For 8th Sunday after Pentecost

Prode rationem vitiationis tuae

give an account of thy stewardship.

words taken out of this day's Gospel

St. Luke Chap. 16 and Verse 22.

What can be the intention of Jesus Christ our good master, in so often placing before our eyes his terrible judgment, if not to engage us to meditate upon this frightful truth and to make it our continual study? This loving Saviour speaks openly of it in many places of his Gospel: but today he in this day's Gospel he proposes it to us in a marvellous light, that is to say, under the figure of a Steward, of whom he demands an account of his administration. set up pass over from the figure to the reality, and
consider that we are the stewards of the supreme Lord who hath consigned to us graces, merits, and means of salvation and that time will come when we shall be required an exact account of these. This time will be the great day of judgment which I propose to speak of in the present discourse. I will show you then in the first place the reason for which there will be a general judgment and afterwards something of what faith teaches us concerning this important subject.

As an article of our religion that at the very instant a soul is separated from her body she appears at the tribunal of Jesus Christ to be examined upon all her actions and to receive the irrevocable sentence of her eternal happiness or her eternal misery. Then she truly knows her creator, and then she perfectly knows herself. All veils are removed.

There is no longer darkness or obscurity. She is no longer fascinated by the allurements of vain objects, enchanted with the deceitful pleasures and false praises of the earth, but she sees at the twining of an eye all he merits and all her faults and there is not a single circumstance of her life which she does not discover all the goodness of all the works she has committed is like unto an arrow clear looking, which discovers it for the least little leaf of her actions and the smallest blame that she hath contracted during the course of her pilgrimage. The sovereign judge after a most rigorous examination pronounce an irrevocable sentence and her soul is removed immediately carried to the place where she is to receive the recompense of her virtues or the severest punishment of her iniquities. If she hath departed out of this world in the state of grace, the Angels of the Lord conduct her to glory; or if her works of the hath not entirely satisfied the...
true justice of God, but if she hath found herself guilty, one soul more shall be precipitated into hell for all eternity. This is what we call a particular judgment. Now all men will die before the last judgment; it necessarily follows that their fate will be determined before this terrible day, and thus the second judgment will seem useless, if one wishes to reason according to the fixed principles of the human understanding.

But faith teaches us that there will be a general judgment, and although God hath not clearly revealed to us the means by which the holy doctors have ever have proceeded to us several. I shall confine myself to the four principal ones. The first is to manifest to the whole world with how much justice each particular shall have been recommended or condemned. The second is to manifest the means of salvation the soul shall have given unto everyone. The third, to procure a public satisfaction unto those who shall have been unjustly accused; the fourth, to make the unbelievers undergo the shame that they shall have wasted in a wicked life. There will be then a general judgment, to make known in what equity Jesus Christ shall have rewarded the good and punished the wicked; and that he stands in need of justifying his conduct before his subjects, for he is the sovereign lord and absolute master, and we are in his hands, according to the saying of the apostles as clay in the hands of the Potter. But by an amiable constitution he is willing to show publicly the reasons which he shall have had to crown the one and condemn the other to eternal torment.

When the Sovereign Judge at this year, on the Day of Justice shall in presence of the whole world pronounce his sentence the whole world shall renounce its sins and its works. He will discern all the motives, through he will discern all the motives, and he will submit to condemn himself, but he will be constrained to condemn himself and to approve of their judgment, he will compare their crimes with their
punishment; and the equality will be found in a manner of their feet, that they will not have a single word to allocate for their justification. On the other hand, our just God will compensate his elect with degrees of glory proportionally to their good works; that as he shall not have exceeded the bounds of justice in exercising his vengeance against the wicked so he shall not have passed the bounds of a just liberality in rendering according to their works to the faithful what was their due.

The second cause of the general judgment will be the manifestation of the means of salvation, which he shall have given unto each particular, and of the good or bad use which shall have made of them. Amongst these things, Christians are to consider all graces and favours which have been received from heaven, not only those that are common to all men, but likewise and especially those peculiar to each one of us, that Almighty God hath provided for us with pastors and confidants who use all their efforts to draw you from the prison, after you areomen sometimes in divers vile voluntary corrections, sometimes in laying before your eyes the most horrible pictures of hell, to make you know the importance of your own interests, to every person you may think of, and to your friends and parents, to these charitable persons to engage you to abandon your diabolics, your own conscience hath had a part, it hath made you feel the most excruciating revenge it hath made you tremble a hundred times in representing to you death. Behold the days of your salvation, it is now time to return to your God. I must quit this criminal habit, I must abandon this cursed occasion of sin; I must restore this illegitimate good, this good name of my neighbour, whom...
take a quite different path from that which I have written. If I do not profit of these favorable moments when shall the consent and new the least you are yet at the first step. Consider again so many events which you may perhaps have experienced as the effects of yours and which are however or more of your potential danger of your constant matter of your constant matter of your constant danger. Such are the instants and your companions of Abraham this cup of beads which hath so seriously affected your god's which hath relieved you to the very brink of the grave his affliction which ought to have entirely We teach you from the false god and the deceitful pleasures of this world. What could our Lord be more for our consolation? When we are put up with prosperity he empowers adversity to him like us when we are put up with adversity, he raises us up again by his considerations; he can destroy us, he makes us, he invites us, he deceives us, he chastises us, he may well say that his solicitude in our regard, our safety, all imagination, and that the affection of the most tender mother for his child is far from that love loves for us and teaches of our eternal welfare.

