

A Catholic Catechism
“Ye shall Know the Truth”
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Lesson # 21
CD #11, Track 1
(26:12)

Original Sin and Angels
(The Great Battle in Heaven)

Peace be to you: Looking back over our previous lessons we have come to some such conclusions as these:

First of all our reason is capable of knowing God.

- By looking out upon the **visible things** of the world we come to know the **invisible God**. His power and His Wisdom. Something of **His Power** is shown, for example, in the mountains and we see **His Beauty** in the sunset, **His Purity** in the snowflake. But **though reason** is able to **know something** about God and **His Nature, it cannot know everything**.
- We look on a painting as we study it, we can divine and guess to some extent, perhaps, the era or the century in which it was painted, the style of the artist, we may guess also something of his technique and his power with the brush and paints, but we could look on that painting from now until the crack of doom and **never know the inmost thoughts of the artist**. If we were to know those he would have to tell us, and so we look upon creation and we can reason through some understanding of God, but we cannot know his inmost thoughts. **If we were ever to know those, God would have to reveal them to us**. That brings up the question,

“Well how would we know that he ever revealed himself to us?”

Tests or Standards:

And there are hundreds of people in history who have come upon its stage and said “*I am from God listen to my message.*” “*God sent me.*” So, we have to use our reason to establish certain **tests or standards by which we judge among the claimants**.

Now previous to the judgment of any claimant, we establish the three tests of one; whoever comes from God or claims that he came from God must be

1. **pre-announced**. That is the least that God can do for us. Let us know that his representative is coming to this earth.
2. Secondly, God should give him **certain power** so that he would be **able to work miracles** and not in order to astound us so much as to **be signs and witnesses and proofs that he comes from God** because he could do the things which only God can do and
3. Thirdly, the doctrine of this claimant **must never be contrary to reasoning**. He may indeed, this claimant, say something that is above reason, but he may

never say anything contrary to it. **In other words, his doctrine must be in keeping with right reason and the aspiration to the human heart.**

Tests, now we apply them:

Those were the tests, now we apply them. And as we said we could line up every claimant in the history of the world, from the first to the last, and among them we put the **person of Christ**. Then we apply the test.

- We ask, ***“Was anyone of you pre-announced?”*** **Only one can answer** that question as we saw and that is the person of ***Christ***.
 - Secondly, we went on to **show that Christ worked miracles** and particularly rose from the dead as the proof of his divinity.
 - Now thirdly, the rest of this course will, to some extent, deal with the third point, namely **nothing that He ever taught was contrary to human reason but it deeply satisfied the cravings of the heart.**
- Then we begin to study Christ, his testimony about himself, that he was the ***Son of God*** and the ***Son of Man*** and then we showed how he was both **God and Man**. Namely, that he had a **divine nature** and a **human nature** and they were both united in the unity of the **divine person**.
 - Being man, he was like unto us in all things save our guilt and our sin.
 - **Being God, the reparation and the payment of the infinite death that we contracted could be paid, because he was infinite.**
 - We then proceeded to demonstrate that our Lord was not just a teacher, but a **savior from sin**.

That brings us up to the fact and the existence of sin.

We are not going to elaborate to sin in general here. We might begin by saying remember that there are **two general kinds of sin**:

- there is such a thing as **personal sin**. That is to say the sin that we commit by an act of **our own will**. Sin for which **we are responsible**. For example, stealing, lying, bearing false witness against the neighbor and the like.
- Then there is another kind of sin, which is not personal at all. In fact, our will was never explicitly involved. That is a **sin which in some way attaches itself to our nature by the mere fact that we are human**; that sin is called **original sin**. **That is the subject of this lesson.**

Original Sin:

There is a law that is running throughout the universe as Sacred Scripture puts it, ***“No one shall be crowned unless he has struggled.”*** ([Ref 1 Corinthians 9:25-28](#)) (1)

Freedom is the basis of all love:

- It is very evident in our own experience that we are **offered certain gifts** and blessings on condition that **we pass certain tests**. That happened during our

school days, it happens in courtship; a man must be deserving of the woman that he loves.

