

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

Chapter 1 : The Dialogue of the Seraphic Virgin: Catherine of Siena by Catherine of Siena

2 the dialogue of the seraphic virgin catherine of siena dictated by her, while in a state of ecstasy, to her secretaries, and completed in the year of our lord

Catherine, in her treatise on divine Providence, I was greatly inspired by her words, when she said that " No virtue can have life in itself except through charity, and humility which is the foster mother nurse of charity. So it is fitting for St. Catherine to put it in that way. So the virtue of charity is that each and every christian should yearn to possess and cultivate in his or her life. This communion should be seen in our prayer and in the way we relate with our neighbor. It is this prayer which can help us to overcome the vice of self-love which is opposed to charity. Here also Christ is depicted a the Bridge which joins heaven and earth and a soul that wants to enter heaven should climb this bridge. What one needs is to be humble and to trust in the holy spirit for all the necessities of the journey. People who are not obedience are found to be lacking because they do not trust in divine providence. Catherine of Siena St. The Treatise of Divine Providence A soul is lifted up by a very great desire for the honor of God as well as for its salvation; it does this by exercising ordinary virtues and remaining in the cell of self-knowledge which comes from the love of God. In this way the soul clothes herself with self-truth. The soul is at the same time united with God in her constant prayer which is a sign of following into the footsteps of the crucified son of God, and this comes by the desire, affection and union of love which turns the soul into another Christ. Catherine requested for four favors from God for herself, for the reformation of the holy church, for those who rebel against the church and for the divine providence to provide things in general and in particular for a certain case with which she was concerned. These unions made her grieve for the offenses and with the joy of the lively hope with which she waited for God to provide against such evils. The sufferings which the soul experience is insufficient to punish one smallest fault reason being that the offenses being committed against God call for an infinite satisfaction. So the fact is that the pains are not given as punishment but as corrections, to chastise a soul. The more a soul endures the more her love for God is seen and in this way it comes to know the truth about God. One can counteract this vice with charity which is the pure love of God; this is the same as love of neighbor because one cannot claim to love God without loving the neighbor. This knowledge is rooted in virtue and true discretion is the only child of self-knowledge and true humility comes from it. The Treatise on Prayer The soul gets to know her imperfection and the devil that uses different tactics to wage war and cause more trouble on the soul but if the soul is rooted in prayer it cannot be swayed. Through humility and constant faith in God, the soul acquires with time and with perseverance in every virtue, in this way the soul does not lose the spirit of prayer. Catherine that Priests are dignified because through them the love of God comes to the faithful. They are more dignified than the angels because God took the human nature not that of the angels. It is this kind of death that destroys pride which deprives the soul of that perfect obedience and gives it disobedience which is opposed to a life of grace. It is needed for a soul destined to heaven to open the doors of heaven. The soul that has submitted to the yoke of obedience and enlightened in her search by faith finds a place which is holy religion which was founded by the Holy Spirit. This holy religion is a ship whose master is the Holy Spirit, it is a rich ship such that everyone who is on board lack nothing for all that is necessary is provided, only those with self-love and desire to have private property are in want because they are not obedient. The obedient soul receive a hundredfold of eternal life, this number hundred is a perfect number, so the reward of an obedient soul is the unity of their own will, both in general obedience and in particular obedience of their religious life. God rewards merits according to the love and promptitude of the truly obedient, and soul having seen with the eye of the intellect, and having known by the light of holy faith the truth and excellence of obedience, hearing and tasting it with love and ecstatic desire, gazed upon the divine majesty and gave thanks to God. This is why St. Catherine put the love of God above all else. This is also seen in the love she had when asked God for four favors not for herself but for the church and those who rebel against the church. Sometimes

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

when we are suffering we think that God is punishing us for our sins but here it is clarified that even the suffering that we experience are not enough to atone for the sins we have committed against God and that the sufferings we encounter are not punishments but help us to correct our sins, and turn back to God. Our love for God is seen in the way we endure amidst these sufferings and pain with patience. Reading the Dialogue of St. Catherine should come from the ultimate desire to be united with God as well as the enhancement of our communion with God. The example of the saints were given here to show that this journey is not an impossible journey but a journey which can be taken by anyone provided he or she decides to do the will of God in a faithful manner and to take the only begotten son of God as the role model. It is not easy to take this journey of loving God but St. Catherine has provided me with the necessary tools especially that of obedience, humility, faithful prayer and perseverance and these should be accompanied by my total commitment to the reception of the sacraments which are the tools that Christ given me through the church, and through his chosen instruments the priests.

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

Chapter 2 : The Dialogue of the Seraphic Virgin Catherine of Siena - Logos Bible Software

The Dialogue of the Seraphic Virgin Catherine of Siena and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