In the third place the general judgment is destined to procure a public satisfaction to those who have been impelled by the good which of the saints to procure them glory and applause. On earth the good are mist with the bad and their actions are so full of obscurity that it is almost impossible to discern properly of the good and all the value of them. This proceeds from diverse motives, intentions and the good one proposes in acting and it is for this reason that the law forbids us to judge before the time. Moreover, it is for this reason that the law forbids us to judge before the time.
to hide their vices and disguise their bad conduct. Finally, think do not cease to torment the others, and because they angry with patience they become that more violent, and persecute them even to an extreme: and what seems altogether astonishing is that the Lord seems to authorize such a disorder in permitting that the wicked should be prosperous and have power in their hands and powerful, whilst the good for the most part are oppressed and miserable.

And the day will come when the secrets of the Divine providence shall be manifest, and a full satisfaction shall be made to those who shall have suffered unjust prosecution. Then the just shall appear in great consternation, to accuse their enemies according to the holy scriptures, they shall demand vengeance against them and it will be granted them. And when all the just in heaven shall be gathered together, the Lord shall answer: "Before God, the Wise, the just, the innocent, the purification of the pure, and the tears of the just, and the prayers of the young widows who have been innocent and be delivered from sin. Then all the good works shall be discovered, and these secret penances, these hidden sacrifices done along these prayers, these holy aims have good intentions, shall be loudly praised. Then the just, after being humbled, shall be exalted in an admirable manner, they shall be highly praised, and shall appear in the great action, envioned, with glory and covered with jewels and crowns.

The fourth reason for a general judgment is the theme which the righteous ought to exult in for their crimes and that which will not be their confusion when they shall be seen that it depended upon them concealing and not having external glory, and that no means were wanting to that end. Their actions will be compared with the forces which they shall have received and all the malice and all the circumstances of their crimes shall be seen. All consciences shall be unsealed, and all the mysteries of iniquity which shall have been hidden till that time shall be then revealed. What abominations and disorders! How many hypocrites will be then revealed! In this life almost
all is in obscurity, especially the heart of man: but at the last day all its secrets will be laid open and it will appear such as it is. How shall you be able to
Christians the approbation that will be made to you of the abuse of so many graces
and of so many enormous offenses with which you will find yourself charge?
What answer shall you make to your judge when he shall combine with has
opposed the widow and orphan with having caused the ruin of your neighbors
with having solicited this innocent girl
with having fill up your life with
moralities, iniquity, revenge and that,
with having invented big blackest
calumnies to blacken the object of your
wrath, and to vitiate you like a poison
what will become of them who shall not
have supplied their ring of iniquity
and of those shall be cast into
when the judgment day come
hides them shall be stripped off those shameful actions of which hides those dishonest thoughts of your youth, those dishonest thoughts of

these unprofane desires, these lascivious words,
and songs, these criminal lives, these shameful debts, these prevarications where such things are, which make them blush when they reflect upon them, all this will appear in the face of heaven and earth
before all the angels and saints, before the
fathers and the magnates, in presence of
their parents, their neighbors and acquain
tance, before those who shall have a
right to see them, the angels, or even the

demon. He shall have been formed
which will be the sign of their punishment.

2nd Part

All is bright in the last judgment in
regard of the preparation. The signs that
shall precede, the canons shall be made:
the judge who shall pronounce the sentence of eternal exile and the execution of this sentence. The signs that
will precede this judgment will be

The holy scripture represents the un incidence
at this great and terrible day, like unto a dying person in whom nature makes its last efforts before its dissolution. It shows us the heaven and earth and the elements and all creatures in a horrible confusion. The sun will be darkened the moon, its blood, thunder and lightning, hail, storms which whirls within the waves of the sea, will cause so frightful a moving that men with whiteness away with fear: a rain of fire which will reduce all to ashes, earthquakes which the very foundations of the earth. The earth shakes by violent earth-movers. Earthquakes which will so violent as to shake the very foundations from under whose storms all the dead will ascend from the abyss to the appearance of the grave. All the devil and the damned who the ascends to the top of the Abyss: the empassionate man will open and all the angels and saints will appear. The revenging Judge whose descent from his throne with increasing Majesty and glory, preceding his cooled more bright. A thousand voices: all men good and bad, the good conducted by the angels and cloathed with the robe of immortality; the wicked, clothed in fire. 

the Devil's most hideous and frightful. What a frightful sight is this? Christians and who can think on it without trembling? If at the moment that I come appealing to you you were to see a sightless cloud to come and fall upon this earth with a storm that leaped up the trees and overpowered every building a monstrous hail that should heat down everything it should come before it accompany mixed with continual thunder and lightning and showers of fire should increase us in all graces; what would not be your cries and lamentations. What efforts would men make to attain portion of your sins? what rigorous painance would you not wish to have undergone? But are you not assured that you will hear in the great day of judgment, can even make being witness of this strange tragedy.