- We are free, *freedom is the basis of all love*, it is the right use of our freedom that purchases for us certain freedom, or *certain privileges* that would not otherwise be ours.

A father intends to send his son to college. There is a condition involved, namely the boy has to study. Suppose he does not study? He is remiss in his duty, he spends his time in playing, thus by an abuse of freedom he loses **the privilege** of a higher education. There is no change in the father's mind. One could never say to the father, "*You are cruel because you do not send your son to college.*" The father is very willing to send his son to college, but the boy cannot get into college. He does not pass the test.

➤ In like manner, **God wants to crown certain gifts that we have.**

- **He wants to crown the right use of our freedom.** He wants to give us something as our own which is not really our own. **And all we have to do to possess the great gift and privilege of God is to pass the test.**

A test of loving Him which is our perfection:

- It's an easy test. **A test of loving Him which is our perfection.**
The test is the acknowledging of our dependence upon God which is the condition of our relative independence.
- Now this law that pervades the universe was **first applied to angels**. Before we talk, therefore, about the **fall of man** we are going to talk about the **fall of the angels**.

The Fall of Angels:

Angels are very clearly mentioned in Sacred Scripture and pagans believed in angels. **Reason somehow suggested** to them, that just as **there is matter in the universe, and just as the material universe is crowned with man who is a mixture, as it were, of matter and spirit, so there ought to be above man certain spirits**. And these were called *angels*.

- Certainly, one would not say that there should be any intermediary, for example, between an oyster and a man. Does it not seem reasonable that **between** the development of the oyster and nature and the development of man there ought to be some other kinds of life in between?
- It is **equally reasonable** to assume that **between** the infinite God, who is pure spirit, and ourselves there **ought to be intermediary spirits** that are **not infinite** but are certainly far **more perfect** than we are.

God therefore created myriads and myriads of angels

- God therefore created myriads and myriads of **angels who are bodiless spirits**. They have no noses, they have no mouths, they have no ears, **they are just pure**

mind. They are therefore without bodies; **they are without wings**, despite all of the pictures that you ever see of angels. They have **brilliant intellects**, far greater than any human intellect.

- But an **angel was created**, every angel was created and therefore, **angels are creatures**, they are **dependent upon God**. They **endowed with freedom** but because they are free they also have the **possibility of denying that dependence on God**.

Test perhaps God put them through:

- This is the kind of a test, perhaps, that God put them through, **He merely asks them to love Him**, a love would consist in them **acknowledging their dependence** and thus **perfecting themselves**. He would them **confirm them in Glory**. **They were not immediately confirmed**.
 - ❖ Perhaps this test could be explained to you something, likened to maybe the test as a spider was once subjected to. A spider one day let himself down from the roof of a barn. Then he let himself down through that tender and slight and slender web, **just a string**. The spider was very anxious to enjoy all of the flies and the gnats and the worms that were in the barnyard. And when the spider got down to the barnyard the spider spread a great web and into that web came a great feast of flies and everything that can be served at a banquet of a spider.
 - Once finally the spider was **full of all of these gifts and blessings**, the spider looked up all the way to the roof of the barn and saw that **slim thread** reaching all the way down and he said, *“I wonder what’s that doing up there?”* So, he cut it down. **He lost his web, he lost his banquet, he lost everything.**

Dependence as you see is sometimes a great independence.

Dependence, as you see, is sometimes a great independence. As it is in the Constitution of the United States. Why for example are we independent? Because as the Constitution of the United States puts it, *“...God has endowed us with certain inalienable gifts.”*

- In other words, no state, no government, no dictator ever gave us our **basic rights - they came from God**. If the state gave us those rights the state could take them away. **It is therefore by acknowledging our dependence upon God that we are independent**, so the angels, so with man, so with everyone.
- If a sunbeam denies its dependence upon the sun it is no longer a sunbeam.
- So, the blessings, the gifts that the angels received were to be confirmed and made permanent only on condition that they would **pass the test of love**.

