

# ONE LUCKY DOG PRODUCTIONS

STORY SLUG:.....DOROTHY DAY: MSGR.  
ROBERT SARNO

PRODUCER: .....CLAUDIA LARSON

**INTERVIEWEE:**  
MONSIGNOR ROBERT SARNO

TAPES: .....(1 THROUGH 3)

**TAPE NUMBER: 1**

**QUESTION**

**[1]01:16:38**

**MSGR. ROBERT SARNO**

The word saint comes from the Latin word sanctus which means holy. And so therefore a saint is a holy person. A person who in one of two ways followed Christ most closely. The one way which is more of a, uh, a rare but yet a more impressive way, if you will, is some of whom has died the death of a martyr. In other words someone who has given up his or her life in witness to the faith and who has undergone a brutal and a, uh, a sudden death, being put to death by someone.

**[1]01:17:13**

**MSGR. ROBERT SARNO (CONTINUED)**

The other way is the more classic, the more common, the thing we're more used to is someone who, uh, lives a life of her own virtue and then dies a natural death. And that person is called a confessor. But behind either way that you follow Christ, either imitating him perfectly in his journey to Calvary or imitating Christ by living the life, uh, of Christian virtue, the thread that runs through the whole thing is Christ's call to be holy as our Heavenly Father is holy.

**[1]01:17:46**

**MSGR. ROBERT SARNO (CONTINUED)**

We are called to imitate the Father and since we believe that Jesus is the son of God come into this world, son of God made man, Christ offers to us the most perfect pattern of how the Father wants us to live. What the Father wants us to be showing us ultimately what is our goal namely our goal is to at the end of this life live forever with God in heaven. And that is what a saint is, someone who has achieved the life's goal. In other words he or she is now living with God in the happiness of heaven.

**[1]01:18:20**

**MSGR. ROBERT SARNO (CONTINUED)**

So that means that one's life is leading one towards that goal. In other words life then is a pilgrimage on which each and everyone of us, uh, is journeying, the goal being heaven. So Christ offers to us the way. He says in fact I am the way, I am the truth, I am the life, leading us to the Father. So a saint is someone who has followed Christ most closely and is now living with God forever in heaven.

**[1]01:18:47**

**MSGR. ROBERT SARNO (CONTINUED)**

Now that means that everyone of us is called to be a saint. We are all called to follow Christ. We are all called to do as he did. In other words to fulfill the will of our heavenly Father and be in heaven forever with God. So we are all called to be saints and as a matter of fact the church as feast called the Feast Of All Saints which is generally November 1st, that celebration in which we honor all those men and women who have gone before us marked with the sign of faith and who now sleep in the peace of Christ.

**[1]01:19:20**

**MSGR. ROBERT SARNO (CONTINUED)**

And who are in heaven with God. But, uh, the saint that we generally think of when we hear the saint is what we might call the canonized saint. In other words it's a very specific individual. It's someone who has been given special grace by God. To if you will be a (STAMMERS) a particular messenger for us. Mother Teresa said that she was a pencil in the hand of God. And in reality that's what a saint is. A saint is a pencil in the hand of God.

**[1]01:19:52**

**MSGR. ROBERT SARNO (CONTINUED)**

It's interesting to note it is the, um, the hand that writes the message. It is the, the hand which, which belongs to obviously its owner namely God who is giving us a message through the saint. So what we talk about when we talk about a canonized saint is someone who receives special grace, a special mission in life from God to communicate to us a particular, a special message. So it may be one of helping the poor. It may be one of reaching out to people who are in need.

**[1]01:20:23** **MSGR. ROBERT SARNO (CONTINUED)**

Uh, it may be one of closer relationship to God through a life of love and of giving, uh, of self giving and of sacrifice for others. And so what happens is amongst the faithful God creates through the power of the Holy Spirit working in the minds and hearts of the faithful a public opinion if you will. The public opinion of the person did indeed live a holy life. In other words that the person has a reputation of having been holy. Or the reputation of having died the death of a martyr.

**[1]01:21:02** **MSGR. ROBERT SARNO (CONTINUED)**

But this reputation can be for example the result of, um, mass media. It can be the result of mass hysteria. How do we know that an opinion on the part of the faithful that someone was holy or that someone did die the death of a martyr was true? There has to be among the faithful then a reputation of intercessory power. In other words that people believe that the person is in heaven and they pray for person's intercession in their times of need and difficulty.

**[1]01:21:35** **MSGR. ROBERT SARNO (CONTINUED)**

And God responds with graces, favors, even miracles in answer to the prayers of intercession on the part of an individual or a particular person. So what we're talking about here is one of the most democratic processes if you will in the church, that of beatification and canonization whereby the church discerns what God is doing among the faithful. The church discerns what God is saying to not only the faithful but to those also outside the Catholic church. The message that God is giving through this individual to the church and to the world.

**[1]01:22:15** **MSGR. ROBERT SARNO (CONTINUED)**

And so the process of beatification and canonization is not a political process. It's not a political statement on the part of the church. It's not an ideological declaration, uh, either conservative or liberal, right or left. Um, what we should or shouldn't be but rather it is the church discerning what God is saying so that here the primacy is on what God is saying to us.

**[1]01:22:40** **MSGR. ROBERT SARNO (CONTINUED)**

When we talk then about a saint we must understand that in the concept, in the doctrine of the communion of saints, in other words that we are a family, the people who are here on earth. The people who have died but have not yet reached heaven and that those are in purgatory. And those who are actually in heaven. We are a communion. We are a family of people who share the same faith and we are some of us on our pilgrimage to heaven and some who have reached that pilgrimage.

**[1]01:23:14** **MSGR. ROBERT SARNO (CONTINUED)**

And therefore as a family, we are bound not simply then by the five senses but also by the sense of love, the sense of who we are as people and the faith and love that bind us together. So that you reach out to your family members when you are in need and so you turn to them and ask them to join you in prayer with God and that's called intercessory power. In the sense that the individual is in heaven and asks God to grant what we request.

