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* Knights of Malta *

Chancellor's Update

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In The Age Of Deception Truth Is Hard to Find

The Mystery of the Incarnation is made known to the worthy.

And because it is a great thing to know this mystery, how He is David's Lord and David's Son, how the one Person is both man and God, how in the form of man He is less than the Father, in the form of God equal to the Father; again, how He says, *The Father is greater than I* (Jn. xiv. 28), and again that *I and the Father are one* (Jn. x. 30); because this is a great mystery, and that we may grasp it, you must be trained in virtue. For this mystery is sealed to the unworthy, revealed to those who are worthy. Nor is it with stones, nor iron bars, nor fists, nor feet that we come to the Lord's door and knock. It is our life knocks; it is to our life the door is opened. The heart seeks, the heart asks, the heart knocks; He opens to the heart. But the heart that seeks worthily, that knocks and asks worthily, must be virtuous. It must first love God for His own sake; for this is the true love of God: nor seek from Him for other reward than Himself. For than Him there is nothing more perfect. And what precious thing can he ask of God, for whom God Himself has no value? He gives us the earth, and you rejoice, lover of the earth, and made from earth. If you rejoice, when He gives us the earth; how much more should you not rejoice when He gives you Himself, who made heaven and earth? God therefore is to be loved for Himself, The devil, not knowing what took place in the breast of the holy Job, reproached him as with a great crime, saying: *Does Job serve God for nothing?*

The devil a deceitful Adversary

Therefore, if our adversary makes this accusation, we ought to be in fear lest this be said against us. **For we have to deal with an adversary who is a great liar.** If he seeks to invent what does not exist, how much more will he not accuse us of what is true? Yet we can rejoice that we have a Judge Whom our accuser cannot deceive. Had we a man as judge, our enemy could invent for him as he willed; for there is no one cleverer at inventing than the devil. Even now it is he who invents all the false accusations made against the saints. Since his accusations avail nothing with God, he scatters them among men. And what does this profit him, since the Apostle says: *For our glory is this: the testimony of our conscience* (II Cor. i. 12)?

But do not think he contrives these false accusations without cunning? Well he knows the evil he can work with them, unless the vigilance of faith resists him. And it is for this **he circulates evil about the good:** that the weak may then think they are not any good, and so let themselves be carried away by their own evil desires and become corrupted; saying to themselves: Who is there keeps a commandment of God? Or who observes chastity? And when a man believes that no one does, he himself becomes this 'no one'. It is in this way then the devil works. But Job was a man

against whom he could invent nothing: for his life was known and open to all. But because he had much wealth, the devil made this accusation against him (*Does Job serve God gratis?*); which, if it were true, might be in his heart, but could not be seen in his conduct. He worshipped God, he gave alms; and with what mind he did this, no one knew, not even the devil. But God knew. God gives testimony to His servant; **the devil calumniates God's servant**. God permits Job to be tried; he is proved just, the devil is confounded. Job is found to worship God for His own sake; to love Him for His own sake: not because He gave him anything, but because He has not taken away Himself. For he says: *The Lord gave, and the Lord taketh away. As it hath pleased the Lord so is it done. Blessed be the name of the Lord* (Job i. 21). The fire of trial came close to him; but it found him gold, not stubble. It took away the dross; but did not turn him to ashes.

We must know that we are pilgrims, and that we are on the way.

At every turn the devil lies in wait: everywhere he tries to enter in and take possession; and whoever he possesses, he recalls from the way, or impedes him. He recalls him, and then ensures that he does not go forward; or that he turns aside from the way, caught in the snares of false beliefs or in the heresies of schism, or led into some form or other of superstition.

He tempts him through fear or through desire. But first through desire; through promises and pledges or through the allure of pleasures. When he finds a man who despises these things, and has as it were closed the door to desire, he begins to tempt him through the door of fear. If you now wish to gain no more in this world, and so have closed the door; should you still fear to lose what you have, you have not closed the door to fear. So, be strong in faith (1 Pet. v. 9). Take heed that no man seduce you to evil (Mt. xxiv. 4) through some promise; and let no one force you into deception by any threat. Whatever the world may promise you, the kingdom of heaven is greater; whatever the world threatens, the punishment of hell is worse. And so if you wish to rise above all human fears; fear the eternal punishments that God threatens. And do you wish to crush the impulses of concupiscence? Desire the eternal life that God promises us. By this you close the door to the devil; by this you open it to Christ. (The preceding paragraphs are from *Catena Aurea*, volume 4 pages 166-167, 405)

Now for a modern approach to this problem: This is how a righteous man becomes a thief. His envy is an invisible vice that had previously traveled in secret. The progressive contribution is to give that envy political cover, to permit it to travel under the passport of morality. Now the man who felt bad about himself gets to feel good about himself, *even while indulging his envy*. In a triumph of vice masquerading as virtue, the fellow eagerly supports progressives in using the power of the state to confiscate and seize the earnings of those who have contributed the most and earned the greatest rewards. The result is most pleasing: the envious get to enjoy some of that loot; all the while thinking they have struck a blow for social justice. As for the government, in the name of fighting theft-a theft we have shown to be largely nonexistent-it has under progressive rule become itself a burglar. This is burglary of a kind that is normally found in Third World countries; the burglars have the police on their side. (Dinesh D'Souza *America* p 218)

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