

A DEMON PRAISES JESUS' MOTHER IN PRAYER!

The information comes from Evidence of Satan in the Modern World by Father Leon Cristiani. It is about a possession victim whose demon Isacaron sings praises to Jesus' mother.

My observations are in bold.

Homage to Mary from a devil

O Mary, Mary, masterpiece of God's handiwork: God has made nothing greater than thee! Incomparable creation, admiration of all the heavenly host! All honour thee, all obey thee and acknowledge thee as Mother of the Creator. Thou art raised above the angels and above all the court of Heaven: thou art seated near to God, thou art the Temple of Deity, thou hast carried in thy womb all that is strongest and greatest and most powerful and most loving! ...

Mary, thou hast received in thy virginal womb Him who created thee, thou art Virgin and Mother, there is none to be compared with thee. After God, thou art the greatest; thou art the Strong Woman, there is more glory to God in thee than in the heavenly host

In thee there has been no stain, Anathema be they that deny that thou art Virgin and Mother; thou wast conceived without sin, thou art immaculate ...!

I praise thee, O Mary, but all my praises of thee ascend unto God, the author of all good. After the Sacred Heart of Jesus there is no heart to be compared with thine. O loving heart! O tender heart! Thou wilt not abandon even the most thankless or the most guilty of mortals. Thy heart is overflowing with kindness, even to the unfortunate who merit chastisement alone, yet thou obtainest for them grace and compassion: the worst of sinners is converted by thee!

O, if all the inhabitants of the earth should know thee! If they could understand thy tenderness, thy power, thy goodness, not one of them should perish! All that turn to thee in trust and hope and pray to thee continually, whatever their state may be, thou wilt save them, thou wilt bless them eternally.... I am compelled to humble myself at thy feet and implore thy pardon for all the outrages I inflict on the one I possess!

I confess today, one of the most solemn feasts of the whole year, that thy divine Son compels me to say that it is the most solemn of all the feasts.

Thus spoke Isacaron, the devil of impurity, through the mouth of Antoine Gay, and the words were noted by M. Houzelot, who has handed them down. After this enforced confession, we understand more clearly why Mary, five years later, should have answered Bernadette's plea to reveal her name, by saying: 'I am the Immaculate Conception!'

The Abbe Toccanier, assistant to the saintly Cure d'Ars, was present when this memorable panegyric to the Blessed Virgin was pronounced by Isacaron.

It occurred to M. Houzelot to ask Isacaron to dictate more slowly all that he had said, so that he could write it down, and the devil complied.

But what is astonishing, and almost unparalleled in previous records, is the admission of the devil himself that he had been given a mission, which he must fulfil whether he liked it or not. This was no single assertion, but one made ten times a day: 'I am compelled to praise thee, O sovereign Lord,' he cried. 'All creatures are compelled to acknowledge thee, to acknowledge thy power, thy goodness and also thy terrible justice!'

'I, Isacaron, prince of the devils of impurity, am compelled by Him who is everything, to see that all these many things are written down.'

At this time, in fact, the persons present, and particularly M. Houzelot, were constantly making notes of all that he said. And the voice continued:

'Must I then serve as an instrument for man's instruction, when my chief delight is in their destruction?'

I am constrained to speak of things which seem to astonish even the wisest: I speak to the glory of the Almighty, to the shame and confusion of infernal spirits.

'It is Heaven's will, which all must obey, that I, the devil Isacaron, possessing the body of Gay, should speak through his mouth, and through his limbs, make horrible grimaces, utter terrifying cries. I, who am forced by God to give daily proof of my presence in this man.

'O great Master, how thou dost make me suffer. I am compelled to dismantle my ramparts, my strongholds. Cursed be the day when I entered this body. I should never have thought it possible that I should be thus forced to labour for the glory of the All-Highest, to labour for the conversion of souls!'

There is abundant proof that Isacaron wished to be relieved of his task, that he would have liked the exorcism to take place so that he could depart. One day, when someone was talking about Fr. de Ravnian, who had been appointed to succeed Lacordaire in charge of the Conferences de Notre-Dame, the devil called out through Gay's mouth: 'That is a man! That is a priest! You shall tell him to say a mass for the deliverance of the possessed, and to have my power over his body removed before his deliverance.'

Isacaron is forced to say prayers. He wants to be cast out. Why? Because God forced him into Gay's body to testify to the Catholic faith and to bring people to conversion. It is odd how Catholics are happy to worship a God who is more than just responsible for possessions but who is to blame for them. It is God who is to be exorcised. Whoever says otherwise needs to look inside and see if they have a lack of empathy for those who endure torment at the hands of God.

