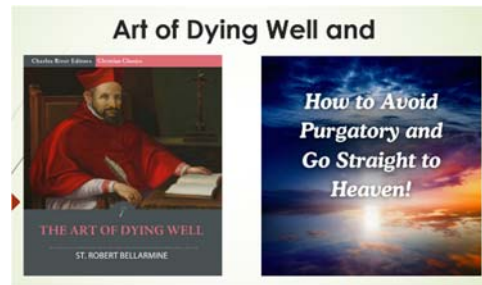


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Part 1 - Die as you live



Credits



- ▶ Many of you have shared ideas with me and I am thankful for that. Some of those ideas are still be worked on thank you and always feel free to share.
- ▶ This topic was brought or my attention by one of our members, Linda.
- ▶ I initially did not consider it a viable topic as it was a complex subject, but later I came to see that it was a goldmine of spirituality. As such we will need two meetings to cover it. Thank you to Linda.

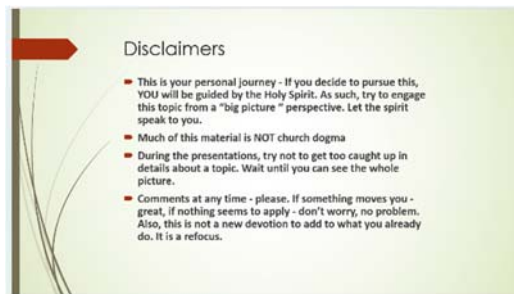
Many of you have shared ideas with me and I am thankful for that.

Specifically Pauline, Marie and Carol.

Some of those ideas are still be worked on thank you and always feel free to share.

I initially did not consider it a viable topic as it was a complex subject, but later I came to see that it was a goldmine of spirituality. As such we will need two meetings to cover it. Thank you to Linda.

Disclaimers:



This is your personal journey - If you decide to pursue this, YOU will be guided by the Holy Spirit. As such, try to engage this topic from a “big picture “ perspective. Let the spirit speak to you. God creates new, and each of us is new and original and only the Holy Spirit truly knows us.

- **Much of this material is NOT church dogma**
- **During the presentations, try not to get too caught up in details about a topic. Wait until you can see the whole picture.**
- **Comments at any time - please. If something moves you - great, if nothing seems to apply - don't worry, no problem.**

This discussion is different than some of our others – it is not so cut and dry

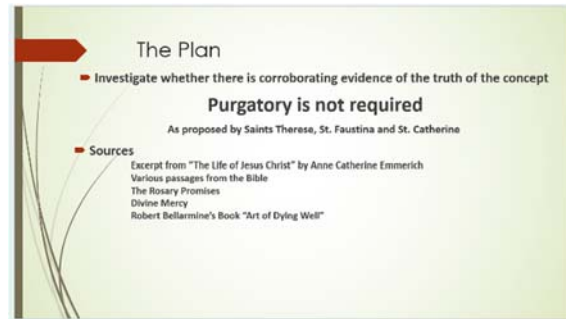
**This is a personal journey – We are all on a special path created by God only for US
TIME — Spirituality and sacraments were viewed differently throughout history.**

Saints’ reflections can be tainted

- **by their personal views and**
- **TIME IN HISTORY– we had a presentation on this.**
- **So, keep that in mind if you feel uncomfortable with a particular saint’s revelations.** St John of the Cross uses “climbing the mountain of the Lord” , while St Theres of Avila uses concept of “mansions” (specifically in The Interior Castle) refers to the stages of the soul’s spiritual journey toward union with God

Seek advice from a priest if you are confused. Hopefully we can make the connection between the videos and the topic of purgatory and the “Art of Dying” by St. Robert Bellarmine.

Our Outline



► Investigate whether there is corroborating evidence of the truth of the concept that Purgatory is not required

- As proposed by Saints - St Therese, St. Faustina and St. Catherine
- In the bible
- Other Sources

Excerpt from "The Life of Jesus Christ" by Anne Catherine Emmerich
Various passages from the Bible
The Rosary Promises
Divine Mercy
Robert Bellarmine's Book "Art of Dying Well"

We will look at several related topics about "avoiding purgatory"

I am skipping over books and writers who address how to "minimize time in purgatory" such as the Dominican pamphlet

Other saints who said the same thing (upcoming meetings)

BTW: A popular saying today (in Super Bowl ads and billboards) is "Jesus gets us". This discussion will absolutely dispel this idea. (assuming "gets us" as meaning "Jesus accepts us no matter what we do or think") Jesus knows us but does not accept us on our terms.

Spoiler Alert



You must ask God for this specific blessing

“Pray to God

- for the grace to love Him and
- to want to be with Him”.

Since this is the only purpose for which we were created, He will answer your prayer

The spoiler is at the beginning to give you a perspective of where we are going with the topic

St Therese Video



Thérèse of Lisieux 1897

Comments on St Therese

She says “ we would ask God to spare us from purgatory” (key word being ASK)

The sister in the story believed she was not holy enough to go to heaven. (I can relate to that feeling. You can see negative pride has crept in)

Purgatory is not God’s first choice for us. (Later we will see it referred to as Plan A and Plan B. I will use that terminology often in the discussion.)

The key to skipping purgatory is trust. We would not even have a knowledge that God exists if He did not give it to us. (“Jesus I trust in you”)

I would not be surprised that everyone of you enters heaven without purgatory – you have the path here
Holiness isn’t earned by perfection. (Our life can sometimes be built around GUILT. This is both good and bad.)

assuming we will go to purgatory is NOT a sign of humility but actually offensive to God.

While you live this new focus on love of God, still TRY to remain faithful. (an example is God lets us be distracted in adoration or mass not to place guilt on us but to keep us humble)

When we love God, we CANNOT go to purgatory.

Fr. Mike video



Comments on Fr Mike.

God wants us to bypass purgatory

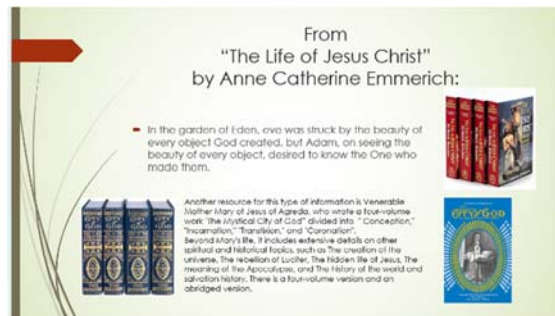
There are Merits contained in each moment of your day

He describes how to live “not going to purgatory” but doesn’t say that message explicitly

Fr Mike 2025

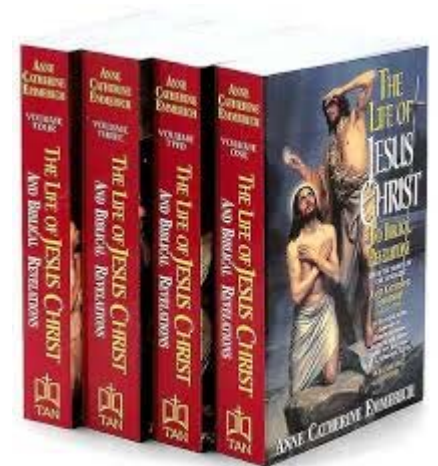
He has many you Tube videos including FAKE videos. Always be wary of online content – even AI. Much of it is a lie !!!!!!!

From Life of Jesus Christ by Anne Catherine Emmerich:

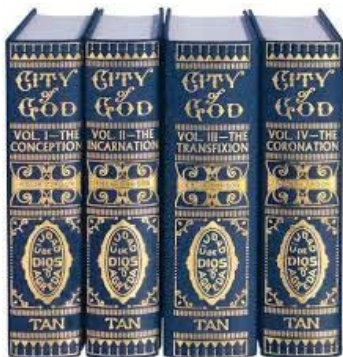


In the garden of Eden, Eve was struck by the beauty of every object but Adam, on seeing the beauty of every object desired to know the One who made them.

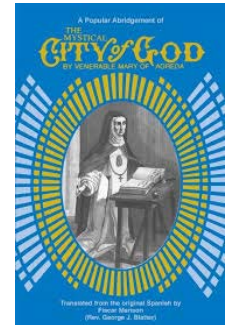
In Ann Catherine Emmerich, whenever God revealed something new or created and new creature, Adam would remain mesmerized by the Creator. Eve on the other hand was taken by the creation and did not see the creator only the creation.



