

Catholic Inspirations

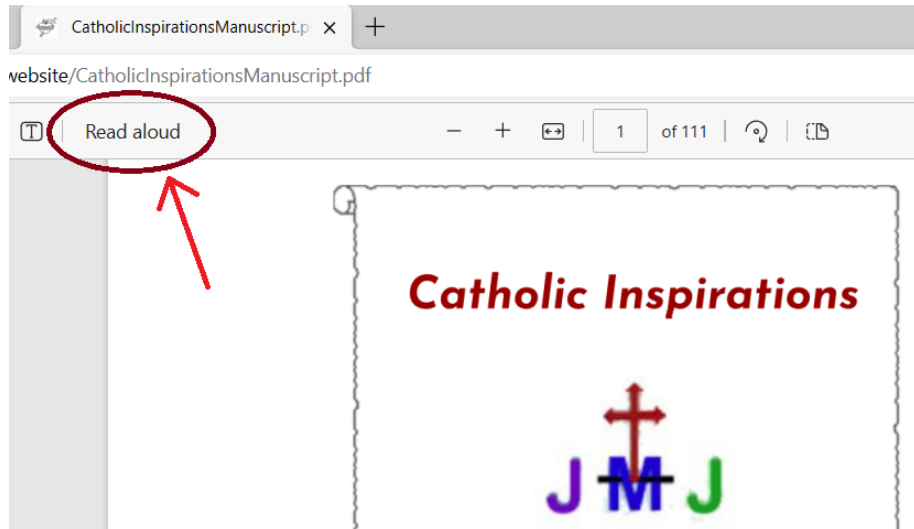


By: Roger Owen

Dedicated to:

Holy Mother the Church

I believe that every person has the ability to be saintly on earth and become a saint in Heaven. My favorite verse in the Bible is "Glory to God in the highest: and on earth peace to men of good will." (Luke Chapter 2:14) Every person who cooperates with grace can perform good actions that begins with good will and makes us friends with God and on our way to Heaven. My purpose for writing is to aid in the salvation of souls and to the glory of the Triune God through Mary.



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What are some proofs for the existence of God?



Why is there no excuse not to come to the conclusion that God exists and what are some proofs that can help us to reach this realization?

Saint Paul in one of his letters to the Romans tells us that there is no excuse to not conclude that God exists.¹ We need to make a slight assumption here that Holy Scriptures provide and proclaim truth and were inspired by God. This fact and the history of God's people as is taught, explained and described in the Bible is one of the basis for demonstrating that God exists.

Holy Scriptures were written by inspired men who lived many years, sometimes centuries apart. The sequential, chronological,

historical, true sequence of events that actually and really took place as well as the moral principles recorded in the Bible describing and explaining the same true story, so to speak, could not have taken place and not be possible unless a Supreme Being, God in the Person of the Holy Spirit, beyond the limitations of time, had inspired the Scripture writers to have written the books of the Holy Bible with such consistency. The fact that the Divine Person of Jesus Christ fulfilled dozens of Holy Scripture passages that were written and foretold of him long before he was even born of the Blessed Virgin Mary emphatically indicates that God exists. The truth that Jesus is true God and true Man as is indicated by Holy Scriptures² also demonstrates that the Holy Bible was inspired by God and that He indeed does exist.

Other reasons that God exists:

Nothing moves itself. Suppose then that we reason back down the line of moving things until we come to the first moving thing, The question then arises, What made this first thing move? For it could not start itself. This First Mover is God. A person may ask, "What caused this?" when he looks at anything in the universe, will lead him back from one cause to another to another until he reaches back to the first created cause. But the question is still unanswered. What caused this cause? And the only answer that makes sense is that the First Cause of all is independent; no one caused it; it exists of itself. This first uncaused Cause is God.

Something can not come from nothing. The next question might be, what or who caused God. The answer to this question is in

understanding the difference between time and eternity. In time, created by God, which has a beginning and will have an end³, things change; they have a beginning and an end. In eternity, nothing changes and nothing has a beginning or an end. God exists in eternity, and therefore had no beginning, will never have an end, and never changes.⁴

Things and beings did not "just happen." We see as we look back in history traces of ancient civilizations that designed and built cities. We see that more advanced civilizations built and designed more sophisticated cities and technology. The human being is the most complex being in existence amongst all creatures. We know that someone had to design man; he did not just come about at random and clearly did not design himself. God perfectly designed and created man and all creatures and all things.

Some beings and things depend on other beings and things for their existence. We can conclude that if there were not some being outside the universe who was not dependent upon any other being, then there just never would be anything. God is that being who is dependent on nothing and in whom all living things, creatures, and things are dependent on.⁵

Demonstration of the existence of God based on the proof that time had a beginning and is distinct from eternity:

Time is a continuum, the duration of successive, continuous, irreversible, chronological, and sequential instances progressing

forward in such manner that the present instant of time progresses forward in time known as the flow of time. This one and only one present instant, in which simultaneous events can occur, as it progresses forward into time causes its prior past instant to exist and the next future instant to exist as the new present instant.

Time had a beginning and can be demonstrated as such even for those who do not believe in God. The key to providing evidence for proofs that time had a beginning is in the understanding of the relationship between the present and the past. A past instant can not exist without the one present instant progressing forward in time. A hypothetical beginningless time has infinite past instances. For this to be possible the one present instant would have had to have progressed forward in time and caused all infinite past instances to exist. However, the one present instant progresses forward in such a manner that it "produces" one past instant one at a time in a process that begins and ends. This process is the one present instant existing and then progressing forward in time to the next instant causing a new past instant to exist.

Every process has a beginning, and the flow of time is a process by which the present instant moves to the next instant one instant at a time. This fact is the key to showing that time had a beginning without the aid of theology. We know for certain that time will end, because our Lord said so and we believe on his Divine authority:

"Teaching them to observe all things whatsoever I have

commanded you. And behold I am with you all days, even * to the consummation of the world. *" (Matthew 28:20)

We can be sure that at some time, the present instant caused the very first past instant to exist. The fact that the one present instant travels forward in time makes it not possible for the one present instant to have caused an infinite number of past instances. If time did not have a beginning point, then that would mean the present moment was never traveling forward because each and every past moment was caused by the present moment traveling forward. If the present moment was never traveling forward then there could not be even one past moment which shows that time indeed did have a beginning. There had to be a beginning point of time through which all other points of time proceed from.

Time itself is intangible - in that we can not actually "touch" it with our senses - though measurable, very real, and in fact man governs his activities around his temporary life on earth.

The Bible was never meant to be a scientific reference book but was meant to proclaim the essential truths and examples we need to live the faith in a moral life to reach eternal salvation in Heaven. Scientific opinions or beliefs can never contradict Holy Scriptures or the Magisterium of the Church, for example, the scientific belief that time had no beginning or will never have an end, or for example, that the Universe is of infinite size, growing, or expanding, would be an error condemned by Blessed Pope Pius IX in his Syllabus of Errors condemning pantheism.

Blessed Pope Pius IX condemned pantheism in his Syllabus of Errors

Error condemned by Pope Pius IX:

"There exists no supreme, most wise, and most provident divine * being distinct from the universe *, and God is none other than nature, and is therefore subject to change. In effect, God is produced in man and in the world, and all things are God, and have the very substance of God. God is therefore one and the same thing with the world, and thence spirit is the same thing with matter, necessity with liberty, true with false, good with evil, justice with injustice..." All action of God upon man and the world is to be denied." ... "Human reason, without any regard to God, is the sole arbiter of truth and falsehood, of good and evil; it is its own law to itself, and suffices by its natural force to secure the welfare of men and of nations."

Therefore the truth would be:

There indeed exists a supreme, most wise, and most prudent divine being distinct from the universe, and God transcends mere nature, and is immutable and not subject to change. In effect, man is distinct from the very substance of God, although sharing and participating in His Divine life, by adoption from the Father, won for us by his only begotten Son in the love and unity of the Holy Spirit. God is not one and the same thing with the world, and thence spirit is on a level of reality that transcends and is far above and beyond matter - that true liberty is

obedience to, and observance of the commands of Christ and His Church, busying ourselves freely in the service of God. That truth is not confused with that which is false, good with that which is evil, and justice with that which is unjust.

To say that time had no beginning or will never have an end would violate the law of conservation of energy which states that the total energy of a system and its surroundings is constant, in other words, no energy is lost; it remains in the surrounding system. This would also apply to the total matter and space of a system, the largest being the universe, which is a constant. Therefore, time, as well, created by God, is finite, and is distinct from God who created it, so it has a constant number of instances, with a beginning and an end. If time did not have an end, it could not be distinguishable from God who created it. The belief that time had no beginning or will not have an end, is an error, again, condemned by Blessed Pope Pius IX, known as pantheism - that consists in those who believe that all of creation and its aspects, is not distinct from its Creator.

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Since time had a beginning, a being had to create it, for every effect has a cause. Time did not always exist as does eternity. If this being that created time had a beginning then by the same principle, some other being had to create that being that created time, and if that being also had a beginning then yet another being had to create him. It is metaphysically not possible for their to be an infinite series of beings that create each other with no root, with no one being that had no

beginning. Simply, one supreme being created time dependent on no other being for His existence, otherwise, again He would have had a beginning and not be supreme. The fact that this being had no beginning, demonstrates that he is the one Supreme Being upon which all else is dependent on for existence.

The one present instant of time progressing forward can not metaphysically have caused an infinite past consisting of infinite instances before it. The Supreme Being, God, exists in an instant that came from no beginning. If the instant God exists in progresses forward, then it would cause past instances - a present instant that travels forward without a beginning is absolutely not possible, as was shown in the proof above that time had a beginning. A present instant with no beginning can not travel forward with an infinite past in the fact that again, time had a beginning. The moment God exists in does not travel forward. Since this instant has no beginning, does not travel forward creating past instances and causing future instances to become new present instances, then it sits still. It is an eternal "present" moment.

Saint Thomas Aquinas, The "Angelic Doctor"

(The Summa Theologica, First Part - Question 10 - The eternity of God, Article 4, "Whether eternity differs from time?")

The "now" of time is the same as regards its subject in the whole course of time, but it differs in aspect; for inasmuch as time corresponds to movement, its "now" corresponds to what is movable; and the thing movable has the same one subject in all

time, but differs in aspect a being here and there; and such alteration is movement. Likewise the flow of the "now" as alternating in aspect is time. But eternity remains the same according to both subject and aspect; and hence eternity is not the same as the "now" of time.

The "now" of time, which is not the same as eternity, is the same instant progressing forward and is dependent on prior instances. One of the things that makes time so different than eternity is in the fact that the present depends on all past moments - on all past history and determines the future of time. But in eternity, God and His blessed live in one instant that is dependent on no other instances, hence change does not exist, that is, change in the state of one's soul, whether in sanctifying grace or mortal sin. In eternity, every "experience" is as though it was for the very first time and the Blessed always possess the Beatific Vision of God before them, no matter what they do or where they are.

The fact that all created things and creatures including time itself, clearly had a beginning, that God Our Creator, the Creator of all things and creatures who sustains all that exists and that God is eternal and in no way dependent on time, emphatically shows us that **God again, indeed exists.**

1. Romans 1:20

2. Passages proclaiming that Jesus is true God and true Man:
Matthew 1:23, Mark 2:5-7, John 1:1, John 5:18, John 20:27-29,
Philippians 2:5-7, Colossians 1:15, Colossians 2:9
3. Matthew 28:20
4. Malachi 3:6 James 1:17
5. Based on the Summa Theologica (First Part, Question 2 - The
existence of God, Article 3) and On "Reason's Arguments For The
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***What are some reasons why Our Divine Lord
condescended from Heaven to earth?***



Reasons why Our Divine Lord condescended from Heaven
to earth:

First and foremost Our Divine Lord, the Second Person of the Blessed Trinity eternally existed long before anyone or anything was created. For all eternity it was the will of God to create free-willed creatures. Our Lord Jesus Christ, the one mediator of God and men by taking on a human nature gives us something in common with God in His sacred humanity.¹ Jesus, true God and true Man is the head of His Mystical Body and so it was appropriately necessary that He became man so that we could have the possibility of being in communion with God.

The primary reason Our Lord condescended from Heaven to earth was to accomplish the will of God the Father. Christ has two natures, a divine nature and a human nature with a divine will and a human will, substantially united to the one will of the Father.² Christ always surrendered and submitted his human will, through obedience to the majesty and irresistible will of God the Father. God simply willed that the Second Person of the Blessed Trinity in the Person of Jesus Christ, in complete union with the one God, to condescend from Heaven to earth.