God forces Isacaron to speak. Thus what he says is in fact the words God wants him to say. The revelations are claiming verbal inspiration. If they are verbally inspired then it is odd that the notion of verbal inspiration of the Bible is declining among Catholics.

A forced prayer is not a real prayer. So if God does force, the reason is that we will have the instructions in the prayer and be able to use it ourselves.

Prayer to Mary

To conclude these aphorisms from so strange a source, here is a prayer to Mary, composed and dictated by the devil Isacaron.

Prayer

O divine Mary, I turn towards you In total trust, For you abandon no one. You who have at heart the salvation of man, to whom God refuses nothing that you ask him, take me under your powerful wing. If you deign to grant my humble prayers, all hell is harmless against me. You who are, in some way, the mistress of my fate, my fate is in your hands. If you abandon me I am lost without help! No, you are too good to neglect those who hope in you. Pray to the Holy Trinity for me and I am sure of my salvation! Ah, if I could make you known to all dwellers on earth, if I could proclaim your power everywhere! That which I cannot do myself I beg the Heavenly Hosts to do. Let even devils be obliged to proclaim that you are the masterpiece of God's works, that the power of God lies in your hands, that you are terrible to devils, and that all is subject to you. You are the incomparable, you alone are Virgin and Mother, you gave the world its Redeemer. You stand apart with St. Joseph. Thus you are more to be revered than all the angels and all the saints: You are truly divine. I trust in you, in the firm belief that the infernal powers cannot triumph over me. So be it! All the angels, all the saints bless you for ever! So be it!

Having made this prayer, we are told that the devil suddenly became jovial and, alluding to the fact that Antoine Gay had been shut up for three months as a madman at the Antiquaille in Lyons, remarked: 'They can go and look in all the asylums before they find a madman who can dictate a prayer like that!'

The demon says the prayer as if by force. Then when the force is lifted, he speaks for himself and refutes the notion that Gay is insane.

This is obviously orchestrated.

If the demon hated Mary and would not pray to her for she helps people into Heaven he would not defend Gay's sanity. It gave validity to the prayer.

If this was a real demon then the reason he was promoting Mary was because praying to her is praying to a demon in Hell and if it will not block your salvation it will certainly not help it. The New Testament gives no hint that Mary was sinless. It implies she did terrible things and could be in Hell.

Conclusion: If you are going to deny that Gay is possessed then you have no reason to believe that anybody ever was. The episode however proves that faith in God is evil. But even if God's love is suspect does it follow that you should defy God? Many would say that he is the strong one so you have no choice but to follow him. He likes to be called love and he isn't but you still have to convince yourself that he is though you know he is not. This is the God of Gay. Is it the God of the Christians? You would need to see into every Christian heart to see. But it could be...

Isacaron's reflections

Here are some further reflections by Isacaron on various subjects:

On Pilate: 'Pilate, as a judge, knew that he was condemning an innocent man, and yet the Devil drove him to condemn the sovereign Judge, the Judge of judges. Pilate, by washing his hands, soiled them.'

On Mary Magdalene (from whom, according to the Gospels, Our Lord drove out seven devils): 'Mary Magdalene is a very great saint, in whom one can put one's utmost trust. As soon as she had the good fortune to know God, her contrition was so great, her tears so abundant, that no devil could make her sin again. She is a model for all true penitents, who should make her their special advocate with God, for God grants great favour to those who invoke her aid.'

On meditation: 'If you meditate truly on the life of our Saviour and of his Blessed Mother, I defy you to commit the slightest sin against God.'

'Hunger, thirst, death, are nothing: only sin is to be feared.' On Christian perfection, replying to a lady who asked Isacaron to tell her the nature of Christian perfection, and the way to attain it, he said:

'To hold mortal sin in horror; not to commit even venial sins voluntarily; not to lose sight of the presence of God; to know how to humble oneself all the days of one's life, for pride is the worst of all vices; to set a good example and give good advice; to do penance, as the Forerunner demanded. And let him who is holy become still more holy.'

The demon teaches Christ's most hated and neglected doctrine that you must not care about dying or suffering but only about ruining your relationship with God. This is another way of saying love God with all your heart and soul and mind. Christ said this was the greatest commandment.

This commandment is evil for there is nothing wrong with a person who would die for their child but not for God. It could be ammunition for those who think that demons were behind the teachings and works of Christ.

