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## BOOK TWO

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### CHAPTER I: *How the soul of every good man reflects the image of God*

**S**INCE YOU HAVE ASKED TO HEAR MORE about the image which I previously described to you in part, I will gladly accede to your wishes, although I do so with some apprehension. But by the help of our Lord Jesus Christ, in whom I place my whole trust, I will deal with the matter somewhat more fully.

First of all, if you wish to know plainly what I mean by this image, I mean nothing but your own soul; for your soul, and mine, and that of every rational being is an image, since it is the image of God. As the Apostle says: *Vir est imago Dei*. Man is the image of God, created in His likeness, not as regards his bodily form, but in his inner powers. As Holy Scripture says: *Formavit Deus hominem ad imaginem et similitudinem suam*. That is, the Lord God formed the soul of man in His own image and likeness. It was this image of which I was speaking. In its original state the soul, made in the image of God, was beautiful and glorious, filled with burning love and spiritual light. But through the sin of Adam it was disfigured and deformed into a different likeness, as I said before. For it lost this spiritual light and heavenly support, and fell into grievous darkness and a perverted longing for this wretched life. It was exiled and cast out from the heritage of heaven which it would have enjoyed had it stood firm: it was cast down into the sorrows of this earth, and later into the prison of hell, doomed to remain there for ever. It would never have been able to return from that

prison to its heritage in heaven had it not been restored to its original form and likeness. But this restoration could not have been effected by any human being, for every man was in the same unhappy plight, and none was able to help himself, much less anyone else. Therefore it could only be done by one who is more than man, that is, by God Himself. And it was fitting that if man were to be saved, God Himself should reform and restore him to the happiness for which in His eternal goodness He had first created him. By God's help I will tell you how man's soul may be, and is, reformed in the likeness of Him who first created it; this, indeed, is my main intention in this book.

CHAPTER 2: *How God's justice requires that sin cannot be forgiven unless amends are made*

THE justice of God requires that a sin cannot be forgiven unless all possible amends are made for it. Now it is clear that all mankind, in the person of the first man Adam, sinned so grievously against God when it disobeyed His explicit decree and yielded to the evil suggestions of the devil, that it justly deserved to be banished from His presence and condemned to hell for eternity. Indeed, in accordance with God's justice, it could not receive forgiveness unless amendment and full satisfaction were first made for it. But no one who was only a man of Adam's line could make this expiation, for the sin and affront to God were of such magnitude that it was beyond the power of man to make amends for it. And there was a further reason, in that one who has sinned and wishes to make amends ought to restore to the person whom he has offended all that is his due, irrespective of what his offence has been, and should in addition give something over and above what he owes as an atonement for his offence. But mankind has nothing to offer God in atonement for its sin beyond what it already owes Him. What-

ever good deed a man might do, whether in body or soul, could only be his duty. For as the Gospel says, it is the duty of every man to love God with all his heart, with all his soul, and with all his strength (S. Luke x, 27); more than this he cannot do. Nevertheless, such an action could not suffice to restore mankind, nor could a man do even this unless he could first be reformed himself. Therefore if man's soul were to be reformed, and the effects of his sin repaired, it was necessary that the Lord God Himself should reform this image and make atonement for this sin, since man himself could not do it. But God could not do this in His divinity, for God could not, and was not obliged to, expiate man's sin by suffering pain in His divine nature. It was therefore necessary that God Himself should assume our sinful human nature and become man. But He could not do this by the normal process of human generation, for it was not possible for the Son of God to be born of any woman known by man. It was therefore necessary for Him to become man by a generation effected by the grace and operation of the Holy Spirit in a pure virgin, full of grace, our Lady Saint Mary. And so it was done. For our Lord Jesus Christ, the Son of God, became man, and through His precious death and suffering for us He made satisfaction to the heavenly Father for man's guilt. He had the power to do this because He was God, and owed nothing Himself, except in so far as He was also man, born of the same race as Adam who first sinned. And so, although he owed no debt for Himself, because He could not sin, yet of His own free will He assumed the debt of man's sin, and in His infinite mercy took human nature for man's salvation. For the truth is that no man except our blessed Lord Jesus could ever offer God anything of his own that he did not already owe Him. He alone could offer God one thing that He did not owe of Himself, and this one thing was His own precious life, which He offered by His willing acceptance of death for love of the truth. He was under no obligation to do this. He was bound