Another resource for this type of information is Venerable Mother Mary of Jesus of Agreda, who wrote a four-volume work 'The Mystical City of God' divided into "Conception," "Incarnation," "Transfixion," and "Coronation".



Beyond Mary's life, it includes extensive details on other spiritual and historical topics, such as The creation of the universe, The rebellion of Lucifer, The hidden life of Jesus, The meaning of the Apocalypse, and The history of the world and salvation history. There is a four-volume version and an abridged version.



[This is a sharing from Laurie book is highly recommended]

Fr Pat often talks about the wonders of creation and then quickly switches to the wonders of our creator.

This is where our perspective becomes key

Consider this scenario: A baker makes a pie, and one person tastes the pie and loves it and proceeds to eat more. Another person tastes the pie and looking away from the pie says "I want to know the person who made this pie." This is a rather lame story of where we are trying to take our spiritual life.

Then says I want to be with that person

Recap



To enter heaven without purgatory

You must desire to be with God, and to love him for who He is.

To do this, you pray for that grace. VERY important , you must ask for this grace.

You will not know the words to say when you ask for that grace to love God at first but will come to understand.

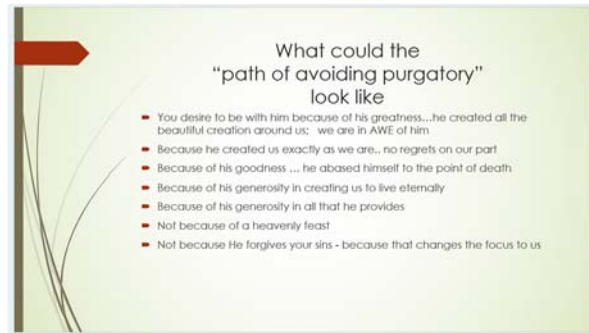
Comments:

Not in any particular order

100 years ago no of us existed. Today we are all here and ETERNAL. Our place in heaven is set at the moment of death and will not go up or down if we go to purgatory or not

It would serve God no purpose to prolong our separation from Him. Yes we must avoid sin, but our number one goal is to know and love God and want to be with Him because of who He IS

What would the path look like?



You must desire to be with God and to love him for who He is.

To do this you pray for that grace. VERY important , you must ask for this grace.

You will not know the words to say when you ask for that grace to love God at first but will come to understand.

You desire to be with him because of his greatness...he created all the beautiful creation around us; we are in
AWE of him

Because he created us exactly as we are.. no regrets on our part

Because of his goodness ... he abased himself to the point of death

Not because He forgives your sins - because that changes the focus to us

Because of his generosity in creating us to live eternally

Because of his generosity in all that he provides

Not because of a heavenly feast

Not because He forgives your sins - because that changes the focus to us

Comments:

Not in any particular order

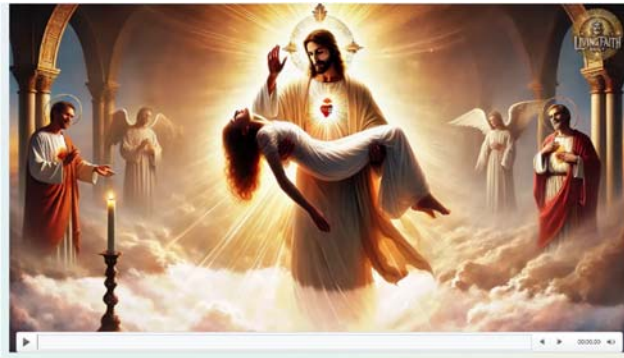
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Sr Faustina Video



Sr Faustina Video Comments – Going forward we see HUMILITY mentioned more and more

Point 1. Humility is not thinking less of yourself but thinking of yourself lessfocus on God

Point 2. God is not offended by our sins ... but pride offends Him. Pride - like how much I did in prayer, penance, good works

We cannot save ourselves we must trust in God and not look at our sins

Not holy enough to enter heaven? You're right ... trust is the only way

Humility is the key to heaven AKA the "narrow door"

Single act of trust "Jesus has this" Let go and be in awe of God

Heaven is a gift not an attainment

Heaven will not be in us remembering what good we did on earth but in what God did

Lord I just want to be with you, to love you with awe and amazement

Three prayers

1 Acknowledge your nothingness before God - .Jesus I am nothing without you....[you are God and I am not]

2. Embrace hiddenness

3.Trust in His mercy... it will be there for you... we can't want to never earn heaven no matter how hard we try and when we fall, return to God and forget the guilt, we will always have plenty of guilt

Sister Faustina 1938

A slightly different perception of the path of no purgatory but the big picture is still "it is about God not you"

St Catherine of Siena – The Dialogue Video



St Catherine of Siena – Comments

Video is about her comments of skipping purgatory altogether

Book “The Dialogue” is difficult to read

Book by St Raymond of Capua O.P. is about her life

From page 37 as related in the video - “Now, therefore, you have understood how suffering satisfies for guilt by perfect contrition, not through the finite pain; and such as have this contrition in perfection satisfy not only for the guilt, but also for the penalty which follows the guilt, as I have already said when speaking in general; and if they satisfy for the guilt alone, that is, if, having abandoned mortal sin, they receive grace, and have not sufficient contrition and love to satisfy for the penalty also, they go to the pains of Purgatory, passing through the second and last means of satisfaction.”

From page 30 ...“ However, I wish that you should know, that not all the pains that are given to men in this life are given as punishments, but as corrections, in order to chastise a son when he offends; though it is true that both the guilt and the penalty can be expiated by the desire of the soul, that is, by true contrition, not through the finite pain endured, but through the infinite desire; because God, who is infinite, wishes for infinite love and infinite grief. Infinite grief I wish from My creature in two ways: in one way, through her sorrow for her own sins, which she has committed against Me her Creator; in the other way, through her sorrow for the sins which she sees her neighbors commit against Me. Of such as these, inasmuch as they have infinite desire, that is, are joined to Me by an affection of love, and therefore grieve when they offend Me, or see Me offended, their every pain, whether spiritual or corporeal, from wherever it may come, receives infinite merit, and satisfies for a guilt which deserved an infinite penalty, although their works are finite and done in finite time; but, inasmuch as they possess the virtue of desire, and sustain their suffering with desire, and contrition, and infinite displeasure against their guilt, their pain is held worthy.”

DIFFICULT almost incomprehensible because it is so difficult-- but in summary

Our desires are what are most important attached to our actions – our offerings have merit only if attached to our desire for God. Keep in Mind ATTITUDE

The video makes a connection to the “little flower” and St Dismas

Most IMPORTANT – we must ask for this grace !!!

A desire can ONLY have infinite merit if it is God who draws it from us.

The grief is infinite because of our perfect love for God, who is infinite, not because of the punishment we are trying to avoid

Our love for God is infinite because it is the Holy Spirit, who is God, who puts that love in us, so the love becomes infinite

All of this is unattainable ON OUR OWN. We must ask for it as a grace.



So Far We Have Covered

- We must pray for this specific blessing – that is HOW we get to “perfect love” – God Himself will give us that blessing. If the Holy Spirit, who is himself perfect love, places love for God in our hearts then the love is perfect.
- **IMPORTANT – By praying for this blessing – “to love God”, He will accomplish in us all that we mention going forward**
- **Pray for this often**
- We have testimony from St Therese, Fr. Mike, Sr Faustina and St Catherine of Siena all testifying to the validity of “Purgatory is Plan B”
- We also have the Bible and Jesus Himself

Biblical Evidence - Background



Biblical Evidence - Background

The truth about the existence of Purgatory is almost self-evident to Catholics. We have been fed a steady diet of purgatory.

Plenty of guilt and punishment to go around.

However, to many Protestants this is one of the most repugnant of all Catholic teachings. It represents

“a medieval invention nowhere to be found in the Bible.”

It’s often called “a denial of the sufficiency of Christ’s sacrifice.” It is said to represent “a second-chance theology that is abominable.”

The truth about the existence of Purgatory is almost self-evident to Catholics. We have been fed a steady diet of purgatory.

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It’s often called “a denial of the sufficiency of Christ’s sacrifice.” It is said to represent “a second-chance theology that is abominable.” Biblical Evidence that avoiding purgatory is possible:

Comments:

True, but do we desire to be with God?

What does the Bible have to say?