The Father lovingly sent his only begotten eternal Son to redeem mankind from sin and death.³ And the passion and death of his Son Jesus Christ served as a fitting way to show us God's great love for us as well as the horror and ugliness of sin. At the same time we must not forget that His resurrection from the dead gives us great hope that we may also one day rise from the death of sin.

The perfect justice of God demands that satisfaction be made for all offenses committed against Him. It is appropriately necessary that the damage done by sin had to be repaired from within humanity. The debt of sin needed to be made from within the family of the offenders, Adam and Eve, within humanity and not in the Divinity, for clearly the Divinity made no offense. "The gravity of the injury is measured according to the dignity of the person offended."⁴ Adam's sin, though finite, was committed against an infinite God, thereby technically making the offense infinite in measure and gravity. This is why no sacrifice from within humanity before Christ could repair the damage done by sin, but was a prefigurement of the Sacrifice of Christ on the

Cross. The only sacrifice that could repair the effects of sin had to be done by God Himself. The only offering worthy of God is God Himself. And so, Jesus Christ, the second Person of the Blessed Trinity, a Divine Person, true God and true Man, became Incarnate by the Power of the Holy Spirit born of the Blessed Virgin Mary, appeased the righteous wrath of God the Father, redeeming all men and saving many. Our Lord's sacrifice on the cross will save many souls from the fires of hell⁵, as well as opened the gates of Heaven making salvation possible.

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1. 1 Timothy 2:5, John 14:6
 2. Luke 22:42
 3. John 3:16-17
 4. Blessed Abbot Joseph Columba Marmion, O.S.B.
 5. Matthew 10:28, Matthew 13:42, Matthew 25:32, Mark 9:48, Luke 16:19-31

What is one of the main reasons to have devotion to Mother Mary?



Why have devotion to the Blessed Virgin Mary?

Devotion to Mary goes back to the Old Testament in Genesis. After Adam and Eve fell into sin, God gave them another chance and promised them the Mother of the Redeemer who would crush the serpent's head. "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."¹ Please notice that the original translation from the official Bible of the Catholic Church tells us in the feminine that she, the Mother of the Redeemer, the New Eve² would crush the serpent's head - for the Blessed Virgin Mary was given this role/mission by God from all eternity.

Holy religious since the time of Adam and Eve, particularly Elias on Mount Carmel (Mary and Elijah, Clickable Link: [Symbol of Mary](#)), had joyful hope and veneration to the Mother of the Redeemer not even knowing her name or when she would be born. The promised Mother of the Redeemer is the Blessed Virgin Mary and the Redeemer is Our Lord Jesus Christ.

One of the most amazing and astonishing aspects of Mary is that she is simply Our Mother; in fact Our Heavenly Mother. One of the main reasons to have devotion to and love Mary is that, again she is simply our true and supernatural Mother in whom Christ gave her to us to be our Mother, on the cross.³ We read in Revelation or the Apocalypse that we are the seed of Mary, her true supernatural children, who keep the commandments of God and have the testimony of Jesus Christ.⁴ Please notice that the same anger, war and enmity between the devil and the woman's seed/children in the Apocalypse also existed in Genesis.

In the order of nature children cling to their natural Mother for love and support and in fact as infants are totally dependent on her. In the order of grace we also have a supernatural Mother Mary in whom we likewise cling to for love and support and are dependent on her for our needs as we also depend on God Our Father. We should love Mary as our Heavenly Mother.

Devotion to and loving Mary in no way takes away from following Christ. By the same means Our Lord Jesus came to us; it is in imitation of Him that we also go only through Mary, to return back to Jesus.⁵ Devotion to Mary is actually the best means to reach and approach Our Lord and imitate the virtues of Jesus and Mary. Jesus being True God and True Man transcends us to such a degree that we are as dust before Him and so Mother Mary is the humble and sweet means to approach God.

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1. Genesis 3:15
 2. True Devotion to the Blessed Virgin Mary - by St. Louis de Montfort - paragraphs 51-53
 3. John 19:27
 4. Apocalypse 12:1,5,17
 5. The Secret of Mary - by St. Louis de Montfort - paragraph 35

The human conscience



How do the faculties of the soul operate in conjunction with the human conscience?

Acknowledgment of the movements of conscience in the human person comprised of body and soul, is evidence of God's existence and His Goodness, in which He is the Highest Good. It is God Who through the unchangeable dogmas of the Church that teaches us and dictates to us what is good and virtuous from what is evil and sinful in Whom we are completely dependent on for this distinction.

The law of grace was forfeited through Adam and Eve and was not restored until the coming of Christ through Mary. Written law during the time of Moses was given to help man as a

remedy for human ignorance. "By the law is the knowledge of sin."¹ In addition to the law of nature God established the law of grace to restore what was lost.² (The promised Mother of the Redeemer such that the serpent's head is crushed.)

Conscience has always been acted both in the law of nature and in the law of grace. The proper exercise of the human conscience is of utmost importance for the reason that how we use our conscience determines our love for God and neighbor and ultimately determines our eternity. Each person's God-given conscience in the soul of every man serves to moderate all the operations in our actions of word and deed and even in our innermost thoughts as well as the decisions that we make in this life. The conscience can be considered a moral compass that helps us determine good from bad. The word "conscience" is translated from the Greek term "suneidesis" and in Latin, the Greek word suneidesis is translated conscientia.

The word "conscientia" is formed by a combination of two syllables, namely, con and scio, which means knowing together, or knowing together with someone.³

(The Summa Theologica, First Part - Question 79 - The intellectual powers, Article 13, "Whether conscience be a power?")

Saint Thomas in The Summa says "I answer that, Properly speaking, conscience is not a power, but an act. This is evident both from the very name and from those things which in the common way of speaking are attributed to conscience. For conscience, according to the very nature of the word, implies the relation of knowledge to something: for conscience may be resolved into "cum alio scientia," i.e. knowledge applied to an individual case. But the application of knowledge to something is done by some act. Wherefore from this explanation of the name it is clear that conscience is an act."

Conscience is the judgment of reason concerning the lawfulness and unlawfulness of an act about to be performed.⁴ Conscience is simply the knowledge we have of good and evil in relation to God - Who is the Divine Author of good - and the act or application of that knowledge - whether it be in accordance to God's laws and those of the Church or Civil authority - or not.

The primary faculties of the soul involved with man's conscience are his intellect in conjunction with his reason comprised as one power or faculty, applied from the memory in the imagination by means of his God given free-will. The intellect distinguishes truth from error and the reason distinguishes or makes distinct good from evil. The application of man's conscience is manifested by means of his free-will primarily from the functions of intellect and reason conjointly operating as one

power or faculty.

A human being is composition of both body and soul that will exist forever. We know we have a reasonable and immaterial soul for the reason that we can think and the soul subsists everywhere the body is. The brain is not the same thing as the mind. We can not see with our senses a thought in the mind but we certainly know that we can think and have thoughts.

For conscience is said to witness / testify, to bind or incite, and also to accuse, torment, or rebuke. And all these follow the application of knowledge or science to what we do: which application is made in three ways.

(The Summa Theologica, First Part - Question 79 - The intellectual powers, Article 13, "Whether conscience be a power?")

- 1) When we examine our conscience we recognize that we have done or not done something. For example "Thy conscience knoweth that thou hast often spoken evil of others" (Eccles. 7:23) Here the conscience witnesses or testifies.
- 2) We act through our conscience when we judge that something should be done or not. In this way the conscience incites or binds.
- 3) We also judge that what we do was done well or ill done and

in this sense our conscience excuses, accuses or torments us.

Conscience operates in conjunction with the innate natural law of God built into and written on man's hearts and minds. Natural law is found in the soul and is what man philosophically knows without the aid of theology, through his intellect and reason, what is contrary to his conscience and to God, unaided by what was Divinely revealed, understood and taught by Christ's Mystical Body, the Church.

In philosophy "synderesis" signifies the naturally innate principles in the moral consciousness of every man which directs him to good and restrains him from evil. It incites us to good, and to express dissatisfaction, displeasure and disapproval of evil. Natural law is universal and is given by God to every man at the age of reason.

(The Summa Theologica, First Part - Question 79 - The intellectual powers, Article 13, "Whether conscience be a power?")

Conscience is not only to moderate the operations of the powers of the soul but also to testify or witness our actions - conscience tells us we have done good or bad and it also tells us what good we need to do and what bad we need to avoid. Conscience "is a certain pronouncement of the mind" (Summa)

One way God speaks to us is through man's conscience which accuses him of transgressions contrary to what his reason informs him as what is "good", which is to experience guilt for having offended or displeased God, the Highest Good, or to have a certain hope of joy in God's contentment in our virtue by acting in accordance with our conscience. Efforts to please God through virtuous acts, increases peace, tranquility of order, particularly spiritual order within our souls, given to men of good will.

The ability to apply one's conscience through free-will is founded in the fact that it was conformed to pre-existing and unchangeable truths originating in God long before any human person was ever created. "For I am the Lord, and I change not..."⁵ "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration."⁶

Our conscience should be correctly informed by firmly believing, professing and adhering to with our intellect through acts of our "will", the Apostle's Creed and all that pertains to the Holy Catholic and Universal Faith – moved by the grace of Our Lord – given to us through the Blessed Virgin Mary. We can not know good from bad by ourselves - we can only know good from bad through the unchangeable dogmas of the Church - through its

constant, universal and consistent teaching authority throughout the centuries.

Saint Augustine teaches us to the effect that adhering to an error or heresy unknowingly is not culpable of heresy or sin. We should - especially these days be open to being corrected since we have almost lost the teaching authority of the Church in its current public body and always adhere to what the Church has always taught.

From the very first moment - when we reach the age of "reason" - and our conscience still possesses innocence - we can distinguish good from bad, and our conscience at that moment is executed or acted out for the very first time. It is so very important during those early years when our conscience is developing - that we make sure it is informed correctly. We must not allow our conscience to be desensitized, dulled and defiled.

We offend God and sin when we violate our conscience at the moment of the age of reason when the conscience is sufficiently informed and sensitized with the ability to distinguish good from evil and with the knowledge of a transgression against the moral laws of God, through the natural law written and infused on man's hearts and minds.

We are culpable for every offense against God and neighbor -

every act against our conscience - after the very first transgression against ones conscience and God.

It is possible and most unfortunate for man to allow his conscience to be so dulled, desensitized and defiled to the point that such a soul is no better than a beast acting on instinct. And even worse for a soul to allow its conscience to be so misinformed that what was once good to that soul has now become evil and what was once evil to that soul has become good. "Now the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils"⁷

An act we commit could be in accordance to our conscience but contrary to the laws of God, His Church or Civil authority. Such a case has consequences by ecclesiastical or civil authority but in the eyes of God, no sin was committed due to such a soul finding his conscience to be misinformed - and under the condition that such a soul could not possibly overcome vincible ignorance due to their circumstances. On the other hand, there is no excuse for not overcoming any vincible ignorance through study and prayer.

On the other hand we could inform our conscience so that it is good, purified, strengthened and sensitive to sin, the laws of God and His Church or legitimate Civil authority - actually commit a sin that in the eyes of the world or civil authority is not

a sin but our conscience tells us better and we must do what it takes to rid ourselves of falling into this sin or vice even if the whole world thinks such an act has no consequences and is not a sin. For an act to actually be a sin, the soul must know it is a sin, must have free-will, and the act itself is a sin in the eyes of the Church and legitimate Civil authority.

When the conscience is constantly renewed, with a clear conscience, people are able to accurately assess the actions they wish to do as opposed to that of a beast who only acts on instinct. With each exercise of our will through our conscience and little acts of offerings of love to God, we strengthen both our will united to the One Supreme WILL of God and our conscience to better know, love and serve God.

Again, God "talks"/speaks to us through our conscience which is an act of the soul that tells us to distinguish good from evil. We must do all we can to serve God according to our knowledge of the faith and the dictates of our conscience out of love for God. We must study our Faith thoroughly, pray for guidance and enlightenment and try to live it the best we can to please God.

Also we must not act against our conscience - I think we act by using our will - and we use our conscience as a moral compass to distinguish what is good from what is evil - and by studying the Faith - we strengthen our conscience - and I think that grace

moves our will to not act against our conscience and to perform virtue instead of vice.

I think that and it only makes sense that the powers or faculties of the soul - namely - the will, reason, intellect, memory and imagination should always work through the conscience which is an act - the application or operation of these powers of the soul.

When we act against our God-given conscience built into and innate to our soul, we sin and transgress against the laws of God, His Church or civil authority - and we feel bad - we feel that guilt of sin.