CHAPTER 3: *How there are two kinds of people who are not reformed by the merits of the precious passion of our Lord Jesus Christ*

Two kinds of people are not reformed by the merits of the Passion; those who do not believe in it, and those who do not love it. Jews and pagans do not receive the benefits of the passion because they do not believe in it. They do not believe that Jesus, the son of the Virgin Mary, is Son of God; while pagans do not believe that the sovereign Wisdom of God would become man, and in His humanity suffer the pains of death. Therefore the Jews regard the preaching of the cross and passion of Christ as nothing but a scandal and a blasphemy, while to the pagans it is an illusion and a folly. But true Christians accept it as a revelation of the sovereign Wisdom of God, and of His great power. Thus Saint Paul said: *Praedicamus vobis Christum crucifixum, Judaeis quidem scandalum, gentibus autem stultitiam: ipsis autem vocatis, Judaeis atque Graecis, Christum Dei virtutem et Dei sapientiam* (1 Cor. i, 23). That is: we preach to you what we believe, that Jesus Christ the Crucified, the son of Mary, is Son of God and the sovereign Wisdom and power of God. To Jews and pagans who do not believe in Him, Jesus is a scandal and a folly. By their unbelief they render impossible the re-formation of their souls, and if they continue in their unbelief they will never be saved, nor come to the joys of heaven. For it is the truth that from the beginning of the world to the end, no one was ever saved—nor will be saved—except through a belief in Jesus Christ and His coming, whether this belief be general or explicit. For the chosen people who lived under the dispensation of the Old Testament before the Incarnation had faith in Christ, believing that He would come and reform the souls of men. They held this faith either explicitly, as did the

to do all things to the glory of God during his life on earth, but He was not obliged to suffer death for love of justice. He was under an obligation to act with justice, but He was under no obligation to die, for death is the penalty incurred by man for his sin. But the Lord Jesus never sinned, and could not sin; consequently He did not incur the penalty of death. Therefore, since He chose to die, although under no obligation to do so, He offered to God something more than He owed. And since this was the noblest and most meritorious action ever performed by man, it was fitting that through it the sin of mankind should be forgiven. For in Jesus mankind found a man of its own race untouched by sin, who was able to make expiation for its sin and offer to God all that was His due and more. Since, then, our Lord Jesus Christ, God and man, died in this way to save the souls of men, it was fitting that their sin should be forgiven, and that man's soul, created by God in His own image, should be re-formed to His true likeness and restored to the joys of heaven.

For the Passion and precious death of our Lord are the means whereby the soul of man is re-formed, and without them we could never have been restored to His likeness nor come to the joys of heaven. Blessed may He be in all that He has done! Now by the merits of His Passion the flaming sword of the Cherubim that drove Adam from paradise is sheathed, and heaven's eternal gates stand open to all who desire to enter. For in His person Jesus is both God and King of Heaven in the glory of the Father; while as man He is the porter at the gate, ready to receive every soul who desires to be re-formed to His likeness here in this life. For now every soul that so desires may be re-formed in the likeness of God, for its sin is forgiven, and expiation for its original guilt has been made through Jesus. Nevertheless, although this is true, all souls do not receive the benefits of His precious Passion, nor are they restored to His likeness.

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patriarchs, prophets, and other holy men, or else implicitly and in a general way, like children or other simple and imperfect souls who had no specific knowledge of the mystery of the Incarnation. Similarly, all chosen souls under the dispensation of the New Testament have faith in Christ as having already come. They hold this faith either explicitly and by conviction, as in the case of spiritual and educated people, or else in a general way as in the case of children who die baptized, or other simple and unlearned people who have been brought up without in Holy Church. Since this is the truth, it seems to me a serious mistake for anyone to say that Jews and pagans may be saved by keeping their own law, although they do not believe in Jesus Christ as the Church believes. Because these hold that their own beliefs are good and sound and sufficient for their salvation, and seem to perform many good deeds in this faith, it is sometimes assumed that they will be saved, and that if they knew that the Christian faith was better than their own, they would renounce their faith and accept it. But this is not sufficient, for Christ, God and man, is both the way and the goal; He is the mediator between God and man, and no one can be reconciled to God or come to the joys of heaven except through Him. Therefore those who do not believe that He is both God and man can never be saved nor reach heaven. There are others who do not love Christ or His passion, and whose souls are not re-formed in His likeness. These are insincere Christians, who have no charity, and who live and die in mortal sin. Such people seem to believe that Jesus is the Son of God, and that His passion avails for man's salvation, and they accept all the other articles of the faith; but their faith is still-born and dead, for they do not love Jesus, nor do they wish for the fruits of His passion. They cling to their sins, and to a false love of the world till their dying day. They are not restored to the likeness of God, but are doomed to the pains of hell for eternity, like Jews and pagans, but their pains are much more severe, inasmuch as they knew

the true faith and did not observe it. For this is a much graver sin than ignorance.

