The Magnificat

(A Marian Devotion)

by

Dr. James J. Ripley
CONSECRATION AND DEDICATION

I would that this work, this Marian devotion, united by the theme of the Magnificat, be first and foremost a prayer of love. It is extended as a prayer of loving praise, of loving thanksgiving, of loving conciliation, and of loving petition. Indeed, God has shown us how best to love Him. God has told us how best to approach Him. He has made it manifestly clear to us, through Our Lord Jesus Christ, that He would have us approach Him by means of His Sacraments through His Mother, Spirit Spouse, and greatest Daughter, Mary Immaculate; for She is not only Our Greatest Daughter, who most honors us, but is, indeed, Our Mother, whom most we honor, Our Lady and Our Queen, whom most we obey, and the one, among mere creatures, to whom we are most espoused whenever we wisely do God’s Will of Love. It is to Her that I consecrate myself, such as I am and with such as I have. It is to Her that I dedicate this present work and my life entire, with all of my thoughts words and works, and not only insofar as some few of these may be pleasing to Her. These I offer through Her to Her Father Son and Spirit Spouse together with all of the joys and sufferings of every moment of all of my days. I ask Her to take all of these imperfect things that I offer in this prayer, that but for my confidence in Her I would not have the temerity to offer, to purify them and to make them perfect. I ask Her to bereave them all, this prayer included, of all loves that are material, sensible, imaginary, magical and selfish, insofar as these may not be meritorious. I ask Her to distill out only that love which is spiritual, suprasensible, ideal, mystical, and selfless, even and especially as that love had from the very first been pressed out of life’s duress, signaling life’s only real success. I ask Her to present them at last to Her Beloved Son and Father and Spirit Spouse as a perfect prayer: as a simple, pure, unadulterated, immaculate concept of love.
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**The Seven Sevens**, is included here and on the last page of this book as a summary by regions (chapters) and systems (e.g., the Sacramental System, etc.). These summary tables are extended in order to provide readers with a rapid orientation and a ready reference toward the comprehension of the themes particular to this work:

**The Magnificat**

(A Marian Devotion)
### The Seven Sevens

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<td>Sardis; reputation of being alive</td>
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<td>Thyatira; that which you have hold fast</td>
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<td>This day thou shalt be with me in Paradise.</td>
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<td>Woman, behold thy Son; Son behold thy Mother</td>
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<td>I Thirst.</td>
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<th>My soul doth magnify the Lord. And my spirit rejoices in God my Saviour. Because He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed. For He that is Mighty hath done great things in me, and Holy Is His Name.</th>
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<td>And His mercy is from generation unto generations to them that fear Him.</td>
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<td>He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.</td>
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<td>He hath put down the mighty from their seat and hath exalted the humble.</td>
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<td>He hath filled the hungry with good things, and the rich He hath sent empty away.</td>
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<td>He hath received and protected Israel, being mindful of His mercy</td>
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<td>As He spoke to our fathers: to Abraham and to his Seed Forever.</td>
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Introduction

to

The Magnificat
"My soul doth magnify the Lord, and my spirit rejoices in God my Savior. For He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed. For He that Is Mighty hath done great things in me, and Holy Is His Name. And His Mercy Is from generation unto generations to them that fear Him. He hath shown Might in His Arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with Good Things, and the rich He hath sent empty away. He hath received Israel, being mindful of His Mercy. As He spoke to our fathers: to Abraham and to his Seed Forever."
It is the purpose of this work on *The Magnificat*, this Marian devotion, to champion Our Lady Mary Immaculate,¹ to defend the Sacraments, to encourage the reader and the writer alike to engage in them properly, and to live Her virtues. We shall accomplish these ends in the light of the utterances of the Magnificat,² in the light of other scripture, in the light of tradition, in the light of faith, and in the light of reason. This purpose shall be furthered by a parallel and comparison among seven of the various sevens of perfection. In the Light of the Spirit of an ongoing Pentecost shall seven sevens herein be paralleled and compared including: the seven groupings of the utterances of the Magnificat,³ the seven Sacraments and their concomitant graces,⁴ the seven virtues⁵ and the seven gifts of the Holy Spirit⁶ that are given to perfect them, the seven last words of Christ,⁷ the seven churches of Asia, and the seven Angels⁸ who stand before the Throne of God.⁹

In the foregoing light would we champion Our Lady and defend the Sacraments that She contains who contains Him. We shall achieve this end not as champions of time and of space, not as historians and geographers, but as champions of God's Omnipresent Eternal Ubiquity;¹⁰ for in lieu of the now or then or when of time and the here or there or where of space shall we at once understand all in the *moment and the locus of His Everpresent Now*. Indeed, from the foundation of the world, the Incarnation in and of the Immaculate Conception, indeed, each and all of the Sacraments are ever in the Mind of God. These have not come to us, and neither must they be intended, merely as afterthoughts of history, nor should they be viewed as mere products of the circumstance of geography or local culture. They are artifacts neither of space nor of time, for neither are they artifacts of man's invention nor vestigial relics, merely to be relegated to some dusty shelf together with a collection of other curios, the practical usefulness of which has long since been exhausted. Indeed, Who lays the foundation, knows what He will edify.¹² Truly, it is ever in the Mind of the Great Cause that we properly use history and geography, time and space, as we would any of His effects: to bring us ever closer to Him. However, we are not to intend those


³Montfort Rosary, “The Visitation,” Meditation 8: “To honor the ‘gratitude of the Blessed Virgin toward God in the ‘Magnificat’.”

⁴Ibid. “The Descent of the Holy Ghost,” Meditation 5: “To honor the plenitude of graces with which He privileged Mary, His faithful Spouse.”

⁵Ibid. “The Assumption,” Meditation 6: “To honor the plenitude of her singular virtues.”


⁷Ibid. “The Crucifixion,” Meditation 6: “To honor His seven last words.”

⁸Ibid. “The Annunciation,” Meditation 10: “To honor the adoration by the Angels of the Word Incarnate in the womb of Mary.”

⁹Please see the Appendix: “Table: The Seven Sevens.”

¹⁰Omnipresence: present to all things

¹¹Ubiquitous: present in all places

effects improperly nor are we to abuse them; for although time is a reality and space is yet another reality, His Eternal Ubiquity and Omnipresence, Is The Reality.\(^{13}\)

To wit, the Sacraments, like the Gifts of the Holy Ghost, could not be said to have “evolved,” as the historians of time and the geographers of space would perforce have us believe. Rather than properly use them, many historians and geographers abuse history and geography, time and space, wielding them as bludgeons with the destructive object of beating the notion into credulous humanity that if the Church, as Her Sacraments, has evolved over time and space, that She is no longer what She was. In this way many would, by calling attention to Her merely accidental mutability, by questioning Her stability, manage to question Her validity. What they are basically suggesting is that the Church has evolved into or become what She was never intended to be from Her inception. However, that argument is refuted by the Immaculate Conception, and Mary, the Immaculate Conception, ad extra, is the Church in a preeminent manner. For as She was conceived sinless, All Holy, informed, and in Love, in the immutable Mind of God and in the womb of Her mother Saint Anne, so She is perpetually, as given by Her perpetual virginity; neither has She changed over time nor for the convenience of the times nor in essence from place to place.

The merely historical and geographical argument, suspended merely in time and space, is further refuted by the Magnificat, whose utterance is suspended in God’s Omnipresent Eternal Ubiquity. The Prophesies of the Magnificat are made in a certain now of time, and a certain here of space, before the institution and ratification of the Sacraments; yet, the Sacraments are clearly understood and embraced and delineated by Her therein in the full flower of their character or Spirit. So too, the Prophesies of the Magnificat are made in that certain now of time, and here of space, some thirty-three years before the descent of the Holy Spirit, on that first Pentecost, and the distribution of His Gifts, inaugurating the newly nascent and barely natant Church; yet, His Gifts to us through Her are clearly understood and embraced and delineated by Her therein in the full flower of their character or Spirit. Therefore, inasmuch as the prophetic words of the Magnificat are inspired in Mary Immaculate by the Eternal Word, from the Everpresent Here and Now of His Ubiquity and His Eternity, and His Omnipresence, and uttered in accord with Him by Her, they bespeak, and we must therefore accede to, the Eternal Immutable and Most Necessary character of the Seven Gifts, and especially of the Seven Sacraments, that here and now, and in this present work, we would uphold and defend, and in Her and for love of Her, champion.

Indeed, the prophecy contained in the Magnificat is made from the most cardinal of all positions; for it is uttered not in the past of the old testament nor in the fulfilling future of the new covenant, the Light having yet to be born to light, but as a testimony and as a promise of that new testament yet to unfold. At the moment of the Great Visitation, in the Magnificat, She is not prophesying the coming of the Messiah, who already reposes in Her treasury as the Greatest Treasure. She does not prophesy of His coming, as had other prophets before Her, but rather to what end and to what specific purpose He had

\(^{13}\) Indeed, without the Incarnation there could be no Immaculate Conception. Likewise, without the Immaculate Conception there could be no Incarnation. Therefore, we must view these Realities not so much in terms of the then of time or the there of space but in terms of the Everpresent Here and Now of The Great Reality.
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already come. In the Great Prophecy of the Magnificat, She would speak to us for Him, telling us specifically of what He will do in order to bring about our sanctification and salvation through the institution and ratification of the Sacramental System, telling us specifically of those prudent, economical and efficient means that He would institute and ratify in order to bring about the ends of justice. Indeed in that moment She truly understands the hypostatic union achieved within Her, understanding all by Divine Light, even as She stands between the old covenant and the new. For Her faith is perfected by understanding perfected by Vision. In that Light, and from that vantage point, standing between the old and the new, She tells us of how He will knit the two, fulfilling the former with the latter. Indeed, the Magnificat is uttered, as are all prophecies, in the Everpresent Now of God’s Immutable and Most Necessary Eternity.

Indeed, the Eternal and Immutable and Most Necessary Persons of the Most Holy Trinity, Three distinct Persons in One God, are Themselves Eternally and mutually immersed in One Another, without blurring, blending or admixture. Indeed, are They Eternally, Immutable, and most Necessarily Lovingly ordered to One Another. Truly are They forever happily reconciled Each One with the Others, in an eternal concilium or assembly of the most intimate propinquity. So too is Each forever anointed and crowned by the Knowing-Loving of the Others. Forever are They confirmed and fortified in One Another, and Eternally United in mutual intentional union, hence in communion, each One with the Others as One.

Furthermore, truly can it be said of the eternals good and holy Angels, from the very first moment of their loving inception in the Mind of that same Triune Godhead, that immediately they understood and lovingly, hence wisely and necessarily and immutably, did they choose to be immersed in Him, as Is He in them, lest they cease to love, cease to know, cease to be. So too, from the very first, did the holy Angels choose to be ordered immediately to Him, thence to man in His Light; for they are that “light,” that from the very first, He had ordained for them “to be” in Him: “Let there be light.” Indeed, from the very first did the holy Angels forever choose to be reconciled with His Holy, Eternal, Immutable, and Most Necessary Will of Love for us, especially in the Light of the proposed Incarnation in and of the Immaculate Conception. Upon this choice were they thenceforth and forever anointed for the Kingdom of Heaven by Him, anointed in their knowing and in their loving in Him of Him and by Him. Upon this choice were they confirmed by Him

14 Venerable Maria de Agreda, City of God, trans. Fiscar Marison (Rev. G. J. Blatter), Vol. III: The Transfixion (4 vols.); Washington, New Jersey: Ave Marie Institute, AMI Press, 1971, reprinted 1990, p. 72-73: “She was acquainted also with the Sacraments, which Her divine Son was to establish in the Church; their efficacy, the results in those that receive them, varying according to the different dispositions of the recipients, and all their strength flowing from the sanctity and merits of Her most holy Son, our Redeemer. She was also furnished with a clear understanding of all the doctrines which He was to preach and teach; of the new and old Testament, and of all mysteries hidden under its four different ways of interpreting them, the literal, moral, allegoric, and anagogic; and all that the interpreters of the Scriptures were to write in explanation. But Her understanding of all these was much more extensive and profound than theirs. She was aware that all this knowledge was given to Her in order that She might be the Teacher of the whole Church; for this was Her office in the absence of Her most holy Son, after His Ascension into heaven.”

15 Indeed, the Sacraments play to the animal and to the angelic in our human nature. As outward signs they provide our animal operations with the necessary sensible images. As inward grace they provide our angelic operations with the necessary suprasensible support and ideas, to perfect our knowing and our loving.
and secured in Him, in His Heavenly Kingdom forever, in \textit{mutual intentional union} and \textit{communion} with Him, and with all else in Him.\footnote{Montfort Rosary, “The Annunciation,” Meditation 6: “To honor the mission and the salutation of the Angel Gabriel” and “The Annunciation,” Meditation 10: “To honor the adoration by the Angels of the Word Incarnate in the womb of Mary,” and “The Nativity,” Meditation 5: “To honor the adoration and the canticles of the Angels at the birth of Jesus Christ,” and “The Agony in the Garden,” Meditation 6: “To honor the consolation” that “He,” the Word Incarnate, “greatly desired from an Angel.”}

Truly, from the very first moment of Her Immaculate Conception, in the Mind of God, and in the womb of Her mother St. Anne, do we find Our Lady, Mary Immaculate, possessed of all grace and \textit{reason},\footnote{Ibid. “The Assumption,” Meditation 2: “To honor Her Immaculate Conception and the fullness of grace and \textit{reason} in the womb of Her mother St. Anne.” Furthermore, it is not even said of St. John the Baptist in, Luke 1:15, that he was “... filled with the Holy Spirit even from his mother’s womb.” Finally, St. John Eudes in his 17th century book, The Wondrous Childhood of the Most Holy Mother of God, states that “... Bernadine and Albertus Magnus, together with Abbot Rupert, St. Bernard, and several others ... assert that \textit{this admirable Virgin enjoyed the light of the Beatific Vision} at least sometimes in Her life. If this be so, we may well believe, (and this is the sixth privilege [of: ‘The Twelve Marvelous Privileges Of The Immaculate Conception Of The Most Holy Mother Of God’]), that this favor [of the Beatific Vision] was accorded at the moment of Her Immaculate Conception. These holy Doctors assign as proof of this assertion, that ... this grace was given to Moses, and to St. Paul, when he was ravished to the third heaven.” Indeed, the Queen could not be “less favored than Her subjects.” St. John Eudes, The Wondrous Childhood of the Most Holy Mother of God, Fitzwilliam, NH: Loreto Publications, 2003, p. 74.} living as the most Immaculate Concept or the Purest Idea of \textit{Love} that the Triune Godhead can produce in a human creature; for truly do we find Her from that moment onward and forever perfectly \textit{immersed}, \textit{ordered} to, \textit{reconciled} with, \textit{anointed} and crowned by, \textit{confirmed} in, and in a loving \textit{mutual intentional union} and most holy \textit{communion} with the Divinity and all else in Him.

Through the Sacramental System, through the Seven Sacraments, we too are invited to a similar perfection of grace, gift, merit, and virtue in Her, who is their active \textit{repository} and dispenser. All Grace, the Greatest Gift, the Highest Merit, and the Most Heroic Virtue \textit{reposes} in Her and comes to us through Her because it is in Her, among mere creatures, that All Perfection prefers to dwell: first, in Her Immaculate Conception, inasmuch as the Great Cause, from that instant, mutually indwells with His most witting and willing of mere effects, \textit{who is at once forever aware of Him and in love with Him}; secondly, in the Incarnation in and of Her, at the moment of the Great Annunciation; and lastly, thence and whence and forever is She, among mere creatures, the most frequented City of God.\footnote{Isaiah 62:12: “... you shall be called ‘Frequented,’ a city that is not forsaken.”}
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The purpose of this work to dispel the notion that Mary Immaculate, except for that which on Calvary assailed Her senses, was otherwise a merely uninformed and highly emotional middle-aged mother at the Foot of the Cross. It is the purpose of this work to dispel those erroneous notions whose proponents suggest that Mary Immaculate was merely a conduit for the Hypostatic Mystery and not essential to It, that She was at best merely marginally cognizant of Her Mission, of Her role in the plan of salvation, that She did not so much act, and that She was in the main merely acted upon.

To begin to dispel such notions, we must allow that where the act of cognition precedes and necessitates the act of volition, that there obtains, for composed being, between knowing and loving a relationship similar to that of cause and effect. Therefore, inasmuch as the Love of Mary Immaculate is the purest and the greatest, then it follows that Her Knowing, Her Science, is the greatest of all among mere creatures. She could not be the Queen of the Angels did She not exceed them in what they, by their natures, are otherwise said to do best, among mere creatures. The good angels, as natural, but purely spiritual beings, engage in operations that are especially if not exclusively spiritual; good angels mostly know and love. If She is to be their Queen, and the Queen of all, She must know most and love best of all. She must know more than each and more than their sum; for truly is Her Love greater than each and greater than the sum. She was and is and shall ever be their Queen and ours, from the first moment of Her Immaculate Conception, in the womb of Saint Anne, where, as Saint Louis de Montfort tells us: “She was possessed of grace and reason.” Ergo, inasmuch as Her Great Loving distinguishes Her Immaculate Conception, it presupposes Her Great Science. Truly, from the very first, She knows why and how it is that She is what She is. Indeed, had She at any time from the first moment of Her Immaculate Conception been unaware of Her mission, She not only could not have been in Love, but She would have had no mission.

In the light of this Great Science, it is the purpose of this work, this Marian devotion, to guide the reader toward a proper intention of Our Blessed Lady, Mary Immaculate, and hence toward a proper intention of Her Graces, Gifts, and Meritorious Virtues. Indeed, it is most important that we come to intend Her properly because She is at once our Mother and our greatest Daughter, our Queen and our Little Princess. Indeed, She is even our Spirit Spouse, when we are especially good; for She is the one, in Her All Holy Humanity, to whom we are most espoused whenever we are best engaged in our most nearly worthy knowing and informed loving and doing, whenever we emulate Her virtues, having properly intended the Graces, Gifts and Merits of which She is witting and willing repository and dispenser.

In order that we might intend Mary Immaculate wittingly and lovingly and devoutly we must understand that from the very first moment of Her Immaculate Conception, as in Her Most Holy Pregnancy, from the very first moment of the Incarnation in and of Her, thence forever, She contains, and is contained by, She is aware of, and in love with, all of the Perfection alluded to in The Magnificat. For She, the greatest effect, among mere creatures, is from the very first keenly aware and profoundly in love with Her Great Cause. Indeed, later on, at the moment of the Great Visitation, and out of loving gratitude, is She prompted

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19 Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 8: “To honor her as the Mother and support of Christians,” and Meditation 9: “To honor her as the joy and sweetness of the just.”
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to utter the Prophecy of the Magnificat in chorus and in accord with the thoughts of Her Divine Son reclining yet within the Thalamus of Her Virginal Womb. Indeed, the Person of the Word enters and stays in Hypostatic union in and of Her only upon Her understanding and upon Her loving fiat, ever in accord with His Will of Love.

In the Magnificat, Our Lord speaks with Her and through Her to us of Her, of Himself in and of Her, of what He has done in Her, and of what He would do in us.

Indeed, in the Magnificat we find revealed the mysteries of the Seven Sacraments. So too, are we given to know of the Graces of the Father that Create Her, of the Gifts of the Spirit that Sanctify Her, of the Merits of the Son that Save Her, and of the Meritorious Virtues that She practices from the very first moment of Her Immaculate Conception in the Mind of God and in the womb of Her mother St. Anne.

Hence, that our devotion to Her be complete, as we rightly intend Her are we rightly to intend the Graces of the Father, the Gifts of the Spirit, and the Merits of the Son, of which She is active repository and dispenser, that we might better emulate Her in the practice of Her Meritorious Virtues. Indeed, our faith or belief in Her, and our devotion to Her, is perfected, fulfilled, completed, and finished by our understanding of Her when we begin happily to glean and generously to live the significance of the Magnificat uttered by Her in chorus with Her Divine Son at the moment of the Great Visitation.

St. Louis Marie de Montfort, in his 18th century work, True Devotion to the Blessed Virgin, wrote of many exterior and interior practices that indeed mark and favor true devotion to Mary Immaculate. The eight interior practices referred to by Montfort in the first chapter of the second part of True Devotion to the Blessed Virgin, apply especially well to the purpose of this work. These interior practices are enumerated by Montfort as follows:

. . . (1) To honour her as the worthy Mother of God with the worship of hyperdulia; that is to say to esteem her and honour her above all the other Saints, as the masterpiece of grace, and the first after Jesus Christ, true God and true Man; (2) to meditate her virtues, her privileges, and her actions; (3) to contemplate her grandeur; (4) to make to her acts of love, of praise, of gratitude; (5) to invoke her cordially; (6) to offer ourselves to her, and unite ourselves with her; (7) to do all our actions with the view of pleasing her; (8) to begin, to continue, and to finish all our actions by her, in her, and with her, in order that we may do them by Jesus Christ, in Jesus Christ with Jesus Christ, and for Jesus Christ, our Last End. . .

20 In the Old Testament, it was an imperfect motive that prompted Hannah to sound her canticle of victory over her enemies, whereas It Is the Perfect Motive, It Is The Prime Mover, The First Mover, that Moves Mary Immaculate to sing His praises in the Magnificat. This is so as surely as the New Testament, in Jesus Christ Living in Mary Immaculate, has come to Perfect the Old. Cf. 1 Samuel 1 and 1 Samuel 2: 1-10.
Indeed, it is the purpose of this work on The Magnificat to engage the writer of this work and the reader of this work in each and all of these most necessary interior practices.

Among the exterior practices, of which Montfort lists twelve, in the first chapter of the second part of True Devotion to the Blessed Virgin, the third, sixth, and eighth exterior practices, as they apply especially to this present work on The Magnificat, are therein stated as follows:

. . . (3) to publish her praises; . . . (6) to recite with attention, devotion, and modesty the holy Rosary, . . . or . . . the Magnificat . . . (8) to make her a number of genuflections or reverences, while saying for example, every morning, sixty or a hundred times Ave Maria, Virgo Fidelis, to obtain from God the grace by her to be faithful to the graces of God during the day; and then again in the evening, Ave Maria, Mater Misericordiae to ask pardon of God by her for the sins that we have committed during the day; . . .

Indeed, it is the purpose of this work on The Magnificat to engage the writer of this work and the reader of this work in each of these most valuable exterior practices.

It is hoped that as we attain to such interior and exterior practices of devotion that we might in some small way begin: “To honor the gratitude of the Blessed Virgin toward God in the Magnificat.”

Combining the third exterior practice, and the sixth exterior practice relative to devout recitation of the Magnificat, it is the purpose of this work, to publish the praises of Mary Immaculate, offering Her hundreds of reverences, in the context of Her prophetic canticle, thereby magnifying the one, among mere creatures, that most magnifies the Lord, that most manifests Him as Almighty. Praise of Her, the greatest work, the masterpiece of God’s Hand among mere creatures, cannot be locked up forever in one’s heart, albeit infinitely ample, as are all human hearts that long for Infinite Goodness. Indeed, this praise must be passed from the writer’s heart to his hands, to his reader’s eyes, thence to their hearts and hands and lips, as through their works and words Her praiseworthy virtues are magnified and manifest to others.

All of these worthy aspirations shall most expeditiously obtain and be attained to, by both writer and reader alike, as surely as we do not fail to avail ourselves of that element of the sixth exterior practice which recommends the daily recitation of the Holy Rosary. Indeed, as we meditate upon the mysteries of the Holy Rosary: the joyful and the sorrowful and the glorious mysteries, of life and of death and of rising again, each of our interior

21 Montfort Rosary, “The Visitation,” Meditation 8: “To Honor the gratitude of the Blessed Virgin toward God in the Magnificat.”

22 It is not so much that I capitalize the effect that is She, but the Great Cause of Her—forever One with Her, identified with Her, and therefore inseparable from Her.
practices shall, with greatest facility, come to bear fruit in our exterior practices, in our words and in our works, as in them we magnify God and manifest Him to one another.\footnote{To this end one must strongly recommend the invaluable 36 page booklet entitled: How to Say Your Rosary with St. Louis de Montfort, often cited herein as “Montfort Rosary.”}

With regard to the eighth exterior practice it is useful to note that each chapter is divided into three parts. The first part of each chapter serves as an introductory overview of varying lengths. The second part of each chapter entitled: “\textit{Ave Maria, Virgo Fidelis},” “Hail Mary, Faithful Virgin,” provides us with an opportunity to review and to reverence a number of Our Lady’s meritorious virtues. This second part of each chapter makes certain statements and poses a series of questions, presented as if statements, without question marks, for each enjoys the same answer; for as often as we might inquire into the matter regarding who, among mere creatures, best does justice to the Graces, Gifts, and Merits with which God has favored Her, anyone who is honest must forever reply: “\textit{Maria, Virgo Fidelis}.” As surely as we honestly respond to these statement-like questions relative to Her and utter Her name, we have called upon Her. As surely as we have called upon Her, and as surely as we \textit{watch for Her at dawn},\footnote{Wisdom 6:14} She comes to us. Indeed as we think of Her who ever thinks of our sanctification and salvation, there She is, present to us, especially if we invoke Her cordially. As surely as She is present to us must we salute Her with the angelic salutation: “\textit{Ave Maria}.” Then must we add in all honesty, and in the light of the just perspective of a true humility, “\textit{Virgo Fidelis}.”

The third part of each chapter, serving as an examination of conscience, is entitled: “\textit{Ave Maria, Mater Misericordiae},” “Hail Mary, Mother of Mercy.” Again, this third part of each chapter makes certain statements and poses a series of statement-like questions, again, each with the same answer; for more often than not whenever we might inquire into the matter regarding whether or not we, among mere creatures, have done our best to do justice to the Graces, Gifts, and Merits with which God has favored us through our Blessed Mother, we are, more often than not, moved in all honesty to implore of Her mercifully to intercede for us, as we recall Her: “\textit{Maria, Mater Misericordiae}.” Yet, as surely as we recall Her mercies, and ask of our Blessed Mother mercifully to intercede for us, She comes to us, and is ever with us, when for Her sake we \textit{keep vigil}.ootnote{Wisdom 6:16} Indeed, as we think of Her who ever thinks of our sanctification and salvation, there She is, present to us, especially if we invoke Her cordially. As surely as She is present to us must we again salute Her with the angelic salutation: “\textit{Ave Maria}.” Thereupon in all honesty, and in the light of that just perspective of a true humility, an actual grace from Her, that clarifies for us just how, in any given instance, we have failed to respond to God’s Grace through Her, how we have oftentimes rejected His Gifts from Her, and how we have often failed to take proper advantage of His Infinite Merits, first applied to Her, it becomes incumbent upon us to add: “\textit{Mater Misericordiae}.”

In this work on \textbf{The Magnificat}, the reader shall engage with the writer in an eight day odyssey, and pilgrimage, and quest. Our immanent movement shall be akin to an \textit{odyssey} because ultimately we shall end our week where we began it; we shall begin our week with Christ on one Sunday, live in His Light during the week, ever emulating His virtues and those of Our Lady Mary Immaculate, and return to Him on the next Sunday,
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from our Alpha Beginning toward our Omega End or Purpose in life. Our immanent movement shall also be akin to a pilgrimage because we shall, day by day, endeavor to come closer and closer to Christ until once again we come to Him in the Eucharist on the following Sunday, hopefully, more nearly worthily.\(^26\) In yet another sense, our pilgrimage will not so much be to the holy land as to become the holy land and holy city wherein God dwells and gladly reposes in the heart of each on that Seventh Day, upon our more nearly worthy reception of Him in the Eucharist. So too, our immanent movement shall be akin to a quest, not so much for the Holy Grail but that we might truly become the Holy Grail, upon our more nearly worthy reception of Him in the Eucharist, as throughout the week we shall have prepared ourselves to be more nearly worthy vassals and vessels of the Blessed Sacrament.

We shall begin as one on a Sunday morning, as one “who watches for Her at dawn.”\(^27\) We shall begin with chapter one of this work entitled: “Eucharist, Love, and Wisdom.” After reading the introduction, we shall carefully consider the content of the second part of chapter one subtitled: “Ave Maria, Virgo Fidelis” relative to the Eucharist, Love, and Wisdom. We shall consider the Blessed Sacrament relative to Mary Immaculate and consider Her stellar virtues as we examine this section, and propose to live those virtues, from moment to moment, during the course of that day, that we might more nearly worthily approach the Eucharist. As often as one of Her virtues is delineated, we reverence Her. Immediately, shall we praise God in Her saying: “Ave Maria, Virgo Fidelis.” We shall attend Mass on Sunday. If we are in the state of grace, we shall receive Communion, if not, and confession is not immediately available to us, we shall make a spiritual Communion. We shall praise God and thank Him for His Eternal Sacraments in the Incarnation in and of the Immaculate Conception. We shall tell Him how we long to receive Him worthily in the Eucharist. After Communion we shall devoutly recite the Magnificat. If ours was a spiritual Communion, we must include the devout recitation of the Magnificat and ask Him to give us the grace through Mary Immaculate to reconcile with Him promptly through the Sacrament of Penance.

Later that same Sunday, perhaps in the evening, we shall reunite as one. As one “who for Her sake keeps vigil,”\(^28\) we shall make an examination of conscience by considering the content of the third part of chapter one subtitled: “Ave Maria, Mater Misericordiae”. We shall humbly ask ourselves if we have managed to emulate the virtues of Mary Immaculate during the course of the day. If we have failed to do so, relative to any given point, we must prevail upon Her to intercede for us ever praying: “Ave Maria, Mater Misericordiae.” Indeed, we may find ourselves more in need of Her intercession than we might have thought at the onset of the day, even though we began our day with the strongest of resolutions to live those virtues.

\(^{26}\) The phrase “more nearly worthily” is given here to mean “in the state of sanctifying grace”, i.e., without any stain of mortal sin on the soul, even though we yet may be striving against the force of our bad habits, and struggling with our venial faults. Who, among us, save our Blessed Mother, in this life as pilgrim, is perfectly worthy to receive the Most High God under his roof, into his being? Nevertheless, while we work on our venial and other lesser faults and bad habits we must come to Him in the confidence that He Will forever receive and assist with His Grace that Israel who, with firm purpose of amendment, genuinely struggles to attain to His High Standard of Love.

\(^{27}\) Wisdom 6:14

\(^{28}\) Wisdom 6:16
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We shall consider Monday to be the First Day of our conversion, the dawn of a new creation in each of us. We shall begin on Monday morning with chapter two of this work entitled: “Baptism, Hope, and Fear.” Again, after reading the introduction, we shall carefully consider the content of the second part of chapter two subtitled: “Ave Maria, Virgo Fidelis.” We shall ponder the Sacrament of Baptism relative to Mary Immaculate, the mutual immersion of God and man in Her, and consider Her heroic virtues as we examine this section. Thereupon, we shall propose to live those virtues, from moment to moment, during the course of that day, that we might more nearly worthily approach the Eucharist on the following Sunday, the Eternal Seventh Day. Again, as often as one of Her virtues is delineated, we reverence Her. Immediately, shall we praise God in Her saying: “Ave Maria, Virgo Fidelis.”

Monday evening, the evening of the First Day, we shall again make an examination of conscience by considering the content of the third part of chapter two subtitled: “Ave Maria, Mater Misericordiae.” We shall ask ourselves if we have managed to emulate these virtues of Mary Immaculate during the course of the day. If we have failed to do so, relative to any given point, we must prevail upon Her to intercede for us praying: “Ave Maria, Mater Misericordiae.” Once again, we may find ourselves more in need of Her intercession than we might have thought at the onset of our day, even though we began our day with the strongest of resolutions to live those virtues.

In the morning and evening of each of the remaining days of the week, Tuesday through Saturday, the Second through the Sixth Days, we shall take a similar approach as we carefully consider in turn the content of each chapter given by those days. Throughout the remaining days of the week we shall ever endeavor to emulate the virtues of Our Lady Mary Immaculate. We shall ever solicit Her grace and Her powerful intercession, ever singing the praise of Christ Jesus in and of Her. It is hoped that when at last we return to the Seventh Day, on the eighth day of our odyssey, pilgrimage, and quest, that the dawning of that Eternal Seventh Day will find us better prepared for the proper reception, possession, contemplation, and love of the Eucharist.

Believing and cleaving to everything and denying nothing that the Holy Catholic Church teaches relative to strict adherence to the matter and form of the Sacraments, we are prepared properly to receive Christ in the Eucharist, only if we engage the Spirit of each of the Seven Sacraments, from moment to moment, throughout any given day, according to our state in life. Indeed, whether we are married or single, the Spirit of the Sacraments both of Holy Orders and of Matrimony should play a part in our every waking moment, as surely as we are ordered from Baptism to the only One that Is Holy, and as surely as we are so ordered in the Matrimony or Motherhood of Mary Immaculate. Truly, whether or not we deem ourselves physically ill or moribund, we must come to live, from moment to moment the Spirit of the Sacrament of the Anointing of the Sick; for as surely as we ever truly prefer a finite delimiting truth or good to the Infinite, Unlimited, or Boundless Truth and Good, the Truth and Good that would set us free to do whatever is truly good, we are indeed sick and in need of healing.

29 John 8:32
Mary Immaculate, the Greatest of Mere Creatures

Indeed, God has told us how to love Him in Christ. He has told us to love both God and man in Christ; indeed, Christ has said: “Whatever you do to the least of these you do to Me.” Hence, if we are to love properly their Common Creator Cause, then we must love not only that Great Cause, but we must also learn properly to love even the least of those mere effects and mere creatures suspended in that Cause. We must love Him in Himself above all else, but we must love Him also in His most cherished and beloved creatures, His intelligent effects, including, among them, even the least of these, His called and chosen ones, that are His rational effects. It is the purpose of this work to represent the All Holy Humanity of Mary, the Immaculate Conception, as the most exalted of His effects, among mere creatures. For She is, among mere effects or mere creatures, not the least of these but the greatest of these; for She is the most witting and loving Vessel of the graces of each of the Seven Sacraments, as surely as She comprehends and embraces the Seven Angels at the Throne of God, who contain them. For is She not infinitely greater than the sum of the Seven Churches of Asia? For She is, among mere creatures, the most exalted Vessel of each of the seven gifts of the Holy Spirit, as surely as She comprehends and embraces each of the seven meritorious virtues that they perfect. For are not those virtues found by the Divinity to be perfect in Her All Holy Humanity? For does She not, among mere creatures, knowingly comprehend and lovingly embrace, together with these great gifts and graces, the greatest grace of the greatest of sorrows and sufferings? Indeed, it is this very loving suffering, accepted by Her wittingly and willingly, that renders Her paramount even to the highest of the Seraphim, establishing Her as Our Lady, Queen of the Angels.

The Nature of the Humanity of Mary Immaculate

What is the nature of this His greatest Work, the Masterpiece of His Hand, among mere creatures? For only God, among all beings, Is Supernatural; only He, among all beings, does not have a nature and an existence. Among all beings, it Is only He Who Is, only Yahweh, Whose Nature or Essence Is Existence, His, and that of all else that is. It is however, the purpose of this work to draw attention to the fact that She, from the very first moment of Her Immaculate Conception, as His Purest Concept or Idea of Love ad extra, is immersed in God, copenetrated with His Supernature, and thereby divinized. Each intelligent and loving mere creature is invited by God to be so divinized, through His Infinite Power, by the copenetraction and elevation of their natures by His Supernature. It is not the purpose of this work to refer to Her human nature in the negative or pejorative sense in which the phrase ‘human nature’ is most often ill-applied. Often the phrase ‘human nature’ is misused in an attempt to excuse inappropriate human behaviors or, as in the case of Mary Immaculate, in order erroneously to attribute some weakness to Her, casting thereby aspersions upon Her, in an attempt to derogate or to detract from so Immaculate a Concept. Indeed there are many these days who are far too eager to do so, as if God could not work prodigious wonders within the poetic constraints of human nature. Indeed, the All Holy

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30. The intelligent effects include the angels and man.
31. For He chose to unite Himself in Hypostatic union with men, who are ever in need of a Physician, and not with the good angelic pure forms who, from the first moment of their inception and choice, responded once and for all to graces applied to them in the Merits of Christ from all Eternity.
32. Human beings are God’s rational effects. Angels do not need to reason; they simply know.
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Humanity of Mary Immaculate is supernatural only as any mere creature is supernatural, upon immersion in God. However, it is precisely this aspect of Her human nature, divinized and elevated infinitely by God’s Supernature, that should most interest the rest of us who share that human nature with Her. Truly, we are all invited, to engage fully the Seven Sacraments, that each of us might be as She, in our mere human natures: *immers ed in, ordered to, reconciled with, anointed for, confirmed in, espoused to, and in communion with* God and man, in Christ Jesus, in Mary Immaculate.

There is one great distinction that obtains between the All Holy Humanity of Mary Immaculate and that of all other mere creatures; for Mary Immaculate, is perfectly immersed, ordered, reconciled, anointed, confirmed, espoused, and in communion from the very first moment of Her Immaculate Conception by the Power of God, Who so informed Her human intellect as to enkindle in Her willing heart a conflagration of ineffable unconditional love. Yet was She destined for unutterable suffering. For although She cannot and will not sin, She can and does suffer.

But shall we dismiss this greatest of all effects among mere creatures, merely because She is merely an effect and merely a creature? Can we afford to ignore the greatest mere effect that the Great Cause can produce in a mere creature? Would it not be to deny His very efficacy in our very lives; for are we not mere creatures? Should we not hope that He might do in us what He has done under the appearances of in anima bread, and what He has done in the soul or *anima* 33 of that mere creature who best, among mere creatures, magnifies Him and manifests His Greatness? Would we be doing true science, were we to accept the Cause yet reject the greatest effect that He can create among mere creatures? Is it not manifestly clear that if we reject the greatest Work, of which He Who Is Almighty Is capable, *ad extra*, among mere creatures, that we reject Him? Can I tell Him that I love Him, but that I despise His works?

**Among Mere Creatures, the Hope of Humanity**

Sharing with Her a common human nature, as mere creatures, it is our hope, for love of God, that we might be as She. Embracing Christ, the incomprehensible, in His Humanity and in His Divinity, She is at one and the same instant, the earthly paradise, and the tree of Life, Who bears Him as the Greatest Fruition of Love. Properly prepared to receive Him in the Eucharist, as She receives Him in the Incarnation, prepared as She is, as the Immaculate Concept or the Purest Idea of Love *ad extra*, we too might be as She for love of God. We might be as She who is, among mere creatures, the Holy Grail, the promised Holy Land, the Arc of the Covenant, and the Masterpiece of His Hand.

And yet, the expression, “mere creature” merits some explanation. 34 The “colors” of our Lady, Mary Immaculate, are blue and white. They are the colors of the standard of David, that family line whose tree ultimately bore Her and our Lord, Jesus Christ, as its

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34 Wisdom 7:22-23: “for Wisdom, the artificer of all, has taught me . . .” that “... in Her is a Spirit intelligent, holy, unique, manifold, subtle, agile, clear, unstained, certain, not baneful, loving the good, keen, unhampered, beneficent, kindly, firm, secure, tranquil, all-powerful, all-seeing, and pervading all spirits, though they be intelligent, pure, and very subtle.”
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finest Fruit. Yet the blue and white sky that embraces and transcends the world is at once a composite of mere creatures and a symbol of that mere creature who not only comprehends and embraces the world of all mere creatures but also transcends it. In one sense, the word “Mary,” means “bitter,” and the word “Mare” reminds us of the blue ocean of bitter salty tears that She sheds to save us, even as it reminds us of the depth and the breadth of Her great sorrow for our state, and of the profundity and compass of Her science, reflecting and reflected by that sky of Her boundless Love for us, dispersing the Light and Warmth of the Son. Truly, by day we have the sun, also a mere creature, a created thing, to remind us of Her brilliance and Her warmth that banishes cold ignorance or lukewarm indifference, and the darkness of mitigating ignorance; daily do we have the reminder of how She dies with Christ and rises with Him. By night we have the moon, yet another mere creature, a created thing, to remind us of how She in Christ has, with Him, and by His Merits, conquered the darkness of sin and its horrible consequences. If we need yet more to remind us indefinitely, if not infinitely, of Her, we have all of the stars, of all of the galaxies, and of all of the universes, if indeed there be more than one, mere creatures, one and all, merely created things, that, as it were, crown Her Queen of All the Universes that turn toward One, in the Corona Radiata of the heavens.

For She is fairer than the sun
and surpasses every constellation of the stars.
Compared to light, She takes precedence;
for that, indeed, night supplants,
but wickedness prevails not over Wisdom. 35

Truly, Mary Immaculate, is full of Grace; indeed, were we to posit Her, for the sake of spurious comparison, alongside, as it were, of the rest of creation below Her, taken as a whole, then all mere creatures great and small, all of the universes, if indeed there be more than one, with their uncounted, perhaps countless, galaxies, stars, planets and moons, all of humanity, save that of the Word Made Flesh, throughout the ages, from generation unto generations, all of the patriarchs and prophets of the old testament and all of the saints, martyrs and virgins, of the new testament, indeed, and easily so, all of the glorious angels, ordered and serried as they are hierarchically in ageless eviternity, and unimaginably indefinite, if not infinite, variety and number, all of the mighty and powerful, loving and brilliant seraphim, cherubim, thrones, dominations, principalities, powers, virtues, archangels, and angels, worthy as they are of our greatest respect and love, for the wonderful and glorious things that God has wrought in them, as for their participation in His Beauty, Truth, and Goodness, all, just as certainly collectively as singly, are as naught and negligible when compared to that one mere creature of all mere creatures who best responds to what God has done in Her. Compared to Mary Immaculate’s knowing and loving response, to God’s Gifts, Graces, and Merits, all other mere creatures, taken collectively, pale by comparison under the pall of relative insignificance. Simply, if God had created naught but Christ in His Humanity, ever One in Hypostasis with the Divine and Increate Word, and one mere creature, and were that mere creature Mary Immaculate, then were His Creative Act complete forever.

35 Wisdom 7:29-30
Therefore, for All that Is True and Good in Her:

For Zion’s sake I will not be silent,   
for Jerusalem’s sake I will not be quiet,   
Until Her vindication shines forth like the dawn   
and Her victory like a burning torch. 36

Forvermore, O Blessed Virgin, Mary Immaculate:

Nations shall behold your vindication,   
and all kings your glory;   
You shall be called by a new name   
pronounced by the mouth of the Lord.

You shall be a glorious crown in the hand of the Lord,   
a royal diadem held by your God.

No more shall men call you "Forsaken,"   
or your land "Desolate,"   
But you shall be called "My Delight,"   
and your land "Espoused."   
For the Lord delights in you,   
and makes your land his spouse.

As a young man marries a virgin,   
your Builder shall marry you;   
And as a bridegroom rejoices in his bride   
so shall your God rejoice in you.”

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36 Isaiah 62:1
37 Isaiah 62:2-5
WISDOM

7:7 Therefore I prayed, and prudence was given me; I pleaded, and the Spirit of Wisdom came to me.

7:8 I preferred Her to scepter and throne, and deemed riches nothing in comparison with Her,

7:9 nor did I liken any priceless gem to Her; because all gold, in view of Her, is a little sand, and before Her, silver is to be accounted mire.

7:10 Beyond health and comeliness I loved Her, and I chose to have Her rather than the light, because the splendor of Her never yields to sleep.

7:11 Yet all good things together came to me in Her company, and countless riches at Her hands;

7:12 and I rejoiced in them all, because Wisdom is their leader, though I had not known that She is the Mother of these.

7:13 Simply I learned about Her, and ungrudgingly do I share--Her riches I do not hide away;

7:14 for to men She is an unfailing Treasure; those who gain this Treasure win the friendship of God, to Whom the Gifts they have from discipline commend them.

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38 Hence if I would choose Wisdom rather than the light, and Wisdom is not merely knowing but doing, for it consists in knowing God’s Will of Love and doing It, it would be wise, therefore, to love. For as it is well that I understand or know the immaculate concept or the pure idea of love, it is imperative that I do or live that love in the flesh, that I come to be, the incarnational image of that immaculate concept of love. It is imperative that I do all that I know.

Where Wisdom Is Love and Love Is Wisdom, neither can these sleep nor die eternally, as does the light in Lucifer, the son of the dawn, the morning star of Isaiah 14:12, who fell from the heavens and dies forever because he knew but did not do, because he was aware but not in love. Truly, love never dies. Faith dies with us and is replaced and perfected with Vision. Hope dies with us and is replaced and perfected as Possession of the longed for Object. However, the love of the wise never dies; for it is love both here and hereafter, though it comes to perfect Fruition upon the clearest Vision and the most secure Possession.

39 Ecclesiasticus 24:24-31:— “Wisdom sings Her own praises”: “I am the Mother of fair Love, and of fear, and of knowledge, and of holy hope. In me is all grace of the Way and of the Truth; in me is all hope of Life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. He that eats of me shall hunger still [for Her Son], he that drinks of me shall thirst for more [for Her Son]: be that hearkeneth to me, shall not be confounded, he that works by me, shall not sin, and he that explains me, shall have Life everlasting.”
Now what Wisdom is, and how She came to be
I shall relate; and I shall hide no secrets from you,
But from the very beginning I shall search out and bring to light knowledge of Her, nor shall I diverge from the Truth.\footnote{Discipline is another name for wisdom as love, wherewith one wisely loves even and especially under duress, even and especially regardless of one’s feelings or whatsoever may assail one’s senses. The good disciple, the true lover of Wisdom, the truly wise lover, regardless of circumstance or situation, is ever possessed of Wisdom: that as Knowledge comprehends every gift, and that as Love embraces every meritorious virtue.}

\footnote{Wisdom 6:23-25 continues as follows: “Neither shall I admit consuming jealousy to my company, because that can have no fellowship with Wisdom. Indeed, a great number of wise men is the safety of the world, and a prudent king, the stability of his people; so take instruction from my words, to your profit.” Cf. St. Louis Marie de Montfort, How to Say Your Rosary with St. Louis de Montfort, “The Descent of the Holy Ghost,” Meditation 9: “To ask for the gift of wisdom and the coming of His reign in the hearts of men.”}
CHAPTER ONE:

Eucharist, Love, and Wisdom

_in the Light of the Magnificat_

_and_

_other Scripture_
This chapter and its structure, that parallels each of the other chapters in this work, is guided by the first four verses, presented herein as the first six lines of the Magnificat:

“My soul doth magnify the Lord, and my spirit rejoices in God my Saviour. Because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed. For He that Is Mighty hath done Great Things in me, and Holy Is His Name.”

Although each of the subsequent chapters in this work is guided, in turn, primarily by one of the last six lines of the Magnificat, this chapter on the Eucharist, Love, and Wisdom, considers each of the first six lines, and those last six lines in the light of the first. Indeed, we shall in this and in subsequent chapters discover interrelations among the ten verses or twelve lines or Seven Utterances of the Magnificat. So too, as we relate them to these Utterances of the Magnificat, shall we find interrelations among the Seven Sacraments, the Seven Virtues, the Seven Gifts, the Seven Churches of Asia, and even among the natures

42 Please see page two: *The Magnificat, From the Gospel of St. Luke*
43 Please see Appendix: *Table: The Seven Sevens*
44 The Great Thing that the Almighty has done in Her refers to the presence in Her of the indwelling Trinity. Indeed, it is the Triune Divinity as the Cause of Her, that plunges headlong forever enamored with the Immaculate Concept of His Love for us, that Love that precipitates out into that heretofore nothingness where now She is. The plurality in the word “Things” refers primarily to the Divine Nature and the Human Nature of the Person or Hypostasis of Christ Jesus living in Mary Immaculate. It is the Flesh of that Humanity that condenses out of Her and that congeals and heals. This plurality secondarily refers to the effects that this Great Indwelling has upon Her whole being; for as surely as She willingly and willingly receives Him, He reposes in communion with Her, rendering Her thereby active repository of all of His Graces, Gifts, and Merits. In this line of the Magnificat we hear a confirmation of the promise made in Eden, where the Father’s Word Is forever given; for in Mary Immaculate, the true Terrestrial Paradise, His Word Is forever kept. Indeed, He has done Great Things in Her for us; for it is through Her, a mere creature, that the Creator comes unto us. It is through Her that His Spirit, the Sanctifier, Her Spouse, would sanctify us. It is through Her that His Divine Word, the Savior, Her Son, would save us from sin and death, and it is through Her that He would bring us to everlasting Life in Love in Him. Hence, in yet another of His Infinite Special Ways, it is Himself that He has done in Her for us, “and Holy Is His Name.”
45 Luke 1:46-49
47 1 Corinthians 13: 1-13:- “If I speak in the tongues of men and of angels, but have not love . . .”
48 Isaiah 11:2-3:- “The Spirit of the Lord shall rest upon him: a Spirit of wisdom and of understanding, A Spirit of counsel and of strength, a Spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord.”
49 Line one relates specifically and reciprocally to line seven, line two to line eight, line three to line nine, line four to line ten, line five to line eleven, and line six to line twelve. For example, line seven relates, and may be taken to refer among other things, both to the Sacrament of Baptism and its certain relation to the Eucharist, whereas line one relates, and may be taken to refer among other things, especially to the Eucharist Itself and to Its necessary relationship with Baptism. Line nine relates, and may be taken to refer among other things, both to the Sacrament of Reconciliation and its certain relation to the Eucharist, whereas line three relates, and may be taken to refer among other things, especially to the Eucharist Itself and to Its necessary relationship with Reconciliation.
The Magnificat

of their Angels or guiding lights or receptacles. 50 Truly, the Utterances of the Magnificat bespeak and attest to these and doubtless many other interrelations and associations yet hidden in the mystery of the Divine Word, the Eucharist, the Hidden Manna, in Whom infinitely more is hidden than revealed. Hence, at the very least, the nature of the intimate interrelations of the first six with the last six lines of the Magnificat necessitates some consideration and delineation in this, the first chapter on the Eucharist as Love as Wisdom.

Each of these first six lines, the subject of this first chapter, refers primarily to the Eucharist, to Love, and to Wisdom, to the special or unusual instances in Mary Immaculate of the perfect preparation, reception, possession, contemplation, and wise love of Jesus the Eucharist, and secondarily to the other six Sacraments and virtues and gifts that, as usual means, generally prepare us better to receive, possess, contemplate and love the Eucharist. The last six lines, which are the subjects of the other six chapters of this work, refer primarily to the other six Sacraments, virtues, and gifts, considering just how these are related to the Eucharist, and how these are given to us by Christ to serve to prepare us for that proper reception, possession, contemplation, and wise love of Him in the Eucharist.

Changing the form, it is as important from the outset to note these relations among the first six and the last six lines of the Magnificat as surely as we must acknowledge the certain and necessary association and relation, in any living body, of the head and its dependent members. Indeed, the Eucharist contains the other six Sacraments and all grace gifts and meritorious virtue, much as the head can be said to contain itself and the rest of the body and each of its members. Hence that Love Who Is the Eucharist embraces the other six virtues, and that Wisdom Who Is the Eucharist comprehends the other six Gifts of His Spirit. 51

Again, each of the last six lines, while referring specifically to a certain Sacrament or prudent means of preparation for the Eucharist, including a certain virtue and the gift that perfects that virtue, refers also to the Eucharist Itself. This is necessarily so as surely as each member of the body is meaningful and has reference to itself and to other members only through the head of the body, which alone does justice to each member, telling each to do what is right, where justice is righteousness. Without the Eucharist, therefore, no Sacrament has meaning; there is no ‘community,’ only many dismembered parts, either dead or dying, and no vitality in what might otherwise have been the integrated members of the Living Body of Christ. A congregational body without the Eucharist is as vital as a headless corpse.

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50 In this context the term “Angels” may refer to the pure intelligences, the Holy Angels per se, or to the bishops of the Churches of Asia or both. Hence, in one sense, the Seven Angels at the Throne of God may be seen as the guiding lights of the bishops of the Seven Churches of Asia. In yet another sense, the term “angel” may well be taken to allude to the spiritual operations of the humanity of Mary Immaculate: to Her knowing and to Her loving. Only She, among mere creatures, best contains, comprehends, embraces and loves the Seven Angels, who are the Seven Worthy Vessels of the Seven Churches, and of the Seven Sacraments with their concomitant and attendant Graces, as of the Seven Virtues, and of the Seven Gifts that perfect those virtues. Hence, She contains, in the sense of comprehends or embraces, them that contain these things. Indeed, it is She, among mere creatures, who best comprehends and embraces the Seven Last Words of Her Divine Son upon the Cross, as well as the utterances of the Magnificat, sung by Her in Chorus with Him, and in accord with His promptings, even as He yet reclines within the Thalamus of Her Womb. Indeed, upon containing the Seven Angels, She readily comprehends and embraces each and all of these Seven Sevens. Furthermore, upon possessing, containing, comprehending, embracing, and loving the Divine Word, suspended in Her Womb, She has been given to possess, contain, comprehend, embrace, and love All Else.

51 This is so just as surely as every age is comprehended as one, and east and west are reconciled and embraced at once, in Him. Indeed, in His Everpresent Here and Now, He negates space and time, without annihilating them, suspending them forever in His Ubiquitous Omnipresent Eternity, The Great Reality, wherein He works with them. Hence that Real Presence Is ever present to us, in yet another of His Infinite Special Ways, here and now in the Eucharist, the Blessed Sacrament, in the Holy Sacrifice of the Mass upon the Altar.
The Magnificat

merely an aggregate of disintegrating parts, lacking the Integrity that Is He Alone. It cannot be
called a ‘communion,’ for only inasmuch as the many are one, united under One Head, is
there common union. A Sacramental economy without the Eucharist lacks justice; for only
the Head does justice to the members of the Body, as surely as a headless body is not quite
right.\textsuperscript{52}

A Sacramental economy without the proper means to prepare and condition the
members for the proper reception, possession, contemplation, and love of the Eucharist,
lacks prudence, which virtue is directed at the proper means toward the ends of justice; for
it is through the members, acting as they should, as the Head dictates, righteously, that
justice is facilitated. In this analogy, remove the Head, remove the Eucharist, and the other
Sacraments lose their direction. Thereupon, the erstwhile members of the Body lose their
holy ordering to the One and only Holy One, the Just End. Thereupon, many erstwhile
members of the Body of Christ wither and fall away from Him. They have not Life in
them. They perish. Remove the other Sacraments of preparation, and we must not be
given to assume or to presume that the Head will necessarily be given to author and to offer
other means to approach Him. For inasmuch as the Head in this analogy Is One Who
Cannot Change His Mind, there is no other way or prudent means to the proper End of
Justice, that Is Him, than through the Sacraments that He has Himself instituted and
ratified with His Life, Death, and Resurrection.

Now as a result of the Sacrament of Baptism, all of the Gifts of the Holy Ghost and
each of the Meritorious Virtues that they perfect are bestowed upon the baptized. In this
chapter, however, we shall place special emphasis upon the meritorious Virtue of Love as
perfected by the Gift of Wisdom. Now Wisdom is knowing and doing,\textsuperscript{54} knowing God’s Will
of Love and loving therefore, knowing the Pure Idea or the Immaculate Concept of Love
and living as the Incarnational Image of that Love, in our knowing words and in our loving
works, making the Word Flesh to those ‘round about us. We are encouraged in this by the
Last Word of the Word made Flesh, Who Is Wisdom and Love and Who said: “Father,
forgive them; for they know not what they do.”\textsuperscript{56} Truly, who would have the temerity to approach
the Eucharist of Loving Forgiveness who had failed to love his neighbor or who had failed
to forgive his enemy?

Here below, Perfect Wisdom and Love Is to be found only in the tabernacle. Here
and now, during this pilgrimage and terrestrial banishment and sojourn, this Immutable

\textsuperscript{52} It Is Christ Himself Who, in Revelation 21:5, has said: “Behold, I make all things new.” Since Christ has come to
us, therefore, the terms ‘community’ and ‘communion’ have a new meaning, no longer analogous but univocal. Since Christ, true Community and Communion can truly obtain only in the Integrity that Is He Alone, only in Holy Communion with Him in the Eucharist: instituted there and then, in the Upper Room on that Holy Thursday, and ratified there and then on Calvary on that Good Friday, but That Is forever and Really Present to us here and now in the Blessed Sacrament upon the Altar--Body, Blood, Soul, and Divinity. Indeed, any human body of people, any congregational body, be it a family or any other form of government, whose amalgam is not united in and under the Eucharist, Who Alone Is Integrity, cannot expect to perdure but to disintegrate.

\textsuperscript{53} John 6:53: ‘Jesus said to them, ‘Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have Life within you.’”

\textsuperscript{54} Our Lord’s preaching bespeaks, connotes, suggests, and by it we begin to comprehend the general idea of, His Divine

\textsuperscript{55} Our Lord’s miracles denote, are specific particular applications or extensions or incarnational images ad extra of, His Divine or Supernatural doing. Cf. Ibid. “The Finding of Our Lord in the Temple,” Meditation 6: “To honor His astonishing miracles.”, p.15.

\textsuperscript{56} Luke 23:34
The Magnificat

Being, Infinite in Attribute, Infinite in Perfection, Is to be found in Person, in the Real Presence, in the Blessed Sacrament, in the Holy Sacrifice upon the Altar, in the Eucharist, in the Hidden Manna, as the Great Foretaste of Eternal Happiness.

We have seen many imperfect things, finite things, limited in their natures and attributes or things suffering great privations which render them incomplete, unfinished, and unfulfilled even in their finite natures. We have seen many things unfulfilled. We have seen many empty things. We have seen the emptiness of a smoking revolver, violently stripped of all six bullets, leaving only shells behind. We have seen the emptiness of the lifeless bodies of our loved ones, sadly bereft of their souls, leaving only shells behind. We have seen the emptiness of faithless loveless human promises, deprived of truth, leaving only despair, the shell of hope behind. Yet in all of our wanderings and experiences and wonderings we have yet to wander upon, yet to experience, and yet to wonder at the emptiness of any horror that rivals the emptiness of any empty ‘church,’ wherefrom the Real Presence has been taken, wherein the Real Presence is absent. There is nothing more bereft of reality, there is nothing more surreal, than a ‘church’ that has been stripped of the Real Presence.

Such a ‘church’ seems that it has been violently and sadly stripped and bereft of the Divine Promise and Truth of that Real Presence. Wherever the Real Presence has been ripped from Her Womb, only a most empty shell of Her former self has been left behind. Such a ‘church’ impresses upon one’s mind and heart an unmistakable and unforgettable species, an awful awareness of a great and abiding absence, eloquent in its deafening silence. Conspicuous to the blind is the absence of that Presence, for it mutely bespeaks total deprivation, desperate abandonment, and ineffable loneliness. One is touched only by the vacuum.

For such a ‘church,’ after the music stops and the shouting is done, emptied of all that man can do toward his own salvation, emptied of all emotionalism and sensationalism, of all that appeals to the senses, there is nothing left; it is truly bereft. There is nothing there save properties and chattels, and no One is home. Where there is no One, there is no Integrity. Where there is no Integrity, one is assailed by the stench and savor of disintegration and corruption.

Yet enter a Church where the Real Presence Is present, when otherwise the Church would be empty, and you do not feel or sense, but you know that the Church is not empty. You are not alone in such a Church nor in the universe of time and space, but that you are alone with The Alone, and with Him Face to face. You are certain of this in the light of Faith, albeit for some of us a dim and flickering light, a light like that of a candle. Enter such an apparently empty Church, where the light is left on to welcome you home, to a home where Some One Is home, and you are aware of that Real Presence, your spirit is elevated thereby, and you truly rejoice thereupon in God your Savior.

Matthew 28:20: “I Am with you always [He promises], even until the end of the world [to the ends of space and time].”--Whereas in the present century, the word ‘world’ means the ‘space’ that we call Earth, to the Anglo-Saxons it meant ‘time.’ Therefore, for us, it may be given to mean both. Cf. Eucharistic Prayer III: “From age to age [time] You gather a people to Yourself, so that from east to west [space] a perfect offering may be made to the glory of Your Name.” Note: the negation of space and time in the Eucharist.

57 COROLLARY: THE NEGATION OF SPACE-TIME; OF PROXIMATE AND ULTIMATE CAUSALITY: Many of us there are who do not rejoice first and foremost in God our Savior, but genuinely prefer to Him His created effects as are time and space and their contents. However, to go on and on among mere effects in the realm of space and time is to go on and on in an indefinite if not an infinite regression relative to the proximate causality of merely caused causes. Indeed, the true purpose of a valid cosmology is not merely to posit all of nature in a temporal-spatial frame, but to transcend those delimits of nature, time, and space, and all things relative and created, positing in their stead The Increate Supernatural Eternal Ubiquitous Omnipresent Absolute that Is God Alone. Now, in
Indeed, we are further encouraged by one of the etymological interpretations of the name of the Church of Asia called Pergamos, whose name may be given to mean “elevated,” and to which Christ speaks of His “Hidden Manna.”\(^{59}\) We are encouraged in this regard, not only at the elevation of the Host at the consecration of the Mass, but whenever we consider that, among the Sacraments, the Eucharist is the Most Elevated; for the Eucharist is the God-Man, the Most High, for Whom the other Sacraments are charged to prepare us. Of all the Sacraments, the Eucharist is not only most like unto God, but It Is He, in His Most Holy Humanity and Divinity.

Again, we are encouraged by this Last Word of Christ, “Father, forgive them; for they know not what they do,” among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the eternal essence and the mission of one among the Mighty and powerful Seven Seraphim at His Throne. Is it not the very Wisdom of God as Loving Forgiveness that forever sticks like a spear point in Lucifer’s throat? Are not Wisdom, Love, and Forgiveness, impossible for the adversary to swallow; for where wisdom is knowing God’s Will of Love and loving therefore, Lucifer failed to do wisdom. Indeed, Lucifer knew but he did not do.

Lastly, we might go so far as to encourage ourselves by naming one of the seven Angels at the Throne of God, the one who wields the spear of God’s Wise and Loving Forgiveness, the most elevated Angel of the Churches of Asia, the Angel of Pergamos, by a name that is indicative of his essence and of his mission. Indeed, are we ever inclined in our natures to name a thing by what it does. In this instance, we might name the Angel of Pergamos: “Who is Like Unto the Most High” or “Who is Most Like Unto God” or “Who is Like Unto God.” Were his name Michael, we should not be at all surprised.

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order to arrive at The Absolute and Ultimate Truth and Good, The Uncaused Cause. One must somehow negate the mediation of merely relative space-time immediately. A failure to negate space and time, a failure to come up in lieu of these constructs with The Eternal Ubiquity and Omnipresence of the Real Presence, of The Increate, Immediate and Absolute Ultimate Proximate Cause, is to run the risk of dwelling in the unfortunate realm of relative proximate causality, call it a characteristic of hell, ad infinitum, never to attain to the End that Is our Beginning. Fortunately, the Blessed Sacrament, in the Divinity of the God-Man, the Alpha and the Omega, our Eucharist, negates space and time; for in It everything that is apparently east of It and west of It, north of It and south of It, and from age to age, seemingly before It or after It, is forever present to It and reconciled with It in the Everpresent Here and Now of the Only One Who Alone Is every where and every when at once. Indeed, we are not alone in time and space; for the Real Presence Is ever present to us. We do not so much need to dwell in the realm of relativity as we need to acknowledge The Absolute and Its indwelling in us and our indwelling in Him in Holy Communion. Hence, where relativity is a reality, the Real Presence Is The Reality; the former is certain, the latter Is Necessary. Again, we are not alone but that we are alone with The Alone, especially whenever and wherever we visit The One Who Is the Blessed Sacrament or receive Him in Holy Communion, in the Eucharist. Upon this epiphany, both our Great Fortune and our Great Responsibility to guard this Treasure are immediate and in no wise removed to a moment yet to come or at a distance far from us, in no way separated from us neither by the mediation of time nor of space. Truly, do we guard our Treasure, and defend and champion our Great Fortune, whenever and wherever, at each and every here and now, at every locus and at every moment of our waking day, that we choose to embrace our responsibility to prepare ourselves by our good choices to be more and more nearly worthy to visit Him in the Blessed Sacrament, that we might all the better prepare ourselves for a more and more nearly worthy reception of Him in Holy Communion.

\(^{59}\) Revelation 2:12-13,17
The Magnificat

The Eternal Morning

of the

Seventh Day

60

60 The Seventh Day, of the second chapter of Genesis, given by Genesis 2:1-3, symbolizes the Infinite, Eternal, and Increate Creator. The Seventh Day refers especially, though not exclusively, to His Act ad intra, whereas days one through six of the first chapter of Genesis refer to all things finite, ephemeral, and created. The six days of creation refer especially, though not exclusively, to His work ad extra, of Creation, Sanctification, and Salvation, and just how those created things are to be intended by us prudently. Indeed, the realm of created effects is intended by us prudently only when we intend them in so far as they would mediate our sanctification and salvation, only as means, therefore, to Him as our Just End.

It is said that God rested on the Seventh Day. Indeed, He Is all the rest that creation is not; for by negation only do we know Him from creation. Indeed, He is said to rest; for, indeed, He Is All Perfection, in Whom all things, relatively perfective, relatively participate. Hence, Being All Perfection, He Is immutable and at peace, having no need to move or to change in order to acquire that which not only is His, but that which He Forever Is. He invites us all to a similar peaceful rest. Indeed, even if after the pursuit of all things finite, weariness at last obliges us to rest in Him, all the rest that is He shall on that Seventh Day be ours. Yet if we purpose to pursue Him actively, above all things, His Peaceful Rest shall most assuredly be ours, and there shall be no evening to end that Seventh Day, no darkness to enshroud or to cloud it. Upon possessing Him we shall forever rest in the vision, possession, and fruition of All Perfection, in perpetual Rest and eternal Light. There is no end in terms of terminus of the Seventh Day, but only in terms of purpose.

Hence the Seventh Day may be seen to symbolize God in His Perfection, His Spiritual Operation of Intellection as Volition, together with His physical Passion, His Sacrifice, His Suffering and Death, for Love of us, and Resurrection that distinguish, manifest, and magnify that Perfection. Now, of all of the seven days only the Seventh refers to God as He Is in Himself; and of all of the Seven Sacraments, only the Eucharist not only refers to Him but Is He, as He Is in Himself, in His Divinity and in His Humanity. Now His Humanity, together with that of the one mere creature that is His Mother, may be seen in one way as the only product ad extra of that Eternal Seventh Day. To Them all the rest was given. Hence the Seventh Day calls to mind the Eternal Sacrament of the Eucharist, the humble Matter or Mater of His Humanity, and the other sevens related to it.

It is well to call the Blessed Sacrament “eternal” firstly because It Is He, and because, as such, It is ever in the Mind of God, hence ever of His Act ad intra as well as of His work ad extra. Indeed, the Blessed Sacrament, the God-Man radiates His Act ad intra as well as His work ad extra. Furthermore, He forever lovingly intends to be in communion with man. Likewise, of all of the Seven Virtues, it Is Love that distinguishes His Will or His Heart, and it is Wisdom, of all of the Gifts bestowed upon us by His Spirit, that distinguishes His Intellect or His Mind. Indeed each of the Virtues, practiced by us to perfection, are tantamount to love, as each of the Gifts, well received and employed by us, culminate in Wisdom. Yet God, Being Simple, does not admit of composition. Therefore, what He Knows in His Wisdom must needs Be what He Does; for in Him Knowing Is Doing. Hence What and Whom He Knows Is What and Whom He Loves. Therefore, Wisdom in Him Is Love and Love Wisdom.
The Magnificat

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“My soul doth magnify the Lord, and my spirit rejoices in God my Saviour. Because He hath regarded the humility of His handmaid; for behold, from henceforth all generations shall call me blessed. For He that Is Mighty hath done Great Things in me, and Holy Is His Name.” Luke 1:46-49

ANGEL (Who is Like Unto God)
SACRAMENTAL GRACE of (The Eucharist)
MERITORIOUS VIRTUE { (Love) as witting service happily rendered}
GIFT OF THE HOLY SPIRIT { (Wisdom) of knowing God’s Will of Love and doing it}
LAST WORD (Father, forgive them; for they know not what they do.)
CHURCH OF ASIA { (Pergamos) (“elevated” or “citadel”) }

“To the Angel of the Church of Pergamos write: . . . Thus says He Who has the sharp two-edged sword . . . . To him who overcomes, I will give the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knows except him who receives it.” Rev. 2:12-13,17

61 The symbolism of the last supper in the upper room or cenacle suggests that we are not merely to approach the Eucharist like an animal only, that we are not merely to see with the fleshy eye or taste with the tongue and palate only, merely intending and digesting. Indeed, neither can we be guided to the Substance of the Eucharist merely by sensory cognitive and appetitive powers nor by emotionalism. In no way can we become one with God and man in Holy Communion merely through the operations of the merely vegetative and the merely animal lower stories of the human soul, but only by means of the spiritual operations of the Upper Story or Cenacle of our human souls are we guided to All in the Eucharist that Is Suprasensible and Spiritual.

Precisely in this way, does the soul or anima of Mary Immaculate magnify the Lord, in that it is a human soul. By nature a human soul is designed by God to be infinitely empty of truth and of good, that it might be infinitely filled by the All Truth and All Good that Is He, upon the fulfillment of its human destiny. This He does for Her from the very first moment of Her Immaculate Conception. For from that very first moment of Her existence He fills Her otherwise infinite emptiness with His Infinite Truth and Good. Hence She is conceived full of grace. He does this by applying the Infinite Merits of Christ to Her through all Eternity. It is precisely the application of these Infinite Merits to Her, together with Her awareness of this Infinite Truth and Her love of this Infinite Good, which in Her magnifies God as Almighty. Indeed, in this way does He prepare Her to receive Him in that Blessed Sacrament that Is the Incarnation.

62 Indeed, it is with the Cenacle, or the upper room or upper story of Her soul, it is precisely through the spiritual operations of Her heart and of Her mind, hence with the spirit of Her anima, that She must be said to rejoice in God Her Savior.

63 Luke 23:34

64 The Church is to seek the intercession of its Angel, be it the bishop to whom the writer writes or the Angel who guides that bishop, relative to the following points.

26
Meditate upon the following in terms of the foregoing:

Angel of Pergamos--AMVF
Of Pergamos, whose name means “elevated” or “citadel”--AMVF
Who is She, among mere creatures, that is the most elevated City of God, the New Jerusalem, edified and fortified by His Grace--AMVF
Who is She whose soul most magnifies the Lord as Almighty, to edify or elevate and fortify whatsoever or whomsoever He Will--AMVF
Whose soul, so edified, elevated, and fortified, most magnifies the Lord from the first, because of Her Immaculate Conception, whereupon She is perfectly prepared to receive Him--AMVF
Whose soul, so edified, elevated, and fortified, most magnifies the Lord when, at last, She receives the One Who Is Our Eucharist, in the Incarnation in and of Her Flesh upon Her fiat--AMVF

Who is the Flower that precedes the Fruit--AMVF

At the moment of the Incarnation in and of Her Flesh--upon perfect reception, possession, contemplation, and love of the Eucharist, Her Son, the Divine Word--whose soul most magnifies the Lord, that Lord Whose witting Word Is willing Works; whose soul most magnifies the Lord and manifests Him as Greatest in Wisdom as Love, as Greatest in Knowing and Doing, as Greatest in Action and in Passion, as Greatest in Suffering and Sacrifice; whose soul most magnifies and manifests the Lord, as His Word both given and kept, as the Great Witting Willing Loving Sacrifice, Who comes to us even here and now in Her Flesh made His in the Eucharist, in the Holy Sacrifice of the Mass upon the Altar--AMVF
Whose Soul most magnifies and manifests the Lord in this Way because She Herself, among mere creatures, meets Him in the ways and best engages that Way of Loving Sacrifice: The Way of the Cross--AMVF
Whose, therefore, among mere creatures, is the most Holy Communion of God and man; whose the most intimate and immanent in the Flesh and in the Mind and in the Heart--AMVF
Who, among mere creatures, is forever elevated, as surely as what once was lowly bread is changed and elevated--AMVF

Angel of Pergamos--AMVF
Who is most like unto God, among mere creatures--AMVF
Whose soul, among mere creatures, most magnifies Him as Infinite in Power, as Almighty; for He has assumed, frequented, edified or elevated, and fortified Her infinitely—AMVF
Who, among mere creatures, thanks to the Infinite Merits of Her Son, most efficaciously defends, in Communion with Him, that elevated citadel that is the Church, and

65 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
The Magnificat

that, indeed, preeminently is She, 66 by engaging, together with Michael, in glorious combat upon the Field of Honor, the devil and all lies, utterly destroying these, merely upon the simple implementation of the immanent acts of Her soul, in Her knowing and in Her loving, by bringing effortlessly to bear upon Her adversaries the wondrous arms of Her intellect and of Her will, ever in accord with the Divine Truth and Good--AMVF

Who does the Most Holy Rosary teach us is ever one with the Divine Will of Love, one with Christ’s Loving Sacrifice, one with Him in His Incarnation in and of Her Immaculate Conception, one with Him in His Loving, in His Living, one with Him in His Suffering, in His Dying, in His Rising, and in His Transcendent Elevation--AMVF

Who is one with Him, and all else in Him, in His Real Presence in the Eucharist; for where e’er abides the Great Cause of all effects, there abide in most intimate propinquity with Him each and all of His effects, from the least of these to the greatest: lest they cease to be, 68 in other cases lest they cease to be and cease to live, 69 in yet other cases lest they cease to be, cease to live and cease to know, 70 and finally lest some of them, the elect, the predestined and the chosen ones among His cherished effects, cease to be, cease to live, cease to Know and, cease to Love 71--AMVF

The mere effect that is most intimate and most in immanent union with the Common and the Proper First, Final, and Ultimate Cause of all effects is She who knows most and loves best 72--AMVF

One with God in Christ and Christ in man in Her--AMVF

One with the Eucharist--AMVF

Of perfect preparation for the Eucharist 74--AMVF

66 Ephesians 5:25-27: “... Christ loved the Church and handed Himself over for Her to sanctify Her, cleansing Her by the bath of water with The Word, that He might present to Himself the Church in splendor, without spot or wrinkle or any such thing, that She might be holy and Immaculate.”

67 St. Louis Marie de Montfort, How to Say Your Rosary with St. Louis de Montfort, “The Annunciation,” Meditation 9: “To honor the creation of the soul and the formation of the body of Jesus Christ in the womb of Mary, by the operation of the Holy Ghost.”

68 Lest all created being, inanimate and animate, cease to be.

69 Lest even the plants be deprived of their anima as vital principle.

70 Sensory or material or emotional cognition, is that which we share in common with the animals, the product of which is an image.

71 Suprasensible or Spiritual or Intellectual Cognition is that which we share in common with the Angels, the product of which is an idea.

72 Indeed, for intelligent creatures, the most elevated or edifying idea is the purest idea or most nearly immaculate concept of Love of which we are capable, not only of intending but also of extending. For by Love and for Love we have been created as infinitely capacious repositories and dispensers, of that Selfsame Love, that should we but admit such a Love into our immanent act of willing, we shall by Him forever be sanctified, and saved.