It is at least certain that the medieval period affects those who approach it in the manner of a powerful personality who may awaken love or hatred, but cannot be passed over with indifference. The shadows fell out of the picture; the medieval time became a golden age when heaven and earth visibly mingled, when Christian society reached the zenith of perfection which constituted it a model for all succeeding ages. Then came the German professors with all the paraphernalia of scientific history, and, looking through their instruments, we, who are not Germans, have come to take a more critical and, perhaps, a juster view of the matter. The Germans, too, have had disciples of other nations, and though conclusions on special points may differ, in every country now at a certain level of education, the same views prevail as to the principles on which historical investigation should be conducted. And yet, while no one with a reputation to lose would venture on any personal heresy as to the standards of legitimate evidence, the same facts still seem to lead different minds to differing appreciations. History, to be worthy of the name, must produce the illusion of living men and women, and, in order to do this successfully, must be based, not only upon insight into human nature in general, but also upon personal appreciation of the particular men and women engaged in the episodes with which it deals. With facts as such, there can indeed be no tampering; but for the determination of their significance, of their value, as illustrative of a course of policy or of the character of those who were responsible for their occurrence, we have to depend in great measure on the personality of the historian. It is evident that a man who lacks the sympathetic power to enter into the character that he attempts to delineate, will hardly be able to make that character live for us. For in Art as well as Life, sympathy is power. Now, while this is true of all history whatever, it is perhaps truer of the history of the middle ages than of that of any more recent period, nor is the reason of this far to seek. The middle ages were a period fruitful in great individuals who molded society, to an extent that perhaps no succeeding period has been. In modern times the formula, an abstraction such as "Capital" or the "Rights of Man" has largely taken the place of the individual as a plastic force. The one great Tyrant of the nineteenth century found his opportunity in the anarchy which followed the French Revolution. The spoil was then necessarily to the strong. But even Napoleon was conquered at last rather by a conspiracy of the slowly developing anonymous forces of his time than by the superior skill or strength of an individual rival. The lion could hardly have been caught in such meshes in the trecento. Then, the fate of populations was bound up with the animosities of princes, and, in order to understand the state of Europe at any particular moment of that period, it is necessary to understand the state of soul of the individuals who happened, at the time, to be the political stakeholders. It must not be thought, however, that the personality of the prince was the only power in the medieval state, for the prince himself was held to be ultimately amenable to an idea, which so infinitely transcended earthly distinctions as to level them all in relation to itself. Religion was in those days a mental and social force which we, in spite of the petulant acerbity of modern theological controversies, have difficulty in realizing. Prince and serf would one day appear as suppliants before the Judgment-seat of Christ, and the theory of medieval Christianity was considerably in favor of the serf. The Father of Christendom, at once Priest and King, anointed and consecrated as the social exponent of the Divine Justice, could not, in his own person, escape its rigors, but must, one day, render an account of his stewardship. Nor did the medieval mind, distinguishing between the office and the individual, by any means shrink from contemplating the fate of the faithless steward. In a "Last Judgment" by Angelico at Florence, the ministers of justice seem to have a special joy in hurrying off to the pit popes and cardinals and other ecclesiastics. For it is an insufficient criticism that has led some to suppose that the medieval Church weighed on the conscience of Christendom solely, or even primarily, as an arbitrary fact: Nothing can be further from the truth. Probably at no period has the Christian conscience realized more

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

profoundly that the whole external fabric of Catholicism, its sacraments, its priesthood, its discipline, was but the phenomenal expression, necessary and sacred in its place, of the Idea of Christianity, that the vitality of that Idea was the life by which the Church lived, and that by that Idea all Christians, priests as well as laymen, rulers as well as subjects, would at the last be judged. When Savonarola replied to the Papal Legate, who, in his confusion, committed the blunder of adding to the formula of excommunication from the Church Militant, a sentence of exclusion from the Church Triumphant, "You cannot do it," he was in the tradition of medieval orthodoxy. Moreover, even though the strict logic of her theory might have required it, the hierarchical Church was not considered as the sole manifestation of the Divine Will to Christendom. The unanimity with which the Christian idea was accepted in those times made the saint a well-known type of human character just as nowadays we have the millionaire or the philanthropist. Now the saint, although under the same ecclesiastical dispensation as other Christians, was conceived to have his own special relations with God, which amounted almost to a personal revelation. In particular he was held to be exempt from many of the limitations of fallen humanity. His prayers were of certain efficacy; the customary uniformities of experience were thought to be constantly transcended by the power that dwelt within him; he was often accepted by the people as the bearer to Christendom of a Divine message over and above the revelation of which the hierarchy was the legitimate guardian. Not infrequently indeed that message was one of warning or correction to the hierarchy. Sabatier points out truly that the medieval saints occupied much the same relation to the ecclesiastical system as the Prophets of Israel had done, under the older dispensation, to the Jewish Priesthood. They came out of their hermitages or cloisters, and with lips touched by coal from the altar denounced iniquity wherever they found it, even in the highest places. It is needless to say that they were not revolutionaries -- had they been so indeed the state of Europe might have been very different today; for them, as for other Christians, the organization of the Church was Divine; it was by the sacred responsibilities of his office that they judged the unworthy pastor. An apt illustration of this attitude occurs in the life of the Blessed Colomba of Rieti. Colomba, who was a simple peasant, was called to the unusual vocation of preaching. The local representatives of the Holy Office, alarmed at the novelty, imprisoned her and took the opportunity of a visit of Alexander VI. It was useless to attempt to stop her; she was beyond the control of inquisitor or guards; the Pope had to hear her out. He did so; proclaimed her complete orthodoxy, and set her free with every mark of reverence. In this highly characteristic episode scholastic logic appears, for once, to have been justified, at perilous odds, of her children. Siena, *Vetus Civitas Virginis*. The town seems to have descended as a bride from airy regions, and lightly settled on the summits of three hills which it crowns with domes and clustering towers. As seen from the vineyards which clothe the slopes of the hills or with its crenellated wall and slender-necked Campanile silhouetted against the evening sky from the neighboring heights of Belcaro, the city is familiar to students of the early Italian painters. It forms the fantastic and solemn background of many a masterpiece of the trecentisti, and seems the only possible home, if home they can have on earth, of the glorified persons who occupy the foreground. It would create no surprise to come, while walking round the ancient walls, suddenly, at a turn in the road, on one of the sacred groups so familiarly recurrent to the memory in such an environment: Siena, once the successful rival of Florence in commerce, war, and politics, has, fortunately for the more vital interests which it represents, long desisted from such minor matters. Its worldly ruin has been complete for more than five hundred years; in truth the town has never recovered from the plague which, in the far-off days of , carried off 80, of its population. Grassy mounds within the city walls mark the shrinking of the town since the date of their erection, and Mr. Murray gives its present population at less than 23, The free Ghibelline Republic which, on that memorable 4th of September , defeated, with the help of Pisa, at Monte Aperto, the combined forces of the Guelf party in Tuscany, has now, after centuries of servitude to Spaniard and Austrian, to be content with the somewhat pinchbeck dignity of an Italian Prefettura. At least the architectural degradation which has overtaken Florence at the hands of her modern rulers has been as yet, in great measure, spared to Siena. Even the railway has had the grace to conceal its presence in the folds of olive which enwrap the base of the hill on which the city is set. Once inside the rose-colored walls, as we pass up