For those of us who have had the misfortune of a misinformed conscience throughout the years - especially during the last part of the 1900s - it is vital that we re-educate - so to speak - our conscience.

To overcome a troubled conscience we should tell God we are sorry for our sins and receive the Sacrament of Confession / Penance as soon as we can and rejoice in the goodness of the Lord and His great Mercy. We should also study the truths and dogmas of good Catechisms and apply them in our daily life.

God as our Father helps us by the voice of our conscience and the teaching authority of the Church through its Catechisms. We

sin when we act against our conscience even if it is misinformed as to what we are responsible for. We are really guilty for several things - when we allow our conscience to be weakened and misinformed - and only God knows to what degree we are guilty of not overcoming vincible ignorance.

It is good to examine our conscience daily and especially before we approach Christ in the Sacrament of confession/penance or at least through a perfect act of contrition for having offended God - we examine our conscience to see where we have failed God - how we have sinned and offended God so that we can firmly resolve with the help of His grace through Mother Mary to sin no more and practice virtue - in preparation for meeting the infinitely Almighty and Eternal God at death.

"...For we trust we have a good conscience, being willing to behave ourselves well in all things."⁸ We do our best to have a good conscience and follow sincerely our soul in its knowledge of the faith and conscience - and that which is unknown or doubtful to us we leave in God's hands - for Almighty God - Who can do all things already and knows all things already - looks at our effort and our dependence on Him for all things. "For behold my witness is in heaven, and he that knoweth my conscience is on high."⁹

We should never judge the inner dispositions of another soul.

For one thing we do not know what we would do if we were in their circumstances and only God is the final judge and knows perfectly the inner dispositions and innermost thoughts of his creatures. Our Lord told us "Judge not lest ye be judged"¹⁰ This does not mean to not judge by use of our counsel what is good from what is bad and what is truthful from what is false and deceit. We must judge actions and beliefs contrary to Christ and His Holy Church as evil – without judging motivations, intentions and inner dispositions of persons – for we are all sinners. Otherwise, the error of tolerance to all things including evil is accepted and even considered as good.

Through prudence we bear patiently the conscience of others - even if it does not match ours - and their circumstances - never judging their inner dispositions - but always objectively judging good from bad as is dictated by God through the Church - remembering that "For he that is not against you is for you."¹¹ "And herein do I endeavor to have always a conscience without offence, towards God and towards men."¹²

For example a Catholic who observes the tradition of making a sacrifice on Friday- "by reason of the religious observance of the day"¹³ - not eating meat - can bind themselves to this law in their conscience and rightly do so. One who knows nothing of these traditions and laws has not sinned.

If the dogmas of the Faith are forgotten and rejected with each generation in the last century then the consciences of men can not be correctly informed. Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith." ¹⁴

Our knowledge of the Faith and efforts to continually learn more about the Faith through the dogmas of the Catholic Religion found in good Catechisms - strengthen our conscience. We can learn from the lives of the Saints - from their consciences while on earth - and imitate their virtue - the Blessed Mother possessing all virtue to the highest degree as well as learn from and imitate the meekness and patience of Saint Joseph. The more we use our Conscience properly and strengthen it the more our souls resemble the image and likeness of God. The human conscience should always be used as a good tool is used and sharpened to grow closer to God and love our neighbor as self.

In the spirit of conscience so to speak - by the inward motions of divine love, and the peace of a pure and clear conscience, which the children of God experience, they have a kind of testimony of God's favour; by which they are much strengthened in their hope of their justification and salvation; but yet not so as to pretend to an absolute assurance: which is not usually granted in

this mortal life:¹⁵ during which we are taught to work out our salvation with fear and trembling.¹⁶ And that he that thinketh himself to stand, must take heed lest he fall.¹⁷

"Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith."¹⁸ "For our glory is this: the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you."¹⁹

One should always strive for the "mean of virtue", avoiding both error in excess and error in defect. Examination of conscience that finds guilt or sin where there is no guilt or sin is a sick and unhealthy scrupulous one. Following a well informed and balanced conscience - purity of conscience - conformed to God and His Church along with being penitent and having contrition for all transgressions contrary to one's conscience and therefore contrary to God and His Church, is to manifest one's love for God.

We will be judged individually at the particular judgment at our death, according to the degree of effort we correctly informed and strengthened our conscience, to our knowledge and understanding of the Universal and Catholic Faith, and to the

degree of effort we made to attain this knowledge and understanding of the Faith available to us, and the level of effort we made to practice and live out our Faith in virtue, how well we fulfilled our duties in our state in life, and according to our **spiritual and corporal works of mercy**, and to the degree of cooperation we made with all the graces, both actual and sanctifying, that God bestowed upon us.

1. Romans 3:20
2. Genesis 3:15
3. The Conscience according to Paul - Samuel Benyamin Hakh, D. Th
4. Catholic Dictionary, Donald Addwater
5. Malachias Chapter 3:6
6. James 1:17
7. 1 Timothy Chapter 4:1
8. Hebrews 13:18
9. Job Chapter 16:20
10. Matthew 7:1
11. Mark 9:37-39
12. Acts 24:16
13. 2 Machabees 6:11
14. 1 Timothy 1:19
15. Catholic Douay-Rheims Version Bible commentary

16. Philippians 2:12
17. 1 Corinthians 10:12
18. 1 Timothy 1:5
19. 2 Corinthians 1:12

Secret of Holiness and Spiritual Perfection



Recommendations on how to live a good Spiritual Life:

Our Lord Jesus: “Be you therefore perfect, as also your heavenly Father is perfect.”

Deuteronomy: “Thou shalt be perfect, and without spot before the Lord thy God.”

Our purpose in life is to know, love and serve God in this life so that we can be eternally Happy with God in the next life.

Remember, Holiness is not anything you do. To clarify, Holiness is the state of the soul in sanctifying grace, the supernatural life of Christ within the soul, and the degree of that grace, furthermore, the participation in the Divine life increased by the sacraments as well as actual grace through prayer and good works fostering greater participation in the Divine life.

DO ALL IN THE SPIRIT OF HUMILITY, always recognizing that all good we have and do originates from God as the source of all goodness, virtue, merit and value. Any merit or value of our good works and virtues originated in and from the infinite merit that Our Lord won for us on the Cross, as Head of His Mystical Body. We should recognize that any knowledge and understanding we may have, God already possessed it perfectly long before He gave it to us. We must have appreciation of Who and What God IS and what we are not. Fear and reverence of God is the beginning of Wisdom. We should recognize that we can only attribute, to ourselves, our sins. We truly as miserable wretches approach the infinitely Holy, Supreme and Sovereign God as beggars,¹ who are unworthy and undeserving of His gifts.

God is Infinite and we are finite, weak, with many imperfections and limitations, in total need and dependence on God for all our spiritual and corporal needs.

Act as though everything depends upon you and pray as though everything depends upon God. You have to do your part, cooperate with God's grace and make all the necessary efforts to resist temptation and practice virtue.

All good originates in and from God – and through our good will that begins every good action and thought – and it is the One

Triune God's Grace through Mary that moves that will to do good, practice virtue and avoid evil and sin – such that the good we do returns back to God in a beautiful spiritual circle. God helps those who diligently and actively develop the talents and gifts He has given them, and who, also, help themselves and others spiritually or corporeally. God helps us even more when we ask for His help – humbly submitting to Divine Providence.

It is God Who is our strength. Without God we can do nothing. With God we can do all things.

In the Spirit of Saint Therese of the Child Jesus:

Besides frequenting the sacraments and praying the Most Holy Rosary, offering up our most ordinary, mundane and menial tasks is a great way to give glory to Almighty God and be pleasing in His sight. Saint Paul teaches us: "Therefore, whether you eat or drink, or WHATSOEVER else you do, do all to the glory of God." We should offer up whatever we do, even joys and, especially, SUFFERING to God in union with Christ's sacrifice on the cross thereby assisting Our Lord Jesus to save souls, including our own soul. For Christ transformed suffering to have redemptive value.

Sacrifice is one of the foundations of the spiritual life. Sacrifice essentially means "surrender of something for the sake of

someone or some thing else" from the Dictionary. In the spiritual life - sacrifice basically means an offering to someone else. The purest form of sacrifice and intention is to give up what we want to do God's will instead - offering to him all of the meritorious value of all our prayers, works, joys and sufferings.

In the spiritual life - when someone sins - they are in debt to God and their sins need atonement – that is the person needs to make up for them – restitution must be made to God - so that justice is applied and the sinner is thus reconciled with God.

Saint Michael firmly reminded the three children of Fatima - to make everything they do a sacrifice. That is - in our morning offering – that we should renew at times during the day - the meritorious value of all our prayers, works, joys and sufferings - offered up and given to God such that the value of those offerings is applied by the Triune God through Our Lady to others in need. Our Lady of Fatima said "Pray, pray a great deal, and make sacrifices for sinners, for many souls go to Hell because they have no one to make sacrifices for them."

We should offer up all of our actions both internal - our thoughts - and external actions in the spirit of sacrifice and love - to God's great glory - and for the love of neighbors and self. We should love one another and treat each other with humble patience as though every soul that God puts in our daily life was Christ

Himself², bearing each others wrongs patiently and forgiving one another.

We should also try to make the actions of each and every next moment of our life, actions that would please God glorifying Him in the present moment. We should pray to the Holy Ghost for discernment – plan for the future and determine what is the next course of action we should take in our lives that would be in accordance with God's Will and be in trustful surrender and self–abandonment to God's Merciful Divine Providence.

With each exercise of our will through our conscience and little acts of offerings of love to God, we strengthen both our will united to the One Supreme WILL of God and our conscience to better know, love and serve both God and neighbor. This is the "little way" of Saint Therese of Lisieux. Whether scrubbing a floor, picking a flower, or drinking a cup of tea, out of love for God, she would give great glory to Him, which is the humble, hidden, and little way.

One of the keys to the spiritual life is to be in the state of constant and total union and communication/prayer with the Holy Trinity, The Blessed Mother, the holy Angels and the Saints. “Rejoice always, PRAY UNCEASINGLY, give thanks in all circumstances”.³ This can simply be done with constant short

ejaculatory prayers through out the day. These short ejaculatory prayers are very efficacious in fostering a greater participation in the Divine life and without distraction since they are so short and sweet before Our Lord and Our Lady. This is the answer and the "little way" of Saint Therese of the Child Jesus and of the little flower. By this humble and "little way", we can make everything we do a prayer. Also, **an excellent and good short prayer is a Spiritual Communion. (See page 63 of this book)**

Personal prayer as well as of course, the official prayers of the Church to God, Mother Mary, the holy Angels and the Saints brings us closer to God and to Heaven. We should pray in the spirit of adoration/worship, contrition, thanksgiving and petition. One of the best ways to personally pray is through our Guardian Angel who sees us now and beholds the face of God at the same time. Our Guardian Angels inspire us to do good and practice virtue, avoid sin and evil, and inspire us with good thoughts as well sending us consolations and encouragement when we need it. What a privilege for us! We should have great devotion to him [our Guardian Angel] and frequently ask for his help during times of battles and struggles with temptations and thank him during times of peace – and never do anything to grieve him or make him sad. Our personal relationship and friendship with the Triune God through Mary can be more developed through personal prayer to our Guardian Angel, as though we were talking to a friend. We should be attentive to

our Guardian Angel through frequent prayer to him.

Frequent spiritual meditation and contemplation through prayer – (the lifting up of our hearts and minds to God and constant communication with Him and what pertains to Him) – of Our Lord, Our Lady, Saint Joseph, the Holy Angels – and all that pertains to the Holy Catholic Faith is a form of zeal and fervor.

Saint Paul teaches us to “work out your salvation with fear and trembling”, that is, to consider it a tragedy to offend God through sin. Love God by keeping His commandments and avoiding what the commandments of God and His Church forbid. Practice virtue frequently in the spirit of sacrifice and love; for the love of God, neighbors and self.

In the Spirit of Saint Teresa of Avila:

Unite and offer back to God all talents and gifts received from Him and acknowledge Him as their source. Develop talents and gifts from God to better serve Him and reflect them back to their author as a mirror reflects an image back to its source. Recall to mind that we were created in the image and likeness of God primarily in the soul and that God possesses and owns all that He merely lent us for His service. Our body and soul are on loan by God to be judged by Him at death on how well we knew, loved and served Him in this life. We must give back to God what

is already His. We should consider it a great honor and privilege that God created us from nothing – removed the defect of non-existence – in the first place, underwent excruciating suffering and died on the Cross for us and is the means of any sanctification and love we can have.