73 Indeed, Mary Immaculate is the Queen of the Angels because She does better than do they at what it is that they do best. The Holy Angels, among other things, are given especially to know and to love. One thing, among other things, that Mary Immaculate knows that the Good Angels do not know is suffering. One thing, among other things, that She can do that they cannot is suffer meritoriously: She knows what it is to practice virtue under duress. This is precisely what sets Her above the Angels in Her knowing and in Her loving, rendering Her, thereby, their most worthy Queen.
The Magnificat

Of perfect preparation for the Eucharist as Perfect Love

Of perfect preparation for the Eucharist as the **Immaculate Conception** that, among mere creatures, *is She*--AMVF

Of the Immaculate Conception, among mere creatures, as the Purest **Concept**, among mere creatures--AMVF

Of the Purest Concept, among mere creatures, as the Purest Idea of God that He can create in a mere creature--AMVF

Of the Purest Idea, among mere creatures, of the God Who Is Love, as the Purest Idea of Love that He can create in a mere creature--AMVF

Of the Purest Idea of Love that He Who Is Almighty *can* create, among mere creatures, as the Purest Idea of Love that *Is*--AMVF

Whose soul, among mere creatures, most *magnifies the Lord*, manifesting Him as Infinitely Generous and Boundless Love--AMVF

Where there is Love, there is no sin --AMVF

Where there is Love, there is Science, Knowledge--AMVF

Whose Awareness of His Truth and Love of His Good, therefore, from the first moment of Her human existence, manifests and *magnifies the Lord* as Infinite--AMVF

Whose informed and loving, and therefore sinless, soul most *magnifies the Lord* in Her Immaculate Conception: as perfect preparation to receive Him, as perfect preparation for the Incarnation, as perfect preparation for the Eucharist--AMVF

Who, among mere creatures, from the first moment of Her Immaculate Conception, and thenceforth, is so in Communion and so copenetrated with God that all of Her loves resolve into One Love, due to Her most happy Beatific Fruition in Him--AMVF

Through whom, among mere creatures, would He *forgive* all of sinful humanity, known for its loving but conditionally: known for its being in love with love in general, but terrified at the prospect of that particular love, that sacrificial kind of love that comes ever with a price in the flesh--AMVF

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74 Montfort Rosary, “The Assumption,” Meditation 2: “To honor Her Immaculate Conception and the fullness of grace and reason in the womb of Her mother St. Anne.” Indeed, for the Immaculate Concept or the Purest Idea of Love, among mere creatures, to Love from the first She must first know from the first.

75 Ephesians 5:25-27: “. . . Christ loved the Church and handed Himself over for Her to sanctify Her, cleansing Her by the bath of water with The Word, that He might present to Himself the Church in splendor, without spot or wrinkle or any such thing, that She might be Holy and Immaculate.”

76 1John 4:8: “Whoever is without love does not know God, for **God is love.**” Cf. 1John 4:16: “We have come to know and to believe in the love God has for us. **God is love,** and whoever remains in love remains in God and God in him.”

77 To say that She is conceived without sin is to say the truth. However, such is a negative truth; for to say that She does not sin merely speaks of that which She does not do. Indeed, it is not enough merely to say that She is conceived without sin, for we must speak rather of how and in Whom She is conceived; for She is conceived as love in Love. Indeed, we must speak of what it is She does and does best, among mere creatures. Since She *does not* sin, we want to know what it is She *does* in a manner preeminent. Hence, when we speak of the Immaculate Conception we should speak of the great virtue that is the exact opposite of sin. Now the opposite positive virtue that cancels all negatives is love; for where there is love there is no sin, as surely as where there is sin there is no love. Hence, we insist herein that not only is She conceived without sin, but that She is conceived by God as the purest idea or immaculate concept of Himself that can exist in a mere creature. That pure idea or Immaculate Concept of Himself, *ad extra*, that is She, is Love. Indeed, it is informed Love that She does preeminently among mere creatures, and It Is Love that Is the *positive* mark and seal of Her Immaculate Conception. Truly it is Her Spouse, the Holy Spirit, that sets this, His Seal, upon Her. Indeed, It Is Her Spouse, the Holy Spirit, God, Who Is the Increate Immaculate Conception, the Person of God’s Act of Love *ad intra.*
To whom, among mere creatures, at the moment of Her Immaculate Conception, does He through all Eternity apply the Merits of Christ--AMVF

Whom does He fore-give; to whom does He give before--AMVF

Whom does He forgive: to whom does He give away all, to whom does He give perfectly, and give completely of His Graces and Gifts, because She would condition and reject none of them, including, and especially, the suffering and the dying, that Her sinless loving, All Holy, soul could well have rejected without sinning or failing to love--AMVF

Who, among mere creatures, from the beginning, from the first moment of Her Immaculate Conception would receive all that He would give, Who would give of Himself, Who is All--AMVF

Who, from the beginning, from the very first moment of Her Immaculate Conception, in Spiritual and Most Holy Communion with Him, receives the Eternal Word so well that in the fullness of time we see Her pregnant with It--AMVF

“In the beginning was the Word,” but in the beginning of what, merely from the beginning of mere animate gas and dust and rock in space? From whose beginning was the Word--AMVF

Who is She that, from the very beginning, from the very first moment of Her Immaculate Conception, conceive of the Word in Her Mind and Heart, in Her Anima, and anon, at the moment of His Incarnation, conceive of Him in Her Womb--AMVF

Of the Immaculate Conception as the perfect preparation for the reception of the Eucharist, as perfect preparation for the Incarnation, as the Flower that precedes the Fruit--AMVF

Yet who, one day, out of all humility, most wittingly and willingly and lovingly Presents Him in the Temple, knowing with the knowledge of true science that His Sacrifice, as signaled by His Presentation, Is the High Price of Her Immaculate Conception, of Her Loving Sinless Purity confirmed in all perfection, ever since the first instant of Her All Holy human being, of Her being aware, of Her being in Love, as signaled by Her humble acceptance of the ritual bath of Purification, the Mikvah--AMVF

Who is She that knows, with the knowledge of true science, that, in terms of time, as we have come through custom to proclaim this mystery, mention of His Presentation precedes mention of Her Purification, in order to remind us that in the Now of Eternity the Infinite Merit of His Incarnational Sacrifice Is the Efficient Cause of Her Immaculate Conception, of that Loving Sinless Purity that is ever Hers, even from the very beginning of Her All Holy human being, of Her being aware, of Her being in Love; for who is She that knows, with the knowledge of true science, that without the Incarnation there could be no Immaculate Conception, and yet, without the Immaculate Conception there could be no Incarnation, and that these Realities must be view not so much in terms of the then of time or the there of space but in terms of the Everpresent Here and Now of The Great Reality--AMVF

Nevertheless, Whose Immaculate Conception is ever elected by Her, hence no less, but in a signal sense,78 in that now of time that we refer to now as “His Presentation and Her

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78 Her whole life is a fiat. Indeed, since the very beginning, from the very first instant of Her being, and from thenceforth and forever, at every now of time of Her existence, hence no less so at each and every moment during Her
The Magnificat

Upon Her humble acceptance of that ritual *bath*, the Mikvah, although She is, from the very beginning of Her All Holy human being, forever Immaculate--AMVF

Indeed, who is She that is Conceived Immaculate, thanks to the Merits of the Incarnate in the Everpresent Now of His Eternity, at the very first moment of Her human existence in the Mind of God and in the womb of Her mother, St. Anne--AMVF

Whose will, nevertheless, is consulted, whose consent is sought as a prerequisite, not only for the Incarnation in and of Her, but also for Her Immaculate Conception that prepares Her for It--AMVF

Of the Presentation and the Purification, wherein, and in that now of time, She reflects upon and elects His Sacrifice that Purifies Her forever, in the Now of Eternity, from the very first instant of Her Immaculate Conception--AMVF

Who humbly followed the law and bathed, although She had been conceived Immaculate and approached the bath Immaculate --AMVF

Who therefore is forever rewarded for Her humble choice to sacrifice Her Onlybegotten even while compromising Her worldly reputation in obedience to the Law of God--AMVF

Who, therefore, is rewarded for Her humility, rewarded in Her being and in Her way of being, rewarded in the Now of God’s Eternity by that Immaculate Conception that She is from the first, through the Incarnate’s Merits forever applied to Her even from the very first moment of Her All Holy human existence, forever united with the Divine Word, even from the very beginning--AMVF

Who is She that chooses Her Immaculate Conception as surely as She chooses the Incarnation in and of Her--AMVF

Who is She that, from that very first instant of Her All Holy Humanity’s being aware of and in Love with Him, is forever mindful of His Great Sacrifice for Her and for each of us, even as surely as She is mindful when, later on, She Presents Him in the Temple and submits to the Mikvah--AMVF

Who, though from the first instant of Her Immaculate Conception is forever pure and aware of Her mission and in Love in the Blessed Trinity, elects, in that now of time, that purity, that purity of Love, that Is forever Hers, in the Now of God’s Eternity, upon Her election of His Presentation and Her Purification, engaging Her Son’s Efficient Causality of Her Purification by Her humble election of His Presentation and Her Mikvah--AMVF

Whose witting and willing fiat, therefore, is extended by Her for the perfect preparation for, as well as for the perfect reception of, the Eucharist--for Her Immaculate Conception as well as for the Incarnation in and of Her Flesh--AMVF

Who chose Her life, as well as the Life of Her Son; Who chose Life, and all of the Joy and Sorrow and Glory concomitant with It--AMVF

Who, in that now of time, that we refer to now as “His Presentation and Her Purification,” chose Her way of being, choosing Her own perpetual Immaculate pilgrimage and sojourn among us, with every beat of Her Immaculate Heart, with Her every breath and sigh of Love, She elects Her Immaculate Conception and His Incarnational Sacrifice, aware and in Love. However, Her loving comprehension and embrace of these two Conceptions is especially signaled by the First and Fourth Joyful Mysteries of the Holy Rosary, as given respectively by the Annunciation and His Presentation and Her Purification, with an emphasis on His Incarnation in the former mystery and an emphasis on Her Immaculate Conception in the latter.

79 We participate, She engages. We tend to give ourselves only in part, with certain reservations; She forgives, that is, She gives Herself completely with no reservations. We dabble in divinity; She engages and embraces It perfectly.
The Magnificat

existence in the Now of God’s Eternity, based upon His Loving Sacrifice, as signaled by His Presentation—AMVF

Who, among mere creatures, likewise invites us to choose to be, even here and even now --AMVF

Who, as perfect preparation for the Eucharist, likewise invites us to choose Life, with all of its Joy and Sorrow and Glory--AMVF

Whose preparation to receive Him is made perfect by Him as Her Immaculate Conception, conceived as love in Love, conceived to rejoice, to sorrow, and to glory in God Her Savior--AMVF

Of whom did the Spirit suspire when He spoke to the inspired, when He breathed His sigh of Love, that Is His very Seal upon Her, and that prompted Paul to write: “Christ loved the Church and handed Himself over for Her to sanctify Her, purifying Her by the bath of water by the power of The Word, that He might present to Himself the Church in splendor, without stain or spot or wrinkle or any such thing, that She might be Holy and Immaculate.” --AMVF

Who, throughout each and every moment of Her life, even from the very first moment of Her Immaculate Conception, as at the very moment of the Incarnation, as at the very moments of His Presentation and Her Purification, as at the moments of Their Passion, as at this very moment, and henceforth and forever, is most keenly, often painfully, and, in the perspective of a true humility, aware that She is Presenting Him, Who hands Himself over for Her through Her, as the Great Sacrifice that through all Eternity makes Her the way She is, Holy and Immaculate, even from the very first moment of Her Immaculate Conception: forever pure, holy, immaculate, aware, and in Love--AMVF

Who likewise invites us to endeavor to be holy and immaculate; who calls us to great holiness, to great purity of body and soul--AMVF

Who is She that knows, with the knowledge of true science that, when She humbly Presents Him in the Temple, She is Presenting Him as the Great Sacrifice, as that Heavenly Physician Who, first through Baptism, heals even us of our ills, in accord with our wills, and Who prevents all stain in Her of ill, even in accord with Her humble will, contingent upon Her fiat, as signaled by Her humble obedient ritual bathing, as signaled by Her Mikvah--AMVF

Of the Immaculate Conception as the perfect preparation for the reception of the Eucharist, as perfect preparation for the Incarnation, as the Flower that precedes the Fruit--AMVF

80 as signaled, though not effected, by His Presentation in the Temple
81 as signaled, though not effected, by Her Purification in the Mikvah
82 Ephesians 5:25-27
83 Similarly, that we too might attain to great purity of body and soul, that we too might properly be prepared to receive Him, our Eucharist, are we invited by Her to step into the baptismal bath, as into the baths at Lourdes, at Lourdes where She confirmed that She is indeed the Immaculate Conception, hence, among mere creatures, the purest of body and soul. Cf., Montfort Rosary, “The Presentation in the Temple and the Purification of Mary”... “We ask of Thee [Lord Jesus] through this mystery and through the intercession of Thy holy Mother, great purity of body and soul.”
The Magnificat

Of Her first of three assumptions by His Power—AMVF

84

THE THREE ASSUMPTIONS OF OUR LADY: There are, as it were, three assumptions of Our Lady as one. All three assumptions as one, by the Power of God, are of Her body and of Her soul. Nevertheless, at the Immaculate Conception, the concept may properly be emphasized. Now, a concept is an idea, but an idea is suprasensible, immaterial, and therefore spiritual or of the soul. Indeed, Her All Holy humanity is the Immaculate Concept or the Purest Idea of Love that God can create in a mere creature. Hence, in this First Assumption, the assumption of Her preborn soul may be seen, in one way, to be emphasized over the assumption of Her preborn single-celled body. Nevertheless, the importance of that one cell is never to be ignored, for the Great Cause Is ever proximate to His elect effects, and inasmuch as both body and soul are His creatures, He indeed must needs elevate them both or assume them out of nothing to Himself in His Creative Act, lest they fail to be, let alone be important. Yet, Mary Immaculate is, even while yet preborn, among mere creatures, His greatest effect and most elevated, and from the first rightly crowned and enthroned as Queen of Angels and men; for among mere creatures She is the effect that is most aware and most in love and, therefore, most in that state of being called ‘Heaven’ with the Cause that assumes Her to Himself, even from the very first instant of Her Immaculate Conception. Indeed, it is not the effect that assumes the Cause, but the Cause that assumes the effect, elevating thereby even the least of these to Himself. Hence, if we, as lesser effects, are to assume anything, it is that the importance of the least of these is to be assumed--to wit, the value and dignity of the preborn, over whom God alone has dominion.

Although, all three assumptions are of Her body and of Her soul, the Second Assumption of Our Lady, the Incarnation, where the root “carn-” or “caro” or “carnal” means “flesh,” suggests especially, though not exclusively, the assumption of Her body, for the Divine Word is said to have assumed Her flesh. Nevertheless, the importance of Her transcendent ascendent, of the assent of Her intellect, and of the therefore witting surrender of Her loving will, are in no way to be minimized by this assumption of Her flesh. Neither is She merely in passive potency to this assumption; for inasmuch as the operations of the intellect and of the will are spiritual operations, they are of the soul, and are as such acts of a being in act. Furthermore, neither would He have assumed Her flesh, thereby elevating Her lowly matter to the dignity of MATER, without Her witting and willing assent and consent. Neither would He have assumed Her flesh, Her body, unless He could, as it were, assume, as we might say it, that Her knowing and Her loving, which remain forever elevated to Him by Him ever since His Immaculate Conception, were in alignment and in accord with His own, never without these fortunate products of the immanent acts of Her free agency’s operant powers, not, therefore, without Her fiat.

Lastly, the Third Assumption or the Assumption, as the fourteenth mystery of our faith, manifests the glory of God in Mary Immaculate as the culmination, consummation, perfection and elevation and coronation of all things corporeal and spiritual in the realm of mere creatures, of which and of whom She is the preeminent exemplar; for She alone, among mere creatures, perfectly embodies the Great Science of the Great Holy Ordering that reverberates harmonically back and forth from the spiritual idea or concept of love to the physical corporeal image of love in suffering, from the Immaculate Conception to the Incarnation, and back again. Indeed, in Her very person do we find embodied the perfect alignment and accord of that immaculate concept of love with the incarnational image of love in suffering, having done God’s Will on earth, in the face of ineffable suffering, as surely and as lovingly as She would have done, has done, does, and forever will do in Heaven. Indeed, She is, among mere creatures, the Immaculate Conception incarnate. Hence, among mere creatures, in Mary Immaculate alone are loving and suffering perfectly harmoniously reconciled as loving suffering, the one in no way mitigating, obtunding, or adulterating the other, nor does the one in any way wrest God’s glory from the other.

This Third Assumption is biphasic, as is the ventilatory or breathing cycle, and it is as natural or Supernatural as is our every breath, as is our breathing in and our breathing out. Truly, as surely as we expire to something are we necessarily inspired by another and would aspire to it. Likewise it is true that just as surely as we are inspired by something and would aspire to it, that we must most necessarily expire to a host of other things. Both of these phases of this Third Biphasic Assumption, constitute one Assumption, wherein perfect justice is done relative both to the Immaculate Conception, analogous to inspiration, and the Incarnation, analogous to expiration. The First Phase of this Third Assumption was before and the Second Phase after Her precious and loving death.

The First Phase of this biphasic cycle we shall call the Inspiratory Phase, wherein Our Lord honors the Immaculate Conception of Our Lady, for She is, indeed, as we might put it, His greatest concept or idea in our regard, as His most inSpired work among mere creatures. In this First Phase He assumes Her at the moment of His Ascension, as He does at the moment of Her Immaculate Conception, without Her having first to die; for the wages of sin is death, but She, forever loving, is forever sinless. Hence in all justice, relative to Her Immaculate Conception, She must not die. Hence She deserves, thanks to His Infinite Merits, an eternal inSpiration of Him in Heaven without expiration, wherein She breaths in His Infinite Presence unmitigated as vision, possession, and fruition. Truly, for the elect who attain to that vision, inSpiration is a moment that perdures forever in the Now of Eternity.

The Second Phase of this biphasic cycle we shall call the Expiratory Phase, wherein Our Lady honors the Incarnation of Our Lord. Inasmuch as Our Loving Sinless Lord descends from heaven, setting aside His Glory, in order to suffer die and rise for us, so too Mary Immaculate, truly the perfect Christ follower, elects, in all justice, to follow Him. She follows Him in this phase by Herself coming down to earth, by setting aside Her glory, by guiding the
The Magnificat

Of the Angelic Salutation and the Lord's Prayer as the Great Conversation of the Great Science of Love, the intimate and immanent Conversation into which each of us is invited to join upon the humble recitation of these two simple prayers—AMVF

Just as He awakens Her humanity from that deep and fruitless slumber of non-being, just at the moment of Her Immaculate Conception in Him, when at last He breathes the Sigh of Love, that is the soul of His daughter and Spirit spouse, into that humble Matter that, so informed, is destined to be His Mother, just when They conceive of Her in Love, and in eager anticipation of the forthcoming moment of His Incarnation in and of Her, a moment, among all moments, that is ever one with Them in the Everpresent Now of Their Eternity, to whom might He say:

Hail Mary full of Grace; rejoice, O highly favored one, made full of Mercy -- All Holy--not merely conceived of Our Mind without sin, but conceived by Us as that Love that I Am, that fills thee. For I, the Lord, Am with thee. Full and pregnant are We with the Purest Idea of thee, the immaculate concept of thee, the Purest Immaculate Conception of Our Love. Espoused to that Idea in thee, espoused to thee are We. Hence, in spiritual alignment and intentional union are We with thee, in thy knowing and in thy loving of the Necessary in Us, ad intra, and of the certain in Us, ad extra. Blessed thou art, for blessed have We created thee above all mere creatures, gifted in thy knowing and in thy loving, transcending infinitely by these gifts all that I have so lavishly bestowed upon Our angels and upon My saints. Hence, Blessed shall be the Fruit of these gifts that thou shalt bear Us. Forgive us Our "trespass" of the darkness of that humble nothingness, that had yet to be thee, for We foreknow thy great, yet, in Me, most meritorious sufferings. Permit Us to awaken thee to Our Light that is thy Cause, and that of all that is far below thee; for We have prepared, elevated, and exalted thee, that none among mere creatures can either touch or approach thy excellence. For it is through thee that We are about to forgive those who are far below thee, who trespass against Us, yet who would be elevated with Me, upon my Cross, and thereby reconciled with Our Will of Love--AMVF

newly nascent Church, by following Him also in Death, and in Resurrection. Thereupon, as at His Ascension, is She assumed again body and soul into Heaven by His Power. Note, that it is only She among mere creatures who has been extended the privilege of following Him in the movements of coming to earth and of setting glory aside. She willingly does so in order to follow Him in all things, Whose Humanity is like ours in all things save sin. Hence in all justice, relative to His Incarnation, She must needs die. Yet, for the elect, expiration is but a fleeting moment in the passing now of time.

In this way, relative to the Third Assumption of Our Lady Mary Immaculate, perfect justice is done to the Immaculate Conception as well as to the Incarnation in and of Her very flesh.

When at this moment of Her Immaculate Conception, when He conceives of Her in Love, as such a one Who loves without reservation, hence cannot sin, who cannot sin because She loves without condition, who, among mere creatures, from that very first moment of that Immaculate Conception, and on behalf of a sinful humanity, that is yet to be unconditionally loving, would be most inclined to respond for us with perfect correspondence. Who is She, among mere creatures, that in eager anticipation of the forthcoming long-awaited Incarnation, and the imminent reconciliation, sanctification, and salvation of that selfsame humanity, would be most disposed to direct Herself to the Only One that Is Holy, thence in His Light to us, to order Herself most humbly even from this, the very first moment of Her Immaculate Conception in Him, and in the womb of Her mother, St. Anne, with thoughts such as these:

*Our Father,* my Father, *Who Art in Heaven* in me and I in Thee, Most Heavenly Father, for Thou Art my Father Who informs the nothingness of me, for without Thee I am not and nothing. *Hallowed* and worthy of awe, reverence and all love be Thy ineffable and Most Holy *Name,* Whose Generation and Procession Works such prodigies and wonders, where but for Thee there is but nothing. I thank Thee for calling me forth from oblivion, from the fruitless sleep of non-being, for so generously pouring Thyself into the nothingness where now I am. Let *Thy Kingdom come* to me. Let Thy Will of Love be done in me as it is in Thee; let *Thy Will* of Love be done in my *earth* with unhesitating grace and celerity, *as it is in* Thy empyrean *Heaven.* Encouraged in the Light of Thy Generosity, would I most humbly beg of Thee a Boon: *forgive us our trespasses.* Forgive the trespasses of sinful humanity, made known to me in Thy Light, even as I for them, in their unfortunate way of thinking, “*forgive*” Thee for Thy “trespass” or, as they would erroneously have it, apparently uninvited incursion into that nothingness that they were not, and that uninvited intrusion upon, that invasion of their sinfulness in which, from the very first moment of their being, they have ever been, are now, and would forever be, in total disregard of Thee. For, in the main, they would reject Thy Presence and *Integrity* in them. They would, of their own election, *disintegrate* and cease to be. Hence, they would not be present before Thee, to defy Thee, who would reject their Creator Cause of Whom they are merely creatures and entirely dependent effects. For my part, I hereby freely grant Thee, I give away to Thee and, as it were, “forgive” Thee completely, unconditionally, and without reservation, the right of free passage into my most immanent and intimate acts of being and of knowing and of loving, a right which Is forever Thine, and no trespass upon my nothingess. I hereby invite Thee to do in my humble earth, so informed by Thee, that which is most pleasing to Thee. May Thy Kingship find in me Its Kingdom. Be Ye Rulers and Citizens of me and I Thy palace, Thy fortress, Thy keep: Thy food and shelter, Thy care and custody, Thy inner stronghold, and Thy temple, Thy city, and the terrestrial paradise that Thou frequentest. Keep me, and make of my heart and mind, my soul and body, my whole being, Thy perpetual resting place, Thy ark and tabernacle, and holy grail, Thy promised holy land, and Thy most happy home--AMVF
Though most of humanity views God’s Presence in their lives as tantamount to a trespass against or an invasion of their autonomies who, among mere creatures, best prepares for Him Lovingly without limitation reservation or condition--AMVF

Who, thereupon, on behalf of a humanity that is sinful and is yet to be unconditionally loving, though She, among mere creatures, is utterly sinless and unutterably loving, has thoroughly granted or forgiven, given completely or perfectly given Him Her permission for Their unconditional indwelling and copenetration with Her, wherein They Reside, in intimate propinquity with Her, as the Great Cause together with Their greatest and most cherished of mere effects, among mere creatures--AMVF

In whom, among mere creatures, among mere effects, does the Great Cause most Invest, investing Her with Himself, Who Is All--AMVF

Who, among mere creatures, knows best, and with the knowledge of true science is fully aware, even from the very first moment of Her Immaculate Conception in Him, of just how generously the Eternal Invests Himself in the apparently ephemeral--AMVF

Of the perfect reception of the Eucharist, as the end or terminus and purpose of Faith--AMVF

Of the perfect reception of the Eucharist as the Incarnation in and of the Immaculate Conception--AMVF

Who is She that upon contemplating the Divine Word receives Him well, intends Him perfectly, so that She is pregnant with the Purest Idea or the Immaculate Concept of Love that Is He, together with the very Incarnational Image of that Love that is He, Whose possible physicality He assumes in and of Her possible Flesh--AMVF

Of the Incarnation in and of the Immaculate Conception, springing from the Mystery of the Trinity, as the First and Central Mystery of Faith--AMVF

Of the First and Central Mystery as the Mystery that is the source and sink of all the other mysteries of Faith--AMVF

Of Her second of three assumptions through God’s Power--AMVF

**THE GREAT CONVERSATION**

Of the Angelic Salutation and the Lord’s Prayer as the Great Conversation of the Great Science of Love, the intimate and immanent Conversation into which each of us is invited to join upon the humble recitation of these two simple prayers--AMVF

Of His perfect intending and reception and protection of Israel upon the assumption of Her flesh--AMVF

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85 Cf. etymology prefix “for-” \ fr. OE completely: excessively: to exhaustion: with etymology prefix “par-” of “pardon:” vt \ fr. L, per- thoroughly + donate to give.
86 Montfort Rosary, “The Annunciation,” Meditation 8: “To honor the faith and the consent of Mary.”
87 Ibid. Meditation 9: “To honor the creation of the soul and the formation of the body of Jesus Christ in the womb of Mary, by the operation of the Holy Ghost.”
The Magnificat

Of His perfect intending and reception and protection of Israel upon the assumption of Her flesh, at the moment of His Incarnation in and of the Immaculate Conception, as done in Her in the Spirit of that Greatest of all Humilitiess that delights in elevating the lowly and the humble--AMVF

Just as She prays to Him in the Cenacle of Her heart and mind and whole being, just as He responds to Her call, to Her sigh of love that invites Him, that He might come to Her in yet another of His Infinite Special Ways, just at the moment of His Incarnation in and of Her, to whom, among mere creatures, might He say, through the presence of His Angel, who is the Strength of God in Her:

**Hail Mary,** thou art full of grace, rejoice you who are made full of Mercy; for I, the Lord, Am with thee, with thee as Cause is ever proximate to the most blessed, cherished, and precious of all His mere effects, lest She cease to love, cease to know, cease to be--AMVF

Of Her perfect intending or reception or protection of Him--AMVF

Of Her perfect intending or reception or protection of Him, under Her root or tectum, at the moment of this Incarnation, in and of this Immaculate Conception, as accompanied by Her most humble intercession on behalf of sinful humanity, though She, for Her part, has no sin, for She is all Love, Who admits of no parts, for She is all Love, wherein sin has no part--AMVF

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88 **Cenacle:** taken in this instance analogously, i.e., analogous to that upper room or top story wherein Christ and His disciples celebrated the Last Supper, the Ultimate Supper, their First Eucharist. The word ‘cenacle’ comes to us from Latin and means ‘dining room’; it is probably derived from the Latin word cena, which means ‘supper’ or ‘dinner’. Now there are but two ways of making something part of ourselves: either by knowing It or by eating It (or by otherwise physically taking It in). Furthermore, we can make that Object part of ourselves either by knowing It, in a merely material sensory cognitive appetitive way, and by eating that Object with the brutes or by knowing and desiring that Object, in a truly spiritual way, by means of intellectual cognition and volition, with the Angels. As human beings, however, and neither animals nor angels, we are given to both means. Nevertheless, at the moment of Holy Communion, most of us tend more toward the former operations than to the latter; hence, since that first moment in the manger, He has ever been food for the beasts: for the dumb ox and the stubborn ass; neither is in love, for the former is unaware and the latter, of ill will, does not care. Though designed by God as infinite, and designed for the Infinite Truth and Good that Is He alone, our intellects and wills during this temporal sojourn, in this present state, are noticeably weak. Truly, an humble caricature of our knowing is our eating, and an humble caricature of our willing is our walking. Nevertheless, the notion of an humble reception of Communion suggests that even as we must emote, locomote, and eat like the animals, must we ever endeavor to love and to know like the Angels, the created Pure Spirits. Indeed, Mary Immaculate’s intention of Him is ever most spiritual, ever most elevated; thereupon He copenetrates with the matter that is His Mater, His Mother. With all too many of us, Communion is first a physical union, then, perhaps, a spiritual union, depending upon our disposition. With Mary Immaculate, the intentional union is first spiritual, even from the first moment of Her Immaculate Conception, a union of intellects and wills, a Spiritual Communion, thence a Physical Communion, no less Spiritual, upon the Incarnation in and of Her flesh. Hence, in this instance, the Cenacle may be seen as a symbol of Her most elevated spiritual operations of Knowing and of Loving, of intending Him simply and loving Him unconditionally; for Her awareness, Her cognition of Him, is first and foremost Intellectual, and is followed necessarily by Her will’s Loving response. Hence, at the moment of the Incarnation in and of Her we find Her free agency in that Cenacle of Her human anima or soul, that, among mere creatures, most magnifies Him, magnifying Him as we are called to do, magnifying Him as He Is, magnifying and manifesting Him as Infinite, engaging not the lowermost finite operations of sensory cognition and appetite but the uppermost infinite operations of Intellectual Cognition and Volition. Indeed, it is in the upper room or Cenacle of Her heart and mind and whole being that we shall ever find Her.
Who, among mere creatures, would be most disposed to respond to Him in the following manner:

Our heavenly Father, hallowed be Thy Name, for Thou Art Great to work whatever Thou Wilt, making being where there is, but for Thee, only non-being. For Thou Art above all beings the Most Humble; for Thou delightest in working with nothing, and making of that nothingness something ineffably wonderful—AMVF

To whom, among mere creatures, might the Author of Life and Love, the Master of Humility, Justice, and all Virtue order or direct Himself with thoughts such as these:

Forgive Us Our trespass; give away unto Us completely the right to pass through thee, to pass across thee, although with thee and in thee and of thee, yet, beyond thee. Grant unto Us thereby free right of passage unto all of mankind through thee; permit us to enter man in thee, that We might impart to him through thee Our Most Necessary Integrity. Inasmuch as We are about to forgive those who trespass against Us, We would grant them, thereby, or forgive them, the right of free passage unto Us through thee—AMVF

Who, among mere creatures, would be most disposed to direct Herself, to order Herself most humbly, to the only One that is Holy, with thoughts such as these:

Where Thou art Great to work what Thou Wilt, and where I love Thee above all things, work whatsoever thou Wilt in me. Full well do I know that Thou Art Integrity; full well do I know that Thou Art the Integrity in me, and where what is mine is Thine Thou couldst not but sustain, and ne'er disrupt, that Integrity which is entirely of Thee in me. Let Thy Will of Love therefore be done in me as in Thee, in my earth as it is in Heaven. Let Thy Will of Love be done in me according to Thy Word. Let It be done in me and unto me as it is done in and unto Thy Word. Hence, as Thy Word, Our Son, and Heir is flesh in, of, and with me, and as flesh is heir to suffering, do I gladly embrace that I embrace, do I happily embrace that suffering for love of Him in Thee and in me, for love of Thee in me suspended in Thee. Give us thereby, this day, our Daily Bread, that Bread, that Hidden Manna, hidden in me and in His most Holy Humanity in me, that Bread that satisfies all hunger,

Montfort Rosary, “The Finding of Our Lord in the Temple,” Meditation 9: “To honor the washing of the feet of the Apostles.” Cf. etymologies of “Humility” and “Human” for original common meaning element—L. humus = earth. Hence to be human is to be, in part, derived from and destined for the lowly earth, and humility, in one sense, is to recall this fact, and its proper perspective, frequently to mind. In yet another sense, humility suggests the notion of lowering oneself to the earth, much as does the Second Person of the Blessed Trinity upon assuming our common clay. Indeed, the Godhead is said to be Humble because It works with nothing: Creating pure forms and material beings, even as It works to Sanctify and Save many of these lowly creatures.
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that Sacrifice that satisfies All Justice. *Forgive them their trespasses*, granting them thereby a free right of passage to Thee through me, *even as we* grant completely or permit or, as it were, “*forgive*” Thee the right of free passage unto us through me, so that Thou mayest impart to sinful humanity He Who Is Thy Most Necessary Integrity--AMVF

Though most of humanity views God’s Presence in their lives as tantamount to a trespass against or an invasion of their autonomies, who among mere creatures best receives Him properly, intending Him as He Is to be intended, wittingly and Lovingly, without limitation reservation or condition--AMVF

Of that Mere Creature for whom the Word is not received as a *white stone* nor to be limited by Her in any way that would *name* Her--AMVF

Who is She, therefore, that was neither stunned nor perplexed by the message of the Angel Gabriel; whose was not the surprise of informed ignorance, *90* but the surprise of humility*91*--AMVF

Whose was neither the fear of cowardice nor the fear of unwillingness but the fear of humility--AMVF

Who, though created by God as most worthy, considers Herself most unworthy, and is convinced otherwise only by the Word of God’s messenger--AMVF

Who is She, that in this sense, forever fears, out of a profound humility born of Love, to offend Her Beloved First Love, Whom, however, She neither would nor ever could offend--AMVF

Whose humility is based upon the special perspective or foreknowledge, even from the very first moment of Her Immaculate Conception, that She is the Masterpiece of God’s Hand, and that She is so solely and wholly because of the Merits of Christ, Who, In His Eternity, Suffers and Dies and Rises that She might be as She is, from that first moment of Her Immaculate Conception, the worthy Mother of God--AMVF

Of that great source of humility and Dolor of our Lady that is The Death of Jesus*93*--AMVF

Upon the message of the Angel, and given Her great understanding and humility, who was She that *asked for us* a most important question, so that the recorded Word would forever reflect His Great Truth*94*--AMVF

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*90*Wisdom 7:24: “For Wisdom is mobile beyond all motion, and She penetrates and pervades all things by reason of Her purity.”

*91*St. Thomas Aquinas, *Summa Theologica*, Vol. 4 of 5: Pt. III Q. 30. Art. 4: “To a humble mind nothing is more astonishing than to hear its own excellence . . . And so the Angel adduces a proof, not as a cure for unbelief, but in order to remove Her astonishment.”

Furthermore, as the greatest scientist among mere creatures, gifted, as Montfort says, with “grace and reason in the womb of Her mother, St. Anne,” She had to have concluded, in the light of that *reason*, to the likelihood of Her most blessed Motherhood. Nevertheless, no true scientist accepts his own conclusions out of hand, without the corroboration of some colleague to confirm those conclusions; for that which is merely logical in the light of reason may not necessarily be true or in conformity with reality. The Angel Gabriel is such a colleague and fellow scientist. Now, the Word of the Angel Gabriel is the Word of God. For this reason, as Angel of God, Gabriel is a credible witness, whom out of humility She chose to believe; for faith in a credible witness is the simplest act of valid certitude in science.

*92*Luke 1:30: “Then the Angel said to Her, ‘Do not be afraid, Mary, for you have found favor with God.’”


*94*Luke 1:34: “But Mary said to the Angel, ‘How can this be, since I do not know man?’”
Who was She who asked for us a most important question, for She knew full well, with the knowledge of true science, that we, one day, in the hardness of our hearts, would most certainly ask: “If She is forever virgin, if She has never known man, how could it be that She conceives?” --AMVF

The Angel's reply being directed mainly at us, Who is She, thereupon, that lovingly extends Her fiat saying: “Behold, I am the handmaid of the Lord. Let it be done unto me according to thy Word.” --AMVF

Who, among mere creatures, knows best, with the knowledge of true science, just how Selflessly, and to what end: to what painful terminus, and for what Loving purpose, the Eternal Invests Himself with the apparently ephemeral--AMVF

Of Their perfect copenetration with Her--AMVF

Of the perfect possession of the Eucharist, as the end or terminus and purpose of all our hopes--AMVF

Whose spirit best rejoices in the possession of Christ Her Savior--AMVF

Of the second mystery of the Faith--AMVF

Of the second mystery of the Faith as the Visitation--AMVF

Of the Visitation as the joyful outward sign of that happy inward perfect possession of grace--AMVF

Of the happy inward perfect possession of grace as perfective and sanctifying of Herself, and as perfective and sanctifying of those whom She visits--AMVF

Who sanctifies those whom She visits--AMVF

Upon whose greeting did John’s spirit rejoice in the presence of Christ His Savior--AMVF

Of the happy inward perfect possession of grace as the perfect possession of the Eucharist--AMVF

Of the perfect contemplation and love of the Eucharist, as the end or terminus and purpose, and as the fruition of all our loving--AMVF

Who is She, ever Virgin, that in contemplation intends Him, and in love painlessly, effortlessly, extends Him, at the moment of His Nativity, with no loss of Her Integrity, as gracefully as a virtuous and gifted singer produces a beautiful song, to

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95 Luke 1:38: - Indeed, the Holy Angel’s Word Is the Word of God, and the Word of God Is the Second Person of the Blessed Trinity: for only in that Word of God, and only by that Word of God, is the Angel given everything that is his to know and to say. Therefore, Her reply to the Angel Gabriel: “. . . Let it be done unto me according to thy Word,” in essence could be restated as: “Although I have not sinned, I choose to follow in suffering and in death the All-Loving Sinless One, the Onlybegotten Word of the Father, Who shall forever be my Onlybegotten also, and Who, upon assuming passible though guiltless flesh in me, shall by His suffering and death make atonement for all sin. Therefore, this is my wish: let it be done unto me, unto my flesh, as it shall be done unto the Word of God, Whose flesh shall be mine also. Where He is to assume my flesh, and with it is to suffer and die, would that we might, inasmuch as we share that same flesh, share in that very flesh a common fate. I shall forever adore Him in me: The One Word that Is All, that in His Person Is and says all the Truth there is to say, and in His subsistent Act of Being, Is and does all the Good there Is to do, the All-wise Word, Whose Word is Act and Whose Word Is Works.” Hence, upon Her fiat, there obtains, as St. Ambrose has said it: “the conception of Her wish.”

96 Montfort Rosary, “The Visitation,” Meditation 1: “To honor the joy of the heart of Mary in the possession of Jesus.”

97 Montfort Rosary, “The Nativity,” Meditation 3: “To honor the deep contemplation and immense love of Mary.”
wit, the mellifluous Song of the Angels that accompanied that Nativity as akin to and signaling the “enchanting beauty of His Divine Infancy”\textsuperscript{98}--AMVF

Nevertheless, who was She that “wafted alaud in pain as She labored to give birth,”\textsuperscript{99} for Her Sacrifice of Labor, though in every sense an effortless labor of love, enjoined Her to cry aloud in pain for Her Child, Who would “suffer and die as a Victim for the satisfaction of the sins of the world,”\textsuperscript{100} a world that in no small part is unresponsive to His Great Sacrifice, a world of souls that would fail to avail themselves of the Fruit of that Birth, the Fruit of that Tree, that Fruit that Is He, that Tree that is She--AMVF

To whom, among mere creatures, did it cause great pain, for whom was it laborious indeed to surrender Her Onlybegotten for the sins of the reprobate, in the awful light of the knowledge of the the most unfortunate fact that they would most sadly, albeit justly, be lost for having rejected His Will of Love--AMVF

Of the third mystery of the Faith--AMVF

Of the third mystery of the Faith as the Great Nativity--AMVF

From whom, among mere creatures, does He proceed as effortlessly as an immanent Act of Love--AMVF

From whom does He proceed thus, manifest and magnified--AMVF

Of the Nativity as the joyful outward sign of that happy immanent and mutual contemplation and love of Christ and His Church--AMVF

Of the Adoration of the Blessed Sacrament--AMVF

Of the spiritual operations of contemplation and love--AMVF

Of the True Spirit of Christmas--AMVF

Of the mutual contemplation and love of Christ and His Church as the mutual contemplation and love of Christ and His Mother--AMVF

Of His Mother as the Mystical Body that Is His and is His Church, and compared to Who, all other members of it are as naught and negligible, for failing to love effortlessly and to forgive unconditionally--AMVF

To whom did He say, Whose Word Is Works: “Do you not know that I must be about My Father’s business?”--AMVF

Of “Do you not know that I must be about My Father’s work?”\textsuperscript{101} as one with: “Do you not know that I must do My Father’s loving forgiving Will, relative to the sanctification and salvation of His intelligent creatures?”--AMVF

Of “Do you not know that I must do My Father’s Will?” as one with: “Do you not know that which I must do?”\textsuperscript{102}--AMVF


\textsuperscript{99} Revelation 12:2 cf. Genesis 3:15


\textsuperscript{101} Luke 2:49

\textsuperscript{102} Some of the meaning of “Do you not know that I must be about my Father’s Business?” might have been expressed, had He replied to them in the following manner: “Do you not know that I must be doing what I know?” Of course God’s Masterpiece, among mere creatures, Mary Immaculate, the Seat of Wisdom, knows this. Their mutual intention in this mystery was to make it clear to us that He, as obedient son, and we as obedient sons and daughters, are ever to
Of perfect Wisdom as knowing God's Will and doing it--AMVF
Of knowing God's Will as Love, and loving, therefore--AMVF
Of perfect Wisdom as perfect Love--AMVF
Of perfect Wisdom, in the Light of the Greatest Commandment, as perfect Love of God and neighbor--AMVF
Of perfect Love as perfect Forgiveness--AMVF
Of perfect Wisdom as perfect Loving Forgiveness--AMVF
Of perfect Wisdom, where knowing is doing and doing is informed, intentional--AMVF
Of perfect Loving Forgiveness as, “Father, forgive them for they know not what they do.”--AMVF

Of, “Father, forgive them, for they know not what they do,” as in one way one with, “Father, forgive them, for they do not what they know.”--AMVF

Who seeks forgiveness for the ignorant as well as for the ignorant and willful and the otherwise unwise, but that they seek forgiveness--AMVF
Through whose intercession, shall my understanding overcome my will, so that my knowing that I must love shall be reconciled and in Communion with my loving of all that I know-- AMVF

For whom has the Almighty done Great Things upon Her Immaculate Conception, perfectly preparing Her to receive Him perfectly Who, in Her flesh, Is our Eucharist--AMVF
In whom, upon Her witting and willing fiat, has the Almighty done Great Things, in His Incarnation in and of the one, among mere creatures, that receives Him perfectly, in and of the lowly Matter that serves as His Most Holy Mother, in and of the one who receives Him perfectly Who, in Her flesh, Is our Eucharist--AMVF
Who, among mere creatures, is the Matter of God--AMVF

find God’s Will ever expressed by Her, as well as by all those whose authority over us comes to them from God. Furthermore, it is the intention of the Holy Family to demonstrate the new found nobility, value, and merit, in Christ, of the mundane tasks and daily sufferings in which we are all immersed at home and at the workplace. It was ever the Divine Will that Jesus should return to the home and the workplace of His Mother and of His Foster Father, in order that the finite dignity, nobility, value, and merit of the mundane tasks and sufferings of the home and of the workplace might by Him be elevated, infinitely in dignity, nobility, value, and merit, through His daily life among us and final Passion at our hands, ever in union with His Subsistent Act of Being. Inasmuch as these diverse acts of the home and of the workplace are reconciled in the Simple Uncomposed Act of His Subsistent Being, they cannot decompose. They now have no parts to fall apart. Hence Wisdom imparts His Integrity. From thenceforth, the dignity, nobility, value, and merit of these diverse actions and passions cannot disintegrate, for they have a new found integrity that must needs perdure forever for us in Him. Thanks to His Integrity, thanks to His Infinite Worth, thanks to the Infinite Dignity, Nobility, Value, and Merit of His Act, even we, the otherwise worthless, the undignified, the ignoble, and the valueless have been infinitely elevated in that Act, through His Cross, even unto His Bosom.

Wisdom is knowing (akin to intending and appreciating the general immaculate concept or pure idea or theory of love) and doing (akin to the particular practical incarnational image of love, extending that love to those about us, especially when we are under duress).

The Greatest Commandment: Cf. Mark 12:29-34 and Deut. 6:4-5 and Matthew 22:36-40

Luke 23:34
To what Height, to what Prominence, does the Generosity of God **elevate** Man, under the humble appearance of bread, and the humble Matter that serves Him as His Mother--AMVF

Of bread, the most humble fare at any banquet--AMVF

Of Mary Immaculate, the most humble of mere creatures, whose **humility He has regarded**, whereupon She is **elevated** by His glance--AMVF

**Of what** God has done in Her, in yet another of His Infinite Special Ways, which is as Great as that which He has done under the appearance of bread--AMVF

**Of the Greatness** under the appearance of bread and the Greatness in Her as the same Greatness--AMVF

Of Her awareness and love of this Greatness as Infinitely Great, whereas the bread is incapable of awareness or love for it has no **anima** with which to **magnify** or make manifest **that Greatness**--AMVF

Of that Greatness as Himself--AMVF

**Of Himself,** Whose **Name Is Holy,** as what He has done under the appearance of bread--AMVF

Of what He has done under the appearance of bread, as what He has done in and of Her--AMVF

Of Himself, Whose **Name Is Holy,** as what He has done in Her--AMVF

Of what He has done under the appearance of bread and in Her as unlimited by bread, which has no will, and unlimited by Her that has most wisely and unconditionally surrendered Her will to His Will of Love--AMVF

Indeed, who is the matter or the **Mater** or the Mother of the Sacrament that **all generations** refer to as "Blessed"—AMVF

Who, among mere creatures, is the outward sign of the inward grace of that Great Sacrament that **all generations shall call Blessed**—AMVF

Whom shall all generations call Blessed because of Her **perfect** union as Communion with the Divine Word, Our Blessed Sacrament—AMVF

Of what He has done under the appearance of bread and in Her, as what He would do in each of us, in yet another of His Infinite Special Ways, yet, as limited by each of us, each in his own way, received by each of us, who receive the Hidden Manna but conditionally, **imperfectly**, even as we might receive so many **white stones**, each with the name of each, alluding to our conditions, reservations, and imperfections, relative to our preparation, reception, possession, contemplation and love of the Eucharist--AMVF

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106 Cf. Exodus 12:14: "This day shall be a **memorial feast** {cf. “Do this in **memory** of Me.”} for you, which all your **generations** shall celebrate with pilgrimage to the Lord, as a **perpetual institution**” and Exodus 12:17:-- “Keep, then, **this custom of the unleavened bread** . . .” and Exodus 29:42.
Who, among mere creatures, has ever known, with the knowledge of true science, that this Hidden Manna, this Blessed Sacrament, this Eucharist, readily comprehends and embraces itself and the other six Sacraments, much as Wisdom, ever one with Love, comprehends itself and the other Gifts of the Holy Ghost, much as Love, ever one with Wisdom, embraces itself and the other Meritorious Virtues, even as white light comprehension each of the colors of the visible spectrum hidden, as it were, within its embrace; yet externally manifest and magnified, they are the outward signs of inward grace—AMVF.

Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Who is most like unto God in loving forgiveness, especially under the duress of ineffable suffering, compassionately sharing His Loving Sacrifice, His Passion with Him—AMVF

107 From Genesis the rainbow is the symbol of God’s Covenant and of His Peace with us and stands forever symbolic of the many sevens, One of Whom and six of which are considered in this work.

108 The white light, the source of colors, symbolizes the outward manifestations, or the work ad extra, of the Divinity of the Second Person, relative to the Incarnation in and of the flesh of Mary Immaculate, forever contingent upon Her witting and willing fiat. Therefore, the white light symbolizes that Incarnation, His miraculous birth, His admirable preaching, His astonishing miracles, His Transfiguration, His Resurrection, His transcendent Ascension, His sending of the Holy Spirit to us, and His Real Presence under the outward appearance of the consecrated white Host. Furthermore, in this analogy, and realizing that all analogies limp, the invisible spectrum, of indefinite if not infinite range, may well be taken as a symbol of the inner invisible infinite Act of His Divinity, His Subsistent Act of Being ad intra.

109 Violet light or the color violet or purple symbolizes the Suffering of the Most Holy Humanity of the Second Person, relative to the Incarnation and all that that Sacrificial Incarnational Love implies in the work of Salvation. Such works ad extra, pertinent to our salvation, are largely passive; for His Humanity Is rightly said to be acted upon.—Nevertheless, He is rightly said to be active inasmuch as His Divinity actively heaps that suffering upon His willing Humanity for love of us and in support of our autonomy. Now, violet or purple are colors that evoke images of the Easter Season and of Christ’s Passion in His passible flesh for love of us. In this way the color violet or violet light reminds us of the Eucharist especially as Sacrifice, as the Holy Sacrifice of the Mass. Furthermore, inasmuch as Wisdom and Love has, for love of us, embraced suffering and death, violet, the color of the Easter Season and of the Passion, also symbolizes that Wisdom and that Love.

110 Perfect preparation for the reception of Jesus, the Eucharist, is the Immaculate Conception, as given by the fourteenth mystery of the Rosary: The Assumption, for upon Her creation, at the very moment of Her Immaculate Conception, God, as Creator Cause assumes Her, His most cherished effect among mere creatures, out of nothing, elevating Her infinitely from the lowly state of non-being to Himself Who Is Being Itself. He does so that She might worthily receive His Divine Word at the moment of the Incarnation, upon His assumption of Her flesh.

111 Perfect reception of Jesus, the Eucharist, is the Incarnation in and of the Immaculate Conception, as given by the first mystery of the Rosary: The Annunciation.

112 Perfect possession of Jesus the Eucharist is given by the second mystery of the Rosary: The Visitation.

113 Perfect contemplation and love or adoration of Jesus the Eucharist is given by the third mystery of the Rosary: The Nativity.

114 The name Michael means: “Who is like unto God.” It can be written as a question: “Who is like unto God?” Cf. references to Michael: Revelation 12:7; Daniel 10:13,21; Daniel 12:1; Jude 1:9. Our Lady Mary Immaculate, the
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Who, therefore, is as an elevated citadel, elevated by Him through His Cross and by His Sacrifice of Love upon it. --AMVF

Who is so in Communion with Him; who so shares His Sacrifice, His Passion, with such compassion, with such understanding and love, in copenetration with Him, their two Hearts forever transfixed as One upon that Cross, that Her loves, perfected by Wisdom and reconciled as One Love, become in Her Beatific Fruition --AMVF

Indigo

Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Whose soul most manifests and magnifies the Lord as Almighty; for upon mutual immersion and copenetration and Communion of the One with the Other, when He fills Her infinite emptiness with His Infinite Fullness, Her perfect...
awareness and Love of Him, of His Infinite Truth and Good, infinitely manifests or magnifies the Lord as Almighty--AMVF
Whose awareness manifests and magnifies the Lord as Almighty, as Infinite Truth--AMVF
Whose Love manifests and magnifies the Lord as Almighty, as Infinite Good--AMVF
Who is Full of Grace, All Holy, aware and in Love from the very first moment of Her Immaculate Conception--AMVF
Who is best prepared, thereby, for the Incarnation of the Divine Word in and of Her, who best prepared for the Eucharist--AMVF
To whom is His Mercy applied in His Eternity, before all generations--AMVF
Through whom does His Mercy generously precipitate upon each of the generations of man as that Living Water, our Baptism, that pours forth together with His Blood from the Wound in His Heart, that torrent of Baptism, the healthy effects upon us of which are akin, in a certain limited sense, to those of Her Immaculate Conception; for it prepares us to receive Him in Holy Communion in yet another of His Infinite Special Ways--AMVF
Through whom does His Mercy generously precipitate upon each of the generations of man as His Life’s Blood, our Eucharist, that pours forth, together with the Water from the Wound in His Heart, that deluge of Love that is the Eucharist, The Incarnate One, at first hidden in Her, hidden in His Humanity in Her, and today, and for all time, hidden in that salutary Hidden Manna that forever rains from Heaven for us, Who, when properly intended, nourishes us and sustains and maintains us in a healthy state of grace--AMVF
Who is She that makes Him available to all who would prepare to receive Him, out of that fruitful kind of Fear, out of a healthy fear of offending One Who Is so Beautiful and therefore True, so Loving and Merciful and Bountiful and Generous and therefore Good--AMVF
Who most demonstrates that, as Heavenly Physician, God Heals, as in the instance and from the very first instant of our Baptism in Him or mutual immersion with Him, which not only prepares us to receive Him but incorporates us into Him Who receives us, and in Whom we die and rise--AMVF
Who most demonstrates that, as Heavenly Physician, He also anticipates and prevents, as in the instance and from the very first instant of Her Immaculate Conception; for She is conceived in Love, and therefore without sin--AMVF
Who magnifies the Great Physician as Almighty because He not only cures but Lovingly prevents illness--AMVF
Who, from the very first instant of Her being, is so immersed in Him and He in Her, so in Communion, the One with the Other, that Her Hope in Him, perfected by His Spirit as that loving Fear of offending Her Beloved by way of any untoward

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127 “God Heals” is one of the meanings of the name Raphael, and is a reference herein to the necessity of the immersion of all dependent creatures in their Creator, of all effects in their Cause, hence, of the necessity of Baptism.
128 Only if we are immersed in Him can we ever hope to see Him, to possess Him, and to love Him.
129 Fear of offending the beloved, is the Gift of the Holy Spirit that perfects hope here below, lest it evolve into presumption or devolve into despair.
thought, word, or work, becomes in Her the most secure Beatific Possession of Him —AMVF
Who has not fallen from Her First Love —AMVF
Who is most desirable in His Eyes, who the Terrestrial Paradise —AMVF

Blue

Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Whose spirit, immediately ordered to Him from the first moment of Her Immaculate Conception, most rejoices in God Her Savior, above all else, the Only Holy One, Whom She Understands and therefore Loves—AMVF
As surely as joy follows love and love understanding, who, among mere creatures, most aware of His Infinite Truth, and most in Love in His Infinite Goodness, most rejoices in God Her Savior—AMVF
Who so Understands Him, being so informed of Him by Hiim and with Him in Him, that that Under--standing Is of the Hypo--stasis, of that Person, Who Is the Object of all Her Understanding and of all Her Loving—AMVF
Who, therefore, through the Merits of that Selfsame Hypostasis or Understanding in Her, Ordering the loving joyous response of Her will, while neither trampling nor

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130. Upon the Beatific Vision of All Truth comes the possession of All of the Good, Who in Truth has ever been the Object of all our worthy hopes for a secure and everlasting Life in Love. Alternatively, Beatific Possession is the perfect secure possession of All that Is Good; it is the perfection of hope upon the clear intuition of the Beatific Vision.
131. Revelation 1:2, 4-5.
132. Revelation 2:1ff:—Herein a reference to one of the Seven Churches of Asia called Ephesus; among other given etymological interpretations of the word, the term “Ephesus” may be given to mean: “desirable.” The name of this church suggests that when God and man are mutually immersed, through some valid kind of Baptism, that they are given to find the relationship mutually desirable.
133. Luke 23:43:—“He replied to him, “Amen, I say to you, this day you will be with me in Paradise,” suggesting an association with and stating the benefits of a true Baptism of desire.
134. Blue is the color of the House of David, the color of a bright sunlit cloudless sky. Add white clouds and we have the other “color” of David’s House, interchangeable in heraldic art with the metal silver. Mary Immaculate and Christ Jesus, in His most Sacred Humanity, are offspring of that House. The bright blue sunlit sky symbolizes the illumination of Faith perfected by Understanding and that made perfect by the Hypostasis or the Understanding of the Person of Jesus Christ in and of Mary Immaculate. In this way Blue is a symbol of the holy ordering of God to man and of man to God through Mary Immaculate. Hence the color blue is a symbol of the holy ordering of Heaven to earth and of earth to Heaven through Her. Indeed, according to St. Bernadette, whose eyes were black, the color of Our Lady’s eyes, hence those of Her Son are “blue” [and white].
135. Joy follows necessarily upon knowing and loving. Hence it follows that when Her witting willing soul manifests and magnifies Him as Infinite, that it is the spirit of that anima that rejoices upon this happy discovery.
137. For to perceive the Infinite Truth and Good as such is to be necessitated by It, so that no finite truth or finite good could ever appeal to the free agency of a free heart and mind so ordered.
138. The first two Fruits of the Twelve Fruits of the Holy Ghost are Charity and Joy; these presuppose understanding.
139. Hypostasis means “person.” However, hypo- means “under” and stasis means “standing.” Hence hypostasis may be given to mean “understanding,” inasmuch as we distinguish one person from another based upon our understanding or our awareness and recognition of the distinguishing characteristics of each.
trammeling Her will, best does truth to all of the Meritorious Virtues, that perfect the operations of the mind and of the heart—AMVF

Who is so ordered to Him, as Is He to Her, by the Might of His Arm, 141 that Her Faith, perfected by so great an Under-standing in Her of Him, perfected by so great an Hypo-static Union and Most Holy Communion in and of Her flesh that He assumes, and in and of Their Minds and Hearts, that Her Faith in Him becomes in Her the clearest Beatific Vision of Him142—AMVF

Who, in this Understanding, this Hypostasis, best beholds Him that beholds Her; indeed, He Is forever Her heart’s Greatest Desire and Possession, while She is forever the apple of His Eye and of His sweetest intentions for us—AMVF

Who most laments the separation of the conceited proud from Communion with God and man in the Eucharist—AMVF

Green

141 Revelation 3: 14ff.- Laodicea, whose name means a “just person,” is one of the Seven Churches of Asia. A just person is one who practices each of the virtues to perfection. Those called to Holy Orders, whether to the baptismal priesthood or to that and to the ordained ministry, are called upon to practice every virtue to perfection.

142 “The Might” or “the Strength of God” is the meaning of the name Gabriel, upon whose annunciation and the loving fiat of Mary Immaculate, God Is ordered to man and man to God through Her, by that very “Might of His Arm,” Who Is Christ Jesus the God-Man, Christ come in the Flesh, come to us now especially in the Eucharist. For those who accept this central mystery, their hearts are softened by the Might of His Arm, and it becomes for them the occasion of clear Faith and Understanding and of the Great Holy Ordering; for those who would reject some aspect of this central mystery, especially the very Flesh of that Arm, of Him come in the Flesh, of the value of sacrifice and suffering in the flesh, of His Flesh as His Body and Blood in the Eucharist, their hearts are hardened by the Might of His Arm, and it becomes for them a stumbling block and an occasion of doubt and confusion and of unholy chaos and of discord. To wit, the Genesis account of the repercussions of Babel: Genesis 11:9-: “That is why it was called Babel, because there the Lord confused the speech of all the world. It was from that place that he scattered them all over the earth.” Ergo, relative to the Truth and the Good of the Incarnation in and of the Immaculate Conception, and especially in its manifestation in the Eucharist, the Might of His Arm provides for both of these general classes of dispositions of the human will; His Strength Will support and honor our autonomous wills either way.

143 Where knowledge is the reward for faith, the Beatific Vision is that intuitive science wherein God rewards the blessed in Heaven with clear insight into His Divine Essence. This Vision perfects and replaces faith hereafter. In this Vision the blessed perceive All Truth, disposing them toward and sealing them in the Happy Possession of All Good and in the secure and Happy Fruit of Life in Love forever. St. John Eudes in his 17th century book, The Wondrous Childhood of the Most Holy Mother of God, states that “...Bernadine and Albertus Magnus, together with Abbot Rupert, St. Bernard, and several others...assert that the admirable Virgin enjoyed the light of the Beatific Vision at least sometimes in Her life. If this be so, we may well believe, (and this is the sixth privilege of: ‘The Twelve Marvelous Privileges Of The Immaculate Conception Of The Most Holy Mother Of God’), that this favor was accorded at the moment of Her Immaculate Conception. These holy Doctors assign as proof of this assertion, that...this grace was given to Moses, and to St. Paul, when he was ravished to the third heaven.” Indeed, the Queen could not be “less favored than Her subjects.” St. John Eudes, The Wondrous Childhood of the Most Holy Mother of God, Fitzwilliam, NH: Loreto Publications, 2003, p. 74.

144 John 19:26-27:- “When Jesus saw his mother and the disciple there whom he loved, he said to his mother, ‘Woman, behold, your son.’ Then he said to the disciple, ‘Behold, your mother.’ And from that hour the disciple took her into his home.” This passage, which includes one of the Seven Last Words of Christ, suggests a moment in the ratification of the Great Mutual Holy Ordering of God and man through Mary Immaculate.

145 When we fail to live according to the promises of Baptism, when we stray mortally from the Holy Ordering, when we fail to go directly to Jesus through Mary, we must be Reconciled by an anointed minister. Green is the color of the Sacrament of Reconciliation. Green may be taken as the color of primordial life. When through this sacrament we have confessed our mortal faults and have received pardon and absolution for them, we have been reinstated to life, the life of sanctifying grace. However, we are called to perfect life, to life to the full. We are called to be perfect, even as our heavenly Father is Perfect. It is not enough for us to be free of mortal fault. If we have no mortal faults but persist in venial faults or bad habits, our life is not gold but green, a color commonly attributed to plant life. In one way, plants may be considered to be the lowest order of living things in the hierarchy of living things that includes: plants, animals, men, angels, and God. Indeed, as surely as we mix the yellow gold of God’s Life with the morbid cyanotic blue of
Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Who, from the moment of Her Immaculate Conception, is most anointed by Him, in copenetration and Communion with Him; for He anoints Her intellect with Understanding and Her will with Loving, and Her All-Holy Humanity entire with the indwelling Trinity--AMVF

Who anoints His Person when He assumes Her flesh--AMVF

Whose flesh, when assumed by The Second Person, our Christ, our Anointed One, serves as the matter for the reconciliation of God and man; for She is the Matter of God, the Matter, the Mater, of the God-Man, Who in His Person Is the First Anointed Minister of our salvation--AMVF

Who, from the moment of Her Immaculate Conception, from the very first instant of Her witting-willing All-Holy human being, of Her being aware and of Her being in Love, is forever reconciled with the Divine Will--AMVF

Who is most aware that in order for us to reconcile with God and man, and be reinstated into Communion with them in the God-Man, that we must understand wherein we have deviated from the mutual Holy Ordering of God and man, and that our contrition is best and our purpose of amendment most firm, as surely as our love is so great that we fear only to offend further the Beloved, even as He Is to Be found in the “least of these” suspended in His Sacred Heart--AMVF

Who, though never bitter, is nevertheless most mortified and dead to the things of this world, that She might best receive, possess, contemplate and love The One Who Is Life --AMVF

Who could and would not abandon or forsake Him for the things of this world, but ever seeks and finds perfect reconciliation with His Will of Love--AMVF

Who is most humble, viewing and confessing Herself in Her All-Holy Humanity as the lowly handmaid, whenever the Almighty comes down from His Throne (His Seat) to elevate Her humble, human, lowliness, simply by “regarding” Her: first, at the moment of Her Immaculate Conception, forever does He elevate Her All Holy Humanity from the infinite imperfection of non-being to the infinite perfection of being in Love, thence, at the moment of the Incarnation, forever does He elevate

man’s death, green is the mean that is struck. Yet we must ever endeavor to move from thence in the pursuit of Perfection.

Furthermore, inasmuch as the Sacrament of Reconciliation deals with rendering unto man what is his and to God what is His, green is the color of Justice. Inasmuch as the Sacrament of Reconciliation deals with a special view of God as Father and man as brother and sister, green is the color of Piety.

145 Matthew 25:40
146 Revelation 2:8ff:- Smyrna, whose name means “myrrh,” is one of the Seven Churches of Asia. Myrrh is an aromatic though bitter tree resin. It suggests the necessary bitter mortification that often accompanies sweet reconciliation.
147 One of the Seven Last Words of Christ: “My God, My God, why hast Thou forsaken {or ‘abandoned’} me?” suggests a certain relationship to the Sacrament of Reconciliation; for largely forsaken is Our Lord upon the Cross, and largely abandoned is that Sacrament of Reconciliation known also as Penance.
149 i.e., upon Her Immaculate Conception
The Magnificat

Her lowly matter to the exalted status of Mater --AMVF

For whom does the Almighty come down from His Throne to enter into Holy Communion with Her, thereby elevating Her humble, human, lowliness infinitely to Himself--AMVF

Who is most reconciled with Him, with His Humanity and with His Divinity, whenever forever He assumes Her body and Her soul--AMVF

Through whose body as Her blood is humanity reconciled with the Divinity and made worthy of Communion in the God-Man, mediating thereby the elevation in dignity and nobility of man by God--AMVF

Who is so in alignment with His Will of Love that the virtue of justice in Her, perfected by Piety, becomes a perfect Love of God as Father and man as Their children, often reconciling the One with the others and the others among themselves--AMVF

Yellow.151

Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Who is “simple” only as God Is Simple, therefore infinitely rich--AMVF

Who is most blessed, yet the poorest of creatures 152 --AMVF

Who is so bereft of the things of this world, yet so hungry for the Good Things of God, that in the Blessed Sacrament is so in Communion and copenetration with Him, that She, in Her All Holy Humanity, is indeed anointed by Him as His Kingdom’s greatest heiress and that Kingdom’s only Queen--AMVF

Whose hunger, therefore, for the Good Things, for the Manna, the Living Bread from Heaven, is indeed forever satisfied--AMVF

In whom does mere prudence, in Her election of worldly things as means toward the ends of justice, become the Great Science of the Holy Spirit, Her Spouse--AMVF

Whose Son in His Humanity Is the Great Means toward the Great End that Is His Divinity--AMVF

Whose intellect comprehends the Great Science of the Truth, of the True Things that are God’s, and who would teach us how properly to intend each creature prudently in the a priori Light of our Creator Cause, ever in conformity with His Reality, ever ordering us back to Him, upon our every informed choice that we make in the realm of mere creatures--AMVF

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150 i.e., upon the Incarnation

151 The color yellow, interchangeable with gold in heraldic art, is a symbol of the spirit of the Sacrament of the Anointing of the Sick. Where green is a reminder of the imperfect life, yellow or gold symbolizes The Perfect Life to Whom we have been called. In order to live in the joy of The Perfect life, in order to live the Spirit of the Anointing of the Sick, we must remember that it is not enough merely to rid ourselves of mortal fault; for indeed we are sick and insane and in need of healing if ever we truly prefer the finite truths and goods that the green realm of creatures and effects has to offer, over the Infinite Truth and Good, the Gold Realm that is our Creator Cause. Indeed, we must die to the former that we might rise to the latter. In order to live, from moment to moment, daily, and throughout our lives, the true Spirit of the Anointing of the Sick, we must die, on every occasion and at every opportunity, to all that brings us no closer to God; for only He Is Perfect Life, Life to the full. So too, gold or yellow is the metal or tincture of Prudence perfected by Knowledge or Science. For the Great Science instructs us in the prudent use of created effects that we might move most efficaciously and without demur from them to our Creator Cause.

The Magnificat

Who, therefore, is the greatest scientist--AMVF
Whose will prefers and embraces the Good Things that are God’s, and is perfectly in Love with Them, because Her intellect knows His Truth; Whose will, therefore, forever tends toward the Good because Her intellect forever intends the Truth made Flesh in and of Her--AMVF
Who, upon knowing, loves--AMVF
Who most readily dies to the things of this world in order best to commend Her spirit into the Hands of Her Father, 153 Son, and Spirit Spouse in Heaven--AMVF
Who recommends that we do the same--AMVF
Whose spirit, unencumbered by the things of this world, is most commendable to God--AMVF
Who is the Messenger whose message of joy promises us Eternal Bliss, Eternal Happiness in God’s Kingdom, in Eternal Holy Communion with Him, as His anointed heirs, if we will but die to all that would rob our spirits of Eternal Life--AMVF

Orange 155

Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Who best receives Him that receives Her in those Most Holy Communions that are Her Immaculate Conception and His Incarnation in and of Her--AMVF
Who is aflame with the Divine Science and Love of God and man--AMVF
In whom is His Sacrifice of Labor, 156 His Work, His Labor of Love, consummated, finished, 157 complete, and confirmed--AMVF
In whom is the Word's greatest Work forever confirmed--AMVF
In Whom has He most clearly and preeminently done the Great Things, that Is Himself, receiving, in His Mercy, all of Israel 158 when He receives and assumes Her that receives Him --AMVF

153 Cf. Luke 23:46:- One of the Seven Last Words of Christ: “Father, into Thy Hands I commend my Spirit” tells us that if we would be truly spiritual we must be willing to deny ourselves, to bereave ourselves of and to die to, the things of this world. Only then shall we attain to our given place as anointed heirs to His Kingdom of Life in Love that cannot die.
154 Revelation 3:1ff:-Sardis, whose name means “prince of joy,” is one of the Seven Churches of Asia. The message of joy is one that insists that we shall live in Love forever, as anointed heirs to the Kingdom that cannot die, if we would but die to all that is unhealthy.
155 The color orange is a mixture of yellow and red. It symbolizes, therefore, the tongues as of fire, which, in Acts 2:3, we are told, “parted and came to rest on each one of them.” Two broad classes of energy are commonly given to define and emanate from fire: light energy and heat energy. The light is given by the yellow in the orange color. The warmth is given by the red in the orange color. The Holy Spirit fortifies the spiritual operations of our intellects and of our wills by enlightening our minds and by enkindling love in our hearts. Hence orange is the color of the Sacrament of Confirmation and of the Virtue and the Gift of Fortitude.
156 Revelation 2:18ff:-Thyatira, whose name has been given to mean “sacrifice of labor,” is one of the Seven Churches of Asia. The name of this church suggests the willingness of one confirmed in the faith to labor and to sacrifice.
157 John 19:30:- One of the Seven Last Words of Christ: “It is finished”, confirms the fulfillment of the Salvific Act, suggesting a relationship to the Sacrament of Confirmation.
Who is so confirmed and confident in His Mercy that mere worldly fortitude becomes affirmed and fortified in Her as the Great Fortitude of the Holy Spirit, Her Almighty Spouse, Whose Name is Love--AMVF

Who is, by Her Spirit Spouse, confirmed and forever sealed in Love--AMVF

Whose works therefore, though a Sacrifice of Labor, are forever a Labor of Love—AMVF

Red

Among mere creatures, upon perfect preparation for the Eucharist, upon perfect reception, possession, or contemplation and love of the Eucharist:

Who is the most beloved of God--AMVF

Of whose womb are all true Christians truly brothers and sisters, that we must love one another for love of the same Mother --AMVF

Who most thirsts for the efficacious intentional alignment and union or Communion of man's will with God's Will of Love--AMVF

Who most thirsts, therefore, as at the Wedding Feast at Cana, for the Holy Communion, the mutual intentional union, of God and man--AMVF

Who is so in Communion with The One of the Holy Name, that She temperately forsakes the world of the sensible, in order best to intend His Great Suprasensible Counsel, even as He intends Her flesh and the assent of the witting will of His intended, that this intentional union in and of Her even becomes Motherhood or Matrimony; for He Counsels, He informs, the Fathers before and after Abraham only imperfectly, by figure, whereas She He informs perfectly, with the Seed Forever, The Holy Name Incarnate in and of Her --AMVF

159 Red is the color of love in the heart. St. John Damascene says (De Fide Orthodoxa iii) that “the Son of God, from the Virgin’s Purest blood, formed Himself flesh animated with a human soul.” St. Thomas Aquinas and Ven. Maria de Agreda concur, that the Body of Christ was formed and fashioned by the Holy Spirit from the Most Pure Blood of the Most Immaculate Heart of Most Holy Mary, upon Her informed and loving fiat. Hence red is the color of Matrimony or of Motherhood. Temperance like knowledge makes a bloody entrance into one’s free agency, like an infant being born of its mother, like that of the birth of all save One. Hence Temperance is given by a bloody if not a sanguine effort to attain to it; for often we must do constructive violence to ourselves in order to become truly temperate relative to matters of sensory cognition, emotion, and appetition. Indeed, until we attain to temperance in matters of the flesh we shall never be cognizant of the suprasensible Counsel Who, aside from creation, generally is disinclined to shout in our ears or to parade before our senses. Although in Christ, in particular, during His Life among us, and especially in the Sacrifice on Calvary, forever one with the Sacrifice of the Mass upon the Altar, in the Eucharist, we have been given many opportunities to hear Him, to see Him, to touch Him, even to smell Him in the Precious Blood, and to taste Him in the Sacred Flesh.

160 Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 8: “To honor Her as the Mother and support of Christians.” Cf. Luke 8:21: “He said to them in reply, ‘My mother and my brothers are those who hear The Word of God and act on it.’” And, according to Matthew 26:26-28 The Word said: “Take and eat; this Is My Body. . . Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood . . .’” To this day He says that. Many ignore Him, rejecting His kingship, His fellowship and His kinship upon rejecting Most Holy Communion in Him.

161 Revelation 3:7ff: Philadelphia, whose name means “love of the same womb” or “love of the same mother,” hence “brotherly love,” is one of the Seven Churches of Asia. The name of this church suggests a relationship to Matrimony as Motherhood.

162 John 19:28:- One of the Seven Last Words of Christ: “I thirst” suggests, among other Things, Our Lord’s intense desire for the efficacy for us of the marriage union of God and Man in Him and of soul and body, spirit and flesh, in us.

Who, among mere creatures, at the Incarnation in and of Her, resolves in Her person the

\textbf{The Ancient Problem of The One and the Many} of Common Union, of Communion--

AMVF
Of Their complete Community--AMVF
Of Their perfect unity--AMVF

\textbf{Of Their Unity in the Flesh}--AMVF

When He says: “This is My \textbf{Body},”\footnote{\textit{Matthew} 26:26 and \textit{Mark} 14:22 and \textit{Luke} 22:19} of whose body is His Body formed by action of the Holy Spirit--AMVF


\textbf{Of Their unity in the Spirit}--AMVF

Of Her Intellect, of Her knowing as one with His; for their mutual Under-standing is a prerequisite for and of the very essence and \textit{Sub-stance} of the \textit{Hypo-stasis} Union--AMVF

Who is the Under-standing upon whom His Person or Hypo-stasis comes to rest--AMVF
Of Her \textit{stasis} or Her standing still, of Her resting content in this knowledge, this science, because no new immanent movement is necessary for Her toward the acquisition of perfection, possessing as She does The One Who Is All Perfection--AMVF

Of Their two Minds as well met--AMVF
Of Their two Minds as One Understanding--AMVF

Of Her \textbf{Will} and His Will as two Wills in perfect alignment, and absolutely reconciled in Love--AMVF
Of Their two Wills, as One Will of Love--AMVF
Of Their two Hearts as well met--AMVF
Of Their two Hearts as One Love--AMVF

\textbf{Aquinas, Summa Theologica}, Vol. 4 of 5: Pt. III Q. 32 Art. 2. \textit{Reply OBJ.2.}: “... Chrysostom and Damascene compare... the Son, Who Is the Power of the Most High, to \textit{seed}, by reason of the active power therein...” Cf. 1 Peter 1:23-25:— “You have been born anew, not of perishable seed but of \textit{imperishable seed, through the Living and Abiding Word of God}; for ‘All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the \textit{Word} of the Lord abides \textit{forever}.’ That Word is the good news which was preached to you.” Cf. Galatians 3:16:— “To Abraham were the promises made and to his seed. He saith not, ‘And to his seeds’ as of many; but as of one, ‘\textit{And to thy seed, which is Christ,}’” It is better herein to use the term ‘seed’ than the term ‘descendent’ or ‘descendents forever,’ because the term ‘descendent’ says nothing of ascending again, whereas the term ‘seed’ suggests going into the ground and rising up again. Indeed, a ‘descendent forever’ may well be construed as one that goes into the ground never to rise again. Whereas, for those who are in Communion with Christ, the phrase ‘Seed Forever’ carries with it the \textit{promise}, in essence even as it was given to our Fathers, not only of dying with Christ but of rising with Him. Dying in Him we shall rise to Life everlasting in Him; in Him alone, the Seed Forever.