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

the narrow, roughly paved streets between lines of palaces, some grim and massive like Casa Tolomei, built in , others delicate specimens of Italian Gothic like the Palazzo Saracini, others again illustrating the combination of grace and strength which marked the domestic architecture of the Renaissance at its prime, like the Palazzo Piccolomini, we find ourselves in a world very remote indeed from anything with which the experience of our own utilitarian century makes us familiar. And yet, as we rub our eyes, unmistakably a world of facts, though of facts, as it were, visibly interpreted by the deeper truth of an art whose insistent presence is on all sides of us. Here is Casa Tolomei, a huge cube of rough-hewn stone stained to the color of tarnished silver with age, once the home of that Madonna Pia whose story lives forever in the verse of Dante. Who shall distinguish between her actual tale of days and the immortal life given her by the poet? In her moment of suffering at least she has been made eternal. In the fourteenth century it belonged to Set Giacomo Benincasa, a dyer. Part of it has now been converted into a chapel, over the door of which are inscribed the words: Sponsae Xti Katerinae Domus. More than years have passed since the daughter of the Siennese dyer entered into the rest of that sublime and touching symbolism under which the Church half veils and half reveals her teaching as to the destiny of man. Another case, but how profoundly more significant than that of poor Madonna Pia, of the intertwining of the world of fact with the deeper truth of art. Catherine was born at the same time as a twin-sister, who did not survive. Her parents, Giacomo and Lapa Benincasa, were simple townspeople, prosperous, and apparently deserving their reputation for piety. Lapa, the daughter of one Mucio Piagenti, a now wholly forgotten poet, bore twenty-five children to her husband, of whom thirteen only appear to have grown up. This large family lived together in the manner still obtaining in Italy, in the little house, till the death of Giacomo in There are stirring pages enough in Christian hagiology. Who can read unmoved of the struggles towards his ideal of an Augustine or a Loyola, or of the heroic courage of a Theresa, affirming against all human odds the divinity of her mission, and justifying, after years of labor, her incredible assertions by the steadfastness of her will? Here the blasting illuminations of the Revelation are toned down to a soft and tender glow, in which the curves and lines of natural humanity do but seem more pathetically human. The hymn at Lauds for the Feast of the Holy Innocents represents those unconscious martyrs as playing with their palms and crowns under the very altar of Heaven: Heaven condescends to their pious revels: He would be a morose pedant indeed who should wish to rationalize this white mythology. The tiny Catherine was no exception to the rest of her canonized brothers and sisters. At the age of five it was her custom on the staircase to kneel and repeat a "Hail Mary" at each step, a devotion so pleasing to the angels, that they would frequently carry her up or down without letting her feet touch the ground, much to the alarm of her mother, who confided to Father Raymond of Capua, the Dominican confessor of the family, her fears of an accident. Nor were these phenomena the only reward of her infant piety. Astounded at such a sight, Catherine stood still, and with fixed and immovable look, gazed, full of love, on her Savior, who, appearing in so marvelous a manner, in order sweetly to gain her love to Himself, fixed on her the eyes of His Majesty, and, with a tender smile, lifted over her His right hand, and, making the sign of the Holy Cross in the manner of a bishop, left with her the gift of His eternal benediction. The grace of this gift was so efficacious, that Catherine, beside herself, and transformed into Him upon whom she gazed with such love, forgetting not only the road she was on, but also herself, although naturally a timid child, stood still for a space with lifted and immovable eyes in the public road, where men and beasts were continually passing, and would certainly have continued to stand there as long as the vision lasted, had she not been violently diverted by others. But while the Lord was working these marvels, the child Stephen, leaving her standing still, continued his way down hill, thinking that she was following, but, seeing her immovable in the distance and paying no heed to his calls, he returned and pulled her with his hands, saying: Catherine of Siena, and, to a mind intent on mystical significance, the appearance of Christ, in the semblance of His Vicar, may fitly appear to symbolize the great mission of her after-life to the Holy See. Few individuals perhaps have ever led so active a life or have succeeded in leaving so remarkable an imprint of their personality on the events of their time. Catherine the Peacemaker reconciles warring factions of her native city and heals an international feud between Florence and the Holy See. Catherine the