In the Spirit of Saint Mary Magdalene (One of, if not Our Lord's favorite Saint - "Wherefore, I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less."⁴):

Do all in the spirit of faith, hope, charity, sorrow for sin, repentance, penance and mortification along with the other pious dispositions. Imitate the perfectly, undivided, focused, steadfast and constant burning Heart of Charity of Mary Magdalene patterned and molded after the Sacred Heart of Jesus and the Immaculate Heart of Mary. Burning Heart of Charity, Mirror of Penance who regained thy Holy Innocence, encouragement and inspiration to us all - Saint Mary Magdalene, pray for us! Note: It is also good for us to make perfect acts of contrition – a prayer of having contrition and sorrow for having offended God greater than the fear of punishment and having a firm purpose of amendment of not sinning again.

Diligently perform your duties in your state in life all **in the Spirit of Saint Joseph** who is the Foster and Virginal father of Jesus

Christ, "Co-Father" with God the Father of Jesus, "Co-Father" with God the Father of us all, a Perpetual Virgin, Head of the Holy Family, a "JUST MAN", who was ALWAYS faithful to God and Mary and who perfectly responded to all the graces God bestowed upon him, "dispenser of the treasures of the Sacred Heart of Jesus" and Mother Mary providentially, blessed the world with the Child Jesus, both tracing the Sign of the Cross with their hands, at Fatima on October 13, 1917, (the miracle of the sun), "Mirror of Patience", "Terror of demons", "Conqueror of Hell", Patron of the Universal Church, that he is an efficacious means of salvation, in whom we are to go to in all our needs: "ite ad Ioseph et quicquid vobis dixerit facite" ("Go to Joseph and do all that he shall say to you") who is capable of answering any need and is the Patron of a Happy death and of every need.

In the Spirit of Saint Louis Marie de Montfort: **Do all for Jesus through Mary**. God chose to save and reach the world only through The Blessed Virgin and so in imitation of Our Lord, we can only reach Him by the same means he reached us, that is through the Immaculate Virgin Mary. Every grace, gift and blessing bestowed upon the members of Christ's Mystical Body, the Church, by each Divine Person of the Most Holy Trinity is done so only through the Blessed Virgin Mary. If we are not children of Mary, that is, "the rest of her seed", who indeed, truly is Our Supernatural Mother in grace, then we can not be considered to "have the testimony of Jesus Christ", nor can we

claim to “keep the commandments of God”.⁵ True Devotion to the Blessed Mother consists in imitating the virtues of Jesus and Mary and relying on the Blessed Mother for the graces to do so in childlike dependence.

On Judging Others:

Our Divine Lord Jesus instructed us to not judge lest we be judged and that the measure that we judge is how we will be judged. It is necessary to use our counsel to judge what is good from what is bad and to completely depend on God and His Church for this distinction – as Adam and Eve learned this lesson all too well – after God gave them another chance to do His Will and depend on him for the knowledge of good from evil – that mankind can not possibly know on his own. And so we judge by the use of our counsel what pleases God from what offends Him – but never judging the inner dispositions of persons – for we would probably commit worse sins if we were in the same set of circumstances as others - that we may have judged – if we have not already committed those same sins in our own past - or if we were in a more difficult situation. Instead of judging, we should pray for others who we are about to judge and practice the spiritual and corporal works of mercy – such as sometimes humbly and patiently bearing the weaknesses and wrongs of others, waiting for the conscience of others that may not match our better informed conscience to be strengthened in the true

faith as well as humbly, justly and prudently admonishing the sinner – but never judging his inner dispositions – for we do not know what is going on in the inner thoughts and movements of the will in others from their own past.

When does something become a sin?

The answer to this question is actually very comforting. In one sense temptations are necessary for our own good and that of our eternal salvation. You may ask - how can this be? If every choice or option that we have is good then we are not exercising our free-will here on earth. In the Old Testament we are told that nothing and no-one can resist the Infinite Majesty of God.⁶ In other words if at the very moment of our creation - we had the Beatific Vision - that is we could see God face-to-face and perceive God as He Is - then we would be no better than an inanimate object or a machine doing only that which is programmed in it to do. And so for mankind on earth to truly exercise free will - the ability to choose between two or more options - it is necessary that one or more of those options be bad and not according to God's Will. You may ask - again - how can that be? Saint Augustine said to the affect - that God created us without our cooperation and He can not save us without our cooperation. And so we see that God placed Adam and Eve in a set of circumstances where eating of the forbidden fruit would be bad and not in accordance to God's Will. What God wants

from us is a child-like dependence on Him - and to rely on Him and His Church to know what is good from what is bad.

And so it is clear in the Our Father - that we are to ask God to lead us Not into temptation but deliver us from evil. We should avoid all the near occasions of sin to the best of our ability - by avoiding any person, place or thing that will lead us away from God and sin. Saint Francis of Assisi taught us that temptations not consented to is actually a form of practicing virtue and very pleasing to God. So every temptation that we do not consent to or agree to with our will - actually pleases God, strengthens our conscience and better enables us to know, love and serve God and neighbor here on earth. Only if we fully consent to with our will - to a temptation - is when something becomes a sin. And so - if we immediately or even almost immediately resist and renounce all temptations as those bad thoughts enter our minds - then we have not sinned and have not fully consented to with our will to such temptations. And even if we partially consent to with our will to a temptation - that is a venial sin - and if that happens we ask God to forgive us and grant us grace to move our will and strengthen the faculties of our soul to resist that which is bad and displeasing to God in the future. It is only when we fully consent to a sin and actually commit that sin that it becomes sinful.

One really good way to avoid near occasions of sin, resist

temptations and in a certain sense be free from them, is to always keep ourselves occupied in some productive activity or even enjoy a little recreation from time to time. And so - God simply does Not ask the impossible from us - and always gives sufficient grace and a way out of every bad situation over time - as we perseveringly and with patient endurance carry our cross daily and rejoice in the goodness and mercy of the Lord - for He wills what is best for us and keeps us on the straight and narrow in this pilgrimage on earth to Heaven.

The importance of Detachment and being “Poor in Spirit”:

The spiritually poor man is detached from the things of the world and prays to receive spiritual nourishment from God - which one great help to this is to **do daily spiritual reading** - which is very important in the spiritual life.

Peace and Good Will:

“Glory to God in the highest: and on earth peace to men of good will.”⁷ Every good action begins with GOOD WILL and makes us friends with God and on our way to Heaven.

1. Matthew 15:27-28, Mark 7:28-29
2. Matthew 25:40
3. 1 Thessalonians 5:16-18
4. Luke 7:47
5. Apocalypse 12:1,2,5,17
6. Esther 4:19
7. Luke Chapter 2:14

What to do if you fall into any kind of sin?



Helps for those struggling with any kind of sin:

The first step to avoiding sin and practicing virtue is to know what sin is. Sin is any transgression of willful thought, desire, word, action, or omission of action that violates the moral laws of God and His Holy Church that is contrary to the correct order and tranquility of things, to the proper usage of things in time and place with the purpose God intended for His creation and contrary to a perfect conformity with His Holy Will. Sin weakens, dulls and desensitizes the conscience, but with each act of virtue we strengthen our conscience, our will, and our ability to please, glorify, love and serve God.

If we judge ourselves as sinners in need of God's mercy, and in this manner, we shall not be judged primarily by the strict and severe Justice of God, that is, be condemned."¹ By accusing ourselves of our sins in Confession - in this manner we judge that we have sinned and again, that we are sinners in need of God's Mercy, grace and help to avoid sin and practice virtue.

We can not know absolutely for certain whether we are in the state of grace or are justified before the Lord - or even of our own salvation - but we can have moral certitude of approaching Holy Communion in the state of grace after confession - with humility, reverence and gratitude.

The three things necessary for a sin to be mortal are:

- 1) grave or serious matter of the sin
- 2) sufficient knowledge of the serious nature of such a sin
- 3) full consent of the will

For example, to knowingly reject the Magisterium [teaching authority] of the Catholic Church or one of its teachings is a grave and mortal sin. It is sufficient to have this disposition and attitude: "I firmly adhere to with my intellect and believe in all the truths that the Catholic Church teaches, even if I do not fully understand them, and accept and embrace the Church's Holy Mysteries."

Those souls that lack sufficient knowledge and understanding of the serious nature of rejecting even one teaching of the Magisterium of the Catholic Church are not guilty of mortal sin but are greatly deprived of a solid and the true Faith. Such a case would certainly be rare in today's information age but would apply to such souls that are in that circumstance.

For God always provides Sufficient Grace for salvation in each and every circumstance man may find himself in, for He Wills the salvation of all, though not all may cooperate with His grace. Those in the grace of justification or sanctifying grace are certainly in the bosom of the Catholic Church and will in due time [Purgatory] reach Heaven or those in the grace of justification or sanctifying grace who have reached spiritual perfection with no attachment to any kind of sin, venial or mortal, at the time of death will go straight to Heaven which is very rare.

Considering the infinite perfection, goodness and holiness of God Himself – Saint Thomas Aquinas teaches that the fires of Purgatory are as intense as the fires in hell. This makes sense and would have to be, so that in order that souls may be purified to reach that level of spiritual perfection required to be in

complete communion with God in Heaven and to enjoy the Beatific Vision – as gold is purified of its impurities in fire and food is cooked and heated to prepare it to be edible for the body. Saint Augustine teaches us that if the fire of hell was replaced by the fire on earth, then the fire on earth would be like merely looking at a picture of fire. Even the slightest stain of sin will prevent one from being in complete and perfect communion with God in Heaven.



“Verily[truly] I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost[last] farthing[penny].”
(Matthew 5:26)

Although the holy and suffering souls in Purgatory suffer unimaginable sufferings – they possess immense Peace knowing that they will never sin again and never be able to offend Our Lord again, never undergo any more temptations, never suffer from concupiscence and a fallen human nature – but more importantly that one day they will be with God for all eternity.

The greatest pain in Purgatory is a temporary separation from God with an incredible longing and yearning to be with Him. This temporary separation from God – although temporary – is similar to the "loss of God" that the souls in Hell experience for all eternity – but again – it is only temporary until their temporal punishment is justly completed and they are made purified in fires so unimaginably purifying – they become worthy of the promises of Christ and of being in complete communion with God.

One of the greatest acts of charity from the spiritual works of mercy is to pray for the dead, for those in Purgatory.

“It is therefore a holy and wholesome thought to pray for the

dead, that they may be loosed from their sins.” (2 Maccabees 12:46)

Based on the Saint Gertrude Prayer:

“Almighty and Eternal Father, I offer Thee the most precious blood of Thy Divine Son Jesus, in union with all the Masses that will be offered this day, for some of the holy souls in Purgatory. Amen.”

Only those guilty of one un-repent mortal sin without sufficient contrition for all sins committed after their death and just judgment deserve the eternal punishments of hell.² If one of these three things necessary for a sin to be mortal is sufficiently lacking – then that soul is guilty of a venial sin – and not guilty of a mortal sin and therefore not deserving of the eternal punishments of hell. We should be universally sorry for all of our actual sins.

If we have the misfortune of committing a mortal sin and we are beginning to despair – we should remind ourselves of the goodness and mercy of Our Lord – make a good, sincere and perfect act of contrition – loving God more than the fear of

punishment - having contrition and sorrow for having offended God – as a temporary band-aid of reconciliation - and go to or at least want to receive the sacrament of confession/penance - (if it is not available or obtainable – for God does not ask the impossible). If we are beginning to presume in God's mercy after falling into mortal sin – we should remind ourselves – that a presumptuous prideful expectation of God's mercy is against the virtue of hope and we should rather recall to mind that "where eternal life is at stake – we can never be to sure of it" - and hope for God's mercy – that we are in no way deserving of.³

We should never ever give up but get right back up from our falls, and again, make a perfect act of contrition which is to have more love for God than the fear of punishment, ask for God's grace, and persevere with determination having zeal and fervor. In this way we reconcile ourselves with God and gain His friendship - but we must have the intention of going to confession/penance at our earliest convenience.

Catechism of Pope Saint Pius X, The Sacrament of Penance, Penance in General

38 Q. What is perfect sorrow or contrition?

A. Perfect sorrow is a grief of soul for having offended God because He is infinitely good and worthy of being loved for His

own sake.

41 Q. Why does perfect sorrow or contrition produce the effect of restoring us to the grace of God?

A. Perfect sorrow or contrition produces this effect, because it proceeds from charity which cannot exist in the soul together with sin.