**[1]01:23:44** **MSGR. ROBERT SARNO (CONTINUED)**

What we ask. But it is God who grants. It is God who gives the favor, God who then says in effect, that by granting this grace, this favor, this privilege, he is confirming that this individual is actually in heaven. And so before a cause of canonization can be initiated the local authority then namely the bishop must verify that the person does indeed have a reputation of holiness or martyrdom among the faithful.

**[1]01:24:11** **MSGR. ROBERT SARNO (CONTINUED)**

And a reputation of intercessory power. So a whole process of canonization cannot be started because of any political pressure or because of any ideological pressure, uh, or because of any other individual's liking or disliking. But it must be the movement of the Holy Spirit. This is what starts off a process. So in other words when we speak about the process of beatification and canonization we're talking about it starts in the local church.

**[1]01:24:41** **MSGR. ROBERT SARNO (CONTINUED)**

It starts among the people of God and by the people of God I mean all those who are baptized. There are often times certain figures for example of the figure of Mother Teresa of Calcutta, uh, Saint Francis Of Assisi, um, uh, the figure of Dorothy Day who go beyond the Catholic Church in terms of, uh, peoples' opinion regarding her and her life and her life's work.

**[1]01:25:07** **MSGR. ROBERT SARNO (CONTINUED)**

And often times what makes a true saint is that you don't know that the person's a saint. You don't think that person's a saint. You admire the person. There are many human qualities and characteristics that are beautiful and admirable, but underneath those human realities, there is the movement of the holy spirit, that each and every person who is baptized is given the gift of the holy spirit.

**[1]01:25:30** **MSGR. ROBERT SARNO (CONTINUED)**

And it's the gift of the holy spirit that permeates, that fills every human action and raises it to a divine level, raises it to god's being, god's person. So that individual human acts touch the divine, represents the divine, so that the divine is not seen as something that is detached, but rather is very much a part of this reality, and so we talk about human virtue, and then we talk about divine virtue, or the saintly virtue.

**[1]01:26:05** **MSGR. ROBERT SARNO (CONTINUED)**

In other words, often times that there is a penetration of the divine in human, and the reality that we see is the external reality of good, kind actions, but what motivates the person was deeper than the person's soul is the power of the holy spirit moving that person, and therefore what happens is, it transforms the human actions, which seem to us to be very normal, simple human, but yet are divinely inspired, are divinely motivated.

**[1]01:26:37** **MSGR. ROBERT SARNO (CONTINUED)**

They are full of divine life and divine love, and therefore they become what we call (SOUNDS LIKE) salific. God's action in the world through human agency, and so often times, it's not (STAMMERS), it's not a question of saying, well, this person was good but not a saint, because we don't see what is deeper than the soul and in the heart of the individual, and only gradually, as time goes on, we begin to see that this person is motivated by a deeper inner force, namely the force of the holy spirit.

**[1]01:27:06** **MSGR. ROBERT SARNO (CONTINUED)**

And the more a person lives that, that movement, that (STAMMERS) that push, that pressure, that reality that is the holy spirit, the more their actions are transformed. As Saint Paul says, whenever you do anything or say anything, do it in the name of Christ. The heroic person doesn't have to say that. The heroic person does it, and often times we don't see that underlining divine (STAMMERS) movement, because we don't see the inner depths of a person.

**[1]01:27:41** **MSGR. ROBERT SARNO (CONTINUED)**

And so when we talk about heroic virtue, when we talk about the word heroic, often times we think of people who are, you know, who can be in two places at the same time, or (STAMMERS) people who might have the gift of being able to see the future or read hearts or read the secrets of the inner soul or people who are capable of walking five inches above a ground or who have the stigmata, the wounds of Christ, we don't think of the, the person for example, uh, the person who goes to the office and goes to work everyday, day in and day out.

**[1]01:28:14** **MSGR. ROBERT SARNO (CONTINUED)**

Uh, the wife or the mother who's at home changing the diapers and making supper and, and lunch and getting the kids' breakfast ready. We do not see anything heroic, but yet in reality that is heroic, and actually the definition of heroic is, doing what you're supposed to when you're supposed to do it, with faith, with constancy and love, and if anybody thinks that easy then they really haven't lived.

**[1]01:28:44** **MSGR. ROBERT SARNO (CONTINUED)**

Because that is truly what is the definition of heroic virtue, and that is extremely difficult, and so we meet these individuals who have been given the special grace by god to, if you will, rise to the occasion, who

stand out above the common crowd, and those are the people who are the canonized saints, and it's then, what happens is this whole (SOUNDS LIKE) connocone process is started by the church.

**[1]01:29:11** **MSGR. ROBERT SARNO (CONTINUED)**

Because the holy spirit has been moving the faithful to the point where the church says, there's something more there that meets the eye. This seems to be the work of the holy spirit.

**[QUESTION]**

**[1]01:29:56** **MSGR. ROBERT SARNO (CONTINUED)**

In the case of Dorothy Day there has been a gradual realization, I think, of the full significance. (UNINTELLIGIBLE) Better to say a fuller significance of what her work was about and what her message truly revealed, and I say that fuller, in the sense that Dorothy Day has been the kind of figure that has been sort of laying in the background, whose perhaps ideas were so advanced that they were not able to be recognized at the moment as perhaps being divinely inspired.

**[1]01:30:32** **MSGR. ROBERT SARNO (CONTINUED)**

That perhaps Dorothy Day was a pencil in the hand of god. So much so, that many people felt, including herself, that she should not be canonized. If she said she thought she should be canonized, then she shouldn't be. So the fact that she said that she (STAMMERS) was no a saint and should not be canonized certainly is in her favor.

**[1]01:30:52** **MSGR. ROBERT SARNO (CONTINUED)**

Um, but that kind of (STAMMERS) if you will repartee aside, often times the message of an individual might be drowned out or droned out by the common voice, which may not fully reflect what the will of a father is for us, and this lone voice, almost the voice crying out in the desert, that gives us a different message. What they used to say a counter cultural message, (STAMMERS) a message that goes against what everybody says, thinks and does, and that perhaps that, that lone voice speaking reveals to us what god is trying to say.