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

Consoler pours the balm of her gentle spirit into the lacerated souls of the suffering wherever she finds them, in the condemned cell or in the hospital ward. She is one of the most voluminous of letter-writers, keeping up a constant correspondence with a band of disciples, male and female, all over Italy, and last, but not least, with the distant Pope at Avignon. Her lot was cast on evil days for the Church and the Peninsula. The trecento, the apogee of the middle ages was over. Francis and Dominic had come and gone, and though Franciscans and Dominicans remained and numbered saints among their ranks, still the first fervor of the original inspiration was a brightness that had fled. The moral state of the secular clergy was, according to Catherine herself, too often one of the deepest degradation, while, in the absence of the Pontiff, the States of the Church were governed by papal legates, mostly men of blood and lust, who ground the starving people under their heel. Assuredly it was not from Christian bishops who would have disgraced Islam that their subjects could learn the path of peace. But not many years passed before it became evident that Philip the Fair, the astute adviser to whose counsel -- and possibly more than counsel -- Clement had submitted in leaving Rome, was the only one who profited by the exile of the Pope. He accepted for his relations costly presents from Philip; he placed the papal authority at his service in the gravely suspicious matter of the suppression of the Templars. Gradually the Holy See in exile lost its ecumenical character and became more and more the vassal of the French crown. Such a decline in its position could not fail to affect even its doctrinal prestige. It was well enough in theory to apply to the situation such maxims as *Ubi Petrus ibi Ecclesia*, or, as the Avignonese doctors paraphrased it, *Ubi Papa ibi Roma*; but, in practice, Christendom grew shy of a French Pope, living under the eye and power of the French king. The Romans, who had always treated the Pope badly, were furious when at last they had driven him away, and gratified their spite by insulting their exiled rulers. Nothing could exceed their contempt for the Popes of Avignon, who, as a matter of fact, though weak and compliant, were in their personal characters worthy ecclesiastics. The real danger ahead to Christendom was the possibility of an Italian anti-Pope who should fortify his position by recourse to the heretical elements scattered through the peninsula. Those elements were grave and numerous.

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

Chapter 3 : The Dialogue of the Seraphic Virgin Catherine of Siena - Verbum

Saint Catherine of Siena T.O.S.D (25 March in Siena - 29 April in Rome) was a tertiary of the Dominican Order, and a Scholastic philosopher and theologian. She also worked to bring the papacy of Gregory XI back to Rome from its displacement in France, and to establish peace among the Italian city-states.

Digitized by Harry Plantinga, whp wheaton. This etext is in the public domain. This is an excerpt from an etext put on line by the Christian Classics Ethereal Library. To see the whole text, click here. Paragraph numbers are mine, designed only as a rough guide for locating passages. The soul, who is lifted by a very great and yearning desire for the honor of God and the salvation of souls, begins by exercising herself, for a certain space of time, in the ordinary virtues, remaining in the cell of self-knowledge, in order to know better the goodness of God towards her. This she does because knowledge must precede love, and only when she has attained love, can she strive to follow and to clothe herself with the truth. But, in no way, does the creature receive such a taste of the truth, or so brilliant a light therefrom, as by means of humble and continuous prayer, founded on knowledge of herself and of God; because prayer, exercising her in the above way, unites with God the soul that follows the footprints of Christ Crucified, and thus, by desire and affection, and union of love, makes her another Himself. Christ would seem to have meant this, when He said: To him who will love Me and will observe My commandment, will I manifest Myself; and he shall be one thing with Me and I with him. In several places we find similar words, by which we can see that it is, indeed, through the effect of love, that the soul becomes another Himself. That this may be seen more clearly, I will mention what I remember having heard from a handmaid of God, namely, that, when she was lifted up in prayer, with great elevation of mind, God was not wont to conceal, from the eye of her intellect, the love which He had for His servants, but rather to manifest it; and, that among other things, He used to say: And look at those creatures who, among the beauties which I have given to the soul, creating her in My image and similitude, are clothed with the nuptial garment that is, the garment of love, adorned with many virtues, by which they are united with Me through love. And yet I tell you, if you should ask Me, who these are, I should reply" said the sweet and amorous Word of God "they are another Myself, inasmuch as they have lost and denied their own will, and are clothed with Mine, are united to Mine, are conformed to Mine. So, that soul, wishing to know and follow the truth more manfully, and lifting her desires first for herself -- for she considered that a soul could not be of use, whether in doctrine, example, or prayer, to her neighbor, if she did not first profit herself, that is, if she did not acquire virtue in herself -- addressed four requests to the Supreme and Eternal Father. The first was for herself; the second for the reformation of the Holy Church; the third a general prayer for the whole world, and in particular for the peace of Christians who rebel, with much lewdness and persecution, against the Holy Church; in the fourth and last, she besought the Divine Providence to provide for things in general, and in particular, for a certain case with which she was concerned. This desire was great and continuous, but grew much more, when the First Truth showed her the neediness of the world, and in what a tempest of offense against God it lay. And she had understood this the better from a letter, which she had received from the spiritual Father of her soul, in which he explained to her the penalties and intolerable dolor caused by offenses against God, and the loss of souls, and the persecutions of Holy Church. All this lighted the fire of her holy desire with grief for the offenses, and with the joy of the lively hope, with which she waited for God to provide against such great evils. And, since the soul seems, in such communion, sweetly to bind herself fast within herself and with God, and knows better His truth, inasmuch as the soul is then in God, and God in the soul, as the fish is in the sea, and the sea in the fish, she desired the arrival of the morning for the morrow was a feast of Mary in order to hear Mass. And, when the morning came, and the hour of the Mass, she sought with anxious desire her accustomed place; and, with a great knowledge of herself, being ashamed of her own imperfection, appearing to herself to be the cause of all the evil that was happening throughout the world, conceiving a hatred and displeasure against herself, and a feeling of holy justice, with which knowledge,