The Blessed Eucharist The Nature of This Sacrament — The Real Presence

35 Q. What should one who knows that he is in mortal sin do before receiving Communion?

A. One who knows that he is in mortal sin must make a good confession before going to Holy Communion, for even an act of perfect contrition is not enough without confession to enable one who is in mortal sin to receive Holy Communion properly.

Act of Contrition: O my God – I am with all my heart sorry for having offended Thee - and I detest all of my sins because I dread the loss of Heaven and the pains of hell – but most of all because – they – my sins – have offended Thee – my God – Who are all good and deserving of all my love – I firmly resolve with the help of Thy grace to confess my sins, to do penance and to amend my life. Amen.

We should neither despair of God's Justice nor presume in God's Mercy [sins against the Holy Ghost], but hope for salvation and for the forgiveness of all our sins through the tender love and mercy of Our Lord Jesus Christ.

- 1 Thessalonians 5:8 "But let us, who are of the day, be sober, having on the breast plate of faith and charity and, for a helmet, * the hope of salvation. *"

- Psalms 146:11 "The Lord taketh pleasure in them that fear him: and in them * that hope in his mercy. *"

- Wisdom 12:22 "Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: * and when we are judged, we may hope for thy mercy. *"

Based on the Baltimore Catechism #3:

The two kinds of contrition are perfect and imperfect contrition. Perfect contrition fills us with sorrow and detestation of sin because we have offended God who is infinitely good and worthy and deserving of all our love. Perfect contrition will obtain pardon for mortal sin when we can not receive the Sacrament of Penance with the intention, resolve and will to receive this Sacrament of the dead.

Imperfect contrition or attrition is detesting sin because by it we

deserve hell and lose Heaven. Imperfect contrition alone will not save us but is at least needed to make a worthy Confession. We should ask Our Lord for perfect contrition that will fill us with greater and pure love of Him for the sake of Our Lord - to reach eternal salvation - greater than the fear of punishments that befall our own self. In our acts of contrition we should aspire to have a firm and sincere purpose of amendment with the intention of sinning no more – avoiding all near occasions that lead us into sin - along with avoiding all venial and mortal sins.

Saint Thomas teaches in the Summa that nothing but an [unrepented] mortal sin deserves the eternal punishment of hell. We are culpable for knowing what constitutes a mortal sin, a serious offense against God, and what separates us from Him, through study of the articles and teachings of the deposit of Faith, for example those expressed in the Apostle's Creed and a good solid Catechism – based on these truths that were available and from our level of effort to understand and acquire them.

We are also culpable for knowing how to love and serve God in virtue. We are culpable and responsible in knowing these teachings of the Church from what teachings were available to us, and our effort and ability to acquire and understand the teachings of the Church. Study of good catechisms, enriched with the good examples of the lives of the Saints, devotion to

them and the Angels will greatly assist us. It is sufficient for a soul to believe in all that the Church teaches through her teaching authority, the Magisterium, without knowing and understanding every teaching.

What we believe determines our actions. Therefore it so very important that we inform and allow our conscience to be educated properly – according to the teachings of the Catholic Church – otherwise the result is chaos and anarchy.

Temptations are contrary to our conscience and are permitted by God to enable us to exercise our free-will. Some temptations can be quite vivid, intense, fierce, and can be protracted and last for some time, but temptations should not disturb us, but rather, we must let them go and drift away as a pebble that is dropped to the bottom of an ocean, as a forgotten memory, and see temptation as an opportunity to practice virtue. When tempted, one very good thing to do is to **** pray to and ask Mother Mary for help **** and if the temptation is strong, we should pray three Hail Marys, each in honor of God the Father, the Son and the Holy Spirit.

Because of the constant changing state of the present moment in time which depends on past moments as well as numerous choices constantly being presented to our free-will, emotions are also constantly causing movements in our inner most

intentions and motivations both of which comprise the inner dispositions of our soul towards God and our fellow man. We should allow our emotions to move us towards virtue. When they are inclined to move us towards sin or vice we should rely on our intellect and reason and not act against either. It is wise to delay making an important decision when affected by a combination of bodily weakness through excess fatigue and/or hunger or when experiencing an emotion moving us contrary to virtue such as bitterness, frustration, irritation, aggravation or anger. We should also avoid making promises when we are overly elated and happy.

Love is not based on feelings and emotions but is primarily an act of the "will". Everything is in the "will". When our feelings do not apparently cooperate with the good spiritual life we want to live, we need to use our God-given "will", pray and make sacrificial offerings again, with our "will". Our spiritual life should not be about "feeling" good but should be about being good.

There are those who sincerely do not know the content of the law, although they may be few, obey their conscience and try to do God's Will the best they can. For when the Gentiles, who have not the law, do by nature those things that are of the law; these, having not the law, are a law to themselves. Who shew the work of the law written in their hearts, their conscience bearing witness to them: and their thoughts between

themselves accusing or also defending one another"⁴ Such souls receive the grace of justification, are friends of God and are on their way to Heaven.

It so happens that these souls who possess only the natural law - obey and cooperate with their innate God given conscience and cooperate with Sufficient Grace participate in the Divine Life, are friends of God (the smallest of flowers in the field – and yet still a flower of the field) – "with only the Natural Law to guide him; and it is to hearts such as these that He [God] stoops." (St. Therese of the little flower).

"Wherefore the Law Indeed is Holy: and the Commandment Holy and Just and Good."⁵ If we had nothing to guide our conscience then we would have nothing to follow and thus making it much more difficult if not impossible to reach eternal salvation and life. The commandments of God and His Holy Church are the guide to our conscience and to eternal salvation. "The law of his God is in his heart..."⁶ An exhortation to the practice of virtue - "My son, forget not my law, and let thy heart keep my commandments ... Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart. And thou shalt find grace, and good understanding before God..."⁷

Where we have doubt as to whether something we have done or not done is a sin - we give all that to the Lord who knows us perfectly and completely and humbly ask for enlightenment to know God and self better - being at peace knowing that we are doing our best to love and serve God. God knows perfectly and completely our sins, the state of our soul and our inner dispositions before God and men.

When does something become a sin?

See “ Secret of Holiness and Spiritual Perfection” – pages 47-49 in this book

One of the most comforting and encouraging truths of the Faith, is that in God the Father’s Divine Providence, His loving care for us, God always provides Sufficient Grace and a way out in each and every circumstance man may find himself in, for He Wills the salvation of all, though not all may cooperate with His grace. Christ’s redemption is for all men, but only His fruits are applied to the salvation of many.

1. Haydock Catholic Bible Commentary

2. Summa
3. 1 Thessalonians 5:8, Psalms 146:11, Wisdom 12:22
4. Romans Chapter 2:14-15
5. Romans 7:12
6. Psalms 36:31 - King David
7. Proverbs 3:1-4
8. Esther 4:19

The Value of Spiritual Communions



Our Lord giving Holy Communion. (Statue in the Carmel of Coimbra, convent of Sister Lucia of Fatima.)



What are Spiritual Communions and how to make them:

A Spiritual Communion is a prayer that we should say throughout the day - to receive Jesus spiritually into our hearts - permeating our souls with grace - that is almost the same as a real and actual Holy Communion receiving Jesus in the Holy Eucharist, Body, Blood, Soul and Divinity.

Our Lord appeared to St. Catherine of Siena and displayed a Gold Chalice and a Silver Chalice and asked which one was more beautiful - and the Saint said they both looked beautiful and could not tell the difference – Our Lord told the Saint The Gold Chalice represents the Sacramental Communions you have

received – which please me very much - but the Silver Chalice represents the Spiritual Communions you receive - which you do often throughout the day – which also please me very much...

Place yourself in the state of justification through a perfect Act of Contrition - (having more love for God than the fear of punishment) – first:

O my God – I am with all my heart sorry for having offended Thee - and I detest all of my sins because I dread the loss of Heaven and the pains of hell – but most of all because – they – my sins – have offended Thee – my God – Who are all good and deserving of all my love – I firmly resolve with the help of Thy grace to confess my sins, to do penance and to amend my life. Amen.

Various ways to make a Spiritual Communion:

Lord Jesus - my Lord and my God - since I can not now receive Thee sacramentally - please come at least spiritually into my heart - and fill me with Thy grace, Thy Mercy and Thy Love - through the Blessed Virgin Mary. Amen

Lord Jesus, since I can not now receive Thee sacramentally, please come at least spiritually into my heart – Body, Blood, Soul and Divinity. Amen.

Prayer of Saint Ignatius of Loyola:

Soul of Christ sanctify me,
Body of Christ save me,
Blood of Christ, inebriate me,
Water flowing from the side of Christ, wash me clean,
Passion of Christ, strengthen me,
O good and kind and gentle Jesus, hear me,
From within Thy wounds hide me,
Never let me be separated from Thee,
From the malignant enemy, defend me,
At the hour of my death, call me and bid me come to Thee,
That with Thy Saints, I may praise Thee,
forever and ever – Amen.

Dear Jesus living in Mary and Mary living in Jesus, Dear Jesus,
Please come spiritually into my heart – as Thy would in Holy
Communion - Body, Blood, Soul and Divinity. Amen.

The Divine Intimacy of The Most Holy Trinity



What is one word to describe the Divine Intimacy within the Blessed Trinity?

God is One in Being and Three in Persons each possessing the Divine Nature and Essence. There are not three Gods, but one God and there are not three natures but one nature. God eternally possesses infinite attributes to infinite perfection neither in composition nor division in one Essence and Nature. God is not composed of distinct parts, for He is One in Nature, yet each of the Three Persons of the Blessed Trinity is a distinct individual from the other two Persons each Divine in Nature, Substance and Essence. God eternally exists in Three distinct Divine Persons. God manifested His Divine Essence to Moses

when he said: "I AM WHO AM" and "HE WHO IS".¹ It is God alone who self-exists for all eternity and is existence itself. St. Thomas says that existence is the most perfect/excellent of all things. God is the uncaused cause of all that exists and He sustains our existence in His mind as it is written in scriptures: "For in Him we live and move and are..."²

God is eternal and immutable, that is, His state of being forever remains the same. His Divine Essence and Nature never changes and is dependent on no one and nothing. On the other hand, the "now" of time is completely dependent on the past which is all prior moments, hence change in the state of one's soul can take place in time, but not in eternity. Time began for the simple reason that God created it and that a forwardly progressing present instant absolutely could not have caused an infinite past, that is, a beginningless time. God exists in one eternal "present" instant without past nor future, and dependent upon no other moment for His existence, who had no beginning. "To Be" and "To Understand" are one and the same in God. God exists in His perfect understanding of Himself.³ God comprehends Himself in one indivisible, simple and instantaneous act-of-understanding simultaneously with His act-of-being. He possesses all and infinite knowledge and conjointly distinguishes and perceives the connection between all uncreated knowledge within Himself, neither connection before or after but in one act-of-

understanding. In God, there exists no potentiality but only actuality. In God, all is realized not from potential to reality, but in an eternal immutable supernatural actualized reality.

Nothing is impossible to God. And God knows the infinite set of all potential and unrealized possibilities that can occur in time, where change in the state of one's soul can take place. This infinite set of potential and unrealized possibilities exists in God's Mind, where that which is potential can become actual. At the end of time as Our Lord so clearly stated there would be, potential and unrealized possibilities will no longer exist since time will have ceased, but God will know what potential in time could have been and was not realized, primarily due to sin. Clearly, only eternity will remain and the state of one's soul will forever remain the same either in Hell or in Heaven.

God possesses all created perfections and to an infinite degree, in which He is known as Universally Perfect, but God also possesses all uncreated perfections to an infinite degree; in other words, God is much more than what He created and creation in a finite manner is just a finite reflection of Himself, Who possesses infinite number of attributes to complete and infinite perfection in one Essence and Nature.

God is omnipresent and, therefore, is everywhere whole and entire as He is in any one place invisibly as pure spirit, in all

places and times, and nothing can be hidden from Him, for He knows all things. God witnesses our every action both externally and internally, our thoughts, motivations and dispositions in our minds and hearts. He is not one and the same with the universe because He is clearly distinct from His creation. God's thought exists outside the universe and extends for all eternity. God is not contained by the universe, but rather, the universe is contained by Him, in which He is omnipresent.

God can not be defined because He possesses everything and knows as well the set of all potential and unrealized possibilities in time. To define an object we must first assign it a genus, a category as well as assign it further specific differences to differentiate it among other similar genus. Simply put, since God's act-of-being, His very existence, can not be compared to non-existence, He can not be defined.