**[1]01:31:39** **MSGR. ROBERT SARNO (CONTINUED)**

So maybe perhaps what we're seeing here is a, a tradition of a movement of certain voices, like, like, Saint Francis of (WORD?), (SOUNDS LIKE) Padre Pio, Dorothy Day, Mother Theresa of Calcutta, that these people seem to have a common thread in their lives, In their message. So common as to imply a common author, that maybe perhaps it is god who is weaving this message in society, in our world, in our church, through these people.

**[1]01:32:17** **MSGR. ROBERT SARNO (CONTINUED)**

And what we have to try and do is read that gold thread that's going through the cloth of life, the, (STAMMERS) what the message, that particular reality that is there, that is presence of the holy spirit writing through these pencils, these saints, people chosen by god and given a special gift and a special chrism for the church. It's not for them.

**[1]01:32:44** **MSGR. ROBERT SARNO (CONTINUED)**

See, we have to understand that when someone is canonized we can't imagine that it's, like, when the church canonizes somebody it opens the door and the person goes into heaven. That's not what canonization is. Canonization is the process whereby the church discerns what god is saying to the church and to the world. The canonization is simply a recognition of that on the part of the church and saying this person was a saint and lived the life of her own virtue or died the death of a martyr.

**[1]01:33:12** **MSGR. ROBERT SARNO (CONTINUED)**

And therefore it should be imitated because they imitate Christ. So if you want what we can say about a saint is, a saint has two eyes, the eye for imitation and the eye for intercession. In other words, we are called to imitate the saint, because the saint followed Christ more closely. Now one can say, well, why not imitate Christ then directly. Why do you have to imitate a saint?

**[1]01:33:35**

**MSGR. ROBERT SARNO (CONTINUED)**

Because often times, what a saint does, is it lives the concrete specific message of Christ in the here and now, in this particular time, in this particular culture, in this particular historical, cultural, religious context, and so therefore (STAMMERS) a saint is a concrete experience, (STAMMERS) and moment of the message of Christ, and therefore, as such, it is, um, a, a, a, if you will, a road mark on the path of life.

**[1]01:34:07**

**MSGR. ROBERT SARNO (CONTINUED)**

How we should be following Christ more closely. That's imitation. So when we imitate a saint, we are not imitating the saint as saint. We are imitating the saint, in so far as the saint has imitated Christ most closely. The second eye is intercession.

**[END OF TAPE: [1]01:34:25]**

**TAPE NUMBER: 2**

**[2]02:00:05** **MSGR. ROBERT SARNO**

A saint has two eyes, the eye for imitation (TECHNICAL)

**[2]02:00:16** **MSGR. ROBERT SARNO (CONTINUED)**

A saint has two eyes, if you will, the eye for imitation, that means that the faithful are called to imitate saint because he or she has lived a life of heroic virtue or died the death of a martyr, and as a result has followed Christ most closely. Now someone can object, well, why follow the saint, imitate the saint, if you imitate Christ? Apart from the fact that, for example, even Saint Paul himself in his letters, says be imitators of me.

**[2]02:00:47** **MSGR. ROBERT SARNO (CONTINUED)**

Because he imitates Christ. So the goal of our imitation is not the saint as such, but as Christ. The saint is an individual who has lived in a very particular social, historical, religious concrete experience or atmosphere, and therefore, if you will, is kind of, uh, uh, a signpost on the road of life, because in a certain way, has the experience, uh, uh, a different kind of life, a different, uh, experience of life.

**[2]02:01:19** **MSGR. ROBERT SARNO (CONTINUED)**

And so, one can say that from all the different saints that, uh, Pope John Paul II has proposed, he has offered to us a, a huge variety of experience, a huge variety of, uh, of saint, uh, of blessed who can give to whomever, uh, an example of, uh, uh, uh, of, of, uh, whom, with whom they can identify more easily because there are so many to choose from. In a certain sense, it's, uh, you know, uh, a blow to globalization.

**[2]02:01:46** **MSGR. ROBERT SARNO (CONTINUED)**

It's the contrary in the sense that it's, it's offering a great variety of (STAMMERS) to people. So certainly, the eye for imitation is important. The second eye is for intercession, and that is the very basically the concept that we are a family. We are united together as a family. And as a family we help each other. We pray for each other in our moments of need and difficulty. And a saint therefore is someone who is part of our family.

**[2]02:02:09** **MSGR. ROBERT SARNO (CONTINUED)**

But being in heaven, in God's presence, is close to God, closer to God because he or she has arrived at that ultimate goal and shares that blessed happiness which is being in the presence of God and seeing Him, if you will, face to face and therefore can intercede for us. And so when the church canonizes someone, what it basically does, it offers that person, who has been chosen by God, and who has been recognized by such a, uh, as such by the church, offers that person honor, liturgical honor.

**[2]02:02:41** **MSGR. ROBERT SARNO (CONTINUED)**

It's a technical term that we call cult, but unfortunately in today's society the word cult has such very negative (STAMMERS) aspects to it from recent experience that we tend to avoid using it. But we can understand it perhaps even better if we speak of liturgical honor. In other words, a day is set aside to honor this person who has been canonized, in which that person's memory is commemorated, is remembered. So that we can look at that person's life and see what is the message that God is saying to us through that individual?

**[QUESTION]**

**[2]02:03:26** **MSGR. ROBERT SARNO**

Well, before we can talk about Dorothy Day's process, let's talk about the process itself. The process, process basically has two major phases. Uh, cause of canonization is begun in the local church by the local authorities. It is not Rome that starts a cause, it is not Rome that initiates a cause. It's not Rome that tells a bishop what cause to start or what not to start. So the first part of a cause is what we call the diocese in process or the dioceses in inquiry, in which the local dioceses and bishop sets up a board of



people who are involved in gathering all the proofs, and let's be careful for and against the person's beatification and canonization.

**[2]02:04:09** **MSGR. ROBERT SARNO (CONTINUED)**

No one has a right to be beatified or canonized. And therefore, when the dioceses in process takes place, the local authorities are obliged to bring forth everything for and everything against the cause. Once that process is finished and the local authorities believe that they have collected, uh, the necessary, uh, proofs, if you will for and against the cause, they send everything on to Rome and the cause enters its second phase when it comes to the congregation for the causes of saints which is the technical organ of the Roman Curia, established by (SOUNDS LIKE) Pope Sixus V in 1588 to study causes for eventual beatification and canonization.