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

hatred, and justice, she purified the stains which seemed to her to cover her guilty soul, she said: Then, the Eternal Truth seized and drew more strongly to Himself her desire, doing as He did in the Old Testament, for when the sacrifice was offered to God, a fire descended and drew to Him the sacrifice that was acceptable to Him; so did the sweet Truth to that soul, in sending down the fire of the clemency of the Holy Spirit, seizing the sacrifice of desire that she made of herself, saying: 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: 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. Paul explained this when he said: If I had the tongues of angels, and if I knew the things of the future and gave my body to be burned, and have not love, it would be worth nothing to me. The glorious Apostle thus shows that finite works are not valid, either as punishment or recompense, without the condiment of the affection of love. And I say, that the guilt is punished by the pain which is endured through the desire, love, and contrition of the heart; not by virtue of the pain, but by virtue of the desire of the soul; inasmuch as desire and every virtue is of value, and has life in itself, through Christ crucified, My only begotten Son, in so far as the soul has drawn her love from Him, and virtuously follows His virtues, that is, His Footprints. You ask me, then, for pains, so that I may receive satisfaction for the offenses, which are done against Me by My Creatures, and you further ask the will to know and love Me, who am the Supreme Truth. Wherefore I reply that this is the way, if you will arrive at a perfect knowledge and enjoyment of Me, the Eternal Truth, that you should never go outside the knowledge of yourself, and, by humbling yourself in the valley of humility, you will know Me and yourself, from which knowledge you will draw all that is necessary. No virtue, my daughter, can have life in itself except through charity, and humility, which is the foster-mother and nurse of charity. In self-knowledge, then, you will humble yourself, seeing that, in yourself, you do not even exist; for your very being, as you will learn, is derived from Me, since I have loved both you and others before you were in existence; and that, through the ineffable love which I had for you, wishing to re-create you to Grace, I have washed you, and re-created you in the Blood of My only-begotten Son, spilt with so great a fire of love. This Blood teaches the truth to him, who, by self-knowledge, dissipates the cloud of self-love, and in no other way can he learn. Then the soul will inflame herself in this knowledge of Me with an ineffable love, through which love she continues in constant pain; not, however, a pain which afflicts or dries up the soul, but one which rather fattens her; for since she has known My truth, and her own faults, and the ingratitude of men, she endures intolerable suffering, grieving because she loves Me; for, if she did not love Me, she would not be obliged to do so; whence it follows immediately, that it is right for you, and My other servants who have learnt My truth in this way, to sustain, even unto death, many tribulations and injuries and insults in word and deed, for the glory and praise of My Name; thus will you endure and suffer pains. Do you, therefore, and My other servants, carry yourselves with true patience, with grief for your sins, and with love of virtue for the glory and praise of My Name. If you act thus, I will satisfy for your sins, and for those of My other servants, inasmuch as the pains which you will endure will be sufficient, through the virtue of love, for satisfaction and reward, both in you and in others. In yourself you will receive the fruit of life, when the stains of your ignorance are effaced, and I shall not remember that you ever offended Me. In others I will satisfy through the love and affection which you have to Me, and I will give to them according to the disposition with which they will receive My gifts. In particular, to those who dispose themselves, humbly and with reverence, to receive the doctrine of My servants, will I remit both guilt and penalty, since they will thus come to true knowledge and

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

contrition for their sins. So that, by means of prayer, and their desire of serving Me, they receive the fruit of grace, receiving it humbly in greater or less degree, according to the extent of their exercise of virtue and grace in general. I say then, that, through your desires, they will receive remission for their sins. See, however, the condition, namely, that their obstinacy should not be so great in their despair as to condemn them through contempt of the Blood, which, with such sweetness, has restored them. And so I draw them by these, and by many other ways, for the eye cannot see, nor the tongue relate, nor the heart think, how many are the roads and ways which I use, through love alone, to lead them back to grace, so that My truth may be fulfilled in them. I am constrained to do so by that inestimable love of Mine, by which I created them, and by the love, desire, and grief of My servants, since I am no despiser of their tears, and sweat, and humble prayers; rather I accept them, inasmuch as I am He who give them this love for the good of souls and grief for their loss. But I do not, in general, grant to these others, for whom they pray, satisfaction for the penalty due to them, but, only for their guilt, since they are not disposed, on their side, to receive, with perfect love, My love, and that of My servants. They do not receive their grief with bitterness, and perfect contrition for the sins they have committed, but with imperfect love and contrition, wherefore they have not, as others, remission of the penalty, but only of the guilt; because such complete satisfaction requires proper dispositions on both sides, both in him that gives and him that receives. Wherefore, since they are imperfect, they receive imperfectly the perfection of the desires of those who offer them to Me, for their sakes, with suffering; and, inasmuch as I told you that they do receive remission, this is indeed the truth, that, by that way which I have told you, that is, by the light of conscience, and by other things, satisfaction is made for their guilt; for, beginning to learn, they vomit forth the corruption of their sins, and so receive the gift of grace. And yet, I say to you, that, in spite of his hardness of heart, he can use his free will while he has time, praying for the Blood of My Son, and let him with his own hand apply It to the diamond over his heart and shiver it, and he will receive the imprint of the Blood which has been paid for him. But, if he delays until the time be past, he has no remedy, because he has not used the dowry which I gave him, giving him memory so as to remember My benefits, intellect, so as to see and know the truth, affection, so that he should love Me, the Eternal Truth, whom he would have known through the use of his intellect. This is the dowry which I have given you all, and which ought to render fruit to Me, the Father; but, if a man barter and sells it to the devil, the devil, if he choose, has a right to seize on everything that he has acquired in this life. And, filling his memory with the delights of sin, and with the recollection of shameful pride, avarice, self-love, hatred, and unkindness to his neighbors being also a persecutor of My servants, with these miseries, he has obscured his intellect by his disordinate will. Let such as these receive the eternal pains, with their horrible stench, inasmuch as they have not satisfied for their sins with contrition and displeasure of their guilt. 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. Wherefore, with that very same measure with which a man measures to Me, do he receive in himself the measure of My goodness. Labor, therefore, to increase the fire of your desire, and let not a moment pass without crying to Me with humble voice, or without continual prayers before Me for your neighbors. I say this to you and to the father of your soul, whom I have given you on earth. Bear yourselves with manful courage, and make yourselves dead to all your own sensuality. You asked Me to sustain you, and to punish the faults of others in you, and you did not remark that you were really asking for love, light, and knowledge of the truth, since I have already told you that, by the increase of love, grows grief and pain, wherefore he that grows in love grows in grief. Therefore, I say to you all, that you should ask, and it will be given you, for I deny nothing to him who asks of Me in truth. Consider that the love of divine charity is so closely joined in the soul with perfect patience, that neither can leave the soul without the other. For this reason if the soul elect to love Me she should elect to endure pains for Me in whatever mode or circumstance I