The Magnificat

Of their Flesh and Minds and Hearts as One--AMVF

Of the Two as One--AMVF
Of Common Union--AMVF
Of Communion--AMVF
Of the Eucharist--AMVF
As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
The Magnificat

AVE MARIA MATER MISERICORDIAE

[AMMM]

“My soul doth magnify the Lord,
And my spirit rejoices in God my Savior.
Because He hath regarded the humility of His handmaid;
For behold, from henceforth all generations shall call me blessed.
For He that Is Mighty had done Great Things in me,
And Holy Is His Name.” Luke 1: 46-49

ANGEL (Who is Like Unto God)
SACRAMENTAL GRACE of (The Eucharist)
MERITORIOUS VIRTUE {Love} as witting service happily rendered
GIFT OF THE HOLY SPIRIT {Wisdom} of knowing God’s Will of Love and doing it
LAST WORD (Father, forgive them; for they know not what they do.)
CHURCH OF ASIA {(Pergamos) (“elevated” or “citadel”)}

“To the Angel of the Church of Pergamos write: . . . Thus says He Who has the sharp two-edged sword . . . . To him who overcomes, I will give the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knows except him who receives it.” Rev. 2:12-13, 17

Meditate upon the following in terms of the foregoing as an examination of conscience:

Angel of Pergamos--AMMM
Of Pergamos, whose name means “elevated” or “citadel”--AMMM
Am I like unto Christ, Am I like unto His Mother, a most elevated city of God and New Jerusalem--AMMM
Angel of Pergamos--AMMM

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170 Luke 23:34
171 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
172 Please read “AMMM” as “Ave Maria, Mater Misericordiae” or “Hail Mary, Mother of Mercy.”
The Magnificat

Am I like unto God--AMMM
Have I permitted Him to prepare me, permitted the Word to become Flesh in me, to assume me, to frequent me, to elevate me to Himself, as He does His Most Holy Mother--AMMM
Am I like unto God--AMMM
Do I live the Most Holy Rosary; do I live the Most Holy Lives of Jesus and Mary, of Jesus Living in Mary--AMMM
Am I one, in Communion, with God’s Will of Love and Loving Forgiveness, one with the Most Loving Sacrifice of Jesus in Mary in the Eucharist--AMMM
Do I live the love of the Most Holy Rosary, the love of Jesus and Mary, the love of my life--AMMM
Am I one with Them in Their Loving, in Their Living, in Their Suffering, in Their Dying, in Their Rising, in Their transcendent Elevation, in Their Real Presence; for where e’er abides the Great Cause, and He abides as The Elevated Citadel that Is the Eucharist, there abide His effects, lest they cease to be--AMMM
Am I like unto God; am I in Communion with Jesus in Mary, in His Mystical Body in and of Her, that is His Church, and of whom many of His cherished rational effects are precious members--AMMM

Who is like unto God--AMMM
Have I been like unto God; have I been Godly in all that I think and say and do--AMMM
Have I tried at all times to be one with God, in alignment with His Will of Love and Loving Forgiveness--AMMM
Have I been Wise, have I known God’s Will of Love and done it or have I been foolish, have I been otherwise--AMMM
Have I tried at all times to be one with that Will of Love for God and man and in loving Communion with them; do I bear, therefore, the fruits of the Eucharist well received in me--AMMM

Of the proper and perfect preparation for the Eucharist--AMMM

Have my thoughts, words, and deeds of this day served as preparation for the loving reception of the Eucharist--AMMM
Have I, out of love of God, given Him beforehand and granted Him thoroughly the right to do His Will in me; have I, in this manner of speaking, given and forgiven” Him--AMMM
Have I, out of love of man for love of God, given my neighbor beforehand and granted him thoroughly the ‘right’ to do his will relative to me, where, in so doing, neither he nor I offend God; have I, in this manner of speaking forgiven and pardoned him--AMMM
Has my preparation for the Eucharist been akin to the Immaculate Conception--AMMM
Where something cannot give what it does not have, do I acknowledge and confess that the Incarnation of the Eternal Word could only have obtained in such a one who is Herself, among mere creatures, the Immaculate Concept of God’s Love incarnate--AMMM
Have I permitted God to make of me, therefore, an unstained and unadulterated, and Pure Concept or Idea of Himself and therefore the Purest Idea of Love that He can create in the flesh and spirit of a mere creature--AMMM
Is it enough for me that, in not having sinned, I have done nothing, or do I feel it incumbent upon me to do something, to replace that negative with a positive; do I feel it incumbent upon me to practice charity, practicing the positive virtue that opposes all sin by engaging in loving service to God and to man--AMMM

Have I permitted Him to intend me, to conceive of me as the purest, sinless, immaculate concept or idea of love of whom He can conceive--AMMM

Have I permitted Him, the One Who Is Almighty, to make of me the Purest Idea of Love that Is--AMMM

Have I permitted Him to prepare me, before Communion, by permitting Him to forgive me my trespasses--AMMM

Have I permitted Him to prepare me by permitting Him to bestow upon me, through Her, to lavish profligately upon me, beforehand and thoroughly, the Creating Sanctifying Saving value of the Infinite Fountainhead of His Graces, Gifts, and Merits, that I might better be prepared to intend Him and His creation properly, so that, upon reception of the Eucharist, at that moment of His Incarnation in me, I will ever thence permit my works to become like unto God's, Whose Word Is Works, and Who has come to me in the Flesh as the Eternal Word forever given and kept--AMMM

Before receiving the Eucharist, am I truly inclined to Communion with God and with my fellow man, my neighbor, who is one among God's cherished rational effects--AMMM

Before receiving the Eucharist, am I truly inclined to Communion with God and with man, recalling that the Loving Creator Cause Is ever proximate to His beloved effects, to His creatures elect, to His anointed, lest they perish, lest annihilation be theirs, lest they cease to be--ever Creating, Sanctifying, Saving, ever united with them to the point of coperetration with them--AMMM

Before receiving the Eucharist, and in the Light of the Great Commandment, do I truly love God with my whole heart, with my whole mind, and with my whole soul, do I lovingly and thoroughly and beforehand ‘forgive’ or grant Him all that I am and have, and do I truly love my neighbors as myself, and forgive them all, as needs be, for love of God--AMMM

Do I agree that: If my brother has something against me, then I must first go and reconcile with him even before I offer my gifts at the altar--AMMM

Do I agree further that: If I have something against my brother, then I must forgive him before I may approach the altar--AMMM

Do I agree that I must forgive my brother as often as he sins against me--AMMM

Preparing myself to receive Him in the Eucharist, the True and Good Thanksgiving, do I first gratefully receive from His Hand of Mercy every grace that He extends to me through Her from that open Hand, even and especially the grace of sacrificial suffering--AMMM

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173 Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 4: “To honor her as the treasurer and dispenser of God’s graces, of the merits of Jesus Christ and of the gifts of the Holy Ghost.”

174 Matthew 5:23-24: “Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.”

175 Matthew 18:21: “Then Peter approaching asked him, ‘Lord, if my brother sins against me, how often must I forgive him? As many as seven times?’”
In correspondence with Him, do I likewise extend His Mercy to those who have offended me--AMMM

Am I prepared to empty myself of all that I am and have, to forgive or to give Him to the point of exhaustion all the limited and finite truths and goods that I am and have, scattered about in my mind and in my heart or strewn 'round about me in my world, in order that I might better be prepared to receive in the Eucharist The One Who Is Everything, into the vortex of my being that is absolutely nothing without the unlimited and Infinite Unifying True Good that Is He--AMMM

Do I make of myself a worthy receptacle, am I truly prepared, as is She, to receive and to contain The Uncontainable, to comprehend The Incomprehensible, to embrace The All Embracing, together with that Cross, that Matrix, His Mother, that He Embraces and Kisses, and that with me He would share--AMMM

Do I joyfully, not grudgingly, receive every grace from His Hand through Her, including and especially the gift of my daily trials and sufferings--AMMM

As happily as I receive favors as gifts from His Hand through Her, do I gladly share in His Cross, His Matrix, His Mother--AMMM

In preparation for the reception of the Great Thanksgiving, the Eucharist, and in the Light and Warmth of Their countless generous gifts to me, am I genuinely grateful; do I generously correspond by living the Gospel generously--AMMM

Do I prepare to receive Him in Holy Communion by making of myself a truly holy land, a city of God, a temple and a tabernacle wherein He forever gladly dwells or is He merely in prison in me: the Great Creator Cause obliging Himself to a thankless creature, constraining Himself to an ungrateful effect forever, although, for a time, restraining His Hand of Justice until the last day--AMMM

Of the perfect reception of the Eucharist--AMMM

Has my reception of the Eucharist been perfect--AMMM

Where the perfect reception of the Eucharist is the Incarnation, have I intended God and man perfectly; have I received the God-Man perfectly--AMMM

Have I ‘forgiven’ the God-Man what some might call the ‘trespass’ of His entering into me, that His Word might become flesh of me, that I might manifest and magnify Him, and be as He to the world ‘round about me, doing His work of loving service--AMMM

Have I received the Word, and therefore the Eucharist, as a white stone with my name engraved upon it; have I received the Eucharist with certain reservations and have I set my conditions upon its reception by endeavoring to limit His effects in me, by loving Him and my neighbor but conditionally, in such a way as would name me and prejudice that which I receive in the Eucharist--AMMM

The ciborium and the chalice that receive the consecrated Species are not aware of and therefore not in love with the Precious Body and Blood that they contain; upon reception of the Eucharist, Am I aware and am I in love--AMMM

Mother Mary Immaculate, graciously intercede for me that soon I may become most keenly aware of Him Whom I receive, aware of just Who It Is that receives me; may I come to be delighted in that Light. Basking in the warmth of that Love, may I come at last truly to be thankful for Jesus the Eucharist Who forever Lives in you, and Who would live in me that I might live in Love, in Him, eternally--AMMM

Upon reception of the Eucharist, am I a witting and willing temple and tabernacle--AMMM
Upon reception of the Eucharist, am I a witting and willing and most holy grail, a ciborium and a chalice that is aware and in love—AMMM

Of the perfect possession of the Eucharist—AMMM

Has my possession of the Eucharist been perfect—AMMM
Where the Great Visitation is evocative of the perfect possession of the Eucharist and of a contagious desire to share that Fire within, have I extended myself in an all-consuming conflagration of service to those ‘round about me; have I done so as the joyful outward sign of that happy inward perfect possession of grace—AMMM

Of the perfect contemplation and love of the Eucharist—AMMM

Of contemplation: do I intend Him and my neighbor as lovingly as He extends Himself and them to me, as lovingly as He extends Himself to me and for me, especially upon the Cross—AMMM
Of love: do I extend myself to and for Him and my neighbor lovingly, carefully—AMMM

Do I adore Christ in the Blessed Sacrament, the Real Presence; do I visit Him often—AMMM
Do I see, love, and serve Him in my neighbor, wherein He Is really present to me, in yet another of His Infinite Special Ways—AMMM

Where the Nativity is the joyful outward sign of that happy immanent and mutual contemplation and love of Christ and of His Church, preeminently of Christ and of His Mother, do I, as a member of that Mystical Body, see and love Christ in my neighbor or do I fail to love and to forgive; do I fail to give my love completely, without reservation, and unconditionally—AMMM
Do I, as She, in contemplation intend Him, and in love effortlessly extend Him, as painlessly as She gives birth to Him, as painlessly as a virtuous singer produces a beautiful song—AMMM

Of perfect contemplation and love as perfect Wisdom—AMMM
Of perfect Wisdom as knowing God’s Will and doing it—AMMM
Do I know God’s Will as Love, and do I love therefore—AMMM
Where perfect Wisdom is perfect Love and perfect Love is perfect Forgiveness, and where perfect Wisdom is perfect Loving Forgiveness, am I truly wise—AMMM
Where perfect Wisdom is not merely knowing what to do but doing it, where knowing is doing and doing is intentional, do I know that I must be loving and forgiving and do I, thereupon, love all and forgive all; am I truly wise—AMMM
Have I permitted Her to intercede for me with Her Son that my understanding might at last overcome my will, so that my knowing that I must love might be reconciled and in Communion with my loving of all that I know—AMMM
Where perfect Loving Forgiveness is, “Father, forgive them for they know not what they do,” and where, “Father, forgive them, for they know not what they do” is related to, “Father, forgive them, for they do not what they know,” do I forgive the

Please note how faith, hope, and contemplative love, together with vision, possession, and fruition are emphasized respectively, though not exclusively, in The Annunciation, The Visitation, and The Nativity.
The Magnificat

ignorant and also the willful and the otherwise unwise but that they come at last with true contrition and with a firm purpose of amendment, to seek forgiveness--AMMM

Inasmuch as what God has done in Her, Is as Great as that which He has done under the appearance of bread, and where the Greatness under the appearance of bread and the Greatness in Her are the same Greatness, and where that Greatness is Himself, for He has done Himself under the appearance of bread and in Her, have I permitted Him to “do” this Great Thing in me; have I permitted Him to “do” Himself in me; have I become Him Who Is become One of us, and Who Is the Only One among us that can unify the many of us into that Oneness and integrity that Is He Alone, into the One and Only True and Good Communion and Community in Holy Communion in the Eucharist--AMMM

Do I acknowledge and confess that that which He has done under the appearance of bread and in Her, and that which He would do in me and in each of us, is unlimited by bread, which has no will, and unlimited by Her, that has knowingly, lovingly, and unconditionally surrendered Her will to His Will of Love--AMMM

Yet do I as readily acknowledge and confess that that which He would do in me, in us, is limited by me, by each of us, each in his own way, where each of us receives Him in the Hidden Manna as if we were but receiving so many white stones, each with the name of each--AMMM

Do I receive the Hidden Manna, do I receive Him in the Eucharist but conditionally, as if He were but a white stone with my name engraved upon Him, effecting in me, in transit, little more than would a white stone--AMMM

Where we name a thing by what it does, have I endeavored to limit in myself the love and forgiveness that He would extend to me and through me to my neighbor; do I receive but a white stone with my name engraved upon it--AMMM

Would I, in the hardness of my heart, limit the effects of the Eucharist in me by willfully choosing whom I shall love and whom forgive--AMMM

Do I realize that Love Is Wise; do I find Love hidden in the Mind of Wisdom and Wisdom hidden in Love’s embrace, comprehending and embracing, the Source of all our grace--AMMM

THE RAINBOW OF GOD’S PEACE WITH US

The White Light

Do I find that this Hidden Manna, this Blessed Sacrament, this Eucharist, readily comprehends and embraces Itself and the other six Sacraments that prepare me to receive Him, much as Wisdom, ever one with Love, comprehends Itself and the other Gifts of the Holy Ghost, much as Love, ever one with Wisdom, embraces Itself and the other Meritorious Virtues of Our Lord and of Our Lady, even as white light comprehends each of the colors of the visible spectrum hidden, as it were, within its embrace; yet externally manifest and magnified, they are the outward signs of inward grace--AMMM
Am I ravenously hungry for this **Hidden Manna**--AMMM

**Violet**

When I, a voracious vortex, and an insatiable and infinite sink, receive Him in the Eucharist:

Am I **aware** and in **love**; am I **wise**--AMMM
Do I become **like unto God** because I am lovingly aware and truly thankful that I have received the **Source** of Infinite Truth and Good, That Alone can satisfy my hunger for these--AMMM
Do I recognize and love Him--AMMM
Do I resent or am I truly thankful and grateful for my life, for the Life of Sacrifice, the Life of the Eucharist, the Life of Thanksgiving, that I have been called to Live in Him Who Lives in Her--AMMM
Do I wisely see His Love in His **suffering**, in my suffering and in that of my neighbor; do I wisely see Him in the **Sacrifice** of the Mass--AMMM
Am I **compassionate** with Christ’s **Passion** and His Suffering in **Communion** with my neighbor--AMMM
Do I wisely **forgive them** their trespasses as He has forgiven me--AMMM
Do I wisely see Him wheresoever He is hidden: under the appearance of bread, in Himself, in myself, and in my neighbor--AMMM
Am I aware; am I in love--AMMM
When I receive Him in the Eucharist, do I recognize Him, in Himself, in myself, and in my neighbor; were I to meet Him on the road to Emmaus would I recognize Him **before** the breaking of the bread; do I recognize Him in the Eucharist--AMMM
Just before I receive Him, when I see the **elevation** of the Host and the Chalice, and hear the words of consecration, do I recognize Him in the **Hidden Manna**; do I see and hear with the eyes and ears of **true Faith**, believing the words and in His **Real Presence** or do I merely see bread and wine and hear similitudes--AMMM

177 The words of consecration: "This Is My Body" and "This Is My Blood" are not to be taken metaphorically or as mere figures, similitudes or parables; for He never offered them metaphorically. We must not intend them in that way because He did not extend them in that way. These two utterances of Our Lord are akin to a death confession. Who would not accept as truth the word of a dying man? Who would not accept as truth the Word of Truth Who Is the God-Man, dying to His Humanity? Who can reject the Word that Is Truth, The One True Word? On the night before He was to die so horrible a death for love of us, who would think that He would be inclined to speak in poetic similitudes or parables about the breaking of His Body and the Shedding of His Blood? Furthermore, His parables or similitudes, replete with metaphors, were designed for the hard hearted audiences with which He often dealt. Truly, in any given crowd that He might be given to address, many were indifferent, and others callous; some were ignorant and others were inclined to ignore Him. However, when alone with His Apostles, and indeed these were gathered together with Him at the Last Supper, He ever dispensed with parables and spoke to them in the Simple Truth that **He Is**. According to the Gospel of Luke, chapter eight, Jesus explained to His disciples that: "Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that they may look but not see, and hear but not understand.” Indeed, when **others** look at the host and the chalice and hear the words of consecration, they see bread and wine and hear similitudes; they blasphemously refer to the words and actions of the priest, and to that which God brings about through those words and actions, through His ordained ministers, as so much
The Magnificat

If I fail to recognize Him in my neighbor, whose general appearance is at least vaguely reminiscent of Him, do I have the temerity to intimate that I truly recognize Him in the Hidden Manna, under the humble appearances of bread and wine, which accidents do not even remotely suggest Him, save in the breaking up or in the pouring out--AMMM

Again, do I know Him as from my neighbor, do I know Him from Adam, Emmanuel, in one way a Son of Adam, The Son of Man, in and among the sons of Adam, as the New Adam and the New Gardner, the Seed Forever and the Fruit of Her Womb who is the Tree of Life--AMMM

Shall I thenceforward join with them in Him in the Great Harvest Song in the Holy Sacrifice of the Mass--AMMM

Indigo

In this awareness, and recognition, upon reception of the Eucharist:

Upon mutual immersion with Him, and all else in Communion with Him, does my soul, the infinite sink of the Source of Infinite Truth and Good, manifest Him to others--AMMM

**Does my soul magnify Him as truly Infinite and as Merciful to those who Fear to offend Him**--AMMM

Do I, in my awareness and love of Him, magnify and manifest Him as the One Who Is so Beautiful and therefore True, so Loving and therefore Good--AMMM

Do I magnify and manifest Him as that Infinite Source of all Truth and all Good, yet as that Infinite Sink of all my love, especially as I find Him in my neighbor, wherein He ever abides; for therein He surely abides, as surely as Cause is ever proximate to His elect effect: lest it cease to love, cease to know, cease to be--AMMM

Am I aware that upon receiving Communion that I am immersed in Him and He in us, in copenetration the One with the others, with each as if there were no others; for He so Loves each as if there were no other--AMMM

Do I Hope in Him and in the resurrection in Him to eternal Life, do I trust in Him, or do I presume in Him or despair of Him--AMMM

Is my hope in Him perfected by a healthy Fear of offending the Beloved--AMMM

Do I, as it were, hope in my neighbor; are my expectations relative to him presumptuous or do I despair of him--AMMM

Is my hope in my neighbor perfected by a healthy fear of offending the Beloved Son of the Father--AMMM

Do I manifest to my neighbor that God Heals--AMMM

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\*hocus-pocus*: a contemptuous sacrilegious corruption, an irreverent anagram of the Latin phrase ‘hoc est corpus...’ “this is (my) body.” Yet, even a dog or a pig or a goat, a dumb ox or a stubborn ass, thanks to its God-given natural senses, can see and hear and smell and taste and touch. However, when we look upon the host and the chalice and hear the words, we are called to a greater response, a suprasensible human and Supernatural Divine response. We are called to Faith, a greater understanding, and a clearer vision.

178 After His Resurrection, His disciples were not at first given to recognize Him, because He thenceforward expected them and expects us to recognize Him many special and often veiled ways: in the Eucharist, in ourselves, and especially in our neighbor, and especially if that neighbor appears strange to us or appears to us as a stranger, as did the One encountered by Mary Magdalene in the garden, One and the Same as the One encountered on the road to Emmaus.
In the Eucharist, do I properly intend God and my neighbors; do I permit myself to be immersed in Him in them; do I permit them to be immersed in Him in me--AMMM

Am I desirable in His Eyes; am I His Terrestrial Paradise--AMMM

Blue

In this awareness, and recognition, upon reception of the Eucharist, in Communion with Him, upon immersion in Him:

Am I ordered to Him--AMMM

Does my spirit, thereupon, respond to that awareness with loving joy, do I rejoice therefore upon the possession of God my Savior, to Whom I have been ordered by the Might of His Arm--AMMM

When I receive Him in the Eucharist, am I aware that I am ordered by the Might of His Arm, first and foremost through Her to God my Savior, thence in His Light through Her, the Purest Crystal, that by my good example I might do justice before Their people, and make manifest and magnify to all Their Graces, Gifts, and Merits as the Rainbow of God's Peace with us, as God's Peace among us, as Emmanuel--AMMM

When I receive Him in the Eucharist, do I believe that I am to order my spirit joyfully to God my Savior in my every thought, word, and deed; obeying the Great Holy Order, the Great Commandment, to love Him above all things with my whole heart, with my whole mind, and with my whole spirit; thence am I ordered by Him, in a most orderly and transcendent manner, to all else in Him--AMMM

When I receive Him in the Eucharist, do I Understand that once ordered to Him, that He thereupon orders me, in my person, in my hypostasis, to understand that I must love my neighbor regardless of duress, regardless of whatsoever may assail my senses, regardless of my feelings and emotions, and that this must be done in such a way that when my neighbor sees my person it reminds him of the Hypostasis or Person of Christ--AMMM

In the Eucharist, do I receive Him well; do I permit Him to order me first to Himself, thence in His Light to my fellows--AMMM

Am I ordered to God and man through Her; do I behold Her who beholds Us--AMMM

Green

Upon receiving Him in the Eucharist:

Am I aware and in love and happy because in so filling my infinite emptiness and loneliness with His Fullness and Infinite Presence, He has elevated me infinitely, simply by lovingly regarding the lowliness and humble condition of His servant, as surely as He has brought the mighty down from his throne and exalted the lowly--AMMM

Am I aware and in love and happy when I consider that He has accomplished this in me merely by lovingly regarding and intending me in my nothingness, my emptiness, and my loneliness, into His immanent and intimate Act of Being, of Being in Love, wherein humbly He desires lovingly to work with nothing, in order
that He elevate me to Himself from that state: from nothing through mortification to adoption as anointed heir--AMMM

When I receive Him worthily in the Eucharist, am I aware that I am reconciled in Him and by Him, with Him and with my neighbor--AMMM

Am I justified upon my living Faith in Him: does He not bring the mountain down and raise the valley up; does He not bring one third of the angels down from their thrones and elevate to their former positions and state those among us who would do His Will; has the Almighty, Himself, not come down from His Throne; has He not, thereupon, exalted lowly humanity; for at Communion, does He not come down to me and do I not go up to Him--AMMM

Do I receive Him well; do I permit Him to reconcile me with Himself and my neighbor in Holy Communion--AMMM

Do I receive Him well, and them in Him, or do I forsake reconciliation with Them--AMMM

Do I humbly seek justice perfected as Piety; do I humbly seek pious reconciliation with God as Father and my neighbor as spouse, as father or mother, as brother or sister, as son or daughter--AMMM

Yellow

Upon my pure and simple intention of Him, in my hunger and poverty, upon my reception of Him in the Eucharist:

Am I aware and in love and joyful because in elevating me to Himself, and anointing me with Himself, He has thereupon Created, Saved, Sanctified, and Blessed me with Himself, the One True Good, so that all generations might rightly call me truly Blessed with the Good Things that truly satisfy my hunger for the Infinite One True Good that Is He Alone--AMMM

Do I invite a healthy poverty, a healthy hunger, that I might be more nearly spiritual, and so commend my spirit unto God my Father--AMMM

Do I prudently bereave myself of the unhealthy things of this world, of creatures, and the realm of effects--AMMM

Do I, in the main, fast from and die to these things, that I might be truly hungry for the healthy things of God, as they are to be found here below only in the suprasensible Eucharist--AMMM

Do I share this joyful though urgent message with others--AMMM

When I engage the things of this world, do I use them prudently, only as means to the ends of justice, only in preparation for the reception of the Eucharist--AMMM

When I engage the things of this world, do I permit the Holy Spirit to perfect my prudence with that Science or Knowledge that would move me inductively, a posteriori, that would, indeed, induce me from the unnecessary, though certain world, to the only Necessary World, my Just End, The One Who waits for me to find Him in the Temple, in the Eucharist--AMMM

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179 Matthew 17:20: “. . . Amen, I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you.” Cf. Matthew 21:21 and Mark 11:23.

180 Luke 3:5: “Every valley shall be filled and every mountain and hill shall be made low. The winding roads shall be made straight, and the rough ways made smooth.”
The Magnificat

When I receive Him in the Eucharist, am I aware that I am *blessed* and *anointed* by Him and with Him, and *destined* as His child and heir to His Eternal Kingdom of Life and of Love--AMMM

Do I receive Him well in the Eucharist, do I permit Him to *anoint* me, to *destine* me, to determine, to direct, and to order me--AMMM

Orange

When I receive Him in the Eucharist, *when He Who Is Mighty has done these Great Things in me* that Is Himself, when *He has received* me, His *Israel* that struggles with His high standard of Love, ever *mindful of His Mercy*, when He confirms in me that baptismal Mercy that He has extended from generation unto generations to those that fear Him:

Am I aware, and do I confess, that I am *confirmed* in Him, *confirmed* in that love of Him, and confirmed in that love of all whom He Loves; for what the Almighty *“has done”* or *“does”* must be said to be *confirmed*, *finished*, consummated, complete, perfect, well established, and *fortified*, never to be *“undone”*--AMMM

Do I acknowledge that there obtains, between the Sacraments of Baptism and Confirmation, a certain relation and a necessary distinction, akin, among other things, to that of promises given and promises kept--AMMM

Do I receive Him well; do I permit Him to keep His Word in me, to *finish*, to complete, to perfect, to establish, to *fortify*, and to *confirm* me in my baptismal promises, whereupon His Word becomes my works--AMMM

Do I permit His *fiery flame* to enlighten my mind and warm my heart--AMMM

Am I seraphic in my love of God and neighbor--AMMM

Have I accepted His Gifts; do I bear His Fruits--AMMM

Do I, thereupon, fulfill my baptismal vows before those who fear Him--AMMM

Thereupon, do I ever champion Him in the face of His enemies, those who fail to fear Him, be they one or legion, be they a mighty throng--AMMM

Do I forever bear witness to Him, thanking Him, and praising Him in the vast assembly albeit friendly or hostile--AMMM

Do I make of that *sacrifice of labor* and of strife, a sacrifice and labor of love, a love of Life--AMMM

Red

When I receive Him in the Eucharist:

*Am I* aware and in love and happy to *hear* the *Counsel* that *He spoke to our fathers*, that *I am*, as are they, espoused to Him, that *I am* engaged in an intentional union with Him and in Him, that *I am* reborn and legitimate, and that *I am* renamed with

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182 Psalms 22:26
183 Psalms 35:18
The Magnificat

His Name in Him, in the Matrimony or Motherhood of Mary Immaculate, and Holy Is His Name--AMMM

Am I aware and do I confess that Holy Is His Name, indeed, Who gives His Word, His marriage vow, and keeps It, from Adam to Abraham, and ever since, keeping forever the promises of His covenant with humanity, as He gives the Divine Word to the Humanity of Christ, the Seed Forever, in the fertile womb of the Humble Earth, the Lowly Matter, the Loving Mater, that is His Mother, and our Mother also--AMMM

Do I love my Brother, for love of the same Mother--AMMM

Can I hear His suprasensible Counsel, His proposal of marriage, can I receive His Word, the Beloved One of Honor, the Bridegroom of my soul, if I fail to be temperate relative to the world of the senses--AMMM

Can I engage in an intelligent and loving intentional union with Him, in Him, my Ultimate Cause, if I fail to be temperate relative to the world of effects--AMMM

Am I temperate relative to the realm of the senses, the world of creatures, and of mere effects; am I temperate in my feelings or affections, and emotions in their regard--AMMM

In the Eucharist, do I receive Him well; do I permit Him to inform me, to court me, to Counsel me, with the Word of God, as He did our Fathers, as He did the Most Holy Humanity of Christ, the Seed Forever, much as He informed and, as it were, Counseled, in yet another of His Infinite Special Ways, the flesh and blood, the body, the heart and mind, the soul, the whole being of our Most Blessed Mother, in the Matrimony or Motherhood of Mary Immaculate--AMMM

When He says: “This is My Body,” of whose body is His Body formed by action of the Holy Spirit; am I of that Mystical Body, am I of His Church, that is preeminently She, in my every thought, word, and deed--AMMM

When He says: “This is My Blood,” do I, as His heir, show relationship or consanguinity to, and union or affinity with, Him and His Church, that is preeminently She, in my every thought, word, and deed, in my flesh as in my spirit--AMMM

Do I agree with Our Lord when He says to me: “Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink His Blood, you do not have Life within you”--AMMM

Do I, among mere creatures, by my way of being, by my love and by my forgiveness, by my proper intention and love of the Eucharist, and in Him my neighbor, engage with Him in the resolution of The Ancient Problem of The One and the Many, of Common Union, of Communion--AMMM

Do I know Whom I love--AMMM

Do I know all in the One--AMMM

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184 Matthew 26:26 and Mark 14:22 and Luke 22:19
185 Ephesians 5:25-27: “... Christ loved the Church and handed Himself over for Her to sanctify Her, cleansing Her by the bath of water with The Word, that He might present to Himself the Church in splendor, without spot or wrinkle or any such thing, that She might be holy and Immaculate.”
186 Matthew 26:28 and Mark 14:24
187 John 6:53
The Magnificat

Do I seek Him in Her first, so that I may be given more readily to find, to know, and to love all else and all others in Him Living in Her, that I may intend all else and all others with science and without prejudice, as He would have me intend them, in the Light of His Light without shadow--AMMM

Upon reception and possession and contemplation of the Eucharist, is my understanding, my knowing, my science, one with Theirs, as three Under-standings or Hypo-stases in Union, in Common Union, in Communion: the one with the Others as One--AMMM

Has my understanding overcome my will, so that my knowing that I must love is truly reconciled and in Communion with my loving of all that I know--AMMM

Do I love Whom I know--AMMM
Do I love all in the One--AMMM

Do I seek Him in Her first, so that I may be given to love all else in an orderly manner, ever in keeping with the Great Science of the Great Holy Ordering--AMMM

Is my will one with Her Will and with His Will, as three Wills in perfect alignment, and absolutely reconciled in Love--AMMM

Is my will one with Their two Wills, as one Will of Love--AMMM

Is my heart one with Their two Hearts as One Love--AMMM

Am I, as one among Many, one with the Two as One--AMMM

Do I engage with Them in the resolution of *The Ancient Problem of The One and the Many* 188--AMMM

Of the objective of Common Union, of Communion, as met in Her, but as yet to me met in me--AMMM

Of Common Union--AMMM
Of Communion--AMMM
Of the Eucharist--AMMM

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188 The problem admits of the following relations:-
of the one and the many [of myself and my neighbor]
of the One and the many [of God and man]
of the Many and the One [of The Three Persons in One God]
of the Many [and of the One] and the one [of the mutual indwelling of The Blessed Trinity {of God} and me]
CHAPTER TWO:

Baptism, Hope, and Fear

In the Light of the Magnificat

and

Other Scripture
The Magnificat

This chapter and its structure, that parallels each of the other chapters in this work, is guided primarily by the fifth verse, herein presented as the seventh line of the Magnificat:

“And His Mercy Is from generation unto

This seventh line of the Magnificat is a reference to the Sacrament of Baptism or Immersion; for one might readily envision many generations, both young and old, gathered round about the baptismal font. They are gathered there out of a kind of loving fear of offending the Beloved First Love from Whom they, and their forebearers, even from the beginning, had fallen. Indeed, this Great Love of their life, Who Is most worthy of the love of each and of all of the generations of man born of woman, has told them that unless they be born again of water and of the Holy Spirit that they shall not enter into the Kingdom of Heaven.

189 Although this chapter deals primarily with the seventh line of the Magnificat, it is important to note the seventh line’s certain relation to the first, and the first line’s necessary relation to the seventh. As the first line refers to the Eucharist and to Baptism, the seventh line refers to Baptism and the Eucharist. Indeed, the upper line comprehends and embraces the lower, even as the inferior participates in the superior. The first line: “My soul doth magnify the Lord,” while referring, as noted in chapter one, in a special way to the Eucharist, to Love, and to Wisdom, refers also, amid the infinite relations of each line to His Reality, to the Sacrament of Baptism, to the Virtue of Hope, and to the Gift of Fear. For only a human anima or soul, upon mutual immersion and communion with Him can manifest and magnify Him as Infinite; for only a human soul is designed and destined by God for the Infinite Truth and Good that Is He alone. It is in His Infinite Mercy that He has so designed and destined the product of each human generation for Himself. However, we can legitimately hope to attain to Him, through Baptism into the Body of Christ, in the Eucharist and forever, only if we lovingly fear to offend Such a One Who Is All-Beautiful and therefore True, All-Merciful and Loving and therefore Good, ever wisely seeking and doing His Will in all things.

190 Please see page two: The Magnificat, From the Gospel of St. Luke.

191 Please see Appendix: Table: The Seven Sevens.

192 Luke 1:50

193 John 3:5 Cf. St. Thomas Aquinas, Summa Theologica, Vol. 5 of 5: Appendix 1 Q. 1 Art. 2 Reply Obj. 5.

Indeed, one might wonder, as did St. Thomas, and as many theologians have, and still do, about the quality of those souls who depart this life with original sin only, as do the aborted and unbaptized children. One might consider the possibility that limbo, or the state of relative natural happiness or joy, may, indeed, in some sense perdure as a state of being for such as those aborted and unbaptized children, especially when we read the words of St. Thomas in this regard. St. Thomas effectively states that these children may indeed be separated from the Supernatural Intuitive Beatific Vision of God’s Essence when he writes: “Although unbaptized children are separated from God as regards the union of glory, they are not utterly separated from Him: in fact they are united to Him by their share of natural goods, and so will also be able to rejoice in Him by their natural knowledge and love.” Now, no one should ever act upon a dubious or uninformed or undefined conscience. If one does not know, one must not act. Indeed, and most importantly, the abortionist, as does the practitioner of euthanasia, ever acts upon a dubious or uninformed or undefined conscience; for no one can presume to know what God would fulfill in the lives of these most vulnerable and dependent of human beings. Furthermore, inasmuch as the state of limbo has never been defined explicitly, were such a coarcted state even a remote possibility, it would forever be incumbent upon each of us, therefore, forever to protect and to champion the unbaptized generations, yet gestating in their mothers’ wombs. So too, must we ever commend the aborted and unbaptized human beings to the Supernatural Mercy of God, Who Alone Is Supernatural, and Who knows no bounds but the bonds of that Supernatural Love, and Who Creates our human nature in such a way that it can only be truly and absolutely happy upon the possession, contemplation, and love of the Absolute Infinite Truth and Good, that above all Else Is He Alone. Cf. Montfort Rosary, “The Resurrection,” Meditation 1-2: “To honor the descent of Our Lord’s soul into Limbo.” “To honor the joy and the release of the souls of the ancient Fathers who were in Limbo.”
According to the Genesis account, there were two special trees in Paradise, that Paradise that we had lost upon falling from Our First Love, for failing to hope without presumption, for failing relative to that loving fear that perfects all hope, for failing to fear to offend Our Beloved First Love. Both trees were said to be located in the middle or the midst of the garden; yet, if middle or midst means center, there can be for anything with a true center but one locus. The Tree of the Knowledge of Good and of evil and its Fruit may be taken in one way to symbolize the Family Tree of Adam and Eve and their seed or their offspring and their descendants. The term offspring, however, seems to suggest a tending upward, whereas the term descendants might be given to suggest a tendency downward.

The Tree of Life and its Fruit most certainly must be taken to symbolize Mary Immaculate and the Fruit She bears to the sorry world in much need of It ever since Eden, the healing Medicine of God. Yet the tree that gives rise to the house of David, to the seed or the offspring and the descendants of Adam and Eve, is that same tree that gives rise to Mary Immaculate and the Fruit that She bears, Christ Jesus, Her Onlybegotten, the Seed Forever, sewn to rise, the Firstborn of them that slept, the Firstborn of the dead, the Firstfruits of the land. Yet She bears Him to the Cross, the Third Tree, that reconciles the other Two as One, restoring us in His Grace by His Merits. She bears Him as the Greatest Fruit of Humanity; likewise the Cross bears Him as the Greatest Fruit of Mortification, of Suffering and of Death; for the Seed of that same Fruit springs to Life Eternal. Indeed, the Firstfruits of His Merits are applied by Him to the second Eve through all Eternity at the moment of Her Immaculate Conception in the Mind of God and in the womb of Her mother St. Anne. So gladly does Our Lord thus elevate Her in nobility, dignity, and value that truly must it be said that when He embraced and kissed His Cross, that He embraced and kissed His Holy Mother to whom His Infinite Merits are Forever first applied. Likewise was He happy to die for each of us, especially for those of us who would correspond to His Graces Gifts and Merits through Her, for those of us who would bear our daily crosses, bearing Him upon them as the Firstfruits of our souls, that by living His example we might magnify Him and manifest Him to the world ‘round about us.

When Adam and Eve, upon the prompting of Lucifer, ate of the Flesh of the Fruit of the Tree of the Knowledge of Good and of evil, when they took it into their mouths, they did so unprepared. They ate of the Flesh of the Fruit of that Tree without the permission of God, and without finding Him, as He Is in Himself, and as He would ever

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194 Genesis 3:3: “it is only about the fruit of the tree in the middle of the garden that God said, ‘You shall not eat it or even touch it, lest you die.’”

195 The name Adam comprises the meanings of red, clay like, and formed out of the dust or clay of the earth.

196 The name Eve means life or living. Nevertheless, Eve is the mother of the dying, of the dead, and of the buried, whereas Mary Immaculate, the true Eve is the Mother of those who live in Christ, die with Him to this world, and rise with Him to Eternal Bliss in Him in the next.

197 Genesis 2:9: “Out of the ground the Lord God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.”

198 1 Corinthians 15:20-23: “But now Christ has been raised from the dead, the Firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life, but each one in proper order: Christ the Firstfruits; then, at his coming, those who belong to Christ . . .”

199 Exodus 23:19: “The choicest firstfruits of your land you shall bring to the house of the Lord, your God.”

200 Montfort Rosary, “The Carrying of the Cross,” Meditation 5: “To honor the love with which He embraced and kissed His cross.”
The Magnificat

be, in a loving relationship with you and with me, in a most Holy Ordering of the One to the others, in mutual intentional union and most Holy Communion. They did so fearlessly and without finding God in Himself and God in each other as most desirable. They did so without first hoping for the perfect mutual immersion of themselves with the One. They did so without their proper divinization by that One, that divinization that necessarily would have obtained upon their mutual immersion with Him. On the contrary, they found the notion of being like God, relative to His Knowledge of the Truth, but not to His Being Good, a thing to be grasped at. In this way they would deprive Him of His right of bestowing upon them the Firstfruits of a complete likeness unto Him, in the Light of a perfect perspective.

God would have shown them, would have given them, deepest knowledge and the clearest vision of His Goodness, but He would have spared them their insight into just how evil man can be. Clearly, and in a certain sense, God had forever intended us to partake of the Flesh of the Fruit of those trees, ultimately to be made one Tree in the Cross, one Fruit in Christ, one Flesh in the Eucharist, the Medicinal Fruit for those that lovingly fear further to offend Him. Where the Fruit of the Tree of Life and the Fruit of the Tree of Knowledge are the selfsame Fruit in Christ, it is only with great tenuity that one should eat of that Flesh unprepared. However, hypothesis contrary to fact aside, had our fall not necessitated the Cross, God would surely have prepared us for Communion in Him, rendering us desirable, by yet another of His Infinite Special Means.

Nevertheless, that untimely bite of our mouths into the Flesh of that Fruit was uninvited, for we had not permission to receive It. Indeed, we were not as yet desirable; for we were as yet unprepared to receive It, to intend It properly. We were not prepared, for we had not as yet engaged the Sacraments of preparation for such Holy Communion. Neither Adam nor Eve were prepared to intend God in that Flesh; for neither of them was privy to God’s plan for the forthcoming Incarnation in and of the Immaculate Conception, where that Immaculate Conception is the Perfect Preparation for the worthy reception of Him. Furthermore, neither Adam nor Eve were as yet immersed in and divinized by Him; neither was wittingly nor willingly ordered to Him nor to each other in Him, nor were they reconciled with His Will of Law, let alone with His Will of Love. They would be aware without being in love. However, It Is Love alone, the Immaculate Concept, the pure unadulterated Idea of Love alone, that alone serves as perfect preparation to intend Him properly. For these reasons, neither was as yet anointed for the Kingdom; for neither could as yet be said to have been confirmed or fortified in their knowing and in their loving. Hence, neither were they prepared with information for, nor were they desirous of, nor in any way properly disposed for, intentional union or Communion with God and man. As yet, careless, they knew neither not, but would at length come to know and to care; for in so biting the Flesh of the Fruit of that Tree they had inflicted upon It His First Wound, and exposed themselves, to our undying shame, for what we are. 201

Thenceforth, shall there be enmity between Lucifer and the woman, between the old serpent, the ancient adversary, and the two Eves, and especially between Satan and the Second Eve, who is Mary Immaculate. Indeed, shall there be enmity between the serpent’s seed and the Seed of Mary Immaculate. The serpent’s seed, Satan’s spawn, are those that follow him forever in sin to die forever, true ‘descendants,’ who go down, falling forever into the unfathomable depths of despair, whose resurrection is only to death, for they are never to rise again to Life. However, the Seed of Mary Immaculate Is the Seed Forever, Christ

201 Genesis 3:7,10
The Magnificat

Jesus, and all of those that die in Him, that go down into the ground in Him, surely shall rise again in Him, to live and reign in Him Forever.

Thence from paradise are they scattered, the proud in the conceit of their heart. The proud who would stray from the Great Holy Ordering and who would approach and seek not Communion but equality with God, hence superiority to their fellow man. For us, here and now, the Tree of Life and the Fruit She bears to that Cross is available to us in the Holy Sacrifice of the Mass, in the Eucharist. Jesus Living in Mary ever intends us to intend Him; He always intends for us to eat of the Flesh of the Fruit of that Tree, that Flesh that Is His and that He receives from so Immaculate a Concept. He wants us to receive that Flesh in Holy Communion with them and with each other, but only when we are properly prepared to receive Him, and all else in Him. We are properly prepared to receive Him in the Eucharist, and all else in Him, only when we ourselves are as immaculate concepts of love in the flesh, incarnate. We can become as such only through God’s Power in Baptism and each of the other Sacraments that prepare us to receive Him, and all else in Him. Nevertheless, to bite into the Flesh of the Fruit of that Tree, to receive Holy Communion when not properly prepared to do so, is to wound that very Flesh that would Sanctify and Save us for Life in Love forever.

Now as a result of Baptism all of the Gifts of the Holy Ghost and each of the Meritorious Virtues that they perfect are bestowed upon the baptized. Although through this Sacrament all of the Virtues and the Gifts that perfect them are granted the baptized, we shall in this chapter nevertheless, emphasize the meritorious Virtue of Hope as perfected by the Gift of Fear.

In this chapter we refer specifically to Hope among the given Virtues, because we can Hope to possess God only if we are immersed in Him, copenetrated with Him, and divinized by Him. The Gift of Fear perfects Hope, as a loving desire to refrain from any behavior, be it based in presumption or despair, that would further offend our First Love, from Whom we have fallen. Furthermore, Our Lady encourages us here to speak of the Gift of Fear inasmuch as She refers to this Gift in this the seventh line of Her Magnificat: “. . . . Mercy . . . . to those that fear Him.”

We are further encouraged by the Good Thief who asked the other thief: “Have you no fear of God?” We are encouraged by the Last Word of our Lord: “This day thou shalt be with me in Paradise.” We are encouraged by this Last Word of Christ because it is uttered in response to the Good Thief’s expressed loving fear of further offending the First Love from whom he had fallen, and in Whose Good Grace He sought, out of a kind of Baptism of Desire, to be by Good Grace Itself reinstated.

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202 Genesis 3:15:- “I will put enmity between you and the woman, and between your seed and hers . . . .”
203 Acts 24:15:- “I have the same hope in God as they themselves have that there will be a resurrection of the righteous and the unrighteous.”
205 Wisdom 6:17-19:- “For the first step toward discipline is a very earnest desire for Her; then care for discipline is love of Her; love means the keeping of Her laws; to observe Her laws is the basis for incorruptibility; and incorruptibility makes one close to God; thus the desire for Wisdom leads up to a kingdom.”
206 Luke 23:40
207 Luke 23:43
We are further encouraged by the etymology of the name of the Church of Asia called Ephesus, whose name means “permission” or “desirable” or “mouth,” especially when we recall how the Good Thief, out of his mouth, asked permission of Our Lord to enter into the Heavenly Kingdom. We are encouraged when we realize that the Good Thief and Our Lord find each other mutually desirable. We are relieved when Our Lord extends out of His Mouth His permission to the Good Thief to enter the Kingdom of Heaven, by assuring him that that same day he would reign with Him there.

Again, we are encouraged by this Last Word of Christ, among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the eternal essence and the mission of one among the Mighty and powerful Seven Seraphim at His Throne. Lastly, we might go so far as to encourage ourselves by naming one of the seven Angels at the Throne of God, the Angel of the Church of Asia called Ephesus, by a name that is indicative of his essence and of his mission. Indeed, are we ever inclined in our natures to name a thing by what it does. In this instance, we might name the Angel of Ephesus, the Fear of God, or the Medicine of God, or God Heals. Were his name Raphael, we should not be at all surprised.

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208 Ephesus has been called the gateway or the seaport or the portal of entry or the mouth to Asia Minor, hence the gateway or portal to all of the Churches of Asia and the other riches of Anatolia. Who but an invader would, without permission, have the temerity to enter a port of entry to riches beyond? Who can gain permission to enter a desirable port who is himself undesirable? Who would seek permission to enter a port of entry that in itself or beyond itself offers nothing that is truly desirable? Among the etymological interpretations of the word “Ephesus” are: “permission,” “desirable,” and “mouth.” The Greek word “ephesos” means “mouth.” Whosoever finds the Lord desirable, seeking communion with Him and His Community, the Church, ever seeks entry into His Mystical Body through that “mouth” or portal of entry or that gateway into the Sacramental System, that is the Sacrament of Baptism, albeit by desire, water or blood. The Sacrament of Baptism, establishes the baptized in the state of Sanctifying Grace, rendering such a one desirable to God, granting permission to the baptized to enter through the portal of entry into the rest of the Sacramental system, and ultimately, should such a one persevere in grace, to see their Lord, One Day Forever, Face to Face. Our Lady, Mary Immaculate, who is preeminently the Church, and who, at some time after the first Pentecost, lived for a period in Ephesus, is indeed such a portal or gateway to the Seven Churches of Asia and the Sacraments and the sacramental graces gifts and merits that they contain in Her. Indeed, the term “mouth” could be seen as a symbol of Her having wittingly and willingly taken in or intended, comprehended and embraced all of these in Christ Jesus, the Eternal Word of the Mouth of God, upon the fiat of Her mouth, upon the Incarnation in and of Her. Furthermore, She is, among mere creatures, the Portal to Heaven Itself and its Infinite Riches. However, She is an active portal who would ever induce us Thence from hence.

209 Tobit 12:16: “Stricken with fear, the two men fell to the ground.”

210 Tobit 3:17: “So Raphael was sent to heal them both. . . .”

211 Tobit 12:15: “I am Raphael, one of the seven angels who enter and serve before the Glory of the Lord.”
The Magnificat

The First Day

The First Day of Genesis, given by Genesis 1:2-5, symbolizes the Eternal Sacrament of Baptism, and the other sevens related to it. It is well to call this Sacrament of Baptism “eternal” because it is ever in the Mind of God, hence ever of His Act ad intra as well as of His work ad extra; for He ever intends that He and man be immersed in mutual communion. The work of the first day speaks of the Spirit of God as stirring above the waters. Again, the word “baptism” means “to dip” or “to immerse.” To wit we are told in Genesis 1:2 that the whole of the earth was immersed in water. Indeed it is at the moment of Baptism, whether by desire, blood, or water, whether by immersion, aspersion, or infusion, that we receive the Holy Spirit Who confers upon us all of the virtues and the Gifts that perfect them, stirring, as He does above the waters of the baptismal font. In this way are we divinized and called to the life of perfection. Through Baptism the Spirit of God fills our human nature, our spirits, our infinite human void, our emptiness, with His Infinite Supernature, His Fullness. In this way we are elevated infinitely in dignity, rendered desirable, and prepared to be permitted, on that Eternal Seventh Day, to see Him, to know and to love Him for what He Is and for what He has done in us. The image of the Spirit of God stirring over the waters of the abyss suggests that He Acts upon them rendering them thereby divinizing and life-giving.

The formlessness of the primordial earth can be taken, in one sense, to refer to the uninformned material principle, existing forever in the Divine Mind, “awaiting,” as it were, His informing of it—as when He says: “Let there be light.” Thereupon the material principle is illuminated, enlightened or informed variously, creating, thereby, the informed matter of material substances. Furthermore, physical light, which physics suggests may be, in terms of time, the precursor of informed matter and the material universe, is merely a figure or universal symbol of spiritual light or intelligence, especially where that Light Is God’s. Hence, the First Day of Genesis is not merely concerned with God’s Creation of physical light and informed matter, although it is true that from the very First Day he elevates that lowly matter, born of light, so that so prepared the Light Itself may one day be born of matter. Indeed, the “light” of the First Day refers also, though not exclusively, to the enlightenment of the created pure forms or angels. Angels are pure intelligences that, having no senses, obtain all of their knowledge or science directly from God; hence if they are to know, from the first moment of their inception, they must needs be immersed in Him. Hence He called the light good. Nevertheless, some of the angels, in the first instant of their inception, immediately chose to reject immersion in Him. Thereupon he separated the darkness, those who would not know Him, from the light; He separated the evil angels, who chose ill, from the good angels, who chose well. From the beginning, evil was separated from good, and a clear distinction made between them. From thence each day, except the Seventh, has its evening. As for us, we often start the day well. Nevertheless, it is wise and well advised, given our present condition, that we greet each evening with a careful examination of conscience.

In a general way heaven is mentioned before earth in Genesis 1:1 because on the level of nature the angelic pure forms, who in terms of time were to be the first beings elevated to that state of being called “heaven,” are highest on the ontological ladder of created forms. Now the phrase “formless wasteland” in another sense, might be given to mean the planet earth devoid of the higher material substances, such as plants, animals, and men. In this sense, particular mention is made in Genesis 1:2 of the creation of the formless earth, as shapeless secondary matter distributed in unidentified secondary forms, before particular mention is made in Genesis 1:3 of the creation of the “light,” which in one sense may be taken to refer to the created pure forms or angels. This suggests, that on the level of merit, specifically Christ’s Merit Eternally applied, that God forever has something very special in Mind for matter, for earth and water, for clay. Although God being Eternal admits of no before or after, physically immersed informed matter is created, in a certain sense, even “before” the creation of the spiritually immersed pure forms or good angels, not necessarily in terms of time or the preeminence of nature but in terms of the preeminence of Merit. This physical immersion of matter, and His Spirit’s stirring over it, ab inicito, suggests God’s Eternal Intention to elevate even to preeminence, through the Infinite Merits of the Second Person, lowly matter infinitely to Himself, to spiritualize and to divinize it. This must be seen as so, for just as surely as His Spirit troubles to stir over the waters, that immerse that lowly earth, would He make it fruitful and pregnant, even as one day would He come to stir over Her womb, depositing therein the Light of the world. So first he prepares the earth and then He says: “Let there be Light;” and of all Lights Her Son, the Increate Light, Is the Light of the world. Hence, from the very beginning, as related in the Genesis account, to the present moment and forever, the main Light for which the Spirit prepares the world Is Christ. This preparation of the world to receive this Light, this preparation to receive Him, is called the Immaculate Conception. Ultimately, therefore, there is to be a mutual immersion of Himself and matter, even as Mater or Mother, upon the assumption of Her flesh in the Incarnation of Their Son. Again, the first are last and the last first in creation, not necessarily in terms of time, and certainly not in terms of nature, but in terms of the preeminence of merit; for is She not, through Her Son’s Infinite Merits, eternally applied to Her, from the beginning, preeminence among mere creatures? Hence the creation of formless or otherwise uninformed secondary matter in one sense “before” the creation of the created pure forms says something of the Mind of God relative to the position of matter in It and to the Eternal preeminence and importance of the material things that He would elevate, and how they might best be informed and elevated. For the preeminent way of God’s informing and elevating matter Is as His Mother by His Spirit with His Son.
“And His Mercy Is from generation unto generations to them that fear Him.” Luke 1:50

ANGEL (Medicine of God; God Heals; The Fear of God)
SACRAMENTAL **GRACE** of (Baptism)
**MERITORIOUS VIRTUE** (Hope)
**GIFT** of THE HOLY SPIRIT (Fear)
LAST WORD (“This day thou shalt be with Me in Paradise.”)  
CHURCH OF ASIA {(*Ephesus*) (“desirable” or “permission”)}

“To the Angel of the Church of Ephesus write: . . . But I have this against thee, that thou hast left thy First Love. Remember therefore whence thou hast fallen, and repent and do the former works . . . . To the victor I will give the right to eat from the tree of life that is in the garden of God.” *Rev.2:1,4-5,7*

Meditate upon the following in terms of the foregoing:

Angel of *Ephesus*—AMVF  
Of Ephesus, whose name means “desirable”—AMVF  
Who, among mere creatures, from the first moment of Her Immaculate Conception, is to God most desirable—AMVF  
Who, among mere creatures, finds Her Creator, above all things, *Most Desirable*—AMVF  
Of Ephesus, whose name means “permission”—AMVF  
Who, among mere creatures, from the first moment of Her Immaculate Conception has been given God’s Permission to see Him Face to face in the very Light of that Sanctifying Grace in Whom She is conceived—AMVF  
Of Ephesus, whose name means “mouth”—AMVF

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211 Luke 23:43  
214 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.  
215 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
Who, among mere creatures, speaks for Him to us the message of joy: of death to all that would deprive us of life everlasting--AMVF

Who, among mere creatures, speaks for each of us to Him of the oftentimes selfish clamoring petitions of our mouths, but only as sighs and groanings of dearest deepest love--AMVF

Who was She that proclaimed that from generation unto generations, He manifests His Mercy to those who have left their First Love, that Is He, and who have fallen from His Good Graces, by extending unto them, that yet fear Him, the Sacrament of Baptism for reconciliation with Him as immersion in Him--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that His Loving Mercy ratifies His Act ad extra of Genesis by positing in time and place, at the moment of the Great Annunciation and His Incarnation in and of Her, His Omnipresent, Ubiquitous, and Eternally Generated Word, His Immanent Act of Generation ad intra--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that long before and after Eden, that, indeed, forever, His Mercy extends to each and every generation, of man in and of woman--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that His Mercy extends to each and every generation by His extending and fulfilling of His Eternally Generated Word or Promise at the moment of the Incarnation in and of the flesh and matter of the Immaculate Conception, upon Her informed and willing assent--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that He extends His Mercy from the first, in the beginning, as the Word forever given, and at last, as the Word forever kept, yet surrendered to that flesh that He embraced and assumed, thence subjected to His Will of Love--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that, among mere creatures, it is in Her that man is best immersed in God and God in man--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that in this way, flesh and matter are elevated infinitely in nobility and dignity to Mater, and that for this reason, His Mercy smiles upon the preborn generations yet gestating in their mothers’ wombs--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that His Mercy Smiles upon the embodiment of life, as given at the moment of the Great Visitation especially by Jesus in and of Mary, but also as given by Elizabeth and John, and John in Elizabeth; for indeed His Mercy Smiles upon the elderly as well as upon the preborn--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that His Mercy Smiles upon the old generations, that go from us to Him, as well as upon the new generations, that come to us from Him--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that She and the Son of Heaven Whom She bears, would mercifully minister to the special needs of these two extremes of the visible spectrum, of the rainbow, that is of the continuum of Intelligent Life, beginning and ending in Him--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that through this Great Visitation Our Lord in and of Our Lady institutes, reaffirms, and ratifies
the value and the dignity of the elderly and of the preborn by sanctifying them in those states. --AMVF

Of the Sacrament of Baptism--AMVF
Of that Dolor of Our Lady that is The Prophecy of Simeon, the prophecy of the old one who spoke of Her and of Her Young One --AMVF

Who, among mere creatures, would see each generation, from young to old, gathered with hope in our hearts, round about the Baptismal Font, in order that we might reconcile with that First Love from Whose Grace we had fallen, and from Whom we had departed, as a consequence of the original sin of Adam, and, in the older generations, often as a consequence of our actual personal sins--AMVF

Who, among mere creatures, most esteems our healthy loving fear of further offending our First Love from Whom we had fallen and departed, as manifest by our willingness to reconcile with Him, and to be reinstated in His Grace, through the Sacrament of Baptism--AMVF

Who is most immersed in God and God in Her--AMVF
In whom, among mere creatures, is He most immersed, as given especially by His Incarnation in and of Her--AMVF

In whom, among mere creatures, is He most immersed, as Loving Cause in His most loving and beloved effect--AMVF

Who, among mere creatures, is most immersed in Him, especially as effect is immersed in Cause, as given by Her Immaculate Conception, though in and of the womb of Her mother St. Anne, yet in and of Him, in and of His Mind, in and of the Purest Idea of Love of His Mind, of whom He Who Is Almighty can Conceive--AMVF

Who is the effect, among mere effects, from the very first moment of Her Immaculate Conception, that is most aware of and in love with the Great Cause--AMVF

Who, among mere creatures, from the first moment of Her Immaculate Conception, accepts forever, and without reservation, the Light and Warmth of God's Supernature in copenetration with Her human nature--AMVF

Who, among mere creatures, is thereby divinized--AMVF
Who has not limited, in Her human nature, the Generosity of the Divine Supernature, that Fire of God's Supernature, giving Light to illuminate Her intellect and Loving Warmth to enkindle Her will's loving response--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that we too are invited, through the Sacrament of Baptism, to a similar anointing, to be similarly divinized in our knowing and in our loving--AMVF

Who is She that is so reconciled with God, so immersed in Him, as Is He in Her, and so Copenetrated with Him, from the first moment of Her Immaculate Conception, through the Incarnation, to this moment and forever, that Her most efficacious informed desire to be most desirable to Him, and to unite with Him Who is


217 Ibid. “The Presentation in the Temple,” Meditation: “To honor the sacrifice that Jesus made of His humanity.”
**The Magnificat**

*most Desirable*, to so intend Him Who so intends Her, so comprehends, thence transcends, Baptism that that Sacrament in Her, becomes Common Union, Communion, the Eucharist--AMVF

Who, among mere creatures would most concur, that man is to be found perfectly immersed in God and God in man especially in the Eucharist; for Christ Jesus, the God-Man, Is the Eucharist, and the Eucharist Is the Greatest Source of His Merciful Grace and the Greatest Sign of His *Mercy to those who fear Him*--AMVF

Yet, who, among mere men, is most immersed in the God-Man and He in Her, in the Incarnation in and of the Immaculate Conception; who, among mere creatures, is most in Communion with God and man in Christ in Her--AMVF

Who, among mere creatures, teaches us that each Sacrament, engaged in perfectly, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMVF

Who has not fallen from Her *First Love*--AMVF

Who is with Her First Love forever reconciled, immediately, not mediately, save through the mediation of the Merits of Her Son, from the first moment of Her Immaculate Conception --AMVF

Who is the *Terrestrial Paradise*--AMVF

Of what Paradise does He speak when He ratifies the Eternal Sacrament of Baptism when at last He replies: *“This day thou shalt be with Me in Paradise”*--AMVF

Changing the form, who is the Tree of Life in the Garden of God--AMVF

Whose Son, in His Human Nature, is the Fruit of the Tree of Life in the Garden of God--AMVF

Whose Son, in His Divine Nature, is the *Medicine of God*, of the Fruit of that Tree--AMVF

Who manifests to us that *God Heals*--AMVF

Who neither presumes nor despairs but *hopes* in God--AMVF

Whose hope in God is made perfect with that loving *fear* of offending Him Who Is All Loving and All Beautiful, All Good, therefore, and All True--AMVF

Who, among mere creatures, is so immersed in and copenetrated with God that Her *hope* of comprehending Him is made perfect by Her most happy *Beatific Possession* of Him--AMVF
As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
**AVE MARIA MATER MISERICORDIAE**

[AMMM]


“**And His Mercy Is from generation unto generations to them that fear Him.**” Luke 1:50

ANGEL (Medicine of God; God Heals; The Fear of God)

SACRAMENTAL **GRACE** of (Baptism)

**MERITORIOUS VIRTUE** (Hope)

**GIFT OF THE HOLY SPIRIT** (Fear)

LAST WORD (**This day thou shalt be with Me in Paradise.**)

CHURCH OF ASIA \{(Ephesus)\} (“desirable” or “permission”)

“**To the Angel of the Church of Ephesus** write: . . . But I have this against thee, that thou hast left thy First Love. Remember therefore whence thou hast fallen, and repent and do the former works . . . . To the victor I will give the right to eat from the tree of life that is in the garden of God.” Rev.2: 1,4-5,7

*Meditate upon the following in terms of the foregoing as an examination of conscience:*

Angel of Ephesus--AMMM

Of Ephesus, whose name means “**desirable**”--AMMM

Of Ephesus, whose name means “**permission**”--AMMM

Of the Sacrament of Baptism--AMMM

Does God find me, among mere creatures, to be most desirable--AMMM

Do I find God, among all things, to be most desirable--AMMM

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219 Luke 23:43

220 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.

221 Please read “AMMM” as “Ave Maria, Mater Misericordiae” or “Hail Mary, Mother of Mercy.”
The Magnificat

Of the Sacrament of Baptism, the Sacrament of God’s Mercy, that reinstates all that lovingly fear Him into His Good Graces, thereby sanctifying them, even though they had fallen from Him Who Is their First Love--AMMM

Of the Sacrament of Baptism, that grants permission, to those who lovingly fear Him, to one day see His Face, in the light of that sanctifying grace--AMMM

Of Ephesus, whose name means “mouth” or portal of ingress and egress--AMMM

Am I selective relative to those things that enter into me and those things that proceed from me--AMMM

Do I acknowledge that the Sacrament of Baptism is the duly instituted and usual portal of entry into the Sacramental System, opening unto us incorporation into the Communion of Saints in the Mystical Body, and the possibility of ultimate admission into the state of Paradise and eternal bliss--AMMM

Do I acknowledge that the sanctifying grace of the Sacrament of Baptism renders the soul desirable and mercifully grants it permission to enter through that Heavenly Portal between earth and Heaven, into the infinite riches beyond, The Infinite Treasure, comprehended and embraced here below and hereafter in the Blessed Sacrament, in Jesus living in Mary--AMMM

Do I acknowledge that among mere creatures that that Heavenly Portal between earth and Heaven is Mary Immaculate--AMMM

Am I in Her Womb in Him, immersed in Him, and do I gestate together with Him, buried therein in Him in the Hope of arising therefrom with Him--AMMM

Do I not desire to be delivered from Her Womb to Her Bosom, to recline thereupon in eternal bliss and peace unalloyed, in perpetual refreshment and Light--AMMM

Am I immersed in God as Is He in Me--AMMM

Do I acknowledge that upon immersion in Him, my soul thus cleansed, washed in the eternal spring of the Merciful Fountainhead, and of the Wound in His Side, magnifies Him as Almighty because He Heals; because He not only creates but He mercifully sanctifies and saves them that lovingly fear further to offend Him, those who would repent and return to their Beloved First Love, and in Whom they would perform the former works 222--AMMM

Do I acknowledge that upon immersion in Him, my soul thus cleansed, washed in the eternal spring of the Merciful Fountainhead, and of the Wound in His Side, magnifies Him, for it becomes, forthwith, a suitable bride for Communion with the Bridegroom--AMMM

Am I immersed in God as Is He in Me--AMMM

Have I, in the light of my Baptismal vows, and from moment to moment, forever found desirable, and always accepted without reservation, the Light and Warmth of God’s Supernature in copenetration with my human nature--AMMM

Have I permitted Him, thereby, to divinize me, rendering thereby desirable to Him my otherwise paltry acts of faith and of hope and of love--AMMM

Have I limited, in my human nature, the Generosity of the Divine Supernature--AMMM

222 Revelation 2:5
The Magnificat

Has my understanding overcome my will, so that my knowing that I must love is truly **Reconciled and in Communion** with my loving of all that I know--AMMM

Am I so reconciled with God, so immersed in Him, as is He in Me, and so copenetrated with Him, that my most efficacious informed desire to be desirable to Him and to unite with Him, and all else in Him, to so intend Him Who so intends me, so transcends Baptism, that that Sacrament in me, becomes Common Union, Communion, the Eucharist--AMMM

Do I truly acknowledge that I find man perfectly **immersed** in God and God in man especially in the Eucharist; for Christ Jesus, the God-Man, Is the Eucharist--AMMM

Do I truly acknowledge that each Sacrament, engaged in **perfectly**, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love --AMMM

Do I further acknowledge that Our Lord the God-Man chose to be baptized, among other given reasons, as an outward sign of inward grace, signaling that humanity, in His Humanity, Is forever Infinitely elevated in Dignity and Nobility by the Supernatural Power of His Divinity--AMMM

Do I acknowledge, therefore, that the Baptism of Our Lord, the God-Man signals, among other things, that the **perfect** mutual immersion of God and man Is done in Him, that this Is done in the One Person or Hypostasis, Jesus, without blending, blurring, or admixture of the two Natures, and that this perfect co-immersion Is done in accord with His Divine Will, while neither trampling nor trammeling nor in any way coarcting His Human Will, forever aligned with the Divine--AMMM

Do I acknowledge, therefore, that God's original intention for man was not to be forever foiled by original sin nor because of the free will with which He blesses our human nature, our race, and our individuals, and that the created Humanities of Two of our number, Jesus and Mary, forever magnify and manifest Him in this regard as Almighty--AMMM

Am I aware that the Cause must ever be proximate to the effect lest the effect cease to be; am I perfectly immersed in Him as Is He in me--AMMM

Since Eden, have I fallen from that first happy Sacramental union in me of God with man, of the Divinity with my humanity; have I **fallen from my First Love**--AMMM

Am I, in the light of my Baptismal vows, and from moment to moment, forever and always **reconciled**, with My First Love--AMMM

Am I, in the light of my Baptismal vows, and from moment to moment, ever reconciled with **my First Love** through that **Sacrament of Reconciliation known as Baptism**--AMMM

Where through Baptism all of our sins are forgiven but our tendency to sin continues unabated, do I, upon sinning, upon falling from my First Love, subsequent to having been baptized, avail myself of that **Sacrament of Reconciliation Known as Penance**, that I might again reconcile myself with **my First Love** from Whom I have again fallen--AMMM

Do I immerse my humanity in the Divinity--AMMM

Do I welcome the Divinity into my humanity--AMMM

83
The Magnificat

Do I, as mere effect and as a mere creature, provide the Creator Cause Who resides in me, though I in Him, in copenetration, a dwelling place befitting His Divine Majesty--AMMM
Do I make of my mere earth for Him an earthly paradise--AMMM
Am I His worthy vassal and His worthy vessel--AMMM
Am I His tabernacle--AMMM
Am I His holy grail--AMMM
Am I His ark of the covenant--AMMM
Am I His promised holy land--AMMM
Am I His terrestrial paradise--AMMM
Does He speak of me when He ratifies the Eternal Sacrament of Baptism when at last He replies: “This day thou shalt be with Me in Paradise”--AMMM
Am I the ‘Paradise’ of whom He speaks--AMMM
Will He one day say of me, “Truly, this day thou shalt be with Me in Thee”--AMMM
Do I truly desire and long for that day, that Eternal Seventh Day, when I am at last perfectly aware and unconditionally in love, immersed in mutual intentional union and Communion, with the indwelling Trinity--AMMM
Do I truly desire and long for that Eternal Seventh Day when in me, the Divinity with my humanity shall meet, when Heaven and earth shall kiss--AMMM
Am I true to that First Love; do I humbly conform my earth in order that I might be at peace with Heaven’s Justice, that I might at last come to be that earthly paradise--AMMM
Changing the form, am I, here and now, as the Tree of Life in the Garden of God, given to bear His Firstfruits--AMMM
Am I as the Medicine of God, of the Fruit of that Tree--AMMM
Do I manifest to others that God Heals--AMMM

Do I acknowledge and confess that each of the Meritorious Virtues and each of the Gifts of the Holy Ghost are conferred at Baptism, but among them Hope and Fear are especially salient here--AMMM
Do I acknowledge, therefore, that the Hope of each generation, the Hope of the old and of the new generations, that bear the fruit of a healthy Fear of further offending their Beloved First Love from Whom they had fallen, to them that find Him desirable, and that would that He would find them so, is founded upon His Mercy, His Mercy that endures from generation to generations since Genesis, the Mercy of this Heavenly Physician, this God that Heals, and Whose Medicine Is extended first in that Sacrament of Reconciliation known as Baptism--AMMM

Do I acknowledge and confess that only through some form of Baptism or immersion in and copenetration with God, and the consequent elevation and divinization of my human nature with and by His Supernature, is there any hope of my one day seeing Him without fear, Face to face--AMMM

223 Psalms 85:11:- “Love and truth will meet; justice and peace will kiss.”
The Magnificat

Do I acknowledge and confess that on that day, when I am with Him in Paradise in me, when at last I am aware of Him in copenetration with me, even as I am immersed in Him, and He in me, that my hope of embracing Him will on that day at last be perfected by my comprehension as possession of Him; thereupon my hopes shall be fulfilled and my useless parodies of fear shall be mitigated, attenuated, and obviated--AMMM

Do I, therefore, here and now, neither presume nor despair but hope in God--AMMM

Can I truly say of myself: "Dum Spiro Spero," "While I breathe I hope," with a hope made perfect by that loving fear of offending Him that Is All Loving and All Beautiful, All Good, therefore, and All True, and worthy of all my love undivided--AMMM
CHAPTER THREE:

Holy Orders, Faith, and Understanding

In the Light of the Magnificat

and

Other Scripture
The Magnificat

This chapter and its structure, that parallels each of the other chapters in this work, is guided primarily by the sixth verse, presented herein as the eighth line or the Third Utterance of the Magnificat:

“He hath shown Might in His Arm; He hath scattered the proud in the conceit of their heart.”

Conceit and the Rejection of the Two Conceptions

This eighth line of the Magnificat is a reference to the Sacrament of Holy Orders as well as to that Sacrament’s special relationship with the Eucharist and the other Sacraments. Furthermore, Our Lady encourages us here to speak of the Gift of Understanding and the Virtue of Faith inasmuch as She refers to their opposite, in this the eighth line of Her Magnificat, when She refers to prejudice as conceit. Indeed, the opposite of science, indeed, opposed to all certitude, is prejudice.

Although this chapter deals primarily with the eighth line of the Magnificat, it is important to note the eighth line’s certain relation to the second, and the second line’s necessary relation to the eighth. As the second line refers to the Eucharist and to Holy Orders, the eighth line refers to Holy Orders and the Eucharist. Indeed, the upper line comprehends and embraces the lower, even as the inferior participates in the superior. The second line: “My spirit rejoices in God my Savior,” while referring, as noted in chapter one, in a special way to the Blessed Sacrament of the Eucharist, to Love, and to Wisdom, refers also, amid the infinite relations of each line to His Reality, to the Sacrament of Holy Orders, to the virtue of Faith, and to the gift of Understanding. For as surely as She is aware of Him and in Love with Him, from the very first moment of Her Immaculate Conception in and of Him, and forsaking all else, She rejoices in Him alone, inasmuch as from that very moment and thenceforth She rejoices in, and is ever ordered first and foremost to the Only One that Is Holy. thence in His Light to all else in Him. From the first moment of Her existence in and of Him, and in that a priori Light, does She in a most orderly manner intend Him and all else in Him, in that Light of the perfect intuitive vision of Him that exceeds all mere understanding as comprehension, as possession. Indeed, so perfect is Her understanding of Him in Whom She rejoices, so important is Her place in this Great Holy Ordering, that in the fullness of time that understanding in Her Is of the essence of the Hypostatic Mystery, of that Most Holy Communion of God and Man in Her, in the Person or Hypostasis of the Lord Jesus, the Living Bread from Heaven, Living in Her. Those who prefer chaos to the Cosmos of the Great Holy Ordering, those who reject True direction by the Might of His Arm through Her as and through Her priest sons or those who reject the Real Presence in the Eucharist, and the sacrificial love that It implies for us, are confounded by the Might of that same Arm that would ever institute order among autonomies, among rational beings with informed wills. Those petulant rebellious autonomies who have elected to reject this Holy Ordering and Its beginning and ending in the Eucharist and Its movement through Her and Her ordained ministers, are presently scattered about for the conceit of their hearts, and for their pride they are fractioned into factious sects.

Please see page two: The Magnificat, From the Gospel of St. Luke.

Please see Appendix: Table: The Seven Sevens.

Luke 1:51


Hebrews 11:1-3: “Faith is the substance of things hoped for, the evidence of things that are seen not; for by it the men of old had testimony borne to them. By faith we understand that the world was fashioned by the Word of God; and thus things visible came into being through the Invisible.” Hence we see a mutual holy ordering of Heaven and earth, of God and man, of Spirit and flesh, of the Invisible and the visible, of Faith and understanding, where each is ordered to the other by the Might of the Former. Cf. Montfort Rosary, “The Annunciation,” Meditation 8: “To honor the faith and consent of Mary.”
Cresting some eastern hill that overlooks this battlefield each morning is the sun of the dawn together with the Radiant Son of Justice and His Mother, the Throne of Wisdom, who is at once the Morning Star and the Mirror or Moon that best reflects Him. On this field of battle, on this field of conflict and of honor, they flee before that Mighty Arm that Is He and that High Standard of Love that, among mere creatures, is She. Thereupon, are they scattered before Them, the cowardly proud in the conceit of their hearts, who would “rather 'love' than fight,” but who are put to flight at the frightening prospect of love with a price in the flesh. Many there are among the cowardly conceited proud who are terrified by the mere notion of the irresistible responsibility imputed to humanity upon God’s taking on of human flesh, upon His Incarnation in and of the Immaculate Conception. To wit, of whom does He speak through His inspired writer when together and in accord they ask for us, even while Themselves knowing:

“Who is She who cometh forth as the morning rising, fair as the moon, bright as the Sun, terrible as an army set in battle array?”

Who is She that we perceive each day cresting the eastern hill or wave together with the Son of Justice, looming over our daily strife, shedding light and warmth upon us as we struggle to attain to that High Standard of Love here below on the field of conflict and of honor? Behold, is it not Mary Immaculate to whom The Spirit and the inspired refer, conceived in Love, and therefore without sin, awe inspiring, terrible, and even frightening in Her witting willing loving suffering, in ‘The All for Whom She stands; for is She not Herself, thanks to yet another of His Infinite Special Ways, the Great Under-standing of that Great Person or Hypo-stasis of Her Son? Do we not come to understand Him because of Her? Do we not come to understand through Her just exactly what it is that rational flesh is heir to? Do the prejudicial and cowardly conceited proud not see in Him in Her all by which and by Whom they would permit themselves to be confused and scattered, scandalized and terrified, relative to the Incarnation in and of Her?