**[2]02:04:52** **MSGR. ROBERT SARNO (CONTINUED)**

And that Roman phase if you will basically has two parts to it. The first part is where all the material gathered on the diocesan, or local level, is studied and what we call a position paper is prepared. Now when I say position paper, it may be for example a number of volumes, um (TECHNICAL)

**[2]02:05:16** **MSGR. ROBERT SARNO (CONTINUED)**

For example, this is what we would consider a possible position paper. In other words these two volumes are on the life and the supposedly heroic virtues, because it's yet to be proved, of (SOUNDS LIKE) Andriacia Tisci, who was the major archbishop of, uh, Levith (SP?) of the Ukrainian, in Ukraine. So when I say, um, a position paper, you could see that it's a, it's a bad English translation of the, uh, Latin word positio (SP?) .

**[2]02:05:45** **MSGR. ROBERT SARNO (CONTINUED)**

In this case, it's on heroic virtues. All of that material, which has been gathered in the diocesan level is digested into a position which may be as big as this and there are others which are even larger, even more volumes than this, uh, and that's the second phase, when the, the, all the proofs are studied. At that point, then, all of this material has to be judged and that's called the judgment phase.

**[2]02:06:11** **MSGR. ROBERT SARNO (CONTINUED)**

In other words, by a process of collegial study, and I say collegial, because I mean various experts are involved in a cause so that we have to understand that a cause is not done, let's say, by the Pope in a vacuum or by one person but rather, it's a whole group of people, from the minute a cause starts in the local church, to when it arrives in Rome, uh, that a cause is studied by these groups.

**[2]02:06:38** **MSGR. ROBERT SARNO (CONTINUED)**

So it's one of the most collegial processes. So a cause like this would first go to the theologians, uh, who then must give their opinion as to whether the person did live a life of heroic virtue or died the death of a martyr. And then it goes to the cardinals and bishops who are the actual members of the congregation and they give their opinions. And all these opinions then are summed up and taken to the holy father, who makes the final decision.

**[2]02:07:04** **MSGR. ROBERT SARNO (CONTINUED)**

So the holy father's decision is not in a vacuum. The holy father's decision is not alone like some monarchical despot who makes a decision as to what should or shouldn't be done. But rather, the holy father relies on, uh, experts in fields of theology, history, uh, canon law and also the medical field, when we talk about miracles, as to an individual cause, as to whether it should go on. So we have these two phases, the local phase or the diocesan phase and the Roman phase, which has two parts, the study part and the judgmental part.

**[2]02:07:39** **MSGR. ROBERT SARNO (CONTINUED)**

Um, as far as the cause of Dorothy Day is concerned and, it's very (STAMMERS) it's a very interesting thing that it was one of the last, if not the last act done by Cardinal O'Connor, uh, before he passed on, um, he wanted very much to at least start the cause before he died. And the way things happened, the way the will of God was, that he was able to do that before he died. And so right now, what's happening is it's the,



uh, local church in the archdiocese of New York who is responsible for gathering all the proofs for and against Dorothy's eventual beatification and canonization.

**[2]02:08:24** **MSGR. ROBERT SARNO (CONTINUED)**

Now since Dorothy Day is, was, would be considered a possible confessor, in other words, she did not die the death of a martyr, but perhaps lived a life of heroic virtue, one miracle granted by God through her intercession would be required for her eventual beatification. And if, God willing, if one day, she were to be declared blessed or beatified, then one miracle after her beatification would be required for her canonization.

**[2]02:08:52** **MSGR. ROBERT SARNO (CONTINUED)**

So as you can see, in the cause of Dorothy Day, it's really at the very beginning stages, uh, of this long, uh, arduous, uh, and difficult process. (TECHNICAL)

**[QUESTION]**

**[2]02:09:22** **MSGR. ROBERT SARNO**

The cause of Dorothy Day, again, like any cause, will have its bumps in the road, its difficulties. We have to understand one thing about a cause of canonization. The church does not canonize God. Church canonizes human beings. In other words, God uses human beings, granting them, through the power of the Holy Spirit living within that person, certain graces to be able to rise to the occasion.

**[2]02:09:56** **MSGR. ROBERT SARNO (CONTINUED)**

That doesn't mean that the person is perfect. No one is perfect. God doesn't need to be canonized, nor do the saints, but the church canonizes human beings, who have lived in a particular social, historical and religious context and time frame, with all the, the difficulties and problems that involves. So take for example, someone who has to live a life in India, or in France, or in Italy, or the United States or Colombia or in Australia.

**[2]02:10:27** **MSGR. ROBERT SARNO (CONTINUED)**

Total, totally different background against which a human life is cast if you will, almost like a horizon against which an individual lives his or her life. That's perhaps the geographical context. With that comes a complete socio-historical context. Not to mention, then, the religious context of how one lives one's faith in that social, historical and geographical context. Therefore, we can see how very important it is that an individual's life is studied.

**[2]02:11:00** **MSGR. ROBERT SARNO (CONTINUED)**

From the moment the person is born to the moment the person dies in order to put that life into a very particular context to see whether indeed that person responded in an heroic manner to the grace that God was offering to him and her. So yes there will be ups and down in the cause of Mother Theresa, Francis of Assisi, uh, Dorothy Day, any human being. Because first of all, when they cooperate with the grace of God, they do not lose their humanity.

**[2]02:11:31** **MSGR. ROBERT SARNO (CONTINUED)**

It is grace that builds on nature. Grace does not destroy human nature. And so therefore the church requires that a person live a life of heroic virtue for a good number of years, and that is because virtue as such is a habit. Virtos (SP?) is a habit a habitos (SP?), of a (STAMMERS), a normal way of living in a certain manner, and if we look at the heroic virtue required for beatification, it's to live a life of faith with constancy and love, doing what you're supposed to do when you're supposed to do it.

**[2]02:12:06** **MSGR. ROBERT SARNO (CONTINUED)**

That's heroic, and therefore we have to understand that we're not canonizing God. Uh, we, we can't present then, figures that have these difficulties and these problems, these conflicts and these resolutions, black nights or dark nights of the soul, of difficulties and problems in life, but that these problems have been overcome and the darkness has been cast out by the light of Christ, that in the person's life, this light has shone and the person was able to follow that light in an heroic and consistent manner.