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

may send them to her. Patience cannot be proved in any other way than by suffering, and patience is united with love as has been said. Therefore bear yourselves with manly courage, for, unless you do so, you will not prove yourselves to be spouses of My Truth, and faithful children, nor of the company of those who relish the taste of My honor, and the salvation of souls Why does she thus shut herself in? She does so from fear, knowing her own imperfections, and also from the desire, which she has, of arriving at pure and generous love. And because she sees and knows well that in no other way can she arrive thereat, she waits, with a lively faith for My arrival, through increase of grace in her. How is a lively faith to be recognized? For no other reason ought she to leave off prayer, for, during the time ordained for prayer, the Devil is wont to arrive in the soul, causing much more conflict and trouble than when the soul is not occupied in prayer. This he does in order that holy prayer may become tedious to the soul, tempting her often with these words: Wherefore should she persevere and never abandon prayer, either through the illusion of the Devil or her own fragility, that is to say, either on account of any thought or movement coming from her own body, or of the words of any creature. The Devil often places himself upon the tongues of creatures, causing them to chatter nonsensically, with the purpose of preventing the prayer of the soul. All of this she should pass by, by means of the virtue of perseverance. Oh, how sweet and pleasant to that soul and to Me is holy prayer, made in the house of knowledge of self and of Me, opening the eye of the intellect to the light of faith, and the affections to the abundance of My charity, which was made visible to you, through My visible only-begotten Son, who showed it to you with His blood! Which Blood inebriates the soul and clothes her with the fire of divine charity, giving her the food of the Sacrament [which is placed in the tavern of the mystical body of the Holy Church] that is to say, the food of the Body and Blood of My Son, wholly God and wholly man, administered to you by the hand of My vicar, who holds the key of the Blood. This is that tavern, which I mentioned to you, standing on the Bridge, to provide food and comfort for the travelers and the pilgrims, who pass by the way of the doctrine of My Truth, lest they should faint through weakness. This food strengthens little or much, according to the desire of the recipient, whether he receives sacramentally or virtually. He receives sacramentally when he actually communicates with the Blessed Sacrament. He receives virtually when he communicates, both by desire of communion, and by contemplation of the Blood of Christ crucified, communicating, as it were, sacramentally, with the affection of love, which is to be tasted in the Blood which, as the soul sees, was shed through love. On seeing this the soul becomes inebriated, and blazes with holy desire and satisfies herself, becoming full of love for Me and for her neighbor. Where can this be acquired? In the house of self-knowledge with holy prayer, where imperfections are lost, even as Peter and the disciples, while they remained in watching and prayer, lost their imperfection and acquired perfection. By what means is this acquired? By perseverance seasoned with the most holy faith. Such as these give heed to nothing except to completing Psalms and saying many paternosters. And when they have once completed their appointed tale, they do not appear to think of anything further, but seem to place devout attention and love in merely vocal recitation, which the soul is not required to do, for, in doing only this, she bears but little fruit, which pleases Me but little. She should nevertheless continue in vocal prayer, while she is yet imperfect, so as not to fall into idleness. But she should not say her vocal prayers without joining them to mental prayer, that is to say, that while she is reciting, she should endeavor to elevate her mind in My love, with the consideration of her own defects and of the Blood of My only-begotten Son, wherein she finds the breadth of My charity and the remission of her sins. And this she should do, so that self-knowledge and the consideration of her own defects should make her recognize My goodness in herself and continue her exercises with true humility. I do not wish defects to be considered in particular, but in general, so that the mind may not be contaminated by the remembrance of particular and hideous sins. But, as I said, I do not wish the soul to consider her sins, either in general or in particular, without also remembering the Blood and the broadness of My mercy, for fear that otherwise she should be brought to confusion. And together with confusion would come the Devil, who has caused it, under color of contrition and displeasure of sin, and so she would arrive at eternal damnation, not only on account of her confusion, but also through the despair which would come to her, because she did not

