

# Idolatrous Alphonsus Liguori—Catholic Saint and Doctor

The evidence reveals that Alphonsus Liguori was an *idolater*. He was not holy, righteous or sound in doctrine. He was a spiritual snare to precious Catholic people. Please contrast with your Bible the following quotes from his popular book, *The Glories of Mary*, which the Catholic church has endorsed, praised and reprinted for hundreds of years.

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CHAPTER VIII.  
*Et Jesum, benedictum Fructum ventris tui nobis post hoc exitum ostende.*

AND AFTER THIS OUR EXILE SHOW UNTO US THE BLESSED FRUIT OF THY WOMB, JESUS.  
MARY, OUR SALVATION.  
I.

Mary delivers her Clients from Hell.

It is impossible for a client of Mary, who is faithful in honoring and recommending himself to her, to be lost. To some this proposition may appear, at first sight, exaggerated; but any one to whom this might seem to be the case I would beg to suspend his judgment, and, first of all, read what I have to say on this subject.

When we say that it is impossible for a client of Mary to be lost, we must not be understood as speaking of those clients who are unworthy, but of those who are faithful and who have recommended themselves to her with a true and sincere faith. It is the clemency of God, and not the merit of the client, which saves the wicked from Hell, and not the merit of the client, which saves the people of God from Hell. The merit of the client, and not the merit of God, are the cause of his salvation. It is possible that such as these should be lost. And I find that Father Crasset, in his book on devotion towards the

*Vir. Dev.* p. 1, l. 1, q. 7.

**The Glories of Mary by St. Alphonsus de Liguori, 1931 ed, p. 220.**

PURE SPIRITUAL POISON from the Catholic Doctor and saint Alphonsus Liguori!

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Blessed Virgin Mary, says the same thing. As did also Vega, before him, in his Marian Theology, Mendoza, and other theologians. And that we may see that they did not speak at random, let us examine what other saints and learned men have said on this subject; and let no one be surprised if many of these quotations are alike, for I have wished to give them all, in order to show how unanimous the various writers have been on the subject.

St. Anselm says, "that as it is impossible for one who is not devout to Mary, and consequently not protected by her, to be saved, so it is impossible for one who recommends himself to her, and consequently is beloved by her, to be lost." St. Antoninus repeats the same thing and almost in the same words: "As it is impossible for those from whom Mary turns her eyes of mercy to be saved, so also are those towards whom she turns these eyes, and for whom she prays, necessarily saved and glorified." Consequently the clients of Mary will necessarily be saved.

Let us pay particular attention to the first part of the opinions of these saints, and let those tremble who make but little account of their devotion to this divine Mother, or from carelessness give it up. They say that the salvation of those who are not protected by Mary is impossible. Many others declare the same thing; such as Blessed Albert, who says, that "all those who are not thy servants, O Mary, will perish." And St. Bonaventure: "He who neglects the service of the blessed

<sup>1</sup> "Sicut, O Beatissima! omnia a te aversus et a te despectus necesse est ut intereat, ita omnia ad te conversus et a te respectus impossibile est ut pereat."—*Orat.* 51.

<sup>2</sup> "Sicut impossibile est, quod illi, a quibus Maria oculos suae misericordiae avertit, salvetur; ita necessarium quod hi, ad quos convertit oculos suos, pro eis advocans, justificentur et glorificentur."—P. 4, tit. 15, c. 24, § 7.

<sup>3</sup> "Gens quae non servierit tibi peribit."—*Bibl. Mar. Is. n. 20.*

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Virgin will die in his sins." Again, "He who does not invoke thee, O Lady, will never get to heaven." And, on the 9th Psalm the saint even says, "that not only those from whom Mary turns her face will not be saved, but that there will be no hope of their salvation." Before him, St. Ignatius the martyr said, "that it was impossible for any sinner to be saved without the help and favor of the most Blessed Virgin; because those who are not saved by the justice of God are with infinite mercy saved by the intercession of Mary." Some doubt as to whether this passage is truly of St. Ignatius; but, at all events, as Father Crasset remarks, it was adopted by St. John Chrysostom. It is also repeated by the Abbot of Celles. And in the same sense does the Church apply to Mary the words of Proverbs, *All that hate me, love death;* that is, all who do not love me, love eternal death. For, as Richard of St. Laurence says on the words of the same book, *She is like the merchant's ship;* "All those who are out of this ship will be lost in the sea of the world." Even the heretical Ecclompadius looked upon little devotion to the Mother of God as a certain mark of reprobation: and therefore he said, "Far be it from me ever to turn from Mary."