[QUESTION]

**[2]02:13:12** **MSGR. ROBERT SARNO**

Moments of difficulty, sadness and weakness are very often a finetuning, a process of, of finetuning one's spiritual life. Because we have these weaknesses doesn't mean that it's sin. Sin is a very different thing than weakness, um, you know, we, we always tend to identify our weaknesses or our emotions as sinful, so that if someone cries or if someone fights, it's, that they're sins right away.

**[2]02:13:42** **MSGR. ROBERT SARNO (CONTINUED)**

Uh, we don't realize in reading the Scripture we see that Christ, uh, faced weakness, faced difficulty. He cried, uh, when he met the little child's mother whose child had died. Uh, he cried over Lazarus in the tomb. He, uh, sweat blood in the Garden Of Gethsemane, and asked that the chalice be passed from him. Um, this whole gamut of human emotions are the opportunity to finetune our relationship with God and our brothers and sisters.

**[2]02:14:11** **MSGR. ROBERT SARNO (CONTINUED)**

We are, it's, it, there are calls to love finer, to love better, to love, love more fully so that the spiritual life, a life of perfection cannot be seen as something that you get in a box and once you have it in this box you have it forever. But it's a constant process of growth. It's a constant process of finetuning the station, so that the communication from God to you, from you to God, from you to the rest of humanity is finer (STAMMERS) is, is sharper, is clearer, (STAMMERS) is more, uh, deep.

**[2]02:14:45** **MSGR. ROBERT SARNO (CONTINUED)**

And so those moments of the dark night of the soul, those moments of aridness, dryness and sometimes even bitterness, is a way for the human, uh, for God, actually to intervene and finetune us. The Scripture said, God like a father disciplines the one He loves. So in a certain sense, those moments are calling us into a deeper, fuller relationship with God, a greater, giving ourselves over, a greater, uh, surrendering of ourselves to God and to God's grace and letting that grace, uh, live and shine forth.

**[2]02:15:24** **MSGR. ROBERT SARNO (CONTINUED)**

Not over and above the person but through the individual, through the individual, and so therefore, it's not to be (STAMMERS), not to be perceived as a sin and therefore, um, a block to the edification or canonization, but part of the process of the person's, uh, deepening relationship with God because spiritual growth oftentimes is two steps forward, one step back, just like psychological growth is the same way.

**[2]02:15:50** **MSGR. ROBERT SARNO (CONTINUED)**

And even though you achieve a certain level of psychological or spiritual growth is the same way, and even though you achieve a certain level of psychological or spiritual growth, sometimes you do things in which you, it makes you think that you've completely either gone crazy or completely lost your relationship with God. But at the same time, God is there, always calling back, always pulling, you know, uh, pulling each and everyone of us closer to him, in an in-depth relationship.

**[2]02:16:14** **MSGR. ROBERT SARNO (CONTINUED)**

And so therefore, these things are not hindrances, but again, they're part of a person's development, response to God's grace and therefore that's essential to understand those moments in the life, the spiritual life of a person, to understand what was the spiritual journey that the individual was called. Uh, uh, (STAMMERS), uh, was walking on.

[QUESTION]

**[2]02:17:14** **MSGR. ROBERT SARNO**

It not only strengthens your faith, but it confirms the fact that you have faith, because that in itself is a faith response to the difficulties that you're facing, uh, so therefore, what we're saying is, uh, and what's to be kept in mind is that the prime mover in the spiritual life is God, and our faith response is a free response on the part of each and, uh, uh, of ourselves to respond to what is already there.

**[2]02:17:39 MSGR. ROBERT SARNO (CONTINUED)**

So in a sense, it, faith is already there, on, actually in a true sense, faith is already there and so you're deepening your relationship, your faith relationship with God through this particular experience that you have which you may or may not resolve or at least go through in the finest of ways, in the best of ways, but at the same time, it's (STAMMERS) God is there, supporting you, pulling you through, helping you see your way through this thing.

[QUESTION]

**[2]02:18:11 MSGR. ROBERT SARNO**

Sure, it's a confirmation, it's a development of what is already there. Um, (STAMMERS) it's, a, a joining yourself more closely to God and therefore it presumes faith that is already there, but builds on that which is already there just as grace perfects nature in that very same way. Grace does not destroy nature. It perfects nature. It, it brings out the best in nature, because it adds God's grace, God's vision, God's view of things and perfects and brings out the fullness of what human nature can truly be, what human nature is created and called to be.

[QUESTION]

**[2]02:18:53 MSGR. ROBERT SARNO**

Without getting into any academic, uh, explanation of grace, created grace, uncreated grace, sanctifying grace, actual grace and all these different scholastic distinctions, grace is basically God's love for us. Therefore, it is God who is the prime mover, who reaches out to us with His love, calling us to share in His love. And that is our faith response. The prime mover is God who makes the first move to extend himself to us.

**[2]02:19:26 MSGR. ROBERT SARNO (CONTINUED)**

And our response then is to approach God, so that you have this tension between the action of God and the free will of the individual. Uh, you have this, uh, viable tension, this tangible tension between these two realities that call us to live a life of perfection, that call us to, uh, reach out and be perfect as your heavenly father is perfect. Without God's grace, that's impossible. And therefore that brings us back again to the understanding that a cause of canonization is not what the church does but it is what God does.

**[2]02:20:02 MSGR. ROBERT SARNO (CONTINUED)**

And therefore, cause of canonization is nothing but the church discerning, recognizing what God is saying to the church and to the world, because a saint is not for the saint. The saint's dead, and that's not gonna change their lives. They're, they're with the Lord, and actually they're not dead, but they're living happily in heaven, so whether they're canonized or not by the church doesn't change them.

**[2]02:20:26 MSGR. ROBERT SARNO (CONTINUED)**

But it says something about them, but it is a reachout to us. It's God, again, reaching out to us. It's God again saying something to us. It's God again revealing himself to us. It's God again calling us to follow his son, Jesus Christ, and therefore, that puts Christ, that makes, uh, the (STAMMERS), uh, the reality is, is that Christ then, for us, becomes the absolute and only means to approach the father, because He is God made man.