In God free-will is the cause of its own movement because by God's free-will through His Divine Essence and Nature, He moves Himself to act with infinite power, being the first uncaused cause, but not from potentiality to actuality, because in God there exists no potentiality. God has free will in that nothing is impossible for Him to choose to do except a contradiction. For example God can not choose to commit evil, for that would be absolutely contrary to His fundamental Holiness and Him being the Highest Good.

Some of the Divine and infinite Attributes which the one God in being, in Three distinct Persons possesses to complete and infinite perfection are: eternal, existence, knowledge, understanding, omniscience(having infinite knowledge and understanding), truth, love, power, goodness, holiness, mercy, justice, majesty, omnipotence, excellence, beauty, fidelity, immutability(unchangeableness), sweetness, virtue and beatitude without any shadow of imperfection. The simplicity of God is that He is one and that all of His attributes in complete and infinite perfection are neither in composition nor division but are one from His Divine Essence and Nature and attributed to Him simultaneously without distinguishable parts in a similar manner a single white light through a prism generates many different colors but its source is from one beam of white light.

Holy Scriptures tells us: "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!"⁴ "...being rooted and founded in charity, You may be able to comprehend, with all the saints, what is the breadth and length and height and depth, To know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God."⁵ "For God is charity."⁶ Because God can not be defined, neither can Charity nor Love be defined which is the bond and the unity of God. God is reflective in His very Nature and reflects His

essence inwards amongst the three Persons in a "community", and reflects some of His essence and Glory outwards into creation. Each person of the Most Blessed Trinity manifests their Love towards creation and creatures, however when one Person of the Holy Trinity acts, the other two act with Him, each distinct and each equally possessing the Divine Nature and Essence, One in Being and Three in Persons.

God the Father manifests His Love for others in having creating all of creation and creatures, both material and immaterial. God the Son manifests His Love for others in His sacrifice on the Cross for the redemption of all and the salvation of many. God the Holy Ghost manifests His Love for others in willing only that which is good and holy for the members and the members to be of the Most Holy Roman Catholic Church in which He is the Sanctifier of. In any relationship these three Loves and activities of the Most Holy Trinity, for us is to: prudently give, share what one has with others, pray for others and act charitably amongst ourselves in order to bring about one's own salvation or the salvation of others, and to will only that which is good and holy to others. We make these actions/works in the presence or the absence of feelings and emotions even if they be conflicting against virtue.

One way to describe the Divine Intimacy and inner life of the Most Holy Trinity is communication and interaction of one

Person to the other two Persons in knowledge, understanding, and love without contradiction. Truth is Non-contradictory knowledge that originates from God and an understanding of that knowledge. And Wisdom is truth, again in the spirit of knowledge and understanding with love. The Father possesses all knowledge and the Father's understanding of Himself generates the Son, and the Love between the Father and the Son is so great that the Holy Ghost proceeds from them both in eternity, each person involved with the act of the other two, neither of the Persons before or after each other.

The eternal procession of the Holy Ghost from the Father and the Son is the uncreated "Immaculate Conception". God is infinite in His substance and attributes, exalted above all else, eternally one true God and because of the execution of these three activities in Him of knowing, understanding and loving, there exists Three distinct Persons in the Divine intimacy and interaction amongst them. Love, then, is the eternal bond and unity amongst the Three Persons of the Most Holy Trinity.

The First Person of the Blessed Trinity, the Father in His reflective Nature, reflects an understanding of His infinite knowledge into a perfect image of Himself which is the eternally generated and begotten Son, the Word, the Second Person of the Blessed Trinity, and the Love between them both is the eternally proceeding Holy Ghost, the Third Person of the Blessed Trinity,

the bond of unity between them.

The family is the fundamental building block of society in the exact same manner that atoms comprise material substance. The family, a husband, wife and, God Willing, children, is a miniature representation and reflection of the Trinity from cause and effect. In the abstract and conceptually speaking, parents are likened to the First and Second Persons of the Trinity and the fruit of their Love, one or more children, or even the very intention and determination to have children, is likened to the Fruit of the Love between the First and Second Persons of the Most Holy Trinity which is the Third Person, again, the uncreated "Immaculate Conception." If you break down the family, you destroy society.

The Most Holy Trinity can be likened to a person who sees a reflection of himself from a mirror through light. Without light, there could be no reflection of the source of the image, nor a reflection of that person back to himself in order that he may recognize it and appreciate it. The person, his reflection and light are merely a material analogy of the First, Second and Third Persons of the Most Holy Trinity.

One word to describe the Divine Intimacy, interaction and communication that takes place within the Most Holy Trinity is "appreciation". Each Person recognizes the value, worth, and

merit of the Infinite Divine Essence and Nature, the Infinite Goodness, the Highest Good, that which defines Good and Holiness in the other two Persons. Each grasps, perceives, is aware of and conscious of the existence of the Divine Essence in each other and is in "admiration" of the other two Persons, so to speak. Each takes delight and is well pleased in the other two Persons. When God created Creation, He "saw that it was good"⁷, a finite reflection of His infinite Glorified Self. How much more does God see His own Goodness amongst the Three Divine Persons each possessing infinite attributes to infinite perfection in one Divine Nature and Essence. One of God's attributes is that He is reflective and communicates Love. Love can not be reflected from or communicated amongst one person, as one who gives and one who receives. Communication requires two or more persons.

Communication amongst two persons in God is eternally associated to a third person. If there were more than three persons in God, then an infinite number of persons would be "generated" and "proceeded from". So therefore, there is only exactly Three Distinct Persons in One God who is One Spiritual Being, the First Person, Second Person and Third Person, the Father, the Son and the Holy Ghost in One God each possessing the Divine Essence and Nature, "He Who Is" in three Divine acts of Knowing, Understanding and Loving.

Holy Scriptures tell us "And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one."⁸ Anyone who knowingly rejects one or more Persons of the Most Holy Trinity rejects the entire God-Head.

Holy Scriptures teach us: "In the beginning was the Word"⁹ which teaches us that the Word, the Second Person of the Most Holy Trinity, existed at the beginning of creation, when time began. The Word likewise existed before time in the Bosom of the Father, in eternity, the Eternal Word. The Word, the Second Person of the Most Holy Trinity became Incarnate by the Power of the Holy Ghost of the Blessed Virgin in time. The Word, the Only Begotten Son of the Father, is of the same nature and substance, which is Divine. This is taught in Holy Scriptures: "the Word was with God: and the Word was God". The Word is God the Father's "thought" of Himself, and thus the perfect image and reflection of Himself. The Word, the Second Person of the Most Holy Trinity, was not given His Holy Name until the time of the Most Holy Incarnation when the Archangel Gabriel, a messenger from God the Father, relayed the message to the Blessed Virgin Mary, that the Word should be given the Holy Name Jesus. God the Father Willed for the Word to be named Jesus which means Savior. Jesus is the Second Person of the Most Holy Trinity and the Father is the First Person of the Most Holy Trinity, and the Holy Ghost is the Third Person of the Most

Holy Trinity, and the First, Second, and Third Persons always existed in eternity even before God created time. The Second Person always communicated with and loved the First Person in eternity even before time was created. All Three Persons have always communicated with and loved each other in eternity and in time. The Second Person, Jesus Christ, continued to always communicate with and love the First Person, God the Father, in time while on earth, as well as God the Holy Ghost, and will always communicate with and love God the Father and God the Holy Ghost in eternity.

Clearly, The Holy Mystery of The Most Holy Trinity is far beyond all human comprehension!

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1. Exodus 3:13-15
 2. Acts 17:28
 3. Summa
 4. Romans 11:33-36
 5. Ephesians 3:17-19
 6. 1 John 4:8
 7. Genesis 1:31
 8. 1 John 5:7
 9. John 1:1

The Splendor and Mystery of Mary



Our Lord Jesus Christ is the Wisdom Incarnate. The Blessed Virgin Mary is Wisdom personified in Scriptures. This personification of Wisdom as Mary is the embodiment, characterization and representation of her, found in Proverbs, Wisdom and Ecclesiasticus.

The Immaculate Conception as is Infallibly taught by the Catholic Church is the truth and teaching that Mary was not conceived with original sin - a singular privilege. In addition to being conceived without sin, the idea of Mary was conceived in the Mind of God long before she was ever born.

Everything - including Creation itself starts with a good idea. The Blessed Virgin Mary is God's most favorite IDEA, so to speak made ALIVE - animated and permeated with Divine Grace - the very life of God - having free-will - and the purest of all creatures - the very Echo of God - having never left him - Mary always was with God and God with Mary.

For it is written in Holy Scriptures concerning Mary in Proverbs:

8:22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

God the Father had in His Mind from all eternity the very real thought of His beloved Holy daughter “to be” in time, the Holy Mother “to be” of His only begotten Incarnate Son, and the beloved Holy Spouse “to be” of the Holy Ghost. The ETERNAL WORD, is the Mold, Pattern and Model The Most Holy Trinity used to pattern Himself in His beloved human Daughter, Mother and Spouse and therefore Mary is the very Mold, Pattern and Model, patterned after His Son, that God the Father used to pattern His creation including all creatures after.

Being the Mother “to be” in the Mind of the Father who along with the Holy Ghost would incarnate and provide the human nature “to be” of the Son, Mary, the Spouse “to be” of the Holy Ghost, with the Holy Ghost also has the relationship of the

proceeding bond of love within the very Inner life and Intimacy in all Three Persons of the Most Holy Trinity in One Being.

Mary only possesses human nature and is clearly distinct from the Divine Nature, infinitesimally less, but still is intertwined within the Divine Intimacy in a way and manner that is absolutely beyond any human understanding and comprehension!

8:23 I was set up from eternity, and of old, before the earth was made.

8:24 The depths were not as yet, and I WAS ALREADY CONCEIVED, neither had the fountains of waters as yet sprung out.

Mary told Saint Bernadette: "I AM THE IMMACULATE CONCEPTION" which describes her very essence as we see her personified as wisdom in Proverbs, Wisdom and Ecclesiasticus.

St. Maximilian Kolbe refers to Mary as the created Immaculate Conception in like manner as God the Holy Ghost is the uncreated Immaculate Conception.

Again, the very eternal Thought of Mary existed and was conceived in the Mind of God before she was Immaculately and

materially conceived in the womb of Saint Anne, and given her immaculate soul with free will. The thought of Mary in God was “first” before creation, because, again she is the very mold, pattern and model for creation.

Mary, from the Glories of Mary by St. Alphonsus Liguori – Saint Paul “Who is the image of the invisible God, the firstborn of every creature” refers to both Christ and Mary.

The prophet Jeremias speaks “Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee” which applies to Saint John the Baptist which even the more applies to the Blessed Virgin Mary.

8:25 The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

8:26 He had not yet made the earth, nor the rivers, nor the poles of the world.

8:27 When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths:

8:28 When he established the sky above, and poised the fountains of waters:

8:29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

8:30 I was with him forming all things: and was delighted every day, playing before him at all times;

It is as though, God poured forth liquid creation into the very mold, pattern and model of Mary in order to form it. The millions and millions of stars in the Universe, even more Angels, and all of men glorify some characteristic of Mary which is a created perfection, that in which God is Universally perfect as Mary is also.

It was appropriately necessary that God formed creation through the Immaculate Conception of the Blessed Virgin Mary. God is universally perfect - each created perfection - that number being finite - reflecting some perfection in Him, but He also possesses infinite number of uncreated perfections. The infinite perfections of the Divine Person of Jesus Christ, the second Person of the Trinity, the Word made flesh and the Image of God the Father, can not all be reflected into finite creation in order that it must be distinguishable from God. And so, Mary is the "image" of the IMAGE of God.

Mary in a certain sense is the Mother of Creation with God the Father of Creation. At the same time, creation is finite and God is perfect in all that which is uncreated which is infinite.

Although Mary is glorified by all aspects of creation – Angels, men, creatures living and inanimate, time itself, space, matter and energy, she is still infinitesimally small compared to God, the Most Holy Trinity.

8:31 Playing in the world: and my delights were to be with the children of men.

8:32 Now, therefore, ye children, hear me: blessed are they that keep my ways.

8:33 Hear instruction, and be wise, and refuse it not.

8:34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

Mary, from the Glories of Mary by St. Alphonsus Liguori – is the Gates of Heaven which she has the power to close or open to any soul.

8:35 He that shall find me, shall find life, and shall have salvation from the Lord.

8:36 But he that shall sin against me shall hurt his own soul. All that hate me love death.

* **Note:** The reading from the Missal of (The Liturgical Year) confirms these truths: Feast of The Immaculate Conception of The Blessed Virgin Mary - (December 8th) - Lesson. Proverbs 8:22-35

For it is written in Holy Scriptures concerning Mary in Wisdom:

7:12 And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.