They would flee from Jesus Living in Mary because they would flee especially from the Incarnational aspects of that Relationship. Indeed, Christ Is the Mighty Arm that scatters them because they reject Him especially in His Incarnation in and of Her. They are scattered by His Mighty Arm because they are scandalized especially by its fleshiness, especially because it demands Great Sacrifice in His Flesh, and in the flesh of those of us who would follow Him as Christians; most often demanding of us great mortification and sacrifice in the flesh as well as in the spirit. They are, indeed, scandalized by the Incarnation.

According to the Venerable Bede: “In describing the state of mankind, she shows what the proud deserve, and what the humble; saying, He has shown might with his arm, etc., that is with the very Son of God. For as your arm is that whereby you work, so the arm of God is said to be His word by whom He made the world” including His own created Humanity and that of His Mother. In this, the third line of Her Magnificat, His Mother in accord with Him takes a very hard line, indeed. At this point it must be noted that some lines of the Magnificat might be called ‘soft’. One line, the subject of this chapter, is ‘hard’. Some lines must be called both soft and hard relative to the emotions evoked by the ideas in the images that they contain and convey. The basic distribution of those 12 lines, where ‘s’ means ‘soft’ and ‘h’ means ‘hard’, might be given as follows: s-s-s-s-s/s/sh-ss-s/sh-s-s-s. Hence the first six lines, especially relative to the Eucharist and the other sevens related to it, as well as the last two lines relative to Confirmation and Matrimony and the other sevens related to them are soft. The four lines, especially relative to Baptism, Holy Orders (especially as it relates to the Eucharist), Reconciliation, and The Anointing of the Sick, and the other sevens related to them, have hard elements. The hardest line of all is the line which refers to Holy Orders, especially in its relation to the Eucharist, and the other sevens related to it. Therefore, inasmuch as Our Lady, in accord with the Mighty Arm of God that is Their Son, has taken a hard line here, so too must we.
They are confused, scandalized, and terrified by the Immaculate Conception, by God and Man in One Person, and that God-Man Incarnate in and of Her flesh. They are scandalized by the very purpose of That Flesh and of all rational flesh relative to mortification, suffering, death, resurrection and transcendent Ascension or assumption. They are scandalized by the merit gained for us in Him, by Him, through Her flesh that He assumes. They are scandalized by the merit of Jesus through Mary; scandalized by the offering of our suffering to Him through Her. Furthermore, are they scandalized by the very eating of His Flesh and the drinking of His Blood, where those Sacred Species are the only acceptable Currency for defraying the High Price of eternal happiness. Truly, this sixth verse, eighth line, and Third Utterance, of the Magnificat is the hardest of all of the lines, the hardest of all of the sayings, that come to us from Our Lady and Our Lord in Their Magnificat. Truly, are the conceited proud scandalized and scattered before His Mighty Arm and the prospect of eating the Flesh of It and drinking the Blood of It. “The Jews quarreled among themselves [as do many of the separated and scattered brethren today] saying: ‘How can this Man give us His Flesh to eat?’”231 “Then many of his disciples who were listening said, ‘This is a hard saying, who can accept it?’”232 “As a result of this, many of his disciples returned to their former way of life and no longer accompanied him [scattered in the conceit of their hearts] (John 6:66).” Not being for Christ they are against Christ; they are antichrist.233

Indeed, there are many who are scandalized by the Sacrifice of Christ; ergo they are scandalized by the Holy Sacrifice of the Mass and reject the notion of transubstantiation, and the Real Presence of Christ in the Flesh, The Real Presence of Christ’s Humanity as well as His Divinity in the Eucharist. To this day do they ask: “How can I eat Him? How can I drink Him?” Perhaps the conceited proud during this pilgrimage would assert that they would rather know Him immanently during this sojourn, as might the Angels and Saints in heaven, and that they see no need, therefore, to locomote to Him nor to eat and drink Him as might some brute animal, some mere beast.234

Indeed, the only way to make anything part of yourself is either by knowing it or eating it (or by otherwise physically taking it in). Truly, the only way that you can make Him part of yourself, thence to engage Him fully and not merely in part, is either by knowing Him perfectly or by eating Him, and incorporating Him that way, Who, in turn and at once, incorporates you, thereupon, into stronger and Most Holy Communion with His Mystical Body.

However, as mere pilgrims we cannot presume to know Him perfectly, so He would have us approach Him humbly, in yet another of His Infinite Special Ways, in that other way: like from the first, at the manger: like the dumb ox with our relatively uninformed

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231 John 6:52
232 John 6:60
233 1 John 4:1-3.- “Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world. This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, and every spirit that does not acknowledge Jesus come in the flesh does not belong to God. This is the spirit of the antichrist that, as you heard, is to come, but in fact is already in the world.” Hence, to deny the Eucharist, to deny Him come in the Flesh, is to deny Christ; whosoever does so is antichrist.
234 St. Teresa of Avila, Libro de la vida, 22:10.- “... no me parece bien y que es andar el alma en el aire, como dicen; porque parece no traer arrimo [apoyo humano], por mucho que le parece anda llena de Dios. Es gran cosa, mientras vivimos y somos humanos, traelear humano [apoyo humano] ... es un poco de falta de humildad de quererse levantar el alma ... que el Senor la levante ... nosotros no somos angeles, si no tenemos cuerpo. Queremos hacer angeles estando en la tierra ... es desatino.”
intellects, and like the stubborn ass with our relatively recalcitrant wills. We are not, in our natures, part animal and part human, and part angelic; for, indeed, we are of but one nature and that nature is human, wherein we sense, emote, and locomote with the brutes and understand with the Angels. Hence if He reaches us through the animal aspect of our one nature He reaches, at one and the same instant, the angelic aspect of that same nature; if He reaches us through our physicality in our one nature, He reaches our spirituality that necessarily copenetrates with the physicality of that one human nature, to wit, His miraculous cures, together with His frequent admonition, thereupon, to go and sin no more. Indeed, our physicality and our spirituality are mutually ordered the one to the other.

Yet, many an arrogant human, attaining to the very heights of false pride, deeming himself tantamount with a Saint in Heaven or a Holy Angel before the Throne of God, would reject in the conceit of his heart this Holy Ordering, this orderly and lowly approach to the Only Holy One, by rejecting an humble approach to the Eucharist. Theirs is the unfortunate lot that is tantamount only to the chaos and confusion that was sewn into the ranks of the builders of Babel. There obtains for them that lack of communication and communion and community that ever obtains as a result of the proud disordered choice of the presumptuous and conceited who would attain inordinately to that which Is above them. Chaos and disorder shall ever be their lot until they become aware of just what it is that the Most High calls and orders them. Chaos and confusion shall ever remain their lot until they become aware of just what it is that the Most High demands of them, until they become aware of their responsibility to correspond with His Act of Love, humbly here below, even and especially in their lowly and humble flesh. Indeed, true Community, order, and accord can obtain for the erstwhile conceited proud only when they have at last come to permit themselves to be ordered to God as He Is ordered to us, here and now, here below, in the Flesh, in the Eucharist. Only then might the scattered by gathered.

These, perhaps among other considerations, are among the things that occasion the cowardly conceited proud to flee in terror before the Mighty Arm of God, Who Is Jesus living in Mary, fleeing and scattering before the mighty notions of the Incarnation in and of the Immaculate Conception—presuming to attain to the heights of spirituality, while conveniently ignoring the value of lowly suffering flesh.

That is why it was called Babel, because there the Lord confused the speech of all the world.

It was from that place that He scattered them all over the earth.

And so it is that we have today so many inordinate “faiths” and “religions”, and so many factious and fractious sects within each: little agreement, little accord, little conformity, little order, and little community, but mainly disagreement, discord, reformation, chaos, and individuality. For, indeed, there are extant nearly as many “religions” and “faiths” as there are individuals. There are, in the main, only so many individuals scattered about. There is so little community because there is so little Communion, and so little Faith in the Real Presence in the Eucharist Who Alone Is Integrity.

Fortunately, however, He scatters to gather. And yet, He scatters seed to gather wheat. He then separates the wheat from the chaff. The wheat is changed or prepared by grinding it into flour—life’s duress. Flour is changed or baked into bread. Bread is changed into His Substance and broken and sacrificed for us. Therefore, there can be for mankind

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235 Genesis 11:9
true unity, true Communion, true Community, when and only when we, the erstwhile scattered, are at last gathered in and under the One Host, the Eucharist, at the moment of the Great Harvest Song of the Great Thanksgiving, at the Holy Sacrifice of the Mass, presided over by His ordained ministers.

Nevertheless, where the foolish conceited proud are scandalized by this Incarnation in and of the Immaculate Conception, He Who Is Wisdom Itself Says: “Otherwise!” Yet, who would not flee in abject terror before these Arms of Our Lord and this Standard of Our Lady, who did not first love Them, accepting Love as a Gift from Them, together with Divine Faith and Hope, who were not ordered to Him through Her, and who were not inclined by Divine Grace thenceforth and forever to champion that High Standard by their good choices, forever to rally ’round about Them?

**Prejudice as Conceit**

Indeed, in this, the eighth line of Her Magnificat, She decries prejudice as conceit. She rebukes all preconceived notions that are the antitheses of the Great Science and of all certitude, and its harmonic movement to and fro relative to the Incarnation and the Immaculate Conception, where the Incarnation Is the Eucharist, and where the mutual Holy Ordering of God to man and of man to God is forever through the Immaculate Conception, that among mere creatures is She. So too does She lament the loss of the reprobate conceited proud who, out of the hardness of their hearts, ever choosing chaos and confusion over order and direction, have cast aside the notion of God’s Word made Flesh in and of Her, rebelled against the authority of the teaching magisterium of His Church, rejected Her Sacraments or in any way rejected the Spirit’s Gifts of Faith and of Understanding. So they have been scattered about and fractioned into a myriad of factious sects, the conceited proud, by the Might of God’s Arm, Who supports their autonomous choice that favors chaos and confusion over order and direction.

Hence “Conceit” here is to be understood as the preconception, the preformed notion, and prejudicial rejection of the Holy Ordering, and of the two Conceptions central to the Faith: those of the Immaculate Conception, and of that Concept Incarnate, in the Sacrificial Flesh, of that Spiritual Idea and of that Idea expressed as a Material Image, of the Invisible made Visible and magnified. Indeed, no human being would advance in the certitude of being loved were that Love to remain forever invisible, impalpable, impassible. In point of fact, true human love must be physical as well as spiritual; indeed, true human love demands sacrifice in the flesh.

Both conceptions are expressed by God in and of the flesh of Our Lady, Mary Immaculate. Furthermore, in terms of time, She is the first Immaculate Concept of Love Incarnate, while Her Son Is the Eternal preeminent exemplar of that Immaculate Concept Incarnate in and of Her, at the moment of the Great Annunciation.

Shunning the Great Science, there are, on the one hand, those who prefer that great prejudice that often favors the inordinate intention of material things, of images. On the other hand, shunning the Great Science, there are those who, like Lucifer and his legions and congeners, prefer that great prejudice that often favors the inordinate intention of pure ideas, of pure forms or pure spirits, a prejudice and preconception, a conceit, a mockery of true concepts and of good ideas, that would reject the value and the dignity of humble matter. So great

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236 So it is with humble bread, and the humble matter that is His Mater, His Mother.
is their prejudice, their preconceived notion, relative to the absolute that Almighty God can do in humble matter, that they would even have the temerity to scoff at the Mighty Arm of the Almighty Who Is Wisdom, and Who in that Wisdom Would elevate that matter to the dignity of Mater. Thence would He elevate that matter to the dignity of the Passion and to that of the Cross. Forever would He elevate that matter to the transcendent dignity of the Resurrection, and the Ascension, as to the Assumptions, and the Coronation of that selfsame matter, Mater. Ultimately that Mighty Arm Would elevate that matter, that Mater, to the dignity of the Real Presence by assuming Her body as Her blood as His own precious Body and Blood. Thereupon, after the offertory of humble bread and wine, and of lowly man, and especially of the matter and Mater and Humanity of His Mother, that is preeminently His Church, and upon the consecration of these, upon the assumption and the elevation of these, they are changed into the Body, and the Blood, and the Whole Person of Christ; they become His Mystical Body.

Again, the deceitful and conceited “proud,” therefore, are those who, like Lucifer and his legions and congers, have rejected the concept of the Great Holy Ordering of God to man through Mary Immaculate, thence, of man to God through Her. The “proud,” therefore are those who, like Lucifer and his legions and congers, have rejected the central Idea and Its Proper Image that is the basis of proper human Supernatural certitude. They have rejected the two conceptions central to the Faith and necessary for a clear and certain Understanding of that one true Faith, for they have rejected the Incarnation of the Divine Word in and of the Immaculate Conception; they have rejected the Immaculate Conception and that Concept in the flesh.

At one end of the infinite spectrum of this Great Science of the Great Holy Ordering, that has been erroneously rejected by so many, we see the Immaculate Conception as akin to the Spirit or General Idea of a loving God, whereas at the other end of the spectrum we see the Incarnation as akin to the Particular Image of that Idea, or that concept in the flesh, as the most loving suffering and death in the Most Holy Humanity of that God-Man, serving as the particular application of that general concept, that general rule, that general Law of Love.

At one end of the spectrum, therefore, we see a God Who so Loves the world that He surrenders to us His Only Begotten to life among us and death at our hands that we might live. At the other end of the spectrum we see a Man, no less God, Whose Love is so Great that He gladly Suffers and lays down His Life for His friends whom He loves, as a worthy offering to His Divinity for our sins. Love Is Divine. Meritorious suffering is human. Jesus Christ the God-Man Is Loving Suffering. God Who Is Love orders Himself to man that He might suffer with him. Suffering humanity is by God ordered to Himself that we might Love with Him. Hence Love Is ordered to suffering and suffering Is ordered to Love through the flesh of Mary Immaculate assumed by Christ Jesus.

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237 She is crowned with the Most Holy Trinity, with the tri-tiered crown as Daughter, Spouse, and Mother of the Divine Persons; for She is aware of and in love with each of Them. So too is She crowned with a crown of twelve stars: of the twelve fruits of the Holy Spirit, of the twelve tribes of Israel, of the twelve Holy Angels named by the names of those tribes, of the twelve gates of Israel’s most Holy City, for each of them lead to Most Holy Mary, the New Jerusalem. So too, in these twelve stars do we see Her crowned with the twelve stars that are Her Divine Son’s Holy Apostles and Witnesses and foundation stones [cf. Revelation 12:1 and Revelation 21:12 ff. and Revelation 22:2).

238 Montfort Rosary, “The Annunciation,” Meditation 4: “To honor the charity of the Eternal Father Who gave up His Son.”

239 Ibid. Meditation 5: “To honor the love of the Son Who delivered Himself up for us.”
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Hence, who rejects this Holy Ordering and the importance of either of these two Conceptions, rejecting either the Immaculate Conception or that concept in the flesh, Incarnate, truly present in the Eucharist, has no faith, neither has he done science nor has he done justice to God nor to man; hence, neither does he do religion, and has only deluded and deceived himself into thinking that he has.

However, most certainly the conceited proud have forgotten the Object of Faith and of understanding and of science. The Object of Faith Is the same as the Object of science. The Object of Faith and of science Is the Truth. God Is Truth and God Is Existence. Existence is not more or less, but all or nothing. Ultimately, therefore, Truth Is All, Absolute and not at all relative. Both science and Faith must be faithful to the Truth and conform to that Reality. God Is Truth. Truly, Truth, as the Second Person of the Blessed Trinity, forever conforms to the Reality of The First Person.

God Is the Only Necessary and Absolute Immutable Truth, to Whom all of the various and certain participating contingent and relative realities must conform. Neither must we relatively “participate” but rather absolutely “engage” in that Reality that Is He Alone and that has no parts in which to participate. There Is only One God, Who, Being Simple, admits neither of parts nor of participation. Having no parts, His Truth cannot fall apart.

There Is only One Truth. There Is only One Science, One Faith. Indeed, there Is only one Religion that, as a subset of justice, truly does justice to the Truth. There is but one Religion, and only it does justice to God and man. There is but one Person, one Hypostasis, Whom we Understand as the God-Man, The Truth made Flesh. There Is but one Religion, and only it does proper latria to God and dulia to man in the Person of the God-Man, Who Is the Eucharist.

He Is the One and only Bridegroom. There is but one true Bride. Inasmuch as there Is but one Bridegroom God, there is but one Church that is His Bride. This Bridegroom and Bride form but one Mystical Body, and but one True Community in Holy Communion. True Community, the object of Faith and of science comes to be in and only in and through the Eucharist, the Body of Christ. There are no parts to the Truth. Hence any claim of being capable of “participation” in the Truth, Who has no parts, is a lie, as surely as a part of the Truth is a lie.

Again, such a one who has rejected any aspect of either of these two Conceptions, has indeed rejected the Great Science, the Great Certitude, and is therefore guilty of the great prejudice, the great misconception, the great deception, the great conceit. Such a one is Lucifer and his followers. Such a one would say that God is not mighty enough to elevate matter in principle nor flesh in particular. Such a one is guilty of the great miscarriage or abortion of justice that insists either that flesh is not valuable, except perhaps for entertainment, or that flesh is neither intended to suffer nor is it to be extended in sacrifice; such a one might equally be inclined erroneously to insist, therefore, that physics, the science of all things material, is not the science of matter in motion or under stress, where motion is change and where change is necessitated by stress and necessitates it. Such a one would deny that change, with its concomitant stress and duress, is the necessary fate of matter.

In Truth, in conformity with Reality, we must admit in all honesty, that throughout any given day, our flesh is most often given to a range of suffering from mere inconvenience to frank pain, and that only ever so often does flesh serve to console us, either licitly or illicitly. Hence, in All Truth and Humility must we accede to the Way of the Cross as the One and only Way, and it is along this Way that we are Truly Ordered to Life through death as rebirth. Indeed, we are ordered to the flesh in order to suffer in it and to die to it; and yet
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it is hoped that while we suffer and die we will not for an instant fail in charity, in the happy fire of true love under the fortunate fire of life’s daily stress and duress, that but for Christ’s Sacrifice in the Flesh would, indeed, be most unhappy, unfortunate, and valueless. Yet, His Loving Suffering and Sacrifice are not merely to be admired but emulated in our daily lives, as we order ourselves back to Him, and to all else in Him. Indeed, we are encouraged by Him to loving suffering and to the loving sacrifice of our lives in the flesh. If we are to deem our day meritorious than it must lie, as Wisdom Himself, the Mighty Arm of God, has shown us, not so much in the pleasures of life that we would pursue actively, but in the unavoidable and frequent sufferings of life, from which most of us would gladly flee, as before that Mighty Arm Himself.

If we are to find Value in our day we must wisely find It in the moments of mortification and suffering. Indeed, will we or nil we, these otherwise unfortunate moments come to us all and as events greatly outnumber the pleasurable ones. Hence if we are to “seize the day” we are to come to grips with the greater part of it, greater in terms both of quantity and quality. Hence, as often as the opportunity arises, from moment to moment throughout any given day, we are to take hold first of this most fortunate and meritorious, though often inconvenient and at times painful, incarnational reality.

However, those who in the conceit of their hearts reject this incarnational reality might readily be inclined erroneously to reject the notion that humble lowly matter, by the Mighty Arm of God, could ever be edified, divinized, or elevated infinitely in value, nobility, and dignity, from the state of mere matter to the status of Mother and New Jerusalem, that most edified, fortified, and frequented City of God, that Most Holy Mother Church, that, preeminently among mere creatures, is She. Indeed, those who in the conceit of their hearts reject this incarnational reality might, in the next breath, further be inclined erroneously to contend that matter cannot be changed substantially when ordered by the Mighty Arm of God, at the hands of His ordained ministers, as it is at the consecration, as witnessed with the eye of Faith, at the elevation during the Holy Sacrifice of the Mass.

The Eucharist and Holy Orders

So intimate is the propinquity of the institution of the Eucharist with that of Holy Orders, as The Great Cause Is ever intimate with His cherished effects, that as surely as Our Lord says: “Take and eat, for this Is my body. . . . .Take and drink, for this Is my blood” thereby instituting the Eucharist, that He says, immediately thereupon, in the next breath: “Do this in memory of me,” thereby instituting the Sacrament of Holy Orders and the ordained ministry per se. So intimate are the institutions of these two Sacraments at the Last Supper of Our Lord, that His revelatory statement to St. John: “If any man listens to my voice and opens the door to me” a reference to the vocation to the ordained ministry in particular, and to the vocation of the priestly people in general, is followed immediately by: “I will come in to him and will sup with him, and he with me” as a reference not only to the Messianic Banquet in Heaven but to the Blessed Sacrament, and our celebration with Him in it, here and now on earth in Holy Communion with Him.
Holy Orders and the Eucharist in the Sacramental System

Now, through Mary Immaculate, God Is ordered to man as God-Man in the Incarnation, as in the Eucharist. Indeed, Holy Orders speaks of mediation. Likewise, the other Sacraments come to us only through the mediation of Mary Immaculate and ordinarily through the most necessary ministrations of Her priest sons.

Where the Eucharist Is the God-Man, It Is the Center of the Faith. Yet in the Center of the Center, at Its Most Sacred Heart, ever One with the Immaculate Heart, Is Holy Orders. Suspended within that Eucharist, within the God-Man, Holy Orders is the cardinal hinge or the door or the very doorway between God and man, between the Divinity and the Most Holy Humanity of Christ, and between the Sacraments of human preparation for the Eucharist and the Divine Eucharist, the Blessed Sacrament Itself.

Most intimate and immanent are these relations of the Eucharist and Holy Orders to the Hearts of Jesus Living in Mary, the Two Hearts as One. Indeed, the Most Sacred Humanity, the Most Sacred Heart of Christ Jesus, deriving its physicality from the heart's blood of Mary Immaculate must be said, therefore, to be ordered to His Most Holy Divinity through Her. So too, the Divinity of Christ orders Itself to His Humanity through the flesh and blood of Mary Immaculate only upon Her fiat and upon the assumption of Her flesh as blood, that Flesh and Blood that comes to us, now His of Hers, in the Eucharist.

Indeed, this chapter on the Sacrament of Holy Orders is the second longest of the seven chapters in this work (second only to the chapter on the Blessed Sacrament) precisely because of the cardinal role that Holy Orders plays and the pivotal position that it legitimately assumes, rightly occupies, and justly dominates, in the Hearts of Jesus in Mary, as in the Church, in relation to the other Sacraments in the economy of the Sacramental System. In this work on The Magnificat, therefore, Holy Orders takes up a cardinal position: both metaphysically, in terms of the Great Certitude and the Great Science that orders us back and forth relative to God and man through Mary Immaculate in the Sacramental System, and even physically in terms of its central location in the pages of this work.

Again, Christ, Who Is the Eucharist, together with His Sacraments of preparation, comes to us only through Mary Immaculate and usually through the ministrations of Her priest sons who prepare the way for His coming down to us and for our going up to Him. Indeed, Mary Immaculate as the preeminent Mediatrix acts at the point of interface between

240 Indeed, there is, among mere creatures, an ordo or hierarchy of mediators after Christ, Who Is Himself no mere creature. After Christ, God is ordered to man and man to God in Christ preeminently through Mary Immaculate, our Great Mediatrix, among mere creatures; thence through Her priest sons our mediators in the ordo or hierarchy of the anointed or ordained ministry, and thence through each of Her sons and daughters of the baptismal priesthood, as we are mediators relative to one another, as we take turns in leading each other and following each other up and down Jacob's Ladder from Heaven to earth and back again, from God to man and back again, from the pure idea and immaculate concept of Love, to the often painful incarnational image of that Love, the image of that Love in the flesh, even and especially under duress, and regardless of whatsoever may assail our senses. Furthermore, the created realm of effects below man is lovingly extended to us by its Creator and ours, that we might never intend them inordinately or abuse them, but that we might use them and avail ourselves of them in such a way that they might bring us ever closer to Him, that they might, indeed, order us back to Him; in this way even the least of created effects might be seen by us as mediators between ourselves and God. Even while acknowledging the important roles played by each of the participants and elements in this ordo or hierarchy of mediators after Christ, it is expressly the purpose of this chapter and this entire work to emphasize the role of Mary Immaculate in this ordo or hierarchy of mediators among mere creatures.
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God and man. She, is among mere creatures, the most witting and willing, and therefore, the most active facilitator of each of the sacraments. Indeed, She is, as it were, as the active hyphen in the Word “God-Man,” acting as a two way arrow, between God and man, and ever lovingly transfixing the Heart of the God-Man, Who has so transfixed Her Heart in accord with His. Forever does She present Him to us in the Blessed Sacrament. Forever does She order or direct us from the sacraments that serve as means to prepare man to approach God in that Real Presence, ever toward more nearly worthy reception of Him in the Eucharist.

Changing the form, She is the doorway through whom All is ordered; where our hearts are one, reconciled with God’s Will of Love, She is, indeed, the very door to our hearts and to His, at whom He knocks; indeed, She is that door and its cardinal hinge between Heaven and earth, between the Blessed Sacramental End for which we prepare and the other sacramental means of preparation for It. This is so as surely as Holy Orders is itself that sacramental hinge, that door, that doorway, and that hyphen, should you choose to hyphenate It, in the Word “God-Man.”

Holy Orders, The Real Presence and the Conceited Proud

Now The Real Presence, that Mary Immaculate and Her priest sons make truly present to us in the Eucharist, is not a ‘consubstantial’ presence, as Luther and his congeners, as many of the conceited proud might be given to imply upon their coining of the term ‘consubstantiation’. That Presence Is not merely the presence of Creator to creature, as Cause is ever proximate to effect, and where the substances of both Cause and effect are necessarily copresent, lest the effect cease to be. Indeed, upon transubstantiation of the gifts at the consecration,

241 Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 5: “To honor her as the mediatrix and advocate of men.”

242 There is but one valid or legitimate use of the term “consubstantial”. The three Persons of the Blessed Trinity are rightly said to be consubstantial: three distinct Persons, without blending blurring or admixture, in the Unity of The One Substance, Essence, Being. To date, and according to common usage, this is the sole interpretation of the meaning of the term ‘consubstantial’; it means: “of one and the same substance or essence, the same in substance,” where ‘consubstantiality’ means “identity of substance.” Nevertheless, it is, unfortunately, within the realm of possibility to construe solely from the etymology of this legitimate term ‘consubstantial’ yet another, interpretation of it, albeit erroneous. As suggested above in the text, where the prefix ‘con-‘ means ‘with’ in the sense of ‘together with’ or ‘one Substance in some way together with another substance, yet where each substance in that relation is distinct from the other,’ it could rightly be said that God’s Simple Substance, by Action as Ultimate Efficient Cause, is necessarily present to and present ‘with’ the substances of each and of all of His created effects, lest they cease to be. Indeed, His Simple Act of Existence Is One with His Substance or Essence, as The Simple Subsistent Act of Being; He Is Being Itself and the source and sink of all existing essences. His Substance, in a very real way, Is inseparable from the substances of His effects, because His Substance or Essence Is Existence, His Act of Being ad intra, upon which, upon Whom, all contingent being, being ad extra, depends.

However, the nature of this relation, this copresence, of the Increate Creator with the created, the Cause with the effect, needs to be clarified. As has been noted, by extending or rather stretching the application of the etymology of the prefix ‘con-‘ as ‘with’ to the word ‘consubstantial’, one might generate an apparent, albeit erroneous, meaning of the term ‘consubstantial’, a meaning that is yet to be found in any lexicon. And again, as applied in this special sense, one might say that the term ‘consubstantial’, suggests, and in one sense rightly so, that God’s Whole Increate Substance, as Cause, necessarily distinct from and other than the substances that He creates, Is, nevertheless, ever proximate to, ever copresent ‘with’, ever united, in His Omnipresent Eternal Ubiquity to the substances of each His created effects lest they cease to be. However, the copresence of the Increate and the created substances Is accomplished by God without any blending blurring or admixture of those substances. Furthermore, this copresence is not to be taken pantheistically. Neither is such substantial copresence, as it is to be found in the usual relation of mere effects to their Great Creator Cause, of the nature of the Eucharist; for in the Eucharist we hold that the Substance of Christ has completely replaced the substance of the bread. Furthermore, the Substance of the Body and Blood of
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Christ Is Truly Present in yet another of His Infinite Special Ways; for the Substance of Christ completely replaces the substance of the bread, without annihilating it, suspending it, as it were, within Himself, where it ever was, lest it cease to be. Hence the Created Effect that we see in Faith under the appearance of bread Is the Flesh of Christ, united with the Soul of Christ, united in Hypostatic Union with the increate Divinity, two Natures, without blending or admixture, in the Same Person or Hypostasis, wherein of those two Natures it may be said that the One neither consumes nor annihilates the other.

Neither does the Fire consume the burning bush nor does He annihilate but illuminate the intellect and warm the will of man when He unites with him, as He does especially and preeminently upon the assumption of Her flesh, upon the ascent and assent of Her intellect and the consent of Her will, and upon Holy Communion with us.

Nevertheless, take the valid terms “transubstantiation” and “consubstantial,” then wind the serpent through them, and the invalid term “consubstantiation” obtains.

Now, where the subject of this chapter is Faith, the true believer must recognize, resent, and reject the serpentine insinuation of the notion of ‘consubstantiation,’ a clever play on the terms, a bastard hybrid of the legitimate terms, ‘consubstantial’ and ‘transubstantiation,’ as the greatest of the most insidious, guileful, beguiling, evil, entrapping, and corrupting of confidence jobs in all of history; for its erroneous application to the Eucharist would render common that which is Proper. It would profane that which Is Sacred. It would replace the Presence of the God-Man in the Eucharist with a mere idol gleaned as mere wheat from the realm of mere effects. Whereupon Faithful worship becomes perfidious idolatry, and mere bread and the mammon of worldly sustenance becomes the commonplace idol that is offered in lieu of the Substance of the Hidden Manna, and of All that Is hoped for.

Christ must also be said to be copresent with each and all of the mere effects of which He Is their Ultimate Cause. Every contingent thing or dependent substance that is, is suspended within the Substance of His Sacred Heart. Because it is only out of the Love of that Heart that contingent being is at all. It is not, therefore, that His Body and Blood are in everything, but that everything is in His Body and Blood, as given by His Most Sacred Heart. What we see around us, in the world of contingent being or mere creatures, are those things that are suspended in that Sacred Heart. When we see the Eucharist, however, we see that Sacred Heart Itself. In the realm of mere creatures, our fleshy eye perceives mere effects and we conclude to their Common Creator Cause in Whom they are suspended, as in His Most Sacred Heart. When we see the Eucharist, however, we perceive with the eye of Faith, His Most Sacred Heart Itself, the body and blood of Christ, whose most holy created humanity, no mere effect, Is united Hypostatically with the Divine Word, and in Whom all of creation is suspended, under the humble appearance of bread and wine. With the eye of Faith we actually see Him in the Eucharist, in Whom we find The Only Integrity and The Only True Communion, the Source and the Sink of our truly human certitude and love.

However, although there is a valid use for the term ‘transubstantiation’ and a certain valid use and an implied possible use of the term ‘consubstantial’ certain sophists for their evil ends are nevertheless readily given to abuse them. For example, when the latter term is disguised cleverly, merely with the deletion of the ‘l’ and the addition of the suffix ‘-tion,’ or the former term merely by substituting the prefix ‘con-’ for the prefix ‘trans-’, then the contrived term ‘consubstantiation’ obtains. This hybridized term that is ‘consubstantiation’ sounds comfortably familiar to all of the gullible who are given readily to be taken in by it, and to swallow it. Hence upon the mutilation and recombination of the elements of two legitimate terms, a bastard descendant is spawned. Whereupon, the malicious sophist, and the blissfully ignorant fool would wrap this monstrous term, this deformity, this blasphemous parody, this Rosemary’s baby of a term, in swaddling clothes. They would lay it in the manger where we come to eat, thereby embedding it in a context dangerously reminiscent of the Holy Sacrifice of the Mass.

243 Granted that today very few hold with this tenet of consubstantiation as Luther delineated it. Nevertheless, the unfortunate insinuation of this term into history has had far reaching effects since its introduction in 1597 and has, for many, negatively affected their understanding of the Eucharist.

244 Matthew 6:24 and Luke 16:13: "No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."
Again, this most unfortunate and diabolical concept that is the term ‘consubstantiation’, is a devilishly clever play on, an anagram of, the legitimate terms ‘transubstantiation’ and ‘consubstantial,’ taken out of context. This con job, was contrived by a mutinous and most unfortunate confidence man, Luther, who conjured up a most unfortunate, and conceited, though crafty and unruly, confederate, Lucifer: the father of all lies, for whom nothing is sacred, the source and object of all idolatry; for he hates matter and what God would do in it. Therefore, he hates us. So he would make fools of us; he would have us intend material and other created things inordinately, even to the point of adoring them, and thereby himself. Indeed, according to the erroneous tenets of ‘consubstantiation’ applied by heretics to the consecrated Species, one is, in effect, saying: “Surely, He Is there in the bread, just as surely as He was present in the idol that angered His servant, Moses.” Oh, most insidious of arguments! For even to the least and the lowest of His effects Is He ever necessarily Present lest they cease to be; even the very demons in hell depend upon Him for their entirely contingent existence. Oh, most perfidious, rebellious, treasonous, disruptive, subversive, and irrational of arguments! Oh greatest affront to Faith and Understanding! Oh greatest affront to these and to rational intelligence is that subterfuge and sabotage of all certitude of mind, that is that most unhappy argument that concludes to mere ‘consubstantiation’, suggesting the mere copresence of the Increate with the created upon the consecration of the bread and wine. It is a conclusion contrived by gifted and seditious sophists from intentionally misconstrued terms, from valid principles of Cause and effect, and the Necessity of the One and the contingency of the other, to erroneous conclusions, contrary to science and deleterious to Faith! This unfortunate and treacherous notion, applied in this manner, itself alone, is the greatest affront to Faith and to science, and to all intelligence; for it offends and outrages The Divine, the human, and the angelic intellects! Sadly, and in many circles ultimately, this term ‘consubstantiation’ has not only undone the Eucharist and Holy Orders but each of the other Sacraments that depend from and upon them.

The ill-applied principle of ‘consubstantiation’ in arguments that favor an erroneous so-called ‘consubstantial’ or half-and-half copresence of the Great Cause with His effect, in the bread, are as dangerous as are all half-truths: as are all assertions that blend blur and admix that which is true with that which is false, especially when such is done deliberately for purposes of deception. Again, the sophisticated argument, of this ill-applied principle, is insidious because when applied to particulars other than the Eucharistic Presence the term ‘consubstantial’, taken strictly etymologically and not as it is interpreted by common usage, might be taken to allude to a principle that is as valid as it is all but omnipresent and ubiquitous in application; for, again, the intimate relationship of the Omnipresent Ubiquitous Great Cause with each and all of His effects Is everywhere to be found in creation. Indeed, all of God’s Indivisible Substance, ever one with His Act of Being, One with His Act of Existence, Is really and necessarily present to, copresent with or in most intimate propinquity with each contingent thing that exists, lest it cease to be. Indeed, He is ever close to us, as Cause Is proximate to effect, lest we cease to love, cease to know, cease to live, and cease to be. Nevertheless, He Who Is Almighty, for Whom nothing is impossible, makes it possible for us to come to Him by isolating Himself, as it were, in the Blessed Sacrament.

Hence, especially where the older legitimate term ‘transubstantiation’ has been misused and disfigured, by the substitution of the prefix ‘con-’ for the prefix ‘trans-‘, the erroneous and insidious argument that favors ‘consubstantiation’ suggests that there is really nothing more going on in the Eucharist than that which is going on in all of creation around
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about us; suggesting, among other possible erroneous suggestions, that there is no difference between mere bread and the Eucharist, that the Eucharist is merely a created effect, and that our worship is mere idolatry. However, all mere creatures are necessarily copresent to the Substance of Christ, to His Body and to His Blood, because all are suspended in His Sacred Heart wherein out of that Great Love they are created. Nevertheless, we are to adore this Sacred Heart Alone and not the created mere substances suspended within It.

Furthermore, where the older legitimate term ‘consubstantial’ has been misused and disfigured, by the substitution of the suffix ‘-tion’ for the letter ‘l’, there is an even more insidious suggestion implied by this term ‘consubstantiation’, suggesting an even more outrageous, offensive, and blasphemous error. Indeed, it is conducive to a most unfortunate cascade of errors, veiled as a mere cascade of suggestions, falling, nevertheless, from the Heights of the Most High Living God to the very depths of the eternally dead in hell.

Indeed, upon first hearing it, the illegitimate term ‘consubstantiation’, merely accidentally reminiscent of the legitimate term ‘consubstantial’, may be taken to suggest to the untrained ear, albeit erroneously, that Jesus is somehow consubstantial, with the bread, suggesting that Jesus is one in substance with the bread. However, the keeper of the Light, the keeper of the true Faith believes, indeed knows, that Jesus Is consubstantial or One in Substance with the Father, and the Holy Spirit, and that He is not consubstantial with mere bread. Yet this guileful false notion suggests even further that where He is one substance with bread that He is one with a merely created effect, suggesting that He Himself, therefore, is merely a created effect and not Divine. Furthermore, it is clear from this that what is suggested is that He is not merely one in substance with wheat, which at least would be a living thing, but that He is one in substance with flour. Now where wheat is a living effect, flour is, as flour, not merely an inanimate effect, but worse than that, it is actually dead. So instead of Jesus, the Author of Life, the Living Bread Come Down From Heaven, these would suggest that we believe that we are receiving merely dead bread from the consecrated hands of His ordained ministers. This suggests still further that if Jesus is one substance with bread that we are receiving something that is dead, that we are not receiving Life but death. Bury a living grain of wheat, and it will rise, but bury a handful of dead flour, degraded from that wheat, and it will but decay still further. This blasphemously suggests further that Our Lord indeed had died on the Cross, that He was buried, but never did He rise again. Once again, let us remember that mere bread is dead. If Jesus is one substance with mere bread, then Jesus is dead. If He is dead, and death is all that we receive from Him, and from the hands of His ordained ministers, then indeed it is suggested that we are dead, that we have no faith at all, and no hope in the resurrection to Eternal Life. How is it, then, that we are not at all surprised to find that at the center, at the heart, of the culture of death it has been suggested by some that we worship death itself, that death be our idol and not Life our Ideal?

Nevertheless, with the certitude of Faith, and even with my fleshy eye I understand; for I see in the Eucharist that He Is risen, that He Is truly risen. With the same certitude I see that It Is He and not bread which Is the Eucharist, wherein His Substance, having replaced the substance of the bread, Is for me the very Substance of the True Faith in Whom I invest all of my hopes for the Resurrection to Eternal Life. Hence after the consecration at the hands of His ordained ministers what obtains is no longer dead bread but the Bread of Life, that Bread Come Down from Heaven, the Hidden Manna, the Living Christ.
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The Levels of Intellectual Certitude

Indeed, all human certainty of mind of certitude has the Truth as its Object. There are two orders in the ordo or hierarchy of intellectual certitude, the natural order and the Supernatural order, each with its epistemological levels of the assent of the intellect. It is important to note, in the order of secular or merely natural or worldly faith, that has as its objects things other than God, though superior to opinion, is inferior to any other kind of knowing: inferior to human reason, to understanding, to comprehension. However, during this sojourn as a wayfarer, the Theological or Supernatural virtue of Faith, as an infused Gift from God through Mary Immaculate, is superior to any other kind of natural or merely human knowledge or science, superior, therefore, to the conclusions and principles of mere human reason. Furthermore, Faith as a Virtue and as a Gift of the Holy Spirit is greater, and is to be considered by the believer during this sojourn as greater, even than the Gift of Understanding of that same Spirit that perfects or compliments that Faith. However, during this pilgrimage one can truly say, together with St. Augustine that: “I believe in order to understand; and I understand, the better to believe” for Faith guides, orders, and controls both the natural and the Supernatural understanding and knowledge of the wayfarer, even as it is perfected by them. Truly, Faith and Understanding are mutually ordered the one to the

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245 The Levels of Certitude from highest to lowest are: The Beatific Vision of the Essence of God in Heaven; Faith, as the Supernatural Gift of the Holy Spirit; Supernatural Understanding and Science or Knowledge as Gifts of the Holy Spirit; Understanding of natural things and Rational or Natural Science or Knowledge, ultimately gifts of the same Spirit Who Creates us; Natural faith whose objects are other than God; and mere Opinion. Opinion is a kind of relative second hand certitude wherein the agent presumes the truth based upon antecedents, a preponderance of the evidence or relatively less nearly credible witness. It is a tentative assent of the intellect in judgment, the alternative being no judgment or doubt. Faith, as a Gift of the Holy Spirit, is a kind of Supernatural or Divine Certitude, infused by God at Baptism, with God Himself as its sole Object. Faith assumes the Truth based upon the relatively more nearly credible witness of other believers or upon the absolutely credible witness, say, of the Angel Gabriel or of the Teaching Magisterium of the Church. The Supernatural Absolute Certitude of Faith is made available to us by the Might of God’s Arm, Who fortifies our wills, facilitating our assent to the Truth of Revelation. Faith is a firm assent of the intellect, due not to the clarity of vision, which would otherwise necessitate the agent, his intellect, and his will, but due to the agent’s free will, free choice, through the operation of which the agent orders his intellect to assent to the Truth. All Science or knowledge and understanding, both natural and Supernatural, is a Gift of the Holy Spirit. Indeed, all certitude, with Truth as its Ultimate Object, is designed by Truth to culminate in the Beatific Vision of that Truth. Now, Knowledge or Science demands of the agent a firm assent of the intellect that is not a free act of the intellect; for when one knows anything, in the full sense of the term, the intellect cannot but assent. The will, however, made aware of the good among finite truths, is yet free to choose among those finite goods. Nevertheless, the will is forever necessitated by the Infinite Good perceived as such, yet is it free in the sense that it is unencumbered in that necessary tendency. The scientist or knower receives truth infused by God or observes the truth in nature and reports it faithfully, that the experience might be experimented and repeated by other scientists, by those who are disinclined to believe, and in order to serve as credible witness to those who otherwise would be disinclined to believe except upon the testimony of the established credible authority of the first observer. Understanding is a kind of first hand science or knowledge whose subject, with no need of proof or without the stepwise process of the rational or scientific movements, simply observes and apprehends natural truths or receives those truths or that Truth as an infused gift of the Holy Spirit. In this life, Understanding is ordered and controlled by Divine Faith, even as it perfects and complements that Faith. Only in a certain sense can Comprehension be given to mean perfect understanding. As perfect understanding, it is that kind of first hand knowledge wherein the agent possesses the whole truth. The whole truth possessed and therefore comprehended may be some finite truth, acquired by simple apprehension or by the rational means of natural science. On the other hand, that Whole Truth perfectly Comprehended, precisely in the sense of the perfect possession of the Good that Is that Truth, must needs be infused by God, Who Is that Truth and Goodness Itself, directly into the human soul or angelic spirit, as in the Beatific Vision and Possession of His Essence. However, although for the blessed the comprehension as possession of that Infinite Good is perfect or complete, the perusal and understanding of that comprehended Infinite Truth by creatures may be participated.
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other as are earth and heaven, and man and God. However, “Blessed are those who have not seen and yet believe.”

Nevertheless, Truth, the Object of Faith and of Understanding, Is Objective. Hence neither does Faith contradict true Understanding nor accurate human reasoning, nor do these, when in conformity with Reality, contradict Faith; for all of these things Proceed from the Unity of that Same Reality; they are all from God. Therefore, the certitude that obtains of human reason, also a gift from God, but a natural gift from God, necessarily must supplement or compliment God’s Supernatural Gifts of Faith and Understanding, but is, nevertheless, inferior to them, as the finite is inferior to the Infinite. Indeed, as Faith and Understanding are infinitely less than the Clear and Perfect Beatific Vision, though as foretastes in no way contrary to It nor contradictory of It, so too all true natural science is infinitely less than Supernatural Faith and Understanding, though in no way contrary to nor contradictory of them. However, where Faith is a relatively ‘dark’ or a relatively ‘reflected’ kind of certitude of Him: “For now we see in a mirror only dimly,” Understanding is a relatively illuminated knowing of Him, wherewith we receive from Him, as it were, and from time to time, a scintilla, an ever so discrete quantum, or even an occasional ray of Light. Hence in this life, the Understanding of most mere creatures is imperfect. Understanding for most mere creatures is not perfect knowing; it is not Comprehension, where perfect Understanding is rightly called Comprehension. In any event, during this sojourn, our Understanding is ever subordinate to the Faith and its articles as delineated by the teaching magisterium of the Church.

Supernatural Comprehension, yet another Gift of God to man in that State of Being called Heaven, is comprehension not precisely in the sense of perfect understanding of the Infinite Truth that Is He Alone, but in the sense of the perfect Beatific Possession of the longed-for Object, of The One Truth precisely as Good. This Possession that replaces hope together with the Beatific Fruition of Love, is an immediate result of the Beatific Vision. Hence, as Comprehenders or Possessors of Him in Heaven, our Vision of Him shall be an absolutely illuminated knowing of Him, our love perfectly informed of Him, our love a happy conflagration set ablaze in Him, Whose resplendent radiance may be likened to that emanating from the sun, wherewith we bask in the Light of His Full effulgence: for “then we shall see Face to face,” and “we shall know even as we have been known.” Nevertheless, Faith and Understanding provide the wayfarer with a foretaste or prescience of that Clear and Perfect Beatific Vision that awaits each one who, in keeping with the Lord’s Prayer and the Great Holy Ordering would do God’s Will on earth as It Is done in Heaven.

Indeed, ultimately there is a reward for the faithful happy pilgrim, a reward given to each as a Gift from God through Mary Immaculate, merited by none but given to all who, during this sojourn generously live God’s Word; It Is a reward, a Gift, for those who, like Mary Immaculate, generously receive that Word, who properly intend that Word, themselves serving as the wrapping of the Great Christmas Gift, and who faithfully manifest and magnify Him to those ‘round about them. Indeed, such a one is living the Great Understanding, akin to and engaging in the Great Hypo--static Mystery. At last, in the End, as Eternal Purpose and Goal without terminus, the only Science that is greater than Faith, as a Gift of God, is the Great Gift and the Great Science and Highest Certitude that is Beatitude, the Gift of the Beatific Vision of the Divine Essence bestowed upon, wrapped ‘round about, and instilled within the happy blessed in Heaven. Truly, ultimately, therefore, the reward for

246 John 20:29
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*Faith Is Knowledge.* The reward for *Faith* is clear *Understanding.* Blessed shall be the faithful and rewarded the faithfulness of the saint, who as comprehensor is forever ordered to that End.

The Supernatural Certitude that comes to those who are resting in the peace of the Beatific Vision permits the Angel or the Saint to perceive particulars immediately in the Light of their common General Principle and Principal.

In this life, however, it is important to note that our *human certitude* is neither based upon the purely animal knowledge of *images* nor upon the purely angelic knowledge of pure *ideas.* Our human nature, as both *physical* and spiritual necessarily seeks, finds, and engages both *particular* images and general ideas. We tend to move naturally, rationally, from the one to the other and back again. This oscillatory movement to and fro, say, from the general idea of Love to the particular practical application of that Love in the flesh and back again, clearly not only ensures our certitude but favors practicality. As *human* beings, and in keeping with our rational human nature, our Faith in general demands Faith in particular. As a general rule, we do not do pure science, pure ideas, in a vacuum. For all practical purposes, as *human* beings, we can be certain only if we can point at the object of our certitude. Our science is invariably applied or for us, as *human* beings, it is of little practical value.

In this life, as wayfarers, all human Supernatural Certitude, and ultimate practicality, begins in Faith and Understanding. In keeping with our human nature, the articles of Faith and Understanding provide us with both general and particular ends as true objects of a truly *human* Supernatural Certitude. The intimate relations, say, between the notion of love in theory and the application of love in practice, lend readily to the rational movements of the Great Science to and fro relative to these. The practical aim of this applied science is that of always realizing the *ideal* by being ourselves the living image of that Idea of Love.

For example, the credible witness, as is the Teaching Magisterium of the Church, serving as spiritual director, presents the prospective believer, who would understand, with the *general principle* of the Pure Idea or Immaculate Concept of Love, then guides the believer even to come to Understand the indispensable importance of the *particular* Incarnational or practical *applications* of that Love in the flesh. The good spiritual director does this in *order* that from moment to moment during the mundane course of daily life the understanding believer might the better manifest and Magnify Christ the Lord to those around about him.

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247 Certain, in this present state of being, a *human* being can, with varying degrees of success, try to do pure images in their brains, as do the animals, or pure ideas in their minds, as do the Angels, but without general principles drawn from particular applications and without conclusions drawn from principles, even mere rational human certainty, culminating in science, ceases to be, there is no forward movement, and there can be neither true human certitude of mind nor meaningful growth in the body of scientific knowledge. Fortunately, and oftentimes unfortunately, it is of our *human* essence to move most naturally and necessarily and readily from the realm of images to the realm of ideas and back again. For human beings in this present state of being there is hardly a real moment wherein we do images exclusive of ideas or ideas exclusive of images. Most often, whenever we do the one we necessarily and naturally and immediately move to the other; this is so even for what has erroneously come to be referred to as “pure” science. To see the error in this epithet we have only to recall the atomic and hydrogen bombs as two particular applications of “pure” nuclear physics. We have only to anticipate the monsters that have yet to be generated as a result of the particular applications of “pure” genetic research, without any regard for the Holy Ordering of God to man through the maternity or motherhood of Mary Immaculate.

248 St. Teresa of Avila, *Libro de la vida,* 22:10: . . . no me parece bien y que es andar el alma en el aire, como dicen; porque parece no true arrimo [apoyo humano], por mucho que le parece anda llena de Dios. Es gran cosa, mientras vivimos y somos humanos, traerle humano [apoyo humano] . . . es un poco de falta de humildad de quererse levantar el alma hasta que el Señor le levante . . . nosotros no somos angeles, si no tenemos cuerpo. Queremos hacer angeles estando en la tierra . . . es desatino"
In this way, the understanding believer is moved and guided by Faith and Understanding to the Great Science whereupon the understanding believer engages in the scientific movements to and fro relative to principle and conclusion, relative to theory and practice, relative to the Pure Contemplative Idea of Love, the Mary of Love, to the active or Practical Incarnational Image of that Love, the Martha of Love, applied in the flesh of daily living, despite Great Suffering and Great Sacrifice, even and especially under Great Duress. This is so even and especially inasmuch as that General Principle of Love generally most justly demands of that flesh particular and very often very Great Sacrifice. Indeed, the Great Science would reconcile these two sisters of apparently antipodal life styles toward life styles of contemplative action or active contemplation, of intending the Word and extending It, by wisely and faithfully practicing whatsoever is preached in Faith. He Whose Word Is Works has said through the inspired that Faith without works is meaningless; for Faith without works is dead.  

Hence, the human Supernatural Certitude of Faith and Understanding posits both applied particular truth and the truth of general principles, truth about God as Love, as it were, in general, and about Him as Christ, as that Eternal Love in particular. Therefore, upon removal of either the particular or the general objects of Faith and Understanding, all movement to and fro relative to human certitude, all growth in that certitude and in the scientific body of knowledge ceases. Thereupon, confidence, and conviction grind to a halt and many of the members of that Body of Christ wither and fall away. This is so because without a truly human certitude with respect to Christ in particular, as He Is to be found here and now in the Eucharist, there is no movement to the Father, to the General Principle and Principal of Love, no hope for eternal security and happiness.

Certitude and the Particular and General Objects of Supernatural Faith

Again, this Great Certitude necessarily and naturally admits of both the general and the particular objects of human certainty of mind that are the Immaculate Conception and the Incarnation, as that Concept in the Flesh. This Great Certitude, therefore, necessarily and naturally “moves” the believer and the scientist alike, immanently to and fro, from the Great Truth of the Immaculate Conception to the Great Truth of the Incarnation and back again. Nevertheless, many there are who love Love in general; but few there are, indeed, who are willing to love in the flesh of a particular instance of effort. Many there are who believe in God in some general sense, even as a pure Idea of Love, but flee from the notion of the particular application of that Love in the flesh: on the Cross, in the Eucharist.

The wayfarer who would engage in this immanent “movement” must necessarily move from the Pure Unadulterated general idea or immaculate concept of Love to the particular incarnational image and application of the general principle of that Love, as Love in the flesh. And so we move from the home and the workplace and the Offertory of what we are and do and have, through the Consecration to the Eucharist and Holy Communion, from thence back again to the home and to the workplace: magnifying and manifesting the Lord in all that we are and do and have.

Hence The Great Certitude of Faith, controlling, ordering, and culminating in the Great Science of The Great Holy Ordering, affirms the importance of the Incarnation in and of the Immaculate Conception; it affirms the particular Application, in the Sacrificial Flesh, of the General Concept of Perfect Love in the particular Person of Jesus living in Mary, particularly in His Suffering and Death, as given by His Great Sacrifice on Calvary in His

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249 James 2:17
palpable and passible Flesh, and as given by His Real Presence in palpable and palatable Flesh in the Holy Sacrifice of the Mass upon the altar. Again, let us recall that, like true human certitude, true human love must be physical as well as spiritual. True human love is a sacrament which demands outward signs of inward grace; true human love naturally and necessarily, and therefore rightly, most often demands great sacrifice in the flesh of the beloved.

Now, the Object of all certitude, of Faith and of Understanding and of all science, Is the Truth. The truth is that the Truth Is both God and Man, the One forever ordered to the Other, and that the Divine and Human Spirits of that God-Man bestow upon that Particular Flesh Particular Dignity.

As human beings, we are composed of body and soul, of flesh and of spirit. Therefore, our Supernatural Faith, because of our composed human natures, must be a truly human Faith, which naturally demands outward material sensible signs of the inward Suprasensible Object. Ours is not a truly human certitude if it admits only of the certitude of the mind or spirit. Human beings are not pure spirits nor is our certitude angelic. Our human natures can only believe, with true human certitude, in the general Pure or Immaculate Concept of a Loving God only as that Love particularizes for us, precipitating out Incarnate, hence only as that Love come in the Flesh: not just there and then, 2000 years ago in Bethlehem, Nazareth, and Jerusalem, but as Him come in the Flesh, here and now, everywhere in the world at this moment that the Holy Sacrifice of the Mass is celebrated, everywhere at this moment that mere bread and wine are changed into His precious Body, Blood, Soul, and Divinity, Whose Real Presence is signified by the appearances of bread and wine.

Given our human nature, therefore, to have “faith” in general only is to fail to enjoy true human certitude; indeed, it is to have no faith at all. If I ask you: “Where is God, the God-Man; where is Jesus?” and you cannot point to Him in some here and now, in particular, in the Flesh, to the Person or Hypostasis of Jesus, but can refer to Him only in terms of general platitudes, only in terms of hand-waving-fly-chasing generalizations, then you have no faith. Indeed, you are inordinate, out of order, and not in keeping with the Great Holy Ordering. For if you point to yourself or to me or to anyone or anything else, you are pointing at Him merely in the sense that The Distinct Substance of the Great Cause Is ever to be found copresent by His Act, and therefore in most intimate propinquity, with the distinct substance of even the least of His effects. However, whenever you so generalize, you are not pointing to Him in particular, to Him first in Himself, first to Him Alone, first to Him come in the Flesh, and thereupon to all else in Him; you are not pointing primarily and solely at the Person of Jesus, thence to all else suspended in Him.

Yet when in the light of Faith I lift up my eyes to the Sacrifice upon the Altar and indicate, even with a pointed index finger, the very Substance, the very Person or Hypostasis of the Living Christ, in the Flesh, Body and Blood, Soul and Divinity, as He Is in Himself, mine is the True Faith, the Substantial Faith, not only in general terms but in that

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250 1 John 4:1-3: “Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world. This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, and every spirit that does not acknowledge Jesus Christ come in the flesh does not belong to God. This is the spirit of the antichrist that, as you heard, is to come, but in fact is already in the world.” Hence, to deny the Eucharist, to deny Him come in the Flesh, is to deny Christ; whosoever does so is antichrist.

251 Yet, even in general, it is not the effect that contains the Cause, but the Cause that embraces and comprehends the effect.
indispensable **Particular** Term or Word that Is and says All, abstracted despite accidents by the agent intellect of the believer as intelligible species. Upon proper intention of these, my **Faith** is perfected by an **Understanding** of that Person or **Hypostasis**, and rejoices in the foretaste and promise of ultimate **Comprehension** of the Essence of that Person, in Eternal Holy Communion with the Others as One, upon the dawning of the Eternal Seventh Day. In the Eucharist we see Him with the eyes of Faith in Person; in Heaven shall we see Him also in Essence.252

Clearly, in this life, Faith in God in the particular, in Jesus particularly, is to be found only in the Catholic Faith, because only a Catholic can point to Jesus here and now, The God-Man, in particular, indicating Him, albeit rudely, with a pointed index finger, not just as He Is by His Creative Act intimate with everything but as He Is in Himself, with everything in Him, the Great Cause that Comprehends and Embraces every element and particle of each and of all of His effects. This we indicate when we signal the Eucharist; for He Is to be found as He Is in Himself, with certitude here and now by wayfarers, only in the Wafer.

This Real Presence, this Substance of Christ, is seen at the elevation of the mass with the eye of the mind in the light of **Faith** as the Substance of things hoped for; It Is seen as the Great Cause Who Would draw up to Himself and elevate each of His lowly and humble chosen or rational effects, ordering them through Her first to Himself Who Is All.

The Great Certitude, which is the subject of this present work, begins in True Faith. This True Faith is a Supernatural Gift of the Holy Spirit designed for or tailored to our human nature. During this sojourn, this True Faith ever controls, guides, and orders all of our rational certitude, and is complimented by the Great Science of The Great Holy Ordering. This true Faith, perfected by the Spirit’s Gift of Understanding, is a foretaste of and culminates ultimately in and is replaced by the Greatest Certitude, as the Great Science of the Beatific Vision, toward which, toward Whom, true Faith and Understanding should ever induce us.

**This Is The Faith** 253

From the foregoing, several important notions should be clear. Clearly, the Catholic Faith Is the only Substantial Faith; for only the Catholic Faithful, in the Sacrifice of the Mass, celebrate with Under-standing “... the Substance of Things hoped for, and the evidence of Things that are not seen.” 254 Truly “... the Substance of Things hoped for” refers to the very Person or Hypostasis or Substance of Christ Jesus, in His Human and Divine Natures, truly present in the Eucharist, as a foretaste of the Blissful Vision not only of His Person but especially of His Divine Essence, in Heaven. Moreover, whenever we

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252 In the world of nature, He comes to us, as it were, in all things; inasmuch as all things are in Him, for they have their being in Him. In the Supernatural Eucharist, however, we are permitted to go to Him, and to all else suspended in Him, to the One Who everywhere and every when has come to us, inasmuch as He embraces all things. Yet, all created things suspended in Him are as naught and negligible whenever or wherever they are compared to the One Alone Who Alone Is All, the One Who in Himself Is Infinitely more than His creatures. Indeed, all mere effects as credible witnesses, ourselves included, that, outside of the Supernatural Certitude of Faith and the Spirit’s Gift of Understanding, teach us of Him, when mediated by the mere natural certitude of human reason, do so merely by negation. In this life, it is largely our Supernatural Faith in Him and Understanding of Him in the Eucharist that affirms us in Him and that teaches us of Him positively. In nature we have what He is not; in the Supernatural Eucharist we have Him as He Is.


254 Hebrews 11:1
contemplate the Blessed Sacrament we reflect upon, even with the fleshy eye, “the evidence,” as given by the accidents of bread and wine, signaling where we should look, “of the Things that are not seen,” those “Things” being the Substance and, indeed, the very Accidents of Jesus Christ deep to those accidents of bread and of wine. Hence, Catholicism is the only Significant Faith; for it alone, through the outward sensible signs of bread and of wine, signals us of His whereabouts. Knowledge and Faith, seeing and believing, are ordinarily mutually exclusive, though complimentary, for the same object of being as true. Where knowledge is seeing and Faith is believing, it is the ordinary case that I can either see a thing as true or believe in it as true. However, God Is Almighty, and it is only in the extraordinary case of the Eucharist, that Almighty God has given us the sign of His whereabouts, wherein He Is as He Is in Himself. He has given us Himself in the Eucharist in order that we may see that outward sign and believe in Him indwelling. Thereupon our seeing takes nothing from our believing and our believing takes nothing from our seeing.255

The Truth Who Is this Christ Our Eucharist Is not only certain but most necessary: for most certainly Is He God, and only God Is Absolutely Necessary. As the Second Person of the Blessed Trinity Jesus Our Eucharist Is the Absolute Truth that forever necessarily conforms to the Absolutely Necessary Reality of the Father. Again, where truth is conformity to reality, only the Catholic Faith is the True Faith, inasmuch as only Catholicism conforms, in turn, to the reality of Christ and His command to take and eat His Body and to take and drink His Blood.256 Only Catholicism, therefore, conforms to The Reality of the Real Presence.

Moreover, only Catholicism conforms to the reality of the true human nature that we share with Christ and Our Mother: for human love most often demands more than mere formal words but most often a most costly material sacrifice in the flesh of laborious service; human unity, with God and man, as in Communion with these in the God-Man, must be physical as well as spiritual; and human certitude must be sensible as well as suprasensible, appealing to our human senses as well as to our human intellect. Hence, Catholicism is the only Sensible Faith. Indeed, only Catholicism offers humanity truly human love, unity, and certitude that is not only formal but material, not only spiritual but physical, not only suprasensible but sensible. Truly, Catholicism is the only truly Human Faith: certain, loving, and unifying.

255 John 6:30:—“So they said to him, ‘What sign can you do, that we may see and believe in you? What can you do?’” 6:31:—“Our ancestors ate manna in the desert, as it is written: ‘He gave them bread from heaven to eat.’” 6:32:—“So Jesus said to them, ‘Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven.’” 6:33:—“For the bread of God is that which comes down from heaven and gives life to the world.” 6:34:—“So they said to him, ‘Sir, give us this bread always.’” 6:35:—“Jesus said to them, ‘I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.’”

256Matthew 26:26:—“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’” 26:27:—“Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you. 26:28 for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.’”

Mark 14:22:—“While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, ‘Take it; this is my body.’” 14:23:—“Then he took a cup, gave thanks, and gave it to them, and they all drank from it.” 14:24:—“He said to them, ‘This is my blood of the covenant, which will be shed for many.’”

Luke 22:19:—“Then he took the bread, said the blessing, broke it, and gave it to them, saying, ‘This is my body, which will be given for you; do this in memory of me.’” 22:20:—“And likewise the cup after they had eaten, saying, ‘This cup is the new covenant in my blood, which will be shed for you.’”
1Corinthians 11:24:—“and, after he had given thanks, broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’”
1Corinthians 11:25:—“In the same way also the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’”

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In summary, Catholicism Is the One and Only True, Certain, Necessary, Substantial, Human, Rational, Sensible, Suprasensible, and Significant Faith.

Finally, this, the Catholic Faith, especially Faith in the Eucharist and the Ordained Ministry, and each of the Sacraments that they provide us, and with that Magisterium to guide us, Is the Faith. Indeed, it Is The Only Faith, humanity’s Only Most Necessary Certitude.

Faith as Perfected by Understanding

From the foregoing it should be clear that it is not enough to say that during this sojourn, as wayfarers and pilgrims, that Faith is the only form of Supernatural Certitude available to us from God, because even during this pilgrimage, we are provided with yet another form of Supernatural Certitude, the Certitude of Understanding and Knowledge as Gifts that come to us through Mary Immaculate from the Holy Spirit. Yet, “Blessed are those who have not seen [understood or known] and have believed.”

Nevertheless, as we respond in Faith, living the Gospel generously, the Gift of Understanding is most generously extended and ordered to us by Him through Her. This Gift of Understanding, though necessarily ever controlled and guided by the Faith, is given us in order to perfect supplement or compliment our Faith. Truly our Faith orders us to Understanding, and our Understanding to Faith. As surely as Faith facilitates Understanding, so too does our understanding of certain things facilitate our belief in others. Together, Faith and Understanding order us to that Supernatural Certitude that infinitely transcends any certitude that obtains in the dimmer light of mere human understanding or natural reason.

For example, it is an article of the Faith that Mary Immaculate was conceived without the stain of original sin, inasmuch as She was conceived in the state of sanctifying grace, and inasmuch as She lived out Her entire pilgrimage in that Supernatural state, that She never committed any actual personal sins. This is an article of the Faith. However, we Understand by this, where our Understanding is a Gift of the Holy Spirit, that it is not enough to say of Her that She is conceived without sin and that She commits no actual personal sin. Indeed, although it is true to say so, we fail to say enough; we fail to sing God’s praises in Her, we fail to give the greatest possible glory to God in the Highest. Indeed, it is almost a negative thing to say that She is conceived without sin and commits no sin. Clearly, we accede to the irrefutable truth of this assertion. However, we want to know, to begin to Understand, just what it is that She is doing while She is not sinning, and what would be the greatest exact positive opposite of that negative. Truly, together with St. Anselm, our “Faith seeks [Faith is ordered to] Understanding.” Of course, it is understood that the exact opposite of sin would have to be love: because if one loves one does not sin, and if one sins one does not love.

Now the article of Faith relative to the Immaculate Conception simply states that Mary Immaculate is conceived without sin and remains sinless. However, we Understand through the Gift of the Holy Spirit called Understanding that She not only does not sin but that She does love, and that She is, among mere creatures, the Immaculate Concept or the Purest Idea of Love. In this way we see how the Gift of the Holy Spirit of Understanding perfects the Virtue and the Gift of Faith of that Same Spirit, even during this sojourn,

257 John 20:29
granting us thereby an even greater insight and certitude into the virtues of Our Lady Mary Immaculate.

Hence, in this instance, the Holy Spirit tells us in Faith what She never has, and never does, and, thereby, never is, even while giving us, in this instance, to Understand just what it is that She ever has, and ever does, and, thereby, ever is. In this way is the “dark insight” of Faith illuminated and complimented by insight in the light of Understanding. Indeed, thanks to these two insights as Gifts of the Same Spirit we know and love Her better as one who never sins because She ever loves, because even from the very first She ever knows; for all volition of composed being is preceded necessarily by cognition, as surely as Great Love presupposes Great Science.

Again, Faith tells us that She was and is forever without sin. Our Understanding, as a Gift of the Spirit tells us that She is without sin because She loves, because She is conceived as love in Love. Our Understanding, as a Gift of the same Spirit further tells us that because She is in Love, She understands. Indeed, for composed being, love is ever preceded by understanding. Furthermore, it is important to understand that Mary Immaculate is of the essence of the Hypostatic Mystery. Now, ‘hypostasis’ means ‘person’, but etymologically it also means ‘understanding’. Hence where hypostasis means person it means that I understand this individual to be this person rather than some other. Now, where She is of the essence of the Hypostatic Mystery we must maintain that She necessarily understood and understands; for She was and is indeed the understanding or sustentacular matrix upon whom the divine Word has come to stand in Person. In this sense, She not only has understanding but is understanding. Indeed, we understand or begin to conceive of Him to be the Person that He Is, rather than any other, largely thanks to Her understanding or His conception in and of Her.

Now, is She merely to conceive of Him in Her womb, as if in mere passive potency to being acted upon? Must we not consider the fact that to conceive of something in one way means to understand it? Hence, we must maintain that She clearly understood the essence of the Hypostatic Mystery to which She has been called and to which She is essential from the very first moment of Her Immaculate Conception. In that moment She is conceived as the Purest Concept of Love, among mere creatures. However, Her Great Love necessarily presupposes Her Great Science or Understanding. From the moment of Her Immaculate Conception, She conceives of Him in Her Immaculate Heart and in Her Mind. Together, this Great Love and Understanding prepare Her properly to conceive of Him even in Her womb, to receive Him in Holy Communion, in the Incarnation upon the Great Annunciation.

Again, both the Immaculate Conception and the Incarnation are articles of the Faith. Yet we are given to Understand as a Gift of the Holy Spirit, which perfects that Gift of Faith from Him through Her, that we are in this lifetime ordered to move daily, even from moment to moment, from the general immaculate concept or pure idea of love to the particular incarnational applications of that love in the flesh. From whence must we ever retreat back, immanently ordered, to the pure idea of love again, ever keeping it in mind. Wherewith we regroup, and whereupon, refreshed with renewed intention, we are ordered to sally forth again on an unending quest to perfect the world around about us, by presenting Christ to it in our flesh: in our words, and in our works, as we go about our daily tasks. In this way our Understanding perfects our Faith by relating and complimenting two of its indispensable articles.

Again, it is not enough to believe that Mary Immaculate is conceived without sin; it is not enough to believe that the Second Person of the Blessed Trinity assumes Her flesh. We
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need to Understand *what it means for us* whenever and wherever we are called upon to move between the immaculate concept or the pure idea of love, with which most everyone is enchanted, to the incarnational and sacrificial image of love under duress and suffering, the love upon Veronica’s Veil, that most of us would avoid or otherwise prefer to eschew. Again, let us remember, where true *human* love must be physical as well as spiritual; true human love naturally and necessarily and rightly demands great sacrifice in the flesh of the beloved.

We need to Understand, therefore, that we must come to live both the idea and the image of love. Living both the idea and the image of love is an ethical good. Keeping in mind the idea of love is an ethical and an aesthetic good and therefore fortunate; it is our joy and our consolation. However, living the image of love is often an aesthetic evil, either merely inconvenient or a condition even of frank sorrow or pain, and desolation. Nevertheless, if we intended these in the proper Spirit, even as Christ and His Mother intend them, they are our greatest fortune. Hence notions such as these, perfect our Understanding of those indispensable central mysteries of the Faith that are the Immaculate Conception and the Incarnation.

In this way, Faith and Understanding are Divine ways, not human ways of knowing. Both Divine Faith and Divine Understanding are far above any human ways of knowing or of certitude as is the sky above the earth below. Yet they are as proximate and available to us as is the sky that begins even where the earth ends. So that as surely as we turn from the things of earth we are given to transcend and ascend to our **Beginning**. So that when once again we perforce descend we better intend all lesser things only as means to the Great **End**, not merely as terminus but as our Goal and Purpose, **The** very Meaning of our being at all. However, whenever in doubt relative to the source, general principles, and particular applications of our understanding and science, we must ever cleave to the clear guide to be found in the articles of the Faith as delineated for us by the Teaching Magisterium of the Holy Roman Catholic Church.

**Faith, Understanding and Knowledge: Gifts of Certitude of the Same Spirit**

Together the Great Understanding and the Great Faith that guides it, and that it perfects, move us back and forth relative to the immaculate concept of love and the incarnational application of that general principle in the flesh. Faith in this way is akin to Understanding and Science, akin to Knowledge. It is akin to the Great Science that moves us to and fro, between these two Objects central to the Faith, as effortlessly as does the virtue of good habit.

Now in this chapter we shall look at how we are ordered or directed and moved to and fro relative to this Pure Idea or Immaculate Concept of Love and the Incarnational Image of that Love. Indeed, we confess that we are ordered or directed and moved in this way especially and preeminently, among mere creatures, through Mary Immaculate, ever acknowledging as well that we are necessarily facilitated and moved in like manner through others in the *ordo* or hierarchy of the ordained ministry, as through the Sacraments that they administer. We are ordered similarly through the credible words and witness of the laity of the baptismal priesthood. When intended *prudently*, so too are we ordered, as it were analogously, by all created things, even by the least among the material things, whose images we perceive as effects of the Ultimate Creator Cause and as particular expressions of that General Principle and Principal of Love.
Unfortunately, the full expression of that Love, in support of our autonomy and our Love-given natural privilege to choose, has been coarseted by us. With the two notable exceptions of the Two Notable Conceptions of the Humanity of Jesus Christ and that of Mary Immaculate, the expression of that Love has been tainted by abused created autonomy: by the unfortunate choice of some of the angels, by the original choice of our first parents, and by our personal choices which have continued and continue to ratify theirs ever since.

Our abuse of nature in our unnatural disordered use of created things has caused nature itself, solely in autonomic support of our autonomies, to appear to rebel against our unfortunate choices and our inordinate intention of those things. Are we, as individuals, if not as a species, not repeatedly, through countless abortions and contr adec tions, sending the message to nature, of which we human beings are not apart of but a part of, and supposedly the only rational part, that we no longer wish to reproduce? If we persist in these behaviors and insist long enough might nature at large, by some mechanism perhaps as yet unknown to us, for the willful and inordinate choices of our human nature, not oblige us by selecting, as it were, against the reproduction of our species? If we find ways to select against nature, might nature not find a way to select against us? Can natural rational beings forever defy the natural law forever with impunity?

Furthermore, we seek often not to be ordered solely to the Good; we are not satisfied with knowing the Good, but out of a morbid inordinate desire have chosen to know Good and evil, Life and death, electing thereby the impossible task of serving two masters; whereupon we shall “either hate the one and love the other or be devoted to one and despise the other.” Indeed, do we not live in a culture of death that despises Life. Hence all of creation, save that of The Two Exceptions and their Holy Angels, reflects the abuse, the inordinate use, of that free choice.

So we are given to wonder at the sun: the life giving, life sustaining, life draining, and life destroying thermonuclear reactor of the daytime sky. So too do we ever wonder at the sympathetic and beautiful though formidable and most deadly polar bear, even as we are given to wonder at the real intentions behind the smile of any smiling human being. Finally, each created thing can properly be used as a means to the Great End in keeping with the Great Holy Ordering or each created thing can inordinately be used and shamefully abused, as an end in itself.

Ergo, in the fifth chapter of this work entitled: “Anointing, Prudence, and Knowledge” or Science, we shall take another look at this Great Science under a special aspect of the Great Holy Ordering. We shall consider therein Knowledge as that Gift of the Holy Ghost, given us through the ministrations of Mary Immaculate, as designed for us by Him to move us specifically on the last and final return leg of the Great Science of the Great Holy Ordering. With Knowledge perfecting prudence in the proper selection and election of created things, as means to our End, we are given direction to move in our journey, our Great Odyssey especially: from the flesh back to the Spirit, from this world back to the Next, from created things back to our Creator, from earth to Heaven. In the fifth chapter of this work, we shall again see that Knowledge of God, as all else in Him, is a Gift of the Holy Spirit wherein we are induced, as it were a posteriori, from the realm of effects to the Realm of our common Creator Cause.

**Christ’s Call to His Priestly People and His Last Word**

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258 Matthew 6:24
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In the previous chapter it was noted that as a result of the Sacrament of Baptism, all of the Gifts of the Holy Ghost and each of the Meritorious Virtues that they perfect are bestowed upon the baptized. Nevertheless, although through Baptism all of the Virtues and the Gifts that perfect them are granted the baptized, we have in this chapter emphasized the Virtue of Faith as perfected by the Gift of Understanding.

We refer specifically to Faith, as perfected by the Gift of Understanding, because as Christians the most important mystery that we are called upon to believe and to come to understand, and faithfully to emulate and to personify in our actions in the flesh, is that of the Great Understanding or Hypostasis, as manifest and magnified in the Great Holy Ordering of God to man and back again, in the Person of Christ Jesus, in Mary Immaculate, in the Incarnation in and of the Immaculate Conception. Furthermore, we are called to believe, hence to understand, and hopefully one day to possess as comprehensors, the God Who Is our Eternal Happiness and to Whom we too are ordered through Mary Immaculate.

The assent of an intellect in this Faith, fortified and counseled by Understanding is the greatest indication and sign of a vocation and the response of those who, upon hearing His Voice, open the door to Him that is She. Thereupon He enters into them through Her and they enter spiritually into Him through Her in the Great Mutual Intention, which yields to the Great Mutual Intentional Union or Communion of the Great Holy Ordering, wherein He intends our nature and we intend His Natures and Person. This Great Mutual Intentional Union, is seen especially at the moment of the Incarnation in and of the Immaculate Conception, as at the moment of Holy Communion, whereupon He intends us and we intend Him.