**[2]02:20:59 MSGR. ROBERT SARNO (CONTINUED)**

And as God made man, we are saying that the fullness of God dwells in Christ, because He is God. And therefore, His message is the only message, his call is the only call. I am the way and the Truth and the Life. He did not say I am one of the ways, one of the truths and one of the lives. So insofar as all follow Christ and do as he taught us to do, they possess the truth, and so therefore a saint is one who possesses the truth because he or she possessed Christ.

**[2]02:21:34 MSGR. ROBERT SARNO (CONTINUED)**

And therefore, the, the point of reference is always Christ. It always goes back to Christ otherwise there is no such thing as a saint.

[QUESTION]

[2]02:22:19

**MSGR. ROBERT SARNO**

That's very true, but the important thing to realize is that even when you walk on the avenue, you don't walk on the avenue forever. You have a goal on the avenue. You're going to a house, you're going to a building you're going to a store. You're going to a cafe or wherever you're, but you're going someplace on the avenue. If you want to say that a saint is an avenue, fine, but then I ask, what's your point of reference? What's you're stopoff on the avenue?

[2]02:22:45

**MSGR. ROBERT SARNO (CONTINUED)**

Where are you gonna get off? And where you get off is Christ. That's where you get off, see? In other words, when you say the saint is an avenue, a saint is a street, a saint is a guidepost, let's say, to what? In this case, the beauty of the Christian message is no, not to what? To whom? Christ. Christ then says, no one comes to the Father except through me. So the goal is perfect union with the father through the son, Jesus Christ in the Holy Spirit.

[QUESTION]

[2]02:24:19

**MSGR. ROBERT SARNO**

This is true. It's, there's a certain amount of mediation by the saints, but the one mediator between God and man is Jesus Christ. So even when you speak of the intercessory power of the saints, when you speak of the communion of saints, that we are a family and we pray together to God, again, the point of reference is Christ, that you end in Christ because He is the son of God. He is God made man and therefore, He is the way that leads to the Father.

[2]02:24:48

**MSGR. ROBERT SARNO (CONTINUED)**

These people then, yes, indeed, do offer us that mediation, if you will, that little better understanding of who we are and what we are because we may identify with a Dorothy Day or a Francis Of Assisi or a Jose Escriva De Balager (SP?) or, or, um, Dorothy Day or, or whomever that the individual may choose to, to identify with. But it's important to keep in mind that all these saints lived their faith in the context of the church.

[2]02:25:18

**MSGR. ROBERT SARNO (CONTINUED)**

They never lived their faith, they cannot live their faith outside the context of the church. And therefore, the church offers to us saints. More importantly, the church offers to us the sacraments. They are the direct mediation of God's grace through the power of Jesus Christ. The saints, insofar as they participated in the life of the church again, an essential part of their holiness, that they belonged to the people of God.

[2]02:25:52

**MSGR. ROBERT SARNO (CONTINUED)**

They belonged to the church, and through the church, they lived the life of the sacraments. So if you look at the life of Dorothy Day, if you look at the life of Mother Theresa, you will find, without any doubt or hesitation, what was the one sacrament that they built their entire lives on was the Eucharist. Holy communion. One think I never forgot, uh, I think it was someone who told me the story that Dorothy Day once said, if you show me the way a priest cleans the utensils at the end of Mass, what we call the chalice and the (SOUNDS LIKE) patton, I would tell you whether and how he believes in the Holy Eucharist.

[2]02:26:35

**MSGR. ROBERT SARNO (CONTINUED)**

And even to this day when I celebrate Mass, I, somehow or another, I think of that. In such a simple thing as cleaning the, the, the receptacles used for the Holy Sacrifice Of The Mass. And I think of that and therefore it changed my attitude about the Eucharist. It helped finetune my (STAMMERS), just silly little, what might seem to be a, a banal observation about show me how a priest cleans the utensils, the chalice and the patton and I'll show you how his, what his faith is in the Eucharist.

[2]02:27:10

**MSGR. ROBERT SARNO (CONTINUED)**

A little thing like that that helped to, to finetune what is the Eucharist. But if you look at the life of Dorothy Day, apart from, you know, even the question of her social teaching, her social belief, her social message. If you look at Mother Theresa's social message and her work with the poorest of the poor, uh, if

you look with Jose (STAMMERS) Marias, uh, Jose Marias Greval De Valleaguere (SP?) and his work with lay people, all of those figures, and I can say all of the other figures who have been beatified or canonized had one sacrament at the center of their spiritual lives.

**[2]02:27:46** **MSGR. ROBERT SARNO (CONTINUED)**

And that is the body and blood of Jesus Christ present in the Eucharist. And that is offered in the church. So there is a direct correlation between the holiness of these individuals and the sacrament of the Holy Eucharist, communion. There is also a relationship of these people with prayer and with the sacrament of penance. So in other words, what I'm trying to get at is that these people lived their faith in the church.

**[2]02:28:15** **MSGR. ROBERT SARNO (CONTINUED)**

And through the daily life of the church in her sacraments, in her prayer, in living according to, with the way the church teaches. In other words, with respect for the Pope and the bishops. And it presents a very essential reality for us that that is where we meet Christ is in the church, because that's where Dorothy Day met Christ was in the church. That's where Mother Theresa met Christ, in the church. That's where Francis Of Assisi met Christ, in the church.

**[2]02:28:45** **MSGR. ROBERT SARNO (CONTINUED)**

That's where all the (STAMMERS), all the saints and the blessed meet Christ is in the church. So it's in the church where they find life. They find family. They find nourishment. They find forgiveness. They find help and they find strength. So when someone says to me, I have found Christ better through a Dorothy Day and through Mother Theresa, et cetera, my light begins to flash, and I begin to worry.