The Bible

- The Bible is God's story – we have often talked about this.
- But the Bible is a thousand pages and spans 5000 years and is one story after another, and many if not all follow a theme.
- Very simplistic – “We get in trouble God fixes it.”
- The question is “WHY” – why write it all down, why not shorter, why did Christ have to suffer so much?
- Could God be trying to draw our attention away from ourselves and to focus on HIM?

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The question is “WHY” – why write it all down, why not shorter, why did Christ have to suffer so much?

Could God be trying to draw our attention away from ourselves and to focus on HIM?

Did He do all that the bible says just to punish us later for our sins?

Biblical Evidence - St Dismas



Biblical Evidence
Saint Dismas



- St Catherine of Siena, St Theresa and St Robert Bellarmine take up the same personage but with very different opinions. Bellarmine takes this almost as an exception, as an objection, the example of the good thief, who lived ill and yet died well.
- Regardless, Dismas entered heaven **WITHOUT** purgatory
- Dismas saw no reason to look inward, but look to God for all things. His sins, like ours are nothing in light of Christ's death. Dismas asked for no purgatory and received it.

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Being crucified as a thief did not mean he stole apples from some else's tree. At this time in history only a few items were moveable assets, namely money and livestock and being crucified for it meant he was a probably a habitual offender, a career criminal. "Good Thief is a poor description, maybe repentant thief, but it does not say he even repented.

Dismas asked Jesus to remember him in His kingdom, acknowledging Jesus as God and His ability to carry out the request.

The good thief crucified with Christ. Immediately at the start of St. Bellarmine's book he takes up the topic of St Dismas. I found this to be coincidental since the other two sources we will look at ...St Catherine of Siena and St Theresa... take up the same personage but with very different opinions. Bellarmine takes this almost as an exception , as an objection, the example of the good thief, who lived ill and yet died well.

► Regardless, Dismas entered heaven **WITHOUT** purgatory

This was not the case; for that good thief led a holy life, and therefore died a holy death. But even supposing he had spent the greater part of his days in wickedness, yet the other part of his life was spent so well, that he easily repented of his former sins, and gained the greatest graces.

"For, burning with the love of God, he openly defended our Savior from the calumnies of His enemies; and filled with the same charity towards his neighbor, he rebuked and admonished his blaspheming companion, and endeavored to convert him."


Being crucified as a thief did not mean he stole apples from some else's tree. At this time in history only a few items were moveable assets, namely money and livestock and being crucified for it meant he was a probably an habitual offender, a career criminal. Now Dismas admits on the cross he is a thief and here is where the saints diverge. Dismas saw that Christ was the focus not himself. He asked to go to heaven. He did not ask for forgiveness of his sins(not in words) but turned his attention to Jesus. We talked about this in our Eucharistic adoration topic, the cataclysmic proportions on the singular event and its implications. Dismas saw no reason to look inward but look to God for all things. His sins , like ours are nothing in light of Christs death. Dismas asked for no purgatory and received it.

What do we know as facts in this case. Dismas is a sinner. He acknowledged his sin to the other thief in the presence of Jesus

Dismas asked Jesus to remember him in His kingdom, acknowledging Jesus as God and His ability to carry out the request. (We need to always acknowledge God as God in our daily prayers and requests.)

Jesus for His part granted the no purgatory request without conditions.

Yes, Dismas may have known Jesus earlier in life but that would only led him by grace to this moment. Dismas would still have consciously need to go along with the grace but this is immaterial to our discussion.



Life – You can still stumble like Moses

- God told Moses to **speak to the rock and call the water out of it**, but Moses struck it with his staff.
- The Lord explicitly stated "Because you did not believe in me, and not **"uphold Me as HOLY in the eyes of the people "** of Israel" you will not enter the promised land.
- By resorting to a physical action (striking) rather than relying solely on God's spoken word, Moses demonstrated a lack of trust in God's power and sufficiency. After forty years of the Israelites' constant complaining and rebellion, Moses was angry and frustrated. He lashed out, calling the people "rebels" and striking the rock twice in a display of human impatience and wrath, rather than channeling the situation through divine direction.
- This seemingly minor change was a significant act of disobedience and **DISRESPECT**, and showing a disregard for the Lord's specific will. The mafia has some great examples of what disrespect means.
- In the 1189 chapters of the Bible, God only **speaks**. Hence the "Word became flesh" and "In the beginning was the WORD, and The Word was God". His mere breath (essence) creates.

Moses striking the rock –

God told Moses to **speak to the rock and call the water out of it**, but Moses struck it with his staff.

The Lord explicitly stated "Because you did not believe in me, to **uphold Me as HOLY in the eyes of the people** of Israel" you will not enter the promised land.

By resorting to a physical action (striking) rather than relying solely on God's spoken word, Moses demonstrated a lack of trust in God's power and sufficiency. After forty years of the Israelites' constant complaining and rebellion, Moses was angry and frustrated. He lashed out, calling the people "rebels" and striking the rock twice in a display of human impatience and wrath, rather than channeling the situation through divine direction.

This seemingly minor change was a significant act of disobedience, showing a disregard for the Lord's specific will and disrespect.

In the 1189 chapters of the Bible, God only speaks. Hence the "Word became flesh". His mere speaking creates.

"In the beginning was the Word" is the opening phrase of the Gospel of John (1:1) in the New Testament, establishing that the "Word" (Greek: Logos) existed before creation, was with God, and was God.

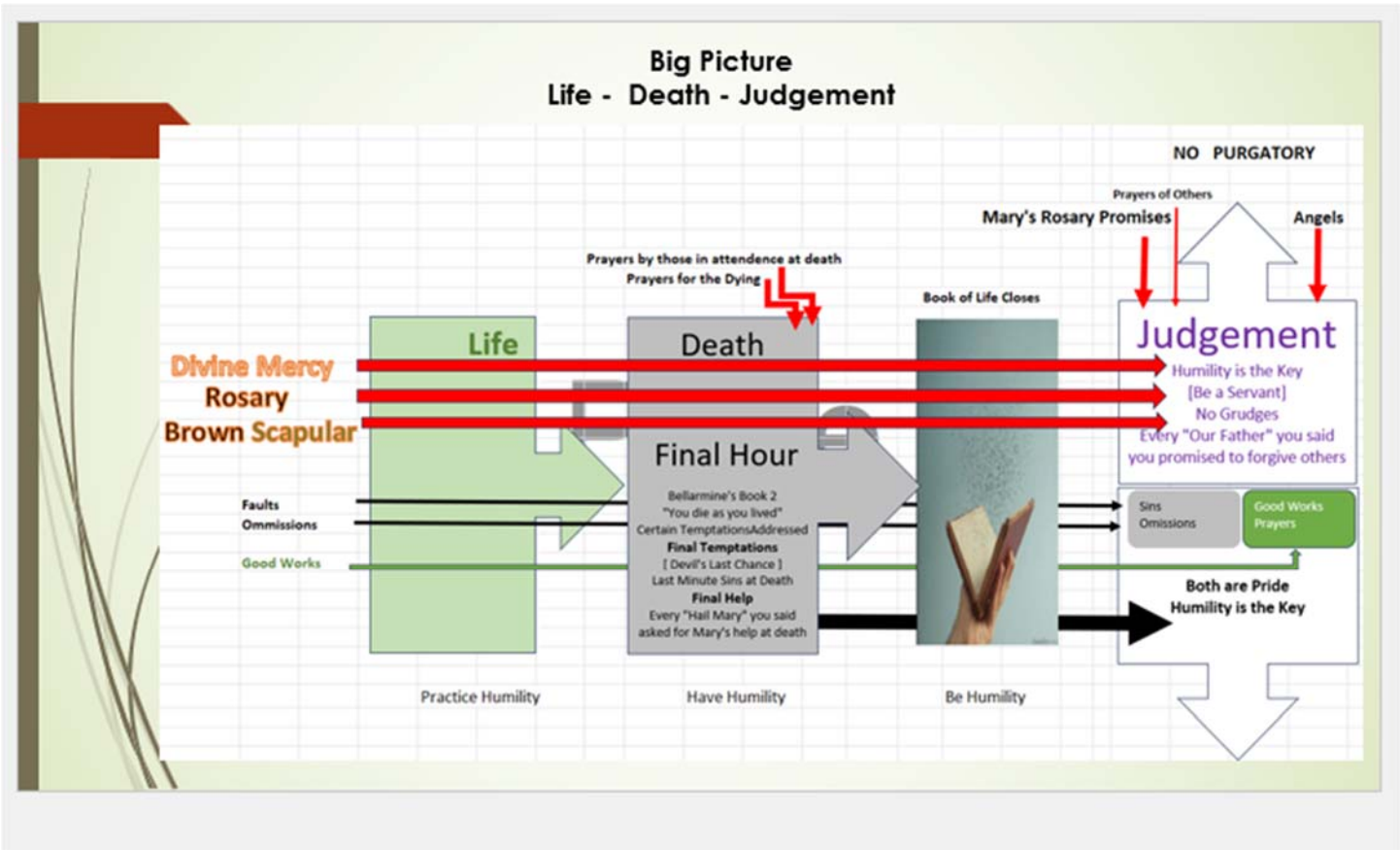
Water from the rock was to be undeniably from God. Sticks, waving your arms etc. were common in superstitions in those days and could have been construed as some type of magic.