If, then, you wish to learn which souls are re-formed here in this life to the image of God by the merits of Christ's passion, it is only those who believe in Him and love Him. In these souls God's image, which was deformed by sin into that of an evil beast, is restored to its original form, and to the dignity and honour which it once enjoyed. And no soul can be saved or come to the joy of heaven unless it has been restored and re-formed.

#### CHAPTER 4: *How man's soul, which is God's image, may be restored to His likeness in this life*

YOU may now ask how it can be true that this image of God, which is man's soul, can be restored to His likeness here in this life. It would seem to be impossible, for were it restored it would possess a sound understanding, clear vision and pure ardent love of God and spiritual things at all times, such as it enjoyed at its creation. But as you are well aware, no one has these things in this life, and you yourself admit that you are very far from such a position. Your thoughts, your reason, and the affections of your soul are so immersed in earthly things that you have little perception of spiritual things. You cannot feel any reformation in yourself, but are so stifled by this dark image of sin that despite all your efforts, wherever you turn you feel yourself degraded and defiled by the sinful impulses that spring from it. It does not seem to you that the flesh is yielding to the spirit, either as regards your spiritual faculties or your bodily feelings. It must therefore appear to you that this image cannot be reformed; or if it can, you enquire how this reformation can take place.

To this, I answer that there are two ways in which this image

of God, which is man's soul, may be reformed: one reformation is complete, and the other partial. Complete reformation cannot be effected in this life, but will take place later in the joy of heaven. The soul of man will then be fully restored, not to that state in which it was created, nor yet to that which it might have attained had it remained sinless: but by the great mercy and infinite goodness of God it will be brought to an even greater happiness and higher joy than it could have attained had it never fallen. For God Himself will occupy and fill the soul, which will then have no desire for anything but Him. It will view humanity in the Person of Jesus, exalted above the angels and united to the Godhead. Jesus, God and man, will be all in all; He alone and none but He. As the prophet says: *Dominus solus exaltabitur in illa die* (Isa. ii, 11). In that everlasting day our Lord Jesus will be exalted, and He alone. Man's body also will be glorified, for it will receive the precious gift of immortality with all its blessings. Both soul and body will receive more blessings than I can describe, but this will be in heaven, and not in this life. For although the passion of our Lord will bring about this full restoration of man's soul, it was not His purpose to grant it immediately after His passion to all His chosen who were living at the time, but to reserve it until the Last Day. This He did because in His mercy our Lord Jesus predestined certain souls to salvation, and at the time of His passion their number was not complete. It was therefore necessary that a certain time should elapse through successive generations before this number could be complete. For if every soul that believed in Him had received this blessing, and had been fully restored immediately after the death of our Lord, every person then living would have accepted the Faith in order to receive this blessing. Human generation would then have ceased, and we who are now living and others after us who have been chosen by God would not have been born, and our Lord would not have completed the number of His chosen. But since this could not be, God pro-

vided a better plan for us in that He reserved the perfect reformation of man's soul until the Last Day. As Saint Paul says: *Deo pro nobis melius providente, ut non sine nobis consummarentur*. That is: God provided better for us in delaying our restoration than in granting it then, in order that the chosen souls who preceded us should not reach perfection before us. There is also another reason, because man at his creation was granted free-will, and had a free choice whether to enjoy God or not; but since at first he rejected God and became a wretched apostate, it was reasonable that should man subsequently be restored, he should again be granted the same free choice that he once had. He would have to choose whether to reap the benefits of his restoration or not. And this may be a reason why man's soul was not fully restored immediately after the passion of our Lord Jesus Christ.