**[2]02:29:12** **MSGR. ROBERT SARNO (CONTINUED)**

Because the danger is you stop there and you don't go and say, where did Dorothy find Christ? Not where do I find Christ through Dorothy? But I wanna find what it's all about, I have to say, Dorothy found Christ. How? Where? Mother Theresa found Christ and therefore was able to give to the world God's message. Where did she find Christ? And therefore, in her own spiritual life, in their own spiritual life, the spiritual lives of these men and women living with life of faith in the church, living sacraments and going to mass and communion, praying, the, the reality that develops one's life, one's relationship with God, that which is, if you will, the channels of God's grace is the church and the sacraments.

**[QUESTION]**

**[2]02:30:43** **MSGR. ROBERT SARNO**

Sure, but you know that (STAMMERS) that, that was no great discovery on the part of Dorothy Day. Look at the Scriptures. What does it say? Christ had to get away and be alone to pray, said to his disciples, come away, let us be alone and pray. (STAMMERS) Dorothy lived what Christ did. And so did Mother Theresa, even though she worked the streets of Calcutta, there were times when she would, you know, (STAMMERS) there were not times they were (STAMMERS) it was everyday.

**[2]02:31:10** **MSGR. ROBERT SARNO (CONTINUED)**

Religiously, up at 4:30, 5:00, in front of the Blessed Sacrament, praying and even to this day when you go to Calcutta, there's this incredible little statue in the back of the chapel where she used to, uh, sit (STAMMERS) on her (STAMMERS) on, uh, you know, sit down and just pray on the floor. So, I mean, Dorothy even herself realized that you can't, there have got to be moments in which your relationship with God is exclusive.

**[2]02:31:38** **MSGR. ROBERT SARNO (CONTINUED)**

Just you and me, Lord, nobody else. Not the din of, uh, Houston Street, uh, not the noise of, uh, West Seventh Street in Manhattan, not the noise of the streets of Calcutta, but just you and me, Lord. Everyone needs that time. Unfortunately, what's happening in today's world is that there are less and less places to find that. But it's absolutely essential to create that reality, to create those places.

**[2]02:32:04** **MSGR. ROBERT SARNO (CONTINUED)**

So, um, on the one hand again, while it's true that Dorothy Day did that, so did all the great saints, and because the master, right, the, the model and, and the teacher of perfection, Jesus Christ, did it, let's get

away from here, and be alone in the mountains and pray. And they found strength because by directly touching God, the, those moments of silent prayer alone with God, they were able to come back.

**[2]02:32:33** **MSGR. ROBERT SARNO (CONTINUED)**

Each and everyone of us has had the experience in which you may say, I've just gotta unplug. and you go away on vacation. You don't bring a phone, you don't bring notes, you don't bring books. You just kind of, like, loll around and just take it easy, (STAMMERS) go on walks, sit by the pool, uh, just have a supper with friends, just those moments that we, we need those (STAMMERS) those moments. Our spiritual lives need those moments in which we unplug from everyday experience and plug into God's grace and let God talk to us.

**[2]02:33:03** **MSGR. ROBERT SARNO (CONTINUED)**

So those moments of retreat, those prayer moments in which we cut out everything and spend that quality time with God and not just quality time, which is sometimes an excuse, but also quantity time with God and try to make that quantity time into quality time and have that flow of grace from God, you know, with nothing blocking it off, not Houston street or Calcutta or, or, or anywhere else you wanna talk about.

[QUESTION]

[END OF TAPE: [2]02:33:48]



**TAPE NUMBER: 3**

**[QUESTION]**

**[3]03:01:15**

**MSGR. ROBERT SARNO**

The important thing to realize about the message of Christ is that Christ is the son of God, and therefore, He comes from a father. Christ comes to all people. The message of God given by Christ, who is the word of God, is addressed to all. There are certain elements of the message which have a more broad appeal, in the sense that it can cross strictly denominational or religious lines. But that does not mean that that, that the call from God is any less great.

**[3]03:01:49**

**MSGR. ROBERT SARNO (CONTINUED)**

Or that the responsibility that God demands from each of us is any less great. Every human being from the greatest to the least has God written in his or her heart simply because as the Book Of Genesis teaches us, we are created in the image and likeness of God. And that has nothing to do with religion, a (STAMMERS) choice of a specific religion. But the reality is, by our very creation as human beings with reason and free will, we are created in the image and likeness of God.

**[3]03:02:22**

**MSGR. ROBERT SARNO (CONTINUED)**

Therefore, as scripture says, everyone will know God from the greatest to the least, because God himself will write in our hearts his own message, his own words. And so therefore, what the message of someone like Dorothy Day is, um, to some people, might be accepted in a partial way. But the message of Dorothy, uh, seems to have concentrated on some particular aspects. And some people may choose those particular aspects as being related to them.

**[3]03:02:53**

**MSGR. ROBERT SARNO (CONTINUED)**

But perhaps, the message of Dorothy goes far beyond those particular aspects because behind those aspects was the depth of her faith, was the depth of the knowledge of Christ and what His person was all about, and what His mission is. And so therefore, while a particular individual may choose to, um, identify with part of the message, it, it would be, uh, a shame not to go further and see what motivated that message.

**[3]03:03:27**

**MSGR. ROBERT SARNO (CONTINUED)**

What was the lifeblood of the, the breathgiving, uh, strengthgiving force behind that message? There's where Dorothy's saintliness may come through because she was devoted to Christ. She was a Catholic Christian who lived her faith in the Catholic church, her faith in Christ, and realized that, at that moment, in particular moment of history, the message of Christ was particularly poignant, essential, necessary, at that particular moment for that particular reality.

**[3]03:04:07**

**MSGR. ROBERT SARNO (CONTINUED)**

And that she perhaps responded. And I use those perhaps and maybe, etc., because the Judgment is still out. Only the Holy Father can make that judgment, um, that (STAMMERS) she lived that reality because of her faith (STAMMERS) in, but she found, uh, strength for in her, in her Catholic faith. And therefore, while her message may be seen by some as partial, in the sense that they'll take from it what they want, that doesn't make them wrong for doing that. Uh but perhaps, they're not seeing the full and complete message which the pencil is writing.