Humility will be our focus now

- Some (possibly new) perspectives on how we look at humility.
- It is of the singular **most important aspect of how to die well as recommended by the Blessed Mother Herself**
- **We prayed for the GIFT to love God perfectly and will thus avoid purgatory. This is the reason we were created – to love God (to thank Him for creation, to thank Him for creating us, to praise His beauty). We cannot love God perfectly on our own – we cannot even know God on our own BUT if we have been prompted to Love God then that is by the Holy Spirit and since He is perfect, His prompting is perfect and the gift He gives us is perfect – perfect Love.**
- **This way of Love of perfect Love for God is marked by humility. And humility will carry us through death and judgement into acceptance of God's mercy and into heaven.**

Have the Attitude of a Servant - Humility

- Mary says humility is the number one issue in approaching heaven
- Leader (lead is mentioned 7 times in the bible. Servant (serve) is mentioned 1100 times
- In a scenario of "a cook as a servant"
 - How does a cook respond when he is corrected for a mistake
 - Acknowledges his fault
 - How does a cook respond when he does a good job.
 - I did only what was expected of me
- You go to DD and drive up is long so you rush inside. Order and pay for a simple small coffee milk, no sugar. You pay. The clerk pours the coffee and turns and go to the milk dispenser. Immediately a co worker interrupts him and mentions that his grandfather just got a deal on a bicycle tire for \$5. The clerk asks what size is the tire and the co worker says wait I put it in my phone files under tires, let me pull that up, wait the wifi is slow let me switch to cellular
 - This is a test. You immediately
 - 1. ask what size was that tire?
 - 2. You mention that the wifi is stronger next door
 - 3. You take the attitude of being a servant to both of these workers and wait patiently



Big Picture view LIFE – DEATH - Judgement

We will now see how St Bellarmine's book comes into play Life is book ONE (die as you lived) and book TWO is dealing with death

We are in life box at the left – with prayers, sins, sacramentals etc

BUT if we look to the end, we see that **HUMILITY** is what we want to cultivate **during** life, practice at death, and rely on at judgement

Trying to put together a map and connect these ideas to St Bellarmine's Book

Have JOY

Life

- **VERY IMPORTANT – We are diverting somewhat (temporarily) away from the “Avoiding Purgatory Topic”**
- St Bellarmine, a Doctor of the Church, wrote this work in his old age as a preparation for his own death, dividing it into two main parts:
- Book One (aka “Life”) : Precepts to follow while in good health - The virtues, sacraments and avoiding sin
 - We focused on many of these already like keeping Sunday holy, the lords name etc. so we are skipping this discussion.
- **THIS IS REALLY IMPORTANT**
 - **In Life, Cultivate and practice the “attitudes”** you will need in life and death to make the road “Less Bumpy”. Some examples are:
 1. He is God and I am Not. Pray for others. Types of suffering. From God, from satan and from our membership in creation. Like original sin but fluid. Other’s sins force creation away from God and hence it will suffer natural calamities . Like Our lady at Losallette.
 2. I believe all that the church teaches. (Stay in communion with the official church)
 3. No hard feelings toward others, no grudges, our life is a “no judgement zone”
 4. Humility – being a servant. This is the key. A good servant has the proper attitude and posture toward others and the Master, leading to love of both others and the Master
“Discontent” is a good indicator of where to begin working on humility

It would be unnecessary for me to lecture you on the importance of attending mass on Sunday or going to confession. Also, we have covered many of these topics in detail - keeping holy the Lords Day, the name of Jesus, prayer especially the rosary, divine mercy and more

St Robert Bellarmine’s Book- Introduction

Bellarmino, a Doctor of the Church, wrote this work in his old age as a preparation for his own death, dividing it into two main parts:

Book One: Precepts to follow while in good health - The virtues, sacraments and avoiding sin

We focused on many of these already like keeping Sunday holy, the lords name etc. so we are skipping this discussion.

Book 2: Those things to observe when near death, the specific "immediate" preparations and terminal attitudes required at the actual hour of death.

The dying person must be particularly vigilant during their final hours to close these "gateways" to the world.

- **Eyes:** Succumbing to last-minute worldly lusts or distractions.
- **Hands and Feet:** Regretting missed opportunities to do good or reflecting on theft of property.
- **Ears:** Listening to lies or idle gossip.

A recurring takeaway is the gravity of the **Particular Judgment** that occurs immediately after death. **The Three Participants** At the moment of death, the devil is the accuser, the individual’s conscience is the witness, and God is the Judge

Bellarmino offers hope through the example of the "**Good Thief**" (St. Dismas). He notes that while it is dangerous to delay conversion, one can still "live well" in their final hours by sincerely repenting and begging for God's mercy.

St. Robert Bellarmine's The Art of Dying Well Book ONE

- He addresses what to do while healthy.
 - The virtues
 - sacraments
 - avoiding sin
 - are the cornerstones for the first part.
- St. Robert Bellarmine also addresses specific sins and fears related to the Last Judgment, urging preparation through a virtuous life and frequent self-examination.
 - **Neglect of good works**
 - **Immoderate love of the world and riches**
 - **Delaying conversion**
 - **Sins of omission**
 - Living in a state of mortal sin**

St. Robert Bellarmine addresses specific sins and fears related to the Last Judgment, urging preparation through a virtuous life and frequent self-examination. The primary fears and sins addressed include:

Sins Related to the Last Judgment

- **Neglect of good works:** A significant sin is the failure to perform the works of mercy commanded by Christ in Matthew 25 (feeding the hungry, clothing the naked, visiting the sick/imprisoned, etc.). Bellarmine emphasizes that works follow the deceased and are the evidence of true faith at judgment.
- **Immoderate love of the world and riches:** The sin of an inordinate desire for worldly possessions is highlighted. Bellarmine cautions that the wealthy who ignore the poor will face condemnation, as exemplified by the rich man Dives in scripture. The accumulation of superfluous wealth without sharing it is a failure of stewardship for which one must account.
- **Delaying conversion:** A major failing is the "dangerous thing to defer till death our conversion from sin to virtue". Procrastinating repentance until the final moments, when one may be incapacitated or lack the full use of reason, is a grave risk.
- **Sins of omission:** Bellarmine reminds readers to consider not only the evil deeds they have done, but also the good things they have left undone, as these will be judged.
- **Living in a state of mortal sin:** Receiving the Holy Eucharist unworthily or otherwise remaining in mortal sin without seeking the Sacrament of Penance puts one in a dangerous spiritual state, eating and drinking judgment upon oneself.

Fears Related to the Last Judgment

- **Fear of eternal damnation:** The ultimate fear addressed is that of being condemned to "everlasting fire" and eternal misery, which the sinner brings upon himself by his choices in life.
- **Fear of an unprepared death:** The uncertainty of the hour of death is a recurring theme, encouraging constant vigilance and preparation. The fear is of being caught unprepared, "like a thief who often comes when least expected".

- **The scrutiny of conscience:** Bellarmine addresses the fear of having to give an account of every thought, word, and deed, even idle words, with one's conscience acting as a witness and the devil as the accuser.
- **Uncertainty of salvation:** Drawing on St. Peter's question, "If the just man shall scarcely be saved, where shall the ungodly and the sinner appear?", Bellarmine highlights the gravity and difficulty of salvation, which can be a source of anxiety for the dying.
- **The severity of God's judgment:** The prospect of facing the Supreme Judge, a God who is all-powerful and all-knowing, can be a source of intense fear for those with a guilty conscience.

Notes:

It would be unnecessary for me to lecture you on the importance of attending mass on Sunday or going to confession. Also, we have covered many of these topics in detail - keeping holy the Lords Day, the name of Jesus, prayer especially the rosary, divine mercy and more.