In one sense, She is the door or gate through whom no man, in this earthly mortal state, can physically enter, hence Her Perpetual Virginity, from which must be inferred the celibacy of the ordained ministry, and the general call to chastity among the priestly people. Nevertheless, She is the door or gate that is never barred to those who, in their spirits and in the operations of their intellects and their wills, are spiritually disciplined in Her Virtues, tending thereby to God through Her. Neither is entrance to the Only Holy One denied through Her to those disembodied spirits that leave this world, who in life had cleaved to Her Meritorious Virtues, and who had responded to Her Gracious Gifts. Neither is entrance denied through Her to those glorified or spiritualized bodies after the resurrection, who in life had prepared themselves to enter through the narrow gate, the eye of the needle.

We are encouraged by the Last Word of Our Lord: “Woman, behold thy son.” and to St. John and to each of us: “Behold thy Mother.” We are encouraged by this Last Word of Our Lord because it clearly refers to the Great Holy Ordering of God to man through Mary Immaculate, as Christ, the Divine Word, speaks to Her and through Her, of His ordering to us through Her, when He says: “Woman, behold thy son.” We are further encouraged by this Last Word of Our Lord because it clearly refers to the Great Holy

259 Ezekiel 44:2
262 Matthew 19:24
263 John 19:26
264 John 19:27
The Magnificat

Ordering of man to God through Mary Immaculate; for He clearly states that any return to Him shall be through Her, when He says to St. John and to each of us: “Son, Behold thy Mother.”

We are further encouraged by the etymology of the name of the Church of Asia called Laodicea, whose name means “just people.” We are so encouraged especially when we recall that a just person is one who practices to perfection each and all of the virtues, permitting them to be perfected by the Gifts of the Holy Spirit, ever bearing the Fruits of that perfection. Indeed, such a one must needs be of the priestly people, whether of the baptismal priesthood or of that and of the ordained ministry. Indeed, Our Lord has said that a priestly person, in one sense, is “any man who listens to my voice and opens the door to me.”

Indeed, there is no greater sign of Faith or of understanding of one’s calling or vocation to know, to love, and to serve God, than truly to believe, and to accept as given or understood, indeed to know, that one is truly called to do so in one’s every thought, word, and deed.

Again, we are encouraged by this Last Word of Christ, among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the eviternal essence and the mission of one of the Seven Mighty and Powerful Seraphim at His Throne. Lastly, we might go so far as to encourage ourselves by naming one of these Seven Angels at the Throne of God, the Angel of the Church of Asia called Laodicea, by a name that is indicative of his essence and of his mission. Indeed, are we ever inclined in our human natures to name a thing by what it does. In this instance, we might name the Angel of Laodicea, the Champion of God or the Strength of God or the Might of God, for only by His Might are we ordered and justified. Furthermore, in whom, among created pure forms, might we most place our Faith but in so credible a witness as one who stands before the Throne of God, and understands and champions His Word made Flesh. Hence, were his name Gabriel, we should not be at all surprised.

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265 Revelation 3:20
267 Luke 1:18: “Then Zechariah said to the angel, "How shall I know this?"
268 Luke 1:19: “And the angel said to him in reply, "I am Gabriel, who stand before God." Here Gabriel posits the fact that he is indeed a most credible witness; one in whom Zechariah might well place his faith, where faith in such a credible witness must needs enjoy the security of perfect certitude.
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The Morning of the Second Day

The Second Day of Genesis, given by Genesis 1:6-8, symbolizes the Eternal Sacrament of Holy Orders, and the other sevens related to it. It is well to call this Sacrament of Holy Orders “eternal” because it is ever in the Mind of God, hence ever of His Act ad intra as well as of His work ad extra; for He ever intends to Order Himself to man and man to Himself, toward ultimate mutual Holy Communion in Him. Now, where does the sky begin? Where does heaven begin? In one way, one might say that the sky or heaven or the dome or firmament, referred to in Genesis 1:6-8, begins where the earth ends. Hence we have only to transcend ever so slightly, in order to attain to It.

When God Created the firmament or the dome or the vault of the sky or heaven, He not only separated the waters above from the waters below, but in so doing established a hierarchy, an ordo, or an ordering of things above to things below and back again. The natural water cycle symbolizes this Great Mutual Holy Ordering of above and below, of spirit and flesh, of heaven and earth, and of God and man. Furthermore, the dome, situated as it is in the account, between the waters, not only divides them, but is intermediary between them; for the water vapors ascend through her like prayers, evaporating from a sea of salty tears, even while the waters of the earth are replenished and the land refreshed as raindrops, as graces from heaven, precipitate through her, even as she surrenders her seven-fold rainbow. This dome, often blue and white during the day, displaying the colors of the House of David, is a symbol of Mary Immaculate, our Mediatrix, through whom Heaven is ordered to earth, and earth to Heaven, and through whom God is ordered to man and man to God.
"He hath showed Might in His Arm; He hath scattered the proud in the conceit of their heart." Luke 1:51

ANGEL (Strength of God; Might of God)
SACRAMENTAL GRACE of (Holy Orders)
MERITORIOUS VIRTUE (Faith)
GIFT OF THE HOLY SPIRIT (Understanding)
LAST WORD (Woman, behold thy son; son behold thy mother.)
CHURCH OF ASIA {(Laodicea) ("Just People")}

“To the Angel of the Church of Laodicea write: . . . I know thy works; thou art neither cold nor hot. I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I Am about to vomit thee out of My Mouth. . .Be earnest therefore. . . Behold, I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come in to him and will sup with him, and he with me.” Rev. 3: 14,15,17, 19-21

Meditate upon the following in terms of the foregoing:

Angel of Laodicea--AMVF
Of Laodicca, whose name means “Just People”--AMVF
Where a “just person” is one who practices each and all of the meritorious virtues to perfection, who is She, among mere creatures, that is most just in the Eyes of God--AMVF

Who, among mere creatures, knows best, with the knowledge of true science, that such should be the priestly people: perfect practitioners of all virtue, perfected by the Gifts of the Holy Spirit, and ever bearing His Fruits--AMVF

Of the Sacrament of Holy Orders--AMVF

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270 John 19:26-27
271 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
272 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
Of that Dolor of Our Lady that is the Flight into Egypt from Nazareth and back again, in obedience to the Orders of God and the voice of His Angel, completing thereby that which was lacking in the steps of the ancient Fathers. 

Who, among mere creatures, knows best with the knowledge of true science, that, much as They had done for the Fathers, so too does the Holy Family complete for us what is lacking in our steps: following us during life's journey to and fro; following us even as we abandon our 'Nazareth,' and the meritorious values of our home and of our workplace, in favor of the savor of the fleshpots and the other attractions and distractions of any given 'Egypt'; ever are They encouraging, directing, and ordering us back to holiness, while neither trampling nor trammeling our wills, and even in our darkest days do They ever invite us to respond to Their voice, their vocation, Their knocking at the door, Their 'Call to Holiness'; forever do They do this that by Their grace, generously extended to us and generously received by us, we might once again return to the truth and the good of the home and of the workplace, that finally we might be given to return to the Father; whereupon in truest justice, and in the state of grace, we shall come to see Him face to face attaining, thereby, to Heaven our true home and in Him our rightful place--AMVF

Who could never be either cold or lukewarm, but could but respond to the knocking at the door and the calling, the vocation, the voice of Her Lord, with the full fire of Her Love--AMVF

Who out of greatest Love says: “Yes” when He “knocks,” when He asks to come in to Her; indeed, who is that very door at whom He seeks entrance to all of humanity, that very door through whom spiritualized humanity must seek entrance unto Him--AMVF

Whose conflagration of Love is ever constant, and immutable, hence, Her Virginity--AMVF

Who, among mere creatures, is not distracted by diverse loves, but reconciles all love in one Love, hence, Her Virginity--AMVF

Who is ever Virgin--AMVF

273 Montfort Rosary, “The Presentation in the Temple,” Meditations 7, 8, and 9: “To honor the flight of Jesus Christ to Egypt, and the obedience of St. Joseph to the voice of the Angel,” “To honor His mysterious stay in Egypt,” and “To honor His return to Nazareth.”

274 Wisdom 7:27: “And She, who is one, can do all things, and renews all things while Herself perduring . . .” The bonfire of love within Her reminds us of the Burning Bush of the Exodus account; for She is ablaze with a bonfire of seraphic Wisdom as Love, and Love as Wisdom, that otherwise would consume Her, but that the Loving Hand of God supports and sustains Her life even within the furnace of these ardent immanent acts of Hers, of Her most loving intellect’s knowing and of Her most informed will’s loving, unsurpassed among mere creatures; for ever since the first moment of Her Immaculate Conception as upon the Incarnation in and of Her, as at this moment and forever, She is aware of and in love with the Fire of the Divinity in union with Her otherwise combustible humanity. By Him She is maintained and in Him She remains unchanged. She burns alive with wisdom as love, with wise love and loving wisdom, yet with no disruption of Her integrity.

The Three Virgins: First and foremost and forever is Mary Immaculate inviolate and inviolable, who upon choosing Christ in time has chosen Integrity in eternity, whose integrity, whose oneness of purpose, is therefore forever intact, before, during and after the birth of Christ, and thanks to Him. The other two, now erstwhile and vestigial virgins, death and the temple, both of the old law, have in the same Christ forever lost their integrity. Their entrances are now exits, for He left them never to return to them. For the veil has been torn and the stone has been rolled back, the former upon the Death of Christ, the latter upon His Resurrection (Cf. Matthew 27:51 and Matthew 28:2).

The Three Temples: Indeed, among mere creatures, there are three temples. Mary Immaculate is the Temple that replaces the other two. She is at once the Temple and its Holy of Holies or the Tabernacle or the Arc of the Covenant that replaces those that merely prefigure Her in the Old Covenant. Furthermore, Her Womb, the Temple of Eternal Life is that which replaces the tomb or the erstwhile temple of eternal death.
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Who is She that would not touch to change His Creation--AMVF
Who, among mere creatures, so exceeds and so transcends the truth and beauty in all mere creatures that She is infinitely removed from them to a desert place or to where the air is rarest, so far beyond them, so far above them that they cannot begin to approach Her, let alone, touch Her, hence, Her Virginity--AMVF
Who, therefore, among all mere creatures, is Herself untouched, intact and full, whole, complete, perfect as at the moment of Her Immaculate Conception, unprofaned, pure, undisturbed, unbroken, inviolate and inviolable in Herself as in Her Holy Ordering to Him, thence, in His Light, to us--AMVF
Who, thereupon, returns and gives Herself to Him entire, from moment to moment, and certainly no less than in the moments of Her Assumptions by Him, in that perfect undivided Love in Whom She is Conceived, and in the Light of Whom She is ever thence sent forth to us--AMVF
Who, among mere creatures, remains so unchanged in Her relationship, in Her Holy Ordering to and Communion with God and man, that Her immutability, as signaled by Her Virginity and Her ever constant Love, is of the Source of our security and of our Ultimate and Eternal and immutable, undisturbed, full, perfect, whole, complete, and unbroken, inviolate, inviolable and unadulterated happiness in God in Heaven--AMVF
Who, in Her immutability, as signaled by Her Virginity and Her ever constant Love, brings to our minds the immutable and unshakable security in a Love that can neither die nor otherwise change, calling to mind thereby that Eternal Happiness that Her Father, Son, and Spirit Spouse would forever afford each of us as if there were no other--AMVF

Who, among mere creatures, ever constant in Her Love, forever well-ordered to and in most Holy Communion with God and man, is, therefore, the masterpiece of God’s Hand, the culmination, the crowning and the crowned achievement, of His Creative, Sanctifying, and Salvific Act, that in possessing Him is possessed of All Perfection, resting in the peace of that Perfection, needing therefore to acquire no more, for She has acquired All in Him; who is She that is the only product, among mere creatures, of that Seventh Day where the Rest was given, the Thalamus where He came to

THE CORONATION OF OUR LADY BY OUR LORD and THE CORONA RADIATA OF OUR LADY

Univocal terms are never completely conveyed by analogous ones. Nevertheless, the parallel structures in nature bespeak great Supernatural mysteries and would elucidate them.

The beauty of the human central nervous system, especially the relationship that obtains between the telencephalon or endbrain, and one of the more important structures of the diencephalon or the between brain, or the through brain, is an exquisite example of how nature betokens and testifies to Supernature and the relation of that Supernature to that very nature that proclaims It.

For example, the cerebral cortex though not the mind of ideas is, nevertheless, a large part of the brain of images. Inasmuch as the agent intellect of the mind is said to abstract ideas from the images of the brain by a process of inductive, a posteriori, reasoning, the cortex may be thought of as the implement of the intellect or mind, much as the hammer is a implement of the carpenter, and in no way to be confused with him. The mind informs the cortex of the agent’s priorities, which become those of cortex. The cerebral cortex in turn informs the thalamus, among lesser structures in the central nervous system.

The thalamus, which in Greek means the “inner chamber or secret chamber” or the “bridal chamber” within which or the “bed” or “couch” upon which the priorities of the cortex come to rest, also receives information from and sends information to other centers in the brain. Furthermore, the thalamus receives all sensory petition or input, save olfaction, before it reaches cortex. Now the thalamus, upon the priorities of the cortex, which are the priorities of the agent in act, is directed by cortex to filter out all sensory petition or input, save olfaction, that would distract the agent from attaining to the demands of his priorities. Ergo, the thalamus acts as a screen grid or filter facilitating the

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rest, to rest in Person upon the understanding of the greatest of all mere creatures, the greatest of all mere effects--AMVF

Who is the greatest of mere effects among mere creatures--AMVF

Who, from the first, eschews all created effects, abandoning Her very self, for love of their Creator Cause--AMVF

Who turns toward Him intentionally yet as necessarily as the Heliotrope toward the Sun--AMVF

Who is ordered intentionally and lovingly from Herself, the greatest mere effect, to the only Holy One, the immediate Cause of that effect, ordered in the dimmer light of Faith, as well as in the brighter light of inductive, a posteriori, reasoning, yet, as immediately as in that all but blinding flash of insight, of that simple apprehension that is the understanding of intuition as infused knowledge, of that simple and Immaculate Concept, of that Purest Idea, of unadulterated Love--AMVF

Who, among mere creatures, is so copenetrated with God, so ordered to Him, as Is He to Her, that Her Faith in Him is made perfect as that Understanding that Is The Hypostasis Himself, in Person, and Her most happy Beatific Vision of Him, in Essence--AMVF

priorities of cortex, hence the desires of the agent. Where it facilitates the desires of the agent, the thalamus may be seen as the implement of the human will, in much the same way as the cortex, in our analogy, has been shown to be the implement of the human intellect, and in no way to be confused with it.

If reading this page is your priority at this moment, then you ignore the tactile petitions or input telling you of the clothes that press against your body. If you are in a relatively comfortable position you tend to ignore the proprioceptive petitions or input telling you of the position of your body parts in space. If your environment is not too distracting, you generally ignore the other sights and sounds that flash and clamor for your attention around about you, that you might concentrate on this reading. You may even be capable, to a degree, of suspending the demanding petitions of heat cold and pain input. This is largely so thanks to the operation of the thalamus in accord with the priorities of cortex and according to the will of the free agent that wields these formidable implements, these wondrous tools and weapons, these arms of the intellect and of the will.

However, the cortex of the free agent does not remain uninformed of the petitions that plead for its attention. Always the petitions of each kind of input manage to percolate through the thalamus which intercedes for them, acting as their advocate, pleading their case to cortex and to the free agent. If these petitions are persistent and in alignment with the prime directive of the agent, they become a priority for cortex, demanding the attention of the free agent.

Thereupon, the free agent having been successfully petitioned by unremitting but hopefully appropriate input, directs its attention to that input, facilitated by the operation of the thalamus. Again the thalamus relatively blocks out all other less nearly appropriate input, input less in alignment and less consistent with the priorities of cortex, filtering out thereby those petitions and that input that is less in alignment with the will of the free agent.

Finally, much of the output that ultimately graces these petitions with the free agent’s immanent action had first, as it were, to pass as input through the thalamus, thence to cortex, thence back again as samplings from many areas of cortex, by or through thalamus, thence to the lower structures, clearly analogous to and in keeping with the immanent harmonic movement of the Great Science of the Great Holy Ordering. Indeed all corticofugal fibers must flow first through or by the diencephalon or “between” brain or “through” brain or “internuncial” brain before they can pass to lower structures.

Now the fibers that interconnect the telencephalon and the diencephalon, the end brain with the go between or the go through or intercessory brain, and especially those which interconnect the cortex and the thalamus, in the so called corticothalamic and thalamocortical fibers, among others, are carried in the corona radiata of fibers. Hence the Great Conversation that goes on between cortex and thalamus, often reaching lyric heights in their correspondence, is carried in the corona radiata. The corona radiata is the radiate or radiant crown that rests upon that bed or thalamus or bridal chamber, embraces it and crowns it, as it were, as the highest of the lesser structures of the brain, the highest of the structures below cortex. Hence the thalamus is the crowning achievement of all things below and the crowned achievement of All Things above.

Cf. Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 1: “To honor the triple crown with which the Holy Trinity crowned Mary.”

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Who, among mere creatures, knows best, with the knowledge of true Science, that She is ordered, first and foremost, as are all intelligent and rational effects, to the Only One Who Is Holy--AMVF

Who, therefore, does not dawdle with nor dabble nor dally in mere creatures, in mere effects, all of which and all of whom contain, in themselves infinitely less truth and good than does She, in Her Immaculate Conception and in His Incarnation in and of Her, hence, Her Virginity--AMVF

Who, among mere creatures, therefore, cannot be distracted by the realm of other mere effects, being Herself infinitely their Superior, hence, Her Virginity--AMVF

Who, therefore, sublimates in Herself, in a manner most orderly and transcendent, from effect to Cause, from matter to Spirit, from Herself to Himself immediately and without delay--AMVF

Yet who is ordered, a priori, with greater celerity than that of an angel, immediately to us from that Cause--AMVF

Who, therefore, returns to us, thereupon, with all Good Things for us from Him--AMVF

Who is She, therefore, that is immediately Ordered to God, thence, in His Light, to us--AMVF

Who is She that is so intimately in Communion with God and with us--AMVF

Who is She that is so ordered to God and to us in Him, in His Light, that from the first moment of Her Immaculate Conception, as at the moment of the Incarnation, as at this moment and forever, that Her most efficacious holy ordering, to God in man and to man in God, so transcends that of all the Holy Angels and of all the Saints combined and infinitely multiplied, that that Sacrament in Her, immediately becomes Common Union, Communion, the Eucharist--AMVF

Who is She that knows, with the knowledge of true science, that He hath shown might in His Arm, by ordering God to man and man to God, in the Incarnation in and of the Immaculate Conception--AMVF

Yet, who, among mere men, is best ordered to the God-Man, as Is He to Her in the Incarnation in and of the Immaculate Conception; who, among mere creatures, is most in Communion with God and man, in Christ in Her--AMVF

Who teaches us that each Sacrament, engaged in perfectly ordered to God and God to man especially in the Eucharist; for Christ Jesus, the God-Man, Is the Eucharist, before Whom, and by the Might of His Arm, the proud are scattered, who in the conceit of their hearts prefer chaos, confusion, discord, and disorder, having rejected the Holy Ordering and His Real Presence--AMVF

Yet, who, among mere men, is best ordered to the God-Man, as Is He to Her in the Incarnation in and of the Immaculate Conception; who, among mere creatures, is most in Communion with God and man, in Christ in Her--AMVF

Who teaches us that each Sacrament, engaged in perfectly, is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMVF

Who is ordered to God, thence, in the Light of His Love, to man, in Her every Thought, in Her every Word, and in Her every Deed--AMVF

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276 Montfort Rosary, “The Annunciation,” Meditation 5: “To honor the Love of the Son Who delivered Himself up for us.”

277 Ibid. “The Annunciation,” Meditation 4: “To honor the Charity of the Eternal Father Who gave up His Son.”
Who is ordered to God, thence, in the Light of His Love, to man, in Her every Thought—AMVF

Among mere creatures, whose every thought is an Immaculate Concept, inviolate and inviolable, a pure and unadulterated Idea of Love of God and man, made perfect in the God-Man, Her Onlybegotten—AMVF

Who, in Her thoughts, is suspended in the Creator Cause as that Immaculate Concept, as His Purest Idea of Love among mere creatures—AMVF

Who, in the Light of that Cause, immediately understands all created effects—AMVF

Who upon understanding all created effects in the Light of the Cause, intends them properly, as their Cause would have it—AMVF

Who, therefore, lovingly intends all created effects as God lovingly extends them in the Creative Act, even as He extends Himself lovingly to us, His chosen ones among all effects, in the Incarnation in and of the Immaculate Conception that is She—AMVF

Who, therefore, intends all created effects in Love, loving first and foremost the Cause in each effect—AMVF

Who mediates the induction, a posteriori, of rational and intelligent effects to their Cause—AMVF

Through whom are we ordered to God—AMVF

Who mediates the deduction, a priori, in the Incarnation and in the Second Coming, of the Great Cause to His elect effects—AMVF

Through whom is God ordered to us—AMVF

Who is ordered to God, thence, in the Light of His Love, to man, in Her every Word—AMVF

To whom did the Angel Gabriel say: “Hail Mary, full of grace the Lord is with thee. . . .”—AMVF

To whom, at the moment of the Incarnation, at the instant of the Great Holy Ordering, might the Angel Gabriel have said: “Woman, behold thy Son; Son behold thy Mother.”—AMVF

Through whom is the Word ordered to us

“Woman, behold thy son; . . . .”—AMVF

Through whom are we ordered to the Word

“Son, behold thy Mother.” AMVF

Who is She that replied to the Holy Angel: “Be it done unto me according to thy Word”—AMVF

Who is ordered to God, thence, in the Light of His Love, to man, in Her every Deed—AMVF

Who is ordered to God and man in heroic acts of Faith made perfect by Understanding, as comprehension and the clear Beatific Vision of All Truth—AMVF

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278 Luke 1:28
279 St. John Eudes, The Wondrous Childhood of the Most Holy Mother of God, Fitzwilliam, NH: Loreto Publications, 2003, p. 74. “. . . Bernadine and Albertus Magnus, together with Abbot Rupert, St. Bernard, and several others . . . assert that this admirable Virgin enjoyed the light of the Beatific Vision at least sometimes in Her life. If this be so, we may well believe, (and this is the sixth privilege [of: ‘The Twelve Marvelous Privileges Of The Immaculate Conception Of The Most Holy Mother Of God’]), that this favor was accorded at the moment of Her Immaculate Conception. These holy Doctors assign as proof of this assertion, that . . . this grace was given to Moses, and to St. Paul, when he was ravished to the third heaven.” Indeed, the Queen could not be “less favored than Her subjects.”
Who is ordered to God and man in heroic acts of **Hope** made perfect by **Fear**, and the secure **Beatific Possession** of All Good--AMVF

Who is ordered to God and man in heroic acts of **Love** made perfect by **Wisdom**, and perfect **Beatific Fruition** in that clearest vision and most secure possession--AMVF

Who is ordered to God and man in heroic acts of **Justice** made perfect by **Piety**--AMVF

Who is ordered to God and man in heroic acts of **Prudence** made perfect by **Science**--AMVF

Who is ordered to God and man in heroic acts of **Fortitude** made perfect by **Fortitude**--AMVF

Who is ordered to God and man in heroic acts of **Temperance** made perfect by **Counsel**--AMVF

Who, among mere creatures, knows with the knowledge of true science, that His Mighty **Arm** can support, strengthen, and **order** those who humbly fear Him or abandon, harden the hearts of, and **scatter** those fearless proud conceited autonomies that prefer chaos and confusion of thought, word, and deed, to the Great Science of the Great Holy Ordering--AMVF

Who, among mere creatures, knows best, with the knowledge of true science, that the **problem of evil**, of **chaos** and confusion, and of all manner of inordinate behavior in the world, often erroneously attributed by men to God, is most often due to the flagrant abuse of the God given autonomies with which God has invested his intelligent creatures, in **order** that the men among them might, should they elect to do so, be rational in their perusing and in their choosing, in their thinking, speaking, and acting--AMVF

Who among mere creatures is most offended by **Lucifer** and **Lucius** and Luther, and by all who would introduce **chaos** into the **cosmos** of the Holy Ordering--AMVF

Who among mere creatures was roundly and resoundingly rejected by Lucifer, and Lucius, and Luther and by all who would introduce **chaos** into the **cosmos** of the Holy Ordering:

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280 Isaiah 14:12-15: “How have you fallen from the heavens, O morning star, son of the dawn! How are you cut down to the ground, you who mowed down the nations! You said in your heart: ‘I will scale the heavens; Above the stars of God I will set up my throne; I will take my seat on the Mount of Assembly, in the recesses of the North. I will ascend above the tops of the clouds; I will be like the Most High!’ Yet down to the nether world you go to the recesses of the pit!”

281 Pope Lucius III, reigned from September 1, 1181 to September 25, 1185. It was at the Council of Verona, in 1184, that Pope Lucius III issued the decree entitled: *Ad abolendam* or For Abolishing, declaring that heretics and any who in any way supported aided or abetted them were not only to be excommunicated, but were to receive “the punishment they deserved;” they were to be condemned and remanded to the secular authority or civil power for confiscation of their property and exile.

282 St. Teresa of Avila, *Camino de perfeccion*, 1:1-5: "... En este tiempo vinieron a mi noticia los daños de Francia y el estrago que habían hecho estos inleranos y cuanto iba en crecimiento esta desventurada secta. Díome gran fatiga, y como si yo pudiera algo o fuera algo, lloraba con el Señor y le suplicaba remediase tanto mal. Parecía que mil vidas pusiera yo para remedio de un alma de las muchas que allí se perdían. ...estos traidores... ¿Qué es esto ahora de los cristianos... ¿qué esperamos ya los que por la bondad del Señor estamos sin aquella roña pestilencial, que ya aquellos son del demonio? Buen castigo han ganado por sus manos y bien han granjeado con sus deleites fuego eterno. ¡Allá se lo hayan!, aunque no me deja de quebrar el corazón ver tantas almas como se pierden. ...querría no ver perder más cada día. ...Estáse ardiendo el mundo, quieren tornar a sentenciar a Cristo, como dicen, pues le levantan mil testimonios, quieren poner su iglesia por el suelo, ...”

283 Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 6: “To honor her as the destroyer and ruin of the devil and of heresies.”
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- by rejecting, or presuming to place oneself above, the Incarnation in and of the Immaculate Conception, above the Holy Ordering of God to man and of man to God through Mary Immaculate
- by introducing, *ad abolendum*, that chaos, rejecting essentially the Mystery of the Incarnation of the Divine Word *in man*, especially in the light of the words of that same Word Who Said: "Whatever you did to the least of these," where heretics might be considered by some to be among the least of these, “you did to Me.”
- by rejecting many of the forms of mediation in the Great Mutual Holy Ordering of God and man; by rejecting the mediation through Mary Immaculate, through Her priest sons, and through the Seven Sacraments that they administer toward these ends; by rejecting even Christ’s mediation, in Person, as He Is to be found here and now in the Eucharist; by rejecting the Mystery of the Incarnation of the Bridegroom especially in His Union with the One Church that is His Only Bride; specifically by rejecting this Union as it occurs in and of that Immaculate Conception, that is She, in that Matrimony or Motherhood of Mary Immaculate, the Mediatrix between God and man--AMVF

Who, *in Her person*, as seen especially in Her Most Holy Pregnancy, at the *Incarnation* of the Divine Word in and of Her, is the *outward sign* of that inward grace, that is the Rainbow of God’s peace with us, the visible part of that largely invisible and infinite spectrum--AMVF

Who, *in Her essence*, as seen especially in Her *Immaculate Conception*, is of the inward grace of that outward sign, the largely invisible and infinite spectrum that cpenetrates and embraces the visible part of it, that is the Rainbow of God’s peace with us--AMVF

Nevertheless, who, among mere creatures, knows best how *God*, with the “*Might of His Arm,*” warlike, “*hath scattered the proud in the conceit of their heart*”; He has scattered Lucifer and his noxious and noisome legions, Luther and his offensive hordes of heretical sects, and Lucius with his army of inquisitors, each causing great scandal and confusion in the Church--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, why there appear to be scattered about so many so called “religions” and so called “faiths,” where in Truth, in conformity with Reality, there is but One Faith, that is also true and good, It Is the Way, the Truth, and the Life, the One Way, the One Truth, and the One and Only Good Life, the One, True, Good--AMVF

Who, among mere creatures, is most offended by the “faith” of the infidel, the “faith” of the unfaithful--AMVF

Who, among mere creatures, knows best how the infidel rejects that *Central Mystery of the Faith*, that is the *Incarnation* of the Word in and of the *Immaculate Conception*--AMVF

Who, among mere creatures, knows best that *whosoever rejects the Central Mystery*, that is the Incarnation in and of the Immaculate Conception, rejects thereby the Holy

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284. Matthew 25:40
286. Wisdom 7:26:– “For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied enters into her. For she is the refulgence of eternal light . . .”
Ordering through Herself in the Seven Sacraments contained in the Eucharist Whom She contains, understands, possesses, comprehends, and embraces--AMVF

Who, among mere creatures, knows best that each of the Seven Sacraments are of the mutual Holy Ordering of God and man, that they are of the God-Man, and are, therefore, of the Central Mystery, that is the Incarnation in and of the Immaculate Conception--AMVF

Who, among mere creatures, knows best, with the knowledge of true Science, that whosoever rejects this Holy Ordering has failed to do humility, piety, and religion; for humility, piety, and religion are of justice, and justice would render unto God what is His and unto man what is his--and God Is ordered to man, and man to God, in the God-Man, in His Seven Sacraments and through His and our Most Holy Daughter, Spirit Spouse, and Mother--AMVF
As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
"He hath showed Might in His Arm; He hath scattered the proud in the conceit of their heart." Luke 1:51

ANGEL (Strength of God; Might of God)
SACRAMENTAL GRACE of (Holy Orders)
MERITORIOUS VIRTUE (Faith)
GIFT OF THE HOLY SPIRIT (Understanding)
LAST WORD (Woman, behold thy son; son behold thy mother.)
CHURCH OF ASIA {(Laodicea)(“Just people”)}

“To the Angel of the Church of Laodicea write: . . . I know thy works; thou art neither cold nor hot. I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I Am about to vomit thee out of My Mouth. . . .Be earnest therefore. . . .Behold, I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come in to him and will sup with him, and he with me.” Rev. 3, 15-17, 19-21

Meditate upon the following in terms of the foregoing as an examination of conscience:

Angel of Laodicea--AMMM
Of Laodicea, whose name means “Just People”--AMMM
Do I practice all virtue to perfection--AMMM
Where a just person is one who practices each of the Meritorious Virtues to perfection, am
I as She, most just in the Eyes of God--AMMM

288 John 19: 26-27
289 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
290 Please read “AMMM” as “Ave Maria, Mater Misericordiae” or “Hail Mary, Mother of Mercy.”
Am I a just person of the priestly people, whether through Baptism alone or through that and the ordained ministry--AMMM

Am I a just person; am I a perfect practitioner of all virtue, perfected by the Gifts of the Holy Spirit, and ever bearing His Fruits--AMMM

Am I just; do I correspond to His Gifts; do I bear His Fruits--AMVF

Relative to myself,
am I conceited and proud and scattered therefore or:
Am I in possession of the Holy Spirit; is my love perfected by Wisdom; am I charitable--AMMM

Is my Faith perfected by Understanding; am I in love because I am aware; am I joyful, therefore, and at peace, upon mutual intentional union with God in love, joyous and serene in the delight of that Most Holy Communion--AMMM

Is it characteristic of me at any given moment, regardless of circumstance, that my spirit rejoices in God my Savior--AMMM

Is my fortitude perfected by Fortitude; am I strong in the Lord--AMMM

Am I patient and undisturbed in my love, joy, and peace even when life appears to go badly, when evil approaches or looms and menaces or when this life’s momentary disasters actually befall me or my loved ones; am I serene--AMMM

Am I long-suffering; am I undisturbed in my love, joy, and peace, when what I most legitimately desire is long in coming--AMMM

Relative to my neighbor, my equal,
am I conceited and proud and scattered therefore or:
Is my justice perfected by a loving Piety--AMMM

Do I think good thoughts of my neighbor; am I disposed, am I willing, am I inclined to do good things for my neighbor--AMMM

Do I actually do good things for my neighbor; am I benign--AMMM

Is my Hope perfected by a Fear of offending the Beloved, in Himself and in my neighbor--AMMM

Am I meek; am I mild, graciously bearing any evil inflicted upon me by my neighbor; am I docile in God’s Hands, malleable and ductile, accepting all from His Hands, and from the hands of His instruments, my neighbors, my equals and my superiors, as from His Will--AMMM

Is my prudence perfected by Science; am I faithful to the Truth in my selection of means toward the ends of justice, that I might never harm my neighbor, not even in my thoughts, ever preferring to believe well of my equals; do I keep faith with them--AMMM

Relative to those over whom I have legitimate authority,
am I conceited and proud and scattered therefore or:
Is my temperance perfected by Counsel--AMMM

Do I exercise self-control, self-restraint, and moderation--AMMM

Do I moderate, temper, restrain, and control my external actions; do I practice modesty--AMMM

Do I moderate, temper, restrain or control my internal actions; do I practice continence and chastity--AMMM

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Do I moderate my internal actions, my thoughts and desires being directed simply at the loving care of my charges; am I chaste, especially in this sense of being possessed of a pure and simple loving intention of my charges; is my purpose single; am I devoted to them, to their care and well-being, even casting aside my interests and desires in order better to foster and to favor theirs—much as from the celibacy of the ordained minister obtains the fruit of dedication that he bears and has at his disposal to offer all of those with whose care and well-being he is ever charged—AMMM

Am I seraphic, am I ardent; as a just person of the Church of Laodicea, am I as a firebrand, white hot and aflame with the loving desire to practice each of the Seven Meritorious Virtues and engage each of the Seven Sacraments to perfection, according to my state in life—AMMM

Am I earnest therefore—AMMM

Or am I cold to the practice of the Meritorious Virtues; do I reject the Seven Gifts of the Holy Spirit that perfect them in me; do I fail to bear His Fruits; do I fail to practice the Seven Sacraments according to my state in life—AMMM

Or am I lukewarm; am I inclined to pick and choose among the virtues and Sacraments those that are least inconvenient to me in the practice of them—AMMM

Or am I conceited and proud and scattered therefore—AMMM

Of the Sacrament of Holy Orders—AMMM

Am I cold towards God and man—AMMM

Am I lukewarm towards God and man—AMMM

Do I respond to God’s call to serve Him and my neighbor; do I respond to His “knocking at the door” and the vocation, the calling of His Voice, with the full fire of my Love—AMMM

Is my conflagration of Love ever constant, and immutable—AMMM

Am I distracted and by diverse loves scattered, or do I reconcile all love in one Love, loving, thereupon, all loves in the Light of that Love—AMMM

Do I open myself up to Him upon hearing His voice, my vocation—AMMM

Do I receive Him into myself unconditionally and without reservation, that I might sup with Him and He with me at the Last Supper, at the Holy Sacrifice, in the Eucharist—AMMM

Have I found the door to Him that is She, that opens up to Him in me, through whom none can pass but spiritually—AMMM

Is my conflagration of Love ever constant, and immutable—AMMM

Am I disinclined to touch to change His creation Who Is Himself Immutable—AMMM

Am I, therefore, inclined to eschew the consolations of much of His creation for the Love of our Creator and for that of His greater effects: for the Love of the Sacred Heart of Jesus and the Immaculate Heart of Mary—AMMM

Do I, thereupon, return to that Divinity from these Two Humanities, in that perfect undivided Love in which He creates me, thence, and only in His Light, do I lovingly intend all others as He lovingly extends us in His Creative Act—AMMM

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Do I understand that Christ Jesus, in His Person, His Hypostasis, is both God and Man and no mere creature, and yet, in all of creation, do I acknowledge the All Holy Humanity of Mary Immaculate as the greatest of mere effects among mere creatures--AMMM

Do I, from the first, before my thoughts become words and my words deeds, eschew all other created effects for that greatest of mere effects that is She and for our Creator Cause and His Most Holy Humanity--AMMM

Am I ordered intentionally and lovingly, through Her to Him, in the dimmer light of Faith, as well as in the brighter light of inductive, a posteriori, reasoning, yet, as immediately as in that all but blinding flash of insight, of that simple apprehension that is the understanding or the intuition of infused knowledge--AMMM

Do I dwell in lesser creatures, lesser effects, or do I dwell first and foremost in the Cause and in His Two Greatest Humanities; does my spirit rejoice first and foremost in God my Savior: in His incereate Divinity and in His created Humanity, incarnate in and of the Immaculate Conception--AMMM

Do I prefer the diffuse, reflected, and often misleading light of effects, or do I prefer the radiant Light of Love to be my Guide in my dealings with the realm of creatures--AMMM

Do I know and acknowledge, with the knowledge of true Science, that She is ordered, first and foremost, as are all intelligent and rational effects, to the Only One Who Is Holy--AMMM

Do I move, in my every thought, word, and deed, and in a manner most orderly and transcendent, from Herself to Himself, from His Humanity to His Divinity, immediately and without delay--AMMM

Yet am I ordered lovingly, a priori, with the celerity of an angel, immediately back to the realm of effects from that Cause--AMMM

Do I lovingly return, thereupon, to the realm of effects, in the Light of the Cause, with all Good Things for them from Him --AMMM

Am I, therefore, immediately ordered to God, thence, in His Light, to man--AMMM

Am I, therefore, intimately in Communion with God and with man--AMMM

Has my understanding so ordered my will, that my knowing that I must love is truly reconciled and in Communion with my loving of all that I know--AMMM

Am I conceited and proud and scattered therefore or:

Am I so ordered to God and to man in Him, in His Light, am I so ordered to the Idea of Him and to His image, that from the first moment of my creation in Love, in concept and in flesh, in conception and in incarnation, in theory, as it were, and in practice, on earth, therefore as in heaven, as much at this moment as forever, that my most efficacious and loving holy ordering, to God in man and to man in God through Mary Immaculate, so transcends that of all the Angels and of all the Saints combined and infinitely multiplied, that that Sacrament in me, immediately becomes Common Union, Communion, the Eucharist--AMMM
The Magnificat

Do I truly acknowledge that I find man perfectly *ordered* to God and God to man especially in the Eucharist; for Christ Jesus, the God-Man, Is the Eucharist--AMMM
Do I truly acknowledge that each Sacrament, engaged in perfectly, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMMM

Am I *ordered* to God, thence, in His Light of Love, to man, in my every Thought, in my every Word, and in my every Deed--AMMM

Am I *conceited* and *proud* and *scattered* therefore or:

**Am I ordered to the Godhead in the Father of Love, thence, in the Light of His Love, to man, in my every Thought**--AMMM

Am I, in my thoughts, as an immaculate concept or pure idea of love, suspended in the mind of our common Creator Cause--AMMM
Do I, therein, think lovingly of God and neighbor--AMMM
Do I, in the Light of that Cause, come to *understand* each created effect as an object of my enlightened and well-*ordered* love--AMMM
Do I, upon understanding each created effect in the Light of the Cause, intend it properly, as our Cause would have it--AMMM
Do I, therefore, lovingly intend each created effect as God lovingly extends it, in the Creative Act, and especially, as He extends Himself lovingly to us, His chosen ones among all effects, in the Incarnation, in of and *through* the Immaculate Conception--AMMM
Do I, therefore, intend all created effects in Love--especially the created effects that are Mary Immaculate and the Humanity of Her Divine Son--AMMM
Do I acknowledge, with the knowledge of true Science, that it is Mary Immaculate Who mediates the *induction, a posteriori*, of rational and intelligent effects from the realm of effects to the Kingdom of their Cause--AMMM
Do I confess that it is *through Her*, the greatest of all mere effects, that we are *ordered* to God, our Cause--AMMM
Do I acknowledge, with the knowledge of true Science, that it is Mary Immaculate Who mediates the *deduction, a priori*, in the Incarnation and in the Second Coming, from the Cause to His effects--AMMM
Do I confess that It Is *through Her*, the greatest of all mere effects, that God Is *ordered* to us--AMMM

Am I *conceited* and *proud* and *scattered* therefore or:

**Am I ordered to the Godhead in the Son of Love, thence, in the Light of His Love, to man, in my every Word**--AMMM

Do I speak lovingly of God and neighbor; do I bespeak the Word--AMMM
Were the “Strength of God,” the Angel Gabriel, to refer to me at this moment, would he refer to me as “full of grace;” would he say of me that “the Lord is with thee. . . .” --AMMM
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Am I with the Lord as a mother is with child; am I with the Word; am I one with that Word of Love; am I with Love; am I pregnant with that concept and do I live it incarnate, in the flesh, in practice as in theory, on earth, therefore, as in Heaven--AMMM

Are my words, though oft times of necessity firm, always kind and loving in essence, especially under duress and especially when directed by me to my enemies, ever for the purpose of their admonishment, enlightenment, edification, and temporal and eternal well-being--AMMM

Is there ever a moment in me of an incarnation of that Word, of that Loving Concept, in my flesh, so that it is of my very nature and habit to speak well of my neighbor--AMMM

Do I always speak well of my neighbor, especially under duress and especially of my enemy; as I admonish and enlighten, do I edify them, ever keeping in my mind and heart a genuine care for their temporal and eternal well-being--AMMM

Do I acknowledge that at the moment of the Incarnation the Angel Gabriel, in reference to the Great Mutual Holy Ordering of God and Man in Her, might well have said: “Woman, behold they Son; Son behold thy Mother.”--AMMM

Do I acknowledge and confess that the Word is ordered to us through Mary Immaculate, as the words “Woman, behold thy son; . . . ” suggest--AMMM

Do I acknowledge and confess that we are ordered to the Word through Mary Immaculate, as the words “Son, behold they Mother” suggest--AMMM

Am I conceited and proud and scattered therefore or:

Am I ordered to the Godhead in the Spirit of Love, thence, in the Light of His Love, to man, in my every Deed--AMMM

Do I manifest in deeds, in actions, my loving thoughts and words relative to God and neighbor--AMMM

Am I as loving in the Spirit as I am in the Word and letter of that Law of Love--AMMM

Are my deeds, my actions, as loving as my words--AMMM

Do I indeed practice the Loving Word that I profess, especially under great duress, and especially with regards my enemy--AMMM

Am I a hero--AMMM

Am I ordered to God and man through Mary Immaculate in heroic acts of Faith made perfect by Understanding--AMMM

Am I ordered to God and man through Mary Immaculate in heroic acts of Hope made perfect by Fear--AMMM

Am I ordered to God and man through Mary Immaculate in heroic acts of Love made perfect by Wisdom--AMMM

Am I ordered to God and man through Mary Immaculate in heroic acts of justice made perfect by Piety--AMMM

Am I ordered to God and man through Mary Immaculate in heroic acts of prudence made perfect by Science--AMMM

Am I ordered to God and man through Mary Immaculate in heroic acts of fortitude made perfect by Fortitude--AMMM
The Magnificat

Am I ordered to God and man through Mary Immaculate in heroic acts of temperance made perfect by Counsel—AMMM

Do I acknowledge and confess that among mere creatures Mary Immaculate is most rejected by Lucifer, and Lucius, and Luther, and by all who would introduce chaos into the cosmos of the Holy Ordering, by rejecting in certain ways the Mystery of the Incarnation, and of the Immaculate Conception, and the outward signs of the inward grace of that Mystery, as are Herself and the Seven Sacraments that She contains, Who, in copenetration with Him, contains Him That contains Her—AMMM

Do I know, with the knowledge of true Science, and do I acknowledge and confess that to reject the greatest mere effect, that is She, is to reject the Great Cause, that is He, and that to do this is to deny His efficacy in our lives—AMMM

Do I acknowledge and confess that in Her person, upon the Incarnation in and of Her, in Her Most Holy Pregnancy, that Mary Immaculate is the outward sign of that inward grace and Love, and that, among mere creatures, She is the Rainbow of God’s peace with us, the visible part of that largely invisible and infinite spectrum of God’s Love—AMMM

Do I acknowledge and confess that in Her essence, in Her Immaculate Conception, that Mary Immaculate is of the inward grace of that outward sign, the largely invisible and infinite spectrum of God’s Love, that embraces and copenetrates the visible part of it, that is the Rainbow of God’s peace with us—AMMM

Nevertheless, do I know, acknowledge, and confess how God, with the “Might of His Arm,” warlike, “hath scattered the proud who “in the conceit of their heart” have in some way rejected these two indispensable Conceptions—AMMM

Do I know, with the knowledge of true Science, and do I acknowledge and confess, how it is that there appear to be scattered about so many so called “religions” and so called “faiths,” where in Truth, in conformity with Reality, there Is but One Faith, that Is also True and Good, and it Is to be found only in the Holy Catholic Church and practiced within Her embrace in the light of that Faith, and especially relative to the Real Presence, in the Blessed Sacrament on the Altar; It Is He Who Is the Way, the Truth, and the Life, the One and Only Way, the One and Only Truth, and the One and Only Good Life; the One, True, Good—AMMM

Am I accepting of or is my intellect offended by the inordinate “faith” of the conceited proud and presumptuous infidel, the heretic, and the apostate who willfully fails to unite with God and man in Common Union, in Communion in the Eucharist—AMMM

Do I concur with our Lord that those who are not in Holy Communion with Him are against Him, and that those proud who do not gather with Him at the Table of the Altar are scattered in the conceit of their hearts, relegated to error and confusion and diverse factious and fractious sects; for has He not said: “Whoever is not with me is against me, and whoever does not gather with me scatters,”291 for He Is the

291 Matthew 12:30
The Magnificat

Eucharist, the very Integrity of Unity, that Oneness sought by many, yet offered for all, but accepted by only a few--AMMM

Do I, nonetheless, and in the spirit of a true ecumenism and true charity, ever admonish the separated and scattered neighbors brothers or adversaries, ever endeavoring to inform them of the Truth, and especially of the Reality of Integrity or True Unity or Community, to be found only in the Reality of His Real Presence in the Eucharist, the Blessed Sacrament, only in Holy Communion with the Church Militant and Triumphant in the Mystical body in the Communion of Saints--AMMM

Do I do so without ever once failing to be, though firm, kind and loving ever genuinely seeking the temporal and eternal welfare of the scattered, ever striving and hoping for their ultimate integration into Christ’s Integrity, as their ultimate incorporation into His Body—that by the gentle Might of that Same Arm the scattered might come from everywhere one day forever to gather together with us at His Table, to partake in Faith with us of His very Body and Blood, attaining thereby to that indispensable Holy Communion with God and man in Jesus Christ Living in Mary Immaculate, in the only True temporal and eternal Community that is the Holy Catholic Church: presently Suffering and Militant, but forever Triumphant--AMMM

Do I genuinely pray for and strive after the temporal and eternal well-being of all of us who have strayed from the Great Holy Ordering and who are in need, therefore, of Reconciliation, for those of us who have separated ourselves from the Way and the Truth and the Life, for those of us who have separated ourselves from Christ the Eucharist, the One True Good, and from the Sacraments that prepare us properly to receive, possess, contemplate, and love Him--AMMM

Do I, however, and in the true spirit of ecumenism ever avoid “a false conciliatory approach which harms the purity of Catholic doctrine and obscures its assured genuine meaning”?--AMMM

Do I acknowledge and confess that anything less than the Truth is a lie; and the Truth Is the Second Person of the Trinity, Christ Jesus the God-Man, truly Present in the Eucharist--AMMM

Do I acknowledge that it is uncharitable to lie--AMMM

Do I not confess that to fail to present our separated adversaries, whom Jesus said that we must love, with the Truth that Is He truly Present in the Eucharist is not only to

292 Neither is it fitting to refer to non-Catholics as “separated brethren,” because as Our Lord in Matthew 12:48- “. . . queries in reply to the one who told him, ‘Who is my mother? Who are my brothers?’” Likewise in Luke 8:21 Our Lord says, “They are my mother and brethren who hear the Word of God and do it.” Now, Jesus IS the Word of God, but Jesus orders, He commands, “Take and eat . . .” and, “Take and drink; . . .” for, “This IS my body . . .” He said, and, “This IS My Blood.” Immediately upon the institution of the Eucharist He institutes Holy Orders with a command saying, “Do this in remembrance of me.” In John 14:15 Jesus says, “If you love Me you will keep My commandments.” He will follow His orders. Likewise in John 14:23 “Jesus answered and said . . . ‘Whoever loves me will keep my Word; my Father will love him, and we will come to him and make our dwelling with him.”’ Hence our ‘separated brethren’ are those of us who as Catholics believe in the Real Presence in the Blessed Sacrament but who have sinned mortally and therefore need to be reconciled through the formal sacrament of Reconciliation known as Penance, before we can more nearly worthily receive the Blessed Sacrament in Holy Communion, before we can be readmitted thereupon into the family that comprises the Body of Christ—that Body that would comprise or include anyone who would but humbly reconcile formally and who would but humbly and more nearly worthily receive Him in Holy Communion with a firm faith in His Real Presence. In Revelation 3:20 Jesus tells us, that if any man responds to His call, His vocation, His knocking at the door of any man’s heart, if that man repent, if that man’s will be reconciled with His, that the Lord Himself will come in to him and sup with him and he with the Lord Himself. Indeed, as John 20:22 tell us, reconciliation toward that Great End is readily obtainable through the sacrament of that same name: “And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. Whose sins you forgive they are forgiven them, and whose sins you retain they are retained.’”

The Magnificat

present them with a lie but that it is tantamount to failing them in True Charity; for Charity Is Love and Love Is God and Christ Jesus the God-Man Is the Eucharist--AMMM

Do I know, acknowledge, and confess, that those who accept only some aspect of the Truth, accepting thereby only a lie, that those who accept only some aspect of the mutual Great Holy Ordering, of God and man through Mary Immaculate, that those who accept only some aspect of the Incarnation in and of the Immaculate Conception, that those who accept only one Sacrament or another of the indispensable Seven, that those who accept only certain aspects of the dogma of the Faith, rejecting others, are neither cold nor hot, but must be considered to be included among the lukewarm, whom Christ says that He rejects and is about to vomit out of His Mouth--AMMM

Do I know, acknowledge, and confess, that each of the Seven Sacraments are of the relationship of the Great Holy Ordering of God and man, are of the God-Man, and are, therefore, of the Central Mystery, that is the Incarnation in and of the Immaculate Conception--AMMM

Do I know, acknowledge, and confess, how the infidel, in protesting against one Sacrament or another of the indispensable Seven, made one in the Eucharist, has thereby rejected the Central Mystery that is the Incarnation of the Divine Word in and of the Immaculate Conception, as given especially by their rejection of that mutual Holy Ordering of God and man through Mary Immaculate, the Mediatrix between God and man; for of His Mother is the Ultimate Matter and of Him the Ultimate Form or Word of each of the indispensable Sacraments--AMMM

Do I know, with the knowledge of true Science, and do I acknowledge, and confess, that whosoever rejects this Holy Ordering, has thereby established an inordinate "faith," a "faith" that is not in conformity with Reality, a "faith" that is untrue, therefore, and false--AMMM

Do I know, with the knowledge of true Science, and do I acknowledge, and confess, that whosoever rejects this Holy Ordering has failed to do humility, piety, and religion, for humility, piety, and religion are of justice, and justice would render unto God what is His and unto man what is his--and God is man's and man is God's; for in this universe that turns toward One, the One is ordered to the other, and the other to the One, through with and in Jesus Christ, Who, together with His Seven Sacraments, comes to us through our Mediatrix, Coredemptrix, and Advocate, Mary Immaculate--AMMM
CHAPTER FOUR:

Reconciliation, Justice, and Piety

In the Light of the Magnificat

and

Other Scripture
The Magnificat

This chapter and its structure, that parallels each of the other chapters in this work, is guided primarily by the seventh verse, presented herein as the ninth line or the Fourth Utterance of the Magnificat:

“He hath put down the mighty from their seat, and hath exalted the humble.”

This ninth line of the Magnificat is a reference to the Sacrament of Reconciliation known as Penance. Upon rejecting this Sacrament, the high and the mighty are made low, much as Lucifer, the morning star, and a third of the stars that followed him, were dethroned and swept from the sky, that lowly humanity might, on the Eternal Seventh Day, come to take their place in Heaven. And so it is, upon accepting this Sacrament, that the humble and the lowly are exalted and elevated. Even the erstwhile mighty among us, upon humbly accepting this Sacrament, are restored to fellowship and friendship and harmony with God and the Community of man that they had heretofore offended. Through this Sacrament, therefore, all that would be are justified and prepared for Holy Communion.

Indeed, in yet another and truly positive sense, Almighty God Himself comes down from His Seat, His Throne, and exalts and justifies our lowly humanity upon the assumption of the flesh of Mary Immaculate. In this way He elevates Israel, in and of Her, and all of us far below Her, who struggle to attain to the virtues of God’s High Standard of Love.

As a result of the Sacrament of Baptism, all of the Gifts of the Holy Ghost and each of the Meritorious Virtues that they perfect are bestowed upon the baptized. In this chapter,

294 Although this chapter deals primarily with the ninth line of the Magnificat, it is important to note the ninth line’s certain relation to the third, and the third line’s necessary relation to the ninth. As the third line refers to the Eucharist and to Reconciliation, the ninth line refers to Reconciliation and the Eucharist. Indeed, the upper line comprehends and embraces the lower, even as the inferior participates in the superior. The third line: “Because He hath regarded the humility” or “the lowliness of His handmaid,” while referring, as noted in chapter one, in a special way to the Blessed Sacrament of the Eucharist, to Love, and to Wisdom, refers also, amid the infinite relations of each line to His Reality, to the Sacrament of Reconciliation known as Penance, to the virtue of Justice, and to the gift of Piety. For as surely as He regards or looks upon anything lowly, He lovingly elevates it. As surely as He regards nothing He lovingly creates something. As surely as He regards our nothingness He Creates, Sanctifies, and Saves us. As surely as He regards the repentant humble sinner, He lovingly elevates such a one, reconciling such a one even to Himself, ever rendering such a one more nearly worthy of the reception of the Eucharist, that Eucharist Who takes the place of lowly bread, as seen with the eyes of Faith after the consecration at the elevation. He justifies all things, for even as He humbles the proud and tumbles the mighty from their thrones, does the Almighty come down from His Seat in order to elevate the lowly whom He holds in highest regard and with whom He unites in Holy Communion. All these things are so just as surely as it is so that the Divinity sees His Most Holy Humanity brought low, taken down from the Cross, and placed into His Mother’s arms; truly, it is from that image alone that the idea of piety obtains. Whereupon, His very glance, as He regards the lowly condition of that Humanity, elevates It through the Resurrection to His Infinite Glory.


296 Please see Appendix: Table: The Seven Sevens.

297 Luke 1:52 Cf. Zephaniah 3:9,11-12. “For then I shall change and purify . . . the peoples . . . they that call upon the name of the Lord . . . On that day you need not be ashamed of all your deeds, your rebellious actions against me; For then will I remove from your midst the proud braggarts, and you shall no longer exalt yourself on my holy mountain. But I will leave as a remnant in your midst a people humble and lowly, who shall take refuge in the name of the Lord . . . ” Hence the Lord saves the lowly ones that humbly implore His forgiveness. The phrase “proud braggarts,” among other proud braggarts, refers to Lucifer and his compeers and their legions of vain promises and empty boasts.
The Magnificat

however, we shall place special emphasis upon the meritorious **Virtue** of Justice as perfected by the **Gift** of Piety.

We are encouraged to recall the value of this virtue and the Gift that perfects it whenever we consider the lack of justice and Piety in the world, as reflected in the treatment of the humble by the mighty, and the abandonment by the mighty of the Eternal Sacrament of Reconciliation, known as Penance. We are especially reminded of this whenever we hear our Lord’s complaint and His lament in this regard, as given by that **Last Word** of His, which queries: “**My God! My God! Why hast thou forsaken me?**”

However, we should take heart, and by no means should we ever be discouraged, even when we consider how the Sacrament of Reconciliation, known as Penance, has become perhaps one among the more forsaken of all of the Sacraments of life and of worship. Clearly, the opening line of the Psalm, which Our Lord quotes in His Agony, yet suggests the hope that our “hearts” indeed might “be forever merry,” were we not too mighty to avail ourselves humbly of the simple expedient of this most necessary avenue for those of us who have sinned since receiving the Sanctifying Grace of the Sacrament of Baptism. Indeed, Our Lord laments those who fail to reconcile. Yet, those who persevere, and ever seek reconciliation with God and Man, though dead through sin, “shall not be hurt by the second death,” and shall, on the Eternal Seventh Day, receive “the crown of life.”

We are further encouraged by the etymology of the name of the Church of Asia called *Smyrna*, whose name means “*myrrh.*” Myrrh is an aromatic though bitter tree resin. It was used as an ingredient in perfume, and sweet and pleasantly aromatic to the Lord is the

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Wisdom 8:7:- “Or if one loves **justice**, the fruits of Her works are virtues; For She teaches temperance and prudence, **justice** and fortitude, and nothing in life is more useful for men than these.”

Isaiah 11: 2,3:- “The Spirit of the Lord shall rest upon him . . . and his delight shall be the fear of the Lord.” To delight in fear is to fear with a fear of one who fears to offend not his taskmaster, whose retribution one may well deserve, but rather as a child who fears lovingly to offend further His beloved Father, from Whose grace he has repeatedly fallen. When we have, by our forgiving loving Brother, been reinstated in the good grace of the Father, through our Heavenly Mother, and whenever we wisely fear in the Spirit to offend them further, our fears are those of faithful loving family members who delight in the solicitous care of our loved ones; it is of **pietas**, of **piety**.

Psalms 22:27 and Matthew 27:46 and Mark 15:34

The Sacrament of Reconciliation known as Penance is perhaps the most forsaken of all of the sacraments. It has been abandoned in its efficacious and formal sense by most Christians and even by many Catholics. Indeed, as of the printing of this work, it has been noted of a certain catholic church, that three out of four of its confessionals are used as storage rooms for missalettes, musical instruments, and other church paraphernalia, while the remaining confessional sees service, beyond a scant 15 to 20 minutes per week on Saturdays, only "by appointment."

Furthermore, it is important to recall that the Sacrament of Reconciliation is a sacrament of renewal. As surely as we must eat and drink and work and pray and play and sleep and bathe and eliminate waste with a certain predictable frequency, and as surely as we ever tend to stray from the holy ordering of man to God and back again, must we most assuredly regularly reconcile ourselves with our Final Cause, Who would ever draw us ever nearer to Himself, and to each other in Him.

Finally, if it is the priest that forsakes the Sacrament of Reconciliation, because the penitents whom he hears make uninspired confessions, he does not do well; for it is nevertheless incumbent upon the priest to be readily available to them that he might inspire them. If the priest forsakes the sacrament because no one comes to confession, he does not do well; for it is the priest that should be the one to come consistently to the confessional, more frequently and more predictably. In time, penitents with the proper dispositions will most assuredly come to avail themselves of this most necessary sacrament.

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Psalms 22:27

Revelation 2:10-11

*Montfort Rosary*, “The Nativity,” Meditation 10: “To honor the adoration of the Magi Kings and their presents.”

Esther 2:12; Psalms 45:8-9; Proverbs 7:17
The Magnificat

mortification of the contrite penitent and the soul of a sinner reconciled. Myrrh has also been used as the oil of holy anointing, and destined as an anointed heir to the Kingdom of Heaven is the sinner that has indubitably reconciled with God and man through His anointed minister.

Myrrh or “gall” mixed with wine was often used for its analgesic properties. It was in this capacity, as a soothing anodyne, that Our Lord upon the Cross rejected it; for He preferred the Cup offered Him by His Father, preferring to suffer the most bitter mortifications and the desolation of His Passion unobtunded and utterly without consolation.

However, the use to which myrrh has been put, that perhaps most befits this chapter, is that of an ingredient used in the embalming process. It was especially in this capacity, as an embalming preparation, that Our Lord in the manger accepted it from the Three Wise Kings.

In this sense, for us, and in this chapter, myrrh may be seen to symbolize bitter death through mortal fault, as well as the bitter mortification of guilt, shame, and sincere and profound sorrow or contrition for having necessitated His Passion and Death, and for once again having offended the Beloved First Love from Whose Grace we have often permitted ourselves to fall. Similarly, the Church of Asia called Smyrna or myrrh also symbolizes the necessary, and at times painful to attain to, firm purpose of amendment or repentance, together with the penance attendant to true contrition and amendment, given by a genuine willingness to die to sin and to be preserved in grace. Such penance and amendment would necessarily include the willing and even joyful acceptance of all of our temporal sufferings, that in justice are due to our having offended the One Who Is All Beautiful and therefore True, All Loving and therefore Good. Hence, in this most positive and loving sense, Smyrna or myrrh may be taken as a symbol of loving or heartfelt bitter mortification.

Again, we are encouraged by this Last Word of Christ, among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the eviternal essence and the mission of one among the Mighty and powerful Seven Seraphim at His Throne. Lastly, we might go so far as to encourage ourselves by naming one of the seven Angels at the Throne of God, the Angel of the Church of Asia called Smyrna, by a name that is indicative of his essence and of his mission. Indeed, are we ever inclined in our natures to name a thing by what it does. In this instance, we might name the Angel of Smyrna, the Anointed One of God. Indeed, reinstated are we all in our first anointing who are reinstated in His Sanctifying Grace through the priest, His anointed minister of the Sacrament of Reconciliation known as Penance.

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306 Exodus 30:23-33
307 Mark 15:23
308 Matthew 27:34
309 Matthew 2:11
310 Venerable Maria de Agreda, City of God, trans. Fiscar Marison (Rev. G. J. Blatter), Vol. II: The Incarnation (4 vols.; Washington, New Jersey: Ave Marie Institute, AMI Press, 1971, reprinted 1990), p. 483. “Thy ceaseless offer, however, must be love, which is the gold; continual prayer, which is the incense; and the patient acceptance of labors and true mortifications, which is the myrrh.”
The Magnificat

The Morning

of the

Third Day

The Third Day of Genesis, given by Genesis 1:9-13, symbolizes the Eternal Sacrament of Reconciliation, known as Penance, and the other sevens related to it. It is well to call this Sacrament of Reconciliation “eternal” because it is ever in the Mind of God, hence ever of His Act ad intra, as well as of His work ad extra; for He ever intends to Reconcile man to His Will of Love, to win us over, to restore us in His Grace and to His Good Graces, to assemble us and to unite with us, to Be forever with us in friendship and in harmony, in the Great Council, the Great Assembly, of the communion of saints. Where the term “reconcile” shares many meaning elements with the term “conciliate,” and the term “conciliate” derives from the Latin infinitive, “conciliare,” “to assemble,” from “concilium” or “assembly,” it is possible to see the relationship between the term “reconciled” and the term “assembled.” Indeed, Genesis 1:9 tells us that God “gathered” or “assembled” the waters in order that the dry land, which had been under water, would appear. The virtue of Justice is of the essence of the Sacrament of Reconciliation. Hence God justifies the face of our world by putting the mighty waters in their place, thereby exalting the humble land. He did not permit the mighty to annihilate the lowly, but caused the mighty to submit to and to accept His Will, and to conform and accommodate to It. Thusly, land and water, as must needs be body and soul, are, by the Will of God, reconciled with that very Will, rendered apt, made to adapt and to fit by modification for a new use and situation, and obliged to exist in relative harmony, the one in correspondence with the other. This humble lowly land was the earth, the matter, the materia and mater, with which and with whom one day He would unite, without annihilating or so much as disturbing Her integrity, elevating Her thereby infinitely in dignity, and thereby reconciling, in and of Her, man with God. When we fail to live according to the promises of Baptism, when we stray from the Holy Ordering, when we fail to order ourselves directly to Jesus through Mary, we must be Reconciled. Green is the color of the Sacrament of Reconciliation. Green may be taken as the color of primordial life, the vegetation referred to in Genesis 1:11. When through this sacrament we have confessed our mortal faults and have received pardon and absolution for them, we have been restored to life, the life of sanctifying grace. However, we are called to Perfect Life, to Life to the Full. We are called to be perfect, as our heavenly Father Is Perfect. It should not be enough for us merely to be free of mortal fault. If we have no mortal faults but persist in venial faults or bad habits, our life is not Gold but green, a color commonly attributed to plant life. Now, in one way, plants may be considered to be the lowest order of living things in the hierarchy of living things that includes: plants, animals, men, angels, and God. Indeed, as surely as we mix the yellow gold of God’s Life with the morbid cyanotic blue of the deep abyss of man’s death, green is the mean that is struck. Yet we must ever endeavor to move from thence in the pursuit of Perfection; we must move from the green to the Gold. Hence the inauguration of life on earth is just a beginning, and it is analogous to the restoration of life to one who has committed actual mortal sin.
"He hath put down the mighty from their seat and hath exalted the humble." Luke 1:52

ANGEL (Anointed One of God)
SACRAMENTAL **GRACE** of (Reconciliation called Penance)
**MERITOUS VIRTUE** (Justice)
**GIFT** OF THE HOLY SPIRIT (Piety)
LAST WORD (My God! My God! Why hast Thou forsaken Me? )
CHURCH OF ASIA {(Smyrna)(“Myrrh”)}

“To the Angel of the Church of Smyrna write: . . . Behold, the devil is about to cast some of you into prison that you may be tested, and you will have tribulation for ten days. Be thou faithful unto death, and I will give thee the crown of life. . . . . He who overcomes, shall not be hurt by the second death.” Rev. 2:8,10-11

Meditate upon the following in terms of the foregoing:

Angel of Smyrna--AMVF
Of Smyrna, whose name means “myrrh”--AMVF
Of myrrh, the symbol of bitter mortification--AMVF
Who, among mere creatures, is Miriam, Marian: the longed for child, the dear one, the beloved dove, the wished for, the desired, the one and only one, the high born child, the fortunate and favored one, the blessed one, the praiseworthy, the chosen and the perfect one --AMVF

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313 Psalms 22:2 and Matthew 27:46 and Mark 15:34
314 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
315 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
Whose Son is He That Is “lifted like a bundle of myrrh to the very top of the Cross,”\(^{317}\) that our sins might be forgiven--AMVF

From thence, and forever in God’s Eternity, whose name is Mara,\(^{318}\) which means, bitter--AMVF

Yet who, like the first Eve, can and does suffer, but most unlike the first Eve, cannot and would not sin, despite the most bitter of mortifications--AMVF

Who, among mere creatures, though sinless, suffers--AMVF

Who, among mere creatures, though sinless, best does loving Penance for Her sinful children -- AMVF

Who, through the Merits of Her Son, in Her sinless suffering, best does Penance as piety: for Love of us, for Love of Him, in atonement, expiation, and reparation for our sins--AMVF

Of She who is not embittered, therefore, not even by the most bitter of mortifications--AMVF

Of She whose ineffable suffering in no way takes from Her glory, Her happiness, Her joy, Her peace, Her loving forgiveness--AMVF

Of She whose glory, happiness, joy, peace, and love, in no way obtund Her ineffable suffering--AMVF

Who, therefore, among mere creatures, is the Anointed One of God, one with Him in Their Son’s suffering, death, and Glory, and forever destined to reign with Him--AMVF

Who is so reconciled with His Will of Love that She is, from the very first moment of Her Immaculate Conception in Him, All Holy, anointed with Him, in Her loving sinlessness, as His greatest child and heir among mere creatures--AMVF

Who, among mere creatures, is conceived in Love, and is therefore forever sinless; who thence remains forever reconciled with God in man, and man in God, in Her, in a perpetual state of sanctifying grace--AMVF

Who, among mere creatures, is forever full of grace--AMVF

Who, among mere creatures, is All Holy--AMVF

Who, therefore, is the Ideal, the Immaculate Concept of Love, ad extra, among mere creatures, that is forever reconciled with the Real, that Love ad intra Incarnate in passible Flesh, reconciled by His Infinite Merits Eternally applied to Her--AMVF

Of the Sacrament of Reconciliation, known as Penance--AMVF

Of that Dolor of Our Lady that is The Loss of Jesus, three days before Finding Him in the Temple: \(^{319}\) who is most keenly aware that whosoever loses Jesus should wisely seek Him and find Him and reassemble and reconcile with Him in the Temple--AMVF

Who, among mere creatures, knows best, with the knowledge of true science, the priceless value and the indispensable nature of the Sacrament of Reconciliation that would reconcile man to God and man to man--AMVF

Who is She that is so reconciled, and is as much in Communion with God, from the first moment of Her Immaculate Conception, as at the moment of the Incarnation, as at

\(^{317}\) Prayers of Love and Gratitude to Jesus Crucified with The Fifteen Prayers Revealed to St. Bridget in the Church of St. Paul, Fifteenth Prayer.

\(^{318}\) Ruth 1:20: “But she said to them, ‘Do not call me Naomi. Call me Mara, for the Almighty has made it very bitter for me.’”

\(^{319}\) Montfort Rosary, “The Finding of Our Lord in the Temple,”
this moment and forever, that Her most efficacious desire to unite with Him, to be one with Him and in Him, in His Will of Love for us, so transcends mere reconciliation of wills, that that Sacrament in Her, immediately becomes Common Union, Communion, the Eucharist--AMVF

Who, among mere creatures would most concur, that man is to be found perfectly reconciled with God especially in the Eucharist; for Christ Jesus, the God-Man, is the Eucharist Who comes down from His Throne in order to exalt the lowly, and Who puts down the faithless proud and the mighty that refuse to reconcile themselves with His Real Presence, even as He forever exalts the humble that do Faith in that regard--AMVF

Yet, who, among mere men, is most reconciled with the God-Man, in the Incarnation in and of the Immaculate Conception that is She; who, among mere creatures, is most in Communion with God and man in Christ in Her--AMVF

Who teaches us that each Sacrament, engaged in perfectly, is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMVF

Who best, among mere creatures, practices latria, rendering thereby unto God what is His--AMVF

Who best, among mere creatures, practices dulia, rendering thereby unto man what is his--AMVF

Who, therefore, among mere creatures, best does justice to God, thence, in the Light of His Love, to man--AMVF

Who is She that loves God as Father, Spouse, and Son, and each of us, therefore, a priori, as father or mother, as brother or sister and son or daughter; who is She that is espoused with us in the Eternal Family of Love, rendering, thereby, perfect justice as piety--AMVF

Who, thereby, among mere creatures, best does religion--AMVF

Who prays for the mighty who do injustice--AMVF

Who intercedes for the humble who suffer the mortifications of injustice--AMVF

Who prays for the mighty who do impiety--AMVF

Who intercedes for the humble who suffer the mortifications of impiety--AMVF

Who would, with Him, reconcile all effects in Him, their only Cause--AMVF

Who prays and intercedes in accord with Him for the humble who suffer injustice and impiety, as well as for the mighty who do injustice and impiety, for the mighty who fail to see Him as Father, and each of us, therefore, as brother and sister, for the mighty who fail to see Him as that Ultimate Cause of each and all effects, that Cause that would Reconcile in Himself all effects, especially His chosen and elect effects, His intelligent and rational ones--AMVF

320 St. Thomas Aquinas, Summa Theologica, Vol. 3 of 5: Pt. II-II Q. 103 Art. 4: “... in the rational creature we find the image of God, for which reason it is honored.”

Cf. St. Thomas Aquinas, Summa Theologica, Vol. 3 of 5: Pt. II-II Q. 103 Art. 2: “… honor is but an acknowledgment of a person’s excelling goodness. Now a person’s excellence may be considered, not only in relation to those who honor him, in the point of his being more excellent than they, but also in itself, or in relation to other persons, and in this way honor is always due to a person... For the person honored has no need to be more excellent than those who honor him; it may suffice for him to be more excellent than some others...”

Who prays to Him and intercedes in accord with Him for the mighty who reject, therefore, the Fruits of His Merits, as well as His Graces, His Gifts, and especially His Loving Forgiveness, as He would extend it, especially, in the formal Sacraments of Reconciliation, known as Baptism and Penance--AMVF

Who prays and intercedes in accord with Him for the mighty who reject His Loving desire for such Reconciliation with and Communion in Him--AMVF

Who prays to Him, and intercedes in accord with Him, for the mighty who reject these gifts as if mere gratuities, yet purchased for us at the greatest price and bestowed upon Her preeminently, perfectly--AMVF

Who out of greatest love, humility, piety, and gratitude, would not reject these gifts--AMVF

Who loves the Giver of these gifts, the Giver of the Great Gift, for She understands, even unto the intention of the hypo-static union in Her, the Infinite Value of that Gift--AMVF

Who would limit Him not, and who would, in turn, distribute Her treasure store of God’s Graces, Gifts, and Merits, and His Loving Forgiveness to us, would we but receive and not reject them--AMVF

Who concurs with Our Lord, lamenting the loss of the reprobate, especially the mighty who have forsaken the surest means of reconciliation with God and man in Him, through the Sacrament of Reconciliation known as Penance, lamenting too the sorrow and suffering, albeit meritorious and of infinite value in Christ, of the just and pious, who endure unutterable outrages at the hands of the unjust and impious, whence from the Cross He ratifies the Eternal Sacrament of Reconciliation, when at last He cries: “My God! My God! Why hast Thou forsaken Me?”--AMVF
The Evening of the Third Day

As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
The Magnificat

AVE MARIA MATER MISERICORDIAE
[AMMM]

He hath put down the mighty from their seat and hath exalted the humble.” Luke 1:52

ANGEL (Anointed One of God)
SACRAMENTAL GRACE of (Reconciliation called Penance)
MERITORIOUS VIRTUE (Justice)
GIFT OF THE HOLY SPIRIT (Piety)
LAST WORD (My God! My God! Why hast Thou forsaken Me?)

CHURCH OF ASIA {Smyrna} (“myrrh”)

“To the Angel of the Church of Smyrna write: . . . Behold, the devil is about to cast some of you into prison that you may be tested, and you will have tribulation for ten days. Be thou faithful unto death, and I will give thee the crown of life. . . . .He who overcomes, shall not be hurt by the second death.” Rev. 2: 8,10-11

Meditate upon the following in terms of the foregoing as an examination of conscience:

Angel of Smyrna--AMMM
Of Smyrna, whose name means “myrrh”--AMMM
Of Myrrh, the symbol of bitter mortification--AMMM
Who, among mere creatures, is Mariam: the longed for child, the dear one, the beloved dove, the wished for, the desired, the high born child, the fortunate and favored one, the chosen and the perfect one --AMMM

323 Matthew 27:46 and Mark 15:34
324 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
325 Please read “AMMM” as “Ave Maria, Mater Misericordiae” or “Hail Mary, Mother of Mercy.”
326 Luke 1:28
The Magnificat

Whose Son is He that is “lifted like a bundle of myrrh to the very top of the Cross,” that our sins might be forgiven--AMMM

From thence, and forever in God’s Eternity, whose name is Mara, which means, bitter--AMMM

Do I acknowledge that Mary Immaculate, like the first Eve, can and does suffer, but most unlike the first Eve, cannot and would not sin--AMMM

And yet, when I suffer, do I tend irrationally to console myself unlawfully, using my suffering as an excuse for inordinate behaviors--AMMM

Or am I as She, among mere creatures, who is not embittered, not even by the most bitter of mortifications--AMMM

Am I as She, among mere creatures, whose ineffable suffering in no way takes from Her glory, Her happiness, Her joy, Her peace, Her loving forgiveness--AMMM

Am I as She, among mere creatures, whose glory, happiness, joy, peace, and love, in no way obtrude Her ineffable suffering--AMMM

Am I as She, among mere creatures, the Anointed One of God--AMMM

Do I ever seek reconciliation with His Will of Love--AMMM

Do I persevere, even though I be dead through some mortal fault--AMMM

Am I faithful, therefore, even unto death--AMMM

Do I, though dead through sin, yet persevere--AMMM

Am I yet faithful, when, after Baptism, I have fallen unto death, through the commission of some actual or personal mortal fault, when I have yet again left my First Love, from Whom I had originally departed, and with Whom I had originally been reconciled through Baptism--AMMM

Do I, though spiritually dead through the sin of some mortal fault, yet faithfully respond to His actual grace from Her, that would induce me back to Him--AMMM

Do I humbly seek, in response to that actual grace from Her, that Crown of Life, first given me at Baptism, that comes to me from Him Alone, for It Is He, mediated most efficaciously by Her thence by His anointed viceroy, the priest, through that Sacrament of Reconciliation known as Penance--AMMM

When, after Baptism, I have fallen into mortal fault, and have once again left my First Love, do I persevere, do I seek that “Crown of Life” that Is He, and that comes to me most certainly through the ministrations of His anointed priest, as the sanctifying grace of that Sacrament of Reconciliation known as Penance which quickens, revitalizes, and reinstates me as an anointed heir to His Kingdom of Eternal Life in Love--AMMM

When, after Baptism, I have fallen into mortal fault and have once again left my First Love, do I persevere--AMMM

Do I reconcile with His Will of Love--AMMM

Do I thereby avoid the eternal hurt of the second death--AMMM

Of the Sacrament of Reconciliation, known as Penance--AMMM

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327 Prayers of Love and Gratitude to Jesus Crucified with The Fifteen Prayers Revealed to St. Bridget in the Church of St. Paul, Fifteenth Prayer.