Sin of pride, they wanted to be free.

- Now their sin, for they sinned, was an abuse of freedom, it was a sin of **pride**, they wanted to be free. **They wanted to be likened to God**. They could not sin by

sex because they had no bodies, they could not sin by avarice because they had no pockets, not even in their wings but **sinned only by an undue exaltation of their intellect.** In other words, *“I am going to be independent of God, I am going to be a God myself.”*

There are some theologians who say that the angel looked into the future, and saw **God incarnate as Christ, and then seeing their own glory as angels they said,** *“Well we will not fall down and adore any God that would humble himself to human form.”*

- That is only a guess, but the truth is they wanted to be **like the uncreated** though they **were the created.**
- And the leader of them all, **Lucifer,** that **fought his battle** cry *“Non servium.”* *“I will not serve.”*
- They were guilty because they did not love and so they lost all of the blessings that they received and **1/3 of them fell and they became what are known as the fallen angels, the devils.**

The prophet Isaias spoke of the angels as follows, *“What fallen from heaven thou Lucifer that once did herald the dawn.”* *“I will scale the heavens such was thy thought.”* *“I will set my throne higher than God’s stars, the rival of the most High.”* ([Ref Isaiah 14:12-14](#)) (2)

- That, in the language of Isaias, was the sin of the angels **and their sin could not be forgiven, our sins can.**

Now why cannot an angel’s sin be forgiven?

Well, an angel’s sin cannot be forgiven because when an angel decides anything, it sees **all of the consequences** of its acts with **perfect clarity.** It sees the effects of all of its decisions in exactly the way that you and I see, for example, the [principle of contradiction](#) once it is explained to us.

- The **principle of contradiction is that a thing cannot be and not be at one and the same time and under the same form of circumstances.** For example: A bee cannot be an elephant at one and the same time and under the same form of circumstances. Once that statement is made you see it clearly. You can never go back on the principle of contradiction. This microphone is not a rose. Absolutely clear to you.
- **Now an angel sees the consequences of all of its resolutions and choices** just as you see that principle. You can never take the principle of contradiction back, it’s part of your mental life always.
- **When an angel therefore chose to rebel against God, to make itself God, to deny love, it made pardon forever impossible.**

We do not always see so clearly the effects of our decisions.

- But with you and me it's a little different. We do not always see so clearly the effects of our decisions. And because our **mind is darkened and because our intellect is weakened, and our will is poor in its resolutions**, God allows pardon.
- After our Lord said to Peter in answer to his question "*How often should I forgive?*" [\(3\)](#) **Our Lord said 70 x 7.** [\(Ref Matthew 18:21-22\)](#) [\(4\)](#) That did not mean 490. **It meant that no limit was to be placed upon forgiveness.**
- In the fall of the angels, therefore, we can see sin in its *nakedness*. **There is pure sin. It is an attempt to undo the creative act. An affirmation of self-existence.**

Now there is evil in the universe by an abuse of freedom:

The only way that evil ever came into the world and the only way that evil ever can come into the world.

- Notice also, that the **world is out of joint before man arrived in it**. Somewhere in God's universe there is crack, a fissure. Something has gone wrong, and it is gone wrong because, **someone did not use freedom rightly**. Someone used freedom, in the sense of the **right to do whatever you please**, instead of the right to do whatever you want.
- **Look back over the evolution of the universe**. See all of the prehistoric animals that had come into being passed away. Everywhere in the unfolding of the cosmos there have been, biological sprouts came to dead ends, and everywhere there are blind alleys.

But you ask why should the sin of the angels affect the universe?

Well one reason might be, that lower creation was put under the supervision of some of the angels and when they rebelled against God the **effects of it in someway were registered in the material universe**. Nature became dislocated.