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

seize the arm of My mercy. This is one of the subtle devices with which the Devil deludes My servants, and, in order to escape from his deceit, and to be pleasing to Me, you must enlarge your hearts and affections in My boundless mercy, with true humility. You know that the pride of the Devil cannot resist the humble mind, nor can any confusion of spirit be greater than the broadness of My good mercy, if the soul will only truly hope therein. Wherefore it was, if you remember rightly, that, once, when the Devil wished to overthrow you, by confusion, wishing to prove to you that your life had been deluded, and that you had not followed My will, you did that which was your duty, which My goodness which is never withheld from him who will receive it gave you strength to do, that is you rose, humbly trusting in My mercy, and saying: And I have committed so many sins, and have hardly begun to know them with grief and true contrition, seeing who God is, who is offended by me, and who I am, who offend Him. If I put you down through confusion, you rise to Heaven on the wings of mercy, and if I raise you on high, you humble yourself down to Hell, and when I go into Hell you persecute me, so that I will return to you no more, because you strike me with the stick of charity. Sometimes the soul will be so ignorant that, having resolved to say so many prayers vocally, and I, visiting her mind sometimes in one way, and sometimes in another, in a flash of self-knowledge or of contrition for sin, sometimes in the broadness of My charity, and sometimes by placing before her mind, in diverse ways, according to My pleasure and the desire of the soul, the presence of My Truth, she the soul, in order to complete her tale, will abandon My visitation, that she feels, as it were, by conscience, rather than abandon that which she had begun. She should not do so, for, in so doing, she yields to a deception of the Devil.

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

Chapter 4 : Dialog of Catherine of Siena - Christian Classics Ethereal Library

*The Dialogue of St. Catherine of Siena, Seraphic Virgin and Doctor of Unity [Catherine of Siena] on calendrierdelascience.com *FREE* shipping on qualifying offers. The Dialogue takes the form of a conversation between God and Saint Catherine of Siena covering four subjects.*

The work itself was dictated by the saint to her secretaries as she was in a state of ecstasy. It was completed in AD. Algar Thorold translated the work from Italian into English in She was the youngest of twenty five children of Giacomo and Lapa Benincasa. Her family was known for its piety. Since her childhood, the Lord favored St. Catherine with visions and visits of angels who came to play with her. Through the struggles faced by the Church in the middle ages, St. Catherine as an instrument of reconciliation and peace in the time of the Great Schism; by her intercession, Pope St. Gregory the Great returned to Rome from Avignon in I have nothing else to give except what You have given me. At her feet kneels a young woman kissing her hand; people of her time would do so with reverence recognizing the gift of God in her. The Dialogue is a nonfiction work of the dialogue between God and St. The Lord communicates to Her His greatest desire: The Introduction is written by Viareggio in , who describes briefly the life of the Church and Italy in the middle ages, and the life of St Catherine. Throughout The Dialogue, the Lord communicates spiritual realities to St. Catherine through analogies that en flesh these mysteries. Before each discourse, St. Catherine throughout the book are the tree of self love, the description of tears, and the boat of religious orders upon which the oars represent obedience. Drawn by Love, [http:](http://)

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

Chapter 5 : The Dialogue of the Seraphic Virgin, Catherine of Siena

The Dialogue Of The Seraphic Virgin Catherine Of Siena Introduction It would be hard to say whether the Age of the Saints, le moyen Âge Ânorme et dÂ©licat, has suffered more at the hands of friends or foes.

Z A Treatise Of Prayer 2. Here, touching something concerning the Sacrament of the Body of Christ, the complete doctrine is given; and how the soul proceeds from vocal to mental prayer, and a vision is related which this devout soul once received. Wherefore should she persevere and never abandon prayer, either through the illusion of the Devil or her own fragility, that is to say, either on account of any thought or movement coming from her own body, or of the words of any creature. The Devil often places himself upon the tongues of creatures, causing them to chatter nonsensically, with the purpose of preventing the prayer of the soul. All of this she should pass by, by means of the virtue of perseverance. Oh, how sweet and pleasant to that soul and to Me is holy prayer, made in the house of knowledge of self and of Me, opening the eye of the intellect to the light of faith, and the affections to the abundance of My charity, which was made visible to you, through My visible only-begotten Son, who showed it to you with His blood! Which Blood inebriates the soul and clothes her with the fire of divine charity, giving her the food of the Sacrament [which is placed in the tavern of the mystical body of the Holy Church] that is to say, the food of the Body and Blood of My Son, wholly God and wholly man, administered to you by the hand of My vicar, who holds the key of the Blood. This is that tavern, which I mentioned to you, standing on the Bridge, to provide food and comfort for the travelers and the pilgrims, who pass by the way of the doctrine of My Truth, lest they should faint through weakness. This food strengthens little or much, according to the desire of the recipient, whether he receives sacramentally or virtually. He receives sacramentally when he actually communicates with the Blessed Sacrament. He receives virtually when he communicates, both by desire of communion, and by contemplation of the Blood of Christ crucified, communicating, as it were, sacramentally, with the affection of love, which is to be tasted in the Blood which, as the soul sees, was shed through love. On seeing this the soul becomes inebriated, and blazes with holy desire and satisfies herself, becoming full of love for Me and for her neighbor. Where can this be acquired? In the house of self-knowledge with holy prayer, where imperfections are lost, even as Peter and the disciples, while they remained in watching and prayer, lost their imperfection and acquired perfection. By what means is this acquired? By perseverance seasoned with the most holy faith. Such as these give heed to nothing except to completing Psalms and saying many paternosters. And when they have once completed their appointed tale, they do not appear to think of anything further, but seem to place devout attention and love in merely vocal recitation, which the soul is not required to do, for, in doing only this, she bears but little fruit, which pleases Me but little. She should nevertheless continue in vocal prayer, while she is yet imperfect, so as not to fall into idleness. But she should not say her vocal prayers without joining them to mental prayer, that is to say, that while she is reciting, she should endeavor to elevate her mind in My love, with the consideration of her own defects and of the Blood of My only-begotten Son, wherein she finds the breadth of My charity and the remission of her sins. And this she should do, so that self-knowledge and the consideration of her own defects should make her recognize My goodness in herself and continue her exercises with true humility. I do not wish defects to be considered in particular, but in general, so that the mind may not be contaminated by the remembrance of particular and hideous sins. But, as I said, I do not wish the soul to consider her sins, either in general or in particular, without also remembering the Blood and the broadness of My mercy, for fear that otherwise she should be brought to confusion. And together with confusion would come the Devil, who has caused it, under color of contrition and displeasure of sin, and so she would arrive at eternal damnation, not only on account of her confusion, but also through the despair which would come to her, because she did not seize the arm of My mercy. This is one of the subtle devices with which the Devil deludes My servants, and, in order to escape from his deceit, and to be pleasing to Me, you must enlarge your hearts and affections in My boundless mercy, with true humility. You know that the

