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ent words: "See to whom you have been sent. I certainly am not one who is worthy to see Christ in this life."

38 Another example that is related concerns a father of the desert who did not wish to come to church because, as he said, it was enough for him to have seen Christ with his bodily eyes. However, some of the others bound him with chains and forced him to break his fast and eat meat and to drink wine. Thus his pride was deflated and he was cured.

39 Perhaps someone may disagree with this directive by quoting what St. Paul commands: *Do not extinguish the spirit* (1 Thess. 5:19). If, therefore, it is a vision from the Holy Spirit which is nevertheless repulsed, what is it but to resist the Holy Spirit and to stifle His vivifying grace? But, in truth, the Holy Spirit Who gives Himself to the humble does not at all withdraw Himself from the humiliation which we have just spoken about. Instead, He will enter into that soul that is vile in its own eyes, so humble and simple, without any sign of hypocrisy, and at His own good pleasure He will lead it victoriously to glory.

40 Moreover, I cannot say how many have been led astray by this curiosity to know the future or hidden things, or to see or to perform miracles. Indeed, it has often turned these same people completely from religion. The superstitions that corrupt the Christian religion in people originate from curiosity. Just as the Jews in an earlier day, these look only for omens while they worship idols; more than that, they put greater faith in people not yet canonized and in apocryphal scriptures than they do in the saints and in the Holy Gospel.

41 *X Reflection*: In the discernment of spirits the reason why these visions are said to have taken place must be determined, particularly not only for what proximate end, and much less for the obvious one, but even more for the unexpressed and ultimate objective.

42 The first effect may seem to be good, beneficial, worthy, and for the edification of others, which in fact becomes a

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