CHAPTER 5: *How the soul may be restored to the likeness of Christ in two ways, by faith or by experience*

THIS likeness can be partially restored, but such restoration must take place during this life, otherwise it can never be attained, nor will the soul be saved. This reformation comes about in two ways; one is by faith alone, the other is by faith and experience. The first - reformation by faith alone - is sufficient for salvation, but the second earns a high reward in heaven. The first may be secured without difficulty and in a short time, but the second can only be won after a long time and with great spiritual effort. The first may be had while the image of sin is still active within us; for though a person may be conscious of nothing but sinful impulses and carnal desires, yet if he does not willingly assent to them, he may be reformed by faith to the likeness of God. But the second type of reformation eradicates from the soul all carnal impulses and worldly desires, and allows no imperfections to survive. The first

reformation takes place in souls who are entering upon and progressing in the spiritual life, and in those leading the active life, while the second is reserved for perfect souls and for contemplatives. By the first reformation the image of sin is not destroyed, and its influence is not lessened; but the second reformation destroys the former influence of this image of sin, and fills the soul with new grace through the working of the Holy Spirit. Therefore the first is good, and the second is better; but the third — which takes place only in heaven — is the best of all. We will begin by considering the first and second, and will later come to the third.

**CHAPTER 6: How a soul may lose its likeness to God and its chance of reformation through two kinds of sin, original and actual**

**T**wo kinds of sin cause a soul to lose its likeness to God; the first is called original, being the first sin, and the other is called actual, being sin deliberately committed. These two sins exclude a soul from the joys of heaven and condemn it to the eternal pain of hell, unless by the grace of God it is restored to His likeness before it passes out of this life. Nevertheless, there are two remedies against these two sins, by means of which a deformed soul may be restored. The remedy against original sin is the sacrament of Baptism, and that against actual sin is the sacrament of Penance. The soul of an unbaptized child bears no likeness to God because of original sin; it is nothing but an image of the devil and a brand of hell.\* But as soon as it is baptized, it is reformed into the likeness of God, and through the virtue of the faith of Holy Church it is transformed from the likeness of the devil and made like an angel of heaven. The same applies to Jews and pagans, who until they are baptized are nothing but the bond-slaves of hell. But when they abjure

their errors, humbly accept the truth in Christ, and receive Baptism by water and the Holy Spirit, they are at once reformed into the likeness of God. The Church regards this reformation as so complete that were they to die immediately after Baptism, they would pass directly to heaven without delay, and would never experience the pain of hell or purgatory. This privilege would be theirs through the merits of the Passion of Christ.

**CHAPTER 7: How a soul that has lost the likeness of Christ through mortal sin can be fully restored to it by recourse to the sacrament of Penance**

**I**f any Christian who has lost the likeness of God through mortal sin and disobedience to His commandments is moved by grace to heartfelt contrition and sorrow, with a sincere desire to forsake sin, and if he is firmly resolved to live a godly life, he should if possible receive the sacrament of Penance, or if he cannot, he should at least wish to do so. Once this is done, the soul of this person, formerly distorted by mortal sin into the likeness of the devil, is restored by the sacrament of Penance to the likeness of God. God is of great kindness and infinite mercy, for He is willing to forgive every kind of sin, and is swift to grant abundant grace to a sinner who asks His mercy. He does not wait until severe penance has been performed or bodily suffering endured before He forgives, but He does require that the soul should detest and resolve to forsake its sin, and turn to Him with all its love. This is what He asks, and for this He gives grace. And when He sees that the soul responds, He immediately forgives its sin and restores the soul to His likeness. So the sin is forgiven, and the soul will not be damned; but the penalty incurred by sin is not fully removed unless the contrition and love of the sinner are sufficiently great. The

sinner must therefore confess to his spiritual father, accept the penance allotted him, and perform it willingly, in order that both the sin and its penalty may be removed before he passes out of this life. This requirement of Holy Church is a reasonable one, and it is greatly to the good of man's soul that although the sin is forgiven by virtue of contrition, the penitent should if possible make full confession to his priest, since this is evidence of his humility and of his desire to make full satisfaction. It is the proof and pledge of forgiveness, which he needs to convince his enemies. For if some man whose life was forfeit had been pardoned by his earthly king, he would require a written pardon in order to live in security among his fellow citizens. Similarly in the realm of the spirit, if a man has offended the King of heaven by mortal sin and deserves to forfeit his life, he does not obtain full security by offering his contrition to God in secret: he requires if possible some evidence from the Church, and it is the sacrament of Penance which is both the proof and evidence of his forgiveness. For since he has sinned both against God and His Church, it is fitting that he should receive forgiveness from the one and a pledge of it from the other.\* This is one reason why confession is necessary. Another reason is that the reformation of the soul depends upon faith and not upon natural feelings, so that a rough and simple man of the world who cannot easily understand anything but tangible things would feel no assurance that his sins were forgiven unless he were to possess outward proof. This proof is afforded in confession, through which he is assured of forgiveness if he does all that he can. This is the Church's teaching as I understand it. And a further reason is this. Although forgiveness does not depend principally upon confession, but upon heartfelt contrition and abandonment of sin, I am sure that there is many a soul who would never have felt contrition nor abandoned sin had it not been for confession. For in confession it often comes about that the grace of compunction visits a soul