Wisdom, personified as Mary is she, her, a woman and a MOTHER of them all.

7:13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

7:14 For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.

7:15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me:

because he is the guide of wisdom, and the director of the wise:

7:16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

7:17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

7:18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

Mary is present everywhere in creation, for where God is, there also is Mary.

7:19 The revolutions of the year, and the dispositions of the stars,

7:20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

Again, Mary is glorified by all aspects of creation – Angels, men, creatures living and inanimate, time itself, space, matter and energy.

7:21 And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

7:22 For in her is the spirit of understanding; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

7:23 Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile:

7:24 For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity.

7:25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

Mary is the very vapour, the very “BREATH” of God the Father in creation, of God the Son in both redemption and salvation, and of God the Holy Ghost in sanctification.

7:26 For **she is the brightness** of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

She is Queen with Jesus the King, the reflection of God's majesty over all creation and the very unspotted mirror, reflection of God's Goodness from eternity as God's thought realized in all of time. Mary's Immaculate Heart also beats as one with the Sacred Heart of Jesus, the very furnace of Charity and source of Mercy. Each is the source of the other's heart. God the Father along with the Son and Holy Ghost created Mary immaculately and Mary provided the flesh through her perfectly conformed Will to God's for the Sacred Heart of Jesus in His human nature. With regards to human nature, the two Hearts are EQUAL. With regards to Divine Nature, again, Mary is infinitesimally less than Jesus.

7:27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

Mary's Will is also reflective in the very nature of the orbit of sub-atomic particles about primitive fundamental form points such that these particles are unlike other particles in that they are in terms of imaginary mass and time units about a primitive-form-point in space such that they are practically one with their center, and in that: What God wants, Mary wants, what Mary wants, God also wants. Mary is all-powerful in her will, with God in that ONE SUPREME WILL.

7:28 For God loveth none but him that dwelleth with wisdom.

7:29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

7:30 For after this cometh night, but no evil can overcome wisdom.

For it is written in Holy Scriptures concerning Mary in Ecclesiasticus:

1:1 All wisdom is from the Lord God, and hath been always with him,
and is before all time.

Again, God the Father had in His Mind from all eternity the very real thought of His beloved Holy daughter “to be” in time, the Holy Mother “to be” of His only begotten Incarnate Son, and the beloved Holy Spouse “to be” of the Holy Ghost. Mary is the very Mold, Pattern and Model that God the Father used to pattern His creation including all creatures after.

1:2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height

of heaven, and the breadth of the earth, and the depth of the abyss?

1:3 Who hath searched out the wisdom of God that goeth before all things?

1:4 **Wisdom hath been created before all things**, and the understanding of prudence from everlasting.

Clearly, we see here that the Holy Bible proclaims simply that "**Wisdom hath been created**" and so it is somewhat easy to see that Mother Mary is Wisdom Personified.

1:5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

1:6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

1:7 To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

1:8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

1:9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

Again, Clearly, we see here that the Holy Bible proclaims simply that "**He created her in the Holy Ghost**" and so it is somewhat easy to see that Mother Mary is Wisdom Personified.

Again, St. Maximilian Kolbe refers to Mary as the created Immaculate Conception in like manner as God the Holy Ghost is the uncreated Immaculate Conception.

1:10 And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

MARY as Our Lady of Lourdes: "I AM THE IMMACULATE CONCEPTION"

The wonders and glories of Saint Joseph



Ever wonder why Saint Joseph is so wonderful?

I want to share with you how Wonderful Saint Joseph is:

“Saint Joseph was head of the Holy Family, but not because he was the holiest member of it. In fact he was the least in that respect. ... He was head of the Holy Family because he was the Father of the family. As father of the family, he represented God the Father. He was to Jesus on earth what the Father was and is to the Son in the inner life of the Blessed Trinity. ... But in the case of Saint Joseph, we have a perfect(though finite) reflection

of the image of his Heavenly Father ... he(Saint Joseph) is treated as the Real father. For it is he [and Mary simultaneously (Mystical City of God)] who shall give the Child his name, Jesus(“... and thou shalt call his name JESUS.”(Saint Luke 1:31) “...his name was called Jesus...”[by Saint Joseph and His Holy Mother](Saint Luke 2:21) “...and he[Saint Joseph] called his name JESUS.”(Saint Matthew 1:25). It is the role of the father to give the child his name just as Zachary named Saint John the Baptist (Saint Luke 1:63) As husband of Mary, by Jewish law, after their marriage, whatever belonged to the wife belonged also to the husband. Since Jesus was Mary’s son, therefore He was also the son of Joseph. ... God willed to share His own Fatherhood of Jesus with Saint Joseph ... to make God and Saint Joseph “Co-Fathers” of Jesus ... The fact that Saint Joseph did not beget Jesus by carnal relations implies no defect in his fatherhood, any more than Mary’s conception of Jesus without carnal relations implies a defect in her motherhood. Both Mary and Joseph cooperated with God in attaining the motherhood and fatherhood which God desired of them. And is this not true in the procreation of all children?”

(“Saint Joseph, Fatima and Fatherhood” by Msgr. Joseph A. Cirrincione and Thomas A. Nelson)

V. He[Jesus] made him[Saint Joseph] the lord of His household;
R. And the prince over all His possessions.

Saint Joseph is the foster and virginal Father of Jesus Christ, the representative of God the Father to Jesus, the "dispenser of the treasures of His[Jesus'] Sacred Heart", and Co-Father with God the Father of Jesus. Saint Joseph Blessed the world with the Child Jesus, both tracing the Sign of the Cross with their hands, at Fatima on October 13, 1917. He is the Holy Patron of the Universal Church, acts on behalf of God the Father, and is treated as the Real Father of Our Lord Jesus Christ. Saint Joseph is the "Prudent Guardian of the Holy Family", "Protector of God's Holy Church", "Mirror of Patience", "Model of Righteousness", "Solace of the Afflicted", "Protector of Children", "Hope of the Sick", "Consolation of the Poor", "Rescuer of Sinners", "Model of Christian Workmen", "Patron of Priests and seminarians", "Model of Single Men and Married Men", "Patron of a Happy Death", "Safeguard of Families", "Guardian of Virgins" and those who want to be and are pure in mind and heart.

Joseph in the Old Testament is a Type of Saint Joseph in the New Testament. "...And he said to them: Go to Joseph..." "Ite Ad Joseph" (Genesis 41:55) The brothers of Joseph in the Old Testament came to him during the seven years of famine for bread. In the mystical sense, we are in a spiritual famine, and so we go to Saint Joseph for grace, represented by the bread in the Old Testament. "And Joseph rising up from sleep, did as the angel of the Lord had commanded him..." (Saint Matthew 1:24) Saint Joseph always obeyed God's commands so perfectly.

“Whereupon Joseph her husband, being a Just man...” (Saint Matthew 1:19) Saint Joseph was a most just man... 1:6. “And Jesse begot David the king ... And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Saint Matthew 1:6,16) Saint Joseph was of the Holy House of David.“

...Behold thy father and I have sought thee sorrowing.” (Saint Luke 2:48) Here The Blessed Mother refers to Saint Joseph as the Real father of Jesus.“...Jesus the son of Joseph of Nazareth.” (Saint John 1:45)“And they said: Is not this Jesus, the son of Joseph, whose father and mother we know?...”(Saint John 6:42)

“...according to [Saint] Augustine (De Cons.Evang. ii), Joseph is called the father of Christ just as "he is called the husband of Mary, without fleshly mingling, by the mere bond of marriage: being thereby united to Him much more closely than if he were adopted from another family. Consequently that Christ was not begotten of Joseph by fleshly union is no reason why Joseph should not be called His father; since he would be the father even of an adopted son not born of his wife." (Summa, Third Part, Question 28, Article 1)

We are the adoptive children of God the Father Who is Our Father. “Who hath predestinated us unto the adoption of children through Jesus Christ unto himself...” (Ephesians 1:5)

"...you have received the spirit of adoption of sons, whereby we cry: Abba (Father)." (Romans 8:15) "And he [Jesus] went down with them and came to Nazareth and was subject to them [Joseph and Mary]..." (Saint Luke 2:51)

Our Lord Jesus Christ gave more glory to His Heavenly Father in the many years of humble subjection to his earthly father Saint Joseph and the Blessed Mother than in His three years of ministry of teaching and the performing of all His miracles – (so that men would believe that He is the Messiah and to establish His Holy Church).

Holy and Blessed Saint Joseph has 3 simultaneous relationships with our Lord Jesus Christ:

1) Brother to brother, sharing a common Mother in the supernatural order, that Mother being the Blessed Virgin Mary who being the Mother of Jesus and of all mankind, is at the same time the supernatural Mother of Saint Joseph.

2) Son to father, Saint Joseph being treated as the Real father of Jesus in the Gospels. Saint Joseph is not only the foster and virginal father of Jesus but the spiritual father of us all, in the same manner that Saint Paul called those he taught and instructed his spiritual children. (I Cor. 4:15) Since we are brothers and sisters in Christ, our relationship to Saint Joseph is

the exact same as Christ's relationship to Saint Joseph, namely that Saint Joseph is our spiritual, virginal and foster father - sharing and partaking with God the Father. Saint Joseph who represented God the Father to Jesus on earth [Our Lord Jesus possessing both a human nature and a Divine Nature] – Saint Joseph is therefore co-father with God the Father of us all...

3) Father to son, Jesus being the source of the sanctifying grace that gave life to Saint Joseph and to us all; Jesus being the source of our supernatural life, of sanctifying grace. Jesus is our spiritual Father in grace. Jesus who gives life to His spiritual children is therefore also Father of us all. "And this is the testimony that God hath given to us eternal life. And this Life is in his Son." (1 John 5:11)

Holy and Blessed Saint Joseph also has 3 simultaneous relationships with the Blessed Virgin Mary:

1) brother and sister both having God the Father as their Father who created them both

2) son to Mother, Mary being the supernatural Mother of Saint Joseph

3) spouse to spouse, both possessing a Holy Marriage, that is the Holiest marriage that was, that is, and that ever will be

Saint Joseph also has multiple relationships with each of the Divine Persons of the Most Holy Trinity:

1) He is co-father with God the Father of Jesus at the same time being His beloved creature

2) He is the foster and virginal father of God the Son, Jesus Christ, at the same time being Christ's spiritual son and also Christ's brother

3) And God the Holy Ghost shares His espousal to the Blessed Virgin Mary with Saint Joseph "Still, Joseph surpasses all the other saints in dignity and sanctity ... Saint Thomas Aquinas, as well as of all the Fathers, that those whom God elects and designs for some great work, He also prepares and disposes so as to fit them for its performance; and the Angelic Doctor adds that God gives to each grace proportioned to the office which he is chosen to fill (Summa, p. iii. q. xxvii. a.4) ... If then, Joseph was elected to such an office, which, after the divine maternity, has None to equal it in Heaven or on earth, he must have received of God for its discharge a Fullness of corresponding Grace, superior to that vouchsafed to any other saint..." ("The Life and Glories of Saint Joseph" by Edward Healy Thompson, M.A.)

"Saint Joseph included in the order of the Hypostatic Union: Diverse orders in the hierarchy of grace. The highest that of the Hypostatic Union. Joseph has place in this order. The doctrine no mere private opinion. Conclusions of theologians. Joseph's exalted honour. His pre-eminence over all Saints. His superiority to the Angels. Head of the Holy Family. Representative of the

Eternal Father. His graces commensurate with his dignity. Our interest therein..." (*The Life and Glories of Saint Joseph*" by Edward Healy Thompson)

It was appropriately necessary that Our Lord would not have become Incarnate and descended from Heaven to earth to a Fatherless family. The mystics tell us that the Blessed Virgin Mary and Saint Joseph both made perpetual vows of chastity when they were very young, and it was God's will for them to only raise and care for the Infant Jesus.