- Look at a complicated machine. **Disturb one of the big wheels**, break a cog, and you will also **disturb all of the little wheels**.
- Throw a rock into a pond it will affect in some way, through ripples, even the most distant shore.
- It could be therefore, the **fall of the angels** accounted for maybe the **chaos that was on the earth** as described in the book of Genesis. There is every indication that something went **wrong before man was made**. Now maybe this evil influence is going to affect man. [\(Ref Genesis 1:1-2\)](#)

- ❖ When I began this lesson, I said that I was going to talk about original sin and I had every intention of doing it. The reason our timing is off, and we did not get into the subject of original is because we are talking without notes. If we had written everything out, there would not be any of these mistakes, but it is always better perhaps to talk without notes.

I always remember what an Irish woman said when she heard a bishop read a sermon. She said, "*Glory be to God, if he can't remember it, how does he expect us to?*"

This does not mean that we are not going to talk about original sin, you can already see the beginnings of its to some extent and in a very broad kind of way perhaps **the fall of the angels might be called the original sin because it introduced evil into the world**, but I know that you will forgive this imperfection. There are many imperfections in these talks, but because we are giving them to converts and giving them out of **our heart**, we show the effects of original sin, the occasional mistakes that you hear, they would not exist if there had not been the **fall of the angels and eventually the fall of man**.

We suffer from the penalty of the introduction of evil into the universe but to conclude: there is evil somewhere in God's universe. Something has gone wrong and maybe those spirits that have lost the great blessings that God gave them, it would have been theirs if they had only been **true to the test of love**. Maybe those evil spirits would be jealous of God ever giving us blessings. **They might try to destroy us, to win us away from privileges. God will certainly put us to the test.**

That test takes place in the **garden of paradise**, that will be the subject of our next lesson.

God Love You

<https://biblescienceguy.files.wordpress.com/2015/12/edenriver.jpg>



Footnotes:

1 [2 Tm 2:5](#)

2 [Is 14:13](#)

3 [Mt 18:21](#)

4 [Mt18:22](#)

Discussion Questions:

1. In today's lesson on – **Original Sin and Angels** what stood out the most to you?

2. Why do you think Bishop Sheen gave the title “***The Great Battle in Heaven***” to this lesson?

3. How would you explain to someone seeking a deeper understanding of the concepts of **Original Sin and the Fallen Angels** – what does the Church teach about them and why?

4. Now that you have learned more about - **Original Sin and Angels** – ***The Test of Love*** - what changes do you think this will have in your daily life?

CATECHISM OF THE CATHOLIC CHURCH

FALL OF ANGELS .

392. "Scripture speaks **OF** a sin **OF** these **ANGELS**. [Cf. [2 Pet 2:4](#) .] This '**FALL**' consists in the free choice **OF** these created spirits, who radically and irrevocably rejected God and his reign. We find a reflection **OF** that rebellion in the tempter's words to our first parents: 'You will be like God.' [Gen 3:5 .] The devil 'has sinned from the beginning'; he is 'a liar and the father **OF** lies'. [1Jn 3:8 ; Jn 8:44.]"

To view the context, please visit <http://www.christusrex.org/www1/CDHN/visible3.html#THE>

393. "It is the irrevocable character **OF** their choice, and not a defect in the infinite divine mercy, that makes the **ANGELS'** sin unforgivable. 'There is no repentance for the **ANGELS** after their **FALL**, just as there is no repentance for men after death.' [St. John Damascene, *Defide orth.* 2, 4: PG 94, 877.]"

To view the context, please visit <http://www.christusrex.org/www1/CDHN/visible3.html#THE>

414. "Satan or the devil and the other demons are fallen **ANGELS** who have freely refused to serve God and his plan. Their choice against God is definitive. They try to associate man in their revolt against God. "

