the immensity. If we attend to the magnum of this magnificent place, they, we shall find how sublime and how divine. If we call to mind what the Holy Vedras and diverse Authors say of the celestial Sacrifice of this celestial place associated with such admirable delights, this place was no more than a place of suffering and heaven is an eternal mansion established for the triumphs and victories of Jesus Christ, and all the generous Godfathers who shall have fought after the example of this greatpattern. If we admire the magnificence of the trees and palaces in light like the sun or and mortal men. What shall we think of the palace of the King of Kings, the almighty Creator and the mansion of the earth and friends, and so on. I imagine some grandeur, one of our great citizens where there are so many saints in inhabitants where there is day without night, light without darkness, spring without winter, joy without sorrow, rejoice without fighting life without death, where pleasures are without desires, author, without punishment, without incarnation, we can comprehend to imagine what is reason to consider what it is possible God since his existence. When he is, there is enough to make the great happiness, that age hath not been for centuries, nor can be our light or light, and the heart of man, what things united with the heart of those who love him, and hitherto prepared for others who love him so.

Heaven is a kingdom which never shrinks Heaven is a kingdom which never shrinks, but at the expense of our laborious spirits.
Heaven in the kingdom of God himself hath made a treasure of love. The heavenly kingdom is a treasure which the Redeemer of the world, God made man, hath made for the union of the three persons of the most holy Trinity, that is, the Father, the Son, and the Holy Ghost. And as a reward, He hath given it to the saints, that is, to those who have united themselves with Him by faith and who have persevered in this union. The saints are those who have loved God with all their heart, soul, and strength, and who have loved their neighbor as themselves. They have taken part in the sufferings of Christ and have shared in His death and resurrection. They have been enlightened by the Spirit of truth and have been guided by the Holy Ghost. They have been united to Christ in the bond of love and have been conformed to His image. They have been vouchsafed the grace of the Holy Ghost and have been made partakers of His treasures. They have been united to Christ in the bond of love and have been conformed to His image. They have been united to Christ in the bond of love and have been conformed to His image. They have been united to Christ in the bond of love and have been conformed to His image.
you cannot do what so many weak, delicate, 
and infirm persons of all conditions 
and every age, sex, and condition have done 
and continue to do? See what is done in the 
world for a little ambition, honour, and fortune, 
and what is still more astonishing, to satisfy their 
pasions, to please themselves, to revenge themselves, 
to damn themselves.

Let us, therefore, Christian and amiable, you, seek 
the conquest of this kingdom, and achieve 
the victory, that we 
may obtain an immortal crown. Everyone may 
attain to this great happiness: the rich 
the poor, the king and the subject. It depends 
on you to be kings and reign in heaven, to 
shine like the sun throughout all ages, seated 
on thrones with crowns on your heads. Then 
you will be more rich than all the Emperors and Kings 
in the world, more honoured than were ever the greatest 
men on earth, and will be among the angels and 
the princes of the celestial court. The poor regret 
may change if he pleases his rage for the robe 
of immortality: sickness, infirmity and languishing in 
a few days you may be citizens of that delightful 
city where there is neither poverty nor riches, 
or riches. All you who have been united to what 
I say, you may participate of the same happiness; 
you have only to use a little violence in 
order to render yourselves faithful to the command 
of the command: you have only to begin 
the love of God, with your whole heart 
your neighbours as yourselves. This I humbly 
wish you all. In the name of the Father, Son, 
and Holy Ghost.