which had never before experienced it, but was always cold, dry, and insensible. And since confession is of such benefit to most Christians, the Church has required that all Christians should confess their sins at least once a year to their spiritual father and receive absolution for them, even though they may have already felt deep contrition for them. But if everyone were as diligent in avoiding sin, and had reached as deep a knowledge and experience of God as some people have, the Church would not have found it necessary to insist on confession as a vital obligation. But all people are not so perfect; indeed, the majority of Christians are probably far from perfect. Therefore the Church has made confession of general obligation for all Christians who acknowledge the Church as their mother and obey her precepts. If, as I believe, this is true, then it is a serious error for anyone to say that it is neither necessary nor right for a sinner to confess his sins to a priest, and that no one is under any obligation to do so. For it follows from what I have said that it is both necessary and beneficial to all souls who are defiled by sin in this life of sorrow, and especially to those who have been distorted from God's likeness by mortal sin. Such souls cannot be restored to His likeness except through the sacrament of Penance, which depends primarily on sincere contrition and sorrow, and secondarily on verbal confession whenever this is possible. In this way the sacrament of Penance restores a sinful soul to the image and likeness of God.

CHAPTER 8: *How a soul reformed through the sacrament of Penance must hold firmly to the Church's faith*

**B**UT this reformation depends upon faith and not upon feelings, for while it is a property of faith to believe what one cannot see, it is also a property to believe what one does not feel. But one whose soul is restored to God's likeness by the

sacrament of Penance does not feel any change in himself, either physical or spiritual. His feelings are the same as before, and he experiences the same sinful impulses, the same passions and worldly desires as formerly. Nevertheless, he must believe in his restoration to God's likeness, although he cannot feel or see it. But if he receives grace and keeps a close watch on himself, he may well feel sorrow for his sin and realize that his will is turning away from sin towards holiness of life. But he does not see the reformation of his soul, or feel how by the secret working of God's grace it is wonderfully and imperceptibly changed from the foulness of a devil to the fairness of an angel. He cannot see this process, but he must believe in it; and if he believes in it, then his soul is really reformed.

The Church holds that by the right reception of the sacrament of Baptism the soul of a Jew, a pagan, or a new-born babe is reformed to the likeness of God by the secret and imperceptible working of the Holy Spirit, although bodily temptations will be experienced as strongly after Baptism as before. Similarly, by the humble and right reception of the sacrament of Penance, the soul of an unworthy Christian, who has lived his whole life in mortal sin, is imperceptibly reformed and his will re-directed by the hidden power and gracious action of the Holy Spirit. This power works swiftly, correcting a stubborn soul in a moment, and transforming its spiritual ugliness into invisible beauty. It changes a servant of the devil into a son of joy, and promises a former prisoner of hell a place in the kingdom of heaven, despite all the carnal inclinations fostered by this sinful image within us. Understand, then, that the sacraments of Baptism and Penance do not entirely stifle or destroy all bodily desires and violent passions, so that the soul is never troubled by such feelings. Were this the case, the soul would be fully restored here to its original dignity at creation; but perfect restoration is not possible in this life. These sacraments, however, possess power to cleanse the soul from all its former

sin. If the soul has left the body, it is saved from damnation; if it is still in the body, it is given grace to resist the temptations of sin. It is also preserved in a state of grace, so that no sinful inclinations and passions that it feels, however violent, can harm it or separate it from God so long as it does not willingly consent to them. This is what Saint Paul meant when he said: *Nihil damnationis est iis qui sunt in Christo, qui non secundum carnem ambulat*, etc. (Rom. viii, 1). That is, those souls who are restored to the image of God in faith through the sacraments of Baptism or Penance will not be condemned for feeling this image of sin, so long as they do not yield to evil inclinations or act on them.