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/visible4.html#DEATH>

760. "Christians **OF** the first centuries said, 'The world was created for the sake **OF** the Church.' [Pastor Hermae, *Vision* 2, 4, 1: PG 2,899; cf. Aristides, *Apol.* 16, 6; St. Justin, *Apol.* 2,7: PG 6, 456; Tertullian, *Apol.* 31, 3; 32, 1: PL 1, 508-509.] God created the world for the sake **OF** communion with his divine life, a communion brought about by the 'convocation' **OF** men in Christ, and this 'convocation' is the Church. The Church is the goal **OF** all things, [Cf. St. Epiphanius, *Panarion* 1, 1, 5: PG 41, 181C.] and God permitted such painful upheavals as the **ANGELS' FALL** and man's sin only as occasions and means for displaying all the power **OF** his arm and the whole measure **OF** the love he wanted to give the world: Just as God's will is creation and is called 'the world,' so his intention is the salvation **OF** men, and it is called 'the Church.' [Clement **OF** Alex., *Paed.* 1, 6, 27: PG 8, 281.]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/church1.html#FOUNDATION>

ANGELS

311. "**ANGELS** and men, as intelligent and free creatures, have to journey toward their ultimate destinies by their free choice and preferential love. They can therefore go astray. Indeed, they have sinned. Thus has moral evil, incommensurably more harmful than physical evil, entered the world. God is in no way, directly or indirectly, the cause of moral evil. [Cf. St. Augustine, *De libero arbitrio* I, 1, 2: PL 32, 1221- 1223; St. Thomas Aquinas, *STh* I-II, 79, 1.] He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it: For almighty God. . ., because he is supremely good, would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself. [St. Augustine, *Enchiridion* II, 3: PL 40, 236.] "

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#PROVIDENCE>

326. "The Scriptural expression 'heaven and earth' means all that exists, creation in its entirety. It also indicates the bond, deep within creation, that both unites heaven and earth and distinguishes the one from the other: 'the earth' is the world of men, while 'heaven' or 'the heavens' can designate both the firmament and God's own 'place' - 'our Father in heaven' and consequently the 'heaven' too which is eschatological glory. Finally, 'heaven' refers to the saints and the 'place' of the spiritual creatures, the **ANGELS**, who surround God.[[Ps 115:16](#) ; [Ps 19:2](#) ; [Mt 5:16](#) .]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#HEAVEN>

328. "The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls '**ANGELS**' is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition."

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

329. "St. Augustine says: 'Angel' is the name of their office, not of their nature. If you seek the name of their nature, it is 'spirit'; if you seek the name of their office, it is 'angel': from what they are, 'spirit', from what they do, 'angel.' [St. Augustine, En. in Ps. 103, 1, 15: PL 37, 1348.] With their whole beings the **ANGELS** are servants and messengers of God. Because they 'always behold the face of my Father who is in heaven' they are the 'mighty ones who do his word, hearkening to the voice of his word'. [[Mt 18:10](#) ; [Ps 103:20](#) .]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

330. "As purely spiritual creatures **ANGELS** have intelligence and will: they are personal and immortal creatures, surpassing in perfection all visible creatures, as the splendour of their glory bears witness.[Cf. Pius XII, Humani generis: DS 3891; [Lk 20:36](#) ; [Dan 10:9- 12](#) .]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

331. "Christ is the centre of the angelic world. They are his **ANGELS**: 'When the Son of man comes in his glory, and all the **ANGELS** with him. . ' [[Mt 25:31](#) .] They belong to him because they were created through and for him: 'for in him all things were created in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities - all things were created through him and for him.' [[Col 1:16](#) .] They belong to him still more because he has made them messengers of his saving plan: 'Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?' [[Heb 1:14](#) .]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

332. "ANGELS have been present since creation and throughout the history of salvation, announcing this salvation from afar or near and serving the accomplishment of the divine plan: they closed the earthly paradise; protected Lot; saved Hagar and her child; stayed Abraham's hand; communicated the law by their ministry; led the People of God; announced births and callings; and assisted the prophets, just to cite a few examples.[Cf. Job 38:7 (where ANGELS are called 'sons of God'); Gen 3:24; Gen 19; Gen 21: 17; Gen 22:11; Acts 7:53; Ex 23:20-23; Judg 13; Judg 6:11-24; Is 6:6; 1 Kings 19:5.] Finally, the angel Gabriel announced the birth of the Precursor and that of Jesus himself.[Cf. [Lk 1:11, 26](#) .]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