**[QUESTION]**

**[3]03:04:49**

**MSGR. ROBERT SARNO (CONTINUED)**

Well, a start is better than a dead finish. And a start is better than not starting at all. So, it's a movement. It's a beginning. But, we must hope and pray that it doesn't end there, uh, because one is never called to mediocrity. One is called to, to believe and to believe to the full. (STAMMERS) There's this line in scripture

which is very beautiful says, you know, I wish you were hot or cold, but since you're neither hot nor cold, uh, and you're lukewarm, I will spit you out.

**[3]03:05:26** **MSGR. ROBERT SARNO (CONTINUED)**

And it comes from the Book Of Revelation in which John, uh, St. John in the Book Of Revelation condemns it, one of the early churches, because he says, you know, you're neither, (STAMMERS) you're neither warm nor your cold. You're lukewarm. Your faith is lukewarm. And he said, for that, I'll spit you out. But I wish you were freezing cold or, you know, decide what you want to be.

[QUESTION]

**[3]03:06:19** **MSGR. ROBERT SARNO (CONTINUED)**

(OVERLAPPING) This is precisely what a saint does. A saint is the presence, the concrete historical presence of God in the world pushing us, pricking our conscience, um, giving us that kick, uh, giving that pinch to say, you know, (STAMMERS) you're lukewarm. Decide. Be. There's the spot. Get to it. Do it. (STAMMERS) And encouraging people to do something. In other words, um, moving them to, uh, accept what they are to do, and moving them to do what they're supposed to do.

**[3]03:06:57** **MSGR. ROBERT SARNO (CONTINUED)**

And so therefore, not allowing them to be lukewarm. And if you look at the lives of the saints, you know, many of them were horrible people to live with because they, they had this drive, this, this vision (STAMMERS), uh, as the, the gift from God, which, like, drove them with a fury. And I think it was G.K. Chesterton who spoke about that, (STAMMERS) the fury that, that faith drives you, that, that moves you on.

**[3]03:07:22** **MSGR. ROBERT SARNO (CONTINUED)**

Someone like a Dorothy Day or someone like a Mother Theresa of Calcutta, or, or Jose Maria Escavade, (SP?) these people were driven in their, in their mission, you know? Sometimes we say, oh, they were exaggerated. Uh, yes, because that's the grace of God, the Holy Spirit moving them to do the work of God and to get the message of God out into the world.

[QUESTION]

**[3]03:07:47** **MSGR. ROBERT SARNO (CONTINUED)**

(OVERLAPPING) Primarily, through their example. (TECHNICAL)

**[3]03:07:53** **MSGR. ROBERT SARNO (CONTINUED)**

Primarily through their example. It's the example of the saint, the imitation, the eye, the right eye, if you will, with the saint (SOUNDS LIKE) there. The imitation, but only because the imitation of the saint is imitation of Christ. We imitate what the saint does because Christ did it. Its root is in Christ.

[QUESTION]

**[3]03:08:24** **MSGR. ROBERT SARNO (CONTINUED)**

(OVERLAPPING) There are a number of people who feel that a cause for Chesterton should be (MUMBLES) who initiated it, yeah.

[QUESTION]

**[3]03:08:35** **MSGR. ROBERT SARNO (CONTINUED)**

Yes. Well, including Christ himself, said, you know, uh, if they persecute the Lord and Master, what will they do to you? Blessed are those who persecute you and mistreat you because of my name. Your reward in Heaven will be great. If they treated the Lord and Master this way, what can you expect from the servants? So, in, in a real sense, that, that's part of the Christian message, is that if you are not persecuted by the world, then you're not living the Christian message.

[QUESTION]

**[3]03:09:25** **MSGR. ROBERT SARNO (CONTINUED)**

In reality, in the whole understanding of what a confessor is, developed after the persecutions, uh, during the (STAMMERS) Roman times, because they began to realize that their relatives and their friends were not martyred anymore, that many of them just lived normal lives. So, they began to ask themselves, well, aren't they called to be saints, too? Aren't they called to live holy lives and get to Heaven?

**[3]03:09:49** **MSGR. ROBERT SARNO (CONTINUED)**

And they began to realize that being a, a confessor, you know, living a life of your own virtue and dying a natural death was kind of like being a daily martyr. But you had to die to yourself each and everyday. And so, (STAMMERS) it seems to be much more difficult to die each and everyday to yourself for a long period of time, and stand up one moment in front of a firing squad and have it over in a matter of, uh, half a minute.

**[3]03:10:14** **MSGR. ROBERT SARNO (CONTINUED)**

So, there's a lot of truth to that, that living the life (STAMMERS) of a confessor, living a life of heroic virtue, is, uh, much more arduous, because it's a much more long task. And it certainly is dying to one's selfishness, which, um, seems to be a lot more difficult when it's billions of actions, as opposed to one single act of giving up your life. But I'm sure that dying and allowing yourself to be killed is quite another thing, too.

[QUESTION]

**[3]03:11:16** **MSGR. ROBERT SARNO (CONTINUED)**

Oh, the prophet Jonah ran away in a, in a boat and was thrown overboard, and had to be swallowed in the belly of a, a fish and be spit out on the ocean to, uh, (STAMMERS) on the, uh, land, to preach to Nineveh. He refused to go. Uh, (STAMMERS) Jeremiah, uh, was, uh, persecuted and throw in prison and beaten many times. Um, to be the mouthpiece of God is, you know, again, to repeat what Christ said, is certainly following in the Master's footsteps.

**[3]03:11:48** **MSGR. ROBERT SARNO (CONTINUED)**

And if they persecuted the Lord and Master, then they certainly would persecute the servants. So, the, the message and the function of a prophet is to preach the message, to speak the word of God with courage and strength, knowing that when the time comes, as scripture says, uh, don't worry about what you are to say or the words you are to use. My (WORD?) will be speaking through you. And so, we have to find courage and strength in knowing that it's the Holy Spirit that lives in each and everyone of us, that lives in the saints, that gives them the courage and the grace to live the life of faith, also gives us the courage and the strength to say what needs to be said (SOUNDS LIKE) and when it needs to be said, without worrying about what words to use. For when the time comes, the Lord will be the one speaking.

[ROOM TONE: [3]03:12:52]

[B-ROLL TO END OF TAPE: [3]03:13:56]

[END OF TAPE: [3]03:18:21]