328 Ruth1:20: “But she said to them, ‘Do not call me Naomi. Call me Mara, for the Almighty has made it very bitter for me.’”
Has my understanding overcome my will, so that my knowing that I must love is truly  
reconciled and in Communion with my loving of all that I know--AMMM

Am I so reconciled, and so in Communion with God and man, that I  
justly seek and find  
Him and love and serve Him, even in my neighbor, finding Him especially in the  
temple through His ordained minister, as the Great Cause reconciled with His  
cherished effects, lest they cease to love, cease to know, cease to be; am I so  
reconciled with my Father and my brother that my pious and most loving desire to  
unite with him in Him, to be one with Them, in His Will of Love, is so of the Holy  
Ordering, is so efficacious, and so transcends mere reconciliation, that that  
Sacrament in me, immediately becomes Common Union, Communion, and where  
God’s Word in me Is Flesh, the Eucharist--AMMM
Do I truly acknowledge that I find man, but no mere man, perfectly reconcile 
with God, the Ideal with the Real, in One Person, found here and now especially in the  
Eucharist; for Christ Jesus, the God-Man, Is the Eucharist--AMMM
Do I truly acknowledge that each Sacrament, engaged in perfectly, Is the Eucharist, for God  
admits of no composition, parts nor participation, expecting, rather, undivided  
attention and love--AMMM

Am I dead, through the sin of some mortal fault  
329 --AMMM
Yet am I faithful unto death, even though I am dead, through the sin of some mortal fault,  
am I faithful, inasmuch as I seek and obtain for myself pardon, absolution, and  
penance for my sin, by reconciling myself with, God and man, through His ordained  
minister in the Sacrament of Reconciliation, overcoming, thereby, so that, restored  
to life, in sanctifying grace, I shall not be hurt by the second death, the eternal  
death of my body and soul  
330 --AMMM
Am I truly sorry for having offended God and man, my Father and my brothers and sisters;  
am I contrite--AMMM
Am I resolved never to offend them ever again; is my purpose of amendment firm--  
AMMM

Do I practice latria, do I render unto God  
331 what is His--AMMM
Do I practice dulia, do I render unto man  
332 what is his--AMMM
Do I do justice, therefore, to God, thence, in the Light of His Love, to Man--AMMM
Do I, thereupon love God as Father and each neighbor, and especially my enemy, a priori,  
as brother or sister, rendering, thereby, perfect justice as piety--AMMM
Do I do, thereby, religion--AMMM
Do I practice, thereby, the only, true, and good religion--AMMM
Am I mighty; have I no need of God--AMMM
Am I mighty; have I no need, therefore, of reconciliation with God--AMMM
Am I mighty; have I no need of man--AMMM

329 Wisdom 1:4-5: “...into a soul that plots evil Wisdom enters not, nor dwells She in a body under debt of sin. For the Holy Spirit of Discipline flees deceit...”
330 Cf. Revelation 2:11 and Revelation 20:14: “This pool of fire is the second death.” and Revelation 21:8
331 Matthew 22:21
332 Ibid.
Am I mighty; have I need of God's Divinity, but no need of His Most Holy Humanity, as seen reflected in my neighbor, as in a mirror, and in mankind's myriad pools of eyes--AMMM
Am I mighty; have I no need of man, save to use him as a means to my ends--AMMM
Am I mighty; have I no need of reconciliation with man--AMMM
Am I humble; do I do perfect justice as piety in accord with St. James who has written: "Confess, therefore your sins to one another and pray for one another, that you may be healed. The fervent prayer of a just man is very powerful."333--AMMM
Do I humbly concur with St. James that if I confess my sins in all justice and righteousness that my very prayers of love, thanksgiving, praise, and petition shall, thereupon, become acceptable to God--AMMM
Do I truly appreciate the Science of the Incarnation, in the Immaculate Conception, as it is to be found in the Sacrament of Reconciliation, known as Penance--AMMM
Do I appreciate that Scientific Movement that oscillates harmoniously, inductively and deductively, to and fro, round about that Central Dimensionless Point, that Is He in Her: from God to man, back to God, thence to the least of these, and back again to Him--reverberating, resounding, echoing back and forth, but without diminution--AMMM
Am I humble; do I see God and man reconciled in the God-Man in Her--AMMM
Am I mighty, do I fail to do Science; is it enough for me to be reconciled with God, when He has said: "Whatever you do to the least of these, you do to Me."334--AMMM
Am I humble; do I take: "Whatever you do to the least of these, you do to Me" to mean: Whatever you do to Me, you do also to the least of these--AMMM
Am I mighty; do I deem myself a Holy Angel before the Throne of God, dealing as do they directly in Him or have I need only of one half of the scientific method of human certitude, using only the inductive process, removing myself thereby from man, saying only: "Whatever I do to man, I do to God; ergo, I have only to reconcile myself with God"--AMMM
Am I humble; have I need of the complete scientific method, and a truly human rational certitude, needing both the deductive and inductive processes for the sake of right reason, saying: "Whatever I do to man, I do to God. Hence, whatever I do to God, I do to man. Ergo, I have need of reconciling myself with God and man"--AMMM
Am I mighty; do I truly believe that in presuming to reconcile myself with all of humanity in Christ, Who Is God and Man, that I have truly reconciled myself with the “least of these” among men, where He, in His most Holy Humanity, is signaled and distinguished as the greatest among us--AMMM
Am I mighty; do I truly believe that in presuming to reconcile myself with Christ, Who Is in His Humanity the greatest of these, that I have truly reconciled myself with the “least of these,” but that I do so through God’s viceroy and man’s representative, the ordained minister 335--AMMM
Am I humble; even if, in my opinion, I consider the priest, a mere creature, to be among the “least of these,” do I yet agree with Christ Who has said, in effect, that such a one

333 James 5:16
334 Matthew 25:40
335 John 20:22-23
among these is the one with whom and through whom we, as individuals and as a true Community, are to be in Him reconciled.\textsuperscript{336} --AMMM

Am I mighty; do I fail to recognize that the priest, as ordained minister, is commissioned by Christ to forgive or to retain sins.\textsuperscript{337} --AMMM

Am I proud, am I mighty; do I truly claim the virtue of being capable of a Perfect Act of Contrition; am I certain that my sorrow for my sins is in no way out of a fear of the just wages of retribution that are due me for having committed them, but that my sorrow for my sins is wholly and solely out of love of God and man, manifest as a loving fear of having offended the Beloved, precluding from and transcending any admixture or adulteration of motives.\textsuperscript{AMMM}

Am I humble; do I consider, even the most remote possibility, that I might not be perfect, that my motives for reconciliation with God might just be, after all, mixed and adulterated, that I might just fear, even ever so slightly, His Just Retribution, and that I might just, even ever so slightly, fear less that I might have offended the Beloved.\textsuperscript{AMMM}

Am I mighty; do I deem myself perfect; do I truly claim the virtue of being capable of a Perfect Act of Contrition; am I certain that my sorrow for my sins is in no way out of a fear of the just wages of retribution that are due me for having committed them, but that my sorrow for my sins is wholly and solely out of love of God and man, manifest as a loving fear of having offended the Beloved, precluding from and transcending any admixture or adulteration of motives.\textsuperscript{AMMM}

Am I humble; do I consider even the most remote possibility that my contrition may most often be imperfect, am I humble; do I acknowledge and confess the necessity of the formal Sacrament of Reconciliation, known as Penance, for those of us who would neither presume upon the Love of God nor of man.\textsuperscript{AMMM}

Am I humble; do I revere the priest, my confessor, though he may be among the least of these, though he be a sinner, and among them, even the greatest of these.\textsuperscript{AMMM}

Am I mighty; do I reject the priest as my confessor because he is a sinner.\textsuperscript{AMMM}

Am I proud, am I mighty; do I disagree with the prophet who said: “To abuse His servant, is to touch the apple of His eye.”\textsuperscript{338} --AMMM

Am I proud, am I mighty; do I disagree with Christ when I hear Him say, especially of His ordained ministers, for He directs these words in context especially to them: “Whoever despises you, despises Me.”\textsuperscript{339} --AMMM

Do I lack all semblance of humility, am I mighty; do I have the temerity to judge the priest, who would serve God and man as my confessor, as too lowly for God to elevate.\textsuperscript{AMMM}

Am I so proud, am I so mighty, where my sins are directly forgivable by God, that I claim to have no need of a representative of the Community of man that I have wronged, nor have I any need of a viceroy between the King and I; for I am mighty and I am proud.\textsuperscript{AMMM}

Am I proud, am I mighty; do I fear to offend God so little that I would have the temerity to do away with this Sacrament of Reconciliation which His Son, His Word Forever,

\textsuperscript{336} Ibid.
\textsuperscript{337} Ibid.
\textsuperscript{338} Zechariah 2:12
\textsuperscript{339} Luke 10:15-16


**The Magnificat**

_institutes_ when He breathes on them saying: **“Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”** --AMMM

Am I proud, am I mighty; do I fear to offend God so little that I would have the temerity to **abandon to forsake** Him in this His Sacrament of Reconciliation, which His Son, His Word Forever, **ratifies** upon the Cross when at last He cries: **“My God! My God! Why hast Thou forsaken Me?”** --AMMM

What would become of me, were I to abandon Him in this His Eternal Sacrament of Reconciliation, were I, thereupon, to be forsaken by Him, dispossessed of His Active indwelling, bereft of His sanctifying grace, **unprepared** to receive Him in the Eucharist--AMMM

Am I mighty; do I reject, **abandon**, and **forsake** His Sacrament of Reconciliation when Almighty God, in His Divinity, and in His Most Holy and Suffering Humanity, has gone to such extremes as life among us, death by our hands, and resurrection in our midst in order to establish its necessity unequivocally--AMMM

Have I forsaken the Sacrament of Reconciliation, known as Penance; have I abandoned the surest means of reconciliation with God and Man in Him--AMMM

Am I proud, am I mighty; am I so independent as a megalith, am I so hard of heart, am I so filled from within, and so burdened down from without, with stones to throw at God and man, that I have room neither in me nor on me for them nor for sin; for I believe neither in God nor do I believe in my fellow man nor do I believe in sin--AMMM

Do I throw stones at the concept of sin, at the concept of God, at the concept of humanity, especially at the concept of Holy God and sinful humanity as reconciled, in that Sacrament of Reconciliation known as Penance, through the ministrations of His humble priest, who acts therein by the Power of that selfsame God-Man, Christ, Our Lord--AMMM

Am I humble; do I confess my **need** to be reconciled to God and man through His viceroy and our representative, the ordained minister--AMMM

Do I, with Mary Immaculate, pray and intercede for the humble who suffer injustice and impiety, as well as for the mighty who do injustice and impiety--AMMM

Do I, therefore, with Mary Immaculate, pray and intercede for the mighty who fail to see Him as Father, Her as Mother, and each of us, therefore, as brother and sister--AMMM

Do I, therefore, with Mary Immaculate, pray and intercede for the mighty who fail to see Him in Christ in Her, the Son of Our Father and Our Blessed Mother, the Seed Forever, in Whose **Image**, His sons and daughters, our brothers and sisters, are made--AMMM

Do I, therefore, with Mary Immaculate, pray and intercede for the mighty, who fail to see Him in His Hypostasis as the Great Cause that would **reconcile**, with Himself, in

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340 John 20:22-23

341 Isaiah 62:10,12: “Pass through, pass through the gates, **prepare** the way for the people; Build up, build up the **highway**, clear it of stones, raise up a standard over the nations . . .”. Then, indeed, “They shall be called the holy people, the redeemed of the Lord, and you shall be called ‘Frequented,’ a city that is not **forsaken.”** Cf. Isaiah 40:3:- “A voice cries out in the desert: **prepare** the way of the Lord! Make straight in the wasteland a **highway** for our God!”’’ Cf. Matthew 3:3: ‘‘It was of him that the prophet Isaiah had spoken when he said: ‘A voice of one crying out in the desert: Prepare the way of the Lord, make straight his paths.”’ Cf. Mark 1:3, Luke 3:4, and John 1:23.
The Magnificat

Himself, and upon His Cross, each of His chosen ones, His elect effects, His intelligent and beloved creatures--AMMM

Would I, in alignment with His Will of Love, see His each and every rational effect reconciled to each and every other and to Him, Who Is our Common First and Ultimate Efficient and Final Cause--AMMM

Do I pray and intercede in accord with Him, and His most Holy Mother, to the Father, in His most Holy Name, for the mighty who would reject His Loving desire for such Holy Ordering to and for such Reconciliation with and Communion in Him--AMMM

Do I pray to Him and intercede in accord with Him for the mighty who reject, therefore, all that has been purchased for us at so great a price, all that is bestowed for us upon Her, preeminently, perfectly, all of the Fruits of His Merits, as well as His Graces, and His Gifts, and, especially as it pertains to sinful humanity, His Loving Forgiveness as He would extend it, in the formal Sacraments of Reconciliation, known as Baptism and Penance--AMMM

Do I pray to Him and intercede in accord with Him for the mighty who reject, therefore, all that has been purchased for us at so great a price, all that is bestowed for us upon Her, preeminently, perfectly, all of the Fruits of His Merits, as well as His Graces, and His Gifts, and, especially as it pertains to sinful humanity, His Loving Forgiveness as He would extend it, in the formal Sacraments of Reconciliation, known as Baptism and Penance--AMMM

Do I acknowledge Mary Immaculate as She Who would limit Him not, and who would, in turn, distribute Her treasure store of God's Graces, Gifts, and Merits, as well as His Loving Forgiveness to us, would we but reconcile our wills with His, and receive these and not reject them--AMMM

Do I acknowledge, that where God would do distributive justice through Mary Immaculate, that He would also do commutative justice through Her, that quid pro quo exchange wherein if I would but give Him my death, He would give me His Life, thereby commuting my sentence from the sadness of eternal death to the Happiness of Eternal Life in copenetration with Him, Who Is Himself the Crown of Life--AMMM

Do I concur with Our Lord, lamenting the abandonment of the Sacrament of Reconciliation known as Penance, lamenting the loss of the reprobate, and lamenting the sorrow of the just and pious, the humble, who suffer unutterable outrages at the hands of the mighty, the unjust and impious, whence from the Cross He ratifies that Eternal Sacrament of Reconciliation, when at last He cries: "My God! My God! Why hast Thou forsaken Me?"--AMMM
CHAPTER FIVE:

Anointing, Prudence, and Knowledge

In the Light of the Magnificat

and

Other Scripture
This chapter and its structure, that parallels each of the other chapters in this work, is
guided primarily by the eighth verse, presented herein as the tenth line of the Magnificat:

“He hath filled the hungry with Good Things,
and the rich He hath sent empty away.”

This tenth line of the Magnificat is a reference to the Sacrament of the Anointing of the Sick. The Spirit of the Anointing of the Sick prepares us for the second half or the last leg of the odyssey of the Great Holy Ordering. Where the Holy Ordering is from God to man and back again, clearly the Sacrament that is the subject of this chapter refers especially to a soul’s return to God. Indeed, the only way that we can be filled with the Good Things that are of God, is if we first empty ourselves that we might be filled; for we must first die to the world and to our very selves, before we can rise to God and His Heaven. If we are satisfied with the world, and prefer to be satiated and glutted by the finite truths and goods, the material things that this world has to offer, we may never properly be disposed to the things of the Spirit, the Good Things that are of God, especially to be found here and now in the Eucharist. Indeed, we are sick, and in need of healing, if ever we truly prefer the finite realm of creatures, of effects, to the Infinite Realm of their Creator Cause. Never shall we forget what Our Lord said to the rich young man in this regard:

"If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven.

Although this chapter deals primarily with the tenth line of the Magnificat, it is important to note the tenth line’s certain relation to the fourth, and the fourth line’s necessary relation to the tenth. As the fourth line refers to the Eucharist and to the Anointing of the Sick, the tenth line refers to the Anointing of the Sick and the Eucharist. Indeed, the upper line comprehends and embraces the lower, even as the inferior participates in the superior. The fourth line: “For behold from henceforth all generations shall call me blessed,” while referring, as noted in chapter one, in a special way to the Blessed Sacrament, to Love, and to Wisdom, refers also, amid the infinite relations of each line to His Reality, to the Sacrament of the Anointing of the Sick, to the Virtue of Prudence, and to the Gift of Knowledge. For as surely as one prudently and lovingly dies to oneself, dying thereby to the entire realm of effects and of creatures, one immediately rises, thereupon, and is destined, as an anointed heir of our common Creator Cause, and to His Kingdom that cannot die, anointed for beatitude and eternal bliss, hence forever blessed in our knowing and in our loving. As surely as one prudently bereaves oneself, as surely as one empties oneself, mourning the relative goods of this world, intending them only as means to the Just End, most certainly shall such a one be more nearly worthy to be filled with the Good Things, to be found here below only in the Blessed Sacrament; for only the Bread of Heaven can satisfy an intelligent creature’s hunger for the Infinite and Absolute Truth and Good that Is God alone, Who Is All Knowing Love, All Loving Knowledge. Those are indeed blessed and anointed, in their knowing and in their loving, that knowingly and lovingly and most prudently prepare for the proper reception, possession, contemplation and love of the Eucharist, by first emptying themselves. Indeed, the poor, the hungry, the bereft, those who wittingly and willingly and most prudently mourn the loss of the relatively good things of this world, those who are His anointed heirs, He fills with the Absolutely Good Things; for upon Holy Communion of the One with the others, He anoints them with Himself, filling their otherwise infinitely empty minds and hearts with Himself Who Is Infinite Wisdom as Love. For He alone Is the Bread of Life that satisfies all hunger, the hunger of our otherwise insatiable intellects and of our otherwise insatiable wills. Those who do not believe in the Real Presence or the rich who are glutted with the world, and therefore have no room for the Bread of Life, turn empty away from Life to death. They have bereaved themselves of All Wisdom and Love, for they have deprived themselves of Communion with Him. Despising that Community, the Communion of Saints, they have rejected their inheritance as anointed heirs to All that Is True and All that Is Good and Blessed.

Please see page two: The Magnificat, From the Gospel of St. Luke.

Please see Appendix: Table: The Seven Sevens.

Luke 1:53
The Magnificat

Then come, follow me."³⁴⁶

Hence, if we seek that our works be viewed as “perfect” before God, we must deny ourselves. Indeed, we must die to much and to many that we might rise to the call of the One and Only. At first the rich young man, who failed to perceive Lord Jesus as the Infinite Good that He Is, turned sadly away from Our Lord and from Our Lord’s invitation. Ultimately, however, the rich young man grows old and dies. All at once he is poor of everything: poor of his youth, poor of his health, poor of his wealth, poor of his life, and bereft, thereupon, even of his body. At last, he is acceptable to the Lord Who Is irresistible and Who Is forever ready to bestow upon him, indeed, to fill him with, the truly Good Things that are of the Infinite Riches of the Simple God Alone, Who Is Eternal and Who need not, indeed, cannot, wait. Perhaps Our Lord too was saddened but only because the rich young man would have to wait. Why wait? Indeed, the rich young man upon first addressing Our Lord, referred to Him as “Good Master,” whereupon Our Lord admonished him: “Why callest thou Me ‘Good?’ There Is none Good but One, that Is God . . .”³⁴⁷ Indeed, had the rich young man perceived Our Lord not only as Man but also as God, the Infinite Good, he could not then have but chosen to leave all finite goods behind to follow Him; for the human will necessarily elects the greater good perceived as such. When perceived as such, The Infinite Good that Is God Alone cannot be ignored; for the clear perception of the Greatest Good, the Great Good, necessitates the human or angelic will. Indeed, if the rich young man had perceived Our Lord as God as well as Man, had he perceived Him clearly in Essence, hence more clearly in Person, then he would have had no need of asking: “Good Master, what good things must I do [or: of what good things must I bereave myself, and to what Good Things must I cleave myself] that I may have Eternal Life?”³⁴⁸

Now, as a result of the Sacrament of Baptism, all of the Gifts of the Holy Ghost and each of the Meritorious Virtues that they perfect are bestowed upon the baptized. However, in this chapter, we shall emphasize the Meritorious Virtue of Prudence³⁴⁹ as perfected by the Gift of Knowledge, known as Science.

In this chapter we refer specifically to Prudence among the given virtues, where Prudence is that virtue whereby one chooses the proper means toward the ends of Justice; for indeed we are to see all of the truths and goods of this finite world merely as means to the Infinite Truth and Good, Who Is our Just End. Furthermore, it is of the nature of the Great Science to move us inductively, to induce us, from the certain but unnecessary finite world, a posteriori, to the Infinite and only Necessary World. Moreover, if our works are to be found perfect before our God, even as we remain here below, we are to tend toward all finite things and to intend them, a priori, only in the Great Light of our Creator Cause, Who Is at once our Sanctifier and Savior, hence only in the light of that Great Science that perfects all Prudence.

³⁴⁶ Matthew 19:21
³⁴⁷ Matthew 19:17
³⁴⁸ Matthew 19:16
³⁴⁹ Wisdom 8:7: “Or if one loves justice, the fruits of Her works are virtues; for She teaches . . . prudence . . .”
³⁵⁰ “The Spirit of the Lord shall rest upon him: a Spirit of . . . knowledge . . .”
We are encouraged by the **Last Word** of Our Lord, when with His last spirant He cries out in a loud voice: “Father, into Thy Hands I commend my Spirit.” Indeed, we cannot commend our spirits to the Father until we have become truly spiritual, until we have become truly virtuous in dying to the things of this world, indeed, until we die even to our very selves, ever preferring His Truth as the Object of our intellects and His Good as the Object of our Wills.

In the full Spirit of the Anointing of the Sick, it should be easy to see this Sacrament, in one way, as the perfection of the Sacrament of Reconciliation; for to be found “perfect” in the Eyes of God we must come prudently to die not only to mortal fault, but to venial faults, to bad habits that are not in themselves sinful, and even to otherwise good habits that in no way bring us any closer to the Truth and Good that Is the object of our science and of our undivided love of God and our merciful love of neighbor. Indeed, love of neighbor, and especially love of our enemies marks us as sons of the Father and therefore as heirs anointed for His Kingdom.

We are further encouraged by the etymology of the name of the Church of Asia called **Sardis**, whose name means “Prince of Joy.” Truly, the message of death to all that would rob us of life, is a hopeful message, a message intended to fill us with joy.

Again, we are encouraged by this Last Word of Christ, among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the eternal essence and the mission of one among the Mighty and powerful Seven Seraphim at His Throne. Lastly, we might go so far as to encourage ourselves by naming one of the seven Angels at the Throne of God, the **Angel** of the Church of Asia called Sardis, by a name that is indicative of his essence and of his mission. Indeed, are we ever inclined in our natures to name a thing by what it does. In this instance, we might name the Angel of Sardis, the Messenger of God, for indeed he is the Angel of Death and of Life. Again, he brings to us the hopeful, and therefore joyful, message of the need to die to all things that would rob us of Life everlasting, of Life to the full, of Life fulfilled, of Life Itself, Who fills us with the Good Things, filling us with immutable and Eternal Truth and unconditional and undying Love.

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351 Luke 23:46
352 Matthew 5:48 and Revelation 3:2
353 ‘Barabbas’ means ‘son of the father’
354 Matthew 5:43-48
The Magnificat

The Morning of the Fourth Day

The Fourth Day of Genesis, given by Genesis 1:14-19, symbolizes the Eternal Sacrament of the Anointing of the Sick, and the other sevens related to it. It is well to call this Sacrament of the Anointing of the Sick “eternal” because it is forever in the Mind of God, hence ever of His Act ad intra, as well as of His Work ad extra; for He ever intends to Anoint our humanity with His Necessary Divinity, even as He ever intends, in a manner of speaking, to Anoint His Divinity with our certain humanity, in Most Holy Communion, in and of the flesh, and upon the fiat, of Mary Immaculate. So anointed, we are called to Perfection, as heirs to the Kingdom of God. To the degree possible, and according to our state in life, we are called to die, from moment to moment throughout any given day, to creatures, to the realm of effects, and to rise to that only Necessary Kingdom, that of our Creator Cause. Thence in His Light are we cautiously to descend Jacob’s Ladder, to the realm of effects, intending them only in such a way as to facilitate once again our return to our Creator Cause. Hence, cleansed of grave fault through the Sacrament of Reconciliation, we are called to the Perfection of either eschewing, to whatever degree possible, and according to one’s state in life, the use of worldly effects or to intend and use them especially insofar as they might bring us, once again, ever closer to our God, our Creator Cause. Among all mere effects, the most efficacious in this regard is Mary Immaculate; for She is, among mere creatures, the most prudent means to Her Son, Who, in the Humanity of His Person Is the Greatest Means to the Divinity of that One Person, Whose Divinity Is the Great End of Justice, our Just End.

The lights of the Fourth Day of Genesis, the luminaries: the sun, the moon, and the stars, shine day and night upon the realm of effects, and are symbols of that enlightenment, that knowledge or science, that would facilitate us in the prudent use of creatures. Inasmuch as the luminaries, shine day and night upon the things of this world, enlightenment, therefore, is ever available to us, everywhere and at all times, shedding light on space and marking all time. This notion suggests to us that at no place in space nor at any time can we claim to be unenlightened nor can we hope to find any excuse in ignorance for our failures relative to the prudent avoidance or the proper use of things finite. Indeed, it is clear, from Genesis 1:14-19, that inasmuch as these luminaries shed light upon the earth, and the use of earthly things, that we are to be governed by the light of reason in the scientific and prudent use of these. It is said further, in Genesis 1:14-19, that the light unequivocally and clearly separates the “darkness” of ignorance and evil, from the “light” of knowledge of the true and the good. Shades of gray, therefore, are often only in the prejudicial unscientific eye of the sophist. Indeed, recognizing that ignorance cannot be claimed as an excuse for our abuse of creatures, we must, upon misuse of these, acknowledge that we are irrational, insane, and sick, and in need of healing, if ever we put these limited truths and goods as an idol before the One True Good for Whom we are Created and Anointed.
The Magnificat

AVE MARIA VIRGO FIDELIS
[AMVF]

“He hath filled the hungry with Good Things, and the rich He hath sent empty away.” Luke 1:53

ANGEL (Messenger of God)
SACRAMENTAL GRACE of (Anointing of the Sick)
MERITORIOUS VIRTUE (Prudence)
GIFT OF THE HOLY SPIRIT (Knowledge; Science)
LAST WORD (Father, into Thy Hands I commend my Spirit.)

CHURCH OF ASIA {(Sardis)(“Prince of Joy”)}

“To the Angel of the Church of Sardis write: . . . I know thy works; thou hast the reputation of being alive, and thou art dead. Be watchful and strengthen the things that remain, but which were about to die. For I do not find they works perfect before my God. . . . Therefore, if thou wilt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee.” Rev. 3: 1,2-3,4

Meditate upon the following in terms of the foregoing:

Angel of Sardis--AMVF
Of Sardis, whose name means, “Prince of Joy”--AMVF
Messenger of God--AMVF
Message of Joy--AMVF
Messenger to La Sallette, Lourdes, Fatima, Guadalupe, Garabandal, and Medjugorje--AMVF

356 Luke 23:46
357 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
358 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
The Magnificat

Whose Son Is the Prince of Joy, the Messenger of the Good News of the Gospel of Eternal Life and Love, if we would but die to the things of this world, if we would but die to our very selves--AMVF

Who, among mere creatures, from the very first moment of Her Immaculate Conception, anointed and prepared as She is by God for His Kingdom, is given to see Him Face to face in the very Light of that Sanctifying Grace in Whom She is conceived, created infinitely empty and hungry that at the same instant She might be infinitely filled with and satisfied only by the Good Things that are of God Alone--AMVF

Who from that very first moment of Life in Love joyfully forsakes or dies to, each and every mere created effect preferring always their Creator Cause--AMVF

Who from that very moment necessarily yet willingly and happily tends without demur away from this relative ephemeral life of certain corruption and death, tending only and forever toward the only incorruptible, Absolute, and Necessary Eternal Life of lives--AMVF

Who, among mere creatures, looks upon His Face and lives--AMVF

To whom, for Her profound humility, even from the very first moment of Her Immaculate Conception, where He conceives of Her in Love, and therefore sinless, might He say:

Forsake the world and fly unto Me;
For as surely as it is Mine,
It too shall all be thine in Me! Ascend higher my Dove!
Come hither my Love!
Come even unto Me,
My Beloved Dove!--AMVF

Who is She, therefore, that He hath most filled with the Good Things that He Is, for He Alone Is Good--AMVF

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359 Jacob was amazed when he looked upon the Face of God and lived (Genesis 32:31); at first Moses was afraid to look upon Him (Exodus 3:6 Cf. Exodus 33:11). This is so because if one in this mortal state should, unsustained by God’s Infinite Power, behold the Face of God, seeing Him in Essence, such a one so favored and blessed will surely die. This is so because God Is the Infinite Truth and Good for whom our intellects and wills have been designed by Him. He is that very Infinite Truth and Good that here and now we ever seek, The Sweet Mystery of Life, Present to us here and now especially in the Eucharist and in our love of neighbor. The world of composed beings, the world of effects presents to our intellects and our wills only finite truth and good. Hence, during our pilgrimage in this life are we ever on a quest, striving for all that is true and good; we are ever longing and hungry and thirsty for the Only One that satisfies our otherwise insatiable appetites and all our human yearning (Job 19:26: “And from my flesh I shall see God; my inmost being is consumed with longing.” and Psalm 42:3: “My being thirsts for God, the living God. When can I go and see the face of God?” and Psalm 27:8: “‘Come,’ says my heart, ‘seek God’s face;’ your Face, Lord, do I seek!’”). Indeed, the human will always freely tends necessarily toward the greater of two goods perceived as such by the free agent. Hence upon seeing the Face of God one would be necessitated by the Greatest Good to tend freely and joyfully toward It, leaving all finite goods behind, even one’s mortal life; indeed, should God fill any infinitely empty human intellect and will with the Infinite Fullness of His Infinite Truth and Good, such a one would most willingly and happily and most necessarily die to the realm of lesser truths and lesser goods and lesser gods. Indeed, if our hearts are pure, if we empty them of all affection for the finite, shall we thereupon be filled with the Good Things that Is God, and with great rejoicing shall we come to see Him Face to face, and live forever in that state of grace, in that clear and perfect Beatific Vision, Possession, and Fruition in and of Him that Is Eternal Life. (Matthew 5:8: “Blessed are the pure of heart, for they will see God.” Cf. Job 33:26: “He shall pray and God will favor him; he shall see God’s face with rejoicing.”)

360 Matthew 6:33: “But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides.”
Who is She, that upon being filled with Him, is filled with all Good Things: filled with the Grace of the Father of Love, the Gifts of the Spirit of Love, and the Merits of the Son of Love—AMVF
Who is She that responds perfectly to these Good Things, corresponding to these perfectly in love without reservation or condition—AMVF
Who is She, thereupon, whose works are found perfect before God—AMVF
Who is She that responds perfectly to these Good Things, corresponding to these perfectly in love without reservation or condition—AMVF
Who is She, thereupon, whose works are found perfect before God—AMVF
Who is She that is found to be Gracious, Gifted, and most Meritoriously virtuous before the Eyes of God—AMVF
Who is She, that upon being filled with Him, is Full of Life and Love—AMVF
Who is She, that upon being so filled with Him, Who Is Life to the Full, is fully aware and in love with Him, even from the very first moment of Her Immaculate Conception, as at the moment of His Incarnation in and of Her flesh, and thenceforth and forever—AMVF
Who, among mere creatures, is the joyful messenger of the availability and propinquity of the perfect Life, of Life to the full, and of the Bread of Life, that satisfies all the hunger of our otherwise insatiable intellects and wills, if we would but relinquish and die to what is vain, inane, vacuous, empty, inimical, and sick in the riches of this world, to all that is deleterious, unhealthy, insane, injurious, and deadly to the perfect Life of Love—AMVF
Who, from the first moment of Her Immaculate Conception, is anointed with the preservative balm, the balsam of Love, the Good Preventive Medicine that preserves Her from all that is sick, so that from the very first moment of Her life, loving as She does, never does She sin, although for Love of Her Son does She ever suffer sin's ill effects; for She joins with Him compassionately in His passion: in His Suffering and in His Mortification and in His Death—AMVF
Who thereupon joins with Him in His Rising and in His Glory and in His Life of Love forever—AMVF
Who, among mere creatures, best intercedes for our reputedly “sapient” race, that we may be truly wise in the knowledge that in many ways we must die to many loves, while it is only our love in the One Love that cannot die that must needs perdure, that we might have Life, have It to the full, and that we might live in Love forever—AMVF
Who, among mere creatures, being sinless and most Loving, being All Holy, is exempt from the wages of sin, but nevertheless chooses to follow Him, Who Is Wisdom, in all things, especially in suffering, mortification, and in death—AMVF
Who, therefore, among mere creatures, sees suffering, mortification, and death, in the Light of Wisdom, as indispensable, inasmuch as Wisdom Himself sees these as such—AMVF
Who, therefore, among mere creatures, is God’s Messenger, the Angel of death to all that would rob us of Life and Ultimate Happiness—AMVF
Who, thereby, among mere creatures, is the Messenger of Joy—AMVF

Of the Sacrament of Reconciliation and Healing, known as the Anointing of the Sick—AMVF
Of that Dolor of Our Lady that is The Burial of Jesus: “In pouring this perfumed oil upon my body, she did it to prepare me for burial”361—AMVF

361 Matthew 26:12; also, Montfort Rosary, “The Crucifixion,” Meditation 10: “To honor . . . His burial.”
Who knows, with the knowledge of true Science, from the very first moment of Her Immaculate Conception, that She is anointed as the greatest heir, among mere creatures, to that Kingdom of Love and of Life, to that only Necessary World, to that Kingdom that cannot die—AMVF.

Who is She that is so anointed, so destined for God and for His Kingdom, from the very first moment of Her Immaculate Conception, as at the moment of the Incarnation, as at this moment and forever, that Her most efficacious anointing so facilitates Her science, and Her most prudent death to the unnecessary realm of effects, of creatures, that Her heirship to and inheritance of the only Necessary Kingdom, that of the Creator Cause, is immediate, and that Her union with Him, so transcends, yet embraces, that of all the Angels and of all the Saints combined and infinitely multiplied, that that Sacrament in Her, immediately becomes Common Union, Communion, the Eucharist—AMVF.

Who, among mere creatures would most concur, that man is to be found perfectly anointed by God especially in the Eucharist; for Christ Jesus, The Anointed, the God-Man, Is the Eucharist: Whose Most Holy Humanity Is filled with the Good Things of His Divinity, Whose Person hungers for our sanctification and salvation, and Who fills His children, His anointed heirs who hunger for Him, with all the Good Things that He Is in the Blessed Sacrament—AMVF.

Who, nevertheless, among mere creatures, is most keenly and sadly aware that many are the rich that are sent empty away: those that are glutted with the finite things of this empty world, those who deny the reality of the Real Presence in the Hidden Manna that Alone can truly satisfy man’s hunger, those who would not honor His Will and Testament nor receive their Inheritance and Birthright from Him of suffering and glory, of sanctification and salvation; those who would trade the Bread of Life together with their Inheritance and Birthright for perishable bread and a bowl of lentils—AMVF.

Who is She that knows with the knowledge of true science that the sum total of finite truths and finite goods is valueless or of no more value than a mere bowl of lentils, when compared with the One and Only Infinite Truth and Good for Whom and by Whom we are Created, created in such a way that in our very created natures we are by Him designed and destined for Him, for His Eternal and Infinite Kingdom of Life and of Love—AMVF.

Who is She that most laments the loss of those souls that have the reputation of being alive but are truly dead—AMVF.

Who is She that most laments the loss of those souls that are so filled with the world, so alive to the world but dead to God, that they have no room in them for the Good Things to be found here and now in the Eucharist, the Bread of Life—AMVF.

Who is She that most laments the loss of those souls that are sent empty of Him and away from Him, away from His Banquet Table, away from the Bread of Life, away from the anointing and from heirship in His Kingdom, and, ultimately, away from His Kingdom—AMVF.

Yet, who, among mere men, is most anointed by God, and He, in the physicality of His Humanity and His Person or Hypostasis, by Her flesh, in His Incarnation in and

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362 Genesis 25:29-34:—”... Jacob then gave him some bread and the lentil stew; and Esau ate, drank, got up, and went his way. Esau cared little for his birthright.”
The Magnificat

of the Immaculate Conception that is She; who, is She that exists in Most Holy Communion with God and man, in Christ in Her--AMVF
Who teaches us that each Sacrament, engaged in perfectly, is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMVF

Of Prudence as the selection of the proper means to the ends of Justice--AMVF
Who, among mere creatures, in the a priori Light of the Great End of Justice, best selects and elects among effects, the very created Humanity of Her Son, in order better to move Herself, a posteriori to His Divinity, in Hypostatic Union with that Humanity, Who in His Person Is the Great End of Justice Itself and the Most Prudent, hence the Greatest, Means toward that End--AMVF
Who, among mere creatures, best dies to all inferior means and best rises to the Greatest Means, Who, in His Person or Hypostasis, Is at once the Great End of Justice, that Is Her Son, the Greatest Effect and the Great Cause, both First and Final--AMVF
Who is She, therefore, that moves most prudently from the Great Effect, that Is His Most Holy and Suffering Humanity, to the Great Cause of that Willingness to Suffer, that obtains upon the accord of His Human Will with the Will of His Most Holy, Most Just, and Most Loving Divinity--AMVF
Who is She, therefore, that moves most prudently, following the Anointed One in the odor of His Ointments, along the way of loving suffering and mortification, along the Way of the Cross, forever attaining to Him, the Great End of Justice, and to His Eternal Glory, and to Glory in Him only--AMVF
Yet, who knows Herself truly, who knows Herself with the certitude of true Science, as the greatest of all mere effects among mere creatures, and who acknowledges this fact in all humility, in the truthful perspective of a real humility; for Her humility is based upon Her painfully keen awareness that She is as She is only because of the Infinite Merits of Her Son’s Passion, Mortification, Suffering, Cross, Death, and Resurrection, Eternally applied to Her by that Heavenly Physician, Who clearly spares no expense in the Purchase Price of that preventive medicine, that balm that secures Her in Love and that preserves Her from the infection of all sin--AMVF
Who most humbly acknowledges the High Price of Her Immaculate Conception, even as She acknowledges Herself as the greatest of mere creatures--AMVF
Who, therefore, sees Herself as the greatest Means, among all mere effects, and among them immediately conducive, therefore, to the Greatest Means, Who Is at once the Most Just Great End, and the Material and Formal, Efficient and Final Cause, the Source, therefore, and the Sink of all effects, as they begin and end in His Most Sacred Heart--AMVF
Who, therefore, is the most Prudent of all mere effects, moving first Herself, thence all other willing and intelligent effects most efficaciously and surely, without demur, to union, to Communion, with our common First and Final Cause--AMVF
Who, therefore, among mere effects, is the most Prudent means to the Greatest End of Justice--AMVF
Who, therefore, among all effects, is our Most Prudent Mother--AMVF

For whom, among mere creatures, is Prudence made perfect by Knowledge or Science--AMVF
Who, among mere creatures, moves unencumbered, and immediately, with greatest virtue and virtuosity, and with greater facility and celerity, and grace, therefore, than that of an Angel, from the realm of effects and creatures to the realm of their Creator and their Cause--AMVF

Nevertheless, who, among mere creatures, moves unencumbered, and immediately, with greatest virtue and virtuosity, and with greater celerity and grace, therefore, than that of an Angel, deductively, a priori, from the Immaculate Concept of Love to the Incarnational Image of Loving Suffering, Mortification, and Death, as that which is seen upon Veronica’s Veil, and reflected from the face of that one among mere creatures who most loves Him and is most compassionate with His Passion--AMVF

Where truth is conformity to reality, who, among mere creatures, is the Ideal that perfectly conforms to the Real, to the Real Presence, to Christ Jesus, to His Truth, to His Life, to His Way of the Cross--AMVF

Who, among mere creatures, conceals Herself in all humility behind a veil of legendary humility, but is, indeed, Herself the “Veronica” or the “True Image” of Her Son’s Loving Suffering, as reflected in Her face impressed with those species and framed by a veil--AMVF

Who, therefore, among mere creatures, upon returning to that realm of effects and creatures ever intends them prudently, wittingly, and lovingly, in the a priori Light of their Loving Creator Cause, Who Is, for the elect among them, also their Sanctifier and their Savior--AMVF

Who, among mere creatures, thereupon, moves thence with equal virtue, virtuosity, facility, celerity and grace, inductively, a posteriori, back again, to the Purest Idea or Immaculate Concept of Love: That Love, That would Live Incarnate among us, die by our hands, and rise in our midst, drawing to Him those of us who would be drawn back to Him, those of us who would be induced by that Love--AMVF

Who, among mere creatures, most efficaciously engages in the Scientific Movements relative to: Creator and creature, Idea and Image, Cause and effect--AMVF

Who, among mere creatures, is the Greatest Scientist of the Great Science--AMVF

Of Science and the Anointing of the Sick:

Who, among mere creatures, best does Science, often called Knowledge--AMVF

Who, among mere creatures, knows best, with the Knowledge of true Science, that we are indeed sick and irrational, insane and in need of healing, if ever we prefer the finite realm of effects to the Infinite Realm of the Cause--AMVF

Who, among mere creatures, knows best, with the Knowledge of true Science, that we are indeed sick and irrational, insane and in need of healing, if ever we prefer the finite realm of creatures to the Infinite Realm of the Creator--AMVF

Who, among mere creatures, knows best, with the Knowledge of true Science, that we are indeed sick and irrational, insane and in need of healing, if ever we prefer finite truths and goods to the One True Infinite Good--AMVF

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Montfort Rosary, “The Carrying of the Cross,” Meditation 9: “To honor the veil of Veronica, upon which His features were imprinted.”
Who most concurs with Christ, that we must die to and divest ourselves of our very selves before we can commend our spirits our souls to our Father in Heaven--AMVF

Who most concurs with Christ, therefore, whence from the Cross He ratifies the institution of the Eternal Sacrament of the Anointing of the Sick, even while expiring and with His last spirit, when at last He cries out in a loud voice: “Father, into Thy Hands I commend My Spirit!”--AMVF

Who, among mere creatures, and from the first moment of Her Immaculate Conception, eschews and dies to effects and creatures and rises to their Creator Cause--AMVF

Who, among mere creatures, most bereaves Herself of and mourns the realm of creatures--AMVF

Who, among mere creatures, is poorest of the finite things of this world, yet embraces them all, with a comprehension and a love infinitely greater than the sum of them--AMVF

Who, among mere creatures, from the very first moment of Her Immaculate Conception, is poor and hungry, bereft of the finite things of this finite world, mourning them gladly, that She be filled, completed, and made perfect by the Infinite World that Is He--AMVF

Who, therefore, among mere creatures, is at once hungriest yet filled with the Infinite Truth and Good that Is He, from the very first moment of Her Immaculate Conception, through His Incarnation in and of Her, thenceforth until now, and henceforth and forever--AMVF

Who, among mere creatures, ever encourages us to be poor and hungry relative to things relative, that we might be filled with the Absolute Good that Is He--AMVF

Who, among mere creatures, most laments the fate of the rich, the satiated, the glutted, who, for their appetites and willful choosing, must needs be sent empty away, relative to the One True Absolute Good--AMVF

Who, among mere creatures and from the first, best dies in principle to matter and best rises to Life in the Form--AMVF

Who, therefore, among mere creatures, best dies to the material, albeit Herself Mater, dying thereby to Herself, dying even to the Flesh that Her Son assumed of Her; who thereupon best rises to Life in the spiritual--AMVF

Who, therefore, among mere creatures, best dies to the flesh and best rises to Life in the Spirit--AMVF

Who, therefore, among mere creatures, best dies to unnecessary sensory input and images and best rises to Life in the Idea or Immaculate Concept of Love--AMVF

Who, therefore, among mere creatures, best dies to the imaginary and best rises to Life in the Ideal forever reconciled with the Real--AMVF

Nevertheless, who, thanks to and together with Her Son, Is the Purest Idea of Love and the very Image of loving suffering in passible Flesh; who, thanks to and together with Her Son, Is the practical application in the Flesh or the Particular Image, the only truly Necessary Image, of the General Principle or the Purest Idea of that ineffable Love--AMVF

Yet, who, among mere creatures, best dies to mere effects and best rises to Life in their Cause--AMVF
Who, among mere creatures, best **dies** to mere **creatures** and best **rises to Life** in their **Creator**--AMVF

Who, among mere creatures, best **dies** to Her very **self** and best **rises to Life** in **God**--AMVF

Who, among mere creatures, best **dies** to this **life of death** and best **rises to the Life of lives**--AMVF

Who most **dies** to man, upon the death of Her Son, yet **rises to Life** in **God and Man**, upon His Resurrection--AMVF

Who, among mere creatures, best **dies** to this **world** and best **rises to Life** in **Heaven**--AMVF

Who, among mere effects, among mere creatures, once and forever suspended in the Loving Creator Cause, perceives all effects, all creatures in the Light of that Loving Creator Cause--AMVF

Who thence returns to them, and especially to us among them, lovingly intending each and every effect and creature in a manner most orderly and transcendent, as the Creator Cause extends them, in His Creative, Sanctifying, Salvific Act of Love--AMVF

Who, thereupon, among mere creatures, would move us, from moment to moment throughout any given day, **inductively, a posteriori**, who would **lead** us and **induce** and **conduct** us most efficiently, most **prudently**, in the proper selection of means, from this **unnecessary** though certain world of effects and creatures, to the only **Necessary** World, the Kingdom of their Creator Cause, **“producing”** even in this world, thereby, **“friends of God and prophets”**--AMVF

Who, therefore, among mere creatures, lovingly but urgently invites us, from moment to moment throughout any given day, who would **lead** us, and **introduce** us gradually, and **conduct** us carefully, into the realm of effects, of creatures, **deductively, a priori**, hence only in the Light of our Loving Creator Cause, that we might then **intend** His creatures, in a manner most orderly and transcendent, **prudently** and lovingly, only as He means us to, only as means to Him; for only as such does the Creator Cause **extend** them, in His Creative Sanctifying Salvific Act of Love--AMVF

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Wisdom 7:27:- “And She, who is one, can do all things, and renews everything while Herself perduring; and passing into holy souls from age to age, She produces friends of God and prophets.”
The Evening of the Fourth Day

As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
AVE MARIA MATER 
MISERICORDIAE 
[AMMM]

“He hath filled the hungry with Good things, and the rich He hath sent empty away.” Luke 1:53

ANGEL (Messenger of God)
SACRAMENTAL **G R A C E** of (Anointing of the Sick)
**M E R I T O R I O U S  V R I T U E** (Prudence)
**G I F T** OF THE HOLY SPIRIT (Knowledge; Science)
LAST WORD (Father, into Thy Hands I commend my Spirit.)
CHURCH OF ASIA (Sardis) (“Prince of Joy”)

“To the Angel of the Church of Sardis write: . . . I know thy works; thou hast the reputation of being alive, and thou art dead. Be watchful and strengthen the things that remain, but which were about to die. For I do not find they works perfect before my God. . . . Therefore, if thou wilt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee.” Rev. 3:1,2-3,4

Meditate upon the following in terms of the foregoing as an **examination of conscience**:

Angel of **Sardis**--AMMM
Of Sardis, whose name means “**Prince of Joy**”--AMMM
Messenger of God--AMMM
Message of Joy--AMMM

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366 Luke 23:46
367 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
368 Please read “AMMM” as “**Ave Maria, Mater Misericordiae**” or “Hail Mary, Mother of Mercy.”
The Magnificat

Do I concur with the messages and the messenger of La Sallette, Lourdes, Fatima, Guadalupe, Garabandal, and Medjugorje--AMMM

Do I acknowledge Christ Jesus as the Prince of Joy, the Messenger of the Good News of Eternal Life and Love, if we would but die to the things of this world, if we would but die to our very selves--AMMM

Am I as She, among mere creatures, have I, forsaking all finite and relative goods, permitted Him to satisfy my hunger, have I permitted Him to *fill me with the Good Things* that He Is in His Triune Self; for He Alone Is the Infinite Absolute and only Satisfying *Good*, in Whom all other infinitely less satisfying goods merely relatively participate--AMMM

Do I permit Him, as does She, to fill me, from Her treasury, with His Graces, Gifts, and Meritorious Virtues--AMMM

Are my *works*, as are Hers, among mere creatures, *found perfect before God*--AMMM

Am I, in response to Our Lord’s invitation, perfect, *as my heavenly Father Is Perfect* --AMMM

Am I, thereby, as She, Full of Life and Love--AMMM

Am I, as She, among mere creatures, found to be Gracious, Gifted, and Meritoriously virtuous before the Eyes of God--AMMM

Am I, as She, among mere creatures, the joyous messenger of the availability and propinquity of the *perfect* Life, of Life to the full, and of the Bread of Life, *that satisfies all the hunger* of our otherwise insatiably intellects and wills, if we would but relinquish and die to what is vain, inane, vacuous, *empty*, inimical, and *sick* in the *riches* of this world, to all that is deleterious, unhealthy, *insane*, injurious, and deadly to the perfect Life of Love--AMMM

Am I in accord with the ancient axiological axiom which insists that I can be: relatively *happy* in this life and perfectly, absolutely, happy in the next--or--relatively happy in this life and perfectly, absolutely, sad in the next--or--relatively sad in this life and perfectly, absolutely, happy in the next--or—relatively sad in this life and perfectly, absolutely, sad in the next--AMMM

Do I acknowledge, and confess, therefore, that I must be *prudent* and wise in my election of loves--AMMM

Do I acknowledge that it is Mary Immaculate, among mere creatures, who best intercedes for our reputedly ‘*sapient*’ race, that we may be truly *wise* in the *knowledge* that in many ways we must *die* to many loves--AMMM

Among the animals, am I the sapient one; do I know that I must die--AMMM

Do I acknowledge that it is only our love in and of the One *Love*, it is only our love in and of Him, that cannot *die* and that must needs perdure, that we might have *Life*, have it to the full, and that we might live in Love forever, in the beatific state of heavenly bliss, in that state of absolute happiness--AMMM

Do I acknowledge that it is Mary Immaculate, among mere creatures, who being sinless and most Loving, being All Holy, is exempt from the wages of sin but, nevertheless, chooses *prudently* and wisely to follow Him, that is Wisdom, in all things: in sinlessness and loving, in living, in *suffering*, in *mortification* and in *death*--AMMM

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369 Matthew 5:48
370 John 6:35 and John 6:48
Do I, therefore, see suffering, mortification, and death, in the Light of Wisdom, as indispensable prudent means to the End of Justice--AMMM

Do I somehow acknowledge this message of certain death, a message that makes manifest the value of suffering and mortification and death, as a message of Joy--AMMM

Do I, therefore, in the Light of Wisdom, see the Gospel Message of the value of suffering, mortification, and death as indispensable and as the most prudent means to The One Who Is The End of Justice, and as a message, therefore, of Joy and of Life--AMMM

Do I concur, therefore, with the Message of Mary Immaculate, who, among mere creatures, is God’s Messenger, the Angel of death to all that would rob us of our Eternal Life and of our Eternal Happiness--AMMM

Am I, thereupon, God’s witness and messenger of joy--AMMM

Of the Sacrament of Reconciliation and Healing, known as the Anointing of the Sick--AMMM

Do I have the reputation of being alive, but am I dead--AMMM

Do I have the accidental outward appearance of being alive, but am I essentially spiritually dead through the commission of some mortal fault--AMMM

On the other hand, do I strive in a positive sense to be dead to this world, though appearing to be alive to it, while working God’s Will in it, that I might rise to Life in the next--AMMM

Am I watchful and do I strengthen the good things that remain, but which were about to die--AMMM

Do I gratefully receive the Gifts of the Holy Spirit, permitting them to perfect my virtues or do I permit good habit to die in me for lack of practice--AMMM

Do I ever endeavor that bad habits in me die, but not the good habits, “which were about to die”--AMMM

Do I ever endeavor to keep alive in me the good things that I must keep alive by practice, lest they perish and I along with them--AMMM

Does the Lord find my works complete and perfect in His Sight--AMMM

Am I content merely to avoid mortal fault--AMMM

Am I content merely to avoid venial fault--AMMM

Am I content merely to avoid bad habits that are not in themselves sinful--AMMM

Do I ever strive to avoid even those otherwise legitimate thoughts, words, and actions that bring me no closer to my God, those things relative that bring me no closer to my Just End and Absolute Purpose--AMMM

Do I live, from moment to moment, therefore, the Spirit of the Anointing of the Sick--AMMM

Am I prepared for Him, for when He comes as a thief in the night and at an hour that I cannot predict--AMMM

Do I know, as does She, with the knowledge of true Science, that from the moment of my baptism, or immersion or copenetration of my mere human nature with the Supernature of God, that I was by Him elevated to sonship in Him and, as it were, deified, that I was anointed as an heir, to that Kingdom of Love and of Life, to that only Necessary World, to that Kingdom that cannot die--AMMM

371 1Thessalonians 5:2
372 Wisdom 6:18-21: One who is truly sapient knows that: “love means the keeping of Her laws; to observe Her laws is the basis for incorruptibility; and incorruptibility makes one close to God; thus the desire for Wisdom leads up to a
The Magnificat

Has my understanding so anointed and so overcome my will, that my knowing that I must love is truly reconciled and in Communion with my loving of all that I know--AMMM

Am I, as She, so anointed, so destined for God and for His Kingdom that, from the first moment of my immersion in Him, my most efficacious anointing by Him and of Him, so facilitates my death to the unnecessary realm of effects, and of creatures, that my heirship to and inheritance of the only Necessary Kingdom, that of the Creator Cause, is immediate, and that my union with Him, so transcends, yet comprehends, and embraces, that of all the Angels and of all the saints combined and infinitely multiplied, that that Sacrament in me, immediately becomes Common Union, Communion, the Eucharist--AMMM

Do I truly acknowledge that I find man perfectly anointed by God especially in the Eucharist; for Christ Jesus, the God-Man, is the Eucharist--AMMM

Do I truly acknowledge that each Sacrament, engaged in perfectly, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMMM

Of Prudence as the selection of the proper means to the End of Justice--AMMM

Do I intend effects and creatures as they were extended by their Creator Cause in the Creative, Sanctifying, Salvific Act, and do I always engage them appropriately, when rightly viewed by me as proper means toward the common ends of Justice and toward my Ultimate and Proper Just End, that Is God Himself--AMMM

Do I ever choose, among mere effects, the most expeditious and proper, the most prudent means to the Greatest End of Justice--AMMM

Do I acknowledge Mary Immaculate, with the certitude of true Science, as the greatest of all mere effects--AMMM

Do I acknowledge Mary Immaculate, with the certitude of true Science, as the greatest means, among all mere effects, and among them the most immediately conducive, therefore, to the Greatest and most Just End that Is the Formal, Efficient, and Final Cause, the Source, therefore, and the Sink of all effects--AMMM

Do I acknowledge Mary Immaculate, with the certitude of true Science, as the most Prudent means among all mere effects, moving first Herself, thence all other willing intelligent and rational mere effects most efficaciously and surely, without demur, to union, to Communion, with our common First and Final Cause--AMMM

Do I avail myself of this most proper Prudent means, that is She among mere creatures, to that most Just and common End of all loving intelligent and rational beings, that Is He--AMMM

Do I avail myself of this most Prudent means to that most Just End--AMMM

Is Prudence in me made perfect by Science, often called Knowledge--AMMM

Do I move unencumbered, immediately, and with greater celerity, therefore, than that of an angel, a posteriori, from the realm of effects and creatures to the Realm of their Creator and their Cause--AMMM

Kingdom. If, then, you find pleasure in throne and scepter, you princes of the peoples, honor Wisdom, that you may reign as kings forever.”
The Magnificat

Do I ever endeavor to intend the realm of effects and creatures, a priori, in the Light of their Loving Creator Cause--AMMM

Do I know, with the Knowledge of true Science, that we are indeed sick and irrational, insane and in need of healing, if ever we prefer the finite realm of effects to the Infinite Realm of the Cause--AMMM

Do I know, with the Knowledge of true Science, that we are indeed sick and irrational, insane and in need of healing, if ever we prefer the finite realm of creatures to the Infinite Realm of their Creator--AMMM

Do I know, with the Knowledge of true Science, that I am indeed sick and irrational, insane and in need of healing, if ever I prefer finite truths and goods to the One True Infinite Good--AMMM

Do I concur with Christ, that we must die to and divest ourselves of our very selves before we can commend our spirits, our souls, to our Father in Heaven--AMMM

Do I concur, therefore, whence from the Cross He ratifies the institution of the Eternal Sacrament of the Anointing of the Sick, even while expiring and with His last spirant, when at last He cries out in a loud voice: “Father, into Thy Hands I commend My Spirit!”--AMMM

Do I, from moment to moment live the True Spirit of the Anointing of the Sick--AMMM

Do I, from moment to moment, and in each and every circumstance, prefer to eschew and to die to effects and to creatures and to rise to their Creator and their Cause--AMMM

Is my spirit truly commendable to God my Father; are my works perfect before my God--AMMM

Am I poor, am I hungry do I intentionally bereave myself of the things of this finite world, do I mourn them, that I might be filled, completed, and made perfect by the Infinite World that Is He--AMMM

Do I acknowledge that those who choose in this manner to be poor, to be hungry, shall be given Good Things, Body Blood Soul and Divinity, and that the only truly Good Thing Is the Triune God, the Second Person of Whom comes to us in the Hidden Manna, the Bread of Life--AMMM

Do I choose, in this manner, to be poor, and for Him to be hungry--AMMM

Am I rich, replete, glutted, satiated with the finite things of this finite world, intending them only; am I so earthbound and so matter-immersed that I lull myself into the delusion that I have neither room in me for nor need of the Infinite Good--AMMM

Do I acknowledge that those who choose in this manner to be rich, shall, indeed, be sent empty away, bereft of the Good Things, bereft of the One True Good--AMMM

In yet another sense, do I truly acknowledge, with the knowledge of true Science, that when He Creates me, when He Orders me to earth, that I proceed from His Mind as an immaculate concept, sullied only by original sin, and by the tainted earth with which I precipitate out from Him, like water vapor that condenses 'round about a particle of dusty matter, yet with my Father’s Name, I am sent empty away--AMMM
Yet, even as it falls, does His Light not shine through the raindrop, as through the purest crystal prism, and do we not behold the Rainbow of the Promise of His Peace with us, as given by His Seven Sacraments, and Virtues, and Gifts—AMMM

Yet, do I acknowledge, with the knowledge of true Science, that I do not return to perfect happiness in Him until He Orders me to Himself, until He Sanctifies and Saves me, that I do not return to Him until I engage willingly and willingly in that Holy Order, until I leave behind that tainted matter and transpire beyond my flesh and transcend toward Him, like water that evaporates and aspires, leaving behind that particle of dusty matter with which it had precipitated out, that particle of earth that had necessitated, ab initio, this mysterious cycle, this sojourn, this odyssey, this Holy Ordering, this laborious return to that Beginning, Who Is our Most Happy End—AMMM

Yet do I acknowledge, with the knowledge of true Science, that as surely as He elevates that matter that is His Mater, His Mother, that on some Seventh Day He would elevate even my lowly matter, wasting nothing, and saving and sanctifying and spiritualizing even the material substance of the sapient material forms that He Creates—AMMM

Hence, do I acknowledge, that on that Day, my humble matter shall in Him rise again; indeed, is my hope in Him a truly firm hope in the Resurrection—AMMM

Am I truly sapient, am I truly wise; do I live as if there were no tomorrow for me here, but hereafter only—AMMM

Am I truly sapient, do I truly live the Spirit of the Anointing of the Sick, that part of the Holy Ordering that facilitates me back to my Just End from Whom I had once upon a time precipitated out—AMMM

And yet, while remaining here below, during this banishment, spent apparently away from Him, aware of my emptiness because of my longing, and despite unremitting waves

NOTE: Of Bread and of Blood:- Aside from the oceans, deserts, and polar caps, the Earth, as such, may largely be given by the color green. Aside from sunrises, sunsets, and clouds of various shades of gray to white, and hues from violet to red, the sky, the heavens, as such, may largely be given by the color blue. Note, however, that in a primary rainbow, violet and blue are closer to the earth, and green is elevated upon them. In the natural primary rainbow, the violet of the Eucharist and the blue of the House of David and of the Great Holy Ordering are closest to the earth. This reminds us that The Divine Word has humbled Himself and orders Himself to man by setting aside His Glory in order that He be incarnate in and of the Immaculate Conception of that Great House, in order that He Sacrifice that very Flesh for Love of us; He humbles Himself that He might Reconcile us to Himself and exalt us. Metaphorically, the violet and the blue of the rainbow, figures of Our Lord and of Our Lady, may be said to humble themselves and exalt the green, again, a symbol of lowly humanity. This is accomplished sacramentally first through Baptism, as given by the color indigo; for truly are we Ordered first to the Eucharist through Baptism. In this analogy, the Eucharist, given by violet light, a symbol of the passion and the sacrifice of Christ’s Body and Blood, is closest to the Earth. Indeed, He is the Hidden Manna, the Bread that rains down upon the Earth from Heaven. However, the Blue may be said to humble itself and exalt the green not merely that the green might forever remain green, not merely that we be barely alive, as is a green plant, but orders the green life, of natural happiness, to the golden yellow of the perfect Anointed Life and Supernatural happiness, through a fiery orange Confirmation in grace, and the blood red of suffering and of sacrifice, in a mutual intentional union of the sufferings of man with those of the God-Man. Hence, in this analogy, Matrimony is the sacrament closest to Heaven, as is the color red at its highest point in the primary rainbow. Indeed, the red of the Blood of that Perfect Motherhood, and of She who was the very first to give Her Blood for Christ, and the red of the blood of the Martyrs, is forever exalted, based upon the violet sufferings and sacrifice of the Savior of His Bread and of His Blood. Finally, as the primary rainbow may be taken to illustrate the Holy Ordering of God to man, the secondary rainbow, where red is closest to the Earth and violet the closest to Heaven, might be taken to illustrate the Holy Ordering of man to God. In this analogy the Eucharist, given by the color violet, is closest to Heaven. Indeed, the subject of this chapter is that of the Ordering of man to God through the sacrament of the Anointing of the Sick, and through the moment to moment lifelong living of the spirit of that sacrament, especially as preparation for a more nearly worthy reception of the One Who Is Life to the Full, the Eucharist, the Most High.
of desolation, ever seeking consolation only in Him, do I ever intend all things only in His Light--AMMM

Given the Essence of the First Commandment: “I Am the Lord Thy God that delivered thee out of slavery; thou shalt not have strange Gods before Me.”

Am I enthralled by strange gods--AMMM

If I would be delivered from such bondage, at every opportunity, therefore, do I willingly die to the slavery of the realm of effects and creatures:

Do I die, in principle, to slavery to matter and rise to Life in the Form--AMMM

Do I die to the material and rise to Life in the spiritual--AMMM

Do I die to unnecessary sensory input and the image of the things that I like and rise to Life in the idea of my First and One and Only Love--AMMM

Do I die to the imaginary material operations and products of the fleshy brain of my body, and rise to Life in the ideal spiritual operations and products of the mind of my soul and free agency--AMMM

Do I die to the common inordinate desires of my body and rise to Life in the proper needs and deeds of my soul; do I rise to Life in the virtuous exercise of the operant powers of the soul: of the intellect and of the will--AMMM

Do I die to the flesh and rise to Life in the spirit--AMMM

Yet, do I move from the Image of Christ’s Suffering in the Flesh, as seen upon Veronica’s Veil, as reflected in Our Lady’s Face on the Way to Calvary, to the Idea of Christ’s Love in the Spirit, as given by the intelligible specie abstracted from that Image, as the only Acceptable Currency, the High Price of our salvation--AMMM

Where “Veronica” means “True Image” do I move from the Incarnational image of Christ’s Great Suffering and Death to the Pure Idea or the Immaculate Concept of His Great Love and Life

Do I recognize Our Lady Mary Immaculate, the Purest Idea of God’s Love among mere creatures, as the “Veronica” or the “True Image” of Our Loving Suffering Savior--AMMM

Do I return to that suffering and mortification and view it as indispensable, for Wisdom Itself has embraced it out of Love of us--AMMM

Do I see in the Image of Suffering, and Mortification, and Death the Creative, Sanctifying, and Salvific purpose of the Incarnation--AMMM

Do I see in the Image of Death the Salvific purpose of the Incarnation; for as surely as I die to that which is not God do I thereupon rise to Life in Him--AMMM

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374 Exodus 20: 2-6
375 Montfort Rosary, “The Carrying of the Cross,” Meditation 9: “To honor the veil of Veronica, upon which His features were imprinted.”
376 Are not His features forever imprinted upon His Mother’s face? Is She not forever the apple of His Eye? Is She, His Mother, not made in His Image? Does She not engage with Him in His Suffering and Sacrifice? Was She not transfixed together with Him? Could this loving suffering not have been perceived, by any objective observer, upon Her veil-framed countenance as She accompanied Him along The Way of the Cross and throughout The Crucifixion, The Descent from the Cross, and The Burial?
The Magnificat

Do I see in that Image of Great Suffering and Mortification and Death, as in a Mirror, the reflection of my little suffering and death, and that selfsame purpose relative to my terrestrial sojourn and eternal destiny--AMMM

Yet, do I abstract from that Incarnational Image of Great Suffering, Mortification, and Death the Pure Idea or Immaculate Concept of Love, of the Love of such a One that would suffer so and die for love of others--AMMM

Do I therefore elect daily to offer, through the simple expedient of A Daily Offering, all of my worthy thoughts, words, works, joys and sufferings, indeed, my joyful sufferings and mortifications, “in union with Him, in the Holy Sacrifice of the Mass throughout the world”--AMMM

Do I pray daily for my conversion and for that of other sinners, that through our daily suffering we might be created anew, that we might engage in the Father’s Creative Act: “Send forth Thy Spirit, and they shall be Created, and Thou Shalt renew the face of the earth”--AMMM

Do I pray daily for the forgiveness of my sins and for those of other sinners, that through our daily mortifications we might be sanctified, that we might engage in the Spirit’s Sanctifying Act--AMMM

Do I pray daily for opportunities to make reparation for my sins and for the sins of other sinners, that through our daily dying we might be saved; do I embrace my daily trials, sufferings, and mortifications, that I might engage the Son’s Salvific Act--AMMM

Am I rather inclined to the immaculate concept or the pure theoretical idea of Love, but am I rather disinclined to the practical incarnational image of loving suffering, especially as it is mine to live it--AMMM

Do I fail to see trials, and sufferings, and moments of mortification as opportunities to advance in virtue and merit and grace even under fire--AMMM

Do I see trial, suffering, and mortification as opportunities to advance in spirituality and in holiness thanks to that very duress and in spite of the repugnance of nature in the face of it--AMMM

When opportunities for trial, suffering, and mortification arise, do I die to my very self, as Willingly and as Lovingly as did Christ, Who embraced and kissed His Cross that we might be saved, and that we might willingly and lovingly engage with Him in His Salvific Act--AMMM

In all things: in mortification, and in suffering, and in death, do I willingly and lovingly follow my crucified King to everlasting Life and Love, in Eternal Bliss--AMMM

Do I die to effects and rise to Life in their Cause--AMMM

Do I die to creatures and rise to Life in their Creator--AMMM

Do I die to the unnecessary but certain world and rise to Life in God, the only Necessary World--AMMM

Do I die, therefore, to the contingent world and rise to Life in that only Necessary World, that is He--AMMM

Do I die to the accidental world and rise to Life in the only Essential Substantial World--AMMM

Do I die to the relatively unimportant world and rise to Life in the only Absolutely Important World--AMMM

Do I die to the dependent world and rise to Life in the only Independent World--AMMM

Do I die to the corruptible world and rise to Life in the only Incorruptible World--AMMM
The Magnificat

Do I die to the world that disintegrates around about me and rise to Life in the One that Is Integrity Itself—AMMM

Do I die to the created world and rise to Life in the only Increate World—AMMM

Do I die, therefore, to this world of insecurity, unhappiness, and the need to move or change, to acquire allegedly new but limited perfection, and do I rise to Life in the only Secure and Happy World, where there is no need to move or change, where rest and peace is of the Essence of that Seventh Day World, for unlimited Perfection is acquired upon attaining to It—AMMM

Do I die to, do I part graciously with my earthly possessions—AMMM

Do I die to, do I part graciously with my real property, when all means of retaining it that are pleasing to God have been entirely exhausted—AMMM

Do I die to, do I part graciously with my chattels—AMMM

Do I share them with those who are in need—AMMM

Do I die to man and rise to Life in God—AMMM

Do I wisely die to, do I part graciously with those loved ones who die to me, when all prudent means of saving their earthly lives, both the usual and the heroic means, that are pleasing to God, though at times at odds with man, have been entirely exhausted—AMMM

In the Face of the “Ecce Homo,” am I, among so many others, capable of saying: “Give us Barabbas!”—AMMM

Where “Barabbas” means “son of the father,” and where each of us could be so called, do I completely surrender to God His right in the disposition of the lives of my loved ones, or do I prefer some finite love to the One and Onlybegotten Son of the Father of Love—AMMM

Do I acknowledge and confess that I am to prefer and to choose no finite Barabbas, no finite son of the father, be he or she ever so beloved of me, before the Onlybegotten Son of the Father, the Infinite and Only True Good: “I am the Lord Thy God; thou shalt not have strange Gods before me.”—AMMM

Do I wisely die to, do I part graciously with those loved ones who die to me, as they leave this earthly life, and rise to Life in God, and do I thereupon, in the moment of the Everpresent Now, rise with them to that new and Eternal Life in God—AMMM

Do I die to my very self and rise to Life in God—AMMM

Do I die to, do I part graciously with my youth—AMMM

Do I die to, do I part graciously with my health, when all prudent means of reinstating it, both the usual and the heroic means, that are pleasing to God, though at times at odds with man, have been entirely exhausted—AMMM

Do I die to, do I part graciously with my earthly life and earthly loved ones, as I leave this earthly life, when all prudent means of retaining my life and remaining with them, both the usual and the heroic means, that are pleasing to God, though at times at odds with man, have been entirely exhausted—AMMM

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377 Prayers of Love and Gratitude to Jesus Crucified with The Fifteen Prayers Revealed to St. Bridget in the Church of St. Paul, Thirteenth Prayer.

378 Montfort Rosary, “The Carrying of the Cross,” Meditation 2: “To honor Our Lord for the insult of the preference of Barabbas to His Person.”
**The Magnificat**

*Do I die to this life of death and rise to the Life of lives*--AMMM

Do I permit Mary Immaculate to move me, to *lead* me, *inductively*, to *induce* me most efficiently, most *prudently*, *a posteriori*, from the unnecessary world of effects and creatures to the only Necessary World, the Kingdom of their Creator Cause, for Which and for Whom I am anointed and sealed as an heir, even as *I am anointed and sealed, embalmed and preserved, as it were, against all that is unnecessary*--AMMM

Nevertheless, do I, thereupon, once and forever suspended in the Loving Creator Cause, perceive all effects, all creatures in the Light of that Loving Creator Cause—AMMM

Do I thence return to them, and especially to my fellow man among them, lovingly intending him, ever solicitous of his well-being, ever prudently intending all lesser effects, in a manner most orderly and transcendent, intending all things great and small, as the Creator Cause extends them, in His Creative, Sanctifying, Salvific Act of Love--AMMM

As long as I perdure in this sojourn and banishment, do I permit Mary Immaculate to move me, do I permit Her to *lead* me, to *introduce* me gradually, carefully, back into the realm of effects, of creatures, *deductively*, *a priori*, in the Light of our Loving Creator Cause, that I might thence *intend* His creatures, in a manner most orderly and transcendent, *prudently* and lovingly, and *only as means to the Just End*, hence only as their Creator Cause *extends* them, in His Creative Sanctifying Salvific Act of Love--AMMM

Am I truly so foolish as to prefer the dim *reflected* light of material effects, whose most conspicuous product in the light is a shadow; or do I prefer the *Radiant* Light of their Source, that Cause, whose most visible and palpable products are only some among the myriad effects which emanate from Him--AMMM
CHAPTER SIX:

Confirmation, Fortitude, and Fortitude

In the Light of the Magnificat

and

Other Scripture
This chapter and its structure, that parallels each of the other chapters in this work, is guided primarily by the ninth verse, presented herein as the eleventh line or the Sixth Utterance of the Magnificat:

“He hath received Israel,
being mindful of His Mercy.”

This eleventh line of the Magnificat is a reference to the Sacrament of Confirmation. Indeed, God is mindful of His Promise, the Promise of Redemption made after the fall, that fall which necessitated the Sacrament of Baptism, when at last, in the fullness of time, He truly keeps and confirms that merciful promise by receiving and protecting Israel upon the assumption of Her flesh.

In one sense, one might think of the Sacrament of Baptism as the Promise or promises that are often made and given for us, through Christ Our Lord, and of the Sacrament of Confirmation as the Promise or promises perfectly kept and fulfilled, consummated and finished by us, through Christ Our Lord. How easy it is to make a promise for a child suspended over the baptismal font, as over that child water is poured and words are said. How difficult it will be for that child to keep those promises from moment to moment, daily, throughout a long and potentially perilous sojourn of the soul. As one grows toward maturity, will one remain ever mindful of those promises and ever endeavor perfectly to keep, fulfill, consummate and finish them in one’s every thought, word, and deed? Will that one gratefully receive those Gifts of the Holy Spirit that would perfect those good habits that would bring one most efficaciously to the keeping of those promises? When one gives one’s word, how often does it ultimately precipitate out incarnate, in the flesh of a promise kept?

Truly, in yet another of His Infinite Special Ways, God can be seen as Almighty, because He not only gives a promise, but is strong enough to keep it. Furthermore, not only

379 Although this chapter deals primarily with the eleventh line of the Magnificat, it is important to note the eleventh line’s certain relation to the fifth, and the fifth line’s necessary relation to the eleventh. As the fifth line refers to the Eucharist and to Confirmation, the eleventh line refers to Confirmation and the Eucharist. Indeed, the upper line comprehends and embraces the lower, even as the inferior participates in the superior. The fifth line: “for He that Is Mighty hath done Great Things in me,” while referring, as noted in chapter one, in a special way to the Eucharist, to Love, and to Wisdom, refers also, amid the infinite relations of each line to His Reality, to the Sacrament of Confirmation, to the Virtue of Fortitude, and to the Gift of Fortitude. For the Almighty God, ever Mindful of His Mercy, not only gives His Word in Eden but keeps, confirms, fortifies, and secures It in that Most Holy Communion, there in the womb of the Terrestrial Paradise that is the Immaculate Conception. The Great Things that He Is would He do also in each of us. When we are confirmed in Him and in Communion with Him, His Real Presence in us reminds us and Is marked especially by this Word-giving and Word-keeping Integrity and Strength, that Is He alone. It Is this Integrity that He would impart to each of us, as intelligent systems composed of parts, that we might be firm and confirmed in union with Him, that we might not lose all semblance of integrity, that we might not disintegrate or fall apart or corrupt, and die forever. Confirmed in His Strength, in that Fortitude, in that Indissoluble Union, that Communion, we shall persevere and perdure. As surely as He forever confirms His Infinite Mercy conferred at Baptism, He never fails to receive and fortify those of us who are His Israel and who ever struggle to attain to His high standard of Love and prevail, those of us who ever endeavor to receive Him more nearly worthily in the Eucharist.