333. "From the Incarnation to the Ascension, the life of the Word incarnate is surrounded by the adoration and service of ANGELS. When God 'brings the firstborn into the world, he says: 'Let all God's ANGELS worship him.'[[Heb 1:6](#) .] Their song of praise at the birth of Christ has not ceased resounding in the Church's praise: 'Glory to God in the highest!'[[Lk 2:14](#) .] They protect Jesus in his infancy, serve him in the desert, strengthen him in his agony in the garden, when he could have been saved by them from the hands of his enemies as Israel had been.[Cf. [Mt 1:20](#) ; [Mt 2:13,19](#) ; [Mt 4:11](#) ; [Mt 26:53](#) ; [Mk 1:13](#) ; [Lk 22:43](#) ; [2 Macc 10:29-30](#) ; [2 Macc 11:8](#) .] Again, it is the ANGELS who 'evangelize' by proclaiming the Good News of Christ's Incarnation and Resurrection.[Cf. [Lk 2:8-14](#) ; [Mk 16:5-7](#) .] They will be present at Christ's return, which they will announce, to serve at his judgement.[Cf. [Acts 1:10-11](#) ; [Mt 13:41](#) ; [Mt 24:31](#) ; [Lk 12:8-9](#) . The ANGELS in the life of the Church.]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

334. "In the meantime, the whole life of the Church benefits from the mysterious and powerful help of ANGELS.[Cf. [Acts 5:18-20](#) ; [Acts 8:26-29](#) ; [Acts 10:3-8](#) ; [Acts 12:6-11](#) ; [Acts 27:23-25](#) .] "

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

335. "In her liturgy, the Church joins with the ANGELS to adore the thrice-holy God. She invokes their assistance (in the Roman Canon's Supplices te rogamus. . .('Almighty God, we pray that your angel...')); in the funeral liturgy's In Paradisum deducant te angeli. . .('May the ANGELS lead you into Paradise. . .')). Moreover, in the 'Cherubic Hymn' of the Byzantine Liturgy, she celebrates the memory of certain ANGELS more particularly (St. Michael, St. Gabriel, St. Raphael, and the guardian ANGELS)."

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

336. "From infancy to death human life is surrounded by their watchful care and intercession.[Cf. [Mt 18:10](#) ; [Lk 16:22](#) ; [Ps 34:7](#) ; [Ps 91:10-13](#) ; [Job 33:23-24](#) ; [Zech 1:12](#) ; [Tob 12:12](#) .] 'Beside each believer stands an angel as protector and shepherd leading him to life.'[St. Basil, Adv. Eunomium III, I: PG 29, 656B.] Already here on earth the Christian life shares by faith in the blessed company of ANGELS and men united in God."

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/creator.html#ANGELS>

350. "ANGELS are spiritual creatures who glorify God without ceasing and who serve his saving plans for other creatures: 'The ANGELS work together for the benefit of us all' (St. Thomas Aquinas, STh I, 114, 3, ad 3)."

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/visible1.html#VISIBLE>

351. "The ANGELS surround Christ their Lord. They serve him especially in the accomplishment of his saving mission to men. "

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/visible1.html#VISIBLE>

352. "The Church venerates the ANGELS who help her on her earthly pilgrimage and protect every human being. "

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/visible1.html#VISIBLE>

2566. "Man is in search of God. In the act of creation, God calls every being from nothingness into existence. 'Crowned with glory and honor,' man is, after the ANGELS, capable of acknowledging 'how majestic is the name of the Lord in all the earth.' [[Ps 8:5](#) ; [Ps 8:1](#) .] Even after losing through his sin his likeness to God, man remains an image of his Creator, and retains the desire for the one who calls him into existence. All religions bear witness to men's essential search for God.[Cf. [Acts 17:27](#) .]"

To view the context, please visit

<http://www.christusrex.org/www1/CDHN/pray1.html#REVELATION>