<sup>1</sup> "Qui neglexerit illam, morietur in peccatis suis."  
<sup>2</sup> "Qui te non invocat in hac vita, non perveniet ad regnum Dei."  
<sup>3</sup> "A quibus averteris vultum tuum non erit spes ad salutem."—*Psalm. B. V. ps. 116, 86, 99.*  
<sup>4</sup> "Impossibile est aliquem salvari peccatorem, nisi per tuum, O Virgo! auxilium et favorem; quia, quos non salvat Dei iustitia, salvat sua intercessione Mariae misericordia infinita."—*Ap. Lyr. Tris. Mar. l. ii. m. 45.*  
<sup>5</sup> *Cont. de V. M. in prol.*  
<sup>6</sup> "Omnes qui me oderunt, diligunt mortem."—*Prov. viii. 36.*  
<sup>7</sup> "Facta est quasi navis insistoris."—*Prov. xxxi. 14.*  
<sup>8</sup> "In mare mundi submergentur omnes illi, quos non suscepit Navis ista."—*De Laud. V. l. xi.*  
<sup>9</sup> "Nunquam de me audietur, quasi averser Mariam, erga quam minus bene affici, reprobate mentis certum existimem indicium."—*S. de Laud. D. in m.*

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my most sweet Mother, my hopes are in the blood of Jesus Christ and in thy intercession. O comfortress of the afflicted, do not, then, abandon me, cease not to console me in that moment of so great affliction. If I am now so tormented by remorse for sins committed, the uncertainty of pardon, the danger of relapse, and the rigor of divine justice, what will become of me then? Unless thou helpst me, I shall be lost. Ah, my Lady, before death obtain me great sorrow for my sins, thorough amendment, and fidelity to God during the remainder of my life. And when thou shalt see me in Hell, O Mother, do not forget me, but have mercy on me, and deliver me from Hell.

**The Glories of Mary, Alphonsus de Liguori, 1931, Redemptorist Fathers, p. 657.**

WEDNESDAY.

To obtain Deliverance from Hell.\*

My most beloved Lady, I thank thee for having delivered me from hell as many times as I have deserved it by my sins.

\* Besides the indulgences mentioned above, page 202, the same Pontiff, Pius VII., by a decree, May 15, 1821, granted an indulgence of three hundred days, once a day, to those who, with at least contrite heart and devotion, shall say this prayer, together with the *Salve Regina*, "Hail, O Queen," three times. Moreover, a plenary indulgence, once a month, to all who practise this devotion, every day for a month, on any day when, being truly penitent, after confession and Communion, they pray for some time, for the intention of his Holiness. These indulgences are also applicable to the souls in purgatory.—Ed.

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**The Glories of Mary, Alphonsus de Liguori, 1931, Redemptorist Fathers, p. 658.**

thou didst obtain for me! Ah, my Queen, continue to guard me from hell; for what wilt thou mercy, and the favors which thou hast shown me, avail me if I am lost? If I did not always love thee, now at least—after God—I love thee above all things. Never allow me to turn my back on thee and on God, who, by thy means, has granted me so many graces. My most amiable Lady, never allow me to have the misfortune to hate thee and curse thee for all eternity in hell. Wilt thou endure to see a servant of thine, who loves thee, lost? O Mary, what sayest thou? I shall be lost if I abandon thee. But who can ever more have the heart to leave thee? How can I ever forget the love thou hast borne me? My Lady, since thou hast done so much to save me, complete the work, continue the aid. Wilt thou help me? But what do I say? If at a time when I lived forgetful of thee thou didst favor me so much, how much more may I not hope for now that I love thee and recommend myself to thee! No, he can never be lost who recommends himself to thee; he alone is lost who has not recourse to thee. Ay, my Mother, leave me not in my own hands, for I should then be lost; grant that I may always have recourse to thee. Save me, my hope, save me from hell; but, in the first place, save me from sin, which alone can condemn me to it.

THURSDAY.

To obtain Heaven.

O Queen of Paradise, who reignest above all the choirs of angels, and who art the nearest of all creatures to God, I, a miserable sinner, salute thee from this valley of tears, and beseech thee to turn thy compassionate eyes towards me, for whichever side they turn they dispense graces. See, O Mary, in how

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many dangers I now am, and shall be as long as I live in this world, of losing my soul, of losing heaven and God. In thee, O Lady, I have placed all my hopes. I love thee, and sigh to go soon to see thee, and praise thee in heaven. Ah, Mary, when wilt be that happy day on which I shall see myself safe at thy feet, and contemplate my Mother who has done so much for my salvation? When shall I kiss that hand which has delivered me so many times from hell, and has dispensed me so many graces, when, on account of my sins, I deserved to be hated and abandoned by all? My Lady, in life I have been very ungrateful to thee; but if I reach heaven, I shall no longer be ungrateful: there I shall love thee as much as I can in every moment for all eternity, and shall make amends for my ingratitude by blessings and thanking thee forever. I thank God with my whole heart, who gives me firm confidence in the blood of Jesus Christ and in thee, and in the conviction that thou wilt save me; that thou wilt deliver me from my sins; that thou wilt give me light and strength to execute the divine will; and, in fine, that thou wilt lead me to the gate of Paradise. Thy servants have hoped for all this, and not one of them was deceived. No, neither shall I be deceived. O Mary, my full confidence is that thou hast to save me. Beseech thy Son Jesus, as I also beseech him, by the merits of his Passion, to preserve and always increase this confidence in me, and I shall be saved.

**The Glories of Mary, Alphonsus de Liguori, 1931, Redemptorist Fathers, p. 659.**

enamoured of thy goodness and beauty. Above all, I rejoice that God himself loves thee alone more than he loves all men and angels together. My most amiable Queen, I, a miserable sinner, love thee also; but I love thee too little. I desire a greater and more tender love towards thee; and this thou must obtain for me, since to love thee is a great mark of predestina-