It would not surprise me that some or all of you avoid purgatory after listening to these discussions. All of you here are special. I. Mentioned that several times at other meetings and it is not to inflate your pride. In all of Tiverton, you might be the only real believers. We might not be able to cover this with those not yet familiar with virtues and sin. They may be caught at book one of st Bellarmine's book. I will to jump ahead and assume you are working on virtue, avoiding sins and frequenting the sacraments and are therefore trying to stay on the right path.

Billions of people never acknowledge God even once in their lifetime!

Life - The Four Attitudes to Practice Often

- He is God and I am Not
 - This is from Fr. Len and covers a multitude of "potholes".
 - Asking "why is it like this" and being "dissatisfied with a person or event"
 - Three kinds of suffering – Why me God?
- I believe all that the church teaches
 - Even if I don't know it or don't understand it or don't think it is right
 - Example Pope John XXIII was an imposter
 - So Many more example are flying around today and are VERY dangerous to us
- No hard feelings toward others, no grudges, our life is a "no judgement zone"
 - Be like the gym – "a no judgment zone" = Our displeasure could be another person's **ENTIRE salvation**
- Humility – being a servant – The Blessed Mother listed this as her number one recommendation for virtues to possess at judgement
 - You are a servant – everywhere and every day
 - Address all areas in your life where you see "**discontent or dissatisfaction**" – bad food, hot food, cold food, poor service, car breakdowns, loud noises, soft noises, rain, snow, bad air, whales dying, sea weed growing, pot holes, fast drivers, the politicians, the church, your friends, your boss, your children
 - Your prayer to "Love God" will bring you to see all these things in humility and thus to enter heaven without purgatory

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Billions of people never acknowledge God even once in their lifetime!

1. He is God and I am Not

1. Three types of suffering and being able to accept them all

2. I believe all that the church teaches

be in communion with the church. If you pick sides in some argument (on which the church has made no or weak determination you are 50-50 WRONG

In communion (I believe everything even if I don't know I what it is You are 100% right

3. "no judgement zone" see #4

4. Humility. Are you humble? Ray is the most humble LOL Stories to come later

Discontent is the red flag for lack of humility

Life – St Bellarmine - Chapter 18 is missing!

(Sometimes referred to as Chapter 17)

- Before moving on to Book Two it is very important to note this!

- **Understanding Kindness vs appeasement**

- Chapter 18 – Devotion to the Blessed Virgin Mary at death

- Components were removed because of the protestant reformation in about the year 1550 was in full bloom when Bellarmine wrote this book in 1600 entirely in Latin.

Bellarmino had a huge devotion to the daily rosary, but scholars deleted the chapter on Mary and then the entire Book 2. !!!!

- It may have offended those adhering to the beliefs of the reformation. This is what is typically returned on an internet search as the translation by Dalton in the year 1847, in English, with both parts missing.

- **The impact of the omission**

- For readers of the abridged English translation, the absence of Chapter 18 results in a less complete picture of Bellarmine's full theology on preparing for death. While the rest of the book offers guidance on living a virtuous life, **the missing chapter removes a significant and explicitly Catholic aspect of Bellarmine's teaching regarding the final hours of life.** The full version of the text, in contrast, presents a more holistic Catholic perspective on the "art of dying well" by integrating both a life of virtue and **specific devotional practices.**

The early founders of the reformation like Luther and Calvin had a devotion to Mary, but as they died the reformation and all of Protestantism took on a much more aggressive anti-Mary slant especially in the 1700s-1800s.

Chapter 18 is missing!

Chapter 18 – Devotion to the Blessed Virgin Mary at death

Understanding Kindness vs appeasement

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General Douglas MacArthur considered “appeasement” as always leading to a deeper conflict” since there was no resolution to differences.

St. Robert Bellarmine's *The Art of Dying Well* discusses devotion to the Blessed Virgin Mary primarily in its 18th chapter, which is sometimes excluded from abridged versions of the book by Dalton in 1847.

In the context of preparing for death, the devotion to Mary is presented as a powerful means to gain God's grace for a holy death. Bellarmine frames it as a way to receive assistance in dying well, emphasizing that through her intercession, the faithful can be aided in overcoming worldly attachments and preparing their soul for eternity.

Central role: In a complete version of the text, the 18th chapter of *The Art of Dying Well* is specifically dedicated to Marian devotion as **a key part** of a holy death.

Purpose: The devotion to Mary is seen as a spiritual aid for preparing for death and a way to acquire grace from God to die well.

Benefit: By praying to the Virgin Mary, a person can receive help to overcome worldly attachments and be more prepared for their final judgment. Bellarmine emphasizes the importance of calling upon Mary's intercession, especially at the hour of death. He viewed her as a powerful advocate for sinners before the throne of God.

The Grace of a Happy Death: He highlights that devotion to Mary, including practices like reciting the Rosary and the Saturday fast in her honor, is a means to obtain the grace of a happy and holy death.

Contents of the Missing Chapter

- St. Robert Bellarmine addresses devotion to the Blessed Virgin Mary. The specific advice within this chapter **focuses on the importance of having a special devotion to Mary as part of living a good life, which in turn leads to a good death.**
- The complete work encourages:
 - **Imitating Mary's virtues**, particularly her love for the Lord.
 - **Seeking her intercession** to obtain the grace of a holy death.
 - **Consecrating oneself to her** as a path to greater holiness, following her example of preparation for death (as a model for all Christians).
- Thus, Chapter 18 essentially presents devotion to the Blessed Virgin Mary as a crucial element of a holy life and a means to secure a blessed end.

We already established the Rosary as a key to avoiding purgatory
We cannot attain heaven on our own. Mary is the key.

The Significance of Devotion to Mary

- His emphasis on Mary's role can be summarized by these points:
 - **A weapon against the devil:** Bellarmine argued that the devil hates and fears Mary because she is the new Eve who helped crush his head. Seeking her help at the time of death is a powerful weapon against the final spiritual attacks.
 - **The Mother of Mercy:** He stressed that Mary is the "Mother of Mercy," who extends her compassion to souls in their final moments. Her role is to plead with her Son, Jesus, on behalf of the dying.
 - **An ideal model:** Mary's own holy and peaceful death is presented as the ideal model for Christians to strive for. Bellarmine advised pondering her peaceful departure and imitating her love for God to prepare for one's own end.
 - **Source of grace:** According to Bellarmine, Mary, as the Mother of God, is a special channel of divine grace. Cultivating a deep devotion to her during one's lifetime is a way to ensure a greater flow of grace, leading to a more holy life and, consequently, a better death.
- All this was left out of the translation! What a loss for 25 generations until us.

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In Chapter 18 of [*The Art of Dying Well*](#)

, *Bellarmino emphasizes several key themes regarding Mary's intercession:*

- **Mary as Mediatrix of Grace:** *A central theme is that God has ordained that all graces and heavenly blessings which flow from Christ, the Head of the Church, pass through Mary to the members of the Church. This highlights her unique and instrumental role in the distribution of God's gifts.*
- **Humility and Unworthiness:** *Bellarmino encourages a deep sense of humility in believers, who should deem themselves unworthy to approach God directly on their own. Seeking Mary's intercession is presented as an act of profound humility that God favors, allowing access to Him through her mediation.*
- **Aversion of Divine Wrath:** *Drawing on patristic and medieval traditions, a key function of Mary's intercession is her ability to appease or turn away God's just anger. This provides a sense of security and hope for the dying.*
- **The Communion of Saints:** *The discussion of Mary's intercession is part of the broader doctrine of the Communion of Saints, where those in heaven (the Church Triumphant) intercede for those on*