380 Please see page two: The Magnificat, From the Gospel of St. Luke.

381 Please see Appendix: Table: The Seven Sevens.

382 Luke 1:54
The Magnificat

does He keep His Divine Word but forever gives It. Indeed in the fullness of time, the promise made in Eden condenses and precipitates out upon the Incarnation of that Divine Word, upon the assumption of the flesh of Mary Immaculate.

Now, although as a result of the Sacrament of Baptism, all of the Gifts of the Holy Ghost and each of the Meritorious Virtues that they perfect are bestowed upon the baptized, we shall in this chapter on the Sacrament of Confirmation emphasize the meritorious Virtue of Fortitude as perfected by the Gift of that same name.

We are encouraged in this by the fact that only God Who Is Almighty can both give and keep His Promise; only He can both give and keep His Word. Something can give only what it has, and only He Who Is All Strength, All Powerful, Almighty, only the God Who Is Integrity and Fortitude Itself can impart the integrity of Fortitude to those who would, in response to His Grace, and in the face of the vagaries and trials of life, be confirmed in and be given to keep the promises given at Baptism.

We are encouraged to associate the Sacrament of Confirmation with the notion of the fulfillment of a promise, and our determination to engage in its fulfillment, thanks to our positive response to such Grace as we need to persevere in that Grace. We are especially encouraged to view the Grace that flows from this Sacrament as sufficient to enable us to persevere to the finish and to complete perfection the difficult task of living this life entire as one who is confirmed in the state of Sanctifying Grace. We are encouraged in this regard in the light of the promises and the effects of Baptism, and thanks also to the effects of the other Sacrament of Reconciliation, known as Penance. We are especially encouraged in this when we reflect upon the Last Word of Our Lord: “It is finished,” complete, perfect, confirmed, when from the Cross He ratifies the Eternal Sacrament of Confirmation.

Indeed, it is in His Most Sacred and passible Humanity that he would fulfill His Father’s Promise to us. Indeed, even now, Jesus, the “Strong Lion,” the “Immortal and Invincible King,” is mindful and remembers His Mercy. Mindful of His Promise, He lovingly remembers how He kept it on Calvary and how He keeps it in the Real Presence. We too must recall and be mindful of “the pain which He endured when all his Strength, both moral and physical were entirely exhausted.” We shall be mindful of these things always but especially shall we remember Him in that regard, as He Himself has ordered us to do, during the Holy Sacrifice of the Mass, which we celebrate in memory of and in Communion with that Sacrifice on Calvary. Indeed, we are to remember and acknowledge that the Sacrifice of the Mass and that of Calvary are the same Sacrifice of Love. In the preparation for and the celebration and reception of the Eucharist, wherein we receive His receptive Substance, His Divinity and His offered and Sacrificed Humanity, we shall ever endeavor to keep our promises to Him, even as He has forever done in our regard.

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383 Wisdom 8:7: “Or if one loves justice, the fruits of Her works are virtues; For She teaches . . . fortitude . . .”

384 Isaiah 11: 2: “The Spirit of the Lord shall rest upon him: a Spirit of . . . strength . . .” Cf. Matthew 3:11: “. . . He will baptize you with the Holy Spirit and fire.” Cf. Acts 2:3: “Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.”

385 Montfort Rosary, “The Descent of the Holy Ghost,” Meditation 3: “To honor the great noise, with which He descended, a sign of His force and power.”

386 Prayers of Love and Gratitude to Jesus Crucified with The Fifteen Prayers Revealed to St. Bridget in the Church of St. Paul, Thirteenth Prayer.

387 Ibid.
Indeed, our hope resides in His proclamation, when He did bow His Head saying: “All is consummated,” “It is finished.” We are encouraged by this Last Word of Christ to be truly grateful to the Father that His Word, His Merciful Promise, kept, Is forever given in the Incarnation, the Eucharist, and that His Word, His Merciful Promise, given, Is forever kept, confirmed. During the celebration of the Sacrifice of the Mass, our gratitude and His Word come together in loving memory and in the Reality of the Real Presence, in Holy Communion, in the Eucharist, in Good and True Thanksgiving. Indeed, great is our gratitude for so Loving a Labor, so Loving a Sacrifice, for such a Sacrificial Labor of Love, confirmed in the Eucharist.

It is this same Sacrificial Strength, this same Loving Fortitude, that the Integrity of the All Powerful would impart to us as the Spirit of Love in labor, in order that even our words might be works, that even such as we might come to practice whatsoever we have come to preach in Faith, regardless of the sacrifice, where it is ours, yet, ever mindful of It, where It Is His. He would fortify the virtues, the manly powers, of our intellects and of our wills, with Understanding, Knowledge, Counsel, Fear, Piety, and Fortitude Itself. He would crown our Love and fortify it with Wisdom Itself. He would secure us, confirmed in grace, in that Unassailable Fortress that Is His very Self.

We are further encouraged by the etymology of the name of the Church of Asia called Thyatira, whose name means “Sacrifice of Labor,” especially when we recall how the Apostles on that first Pentecost of the newly nascent Church were at last encouraged by the Gifts of the Holy Spirit to leave their hide-away, the walls and tectum of the room that protected them, that little fortress that protected only their flesh, when of a sudden they were fortified in the Spirit. The tongues of fire that came to rest upon them gave light to their minds and enkindled great love of God and neighbor in their hearts. Confirmed in grace, they took heart and sallied forth willing to make the Great Sacrifice of Labor, even if it meant that their Labor of Love would demand of them the ultimate Sacrifice of Love.

Furthermore, we are encouraged by the words of Our Lord, the Son of God, “Who has Eyes like to a flame of fire” as He speaks to us in Revelation through the Church of Asia called Thyatira, saying: “I will not put upon you any other burden. But that which you have, hold fast until I come.” Indeed, though each of the baptized are of the baptismal priesthood, and though each of us engages in some form of intentional union, even if it be but that of body and soul, we are not obliged to the consecrated priesthood nor to matrimony in the sense of exchanging marriage vows. Nevertheless, we are all called to remain in and hold fast to, to be confirmed and perfect and consummated in, our immersion in, our ordering to, our reconciliation with, our anointing by, and our intentional union and Communion with, God and man in the Incarnation in and of the Immaculate Conception.

Again, we are encouraged by this Last Word of Christ, among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the eviternal essence and the mission of one among the Mighty and powerful Seven Seraphim at His Throne. Lastly, we might go so far as to encourage ourselves by naming one of the seven Angels at the Throne of God, the Angel of the Church of Asia called Thyatira, by a name that is indicative of his essence and of his mission. Indeed, are we ever inclined in our natures to name a thing by what it does. In this instance, we might name the Angel of Thyatira, the Fire of God, or the Flame of God, or the Fiery Flame of God.

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388 John 19:30
389 Revelation 2:18
390 Revelation 2:24-25
The Morning of the Fifth Day

The Magnificat

The Fifth Day of Genesis, given by Genesis 1:20-23, symbolizes the Eternal Sacrament of Confirmation, and the other sevens related to it. It is well to call this Sacrament of Confirmation “eternal” because it is ever in the Mind of God, hence ever of His Act ad intra as well as of His Work ad extra; for it is forever His intention to receive, to protect, to fortify, to complete, and to perfect His Work of Creation in us, His Israel, that struggles and prevails with His High Standard of Informed Love. By fortifying and perfecting our virtues or good habits of knowing and of loving with the Gifts of the Holy Spirit, Gifts that perfect the operations of the intellect and of the will, He would bring Creation to culmination in Salvation through Sanctification. He confirms His intention to bring about Sanctification and Salvation in the flesh, and the Ultimate Sacrifice of It, upon the creation of the first fleshy creatures.

For the sake of simplicity, we shall refer to the swimming creatures of the Fifth Day as “fish,” knowing full well that there are other kinds of swimming creatures. Fish, as such, are known to be cold-blooded, and shall serve us here as an excellent symbol of sensory perception, on the one hand, and of cool clear logic on the other, warmed little by affect. Hence, the cold-blooded fish of the Fifth Day symbolize cognition. The object of the intellect, and the object of all cognition, be it sensory or intellectual, is the Truth. Now cognition can be of the superficial or surface kind, involving sensory perception and awareness only; fish remaining close to the surface of the water symbolize our use of the sensory cognitive powers. The objects of sensory cognition are merely the superficial worldly truths to be found readily on the surface of things. However, the image of the fish that ranges the breadth of a great body of water, symbolizes the scientist who, with his intellect, ranges the broad scope of the scientific body of knowledge, in order to relate all relative truths to the Absolute Truth. Furthermore, if we think of the nascent and natant world in the Genesis account as a symbol of our own free agency, then the fish that dives, as if to seek the center of the earth, may be seen as a symbol of the immanent act of our own free agency in the intention of the Truth. The fish that dives and plumbs and sounds the depths of the abyss, symbolizes that knower, that scientist, who probes the very depths of God’s Truth in search of His Loving Wisdom, whereupon one finds the deepest and greatest, most inclusive and expansive Truth. Indeed the true scientist, the lover of Wisdom, finds ultimately that true Wisdom is Love.

Now, the fish, of the Fifth Day are mentioned on three occasions before the fowl or birds are mentioned (Genesis 1:20, 21, and 22). This is so because all volition, save God’s, is preceded by cognition; in creatures, animal and human sensory cognition precedes appetite, as human and angelic intellectual cognition precedes volition. The word “volition” shares common meaning elements with words such as “volant” and “volatile,” arising from Latin words such as “volito,” “volatilis” or “winged,” and “volare” or “to fly.” Clearly, among the common meaning elements the most salient is to be found in the Latin stem “vol-,” which suggests winged flight. Hence the winged flying birds of the Fifth Day of Genesis are a symbol of the immanent act of volition, the operant power of the will.

Birds, are known to be warm-blooded. On the one hand, they serve as an excellent symbol of sensory appetite, colored and warmed considerably by affect. On the other hand, they serve as an equally excellent symbol of the heights to which love’s willing response is given to fly, once informed of the Lover, again, colored and warmed considerably by affect. Hence, the warm-blooded birds of the Fifth Day symbolize volition. Now the object of sensory appetite and of intellectual or informed volition, thence the object of the will, Is the Good. Indeed there are many finite goods, but only One Infinite Good. Hence in our analogy, the bird who forages at the surface of the earth or the water symbolizes one who is satisfied only with the superficial worldly finite goods, to be found readily upon the surface of things. Yet, if we think of the nascent world in the Genesis account as a symbol of our own free agency, then the bird that soars, as if to seek the vault of the empyrean heavens, may be seen, in that movement, as a symbol of the immanent act of our own free agency in our movement out of ourselves, and our extension or tendency outward, in order to attain to the Highest Good. In search of God’s Wise Love, the bird that wings its way and flies and ascends ever higher, shall, on God’s Seventh Day, attain to the very heights of God’s Great Goodness. Whereupon the wise lover ultimately discovers that Good Love is Wisdom, for such Is God’s Love.

Finally, “dominion over fish and fowl” may well mean the proper control of our free agency, in our knowing and in our loving, made perfect and confirmed only by the Gifts of the Holy Spirit, rendering our loving wise and our wisdom loving.
"He hath received Israel, Being mindful of His Mercy."
Luke 1:54

ANGEL (The Fire of God; the Flame of God)
SACRAMENTAL GRACE of (Confirmation)
MERITORIOUS VIRTUE (Fortitude)
GIFT OF THE HOLY SPIRIT (Fortitude)
LAST WORD (It is finished [consummated].) 392
CHURCH OF ASIA {Thyatira} (“Sacrifice of Labor”)

“To the Angel of the Church of Thyatira 393 write: Thus says the Son of God, Who has Eyes like to a flame of fire. . . I Will not put upon you any other burden. But that which you have, hold fast till I come.” Rev. 2: 18,24-25

Meditate upon the following in terms of the foregoing:

Angel of Thyatira--AMVF 394
Of Thyatira, whose name means “Sacrifice of Labor”--AMVF
Sacrifice of Labor--AMVF
Labor of Love--AMVF
Sacrifice of Love--AMVF
Sacrificial Labor of Love--AMVF
Whose parturition, though in that special sense truly painless, is nevertheless truly a Great Sacrifice of Labor, a Sacrifice of Love, and a Labor of Love, for Love of God and man in Him, Whom She bears and brings forth; for She knows, with the knowledge

392 John 19:30
393 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
394 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
of true science, that She is offering up to suffering and to death Her Most Worthy Son to a most unworthy world--AMVF

Who is, as it were, painfully aware, in all humility, that She alone, among mere creatures, is worthy and is seen as perfect in the Eyes of God, because the Mighty Hand of God Alone has made Her so, from the very first moment of Her Immaculate Conception in Him and in the womb of Her mother, St. Anne--AMVF

Who is She, therefore, that makes this offering, of Her Most Worthy Son for the salvation of a most unworthy world, with all humility, knowing, with the knowledge of that selfsame science, that She is as She is, among mere creatures, the Masterpiece of God’s Hand, only by the Grace of Her Heavenly Father, the Gifts of Her Spirit Spouse, and the Merits of Her Onlybegotten Son, and especially on account of that selfsame Suffering and Death; for She is ever cognizant of the fact that He would Suffer and Die if only to complete, to finish, or to consummate His Creative Sanctifying Salvific Sacrificial Labor of Love in Her alone, were there, indeed, no other; for He Loves each as if there were no other--AMVF

Fire of God--AMVF
Flame of God--AMVF
Fiery flame of God--AMVF
Where fire gives light and heat, light for the intellect and the warmth of love for the will, who, among mere creatures, is most enlightened and most enkindled with the Fiery Flame of Divine Light and Love--AMVF
Whose fiery flame of Light and of Love is contagious--AMVF
Whose fiery flame would set the world ablaze in a conflagration of Light and of Love--AMVF

Through whom, and by whose witting and willing words and works, and through whose instruction and by whose example, therefore, were the “tongues” of fire, as Gifts of the Holy Spirit, given to the Apostles on that Great Pentecost, setting them ablaze that they might understand scripture and love God and their neighbor--AMVF

Through whom, on that Great Pentecost, were the Apostles so enlightened, enkindled, and encouraged, to know, to desire and to act, that they were thenceforth so counseled and so fortified against the irascible appetites and the repugnance of nature, so confirmed in grace, and so willing to make the Great Sacrifice of Labor, that they were at last happily willing to render all manner of loving works as laborers in the Fields and Vineyards of God, regardless of the effort or of the cost--AMVF

Through whom, on that Great Pentecost, were the Apostles so enlightened, enkindled, and encouraged, to know, to desire and to act, that they were thenceforth so counseled and so fortified against the irascible appetites and the repugnance of nature, so confirmed in grace, that they were at last happily willing to engage, as soldiers of Christ, in mortal combat on the Field of Honor, regardless of wounds or of their mortal lives, that enemy and adversary, who is the evil one, the ancient serpent

\[395\text{Acts 2:3}\]
\[396\text{Montfort Rosary, “The Descent of the Holy Ghost,” Meditation 1: “To honor the truth of the Holy Ghost, God, Who proceeds from the Father and the Son.” and Meditation 2: “To honor the sending of the Holy Ghost to the apostles.” and Meditation 4: “To honor the tongues of fire sent upon His apostles to give them the knowledge of Scripture and the love of God and their neighbor.”}\]
of Genesis, the dragon of Revelation, known even in these times as the Devil and Satan\footnote{Revelation 12:9} \--AMVF

*Through whom*, on that Great Pentecost, were the Apostles so enlightened, enkindled, and encouraged, to know, to desire and to act, that thenceforth they were so counseled and fortified against the irascible appetites and the repugnance of nature, so confirmed in grace, that they were at last happily willing to *shed* their *blood* and *surrender* their earthly *lives* in any arena, as heroic witnesses, as *martyrs* for the love of Christ, Who died for love of them, that they might give Him Glory, and that they might come at last to *live and reign forever* with Him, in the Heavenly Kingdom of His Eternal Hereafter--AMVF

Who, among mere creatures, **best holds “fast” to what She has been given until He comes** and forever thereafter, hence Her Essential Immutability, as signaled by Her Perpetual Virginity--AMVF

Of whom and in whom can it be said, among mere creatures, that God’s Act, His Work, His *Sacrifice of Loving Labor*, His Sacrificial Labor of Love, *ad extra*, of Creation, Sanctification, and Salvation, Is indeed *finished*, complete, perfect, consummated, unshakable, *fortified*, sealed by His Gifts, and *confirmed*--AMVF

Of whom, therefore, among mere creatures, does He most especially speak when from the Cross He *confirms* forever that: “*It is finished!*”--AMVF

Who, among mere creatures, therefore, is *confirmed* as the perfectly finished Masterpiece of God’s Hand, the culmination and *consummation* of His Creative, Sanctifying, and Salvific Act--AMVF

Indeed, who, upon possessing Him, is possessed of All Perfection, *resting*, as She has from the first moment of Her Immaculate Conception, *in the Peace* of that Perfection that Is He, needing therefore to acquire no more, for She has acquired All in Him; for where creation is finite and the Creator Infinite, He Is indeed the Rest that all creation seeks, and the Perfection that, but for Him, it lacks; for without His Efficiency it could neither be nor be deficient nor seek sufficiency in Him--AMVF

To whom, among mere creatures, does He give, thereupon, all of the finite creation of the first six days, as well as all the Rest that Is His Increate and Infinite Self, upon that Eternal *Seventh Day*, rendering Her thereby the greatest of all mere creatures, the greatest of all mere effects--AMVF

Who, therefore, is the only product, among mere creatures, of that *Seventh Day*, who has freely received the Infinite Eternal Rest, where the Rest was freely given--AMVF

Who, among mere creatures, best *holds fast to what She has, to what He has given* Her, confirmed in His Graces, Gifts, and Merits--AMVF

Who is the Thalamus, the Inner Chamber, and the Couch, the Bed, the Seat and Perpetual Resting Place of Wisdom where, on that *Seventh Day*, Loving Wisdom comes to Rest--AMVF

Forever **Mindful of His** Promise of **Mercy**, His Word to restore fallen humanity, **He hath received Israel**, upon the assumption of Her flesh, thereby keeping and confirming His Merciful **Promise**, His Merciful **Word**, imparting thereby His Integrity and
The Magnificat

Strength, as Fortitude, to those who struggle with Him, as did Jacob before them, in order to prevail upon Him and to attain to His High Standard of Love--AMVF

Of the Sacrament of Confirmation--AMVF

Of that Dolor of Our Lady that is The Piercing of the Side of Jesus and His Descent from the Cross--AMVF
Whose Son(s) Death was confirmed by the Piercing of His Side and His Descent from the Cross--AMVF
Who is painfully yet lovingly aware, relative to the Dolor of the Piercing of the Heart of Jesus, the Core of His Great Loving Fortitude, that both of their loving and courageous hearts were transfixed as one--AMVF

Who is She that is most confirmed in God, fortified in Him, Copenetrated with Him, existing intimately and immanently in a firm, and certain, established, and inseparable Most Holy Communion with Him, as surely as the effect is confirmed, complete, perfect, finished, and consummated only in union with the Cause--AMVF
Who is She, therefore, that is forever confirmed in Most Holy Communion with Him from the first moment of Her Immaculate Conception, through the Incarnation, to this moment and forever--AMVF
Who is She that is so strong under His Roof, as He Is welcome under Hers, that Her most efficacious intentional union with Him, so intending Him Who so intends Her, forever firm and fortified in that Union under the mutual tectum of their mutual indwelling, so transcends Confirmation, that that Sacrament in Her, becomes Common Union, Communion, the Eucharist--AMVF
Who, among mere creatures would most concur, that man is to be found perfectly confirmed in God, and God in man, especially in the Eucharist; for Christ Jesus, the God-Man, Is the Eucharist, wherein Humanity Is Perfect in Divinity, and has Himself confirmed that “This Is my body,” and in confirmation we reply: “Amen,” and think: “In and of Her”--AMVF
Yet, who, among mere men, without the need of unseemly struggle, yet despite the greatest suffering, is most confirmed in the God-Man, and He in Her; in the Incarnation in and of the Immaculate Conception who, among mere creatures, is forever confirmed and forever exists, therefore, in Most Holy Communion with God and man, in Christ in Her--AMVF
Who is that Israel that best receives Him that Receives Her in this Most Holy Communion of God and Man, who is She of whom God is forever Mindful, and therefore forever intends or receives, as the culmination of His Merciful Act ad extra, as that Israel that, though She suffers, triumphs over His Heart and prevails with Him immediately and forever, for never once having had to struggle with His High Standard of Love--forever in alignment with His Will--AMVF

399 Matthew 26:26 and Mark 14:22 and Luke 22:19
400 Genesis 32:29:--“Then he said, ‘You shall no longer be spoken of as Jacob, but as Israel, because you have struggled [contended] with God and man and have prevailed [triumphed].’”
Who, among mere creatures, teaches us that each Sacrament, engaged in perfectly, Is the *Eucharist*, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMVF

Among mere creatures, who is most espoused to the Spirit of Love, Whose Great Gifts, with which He invests Her, are as a seal upon Her--AMVF

Among mere creatures:

Whose loves are reconciled as One *Love* and *fortified* by *Wisdom* as Love Itself--AMVF
Whose *Hope* neither presumes nor despairs yet is *fortified* with a *Fear* of offending the Beloved--AMVF
Whose *Faith* is *fortified* by *Understanding*, the Hypostasis Itself--AMVF
Whose *Justice* is *fortified* with *Piety*--AMVF
Whose *Prudence* is *fortified* by *Knowledge* Itself--AMVF
Whose *Fortitude* is *fortified* by *Fortitude* Itself--AMVF
Whose *Temperance* is *fortified* by *Counsel* Itself--AMVF

Upon Her proper acceptance of these Gifts of the Spirit of Love, who bears the Greatest Fruit--AMVF

Among mere creatures, therefore:

Who is most loving or *charitable*, for who most possesses the Holy Spirit, Whose Name Is Love--AMVF
Who is most joyful, rejoicing in God Her Savior, upon the reception, possession, contemplation, and love of Him in the Union of God and mankind in Her; rejoicing especially in Her Onlybegotten, the God-Man, Her Savior and ours, Who Is the Son of Love, in Eternal Union with the Father of Love and the Spirit Whose Name Is Love--AMVF
Who is most *peaceful* in the continual enjoyment of God's Real Presence, ever tranquil and undisturbed in Her awareness and love of that indwelling Trinity--AMVF
Who, therefore, is most *patient* whenever evil threatens; for God Is with Her and She with Him--AMVF
Who is most *long-suffering* when God's Good Is long in coming; for that very Goodness, of Whom She is aware and with Whom She is in Love, forever resides in Her--AMVF
Who, in Her purest thoughts, is most willing to do *good* to God and man, as given especially by Her simple and most loving intention of God and man, in the God-Man--AMVF
Who actually does good, and in her words and works is most *benign*, as given especially by *Her fiat, which implies a universe of loving suffering and sacrifice*, for love of God and for the good of all poor sinners--AMVF
Who is most meek and *mild*, lovingly bearing any inflicted evil for love of God and man, as given especially by the loving acceptance of the Passion and Death of Her Onlybegotten, the God-Man, for the love of God and man--AMVF
Who is most **faithful**, ever refraining from harming those who harm Her, inasmuch as vengeance never enters the mind of Her Onlybegotten it could never enter Hers; for He forgives us from the Holy Cross and She from the Foot of It--AMVF

Who is most moderate in Her **external actions**: Who is most **modest**; who most moderated by humility; as given by the fact known to Her, from the first moment of Her Immaculate Conception, that She forever owes Her state of grace, and the infinite depth and breadth of Her science and Her love, to the Infinite Merits of Her Onlybegotten, gathered for Her through all Eternity, and applied to Her from that first moment, only through His Passion and Death for love of Her; who is it that knows that when He embraces and kisses the Cross, that He Is embracing and kissing Her--AMVF

Who is most moderate in Her **internal actions**: Who is most **continent**, in one sense, who is forever Virgin--AMVF

In yet another sense, who could never react intemperately, not even at the Foot of the Cross, ever temperate in Her internal actions, as manifest in Her external actions, regardless of whatsoever assails Her senses; for the Love of the Cross Is Their Mission, the reason for Her **fifat**, the reason for His coming--AMVF

Who is most **chaste**, who is cast off, set apart from the rest of mere humanity, to a desert place, where no mere creature can begin to approach let alone to touch Her excellence, removed from all vice, ensconced in all virtue; who is most immutable in virtue, as signaled by Her Perpetual Virginity--AMVF

Who, among mere creatures effortlessly lives the perfection of these Fruits as the **Beatiudes**, as surely as She effortlessly externalizes the Greatest Beatitude, that Is Christ Jesus--AMVF

**Among mere creatures, therefore:**

Who is most **poor of spirit**, who most spiritual--AMVF

To whom, therefore, does the **Kingdom of Heaven most belong**--AMVF

Who is the Queen of Heaven--AMVF

Who is the Queen of the Angels, of pure Spirits--AMVF

**Among mere creatures, therefore:**

Who is most **humble** and **meek** in His Hands, like the clay of the earth or humus; who most lowly and docile; who most malleable and ductile--AMVF

Who, therefore, most worthily **inherits the earth**, the humus--AMVF

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AMVF

The Magnificat

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401 Indeed, the reason for Her **fifat**, the reason for His coming, was to bring us to Eternal Bliss, but only through the suffering and sacrifice of the Cross. Knowing this eternal truth in the Eternal Divine Word, from the very first moment of Their Conceptions, that the cross is the only way, they lived those lives, that life, from the first moment through to the last, ever wittingly and willingly fulfilling that mission from moment to moment, ever fully aware and forever deeply in love.

402 Matthew 5:3: “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

403 Wisdom 8:1: “Indeed, She reaches from end to end mightily and governs all things well.”

404 Matthew 5:5: “Blessed are the meek, for they shall inherit the earth.”
The Magnificat

Who, thereupon, most wisely and humbly informs and governs it, deducing Heaven to earth, and inducing earth to Heaven --AMVF
Who is the Queen of the Earth--AMVF
Who is the Queen of the Humble--AMVF
Who is the Queen of Man; who the Queen of Humanity--AMVF

Among mere creatures, therefore:

Who most mourns, who is most bereaved of the things of this certain but unnecessary world--AMVF
Yet who is most comforted by and edified, fortified, gifted, and blessed with the things of the only Necessary World--AMVF
Who most dies to the material things of the earth and rises on every occasion to the spiritual things of Heaven--AMVF
Who, in Her Immaculate Conception is best prepared, though Queen of this Earth, to choose to be poor of the things that pertain to it, save suffering, and that which serves barely to sustain Her life during this terrestrial sojourn, that She might best cleave to the Will of God--AMVF
Who, though She cannot and would not sin, inasmuch as Her Great Love obviates that as a possibility in Her, chooses, nevertheless, to suffer, in Imitation of Christ and out of Love of God in man and man in God--AMVF
Who seeks Her sole comfort in this deprivation, in this bereavement and in this suffering--AMVF
Who is the Mourning Dove--AMVF
Who can bear to see Her Son suffer only if She is permitted to suffer with Him--AMVF
Who can bear to see Her children suffer only if She is permitted to suffer with us--AMVF
Who finds Her sole comfort in this suffering--AMVF
Who is the Mother Most Sorrowful--AMVF

Among mere creatures, therefore:

Who is most desirous of, who hungers most for, justice or righteousness, who best does all virtue to perfection--AMVF
Who, from the first moment of Her Immaculate Conception, is filled with and confirmed in the justifying Graces of the Father of Love; in whom does He most do justice, who is His Beloved Daughter in whom His Act of Creation is full, perfect, complete, finished, consummated, and confirmed--AMVF
Who, from the first moment of Her Immaculate Conception, is filled with and confirmed in the justifying Gifts of the Spirit of Love; in whom does He most do justice, who is His Beloved Spouse in whom His Act of Sanctification is full, perfect, complete, finished, consummated, and confirmed--AMVF

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405 Wisdom 8:1: “Indeed, She reaches from end to end mightily and governs all things well.
406 Matthew 5:4: “Blessed are they that mourn, for they shall be comforted.”
407 One is said to be “just” who does each and all of the virtues to perfection. Hence, one who hungers for justice ever endeavors to practice each and all of virtues to perfection.
408 Matthew 5:6: “Blessed are they which do hunger and thirst for righteousness, for they shall be filled.”
Who, from the first moment of Her Immaculate Conception, is filled with and confirmed in the justifying Merits of the Son of Love, practicing to perfection, from that moment on, all of the Meritorious Virtues; in whom does He most do justice; who is His Beloved Mother in whom His Act of Salvation is full, perfect, complete, finished, consummated, and confirmed--AMVF

Who too, from the moment of the Incarnation in and of Her flesh is filled with the Son of Justice, our Eucharist, for Whom all of humanity most naturally and necessarily hungers--AMVF

Who is the Mother of Justice--AMVF

Among mere creatures, therefore:

Who is most merciful--AMVF

Who most has obtained Mercy at the Hand of God--AMVF

Who, thanks to God’s Mercy, is the Masterpiece of that Hand—Who the Masterpiece of His Hands, His Feet, and His Side—forever in His Wounds to abide, especially in His Merciful Heart transfixed as One with Hers--AMVF

Who has obtained this Mercy at the Hand of God, and Is confirmed in It and by It, from the very first moment of Her Immaculate Conception, through the Merciful Merits of Christ Jesus, Eternally applied to Her in that now of time--AMVF

Who, most lovingly and generously, would most happily apply to us the grace of this Mercy given, applied to Her from the very first--AMVF

Who is the Mother of Mercy--AMVF

Among mere creatures, therefore:

Who is most pure of heart--AMVF

Who, from the very first moment of Her Immaculate Conception, best sees God, confirmed and fortified in the Beatific Vision, because She simply intends Him--AMVF

Who, from the very first moment of Her Immaculate Conception, from that very first moment of awareness, responds best with the full fire of that witting love, confirmed and fortified in the full Beatific Fruition, loving Him so much because She knows Him so well--AMVF

Who, in Her Immaculate Heart, from that very first moment of Her Immaculate Conception, though in that now of time awaiting yet His Incarnation in and of Her, is, nevertheless, ever one with the Sacred Heart of Her Divine Son in the Now of His Eternity, perfectly in alignment with, and confirmed and fortified in the full Beatific Possession of Him Who Is Her Heart’s pure and unadulterated desire, and willingly possessed by His Will of unconditional Love; for His Is Her Heart Alone--AMVF

Among mere creatures, therefore:

Matthew 5:7: “Blessed are the merciful, for they shall obtain mercy.”

Matthew 5:8: “Blessed are the pure of heart, for they shall see God.”
The Magnificat

The Humanity of whose Son serves, as it were, as the Purest Crystal, perfectly admitting the Light of His own Divinity, thereupon magnifying and manifesting that Divinity as the sevenfold sign of God's peace with man, as the Rainbow of His covenant with us; for His Humanity is the Crystal, His Divinity the White Light, and His manifest words and works the Rainbow of God's peace with us--AMVF

Whose Son or Child of God, therefore, Is the Great Peacemaker between God and man, and the Rainbow of God's Peace with us--AMVF

Who is She, among mere creatures, that is most Peacemaker, the Pure Crystal Prism that effortlessly receives the Light, perfectly admitting the Light of God, His Eternal Word and Truth, that Light that effortlessly issues from Her magnified and manifest, with no disruption of Her integrity, as the sevenfold Sign of God's covenant with man, as the sevenfold Rainbow of His Peace with us; for in yet another of His Infinite Special Ways She becomes the Prism where His Divinity Is the White Light, and His Divine-Humanity the Rainbow of God's Peace with us--AMVF

Who, from Her Immaculate Conception, in Her Most Holy Pregnancy, and Her Perpetual Virginity, that manifest Her Great Graces, Gifts and Meritorious Virtues, is Herself the Outward Sign of that Inward Grace, that, in Her very person, is, among mere creatures, that sevenfold visible spectrum that manifests and magnifies the Largely Invisible Spectrum; for in yet another of His Infinite Special Ways, She is the Prism, His Incarnate Divine Person, One in Substance with the Other Persons, Is the White Light, and Her gracious gifted and meritorious response to that Indwelling Trinity, within that Purest Prism of Her Immaculate Heart, ever emanates from Her, in all Her words and works, as the Rainbow of God's Peace with us--AMVF

Who is Herself the Rainbow of God's Peace with us--AMVF

Among mere creatures:

Who is the outward sign of the inward Grace of the Peace of the Seven Sacraments and their Graces--AMVF

Who is the outward sign of the inward Grace of the Peace of the Seven Gifts of the Holy Spirit--AMVF

Who is the outward sign of the inward Grace of the Peace of the Seven Meritorious Virtues--AMVF

Who therefore, is the most Gifted, Gracious, and Meritoriously Virtuous of the children of God--AMVF

Who invites us to be as She, in our mere humanity, to serve as children of God, as peacemakers, serving, as it were, as purest crystals, perfectly admitting the Light of God, thereupon magnifying and manifesting that Divinity in our humanity to those 'round about us, as the sevenfold sign of God's covenant with man, as the rainbow of His peace with us; for in yet another of His Infinite Special Ways, where He Is the White Light, we become the receptive crystal, and our manifest words and works the rainbow of God's peace--AMVF

411 Genesis 9:12-17
412 Matthew 5:9: “Blessed are the peacemakers, for they shall be called the children of God.”
413 Wisdom 7:26: “For She is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness.”
414 Cf. Genesis 9:13-17
Who, among mere creatures, encourages us to so intend and internally associate with God’s Eternal Son of Love, His Eternal Loving Word, that in our actions we too might be beheld as Rainbows of God’s Peace, as peacemakers and as children of God, in the discerning eyes of our neighbors--AMVF

Among mere creatures, therefore:

Who is most willing to suffer persecution for righteousness’ sake--AMVF

To whom does the Kingdom of Heaven most belong--AMVF

Again, who is the Queen of Heaven--AMVF

Who is the Queen of the Angels--AMVF

Yet, who, among mere creatures, is by many mere creatures most reviled--AMVF

Whose memory, among mere creatures, when She is not ignored, is often most maligned and persecuted--AMVF

About whom, among mere creatures, have all manner of evil lies been told against Her, simply because She is the greatest of His followers, the greatest Christ follower, the greatest Christian--AMVF

Who is She that most laments the dispositions of many of the proud who, for the conceit of their heart, are scattered by the Might of His Arm, either because they roundly ignore Her or because they presume resoundingly even to revile Her, and persecute Her, and utter all manner of evil lies against Her falsely because of Him, because they erroneously believe that they can love Him even while they despise the Greatest Work of which that Same Almighty Arm Is capable--AMVF

Yet, upon bearing the Greatest Fruit of the Spirit of Love, even to the Cross, who bears, rejoices, and glories in the Greatest Beatitude--AMVF

Who rejoices most in God Her Savior and is exceeding glad--AMVF

And, whose is the Greatest Reward in Heaven--AMVF

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415 Matthew 5:10: “Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

416 Matthew 5:11: “Blessed are you when they shall revile you, and persecute you, and shall utter every manner of evil against you falsely, because of Me.”

417 Matthew 5:12: “Rejoice, and be exceeding glad, for great is your reward in heaven.”
As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
“He hath received Israel, Being mindful of His Mercy.”
Luke 1:54

ANGEL (The Fire of God; the Flame of God)
SACRAMENTAL GRACE of (Confirmation)
MERITORIOUS VIRTUE (Fortitude)
GIFT OF THE HOLY SPIRIT (Fortitude)
LAST WORD (It is finished [consummated].)
CHURCH OF ASIA {(Thyatira) (“sacrifice of labor”)}

“To the Angel of the Church of Thyatira write: Thus says the Son of God, Who has Eyes like to a flame of fire. . . I Will not put upon you any other burden. But that which you have, hold fast till I come.” Revelation 2: 18, 24-25

Meditate upon the following in terms of the foregoing as an examination of conscience:

Angel of Thyatira--AMMM
Fire of God--AMMM
Flame of God--AMMM
Am I as a Seraphic Fiery Flame of God--AMMM
Where fire gives light and heat, light for the intellect and the warmth of love for the will, am I enlightened and enkindled with the contagious Fiery Flame of Divine Light and Love--AMMM
Do I acknowledge Mary Immaculate as the one among mere creatures through whom the “tongues” of fire, as Gifts of the Holy Spirit, were given to the Apostles on that

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419 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
420 Please read “AMMM” as “Ave Maria, Mater Misericordiae” or “Hail Mary, Mother of Mercy.”
Great Pentecost, that they might understand scripture and love God and their neighbor--AMMM
Do I accept these Gifts of the Holy Ghost from Her; am I confirmed and fortified in my Faith or do I reject Her Gifts or receive them only badly--AMMM
Am I ablaze with the fire of an enlightened intellect and of a loving will--AMMM
Do I seek to know God that I might better love and serve Him in Himself, in myself, and in my neighbor--AMMM
Do I labor lovingly in the service of God and man--AMMM
Do I love God absolutely and my neighbor relative to Him, as brother or sister, for love of Him, Our Father--AMMM
Do I hold “fast,” firmly, to what I have been given until He comes and thence forever after--AMMM
In me, can it be said that God’s Act, His Work, His Labor of Love ad extra, of Creation, Sanctification, and Salvation, is indeed finished, complete, perfect, consummated, unshakable, fortified, given by His Grace, sealed by His Gifts, and bought and secured by His Infinite Merits, even as it is ratified by His bloody sacrifice, and confirmed and reaffirmed at each and every celebration of the Holy Sacrifice of the Mass throughout the world and throughout the ages--AMMM
Has He yet to speak of me when from the Cross He confirms forever that: “It is finished!”--AMMM
Do I permit the Father of Love to finish in me His Work of Creation; has He done in me all that He would do or do I pretend to resist the irresistible--AMMM
Do I permit the Spirit of Love to finish in me His Work of Sanctification; has He done in me all that He would do or do I pretend to resist the irresistible--AMMM
Do I permit the Son of Love to finish in me His Sacrifice of Labor, His Sacrifice of Love, His Labor of Love, His Work, His Labor of Salvation; has He done in me all that He would do or do I pretend to resist the irresistible--AMMM
Has my understanding overcome my will, so that my knowing that I must love is truly reconciled, confirmed, and in Communion with my loving of all that I know--AMMM
Do I truly acknowledge that I find man perfectly confirmed in God, and God in man, especially in the Eucharist, the Holy Sacrifice of Love; for Christ Jesus, the God-Man, Who Is at once Love and Labor and Sacrifice, Is the Eucharist--AMMM
Do I firmly acknowledge that each Sacrament, engaged in perfectly, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMMM

Mindful of His Promise to restore fallen humanity, and mindful of my Baptismal promises, have I permitted Him to receive me, His Israel; do I receive Him under my roof, do I intend Him, wittingly and lovingly, even as he intends or receives me, ever mindful of His Mercy--AMMM
When I receive Him in the Eucharist, do I intend Him, do I assume Him properly or do I merely presume upon Him--AMMM

Mindful of His Promise, and mindful of my Baptismal promises, have I permitted Him to assume me, body and soul, permitting Him thereby to keep and confirm His
The Magnificat

Promise in me, permitting Him thereby to impart to me His **Strength** and His **Integrity**, that I might keep and **confirm** my promises to Him--AMMM

Do I, as **Israel, struggle with God**, as did Jacob, my father before me, in order that I might attain through Him, in the **Sacrifice of Loving Labor**, in the Eucharist, in Holy Communion with Him, to His High Standard of Love--AMMM

Of the Sacrament of **Confirmation**--AMMM

Am I **confirmed** in the practice of the virtues perfected and fortified by His Gifts--AMMM

Am I strong in the Lord; am I **firm** in Him; am I **fortified** and confirmed in Him--AMMM

Am I His soldier; do I enforce in me His Law of Love and do I live His Laws--AMMM

Am I His champion; do I defend The Cause--AMMM

Does He speak of me on that High Hill, from His Cross; does He of me imply that His **Labor of Sacrifice**, His Labor of Love, bears fruit in me, is complete, perfect, and consummated in me, when at last I hear Him sigh that: **“It is finished.”**--AMMM

Am I a Christ follower, is my **sacrifice of labor**, on that High Hill, in His Vineyard, a sacrifice of love--AMMM

Is my life a sacrificial labor of love--AMMM

In order better to carry on in this **Opus Dei**, this Work of God and Labor of Love, do I wittingly intend, do I gratefully and lovingly receive, the **Gifts of the Holy Ghost**, from the Hands of my Mother and Mediatrix, Mary Immaculate, who, upon tendering unto me Her Blessed Son, ministers unto me the Holy Eucharist, the Blessed Sacrament, the Great Fruit of Her Womb; for in Her these Gifts reside, as surely as They recline within the Thalamus of Her Womb, as surely as the Greatest Gift of Loving Wisdom therein resides, borne unto me by Her, and born unto me of Her--AMMM

Through Her wise and loving ministrations are my diverse loves reconciled as One **Love** and **fortified** by **Wisdom** and Love Itself--AMMM

Through Her humble ministrations does my **Hope** neither presume nor despair, yet is it **fortified** with a **Fear** of offending the Beloved--AMMM

Through the Hypo-stasis or Under-standing in and of Her, hence through Her ministrations so informed, is my **Faith** **fortified** by **Understanding** Itself--AMMM

Through Her pious and just ministrations is my **Justice** **fortified** with **Piety**--AMMM

Through Her witting and expedient ministrations is my **prudence** **fortified** by **Knowledge** Itself--AMMM

Through Her powerful ministrations is my **Fortitude** **fortified** by **Fortitude** Itself--AMMM

Through Her clement ministrations and advice is my **Temperance** **fortified** by **Counsel** Itself--AMMM

**“He hath received Israel, being mindful of His Mercy.”**--AMMM

Am I, as **Jacob**, the “**supplanter**”, an **Israel**, such a one as **“struggles”** with **God** --AMMM

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421 Jeremiah 9:3
422 Genesis 32:29
The Magnificat

Do I “prevail”, do I triumph in the struggle, do I win Him over by supplanting the worldly standards and worldly virtues, positing in lieu of them, and in the Light and Warmth of the Gifts of the Holy Spirit, God’s standard of Love—AMMM

Do I struggle to ascend Jacob’s Ladder of Godly meritorious virtues and Spiritual Gifts and Graces that I might pluck from the Tree of Life the sweetest of Fruits of that same Spirit—AMMM

From moment to moment, is my Sacrifice of Labor truly a Sacrifice of Love—AMMM

Do I glean the Fruits of that Labor of Love—AMMM

Are my words, my deeds, my manner of being, are the Fruits of that Labor of Love, such objective outward signs of the inward grace of this Sacrament of Confirmation that my neighbors cannot fail to see them as the outward signs of my loving immanent actions, of my proper intentions and loving thoughts in their regard—AMMM

Do I bear the Fruits of the Holy Ghost; could my neighbor confirm them of me—AMMM

Does my neighbor see me as charitable—AMMM

Does my neighbor see me as joyful—AMMM

Does my neighbor see me as peaceful—AMMM

Does my neighbor see me as patient—AMMM

Does my neighbor see me as long-suffering—AMMM

Does my neighbor see me as good—AMMM

Does my neighbor see me as benign—AMMM

Does my neighbor see me as mild—AMMM

Does my neighbor see me as faithful—AMMM

Does my neighbor see me as modest—AMMM

Does my neighbor see me as continent—AMMM

Does my neighbor see me as chaste—AMMM

Do I struggle to live the perfection of these Fruits as the Beatitudes; could God confirm them of me—AMMM

Does God, Who Is Pure Spirit, and in no way composed or cluttered, see me as poor of spirit, needing only the Infinite Riches of His Perfect Poverty, of His Perfect Simplicity—AMMM

Does God see me as meek in His Hands and gentle with others—AMMM

Does God see me as one who mourns, one who is willingly bereaved of the things of this world, preferring Him above all else, and loving all else in Him Alone—AMMM

Does God see me as just and given to piety, rendering unto Him that which Is His as Father, and unto man all of that familial loyalty that I duly owe to my neighbor; does He See me see them as brother and sister, given that each is His son or His daughter—AMMM

Does God see me as merciful to others, and as a worthy recipient, therefore, of His Mercy—AMMM

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423 Genesis 28:12
Does God see me as **pure of heart**, and of simple intention, intending Him Alone, above all else, and intending all else in Him Alone--AMMM

Does God see me as **peacemaker**, as one whose soul forever rests in His Peace, ever manifesting That Peace and magnifying Him, as a child of His, ever regardless of any given moment’s given duress--AMMM

Does God see me as one willing to **suffer persecution for justice’ sake**, walking with Him and in Him, Who Is the One True Good, along the Way of the Cross, which is the one and only truly good way to defend The One True Good; does He See that I acknowledge that the Way of the Cross is the Only Way that Loving Wisdom has justly chosen, hence the Only Way along which Wise Love has rightly invited me to follow in wise emulation of Him, and in loving defense of All that Is True and All that Is Good--AMMM

Where the Greatest Beatitude or Blessing or the Greatest Fruit of the Tree of Life is the Fruit of Our Lady’s Womb, Jesus, am I as He--AMMM

When God our Father and our Heavenly Mother behold me, do they behold their Son--AMMM

When my neighbor looks upon me, does he see his brother, does he see Christ--AMMM
CHAPTER SEVEN:

Matrimony, Temperance, and Counsel

In the Light of the Magnificat

and

Other Scripture
The Magnificat

This chapter and its structure, that parallels each of the other chapters in this work, is guided primarily by the tenth verse, presented herein as the twelfth line or the Seventh Utterance of the Magnificat:

“As He spoke to our fathers:
to Abraham and to his Seed Forever.”

This twelfth line of the Magnificat is a reference to the Sacrament of Matrimony or Motherhood; for the reception of the Eternally Generated and Spoken Word of God by Mary Immaculate, the Immaculate Conception, at the moment of the Incarnation in and of Her, infinitely exceeds that of Her Fathers before Her, producing in Her infinitely greater effects and Fruit than those for which Her Forefathers had ever been prepared or had ever permitted Him to produce in them. Indeed, it is not the Immutable Sender of the Eternal and Immutable Word that in any way differs relative to the receivers of that Word, it is the quality of the receivers of that Immutable Eternally Generated or Spoken Word that differs so vastly. The difference lies in the quality of the informed loving of the receivers. This difference in quality is so vast because, from the very first moment of Her Immaculate Conception, God’s Graces and Gifts through Christ’s Merits are applied to Her in that now of time from the Now of God’s Eternity. Thenceforth, Mary Immaculate, being perfectly aware and in love with God, is better prepared to receive the Word of God than were Her Fathers before Her; for She is Conceived by God as All Holy in Him, conceived aware and in Love with Him and therefore sinless. Indeed, where there is absolute and unconditional Love without

424 Although this chapter deals primarily with the twelfth line of the Magnificat, it is important to note the twelfth line’s certain relation to the sixth, and the sixth line’s necessary relation to the twelfth. As the sixth line refers to the Eucharist and to Matrimony, the twelfth line refers to Matrimony and the Eucharist. Indeed, the upper line comprehends and embraces the lower, even as the inferior participates in the superior. The sixth line: “and Holy Is His Name,” while referring in a special way to the Blessed Sacrament of the Eucharist, to Love, and to Wisdom, refers also, amid the infinite relations of each line to His Reality, to the Sacrament of Matrimony, to the Virtue of Temperance, and to the Gift of Counsel. For we name a thing by what it does, much as a mother names a child by what She would have him be. The Holy name of Jesus, which our Lady, upon the Counsel of an Angel of God, confers upon our Savior, means “Jehovah Is Salvation” or “the Salvation of Jehovah” or “God’s Salvation” or “God Saves.” His name Is holy or awe inspiring because He, much unlike ourselves, gives His Word and keeps It with the force and effect of a proper marriage vow, never to be broken by Him; His Word Is so Good and True and Indivisible that, in the fullness of time, It precipitates out in palpable possible Flesh, which Flesh, which Body with its senses, He assumes, and immediately subdues, subjugates and tempers, never once in His Humanity rejecting but forever accepting the Great Counsel, the Spirit of His Divine Will. This is the same Body that He offers us in the Eucharist. Thence, He saves us by means of this intentional union or Communion. Although He counsels us and communicates with us at first through the Fathers, He comes to us at last in Person in Holy Communion only through our Blessed Mother Mary Immaculate. Christ Jesus, the Seed Forever, intends us and we intend Him in the Incarnation, and in Holy Communion, through the Matrimony or Motherhood of Mary Immaculate. Again, upon Her fiat, the assumption of Her flesh by Him is Her second of three assumptions, as one, by the power of God and is marked by the keeping of His Eternally Generated Word in the giving of It.


426 Please see Appendix: Table: The Seven Sevens.

427 Luke 1:55

428 Montfort Rosary, “The Assumption,” Meditation 8: “To honor her divine Maternity and her alliance with the Holy Trinity.”
reservations, there can be no sin; yet, where there is sin there is at best but relative love, conditionally receptive and responsive, and extended with certain reservations.

Because of this, the Fathers received the Word of God but relatively and in analogous terms, whereas Mary Immaculate receives Him absolutely, as such, and as the Univocal Term that He Is. Can someone truly be perfectly worthy to receive the Absolute Truth if they do not understand or understand that Absolute Truth but relatively, loving Him the less for it? The ancient Fathers’ understanding of His Person was but relative, Our Blessed Mother’s, absolute. In them the Word becomes an analogous term, in Her He Is the Univocal One; for the Patriarchs were informed of the Word, whereas Mary Immaculate Is informed by the Word. Indeed, the Object of Her absolute Understanding is the very Person of the Divine Word, and Her necessary Understanding is of the very Essence of the Hypostatic Mystery. Indeed, She intends and comprehends and embraces the Divine Word so well, that He becomes Flesh in and of Her. Indeed, She is truly a comprehensor or possessor of the Divine Word. She is His understanding; for He comes to stand, to rest, upon Her, and She understands. At last, it is through this Matrimony or Motherhood that we too come to understand Him, and begin to comprehend and embrace Him and His Cross, whenever we come, more nearly worthily, to receive Him in Person in the Eucharist.

The image of the burning bush in the Book of Exodus is an analog that prefigures the Hypostatic Union of God and man in the Incarnation in and of the Immaculate Conception, in that special Matrimony or Motherhood of Mary Immaculate. To continue the analogy towards that Univocal Term, neither does the Fire, the Bonfire, of His Great Love, annihilate the bush nor does He annihilate but illuminate the intellect and warm the will of man when at last, and as promised to the Fathers, He unites with us in Our Mother, as He does upon the assumption of Her flesh, dependent upon Her most witting and loving fiat. Hence the Union of God and man, indeed the mark of any happy and fortunate mutual intentional union, is that it informs and warms. Such a union enlightens the mind and enkindles love in the heart. A truly efficacious mutual intentional union, of God and man, of body and soul, of man and woman, and of these with their Communities in the Eucharist, is marked by a fire, an immanent and intimate conflagration, of witting love that neither annihilates nor consumes but edifies the City of God. Thereupon He dwells in us in yet another of His Infinite Special Ways; for thereupon we become His perpetual resting place, His understanding, His hypostasis, His person that He Has Created, Sanctified, and Saved. 

Hence, the Word that God spoke to the Patriarchs served to prepare humanity, until such preparation culminated in Mary Immaculate, the Immaculate Conception, the perfect preparation for the perfect reception of the Word, perfect preparation for perfect reception of the Eucharist, for that perfect mutual intentional union and Most Holy Communion, that is that Matrimony or Motherhood of Mary Immaculate. The Word that God Spoke to the Patriarchs, the selfsame Word that ultimately He would Speak to Her, properly served to promise and to prefigure the selfsame Word Incarnate, that Seed Forever, Whose Humanity Is informed perfectly in the Light of the Fire of His Divinity, at the moment of the Incarnation in and of the Immaculate Conception, in and of the Motherhood of Mary Immaculate. So informed of the Truth and full of grace and Love is She, from the very first moment of that Immaculate Conception, that at length, in the fullness of time, She is indeed pregnant with that Eternal Word of Love, Incarnate in and of Her.

Now, although as a result of the Sacrament of Baptism, all of the Gifts of the Holy Ghost and each of the Meritorious Virtues that they perfect are bestowed upon the baptized,
we shall in this chapter, on the Sacrament of Matrimony, emphasize the meritorious Virtue of Temperance as perfected by the Gift of Counsel.

We are encouraged to write here of Temperance and of Counsel by this, the twelfth line of the Magnificat. Indeed, were the Fathers not temperate relative to the senses, sensory input and sensory appetitions and emotions, they would neither be cognizant nor receptive of the suprasensible Counsel with which God would inform them. Truly, the Gift of Counsel perfects each of the Meritorious Virtues. Nevertheless, an awareness of and a loving response to Counsel becomes only the temperate. Indeed, Faith, Hope, Love, prudence, justice, and fortitude are good habits relative to the spiritual operations of intellection and volition, whereas temperance is that good habit proper to the rational direction of the physical operations of sensory cognition and appetite and emotion. If one is forever intemperate, inordinate, excessive, overindulgent, matter-immersed and glutted with sensory imagery and phantasms—past, present, or future—one never precinds from matter to attain to things spiritual. Such a one never attains to the perfection of the virtues that relate to the spiritual operations. Such a one is never aware that God is speaking to him, and is forever heedless of the Gift of Counsel. Rarely is such a one ever to be found espoused to or pregnant with an idea. Indeed, such a one is not receptive of the Word, for such a one is not prepared to receive It.

Nevertheless, we are encouraged when we reflect upon the Last Word of Our Lord, when from the Cross He ratifies the Eternal Sacrament of Matrimony. From the Cross Our Lord expresses His desire for the efficacy for us of the mutual intentional union of all that is spiritually and physically good. He especially expresses His desire that the mutual intentional union in Him of God and of Man be efficacious for us, when at last He sighs: "I thirst." Truly, does He thirst for the efficacious mutual intentional union or Communion of God and man: here and now, upon proper preparation, reception, possession, contemplation and love of the Eucharist and hereafter in the Now of Eternal Bliss. In this expression Our Lord tells us that were we to thirst at all, that we might especially thirst to be as receptive sponges of the Infinite watershed and deluge of those Infinite Merits that pour from His wounded side. In this expression Our Lord tells us further that were we to thirst at all, that we might thirst especially for the fortunate marriage or the happy mutual intentional union of all good things hylomorphic in principle: all good things material and formal. He counsels us to thirst for the mutual intentional and efficacious union of body and soul or flesh and spirit, of earth and Heaven, and of man and God, of intelligent effects, therefore, with their Ultimate Cause. He desires that we desire, with a craving as powerful as that of a great thirst, the mutual intentional union of all good things physical and spiritual in us and around about us. He thirsts or desires that all things physical or material be elevated and edified by all good things spiritual. He thirsts or desires that our inclinations toward and our intentions of all things physical and spiritual be ever docile to and tempered by the influence or Counsel of the Spirit Himself, right reason, and self-control. He thirsts or desires that we would likewise thirst, and gladly would He quench our thirst, just as surely as He would assuage that of the guests at the wedding feast at Cana, assembled there to celebrate that mutual intentional union, that Communion or marriage of a man and a woman, known to us as Matrimony.

—Wisdom 8:7:- “Or if one loves justice, the fruits of Her works are virtues; For She teaches temperance...”
—Isaiah 11:2:- “The Spirit of the Lord shall rest upon him: a Spirit of... counsel...”
—John 19:28
—John 2:3-12
Where *matrimony* means *motherhood*, we are further encouraged by the etymology of the name of the *Church* of Asia called Philadelphia, whose name means “love of the same womb” or “love of the same mother.” Truly, the Matrimony or Motherhood of Mary Immaculate must be seen as a “door” that has been opened for those of us who are of “scanty strength,” and we are indeed all of scanty strength. Truly, She is the witting and willing portal between God and man; for God and man are of the same Womb and enjoy mutual intentional union for love of the same Mother.

Furthermore, and in yet another of His Infinite Special Ways, matrimony, in the usual sense of the marriage union of a man and a woman, may likewise be seen as “a door” that has been opened for those of us who are of “scanty strength,” but who have *kept* and *carry* His Word that gestates in us, and have not disowned Him. For those of us who are of “scanty strength,” but who nevertheless continue to *bear* Him in mind, take Him to heart, and continue to magnify, reproduce, and manifest Him in our words and in our works, so that He Who Is *borne* within us Is thereby *born* to the world around about us, St. Paul has written:

“Now to the unmarried and to widows, I say:
it is a good thing for them to remain as they are, as I do, but if they cannot exercise self-control {temperance} they should marry, for it is better to marry than to be on fire.”

Again, we are encouraged by the Last Word of Christ: “I thirst.” We are encouraged by this in the light of His first public miracle and His desire to favor with efficacy all mutual intentional unions engaged in for the good, engaged in honorably, for love of God and man, for love of His beloved chosen ones: His elect among all effects, the beloved sons and daughters of honor, and where all Honor Is God’s, and God Is Honor, beloved sons and daughters of God.

Lastly, we are encouraged further by this Last Word of Christ, among the freshest and newest or most recent words that He has uttered in the now of time, words that well may determine in the Now of Eternity the esvternal essence and the mission of one among the Mighty and Powerful Seven Seraphim at His Throne. We might so much as go so far as to encourage ourselves by naming one of the Seven Angels at the Throne of God, the *Angel* of the Church of Asia called Philadelphia, by a name that is indicative of his essence and of his mission; for within the Womb of His most worthy Church, Our Mother, each Sacrament, all worthy mutual intentional unions of God with those beloved of Honor, with those beloved of God, are to be honored and respected. Indeed, are we ever inclined in our natures to name a thing by what it does. In this instance, we might name the Angel of Philadelphia, the “Beloved of Honor” or the “Beloved One of Honor” or, where all Honor is God’s, and, therefore, Is God, the “Beloved One of God” or the “Beloved of God.” Indeed, our souls are the beloved and honorable spouses of God, of Christ, Who Is their Bridegroom, whenever we wittingly and lovingly intend our Intended as He intends us.

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433 Those of the same womb or mother are related as brothers or sisters. In this way the word Philadelphia has come to mean brotherly love.
434 Revelation 3:7-9
435 1Corinthians 7:8-9
The Magnificat

The Morning of the Sixth Day

The Sixth Day of Genesis, given by Genesis 1:24-31, symbolizes the Eternal Sacrament of Matrimony, and the other sevens related to it. It is well to call this Sacrament of Matrimony “eternal” because it is ever in the Mind of God, hence ever of His Act ad intra as well as of His Work ad extra; for it is forever His intention to unite with man in a mutual intentional union, of which the union of man and woman in the Sacrament of Matrimony is infinitely more than merely a figure of that intention. From the very First Day of Creation, and in a special way from that Sixth Day forward, it is ever God’s intention that we be immersed in Him, ordered to Him, reconciled with Him, anointed by Him, confirmed, fortified, and secured in Him, and united with Him in mutual intentional union, and holy communion. Thereby would He Sanctify and Save us, whereupon He would have us rest in the peace of His Infinite Perfection, on that Eternal Seventh Day.

Now He confirms His intention to bring about Sanctification and Salvation in the flesh upon the creation, on the Fifth Day, of the first fleshy creatures, the fish and the fowl. Indeed, the expiatory sacrifice of the poor, often that of two turtle doves, prefigures or symbolizes the sacrifice of Jesus and Mary as our ransom. However, those who could afford to do so often sacrificed more expensive animals from among their herds of cattle or their flocks of sheep, which they often had to defend against the wild animals who roamed those regions. Hence on the Sixth Day are created the lamb and man at his best, before the fall, who together prefigure the Lamb of God or the God-Man, the Great Sacrifice, Who Is to be at once our Sacrifice and our Priest. Indeed, on the Sixth Day, the whole sacrificial table was set. Man at his worst, after the fall, whose fallen condition conditions the Great Sacrifice, may be given, as it were, by the wild beasts of that Sixth Day, who prey upon the Lamb. Among the creatures that creep and crawl along the ground, the serpent has in one way come to symbolize the old serpent, who ultimately facilitates man’s bestial and other foolish proclivities, precipitating the fall that necessitates the Great Sacrifice. Matrimony means motherhood. Now the Great Sacrifice awaited the witting and willing fiat of Mary Immaculate, and that Matrimony or Motherhood, in and of Her flesh, rendered Her the Mother of the Sacrificial Lamb.

Furthermore, Genesis 1:26-27 tells of God making man, in His likeness and image, in the Divine Image. Now, God, as Pure Spirit, Is more akin to a suprasensible idea than to a sensible image. This suggests that through all Eternity it is ever in the Mind of God that the Second Person become man, and that man might one day willingly come to fashion himself after that Divine Incarnational or Ideal Image. Now a man, being physical as well as spiritual, permits the observer to form an image of him in the brain as well as an idea of him in the mind. Now there can be, above mere creatures, but One Divine or Ideal Image, and that Is Christ Jesus, in and of the Matrimony or Motherhood of Mary Immaculate, Herself, among mere creatures, an Ideal Image of the Divine Reality. All other men, “male and female,” from Adam onward, are by God fashioned upon that Ideal Image of Jesus Living in Mary, that they might willingly come to fashion themselves after that Ideal Image, so in conformity with His Reality. Yet, even from the beginning, the first Adam and the first Eve failed; for they willfully rebelled against that Ideal Image. However, God Is not to be foiled; for in His Mind’s Eye forever Is the Original Pure Idea, the Primordial Immaculate Concept, and that Concept’s Image in the flesh, an Ideal Image of success for humanity, an Ideal of Love Incarnate that infinitely atones for original sin and expiates all actual sin. Hence Jesus Christ, in and of Mary Immaculate, forever the apple of God's Eye, Is the blueprint for successfully effecting God’s Ideal Image in humanity to perfection, while neither trampling nor trammeling the human will.

Truly, we are in the image of God. Jesus, The God-Man, in that we are physical, material. We are in the likeness of God, Jesus, The God-Man, in that we are spiritual, formal, in that we intellect and will. We approach that Ideal Image of God, Jesus, as we inform, reform, and conform our wills to His, and as that which is formal in our human nature comes to determine that which is material. In Genesis 1:26, there is the notion that man is to have dominion over the material things of the earth. Inasmuch as these things are ordered to him, he is to intend them properly and use them appropriately, not inordinately: he is to be temperate and reasonable in their use. Man is to subdue and control the material and physical things of the earth, especially his own fleshy senses and feelings, emotions and appetitions, and he is not to be controlled or dominated by them. Yet, man does not have dominion over his fellow man. This dominion is reserved for God. Lastly, as the lesser creatures are ordered to man, man is ordered to God and God to man especially in the Matrimony or Motherhood of Mary Immaculate. Indeed, through the Sacrament of Matrimony, man and woman are ordered to each other, as bridegroom and bride, as is Christ and His Church, which Church is preeminently She who is His Mother and our Mother also.
“As He Spoke to our fathers: to Abraham and to his Seed Forever.”
Luke 1:55

ANGEL (Beloved One of Honor; Beloved One of God)
SACRAMENTAL **GRACE** of (Matrimony)
**MERITORIOUS VIRTUE** (Temperance)
**GIFT** OF THE HOLY SPIRIT (Counsel)
LAST WORD (I Thirst.)
CHURCH OF ASIA {Philadelphia} (“Love of the same womb;” hence, the ‘brotherly love,’ of those from the same womb)

“To the **Angel** of the **Church of Philadelphia** write: Thus says the Holy One, the True One, He Who has the key of David, He Who opens and no one shuts and who shuts and no one opens; I know thy works. Behold, I have caused a door to be opened before thee which no one can shut, for thou hast scanty strength, and yet thou has kept my word and hast not disowned my name.”  **Rev. 3:7-9**

Meditate upon the following in terms of the foregoing:

Angel of *Philadelphia*--AMVF
Of *Philadelphia*, whose name means “Love of the same Womb”--AMVF

Of the Sacrament of **Matrimony**--AMVF

Of *Matrimony*, which word means, “Motherhood”--AMVF

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437 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.
438 Please read “AMVF” as “Ave Maria, Virgo Fidelis” or “Hail Mary, Faithful Virgin.”
The Magnificat

Of Her Matrimony, of Her Motherhood, thanks to Her fiat, as the most honorable of states among mere creatures--AMVF

Who, among mere creatures, is the “Beloved One of Honor’’--AMVF

To Whom, among mere creatures, does the Master of Humility and all Virtue, deign to remain ever as subject, ever doing Her will that is forever in alignment with His Own; for Christ Jesus obeys His Mother--AMVF

Who, among mere creatures, therefore, Is the God-Man most inclined to Love, Honor, and Obey--AMVF

Where all Honor is God’s, who, among mere creatures is, therefore, the “Beloved One of God’’--AMVF

Indeed, who, among mere creatures, from the first moment of Her Immaculate Conception, exists with Her Beloved in a most perfect mutual intentional spiritual immersion and ordering of God and man, in that mutual spiritual concilium or assembly, marked by the reconciliation of the Divine and human wills, in that special spiritual anointing of The One with the other, confirmed in that indissoluble spiritual union, that marriage of hearts and minds, in that Most Holy Spiritual Communion--AMVF

Who, from the first moment of Her Immaculate Conception, conceives of Him in Her Immaculate Mind and Heart, conceives of Him, therefore, in Her All Holy Soul--AMVF

Upon Her Immaculate Conception, whose witting willing Soul, from the first, serves as that Sustentacular Matrix, upon which He comes to rest in Spirit, the All Holy Soul of the one to whom all the rest Is by Him given, that is rejected by all the rest—AMVF

Thanks to Her Immaculate Conception, Her one-celled body serves as the Flesh that He assumes at the Incarnation in Most Holy Physical as well as in Spiritual Communion--AMVF

Who, among mere creatures, from the first moment of His Incarnation in and of Her Flesh, exists with Her Beloved in a most perfect physical, but no less spiritual, mutual intentional immersion and ordering of God and man in that concilium or assembly of the mutual anointing of The One with the other, confirmed in that indissoluble union, that marriage of the corporeal and the spiritual, in that Most Holy Spiritual and Physical Communion of God and man in and of Her--AMVF

Who, at the moment of His Incarnation in and of Her, conceives of Him physically in Her Body, but no less spiritually, in Her All Holy Soul--AMVF

Upon His Incarnation in and of Her, whose body, at last, serves Him as that Sustentacular Matrix, much as one day shall The Cross, that mattress where at last He comes to rest, whereupon He Who Is our Parenchyma pours Himself out, and whereupon All The Rest Is Given, in His Loving Suffering Sacrifice in and of that very Flesh--AMVF

Who, among mere creatures, best satisfies Our Lord’s thirst for a perfect loving response to His Love--AMVF

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439. The term “matrimony” comes from the root mater meaning mother and the suffix -mony, meaning the condition or state of, in this instance, of being a mother, or the product resulting from that condition or state. Furthermore, the Sacrament is not rightly called “marriage” but Matrimony. Indeed, there is no Sacrament of marriage but only of Matrimony. A union that is not at least open to motherhood and its product is not a Sacrament.
The Magnificat

Who, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union in Her of body and soul--AMVF

Who, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union in Her of flesh and spirit--AMVF

Who, therefore, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union in Her of earth with Heaven--AMVF

Who, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union in Her of effects with their Cause--AMVF

Who, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union in Her of creatures with their Creator--AMVF

Who, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union of matter as Mater with Form as the Word--AMVF

Who, therefore, among mere creatures, best satisfies Our Lord's thirst for the efficacious intentional union in Her of man with God--AMVF

Who is She, that is so engaged, intertwined, and copenetrated in mutual intentional union with God and man, in the God-Man living in and of Her, that Her great, ever satisfied yet ever abiding, thirst to be one with Him and to unite with Him, and to all good things in Him, to so intend Her Intended Who so intends Her, so transcends all other intentional unions, that that Sacrament in Her, becomes Common Union, Communion, the Eucharist--AMVF

Who is She that would most concur that man is to be found engaged perfectly in intentional union with God, and God with man, especially in the Eucharist; for Christ Jesus, the God-Man, Is the Eucharist: the Seed Forever Whose coming was communicated to, or spoken of, to our Fathers; the Seed Forever Who comes at length to rest in Holy Communion with our Blessed Mother, in the Matrimony or Motherhood of Mary Immaculate--AMVF

Yet, who, among mere men, is ever to be found engaged in mutual intentional union with the God-Man; in the Incarnation in and of Her--AMVF

Who, among mere men, is most in Communion with God and man in Christ in Her; for when the Divine Word unites with man, He unites with Him in and of Her--AMVF

Who, among mere creatures, is the greatest Bride of the Great Bridegroom--AMVF

Who, among mere creatures, teaches us that each Sacrament, engaged in perfectly, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMVF

Of the Sacrament of Matrimony or Motherhood--AMVF

Of that Dolor of Our Blessed Mother, the Mother and the Bride of Christ, that is Her Meeting with Jesus on The Way of the Cross --AMVF

Who is She that is the Most Worthy Mother and Bride that She is thanks to the Infinite Merits of Her Son and Bridegroom, thanks to His Cross that preeminentiy is She, His Sustentacular Matrix --AMVF

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440 Montfort Rosary, “The Carrying of the Cross,” Meditation 5: “To honor the love with which He embraced and kissed His Cross,” and “The Carrying of the Cross,” Meditation 8: “To honor the sorrowful meeting with His Holy Mother.”

441 Montfort Rosary, “The Carrying of the Cross,” Meditation 5: “To honor the love with which He embraced and kissed His Cross,” and “The Carrying of the Cross,” Meditation 8: “To honor the sorrowful meeting with His Holy Mother.”
Of the Gift of Counsel--AMVF
Who is the Mother of Good Counsel--AMVF
Who, therefore, best responds to and corresponds with that Counsel--AMVF

Among mere creatures:
Whose loves are perfectly reconciled as One Love and counseled by Wisdom and Love Himself--AMVF
Whose Hope neither presumes nor despairs for it is counseled with a perfect Fear of offending the Beloved--AMVF
Whose Faith is supplemented and counseled by perfect Understanding, by the Hypo--stasis Himself, to the point of comprehending, as it were, the Incomprehensible for Whom She serves as willing Host--AMVF
Who responds with perfect justice to the counsel of Piety--AMVF
Who responds with perfect prudence to the counsel of Knowledge Himself--AMVF
Who responds with perfect fortitude to the counsel of Fortitude Himself--AMVF
Who responds with perfect temperance, relative to matters of sensory cognition, appetite, and emotion to the counsel of Counsel Himself--AMVF
Who, among mere creatures, knows best, with the knowledge of true science, that in order to be receptive to the suprasensible Counsel of God, and in order to engage in the spiritual virtues and respond to the spiritual gifts, one must first be temperate with regard to things physical--AMVF

For those of us who are of scanty strength, and all of us are of scanty strength, for those of us who must, and all of us must, in some way, and to some certain extent or degree, cling to, and depend upon and from, the realm of mere effects, who is the door that He has Caused to be opened before us, that door that no one can shut, that door, who is Herself, a mere effect, who is Herself, among mere creatures, that door from the realm of effects and creatures to the Kingdom of their Creator Cause and back again--AMVF
Who is She that He has opened unto us as that active, witting, and willing Portal and Stairway or Flight from the Septimontium, through Vatican Hill in the Train of Truth, to the Empyrean Vaults, from earth to Heaven, and back again--AMVF
Who is She from Whom depend God’s Graces, Gifts, and Meritorious Virtues, as if Angels upon our Father Jacob’s Ladder, and upon Whom we most fortunately depend, in our endeavor joyfully to ascend and cautiously to descend--AMVF
Who is She in Her Immaculate Conception, and in Her Most Holy Pregnancy, in Her Most Holy Matrimony or Motherhood, that within Herself somehow mysteriously contains the Uncontainable, and comprehends the Incomprehensible, and embraces the All Embracing--AMVF

If we are to use effects only in such a way as to bring us closer to God, Who, among mere effects, has been created by Him to bring us closer to Him most expeditiously--AMVF
Whom should we choose among all mere effects, among all mere creatures, that we might be induced most efficaciously from that greatest of mere effects to our Great Cause--AMVF
Again, Who is She, among mere creatures, that is the most Prudent means to our Happiest End--AMVF
Who is She that is our most Prudent Mother, in whose Immaculate Heart we are most securely suspended, and upon and from Whom we most certainly, necessarily, and happily depend, and to Whom we most lovingly cling--AMVF
Among mere creatures, upon whose most wise and loving Counsel and powerful intercession or mediation do we most depend--AMVF
Who is the Mother of fair Love; who Our Mother Most Loving--AMVF
Who is the Mother of Wisdom; who Our Mother Most Wise--AMVF
Who is the Mother of Mercy; who Our Mother Most Merciful--AMVF
Who is the Mother of the Almighty; who Our Mother Most Powerful--AMVF
Hence, for those of us who are of scanty strength, and we are all of scanty strength, He has made available to us the Sacrament of Matrimony, of Motherhood, and in a special sense, and in the spirit of that Sacrament, hence, for the clergy and the laity alike, who cleave to Her Virtues perfected by Her Gifts and Graces, He has made available to us the Matrimony or Motherhood of Mary Immaculate--AMVF

Upon Her knowing and loving fiat, whose flesh, whose lowly Matter becomes His Mater, His Mother, upon the assumption of that flesh--AMVF
Though He Spoke to our Fathers, demanding of them great sacrifice, of whom, among mere creatures and of which Mother, whose science and love infinitely exceeds that of the Fathers, would He come to expect the Great Sacrifice of Their Onlybegotten--AMVF
Knowing the most and loving the most, who among mere creatures, among mere mothers, is called upon to Sacrifice the most--AMVF
Among mere creatures, and among mothers, the Product of whose Matrimony, who among mere creatures, among mere mothers, who among mere creatures, among mere mothers, whose science and love infinitely exceeds that of the Fathers, Is known to us as the Holy Sacrifice of the Mass--AMVF

Thanks to this Mutual Intentional Union and Most Holy Communion of God and man in Her, thanks to this Matrimony or Motherhood in and of Her--at first largely though not exclusively spiritual at the now of Her Immaculate Conception, at last more clearly physical as well as spiritual at the now of the Incarnation in and of Her, and yet forever so in the Now of God’s Eternity--through whom are God and man mutually immersed, ordered, reconciled, anointed, confirmed, and united in common union--AMVF
Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom does Love and Wisdom come down to us and do we go up to Him in the Eucharist; who, among mere creatures, is the preeminent exemplar of these and through whom do we attain to Communion in Him--AMVF
Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom Is He immersed in us and Are we in Him; in whom are met true hope and fear, for is She not among mere creatures the Bethlehem, the House of God’s Bread--AMVF
Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom Is He ordered to us and Are we to Him; through whom do we receive the Faith perfected by an understanding of this Hypo-static Union--AMVF

442 Ecclesiasticus 24:24
443 Proper hope avoids presumption as a loving fear of offending the Beloved.
444 For She is the true House of Bread, which is the simple etymological meaning of the word: Bethlehem. She is the Bethlehem that is aware of and in love with God’s Bread, Their Onlybegotten; She is His most happy home.
Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom Is
Justice done to God and man, where these Are reconciled in the devoted, dutiful,
loyal, and loving familial piety of Father and Daughter, Bridegroom and Bride, Son
and Mother--AMVF

Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom Is the
Divinity anointed with our humanity even as we Are anointed with the sweet
unction of the Divinity, embalming us with that balsam, with that chrism, with that
selfsame Christ, so that we may be preserved from the effects of sin if we will but
follow Him in the odor of His ointments, if we will but follow Him in all things from
here to There; through whom do we prudently move, from death to Life, as anointed
heirs in the Light of Their Great Science with smooth facility from the realm of mere
effects to His Kingdom of Love that cannot die--AMVF

Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom Is He
confirmed and fortified in us and Are we, at last, confirmed and fortified in Him, in a
mutual Intentional Union, forsaking all others, temperate, therefore, living in the Light
of His Counsel, in a Matrimony of the Bridegroom Lord and the bride soul, in that
Motherhood that is the Church, and that preeminently is She--AMVF

Thanks to this Intentional Union, this Matrimony, this Motherhood, through whom do all
Sacraments and Sacramental Graces of the Father, Gifts of the Spirit, and Merits of
the Son come to us in the Person of Her Onlybegotten, the Great Beatitude and
Fruit of Her Womb, even as we gestate in Her, here below, loving one another for
love of the same Father, Son, and Spirit Spouse, for love of that same Brother, for
love of that same Mother--AMVF

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445 In Her and of Her God’s Justice is reconciled with the concept of family: pietas. So God and man are seen as Father
and Son, and our just obligations to God and man are seen by us as duty owed, as loyal devotion to our family: to our
brother and sister for love of our Father and for love of our Mother.
The Magnificat

The Evening of the Sixth Day

As we prepare ourselves for the proper reception, possession, contemplation, and love of the Eucharist, as we prepare for that Eternal Seventh Day, we find value in a careful examination of conscience, even as we petition Our Lady Mary Immaculate for Her Grace that ours might be a true contrition, ours a firm purpose of amendment, and ours the grace to persevere in grace.
"As He Spoke to our fathers: to Abraham and to his Seed Forever."
Luke 1:55

ANGEL (Beloved One of Honor; Beloved One of God)
SACRAMENTAL **GRACE** of (Matrimony)
**MERITOUS VIRTUE** (Temperance)
**GIFT** OF THE HOLY SPIRIT (Counsel)
LAST WORD (I Thirst.)
CHURCH OF ASIA { (Philadelphia) ("love of the same womb;" hence, the ‘brotherly love,’ of those from the same womb) }

“To the Angel of the Church of Philadelphia" 447 write: Thus says the Holy One, the True One, He Who has the key of David, He Who opens and no one shuts and who shuts and no one opens; I know thy works. Behold, I have caused a door to be opened before thee which no one can shut, for thou hast scanty strength, and yet thou has kept my word and hast not disowned my name.”  
*Rev. 3:7-9*

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Meditate upon the following in terms of the foregoing as an examination of conscience:

Angel of Philadelphia--AMMM 448
Of Philadelphia, whose name means “Love of the same Womb,” love of the same mother, hence, “brotherly love”--AMMM
Of the Sacrament of **Matrimony**--AMMM

Of Matrimony, which word means, “**Motherhood**”--AMMM

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447 The Church is to seek the intercession of its Angel, be it the bishop or the Angel who guides him, relative to the following points.