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

pride of the Devil cannot resist the humble mind, nor can any confusion of spirit be greater than the broadness of My good mercy, if the soul will only truly hope therein. Wherefore it was, if you remember rightly, that, once, when the Devil wished to overthrow you, by confusion, wishing to prove to you that your life had been deluded, and that you had not followed My will, you did that which was your duty, which My goodness which is never withheld from him who will receive it gave you strength to do, that is you rose, humbly trusting in My mercy, and saying: And I have committed so many sins, and have hardly begun to know them with grief and true contrition, seeing who God is, who is offended by me, and who I am, who offend Him. If I put you down through confusion, you rise to Heaven on the wings of mercy, and if I raise you on high, you humble yourself down to Hell, and when I go into Hell you persecute me, so that I will return to you no more, because you strike me with the stick of charity. Sometimes the soul will be so ignorant that, having resolved to say so many prayers vocally, and I, visiting her mind sometimes in one way, and sometimes in another, in a flash of self-knowledge or of contrition for sin, sometimes in the broadness of My charity, and sometimes by placing before her mind, in diverse ways, according to My pleasure and the desire of the soul, the presence of My Truth, she the soul, in order to complete her tale, will abandon My visitation, that she feels, as it were, by conscience, rather than abandon that which she had begun. She should not do so, for, in so doing, she yields to a deception of the Devil. The moment she feels her mind disposed by My visitation, in the many ways I have told you, she should abandon vocal prayer; then, My visitation past, if there be time, she can resume the vocal prayers which she had resolved to say, but if she has not time to complete them, she ought not on that account to be troubled or suffer annoyance and confusion of mind; of course provided that it were not the Divine office which clerics and religious are bound and obliged to say under penalty of offending Me, for, they must, until death, say their office. But if they, at the hour appointed for saying it, should feel their minds drawn and raised by desire, they should so arrange as to say it before or after My visitation, so that the debt of rendering the office be not omitted. But, in any other case, vocal prayer should be immediately abandoned for the said cause. Vocal prayer, made in the way that I have told you, will enable the soul to arrive at perfection, and therefore she should not abandon it, but use it in the way that I have told you. And so, with exercise in perseverance, she will taste prayer in truth, and the food of the Blood of My only-begotten Son, and therefore I told you that some communicated virtually with the Body and Blood of Christ, although not sacramentally; that is, they communicate in the affection of charity, which they taste by means of holy prayer, little or much, according to the affection with which they pray. They who proceed with little prudence and without method, taste little, and they who proceed with much, taste much. For the more the soul tries to loosen her affection from herself, and fasten it in Me with the light of the intellect, the more she knows; and the more she knows, the more she loves, and, loving much, she tastes much. You see then, that perfect prayer is not attained to through many words, but through affection of desire, the soul raising herself to Me, with knowledge of herself and of My mercy, seasoned the one with the other. Thus she will exercise together mental and vocal prayer, for, even as the active and contemplative life is one, so are they. Although vocal or mental prayer can be understood in many and diverse ways, for I have told you that a holy desire is a continual prayer, in this sense that a good and holy will disposes itself with desire to the occasion actually appointed for prayer in addition to the continual prayer of holy desire, wherefore vocal prayer will be made at the appointed time by the soul who remains firm in a habitual holy will, and will sometimes be continued beyond the appointed time, according as charity commands for the salvation of the neighbor, if the soul see him to be in need, and also her own necessities according to the state in which I have placed her. I have now told you how mental prayer is reached by exercise and perseverance, and by leaving vocal prayer for mental when I visit the soul. The enclosed soul should therefore spur herself on with prayer, and when she has arrived at friendly and filial love she does so. Unless the soul keep to this path, she will always remain tepid and imperfect, and will only love Me and her neighbor in proportion to the pleasure which she finds in My service.

DOWNLOAD PDF THE DIALOGUE OF THE SERAPHIC VIRGIN, CATHERINE OF SIENA

THE DIALOGUE OF ST. CATHERINE OF SIENA A TREATISE OF DIVINE PROVIDENCE How a soul, elevated by desire of the honor of God, and of the salvation of her neighbors, exercising herself in humble prayer, after she had seen the union of the soul, through love, with God, asked of God four requests.

Chapter 7 : Spiritual Theology: The Dialogue of Catherine of Siena (Vincent Banda)

The dialogue of the seraphic virgin Catherine of Siena The dialogue of the seraphic virgin Catherine of Siena. by Catherine, of Siena, Saint.

Chapter 8 : Dialogue of Catherine of Siena

Catherine of Siena, a Dominican Tertiary, wrote it "during a state of ecstasy while in dialogue with God the Father." The book contains a dialog between the "Eternal Father" (God the Father) and "a human soul" (St. Catherine).

Chapter 9 : The Dialogue Of The Seraphic Virgin Catherine Of Siena

Saint Catherine of Siena TOSD (25 March in Siena - 29 April in Rome), was a tertiary of the Dominican Order and a Scholastic philosopher and theologian who had a great influence on the.