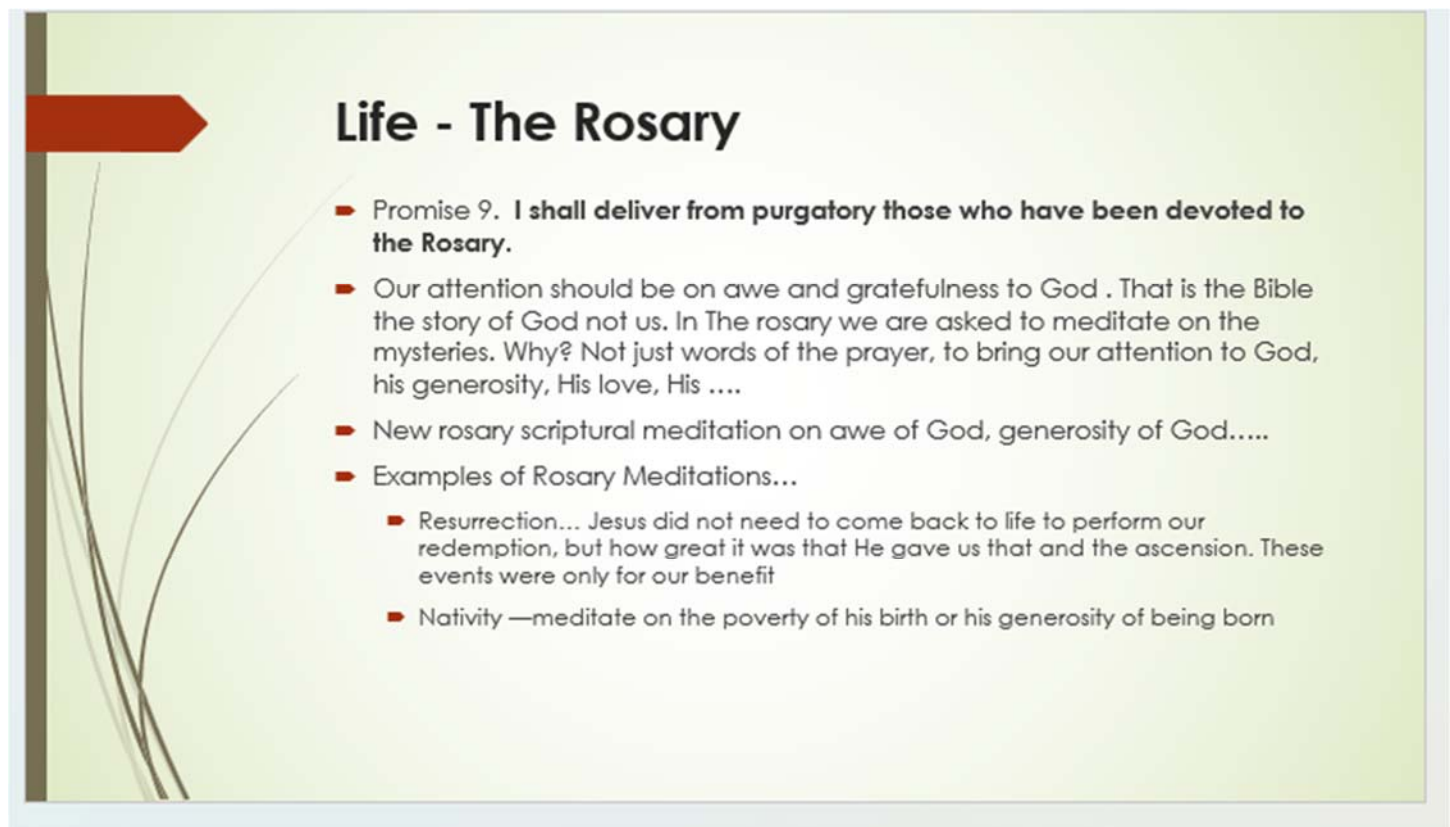
earth (the Church Militant). Mary, being the highest among the saints, has the greatest power of intercession.

- **Maternal Care:** *Mary is portrayed as a loving mother in the order of grace who cares for her children "who still journey on earth surrounded by dangers and difficulties". This maternal role makes her a particularly accessible and comforting advocate for the dying.*
- **Model of Virtue:** *Bellarmino also emphasizes imitating Mary's virtues, such as her perfect love for God, obedience, faith, and charity, as a necessary part of a holy life and preparation for a good death.*

By embracing these themes, a person preparing for death can find comfort and confidence in Mary's powerful and merciful assistance.

Notes:

The early founders of the reformation like Luther and Calvin had devotion to Mary, but as they disappeared the reformation and all of Protestantism took on a much more aggressive anti-Mary slant especially in the 1700s-1800s.



Life - The Rosary

- **Promise 9. I shall deliver from purgatory those who have been devoted to the Rosary.**
- Our attention should be on awe and gratefulness to God . That is the Bible the story of God not us. In The rosary we are asked to meditate on the mysteries. Why? Not just words of the prayer, to bring our attention to God, his generosity, His love, His
- New rosary scriptural meditation on awe of God, generosity of God.....
- Examples of Rosary Meditations...
 - Resurrection... Jesus did not need to come back to life to perform our redemption, but how great it was that He gave us that and the ascension. These events were only for our benefit
 - Nativity —meditate on the poverty of his birth or his generosity of being born

Are there any other examples of how we could vary our rosary meditations to refocus them MORE on God and not earthly events

Notice how the meditation on the Nativity can lead you in two directions. Which gives you a greater love for God?

The Rosary

Promise 9. **I shall deliver from purgatory those who have been devoted to the Rosary.**

Our attention should be on awe and gratefulness to God . That is the Bible the story of God not us. In The rosary we are asked to meditate on the mysteries. Why? Not just words of the prayer, to bring our attention to God, his generosity, His love, His

New rosary scriptural meditation on awe of God, generosity of God.....Examples...Glorious mysteries

Resurrection... Jesus did not need to come back to perform our redemption, but how great it was that He gave us that and the ascension. These events were only for our benefit

Nativity —meditate on the poverty of his birth or his generosity of being born

Mary promises in the rosary to deliver us from purgatory

Our prayers assure us we will get there but they do not assure us of no trials tribulations or suffering. Prayer will lead us to the sacraments and practice of the virtues.

When someone starts making us feel good about ourselves then the moment we think of someone of less then our tool should come out

God does not allow us distractions in adoration to humiliate us rather to allow us to us the tool of humility to be aware of our lack of importance



Scapular.

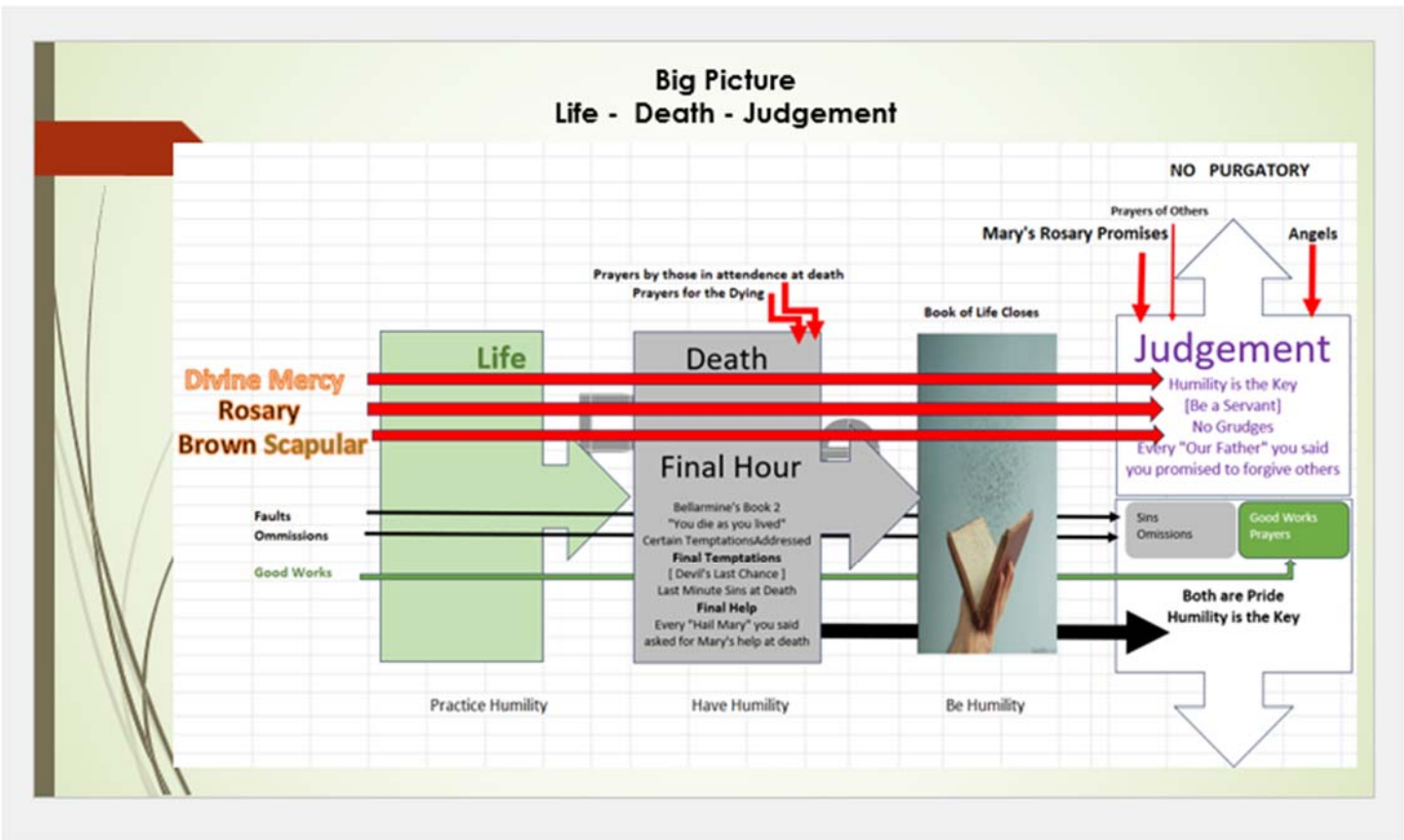
The main promise of the Brown Scapular, given by Mary to St. Simon Stock, is that:

"Whosoever dies clothed in this Habit shall not suffer eternal fire"

This signifies special protection and salvation, with an extension called the **Sabbatine Privilege** promising aid from Purgatory on the first Saturday after death if certain conditions are met.

These promises aren't a magic charm but a sign of devotion, requiring a life of faith, chastity, and prayer

How could a promise be made to save us from purgatory on the first Saturday after our death be made **if purgatory was built only on our guilt?**



Big Picture view

We will now see how St Bellarmine's book comes into play Life is book ONE (die as you lived) and book TWO is dealing with death

We are in life box at the left – with prayers, sins, sacramentals etc

BUT if we look to the end, we see that **HUMILITY** is what we want to cultivate **during** life, practice at death, and rely on at judgement

Trying to put together a map and connect these ideas to St Bellarmine's Book

Have JOY

Death - St Bellarmine's Book TWO

- The second part or book two of St Bellarmine is how to deal with temptations at death among other things.
- All the arts are best learned by practice
- At death you can go from bad to good **AND** good to bad
- Pg 325 Bellarmine mentions you can go directly to heaven and "**avoid purgatory completely**"
- The devil's **possible** final temptations – This is where the attitudes you cultivated during life come to bear.
 - Hatred for God , maybe not being able to act suffering of yourself and others so a dissatisfaction with creation – You are God and I am not. Say this every day.
 - Despair -at the sight of all your sins – it's a big pile – Answer "Jesus I trust in you". Use this every day
 - Faith and heresy - would you be able to defend your faith and beliefs under severe questioning by the devil?
 - Answer , I believe whatever the church teaches even if I don't know it. Whether an easy or hard question avoid the argument complexity. Live every day with this thought. Don't get caught up in matters of church doctrine.
- **Its all about attitude**

- Our primary weapons are:
 - The brown scapular – it does not rely on me
 - The Rosary – Mary promised to be there with me
 - Some maxims (attitudes) to keep in mind about life, and keep them in mind often
 - He is God and I am not. Good against despair, why me suffering? Why my life, judging others. God has a plan for each life so when I judge someone I say I don't like Gods plan
 - Temptations can happen at death and are not sins. The five second rule
 - Scrupulosity - I accept all the official teachings of the church even if I don't understand them or even know of them
 - God I am a sinner, forgive my sins, I want to be with You and praise You forever. I am in awe of your creation and thankful for my life as it is. (Sound like Franklin Graham?)
 - My sins are history and the heavenly feast is not in the picture
- The two temptations of self-righteousness (presumption) and despair, thinking about our good works and believing they can get us to heaven or being obsessed about our sins and despairing over them, not trusting in God's infinite love and mercy. In both cases, it is PRIDE that keeps us focused on our good works, and it is PRIDE also that can keep us glued to our guilt for all the wrong things we have done. Humility vs ego and pride.

St. Robert Bellarmine's The Art of Dying Well Book TWO

The second part or book two is how to deal with temptations at death among other things.

MY primary weapons are:

1. The brown scapular – it does not rely on me and I have no self confidence
2. The Rosary – Mary promised to be there with me – too bad this was eliminated from Bellarmine's book.
3. Some of my other viewpoints. You will prepare your own with God's help
 - a. He is God and I am not. Good against despair, why me suffering? Why my life, judging others. God has a plan for each life so when I judge someone I say I don't like God's plan
 - b. Temptations can happen at death and are not sins. The five second rule
 - c. Scrupulosity - I accept all the official teachings of the church even if I don't understand them or even know of them
 - d. God I am a sinner, forgive my sins, I want to be with You and praise You forever. I am in awe of your creation and thankful for my life as it is. (Sound like Franklin Graham?)
 - e. My sins are history and the heavenly feast is not in the picture
4. Jesus mentioned to Faustina three major sins AT DEATH
 - a. Despair, being obsessed about our sins and despairing over them, not trusting in God's infinite love and mercy.
 - b. Self-righteousness thinking about our good works and believing they can get us to heaven. In both cases, it is PRIDE that keeps us focused on our good works, and it is PRIDE also that can keep us glued to our guilt for all the wrong things we have done. OR I am a GOOD person – Really?
 - c. **Unforgiveness of others – holding a grudge**

All of these can be rectified with humility – Back to first video of St. Therese

Some other pitfalls which we can work on now so our death becomes easier -

1. **Suffering** – not coming to terms with suffering. **(He is God and I am not)** There are three types of suffering
 - a. God gives suffering
 - b. Satan imposed suffering
 - c. **Natural suffering (demise of our human bodies as a result of original sin) and suffering in the world in general. EG How can a good God allow suffering?** Some suffering we endure is from nature(there really is no nature” because as man sins more and more God withdraws and His benefits given to us through our surroundings decrease. Evidence of this statement is Our Lady of LaSalette where she says that if the people of that district kept holy the lords day “wheat would grow right from the rocks”
2. **Do not judge others** – they are as beloved by God as you and are on His path for them. Story of your ER nurse and her tattoo
3. **Many souls are lost at the last moment because they cling to FEAR or PRIDE** – Sr Faustina from Jesus – They refuse to admit the limitless of God's mercy and love
4. **A key word to remember “SERVANT”**. It gives you the right perspective for all three cases and is bible based. The word "servant" appears in the Bible approximately 900 times, though this number varies slightly depending on the translation (e.g., NIV, KJV, ESV). When including

variations like "servants," "serve," and "service," the count of related terms rises significantly, with some estimations exceeding 1,100 or even 1,600 instances. " Let your every creature serve you;

for you spoke, and they were made, (notice the reference to SPOKE, as in Moses speaking to the rock)

you sent forth your spirit, and they were created; *

no one can resist your word.

5. Key Findings:

6. Context: The concept of servanthood is central to the Bible, appearing in both the Old and New Testaments to describe relationships between people or between individuals and God.

Usage: In the King James Bible Dictionary, "servant" appears 491 times, while "servants" appears 476 times. Significance: Jesus is frequently depicted as the ultimate servant, instructing his followers to be "servant of all" (Mark 9:35). The high frequency of the term "servant" contrasts sharply with the term "leader," which appears only about six times.

- a. **When your sins are shown to you, you do not object since as a servant you take correction with humility**
- b. **When you see the good you have done, you do not act pridefully, because as a servant you have only done what was expected of you in humility at the Master's direction.**
- c. **Third, you are without judgment of others since you are only a humble servant and they are equal to you in the "Master's Eyes".**

Book of Life Closes – Only Truth is left



Judgement

- **The Three Participants at judgement are,**
 1. devil is the accuser,
 2. the individual's conscience is the witness,
 3. God is the Judge
- Jesus mentioned the three burdens to overcome
 - Grudges – judging others
 - Our Sins
 - Our pride in good works
- Mary mentions the biggest key is Humility
- St Bellarmine mentions that at judgement Mary (pg. 330) as an advocate along with saints and angels may speak on your behalf
- He mentions having masses said for yourself in your "Last Will and testament" come to bear. Very important Our chapter has committed to do that for each and every deceased member
- A humbled contrite heart God will not spurn. I have looked at some writings on death and comments posted on YouTube. In general, it leads to despair, so these efforts to incite our spirituality have failed. (Because they ignore what we said at the beginning – We can't accomplish heaven, only God can do this for us)
- **The "attitudes" you had during life will carry over to judgement**

Judgement – St Bellarmine

- St. Robert Bellarmine also addresses specific sins and fears related to the Last Judgment, urging preparation through a virtuous life and frequent self-examination.
 - Neglect of good works
 - Immoderate love of the world and riches
 - Delaying conversion
 - Sins of omission
 - Living in a state of mortal sin
- Book 2: Those things to observe when near death, the specific "immediate" preparations and terminal attitudes required at the actual hour of death.
 - The dying person must be particularly vigilant during their final hours to close these "gateways" to the world.
 - **Eyes:** Succumbing to last-minute worldly lusts or distractions.
 - **Hands and Feet:** Regretting missed opportunities to do good or reflecting on theft of property.
 - **Ears:** Listening to lies or idle gossip.
 - Bellarmine offers hope through the example of the "Good Thief" (St. Dismas). He notes that while it is dangerous to delay conversion, one can still "live well" in their final hours by sincerely repenting and begging for God's mercy.