"Though only three and a half years old... Mary thanked Him[God] with all her heart and then asked to be allowed to take in His presence the vows of chastity, poverty and obedience... The Lord answered: "My chosen one... The vow of chastity I permit and wish thee to make. And from this moment I want thee to renounce earthly riches." (*The Life of Mary as seen by the Mystics, Ven. Anne Catherine Emmerich(1774-1824), Ven. Mary of Agreda(1602-1665), St. Bridget of Sweden(1307-1373), and St. Elizabeth of Schoenau(1129-1164)*)

"The most chaste spouse Joseph, full of interior joy at the words of his heavenly Spouse, answered Her[Mary]: "My Mistress, in making known to me thy chaste and welcome sentiments, thou hast penetrated and dilated my heart... and I desire Thee to know, Lady, that at the age of twelve years I also made a promise

to serve the Most High in perpetual chastity.” (*City of God, Volume 1, The Conception, Chapter XXII, ‘The Espousal of Most Holy Mary with the Most Chaste Saint Joseph’, of Venerable Mary of Agreda*)

“The Saint’s(Joseph’s) marvelous holiness began when he was sanctified in the womb of his mother seven months after his conception. At his birth he was a beautiful baby with a perfectly formed body, and he caused an extraordinary delight to his parents and relatives.” (*The Life of Mary as seen by the Mystics, Ven. Anne Catherine Emmerich(1774-1824), Ven. Mary of Agreda(1602-1665), St. Bridget of Sweden(1307-1373), and St. Elizabeth of Schoenau(1129-1164)*)

“There can be no doubt that this great Saint[Joseph] was ... [perpetually chaste]. Cardinal Saint Peter Damian affirms it so positively that he seems to make it an article of faith. ... Such is the belief of the great chancellor Gerson, of Saint Bernardine of Siena, of Suarez, and several others.[including Saint Thomas Aquinas in the Summa]” ...before being espoused to Joseph, although she[Mary] desired to do so, yet yielding her own will to God's judgment. Afterwards, however, having taken a husband, according as the custom of the time required, Together with him[Joseph] she took a vow of virginity.”(Summa, Third Part, Question 28, Article 4) “Saint Bernardine of Siena ... concludes with saying that, as this Holy Family -that is,Christ ... [His Most

Holy Mother] and Joseph-had been united in a laborious life and in loving grace while on earth, so also ... reign together in Heaven in loving glory, according to that Apostolic rule "As you are partakers of the sufferings, so shall you be also of the consolation". (2 Cor. I. 7.) Gerson, after saying that words fail him worthily to extol that admirable Trinity, -Jesus, Mary, Joseph,- adds that, after Mary, Joseph is nearest to Jesus in Heaven, even as, after her he was nearest on earth. P. Giovanni Osorio will not hear of Jesus, Mary, and Joseph being divided in Heaven, or of any one being nearer to Mary in glory than her most sweet spouse, nor nearer to Jesus, after Mary, than His reputed father, since on earth there were none so closely united as Jesus, Mary, and Joseph..." (*The Life and Glories of Saint Joseph*" by Edward Healy Thompson, M.A.)

Again Joseph in the Old Testament is a Type, a prefigurement, of Saint Joseph."Of old it was said to the needy and suffering people in the kingdom of Egypt: 'Go to Joseph, and do all that he shall say to you.'(Gen. 41:55)" The same is now said by the Sovereign Pontiff to all needy and suffering people in the kingdom of the Church: Go to Joseph..." What was truly said of the first Joseph, as to his future, and as to his goodness, his chastity, his patience, his wisdom, his influence with the king(symbolizing God), his power over the people, and his love for his brethren, is verified much more perfectly, even to this day, in the second Joseph[Saint Joseph]." -Herbert Cardinal

Vaughan, Archbishop of Westminster

The Holy Espousal of Mary and Joseph“ He[Saint Joseph] was at this time thirty-three(33) years old, a handsome, modest and serious man, with pleasing, honest features. It was on Mary’s fourteenth birthday that the young men gathered in the temple... [seeking to marry her] ... When Joseph, the last in line, was about to deposit his branch, all of a sudden it blossomed into a white lily-like flower, and at the same time a dove of the purest and most dazzling white was seen descending and rest on his[Saint Joseph’s] head for a moment, during which God said in his heart: ‘Joseph, My servant, Mary shall be thy spouse. Receive her with all care and respect, for she is pleasing in My sight.’”(The Life of Mary as seen by the Mystics, Ven. Anne Catherine Emmerich(1774-1824), Ven. Mary of Agreda(1602-1665), St. Bridget of Sweden(1307-1373), and St. Elizabeth of Schoenau(1129-1164))The Revelations of Saint Bridget “But when I[Mary] had consented to the annunciation of God, Joseph seeing my womb increase by the operation of the Holy Ghost, feared vehemently: Not suspecting anything amiss[wrong] in me, but remembering the sayings of the prophets, foretelling that the Son of God should be born of a virgin, Deeming himself unworthy to serve such a mother, until the angel in a dream ordered him not to fear, but to minister unto me in charity.”

The Death of Saint Joseph

“...the Lord now ordained that he[Saint Joseph]was to spend his last eight years of life in illness and suffering, in order to increase his sanctity through the practice of patience and resignation ... During his last years Saint Joseph suffered a series of fevers, violent headaches and a very painful rheumatism [inflammations, great pain in the muscles, joints and muscular tissue] which made him weak and helpless. ... Jesus then lovingly blessed Saint Joseph and said: “My Father, rest in peace and in the grace of My Eternal Father...At these words, in the arms of Jesus, with Mary kneeling and weeping at his feet, in a room brightly lighted by hosts of angels, Saint Joseph died a Happy and peaceful death.” (*The Life of Mary as seen by the Mystics, Ven. Anne Catherine Emmerich(1774-1824), Ven. Mary of Agreda(1602-1665), St. Bridget of Sweden(1307-1373), and St. Elizabeth of Schoenau(1129-1164)*)

Saint Joseph is the Patron of a Happy Death. “Our Savior answered: "My Mother, thy request is pleasing to me, and the merits of Joseph are acceptable in my eyes. I will now assist him and will assign him a place among the princes of my people (Book of Psalms 115,15), So High that he will be the admiration of the Angels and will cause them and all men to break forth in highest praise. With none of the human born shall I do as with thy spouse[Saint Joseph]." (The Mystical City of God” by Venerable Mary of Agreda)

The Vision of Saint Gertrude "I saw Heaven opened and Saint Joseph sitting upon a Magnificent Throne. ... they [the Saints] rejoiced with him [Saint Joseph] on account of his Exalted Dignity."

Once, two Franciscan friars were ship wrecked during an ocean voyage. By clinging to a plank, they kept their heads above water for three days, but the waves tossed and buffeted them violently. Both had always been devoted to St. Joseph, so they prayed to him earnestly. After a while, their confidence was rewarded. The storm abated; the sky became clear and the sea calm. Suddenly they saw a radiant being. He greeted them kindly and guided them safely to shore. When they reached land, the two religious cast themselves at the feet of their rescuer to thank him. The heavenly visitor told them: "I am Joseph; if you wish to do something pleasing to me, never let a day pass without saying the Our Father and the Hail Mary seven times in honor of the seven joys that Consoled me during the days I spent on earth in the company of Jesus and Mary." After these words she vanished.

The Seven Sorrows and Seven Joys of Saint Joseph

1) * (Sorrow) Saint Joseph's fear and Deeming himself unworthy.
"Whereupon Joseph her husband, being a just man, and not

willing publicly to expose her[Mary], was minded to put her away privately.” (Saint Matthew 1:19).

* (Joy) The message of the Angel. “But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.” (Saint Matthew 1:20).

2) * (Sorrow) The poverty of Jesus' birth. “...and laid him in a manger: because there was no room for them in the inn.” (Saint Luke 2:7).

* (Joy) The birth of the Saviour. “And she brought forth her first born son and wrapped him up in swaddling clothes...” (Saint Luke 2:7). “Glory to God in the highest: and on earth peace to men of good will.” (Saint Luke 2:14).

3) * (Sorrow) The Circumcision. “And when eight days were accomplished for the circumcising of the child...” (Saint Luke 2:21)

(Joy) The Holy Name of Jesus. “...and he[Saint Joseph] called his name Jesus.” (Saint Matthew 1:25).

4) * (Sorrow) The prophecy of Simeon. “And Simeon blessed

them and said to Mary his mother: Behold this child is set for the fall ... of many in Israel and for a sign which shall be contradicted. And thy own soul a sword shall pierce..." (Saint Luke 2:34-35).

* (Joy) The effects of the Redemption. "And Simeon blessed them and said to Mary his mother: Behold this child is set ... for the resurrection of many in Israel..." (Saint Luke 2:34).

5) * (Sorrow) The flight into Egypt. "Who [Joseph] arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod" (Saint Matthew 2:14).

* (Joy) The overthrow of the idols of Egypt. "The burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof." (Prophecy of Isaias 19:1).

6) * (Sorrow) The return from Egypt. "But hearing that [Herod] Archelaus reigned in Judea in the room of Herod his father, he [Joseph] was afraid to go thither: and being warned in sleep retired into the quarters of Galilee." (Saint Matthew 2:22).

* (Joy) Life with Jesus and Mary at Nazareth. "And after they had performed all things according to the law of the Lord,

they[Jesus, Mary, and Joseph] returned into Galilee, to their city Nazareth." (Saint Luke 2:39) "And he[Jesus] went down with them[Mary and Joseph] and came to Nazareth and was subject to them. ..." (Saint Luke 2:51).

7) * (Sorrow) The loss of the Child Jesus. "And not finding him[Jesus], they[Mary and Joseph] returned into Jerusalem, seeking him." (Saint Luke 2:45).

* (Joy) The finding of the Child Jesus in the Temple. "And it came to pass, that, after three days, they[Mary and Joseph] Found him[Jesus] in the temple, sitting in the midst of the doctors, hearing them and asking them questions." (Saint Luke 2:46).

March 19 is the Feast of Saint Joseph and the Day of Saint Joseph is Wednesday. The color of Saint Joseph is green.

The Church calls Saint Joseph the "Terror of demons" and the "Conqueror of Hell".

Words of Saint Thomas Aquinas: "Some Saints are privileged to extend to us their patronage with particular efficacy in certain needs, but not in others; but our holy patron Saint Joseph has the power to assist us in all cases, in every necessity, in every undertaking."

St. Teresa tells us that St. Joseph frequently obtained for her far

greater favors than those for which she had asked.

Words of Our Lady to Ven. Mary of Agreda: "In all trials seek his intercession, because the Heavenly Father will grant whatever my spouse asks." - "On the Day of Judgment, the condemned will weep bitterly for not having realized how powerful and efficacious a means of salvation they might have had in the intercession of Saint Joseph, and for not having done their utmost to gain the friendship of the Eternal Judge."

* I'm convinced and am fairly certain that I would be in hell already if it were not for the tender and powerful intercession of Saint Joseph...

Ancient Prayer to Saint Joseph:

Oh, Saint Joseph, whose protection is so great, so strong, so prompt before the throne of God, I place in thee all my interest and desires. Oh, St. Joseph, do assist me by thy powerful intercession, and obtain for me from thy divine Son all spiritual blessings, through Jesus Christ, our Lord. So that, having engaged here below thy heavenly power, I may offer my thanksgiving and homage to the most Loving of Fathers. Oh, Saint Joseph, I never weary contemplating thee, and Jesus asleep in thy arms; I dare not approach while He reposes near thy heart. Press Him in my name and kiss His fine head for me

and ask Him to return the kiss when I draw my dying breath.
Saint Joseph, Patron of departing souls, pray for me. [in spite of
my miserable wretched sinfulness. Amen.

This Prayer - ("Oh, Saint Joseph, whose protection is so great...")
- was found in the 50th year of Our Lord and Savior Jesus Christ.
In 1505 It was sent from the Pope to Emperor Charles when he
was going into battle. Whoever shall read this prayer or hear it
or keep it about themselves shall never die a sudden death or be
drowned, nor shall poison take effect on them --- neither shall
they fall into the hands of the enemy or be burned in any fire or
be overpowered in battle. Say for nine mornings for anything
you desire - in accordance to God's Holy Will. It has never been
known to fail, provided that the request is for one's spiritual
benefit or for those whom we are praying for.

Prayer to St. Joseph by Pope St. Pius X

Glorious St. Joseph, model of all who are devoted to labor,
obtain for me the grace to work in the spirit of penance in
expiation of my many sins; to work conscientiously by placing
love of duty above my inclinations; to gratefully and joyously
deem it an honor to employ and to develop by labor the gifts I
have received from God, to work methodically, peacefully, and in
moderation and patience, without ever shrinking from it through
weariness or difficulty to work; above all, with purity of intention

and unselfishness, having unceasingly before my eyes death and the account I have to render of time lost, talents unused, good not done, and vain complacency in success, so harmful to the work of God. All for Jesus, all for Mary, all to imitate thee, O patriarch St. Joseph! This shall be my motto for life and eternity. Amen.

To the Most Holy and Indissoluble Hearts of Jesus and Mary through Saint Joseph...