At the instance that all the nations shall be assembled before their Judge, this rigorous and all the world will begin in which all our thoughts and all the actions of our consciences will be discovered. There will be no respect of persons, the balance
of divine justice will turn neither to the one side nor the other, and the merits and sins of each one will be weighed with the greatest exactitude. No one or pretense of pretended good faith, or a right intention of ignorance, appear for if the reprobate shall allege their ignorance, their pastors and confessors will shut their mouths in saying that it depended upon themselves to have been instructed, if they should allude these weaknesses or the violence of temptations, the words of the holy scriptures will show them. The grace and access which he bestows upon them to render not only perfect, but even very easy, the duties they have omitted, the Saints who shall have been in the same state shall give them to understand that they had the same difficulties and necessities as the heathen.

The eminent and merited eternal glory will they say that death surprised them, but reason and experience will condemn them, since they could not be ignorant of the shortness and constancy of life, hence make a good reflection on this. Auditors, you expect perhaps the
disclosure only of certain faults and to answer to the greatest and most criminal which you find your selves culpable. You reckon likewise without fault that the sins which you have committed are entirely effaced, and will not appear against you. But how shew will be your surprise when you shall see things in quite a different light; manner from what you did through prevention and a voluntary blindness, during this life. Which are the confessions you can rely upon? Have you not added sacraments to your other abominations? What promise have you done? What marks do your confessions contain that we may lay account of his words? If you have not committed anything, you are bound to bear witness against yourself. If you have committed, you will render an account of the same, you have sworn. If you have committed, you will render an account of all that good you have done to the time of your death, and your friends, and your parents and your confessor. You will not stand a trial, and voluntary abasement, and to have your conscience with no means of escape. If you cannot at least of your own accord, you will render an account of the same.
were given you. You will render an account of the time you have spent, not only the years of your life will be reckoned up, but all hours and days and moments. You will render an account of all the base means you have employed in secret to carry on your wicked design. At present you blind yourselves; you are the object in the eyes of your Soverign, in order that he may not discover the state of your consciences. You raise up your iniquity, you diminish your faults, you make your conduct appear innocent. But you will see, when it is demanded of you to give an account, the reader of your dealings who have dealt with you, dealing in these Christian terrors, and with an unmercifulness about their eternal salvation. Not that the same by your own just and severity shall be judged upon you and that your salvation shall be rendered up by your own solicitude accordan

The greatest saints have trembled at the sight of this dreadful passage and sinners sleep in a delightful security. Represent to yourselves, if you can, Dr. Christians, what will be the consequence to the reprobate. They will see with it. Angels on the one hand, their crimes which will cover them with an impenetrable cloud; on the other, their conscience and passion, which will bear them with the most cruel justice. Here the devils who will accuse them; there, the terrible justice of God. They will come upon the throne of God to be judged, according to their own actions. And how will they be able to leave the dreadful process? and how will Jesus Christ will name them of which Jesus Christ will name them. As I have received you according to St. Augustine, I have redeemed you. Behold, I will be with them, I will remove your evil by my death and by the influence of my grace. All my blood, I have requited my graces and favors upon you and what could I do upon you? I have done. Behold the work which I have received for your salvation. Behold, my head covered with thorns, my hands and feet pierced, my eyes opened, the cross upon which I have suffered an inconceivable
pain, and you have made useless all the mean of sanctification which I have given you. Would you undertake an account of the years you have had to acquire heaven, render me an account of the talents which I have confided to you. Render me an account of my word which you have so often heard and my creed and inspirations of my sacrament which you have profaned? Of all the good you have abused, and which you have served yourself of to curse and damn yourselves.

The sinner being finished, the object of the judge of the living and the dead, will pronounce the definitive sentence, at the foot of which he will disappear from the eyes of the representatives of glory accompanied with all the blessed, while the earth will open its self and swallow the dead and this innumerable multitude of condemned sinners to be shut up forever in the dungeon of hell.

Are these astonishing truths insufficient to excite in your an holy fear? Can you determine not to seek for some passing pleasure, for a vile interest, to satisfy a curious passion to augment the number of the reproved and to hear one day from the mouths of your judge these terrible words: Go ye cursed into everlasting fire? Will you not on the contrary use your utmost endeavors to be of the number of the elect, and to hear these delightful invocations, which will be addressed to them by their Redeemer and their Sufferer: Come unto me, if my Father prepare the kingdom prepared for you. Think seriously on this: to suffer and labour whilst you are flayed and will be allowed. You will see this almost happiness of which I really spoke, you will see the same vice.