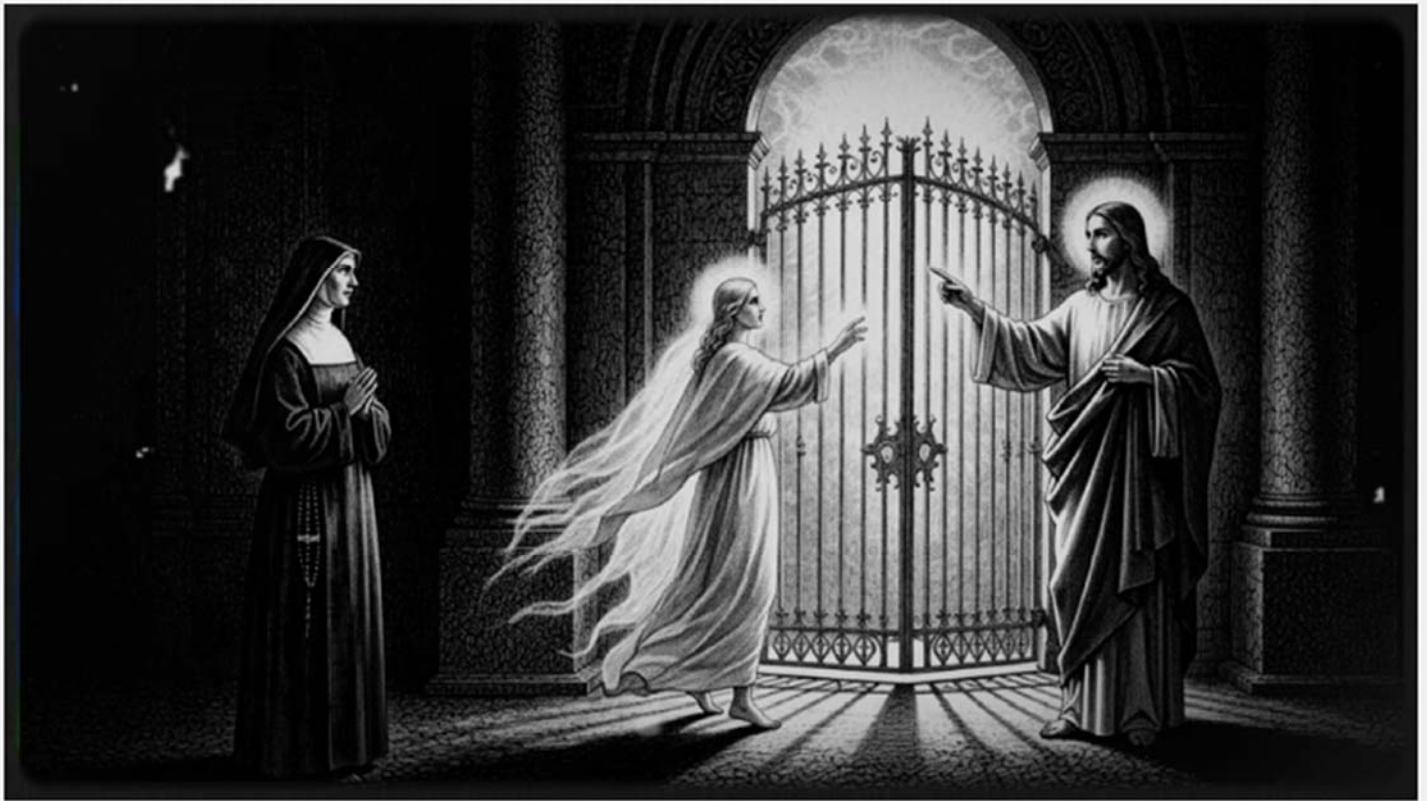
St Faustina Video - Part 2 – 22 min

- Having Love for God is given by asking for that blessing. (aka No Purgatory")
 - The Holy Spirit, "who is infinite" grants the gift of "Love for God" and since the Holy Spirit is infinite, the gift has infinite value and our "Love for God becomes infinite"
- This video is a wrap up of many of the ideas we covered



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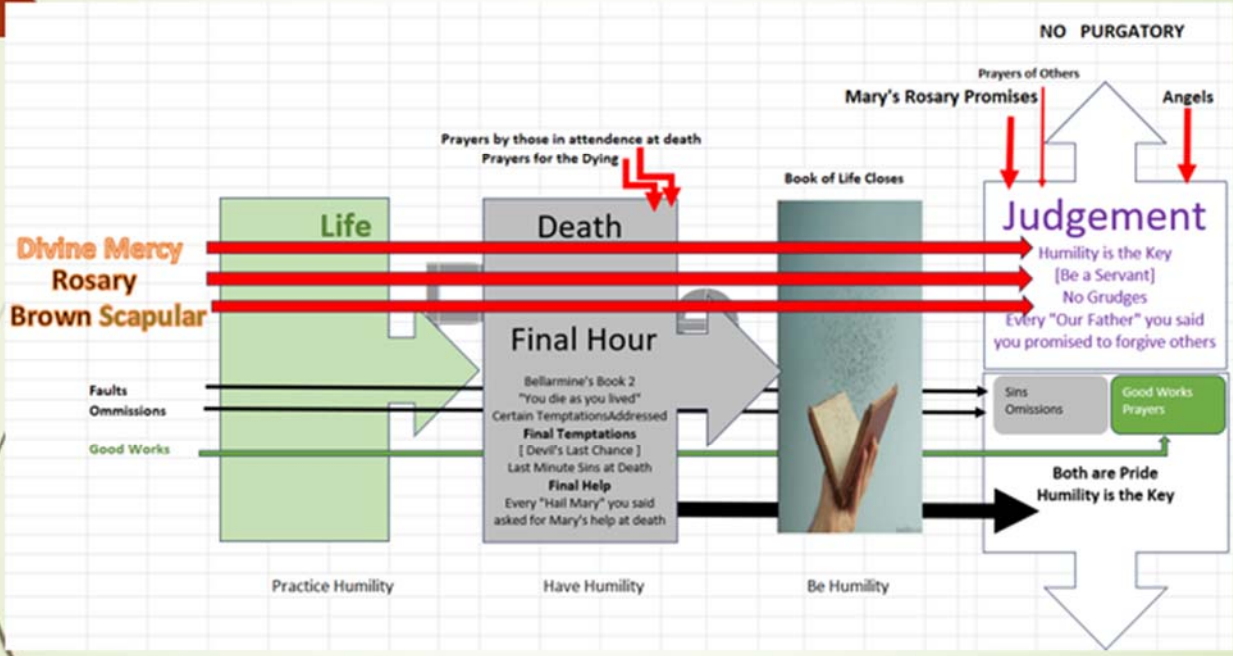


Comments on St Faustina Video

21 min

Big Picture

Life - Death - Judgement





Final Thoughts

- Our goal is NO PURGATORY – We are asking for this blessing in prayer continually
- Mary cites "Humility" as the MOST important virtue at death
 - Think servant

Have Joy in your heart.

In conclusion, let us be assured that God loves us, is for us, and wants to help us overcome temptation. Victory over sin is indeed possible. Paul emphasized this to the Corinthians when he said, "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it" (1 Cor. 10:13). That is a word for us today. Whatever temptation may confront us, it isn't unique. We aren't the only person ever to deal with it, and we can overcome it if we really want to. God will never allow us to be tempted beyond our ability to resist and will always provide the way of escape. But we must want it, look for it, and take it. When we do, He is glorified, and we are spiritually strengthened and conformed more into the likeness of our Lord and Savior.