CHAPTER 9: *How we should believe that we have received this gift of reformation if our conscience witnesses to our renunciation of sin and our resolve to live a good life*

SAINTE PAUL says of this reformation by faith: *Iustus ex fide vivit* (Heb. x, 38). The good man lives by faith. That is, one who is justified by Baptism or Penance lives by faith, which enables the soul to be saved and enter the peace of heaven. As Saint Paul says: *Iustificati ex fide, pacem habeamus ad Deum* (Rom. v, 1). In other words, between God and ourselves, who are justified and reformed through faith in Christ, there is peace and concord, despite the sinful feelings as in us. And although this reformation is hidden and cannot be assessed in this life, nevertheless whoever firmly believes in it, diligently mending his ways and never lapsing into mortal sin, will certainly discover the truth of what I am saying when the hour of death approaches and the soul departs from the body. In order to encourage chosen souls who live by faith but are still distressed by this grievous image, Saint John says: *Carissimi, et nunc sumus filii Dei, sed nondum apparuit quid erimus. Scimus*

*quoniam cum Christus apparerit, tunc apparebimus cum eo, similes ei in gloria* (1 John iii, 2). That is: Dear friends, while we live on earth we are the sons of God, for we are restored to His likeness by faith in Christ: but what we shall be is not yet revealed, and remains unknown. But we know for certain that when our Lord shall appear at the Last Day, we shall appear with Him, and be like Him in everlasting joy. If, then, you wish to know whether or not your soul is restored to the likeness of God, you can be guided by what I have said. Examine your own conscience, and consider the direction of your will, for everything depends on this. If it is turned away from every kind of mortal sin, so that you would not under any circumstances knowingly or willingly break the commandments of God; and if you have humbly confessed all your former offences against His laws, with a firm resolve to abandon these sins and a true sorrow for having committed them, then I can assure you that your soul is restored by faith to the likeness of God.

CHAPTER 10: *How one whose soul is completely restored to the image of God makes every effort to avoid sin and keep himself in perfect charity with God and his neighbour*

**M**OST of God's chosen lead their lives reformed in faith alone. They are resolved to avoid all mortal sins, to keep themselves in love and charity with their neighbours, and to obey God's commandments to the best of their knowledge. And whenever evil feelings of pride, envy, anger, lust, or any other grievous sin rise in their hearts, they steel their wills to resist and reject them. Should they involuntarily commit some venial fault through frailty or ignorance, they are so troubled in conscience that they cannot rest until they have confessed and received forgiveness. I am sure that all who live in this way are reformed in faith to the image of God. And if they continue

in this reformed state and are found in it at the hour of death, they will be saved and attain full reformation in the joys of heaven, although they may never have experienced any spiritual consolation or special grace of devotion all their lives. For otherwise, if you say that no one can be saved unless they have reached some level of devotion and spiritual experience that is granted only to certain special souls, then few would be saved compared with the multitude lost. It is impossible to imagine that our Lord Jesus Christ would have become man and suffered the bitter pains of death only to save those who are devout and have been granted the grace of spiritual fervour. It would have been a paltry success if He had come so far and humbled himself so profoundly for so few souls. No, His mercy reaches far more widely than that. Nevertheless, if on the contrary you imagine that the passion of our Lord was so precious and His mercy so infinite that no Christian soul will be damned, however great its sin – as some fools suppose – you are greatly mistaken. So take a balanced view of the matter, and believe as the Church believes; that is, that if by the grace of God the greatest sinner alive turns from mortal sin with sincere penitence to serve God, his soul is reformed, and were he to die in that state, he would be saved. For God spoke through His prophet, saying: *In quacunque hora conversus peccator et ingemuerit, vita vivet et non morietur* (Ezek. xviii, 21). As soon as the sinner turns from sin to God and repents, he shall live, and will not suffer eternal death. On the other hand, whosoever remains in mortal sin and refuses to abandon it or amend, is not reformed to the likeness of God. Neither is he reformed if he refuses to accept the sacrament of Penance, or if he does not accept it sincerely for love of God – that is, for love of virtue and purity – but only in deference to public opinion or from fear of hell. If he dies in that sorry state, he will not be saved. His faith will not save him, for his faith is dead and loveless, and is therefore of no use to him. But those whose faith is inspired by even a