448 Please read “AMMM” as “Ave Maria, Mater Misericordiae” or “Hail Mary, Mother of Mercy.”
Am I not of **scanty strength**--AMMM
Do I have the temerity to contend that I need no mediators from the realm of created effects, that I can go to God directly; that I need no priest, no other father, no Mother--AMMM
What would become of me were I bereft of all created mediators from the realm of mere effects, were I deprived of food and clothing and shelter or were I faced even with the imagined threat of such a loss--AMMM
Would I find, even in the mere prospect of such a loss, an excuse to doubt rather than to believe--AMMM
Would I find, even in the mere prospect of such a loss, an excuse to despair rather than to hope--AMMM
Would I find, even in the mere prospect of such a loss, an excuse to hate rather than to love--AMMM
Do I acknowledge, with the knowledge of true science, that doubt and despair and hate bring me no closer to God--AMMM
Do I acknowledge, with the knowledge of true science that I am indeed of **scanty strength** and truly in great need of a great variety and number of mediators from the realm of created effects, as means to God, designed by Him to be used by me in such a way as to order me back to Him, to bring me closer and closer to Him with my each and every informed choice in the realm of mere effects and mere creatures--AMMM
Do I acknowledge, therefore, that we are all in need of many mediators from the realm of mere creatures, and that it is through His creatures that He would order us back to Himself, and to each other in His Light--AMMM
Do I acknowledge that it is from this realm of creatures and of mere effects, and by means of our prudent and informed-by-Him use of these, that, with a kind of maieutic technique, He would, as it were, as might a **midwife**; induce us, indeed, **deliver us**, from this dark state of gestation, that we might be born again even unto His Eternal Light--AMMM
Do I acknowledge that Our Blessed **Mother**, Mary, The Immaculate Conception, is that mere creature, that mere effect, that Mediatrix and **means**, that best approximates us most efficaciously to our Great First and Final Cause, Who Is our Great **End** or Goal or Purpose for being, the Source and the Sink of our being aware and of our being in love--AMMM
Do I, who am of **scanty strength**, avail myself of that **open door** with which God has provided me, and which **no one can shut** to me; do I avail myself of that **Motherhood**, that **Matrimony**, that intentional union of Heaven and of earth, of God and man, that would usher me from Her womb, here below, thence to the Light in Her transcendent bosom--AMMM

Has my understanding overcome my will, so that my knowing that I must love is truly reconciled and in Communion with my loving of all that I know--AMMM

Am I so in union with God, so **engaged** in Him, as is He in Me, and so copenetrated with Him, that my great **thirst**, ever satisfied yet ever abiding, to be one with Him and to **unite** with Him, and all good things in Him, to so intend my Intended Who so intends me, so transcends all other intentional unions, that that Sacrament in me, becomes Common Union, Communion, the Eucharist--AMMM
The Magnificat

Do I truly acknowledge that I find man engaged perfectly in intentional union with God and God with man especially in the Eucharist; for Christ Jesus, the God-Man, is the Eucharist--AMMM

Do I truly acknowledge that each Sacrament, engaged in perfectly, Is the Eucharist, for God admits of no composition, parts nor participation, expecting, rather, undivided attention and love--AMMM

"As He spoke to our Fathers, to Abraham and to his Seed Forever."

Do I recognize and acknowledge the great humility that She exercised when Our Holy Mother proclaimed the phrase: “As He spoke to our Fathers" inasmuch as She has, in that phrase, most carefully and most humbly excluded Herself, Our Mother, from any consideration in the statement, She, who is infinitely informed over and above all of the earthly Fathers--AMMM

Again, do I see, that in the lineage referred to by Her, from Abraham to Christ, Abraham’s Seed Forever, that She has been equally as humble, inasmuch as She has carefully excluded Herself from this statement, humbly moving our minds quickly from the notion of the first Father in the Faith immediately to Jesus Christ, the Seed Forever; yet the physicality of Christ’s Most Holy Humanity is a Product of Her somatic cells, as a shoot or a budding off arising from Her, producing thereby an offspring that is not of germ cells, not of the seed, not of the Fathers, not of fusion but of fission--AMMM

Do I acknowledge Christ, though not of the seed but of the shoot of Jesse, as Abraham’s Seed Forever--AMMM

Do I see that once He dies and Is buried, as The Seed in the ground, and rises again, that He draws all those with Him, who would attain to Eternal Life and happiness in Him, as a rich harvest to be gathered and gleaned on the day of the Great Harvest Song; for He has imparted His Eternal Integrity to that seed, to Abraham’s descendants in the Faith, and to all those who must die and go down into the ground in Him, that they might, if they would, one day rise or spring forth from the ground in Him, as offspring, to the Life of perpetual happiness, to Life to the full, to Life perfective of the human intellect and of the human will--AMMM

Do I acknowledge that the phrase, “As He spoke to our Fathers,” might be given to read, “As He informed our Fathers” or “As God informed Man” or simply "as God to Man," as “God-Man”—AMMM

Do I view Mary Immaculate's reference in the phrase, “As He spoke to our Fathers," or in changing the form, “As God to Man,” as a reference, veiled by Her out of greatest humility, to the Greatest Mystery of those mysteries within the Mystery of the Trinity that pertains both to God and to Man, as a modestly veiled reference, therefore, to the Incarnation, to the union of God to Man in, of, and through Her Motherhood--AMMM

Do I see this union as a marriage, and more specifically the Matrimony of God to man in, of, and through the Blessed Virgin, who, among mere creatures, is the Beloved

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449 Isaiah 11:1:—“But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom.” Cf. Isaiah 53:2 and Jeremiah 23:5 and Jeremiah 33:15
The Magnificat

One of Honor, the Beloved One of God and of man, the Mother of God and of Man--AMMM
Do I see therein a most efficacious and mutual intentional union of God and man, in, of, and through that Matrimony or Motherhood of Mary Immaculate, the Mother of God and the Mother of Man--AMMM

Do I see that God Is united to man, first and foremost and preeminently in the Flesh of Most Holy Mary, for its is of Her Flesh that His Flesh is formed--AMMM
Do I see that while the Soul of Our Lady is distinct from the Soul of Our Lord, and that where any Soul is known by and loved for its spiritual operations of intellection and volition, that there is between their Souls a point for point alignment in what they know and what they love; even these, apparently, two distinct points are reconciled and resolved into one indivisible point, for what they know Is What and Whom They love --AMMM
Do I see, therefore, that there necessarily obtains for them a mutual and intentional physical and spiritual union, a witting willing knowing loving union, in this Matrimony or Motherhood of Mary Immaculate--AMMM
Do I therefore see that Mary Immaculate, the Mother of God and Man, was and is infinitely more intimately and immanently informed than any of the "Fathers"; for where they were informed merely of the Word, She is informed by the Word Himself, and of Her flesh the Holy Spirit formed the Body of that Most Holy Humanity, into which He breathed the Sigh of Love that is the Soul of that Humanity, that together, with the Divine Word, in the Person or Hypostasis of Christ Jesus, Is the Anointed Salvation of God that Is the "Seed Forever," that Seed of Everlasting Life of Whom She speaks--AMMM

Do I acknowledge God as Father of All--AMMM
Do I acknowledge Mary Immaculate as Mother of God--AMMM
Do I acknowledge Mary Immaculate as Mother of All--AMMM
Where Mary Immaculate is the Mother of the Creator, do I acknowledge Mary Immaculate as the Mother of all creatures that proceed from Him, Who proceeds from Her--AMMM
Do I acknowledge Mary Immaculate, the Mother of God, as my Mother also and that of my neighbor--AMMM
Do I therefore love my neighbor, even if he is my enemy, because we are of the same Womb, because we have the same Mother--AMMM
Because we are of the same Womb, of the same Mother, is my love for my neighbor that of my love for a brother--AMMM

Am I, among mere creatures, as the “Beloved One of Honor”--AMMM
Where all Honor is God’s, am I, therefore, among mere creatures, as the “Beloved One of God”--AMMM
Do I acknowledge that God loves each of us as if there were no other--AMMM
Do I, therefore, view myself and my neighbor as “beloved” of God--AMMM
Do I acknowledge that we are all “beloved” of God and that we are all “of” God in the sense of “from” Him, as His children--AMMM
Where He is our Father, and She is His Mother, our Mother also, then do I love my neighbor as brother and sister; do I love them as myself for love of our Father and our Mother, Who call us “Beloved”--AMMM

Do I acknowledge that the Burning Bush of the Old Testament is a figure of God’s desire to unite Himself with us; do I see the Burning Bush of fire and combustible wood as a figure of the Hypostatic Union of God and man, more specifically of the Union of the Word with the matter of the one who is to be His mater, His Mother--AMMM

Do I acknowledge that God would not harm His beloved one--AMMM

Do I acknowledge that as the bush of the Old Testament was neither damaged nor consumed by the fire, that God would unite Himself with us as with His beloved, as He did with His Mother, without disrupting our integrity, without consuming or annihilating us with His Fire, that Fire with which He would but give Light to illumine our intellects and the Warmth of Love to enkindle our wills’ loving response--AMMM

Is the union of my body and Soul, “till death do they part,” always harmless and adminical to my well being; does the intellect of my Soul always enlighten me; does the will of my Soul always love in a manner in keeping with the Great Holy Ordering, in a manner most orderly and transcendent--AMMM

Is my union or Communion with my neighbors always harmless and adminical to them and to the Communities in which we participate, united in the Eucharist, if only for my participation in It, alone with the Alone Who Alone Is Integrity--AMMM

Do I acknowledge the efficacious and happy union or marriage, in me, of my being, as effect, with the three Persons in the One Being as my Cause--AMMM

Do I hunger and do “I thirst” for the efficacious and happy union or marriage in me of my being with the two Natures in that One Person, forever One with the Others as One, in the Eucharist, the “Substance of Things hoped for”--AMMM

Do I satisfy Our Lord’s thirst for the efficacious union in me of matter as flesh and Form as the Word, do I intend the Word and take Him to Heart, does He become incarnate in me, does He become Flesh in me, and do I magnify Him, and make Him manifest to those ‘round about me in my words and in my works--AMMM

Am I, in this way, like His Mother to Him--AMMM

Do I satisfy Our Lord’s thirst for the efficacious union in me of what I say and what I do; are my words one with my works--AMMM

Do I acknowledge that when God gives His Word through all Eternity, His marriage Vow, His Promise of Most Holy Communion with us, that He keeps It--that His Word Is Works--AMMM

Do I practice what I preach--AMMM

Are my words reconciled with the One Word, and are they tantamount to edifying and admirable preaching--AMMM

Are my works reconciled with God’s Will, and are they similitudes of His astonishing miracles, of His Work ad extra--AMMM

Of the Sacrament of Matrimony--AMMM
Do “I thirst” for the efficacious and happy intentional union or communion or marriage in me of the meritorious Virtues and of the Gifts of the Holy Ghost--AMMM

Do “I thirst” for the efficacious and happy union or marriage in me of Love and Wisdom--AMMM

Are my loves perfectly reconciled as One Love and counseled by Wisdom and in Most Holy Communion with Love Himself--AMMM

Do “I thirst” for the efficacious and happy union or marriage in me of Hope and Fear--AMMM

Does my Hope neither presume nor despair; is it counseled with a perfect healthy Fear of offending the Beloved in Whom I am immersed, and of Whom I am always aware, and with Whom I am forever in Love, ever living in the highest hope of the Resurrection and of perpetual mutual intentional union or Most Holy Communion in Him, with His Angels and Saints, forever to praise Him--AMMM

Here and now, do “I thirst” for the efficacious and happy union or marriage in me of Faith and Understanding--AMMM

Is my Faith supplemented and counseled by perfect Understanding, to the point of embracing, of comprehending, as it were, the Incomprehensible to Whom I am forever ordered and for Whom I would forever serve as a most willing host, much as does His Most Holy Mother in Most Holy Communion with Him--AMMM

Do “I thirst” for the efficacious and happy union or marriage in me of justice and Piety--AMMM

Does the virtue of justice in me respond perfectly to the counsel of Piety; do I love God as Father, Spouse, Son, and Brother and Mary Immaculate as Mother, Spirit Spouse, Daughter, Sister, and am I reconciled with and do I love my neighbor as my brother or sister, son or daughter, mother or father, and am I espoused to their well-being for love of Them--AMMM

Do “I thirst” for the efficacious and happy union or marriage in me of prudence and Knowledge--AMMM

Does the virtue of prudence in me respond perfectly to the counsel of The One Who Is All-Knowing, All Science, of The One Who Is Omnisience Itself; do my informed and prudent choices in the realm of effects reflect that anointing of my intellect, for that meeting, that marriage or communion of the Minds: of His, of mine--AMMM

Do “I thirst” for the efficacious and happy union in me of worldly fortitude with Godly Fortitude--AMMM

Does the virtue of worldly fortitude in me respond perfectly to the counsel of that Godly Fortitude of The One Who Is All-powerful, of The One Who Is Omnipotence Itself; are each of my meritorious Virtues, as I practice them, perfected, counseled and fortified by their corresponding and related Gifts; am I strong in the Lord; am I confirmed in my mutual intentional union and Communion with Him--AMMM

Do “I thirst” for the efficacious and happy union in me of temperance and Counsel--AMMM

Does the virtue of temperance in me, relative to matters of sensory cognition, and the resultant concupiscible and irascible appetites, respond perfectly to the counsel of Counsel Itself; is there a happy marriage in me of things spiritual and physical; does my flesh serve as a humble matrix for my rational soul, that over my body’s natural tendencies my free agency exercises full control--AMMM

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Am I aware that His Counsel could not have been heard nor received by our Fathers, when He Spoke to our Fathers, had they been intemperate, had they been given only to their senses, to sensory cognition, appetition and emotion; had they not practiced temperance, they could not have been privy to His Great Counsel, that by its Nature Is spiritual and suprasensible, appealing less, and often not at all, to the physical, material, image centers, association areas, and emotion and appetite centers of the brain, but appealing more, and often entirely, to the spiritual, non-material, idea centers that are the human intellect and will, residing not in the brain but in the soul or spirit or mind--AMMM

When God speaks to me, courting me, offering His Counsel, can I hear Him, can I grasp that Idea of Love, that Is His Great Counsel, or am I so intent upon imagery and emotion, am I so earth-bound and matter-immersed that I am oblivious to His Presence in me and my presence in Him--AMMM

Upon the proper preparation for, and upon the proper reception, possession, contemplation, and love of Him in the Eucharist:

Do I satisfy Our Lord’s thirst for the efficacious mutual intentional union or marriage in me of Heaven and earth, of Creator and creature, of Cause and effect--AMMM

Do I satisfy Our Lord’s thirst for the efficacious mutual intentional union or marriage in me of God and man--AMMM

Do I satisfy Our Lord’s thirst for the efficacious mutual intentional union or marriage in me, until death do us part, of Soul and body--AMMM

Does my Soul, does my intellect, thirst to know Him--AMMM

Does my Soul, does my will, seek to quench His thirst for love; do I ever endeavor to correspond to His Great Gift of Labor, Love, and Sacrifice; do I determine myself that I may willingly correspond to His Great Gift to me--AMMM

Does my whole being, my free agency, thirst to serve Him, in Himself, in myself, in my neighbor, in His Church, and in our other Communities united in the Eucharist--AMMM

Do I properly care for the Body He has given me--AMMM

Do I satisfy Our Lord’s thirst, His desire, for the efficacious mutual intentional union in me of Christ and of His Church, as His Mystical Body, of Whom I am a member and care giver--AMMM

Do I always do whatsoever He tells me to do 450--AMMM

Do I satisfy Our Lord’s thirst, as He would satisfy ours at the wedding feast at Cana; do I satisfy Our Lord’s thirst, His desire, for the efficacious mutual intentional union and most Holy Communion in me of the Bridegroom, therefore, and of the Bride--AMMM

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450 John 2:5: “His Mother said to the servers, ‘Do whatever he tells you.’”
Wisdom

6:11 Desire therefore my words; long for them and you shall be instructed."

6:12 Resplendent and unfading is Wisdom, and She is readily perceived by those who love Her, and found by those who seek Her.

6:13 She hastens to make Herself known in anticipation of men's desire;

6:14 he who watches for Her at dawn shall not be disappointed, for he shall find Her sitting by his gate.

6:15 For taking thought of Her is the perfection of prudence, and he who for Her sake keeps vigil shall quickly be free from care;

6:16 Because She makes Her own rounds, seeking those worthy of Her, and graciously appears to them in the ways, and meets them with all solicitude.\(^{454}\)

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\(^{451}\) Cf. Wisdom 6:25: “so take instruction from my words, to your profit.”

\(^{452}\) Think of this reference to the dawn as a suggestion to seek Her each morning while contemplating Her Virtues in the “Ave Maria, Virgo Fidelis” section of each chapter—contemplating Her Virtues not only to admire them but that we might all the better come to emulate them.

\(^{453}\) Think of this reference to keeping vigil for Her sake, that we might be free from care, as a suggestion that we carefully examine our consciences each evening by means of a careful consideration of the “Ave Maria, Mater Misericordia” section of each chapter, acknowledging as necessary our need for Her merciful and powerful intercession—that we might come to have that freedom from care that only a good conscience can secure.

\(^{454}\) Sunday morning, let us once again come ‘round with Her, returning to Chapter One with Her, entitled: “Eucharist, Love, and Wisdom.” Let us begin yet another week in the confidence of Our Lord’s loving forgiveness and in the light of Our Lady’s Grace. As grateful recipients of Her Gifts, let us once again endeavor to be more nearly worthy of Her friendship and of that of Her Son our Savior. Let us once again endeavor to be more nearly worthy of the Eucharist. To this end, let us once again seek and find Her in the ways, especially in our various ways of the Cross. Let us once again seek and find Her who is, on our behalf before Her Son, most solicitous of our sanctification and our salvation. As we continue to grow toward the perfect emulation of Her Meritorious Virtues, let us ever sing the praises of God in Her, of Jesus living in Mary, of the Incarnation in and of the Immaculate Conception.
RESPECTS

and

APPENDIX
RESPECT 1:

HOW **JESUS** GREW IN WISDOM AND AGE

OR

HOW IT MAY BE SAID OF OUR LORD AND OF THOSE WHO ENGAGE HIS LOCAL AND TEMPORAL INSTITUTIONS THAT THEY HAVE GROWN OR ADVANCED OR INCREASED IN AGE AND IN WISDOM
Luke 2:52: “And Jesus increased in wisdom and stature, and in favor with God and man.”
Luke 2:52: “And Jesus advanced in wisdom and age and favor before God and man.”

Our Lord can be said to have grown or advanced or increased in age or stature and wisdom in three ways: in terms of His acquired human knowledge, in terms of His human opportunity to do what in His Divinity He forever knew to be true, and lastly in terms of His stature in the community, both local and worldwide, in “that by degrees He revealed His Wisdom.” Inasmuch as the last way, speaks historically and geographically for itself, inasmuch as it is generally known that the Word has revealed Himself by degrees from age to age and from place to place, we shall address the first two.

The growth of His Church in age and in wisdom, as it pertains to those of us who engage in His temporal institutions, is akin to Our Lord’s yet distinct from it; for as members of His Church we do not know, from the very beginning of our human existence, as does He, all the Truth that there is to know.

The human intellect and will are insatiable; they are created infinitely empty, that they might be infinitely filled. The notion of growth in age and wisdom is generally misunderstood relative to Christ, whose otherwise infinitely empty human emptiness is infinitely filled by His Divinity, from the very first moment of His Incarnation.

Now, Wisdom is not just knowing, but knowing and doing.

The Lord’s “growth” or “advance” on the side of knowing, on the side of experimental or acquired human knowledge is relative only to the moment to moment acquired phantasms or images, gathered through the medium of His bodily senses. All intelligible species or ideas extracted thereupon by the human mental faculties of His agent intellect are ever immediately compared with the already known to His Humanity from the first moment of His Incarnation, inasmuch as all Truth from that point was confided in that Most Holy Humanity by the Divine Word of Truth in that same Person. Our Lord Jesus, as God, as Infinite Truth, Is Infinite Knowledge; as man, He has, from the very beginning of His human existence, complete or perfect possession or comprehension of, and fruition in the Infinite Truth that He Is, in the Beatific Vision of Himself in His proper Divinity. Furthermore, it has been said of His Mother that She was full of grace and reason.


456 St. Thomas Aquinas, Summa Theologica, Vol. 4 of 5: Pt. III Q. 12. Art. 2:-OF THE ACQUIRED OR EMPIRIC KNOWLEDGE OF CHRIST’S SOUL:- “...But as regards the habit of knowledge, it is plain that His habit of infused knowledge did not increase, since from the beginning He had perfect infused knowledge of all things; and still less could His beatific knowledge increase...”

457 According to Theophylact, it could be said of Our Lord that He grew in age and in wisdom: “Not that He became wise by making progress, but that by degrees He revealed His wisdom. As it was when He disputed with the Scribes, asking them questions of their law to the astonishment of all who heard Him. You see then how He increased in wisdom, in that He became known to many, and caused them to wonder, for the showing forth of His wisdom is His increase.”

womb of Her mother St. Anne.⁴⁵⁹ Just as surely as it has been said even of His Herald, St. John the Baptist, that he too was “. . . filled with the Holy Spirit even from his mother’s womb.”⁴⁶⁰ Truly, less could not be said of Our Lord.

According to St. Thomas Aquinas:

“Both the infused knowledge and the beatific knowledge of Christ’s soul were the effects of an agent of infinite power, which could produce the whole at once; and thus in neither knowledge did Christ advance; since from the beginning He had them perfectly. But the acquired knowledge of Christ is caused by the active intellect which does not produce the whole at once, but successively; and hence by this knowledge Christ . . . increased in ‘knowledge and age’ together.”⁴⁶¹

According to the Venerable Maria de Agreda:

“. . . while yet our Master was in His agony, the eternal Father for the third time sent the archangel Michael to the earth in order to comfort Him by a sensible message and confirmation of what He already knew by the infused science of His most holy soul, for the angel could not tell our Lord anything He did not know, nor could He produce any additional effect on His interior consciousness for this purpose. . . He received an experimental knowledge of what He had before known by interior consciousness; for the actual experience is something superadded and new and is calculated to move the sensible and bodily faculties. Saint Michael, in the name of the eternal Father, intimated and represented to Him in audible words, what He already knew.”⁴⁶²

Nevertheless, it must be noted here that knowing that one must suffer for the love of some thankless other is most distinct, indeed, from willingly doing so.

The Lord’s “growth” on the side of willing or on the side of doing is given by the fact that from moment to moment, from age to age, as it were, His Humanity was given myriads of opportunities by His Divinity to do what He already knew to be true and good; in each instance His Human Will complied with His Divine Will. Again, His Humanity was perfectly informed by His Divinity, in Hypostatic Union with that Humanity, of All Science, of all that is knowable to that Humanity; His Human knowledge, in His Person, His Hypostasis, His Understanding, Is, in that way, from that moment complete, perfect. Thereupon, the Human Will, of His free agency, responds with Great Intensity, to that Great Science with an ineffable Love, a Great Love, commensurate with that Intelligence. Now, knowing is of the intellect, and doing is of the will. Where wisdom is not only knowing God’s Will, but doing it. Our Lord, from moment to moment, surrendered His Human Will to His Divine Will, doing in His Humanity what Divine Justice would exact of It. Neither does He evolve

⁴⁵⁹ Ibid. “The Assumption,” Meditation 2: “To honor Her Immaculate Conception and the fullness of grace and reason in the womb of Her mother St. Anne.”
⁴⁶⁰ Luke 1:15
nor, in terms of His essential knowledge, develop, but He can be said to “grow” or to “increase” or to “advance” in Wisdom in His Humanity, inasmuch as He responds at every opportunity, provided Him by His Divinity, from moment to moment, throughout His sojourn among us, by doing always what He knows is Just, by most wisely doing what He knows without fail. Each opportunity responded to justly marks a milestone in the growth, not only in age but in wisdom, of the humanity of anyone, and of his local and temporal institutions.

Again, the Church, the Mystical Body of Christ, does not evolve, but its people, its members, can be said to mature over time, in some places even before others, and in some individuals before some others, relative to their participation in the Sacramental System, handed down to us from age to age and from place to place. For example, Christ Is the Eucharist and is to be found in my neighbor, as given by the post-resurrection account relative to the journey along the road to Emmaus that culminated in that tell-tale meal, whether or not I have matured enough in my Faith or in my love to be able to recognize Him there. According to St. Gregory, Bishop of Nyssa: “The Word increases [grows] in different degrees in those who receive It; and according to the measure of Its increase a man appears either an infant, grown up, or a perfect man.”

The Bride of Love is Inviolable and Essentially Changeless

Hence, evolution is impossible for the Bride of Love, whose integrity is made perfect and sustained inviolable by the Immutable Bridegroom, whom She possesses as the Great Perfection. So in possession of the Great Perfection is She that there is no perfection for this most happy Bride to acquire; for in Him She possesses Infinite Perfection. Hence She has no need of change who needs not move or change to acquire perfection, who is in possession of It All in Him, suspended in Her suspended in Him, in copenetration.

Children do not Evolve, They Mature and Develop

Yet, where evolution is impossible for The Holy Mother and Bride and Daughter of God, where evolution is impossible for the Church, that is preeminently Mary Immaculate, where evolution is impossible relative to Her dogma, unshakeable, unchangeable, and inviolable as is She, in Her perpetual Virginity and Love, where evolution is impossible for the Church, a certain kind of development is possible for Her people, Her children. Certainly, over time, we grow, develop, and mature in age and in wisdom, whenever we do the good things that we know to be true. In this way, where the Sacraments, Gifts of the Spirit, and Theological Virtues are of God, Who does not change develop or evolve; they have an unchangeable Eternal character, to which we as a people attain only as we mature in our understanding and become more nearly worthy in our reception and habile in our practice of them.
RESPECT 2:

FIAT MIHI SECUNDUM VERBUM TUUM
{Let It Be done unto me according to Thy Word}

Of The

KNOWLEDGE AND SUFFERING AND MERIT

of

OUR LADY MARY IMMACULATE

QUEEN OF THE ANGELS

and

QUEEN OF MEN
The Magnificat

Mary Immaculate, **autonomously**, yet **humbly** and lovingly, hence **wittingly**, yet **fearlessly** and **unabashedly**, willed God's Will for Herself and for us, thereby willing for Herself and for us, the Greatest Good.

**FIAT MIHI SECUNDUM VERBUM TUUM**

The angels are pure willing intellects that either love or hate. Having no bodies, hence no cerebra, they had nevertheless, from the very first moment of their inception in the Mind of God, performed either true, good, and loving acts or false, heinous, and hateful acts. These acts were products of their spiritual operations of intellection and volition relative to the prospect of the Central Mystery that is the Incarnation in and of the Immaculate Conception.

According to St. Louis de Montfort, in his 18th century meditation on the fourth glorious mystery of the rosary, we are "to honor" Mary for "Her Immaculate Conception and the fullness of grace and reason in the womb of Her mother St. Anne." Hence, since Mary Immaculate is possessed of the fullness of grace and reason from the first moment of Her Immaculate Conception, it clearly follows that at the last moment, just before the Incarnation, at the age of 14 years 6 months and 17 days, 463 that She is yet in full possession of that very same fullness of grace and reason. From this it follows that when at last She responds to the Angel Gabriel's Salutation, and Annunciation with Her fiat saying: "Fiat mihi secundum verbum tuum," "Let It Be done unto me according to Thy Word," that She truly and fully knew exactly what it was that She was saying and what it was that She was supposed to do. Hence, Her surprise was not the surprise of ignorance or confusion but of humility. For She knew, among other important mysteries and Sacraments, that the Eternal Word was to become flesh of Her, and that flesh is "heir to" "outrageous" suffering. Truly, although the first Eve, in her original condition, could sin but could not suffer, the second Eve, from first to last, though She could not sin, could and would suffer. As the first Christian, She would follow Christ in His sufferings. Indeed, She manifests and magnifies Him in His Most Holy Humanity as the Greatest in Loving Suffering and Sacrifice; She manifests and magnifies the Lord as such and then proceeds to follow Him unhesitatingly in these, without reservation, condition or qualification. He permits this, and, as we shall see, not to be outdone in generosity, grants Her special sufferings exclusive to Her and to Her way of being in Him.

Now, Christ's sufferings, in which She follows Him, are **infinitely greater** than the combined sufferings of mankind infinitely multiplied. This is so firstly, because of the Infinite Value, Nobility, and Dignity of the One offended, and lastly because Infinite Value, Nobility, and Dignity cannot naturally obtain merely upon the infinite multiplication of the finite, the valueless, the ignoble, and the undignified. Ergo, in one breath, She knowingly accepts Her sufferings, and as Her sufferings these tremendous sufferings of Christ, ineffable sufferings, heaped by His Divinity upon His most Holy Humanity, in compliance with that Divine Justice unutterable, in the face of that first affront "whose mortal taste brought death into the world and all our woe with loss of Eden, 'till' that "greater Man restore us and regain the blissful seat." Only through such loving suffering, infinitely grander than mere heroism, could Divine Justice be satisfied and the infinite rift between God and man be bridged.

463 Mary Immaculate’s age at the moment of the Incarnation in and of Her is 14 years 6 months and 17 days, according to the Venerable Maria de Agreda in her 17th century work, *La Ciudad de Dios*. 

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Meditation:

on

The Crucifixion

For even as my Jesus hangs, pinioned to the Cross, stretched beyond the mean threshold that sinew and nerve have capacity to endure, even within the writhing wretched confines of that Incarnate Tabernacle, which above all makes meaningful for us His terrestrial sojourn, my Lord finds the Godly purpose of the God-Man's Mission, and He, all Alone, summons the Strength that only the God He Is could find. For in His Divinity He gradually extends His Mighty Arm, generously unfolds His Fist into an outstretched Hand; and so, reaching out upon the crest of that impetus, implemented by His Godly Volition, plucks from the sky, close above Him, that Vitality that could not escape Him—a Vitality lending Godly Act to humanity's hope—when at last He grasps for us our Father's Hand, far above the stars beyond whose universe our straining fingers grope in Light. For at this moment and forever He spans the imponderable schism—the infinite rift between God and man.

Now, at last we hear Him speak the Truth, so sweetly promised, so sorely wrought, while He speaks through His agony, from His Sacred Heart—an agony born in that Heart, ever to be borne within that Heart—a Core, not merely the so called seat of manly emotion, but the chosen abode of Godly Action and of Godly Passion—elevated upon, yet above, that agonizing yet promising Golgotha—throbbing, burning, twisting, turning, within no mere manly breast—yet, in the end, physically less manifest for the serenity His omnipotent control commands when at last He Sighs: “This day thou shalt be with Me in Paradise.”

But think! For He Who Is, whose every day, yesterday, and tomorrow are immediately intertwined within an Everpresent Now, how beautifully imminent must that Promise be?
And yet, we are asked merely to participate in a finite manner, in His suffering and our sanctification and salvation. Nevertheless, we are asked to act in our every thought, word, and deed according to the gracious gifts that God would give us through Mary Immaculate, thanks to Christ’s Infinite Merit. Corresponding with this grace He would have us work especially under fire, under the duress, the pains, the misery, and the mere tedium and inconvenience of our moment to moment daily passion, our little way of the Cross. Thereupon, the God Who Is Almighty, and the only One Who Is supernatural, multiplies infinitely in Himself the nobility of our otherwise trivial, common, mundane, often graceless and ignoble actions. In the same instant of His Eternity He magnifies infinitely in Himself the dignity of our otherwise meaningless and undignified sufferings and passions and gifts and sacrifices and offerings, and makes perfect in Himself the value of our otherwise unworthy efforts and paltry merits. Only the God Who Is Almighty can do this. He does this by uniting our actions and passions with the God-Man’s infinitely Dignified, Noble, Valuable and Meritorious Act, through His Passion for the Creation, the Sanctification, and the Salvation of our souls, and through His Passion for our Eternal Happiness in Him, in His Light and in His Warmth. Hence He elevates infinitely in dignity, nobility, value, and merit our otherwise worthless composed actions and passions by uniting them, to, with, and through His Passion, to His simple incorruptible Subsistent Act of Being, of Being in Love, of Being in Love ad extra, and that, as somehow mysteriously Being One with His Being in Love ad intra.

In the light of such exemplary love, infinitely grander than any mere heroism, we must endeavor to view our sufferings as finite and all but naught and negligible, when compared to those of our Lord and of our Lady, Who suffer so for Love of us. We must endeavor to follow them and to unite ourselves with them, in their Most Loving and most efficacious suffering, by embracing our daily crosses for the expiation of our sins and for the sins of others. For many are those who fail to avail themselves, through the simple expedient of a Morning Offering, of the infinite value, nobility, dignity, and merit in Christ of their daily sufferings. Therefore, let it be done unto us accordingly as it was done unto the Word, His Flesh, His Matter, His Mater, His Mother.
The Magnificat

Meditation:

on

A Way of the Cross

1. Jesus the Author of Life is condemned to death. May I die to all that would rob me of Life; may I die to all that would rob me of Thee, Who all Alone Art Life in Love Eternally. May I ever love Thee above all things, above myself and my dearest loved ones; may I prefer no “Barabbas,” no son of the father, to Thee. Be Thou my treasure wherein I shall forever find my heart.

2. May I ever embrace and kiss and carry the Cross, the Tree of Life, our Mother, that as Thou hast granted Her Essential Happiness in the Vision and Possession of Thee, I might be permitted to contribute to Her accidental happiness or joy in Thee.

3. May I never console myself, under the weight of so happy a burden, by permitting myself to fall into mortal fault.

4. May I ever be Her consolation and Thine.

5. May I forever console others by helping them to carry their crosses, and in that way help Thee to carry Thy Thine.

6. May I ever console others by being, as is Thy Mother, the “Veronica” or the “True Image” of Loving, not grudging, suffering.

7. May I never console myself by permitting myself to fall into venial fault.

8. May I ever console and admonish those under me appropriately.

9. May I fall for nothing that is less than Thee.

10. May I be stripped of my habits and clothed in Thine; may I be stripped of me and clothed in Thee.

11. May I be nailed hand and foot to the Cross, the Tree of Life, our Mother, that I may neither relinquish Her nor step away from Her.

12. May I be identified with Her, and bear fruit upon Her, and die to all else that is far below Her.

13. May I be taken down from Her only in passive potency, as Fruit ripe for the plucking.

14. May I be buried in the Seed Forever, to rise in Him and to reign in Him forever and ever. Amen.
The Magnificat

Truly, Our Lady is not only His Mother, but our Mother also. She is not only His Queen, but our Queen also. She is not only the Queen of Heaven, but the Queen of earth. Hence Our Lady is Queen of the Angels and Queen of Men.  

Mary Immaculate: Our Lady Queen of the Angels

She is called Queen of the Angels because She knows something that they cannot know and She can do something that they cannot do.

Firstly, epistemologically speaking, everything of a spiritual nature, that pertains connaturally to them, the Angels know, at least as species, from the first moment of their inception and choice in the Mind of God. However, Mary Immaculate, conceived and confirmed in grace from the very first moment of Her Conception, is not given over to a moment or period of trial, as are the other mere creatures. Truly, Mary Immaculate, from that first instant of Her Conception in awareness and in Love, from that very first moment of Her Conception in the Mind of God and in the womb of Her Mother St. Anne, is bathed in the Light of the Beatific Vision. However, it has been said that even the products that obtain of Her mere abstractive visions, even those principles and conclusions drawn by Her in the mere light of Her natural human reasoning powers, yield an understanding that exceeds that understanding that results of the combined Beatific Visions of all of the Angels and of all of the Saints. Furthermore, it seems likely that Her Supernatural certitude, even as mere Faith, must somehow greatly exceed that certitude of those of whom She is Queen; for She has infinitely greater certitude in Faith than do the Angels and Saints in their clear and perfect Vision of the Divine Essence.

Secondly, and especially worthy of note, however, is that Mary Immaculate knows, indeed, is most keenly aware, among mere creatures, of other things spiritual, for She knows true suffering of the spirit. Suffering of spirit is unknown to the good Angels, and a bad angel, upon knowing it, can in no way merit thereby.

Furthermore, on the level of sensory knowledge, and especially on the level of physical suffering, and on the level of doing or performing meritorious acts even and especially under the duress of unutterable physical affliction, angels, being pure spirits whose composition is solely metaphysical, and in no way physical or material, can neither know these things nor do these things.

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464 Montfort Rosary, “The Coronation of the Blessed Virgin,” Meditation 3: “To confess her the Queen of heaven and earth...”

465 That said, however, we must consider the fact that God Is Simple; because of this, He necessarily gives All of Himself to His Intelligent Creatures. In that way He must be generous, for He has no parts to give. Therefore, He imparts Himself totally, wholly, to His intelligent creatures who love Him, in the clear and perfect Beatific Vision of Him. Nevertheless, epistemologically speaking, God’s Knowledge Is distinct from the knowledge of His intelligent creatures. Although it is true that they possess all of His Reality at once, His intelligent creatures would seem not to behold all of that Reality all at once, as does He. Hence His intelligent creatures being composed of parts, even if only metaphysical parts, as in the case of the angels, are said merely to participate in the knowledge of His Reality. For example, relative to the good and holy Angels, whatever they would turn to in Him, from the first moment of their inception and choice in His Mind they would immediately find, but their turning would be based upon their priorities in Him, and these priorities would distinguish them among themselves, one Angel being as distinct from another as one species is from another.
Hence one thing, perhaps among many other things, that Our Queen and Mother Mary Immaculate knows that a good Angel cannot know is suffering, both spiritual and physical. Hence one thing, perhaps among many other things, that She does that an angel cannot do is merit despite suffering; for despite suffering She not only does not become bitter, as do the evil angels and evil men who suffer and gain no merit from it, but ever performs heroic acts of meritorious virtue. Hence, from the very first moment of Her Immaculate Conception, and thenceforth and forever, She is rightly called the Queen of the Angels, having thusly been given, from the very first instant of Her existence, dominion over the good and the evil spirits because of Her, in God Foreseen, heroic acts of meritorious virtue, which acts She commences from thence and sustains thenceforth and forever, thanks to the Infinite Merits of Her Divine Son forever applied to Her in His Eternity.

Mary Immaculate: Queen of Men

Furthermore, Mary Immaculate is also called the Queen of Men. How is it that She is called the Queen of Men when it is patently true that we human beings, who share a common nature with Her, often suffer during this banishment and pilgrimage, and some of us manage not to become bitter under the duress of suffering, and some of us even manage to do meritorious acts? Indeed, especially because of our afflictions and thanks to our sufferings some of us have become stronger and better human beings. So how is it that She is Queen of Men? If God were to invest Himself in us in the Beatific Vision with all that He Is would we not possess All knowledge too? Would we not possess even and especially the knowledge of suffering together with our recollection of having merited under the duress of oftentimes great affliction?

The answer to these questions again lies in the fact that, although Her nature is the same as ours, the nature of Her suffering is greater than ours. Truly, Her suffering is greatest among mere creatures. This is so because, only She, among mere creatures, from the very first moment of Her Immaculate Conception, is conceived in Love, therefore without sin. Hence She is, from that very first moment, rightly conceived in the clear and perfect Beatific Vision, Possession, and Fruition of that Love, for She is justly conceived in and of that One and Only Holy One Who Is that Love. The Venerable Maria de Agreda, in her 17th century work, *La Ciudad de Dios*, refers to: “Most Holy Mary's clear vision of the Divinity.”

The highest and most excellent of all her visions were those of the beatific vision of the divine Essence, for in her state of pilgrimage She many times enjoyed the unveiled vision of the Divinity.

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466 Venerable Maria de Agreda, *City of God*, trans. Fiscar Marison (Rev. G. J. Blatter), Vol. I: The Conception (4 vols.); Washington, New Jersey: Ave Marie Institute, AMI Press, 1971, reprinted 1990, p. 482. Cf. St. John Eudes, *The Wondrous Childhood of the Most Holy Mother of God*, Fitzwilliam, NH: Loreto Publications, 2003, p. 74. “...Bernadine and Albertus Magnus, together with Abbot Rupert, St. Bernard, and several others... assert that this admirable Virgin enjoyed the light of the Beatific Vision at least sometimes in Her life. If this be so, we may well believe, (and this is the sixth privilege [of: “The Twelve Marvelous Privileges Of The Immaculate Conception Of The Most Holy Mother Of God”], that this favor was accorded at the moment of Her Immaculate Conception. These holy Doctors assign as proof of this assertion, that... this grace was given to Moses, and to St. Paul, when he was ravished to the third heaven.” Indeed, the Queen could not be “less favored than Her subjects.”
The very fact that throughout Her life, “in her state of pilgrimage She many times enjoyed” the Beatific Vision, suggests that many times throughout Her life She must have been deprived of It. This privation provided Her the greatest opportunity to practice the most heroic and meritorious and singular of virtues, gaining thereby, among mere creatures, the greatest merit. Again, though She could not sin, being confirmed in grace, She could, nevertheless, and, indeed, She often did, choose to suffer greatly.

Now, try to imagine what it is like to lose a loved one: a father, a mother, a spouse, a brother or sister, a son or daughter, a friend: any “Barabbas” or “son of the father,” that many of us might be inclined to prefer over Jesus. Many of us would prefer to live on an on through countless ages in a disorderly love for our apparently merely transitory loved ones. Nevertheless, in our human natures we have been designed and destined by Jesus, The Son of the Father, for Jesus, The Son of the Father. By Him, and by no one else, have we been designed for Him, and for no one else, from the Beginning, as our End as Terminus and as our End as Goal or Final Cause or Purpose, and as our every Reason for Being.

Indeed, potentially any mere human being, any “Barabbas” or son of the father, is infinitely true and good in the sense that our human natures, but only in the Light of God’s Supernature, can possess the Infinite Truth and Good that Is God Alone. However, in terms of act, in actuality, we are as yet, and in yet another sense, merely finite truths and goods, because during this pilgrimage we do not as yet possess Him, and when finally we do, it seems most likely that we can but participate in His Bounty. Therefore, to lose for a time a mere transitory loved one is in one sense to lose something finite.

However, to be aware, howsoever dimly, that we are separated for a time from the Infinite Good that Is our Source and our Sink, should be the source and sink of all our sorrow. Nevertheless, during this sojourn we are largely unaware of His indwelling in us and for this reason necessarily fail to love Him as He deserves to be loved, even as we so often fail to love one another in perspective and in an orderly fashion, as we deserve to be loved. Truly, are we sad in the shadow of the privation of our One True Good, but on the other hand our sense of loss is blunted because of the poverty of our awareness of His indwelling Presence and the consequent paucity of our love.

Yet, finite truths and goods notwithstanding, when we lose a loved one, among mere creatures, any “Barabbas,” any mere son of the father, albeit a father, a mother, a spouse, a brother or sister, a son or daughter, a friend, we suffer greatly. Many of us use such a loss as an excuse to doubt rather than to believe; our faith falters. Some among us use the occasion of such a loss in such a way that we become so embittered that we are often inclined to despair rather than to hope, to hate even rather than to love. Even if we do not give in to these tendencies many of us, nonetheless, if not possessed by these inclinations, possess them, and they may be counted among the more ignoble imperfections that distinguish many of us.

Now try not to imagine but to ideate or conceive, hypothesis contrary to fact, our being granted, for just a moment during this pilgrimage and sojourn, the Beatific Vision, Possession and Fruition, in and of the Infinite Truth and Good for Whom and by Whom we are designed. Indeed, not even the Teresian Seventh Mansions, of the pilgrim’s contemplative union with God, can compare with the beatified’s comprehension, vision, and possession of God’s Essence in the Glory of Heaven. Next, try to imagine that in yet another instant a veil has been placed, a curtain dropped in place, between us and Our Most Beloved Loved One. Imagine that we have, thereupon, been deprived of the clear and perfect Vision and Possession of our Beloved First Love. Imagine that we have been deprived of Fruition in that Love. Imagine that all of this has transpired that we might give great glory to the Beloved by gaining great merit in Him. Imagine
that in lieu of Vision we are thereupon called upon to do heroic Faith instead of cowardly doubt. Imagine that in the place of Possession we are thereupon called upon to do heroic hope rather than cowardly despair or foolish presumption. Imagine that instead of Fruition in the clear Light of that erstwhile Vision, we are thereupon called upon to do heroic love in that dimmer light of Faith. How many of us could perform heroic meritorious virtue under such circumstances? How many of us could give glory to God and gain merit in Christ, having been struck so devastating a blow, having suffered the loss of so Great a Loved One?

All hypotheses contrary to fact aside, none of us, save Mary Immaculate among mere creatures, during this sojourn and pilgrimage, has yet been granted the Beatific Vision to be deprived of it here, and when, at last, some of us are granted It we shall never be deprived of It hereafter. Therefore, none of us can claim, indeed, none of us should have the temerity to think, let alone venture to say, that we could do as She has done; for She alone, among mere creatures, is conceived in Love, therefore conceived without sin, and full, therefore, of grace.

Again, among mere creatures, it is only Mary Immaculate that is granted this Beatific Vision from the very first moment of Her Immaculate Conception, because only She, among mere creatures, is conceived in Love and therefore without sin, where that very Love presupposes Great Knowledge, Great Science, Great Vision.

Nevertheless, from time to time, during this sojourn and pilgrimage, She voluntarily permitted Herself to be deprived of the perfect clarity of that Vision and the perfection of that Possession in order to do Faith and Hope as no one has ever done them and as no one ever will.

Now, of course, in the Hypostasis or Person of Christ, His Most Holy Humanity Is never, even for an instant deprived of the clear and perfect Beatific Vision and Possession of Himself. He Is, in His Humanity, from the very first moment of His Incarnation, and throughout each and every moment of His sojourn with us, and thenceforth and forever perfectly aware, perfectly in possession of, and perfectly in love with His Divinity. Therefore, never does He do Faith or Hope, inasmuch as He Is Himself the Object of these; for He Is the Truth that Is the Object of the rational intellect’s Faith, and He Is the Good that Is the Object of our informed will’s Hope in the Resurrection.

Therefore, it is incumbent upon His Mother to practice these two virtues in a singular manner, in a manner preeminent among All Men, virtues that even the Master of Virtues must Naturally defer to Her. So it is that among all human beings She is the only one who, suffers so great a privation, knowing, as no one else knows, so degreeless a kind of suffering. Mary Immaculate could not sin because of Her Great Love and Science, because of Her confirmation in grace. She could, therefore, neither doubt nor presume nor despair. Nevertheless, She could, and did indeed, suffer willingly the unobtunded pains of so ineffable a separation and privation. This, for example, is much more than merely symbolized by the three day search preceding the finding of Our Lord in the temple, where She sought not only the vision of His Person but also the Vision of His Essence; for between Them, for a time, a veil had been interposed. Indeed, She acceded to this separation in order to perform meritorious acts of Faith and of Hope, but not without feeling the urgency, the longing, and the countless other pains of separation from the One for Whom all men are by Him designed and destined. Yet, at such a time, and most likely during the course of the occasions of many others, to be revealed to us only in the Vision of That Essence, only to Her has it been given to do the greatest Faith and Hope, even and especially in the face of such a unique, and to anyone else, impossible or at least most daunting circumstance. For this reason alone, and, perhaps for many more yet wrapped in mystery, therefore, She is the Queen of Men.

467 Lamentations 1:12: “Come, all you who pass by the way, look and see whether there is any suffering like my suffering . . .”
RESPECT 3:

THE GREAT SECRET

OF

SAINT JOSEPH,

THE GREAT SEER

Who Sees Jesus in Mary,
Hence Jesus in His Neighbor

THE GREAT CHAMPION
and
THE GREAT PROTECTOR

Of the Incarnation in and of the Immaculate Conception
THE GREAT SECRET OF ST. JOSEPH, THE GREAT SEER:

CERTAIN CIRCUMSTANCES SURROUNDING

THE GREAT VISITATION

in the Light of

THE GREAT HOLY ORDERING

The Great Promise

Let it be known that whosoever unravels the mystery of the Great Secret of St. Joseph, the Great Seer, and lives by its lesson, shall live a fruitful life of love of God and neighbor, shall die a happy death, as did St. Joseph, in the company of Our Lord and of Our Lady, and shall live life to the full in Eternal Bliss. Such a one who unravels this sweet mystery of the Great Secret of St. Joseph and lives according to St. Joseph’s inspiration, during this banishment and sojourn here below, has ever been one among the Elect who was chosen by Our Lord and by Our Lady, and whose eternal happiness was planned by Them, much as John and Elizabeth were chosen and then sanctified at the moment of the Great Visitation. So too, each of the saints is similarly chosen, sanctified, and glorified.

The reward for Faith is Knowledge, so too the reward for faithfulness; the reward is the Knowledge of the mutual Science of the Knower and the Known and the Love that These Eternally necessitate and that necessarily Eternally proceeds from Them; for the immanent Act of God shall enter into us and we shall enter into the immanent Act of God. Hence when we, who are of His Act ad extra, become Him, we shall have become unto the Act ad intra; for our immanent Act ad intra shall be He, and we shall recognize and identify ourselves with Him. For what is more me, the “effect me” or the Cause that brings the effect about? “For now we see as in a mirror, only dimly; but then we shall see face to face,” and should we then chance to glance into a mirror we would see Him. Thereupon, our reflections or awareness and our love of “self” shall be an awareness and a love of Him. Indeed, thereupon shall we identify infinitely more intimately with Him rather than with those otherwise empty shells that heretofore, before that happy meeting, we had called “ourselves.” Even now, as pilgrims, inasmuch as we are what we eat, we become Him; we possess Him within ourselves after receiving Him in the Great Thanksgiving, the Eucharist, our foretaste of that heaven. If only we knew and loved, upon receiving Holy Communion, as we are known and loved, and shall one day know and love, then would we be possessors here below as are the saints above.

Nevertheless, whosoever understands and believes and acts in accord with the light emanating from the Great Secret of St. Joseph, once the door to this mystery is opened, and once this mystery is resolved, its sacraments revealed, and its secret confided, shall, on the Eternal Seventh Day of All the Rest, when “weariness has tossed us to His Breast,” most

468 Montfort Rosary, “The Visitation,” Meditation 5: “To honor the choice of the elect planned by Jesus and Mary.”
469 1 Corinthians 13:12
certainly be rewarded with that perfection of Faith and understanding that Is the Beatific Vision, even as hope shall be perfected as Beatific Possession, even as Beatific Fruition shall perfect all earthly love and charity. Indeed, Love Is at one and the same time the Great Fruit of that Great Science, and the Great Secret, which Is at the Heart of the Great Science and Is the Heart of the Great Science, for it is the Holy Spirit that abides in that Most Sacred Heart.

It is our purpose here to honor the anxieties of St. Joseph, even as we learn from him, our silent teacher, that lesson learned, that has brought him such great merit earned, that it has catapulted him to the highest vaults of the empyrean heavens, as the highest and the brightest of its stars, among mere men, save that star reserved alone as John the Baptist, for no greater man, among mere men, has ever lived than he, yet as great a one as that is the one we honor here.

The Great Secret

The Great Secret of St. Joseph, the Great Seer, consists in this: to perdure in the vision of the Immaculate Concept or the Pure Idea of Love, to persevere in that Love regardless of how things appear to be, and regardless of whatsoever assails the senses. If we would truly see, if we would be seers, we must ever see through the image to the idea, as through the outward sign of a sacrament to its inward grace. Indeed, we are ever to go with the Great Idea of Love, unadulterated and Immaculate, and never with the sensory image that would adulterate or debase or in any way mitigate our love of God and neighbor.

Again, the Great Secret Is at the Heart and Is the Heart of the Great Science, for the epitome and the most immanent and metaphysical or spiritual of all of the mysteries of the Great Science, Is the Mystery of Love, that Love that Is Eternally One with that Science, proceeds Eternally from Them, yet resides forever in Its Most Sacred Heart. Indeed, It Is by His Love Alone that we have been ordered, indeed, commanded, to take a firm stand upon that Under-standing Love and to stay under or within the Hypo-stasis or Person of that Love Who Is the Eucharist and Who Is to be found, in yet another of His Infinite Special Ways, especially in the person of our neighbor. By Love Alone are we encouraged to stay with or stand upon the Immaculate Concept or Idea of Love of God and neighbor. It Is by Love Alone that we are encouraged to stand on and to stay under or with the Spiritual Idea of that very Love, and to remain in Love, and to render loving service happily, regardless of the physical image that confronts our senses, whether proffered by our own nescient prejudice or by that of another, as an argument to sway us from that loving purpose. Indeed, whatever is not science is prejudice.

How St. Joseph Lovingly Intended Mary Immaculate and Her Most Holy Pregnancy and the Sacraments that She Contains and Her Perpetual Virginity Regardless of His Senses

When Mary Immaculate returned to St. Joseph from Her visit with Her cousin St. Elizabeth, the image of Her most holy pregnancy might seem, to many a third observer, to have assailed his senses, for it would seem that he knew not of its origin. Nevertheless, at no time could he sin for at no time could he fail to love Her nor to render Her loving service,
for, confirmed in grace, he stood upon the understanding and he stayed under or within and stood up for the hypostasis of his original idea of Her, and of that One in and of Her. He stayed with and stood upon, and shall forever stand for, the Pure and Immaculate Concept or Idea of Her, regardless of what the image of Her Pregnancy might have appeared to be suggesting to him through the medium of his senses. In the Eucharist, for example, St. Joseph does not merely see bread and wine and hear similitudes with his fleshy eyes and ears, but sees and hears with his discerning mind and faithful and understanding heart the Word of God Incarnate in and of Her. Never was he lead on by mere accidental appearances nor did he give the full assent of his intellect to the mere outward sign, but was ever moved immanently by the essential substance of the inward grace of the sacrament before him.

Hence St. Joseph was not scandalized by the Most Holy Pregnancy of Mary Immaculate even though it might seem, to many a third observer, that he was, until informed by an Angel in a dream, incognizant of the relation of the Cause to that Most Special Pregnancy. Rather he feared that others would be scandalized and he feared the ill effects of that scandal. Indeed St. Joseph suffered great anxieties. Nevertheless, he feared not for his reputation but for Hers and for Her well-being. Indeed, he intended Her rightly, lovingly, as the Purest Idea or Immaculate Concept of Love, among mere creatures, that he could ever know. So great was his understanding of Her, so great was his participation in the Hypostatic Mystery, so great his affinity for Her, that what good he did not know of Her directly by Divine Infusion or by Her most excellent example, would he readily believe of Her. His Great Faith in Her, hence in that One in and of Her, was based upon Her very credibility as a witness to Her very self as the only exemplar whose life, among mere creatures, is the only testimony of a totally sinless and unconditional All Holy Love. In fact, so espoused in his heart was he to this Purest Idea of sinless Love, that he rightly preferred to believe the content of a dream than to think ill of Her or to join with the corps of others in casting stones or aspersions upon this so Immaculate a Concept.

St. Joseph’s Reward

Because St. Joseph did not conclude inappropriately with his senses, did not abuse his senses relative to the Incarnation in and of the Immaculate Conception, his reward is great both here and hereafter. Indeed, his first reward comes with the message of the Angel, who spoke to him in a dream relative to the nature of the Incarnation in and of the Immaculate Conception. The Angel circumvented St. Joseph’s end organs of sensory perception in order not only to inform him but to reward him with a direct imaginary vision, because the saint never permitted mere sensory input to dissuade him from the truth of general principles. His reward is great hereafter because he basks in the light of the Beatific Vision, and the warmth of the Beatific Possession and Fruition of Love. Yet his reward as a wayfarer, during his pilgrimage, was great as well; for he was rewarded in certain ways both in flesh and in the spirit here below.

How great a reward must it be to be the foster father of Jesus Christ and the spouse of Mary Immaculate? Indeed, it seems to me, that he is rewarded in the flesh as well as in the spirit. Looking at the first sentence, the very first verse, of the first Book of the New Testament, it reads: “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.”⁴⁷¹ And yet that genealogy concludes with St. Joseph as the end of that line up

⁴⁷¹ Matthew 1:1
to that point. This suggests something to me of the generosity of God, a generosity that is not to be outdone in generosity, from Genesis throughout all of the generations of man born of woman. This is so firstly because He gives His Eternally Generated Word and keeps It. Indeed, God’s generosity is not to be outdone by the generosity of any mere creature, such as St. Joseph. If Joseph is generous, God is more so; if Joseph magnanimous, God is more so.

What shape, what form, what manifestation will this generosity of God take relative to St. Joseph in his accidental and substantial happiness here below and hereafter forever?

St. Joseph was generous with God and magnanimous with God, since St. Joseph did not conclude badly relative to the Incarnation, not looking at it with his fleshy eye only, but seeing through that Incarnation, through that Flesh, to that Immaculate Concept, that Pure Idea of Love that is Mary Immaculate, and Him Whom She contains. He concluded generously and magnanimously in Their regard. Remaining with that principle, that general idea of Her, the general idea of Pure Love in Her, he did not err relative to that nor to Their conclusion in the Flesh. Since St. Joseph erred neither in terms of principle nor conclusion, neither in general nor in particular, he is to be rewarded in general and in particular. He is to be rewarded in Heaven and on earth, both here and hereafter; for both in Heaven and on earth St. Joseph is rewarded in spirit and in the flesh.

In order to begin to understand St. Joseph’s reward in the flesh, let us take a look at the Gospel of St. Matthew: the first Gospel of the New Testament, the first chapter of the New Testament, the very first line and the very first verse of the New Testament which reads: “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.” When we realize that this genealogy starts with the opening expression that this is “the genealogy of Jesus Christ,” and then basically ends with St. Joseph, we conclude that Matthew’s genealogy is basically merely the genealogy of St. Joseph.

Some scholars have insisted that Matthew presented the genealogy in this way only to cover certain legalities. Yet it seems to me that the legal aspects of relationship were better covered in the Gospel of St. Luke, wherein the evangelist listed the, as it were, adoptive fathers or God Fathers relative to St. Joseph’s lineage. This Gospel of St. Luke that refers to the genealogy of St. Joseph and the legalities of foster fathering in general, god fathering in general, from generation to generation, beginning with Jesus and Joseph and ending with Adam and God, covers that legality, referring specifically to the Increate Divinity of Christ and suggesting that by affinity we are all adopted sons of God.

However, the first Gospel, that of St. Matthew, beginning with Abraham, continuing with David, then ending in Joseph Jesus and Mary, refers not only to Christ’s Kingly and Priestly Human offices, in His relation to David and Abraham, but refers specifically to the biological aspect of the created Humanity of Christ and its relation to the line of David through consanguinity and not mostly by affinity as does the Gospel of Luke. This is extremely important; for we cannot afford to dismiss the fact that this very first line and verse of the very first chapter of the very first Gospel of the New Testament says that this is the genealogy of Jesus Christ, even though it ends in St. Joseph.

It seems to me, and not to poison the well, that anyone who would conclude that this genealogy of Matthew is merely a legality being covered, in order to make Jesus appear legitimate, is guilty not only of a fallacy but of a great blasphemy; for Jesus is legitimate and there is no need to make Him appear to be so. Furthermore, St. Matthew’s genealogy of Jesus cannot be a mere point of law, for what is it that St. Matthew, further on in his Gospel,

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The Magnificat

tells us that Our Lord Himself has said of Himself, namely that He has come not to abolish but to fulfill and perfect the law, through His merit and with His gifts and by His grace. Now, let us consider just how He might perfect this otherwise mere point of law by His grace, with His Law of Love. Not Being One to Be outdone in Generosity, what would He not bestow upon His generous foster father.

Now many a natural father would like his natural son to be exactly like himself. Of course, there are some who would argue: “Oh, no, truly do I want my son to be his own person.” But down deep many a natural father would prefer a deep abiding resemblance both physical and spiritual, in how we look and in what we are, in terms of how we resemble each other in the flesh, and in terms of what and whom we know and in terms of what and whom we love, a unity of identity, in consanguinity, therefore, as well as in affinity, in flesh as well as in spirit.

Now, we know, and there can be no doubt, that on the level of affinity, on the level of spirit, relative to what and whom they know and relative to what and whom they love, that the Holy Family is forever united in these things. We know too, that on the level of consanguinity or physicality, ever cleaving to the natural law which comes from the Infinite Spring of the Eternal Fountainhead of the Divine Law, that Jesus and Mary are united in the Flesh having the same genotype with the variance of the xy and xx relative to male and female; for they are like us in all things save sin.

Where St. Joseph generously accedes to being the foster father of Jesus and the spouse of Mary, what cannot the Almighty do to further reward Joseph relative to his relationship to Jesus and Mary? Although Jesus, in the biology of His Humanity, derives none of His genes from St. Joseph in this genealogy, because indeed all of His genes derive from Mary Immaculate, whose lineage was other than that of St. Joseph, it seems to me that something very interesting is being suggested in this the very first line, of the very first chapter, of the very first Gospel of the New Testament. And yet, it seems to me, that the Bible, the Word of God, Eternally Generated, cannot contradict Itself. All legalities and customs of the Jewish people of those times momentarily aside, it seems to me that the Gospel says, and it is Gospel, that Matthew’s genealogy is the genealogy of Jesus Christ, even though it ends in Joseph.

Let us suspend ourselves for the moment in God’s own Eternity. In the moment of that Eternity God inspires in His evangelist the Word of God, moving him to write: “This is the book of the genealogy of Jesus Christ...” the Word of God. Indeed, the very fact that this genealogy of Matthew ends in Joseph, suggests, and it seems to me, that Joseph and Jesus must somehow have the very same genotype, simply because God’s Word is Truth, simply because God cannot contradict Himself with the Word of His Mouth Who Is Truth, even while referring to Him, in this the first line of His New Covenant with us. Not that Jesus acquired any of His genes from Joseph, but that somehow Almighty God has seen to it that Joseph would have the same genes as Jesus. How the Almighty achieves this end in the falling-leaf action among the branches of the tree of the House of David, for, indeed, Mary’s lineage is distinct from Joseph’s, so that there would be this blending and readmixture of genes, so that this happy and intimate relationship among the members of the Holy Family might obtain, only God Himself Knows.

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473Sirach 14:18: “As with the leaves that grow on a vigorous tree: one falls off and another sprouts-- So with the generations of flesh and blood: one dies and another is born.”
Relative to its use in such words as ‘genotype’ and ‘genealogy,’ the prefix, root word, or suffix that contains the letters ‘gen’ can be taken variously to mean ‘birth’ or ‘born,’ ‘the generation of a product,’ or ‘the product itself,’ ‘the producer’ or ‘the produced,’ ‘the means’ or ‘the end.’ Now, there are only two ways in which the genealogy, in the sense of ultimate genotype, of two distinct persons can be the same: either by means or as ends, i.e., either by the same means with the same ends or as the same ends through distinct means. In this sense, the genealogy of Jesus as given by Matthew cannot be a genealogy of means but rather a genealogy of ends. Clearly, Jesus and Joseph do not arrive at the same genotype by the same means. Nevertheless, the end in each instance is biologically, that is to say, gene per gene, the same. The end result for foster father and Son is the same genetics, obtained in distinct ways, by distinct means. Hence it is the genealogy of Jesus, not in terms of the distinct means by which Joseph and Jesus obtain, but in terms of the fact that both arrive at identical genotypes, identical genetic ends, despite the distinct means by which these ends obtain. The biological end be it Joseph or Jesus is the same genotypically.

Moreover, the opening declaration of the New Testament which states that immediately following is: “The book of the genealogy of Jesus Christ . . . .” in one way must be taken to propose that: “This is the book of the study of the kind or kin or family of Jesus Christ. Thereupon the term “family” must well be taken to refer somewhat less to the relationships among the mediate family members of general proximate means, than it does to the relationship among the Immediate Family Members of i Particular Ultimate Ends, that is, to the Immediate Holy Family of Jesus Mary and Joseph, and in It the Special Proximate Mediation of Mary Immaculate, the Mediatrix. The genealogy of Jesus or the study of the Family of Jesus Mary and Joseph is not so much a mediate study of historical-temporal means and proximate causality, as it is an immediate recognition of the Eternal Immediate Ends and Their Ultimate Cause. Indeed, the genealogy of Jesus, the study of the Family of Jesus, refers not so much to mediate means as to the Immediate Ends that are Jesus Mary and Joseph.

Furthermore, for anyone living in the “age of the gene,” the word “genealogy” should not only suggest the word “gene” but “genotype,” and the notion “phenotype” should spring from any consideration of the term “genotype.” Look at the root word “gene” embedded in the related terms “genealogy,” “genesis,” “generated,” and even the term “generosity.”

How many times is the root word “gene-” used in the first and seventeenth verses of Matthew’s Gospel? Let us count the number of times. The root word “gene-” is used once in the context of the term “genealogy,” specifically, of Jesus Christ. The root word “gene-” is used four times in the context of the term “generations.” Furthermore, the last three of those four references tells us of fourteen generations for each of those last three references, suggesting the word root “gene-” some fourteen times three or some forty-two times. With so many references relative to the root word “gene-” in Matthew’s Gospel, it would seem that Someone is trying to tell us something, something about the genetic makeup, the biology, of the humanity of the three persons of the Holy Family. The common denominator among these terms, namely the root word “gene-” only further encourages one to suggest, in this context, that Jesus Mary and Joseph would somehow share a common genotype. This would indeed demonstrate God’s Generosity, because Jesus Mary and

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474 The letters ‘gen’ can also be taken variously to mean ‘race,’ ‘type,’ ‘kind [kin],’ ‘family,’ and can be found in many other words of common parlance such as ‘genus,’ ‘genre,’ ‘generate,’ ‘generation,’ ‘general,’ and ‘generous [of high birth].’
Joseph would have much in common, not only in terms of that most indispensable affinity that obtains among them, relative to what and whom They know and love, but also in terms even of the physical level or consanguinity, the level of flesh and blood.

Accidentally and substantially this would be beautiful, because when the Mother and Son contemplate each other they behold much in common, both in terms of spirit and in terms of flesh. So too, whenever they contemplate each other, do Joseph, the foster father and Jesus behold much in common, both in terms of spirit and in terms of flesh. On a physical level, when St. Joseph, the foster father, and Jesus reflect upon each other, each sees more in the other than would any biological or natural father and son. Indeed, each, as it were, sees the One in the other; for their phenotypes are expressions of identical genotypes. So too, Mary Immaculate enjoys a point per point genetic correspondence with the genotypes of Her Son and Her spouse. Indeed, instead of seeing some mere fifty percent of himself in his foster Son, as would any natural father see in his natural son, Joseph, reflecting upon himself, sees one hundred percent of the physicality of His foster Son’s Most Holy Humanity in himself; a kind of a foretaste of the Beatific Vision, wherein one identifies oneself with God. Similarly Mary Immaculate, sees one hundred percent of the physicality of Her Son in Herself. No natural biological father and son nor mother and son can see so strong a relationship, as mirrored in their phenotypes. Again, this is so because natural parents can pass to their offspring but fifty percent of the father’s and fifty percent of the mother’s genotype. So that, although only a foster father, St. Joseph has more relation to his foster Son than any natural father could ever have to his natural son. So too, Mary Immaculate has more in common with Her Son than does any other mother with her son in the usual biological order. Clearly, in terms of gender and external phenotype, St. Joseph’s physical unity with Jesus, out of the Great Generosity of God, is other than that of Mary Immaculate; for both Joseph and Jesus are xy, whereas Mary Immaculate is xx. Indeed, all this is so because God has established the natural law. All this is so because only He is Supernatural and therefore above the natural law. And all these things are achieved in the natural and Supernatural orders, without the One taking from the other, because God Is Almighty. God Is Generous and Magnanimous.

Witnessing Jesus’ Birth, Infancy, early Childhood, Adolescence, and young Adulthood, St. Joseph happily recalls his past, his own youth, in one way waxing, even as his very own youth is surely waning; for he rightly sees himself decrease even as his foster Son increases. When Jesus looks upon His foster Father, He Sees the future that He already knows as the Second Person, but confirms with the fleshy eye of His Humanity, already known through the Divine Word with Whom His Humanity Is united Hypostatically, in the One Person of two Natures.

Furthermore, many spouses, in the usual order, come to resemble each other over time. However, reflecting upon his Spouse, Mary Immaculate, St. Joseph forever sees a perfect reflection of his Son and of himself; reflecting upon Joseph, Her spouse, She sees the future of Her Son, mixed with joy and sorrow and glory. Upon his death bed, during his agony and as he dies to this world to rise to his eternal reward, Joseph is accompanied to that End by those of Whom he is a figure. Indeed, when later on it was asked regarding Christ if He were not Jesus, the Son of the carpenter, did He not later on, in yet another Gospel, hence another context of His Eternal Ubiquity, His Omnipresence, reply, as it were,

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475 Matthew 13:55: “Is he not the carpenter's son? Is not his mother named Mary...?”
to that impertinent question by saying: “Who sees Me, sees the Father,” a reference first and foremost to the First Person of the Blessed Trinity; but most likely also to the first person of the Holy Family, His foster Father, St. Joseph.

When they look at one another in the Holy Family, that resemblance reverberates and resonates harmoniously among the three of Them favoring and fostering a powerful unity among Them; for theirs is a strong resemblance in flesh and in spirit. Indeed, it must be said of them that they are three distinct Persons in the unity of one Family: one in a special unity of their flesh, one in the unity of their being aware, and one in the unity of their being in love.

All of this suggests that the unity of that Little Trinity, the Holy Family, is great. They are united in the flesh and they are united in what and Whom They know and love. Indeed, they are so united by the very Person and Integrity that Is the Second Person of the Blessed Trinity, the Eternally Spoken Word, Who in His Humanity Is Spoken To, together with the Eternal Speaker and the Eternally Spoken About, Who Are the First and Third Persons in that Unity.

Indeed, in the Blessed Trinity, the Love of the Father and the Son Is the Spirit. In the Holy Family, the Little Trinity, the Love of the Father and the Son is the Dove; the Love of the Father Joseph and the Love of the Son Jesus Is the Dove, the Spouse and Mother, Mary Immaculate.

Truly, the Little Trinity of the Holy Family has perfect human unity. This is so because human beings are not only spiritual but also physical beings. **Perfect human unity** among members of a human family demands both physical as well as spiritual unity; for we are not angels but human beings. Therefore, perfect natural human unity does not obtain in a human family through spiritual unity alone. Inasmuch as Saint Joseph and Mary Immaculate are human beings and inasmuch as Jesus Is Human as well as Divine, the Holy Family must attain to that perfect human unity that is necessarily both perfect physical and perfect spiritual unity.

Truly, matter matters, and it Is His Divinity that informs the humanities of each of the distinct persons of the Holy Family uniting them in that Integrity that Is He Alone. Indeed, the Divine Word made Flesh, Is the Blueprint for their physical as well as their spiritual unity. Ultimately, therefore, matter truly matters to our human substance. Indeed, matter matters or He would have had no Mater, no Mother. Indeed, matter matters or He would not have suffered in the Flesh nor would He have died upon the Cross, the Tree of Life, upon whom we depend and from whom He depends, that sustentacular Matrix of His Passion and of His Death.

Truly, Christ Jesus Is the Blueprint, the Original, in Whose Image all mankind is made. Mary Immaculate is not the blueprint or original for Jesus, even though He took His Flesh from Her, but Jesus Is the Blueprint, the Original, for Her, for St. Joseph, for Adam and Eve, and for all of humanity. Jesus the Second Person Is the First and Last Eternally Generated Word of the Father, with Whom Eternally Obtains, as the Third Person, an Eternally Happy Relationship of Father and Son as the Holy Spirit, that Immaculate Concept of Love ad intra, Who Eternally Proceeds from Them. Furthermore, Jesus the God-Man Is the First and Last Eternal Word of that very God for an eternally happy relationship with man, and not merely some afterthought.

In this most unfortunate age of genetic research and illegitimate unnatural human cloning, it should not surprise us that an end something like that of the product of genetic

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476 John 14:9
The Magnificat

cloning could obtain, by legitimate means, by means of God’s Supernatural Act, without indiscriminately waiving at every step His natural law, whereupon identical triplets obtain, identical triplets with distinct and separate souls, who are, nevertheless, united physically and spiritually, in such a way that no mere biological family could ever approximate, neither in vivo nor in vitro. No mere biological family has ever experienced such unity on the levels of flesh and spirit, body and soul, and never shall. The Holy Family is indeed a singular and most indispensable reflection of the Unity of the Most Holy Trinity. Indeed, it might well be said of the Holy Family that the shared Love of the Foster Father and the Son Is that Dove who Is our Blessed Mother, the Immaculate Concept of Love ad extra.

How great is the generosity of man, the generosity of a mere natural father relative to his son, a father who seems capable at best of giving but fifty percent of himself to his natural son? How great is the Generosity of God, Who Being simple must needs give of Himself one hundred percent, for He has no parts to give? We need to pray to the Holy Family for this unity that obtains from Emmanuel, from the Second Person of the Blessed Trinity, Jesus, God Among Us, that similar unity might obtain for us and be imparted to our families also. Let us be generous with God; let us be generous with man, and share in this Great Generosity.

How We Must Intend Mary Immaculate and Her Most Holy Pregnancy and the Sacraments that She Contains and Her Perpetual Virginity Regardless of Our Senses

In the light of the lesson taught by St. Joseph, taught to all who would learn and live its lesson, neither must we be scandalized by Her nor by Her Most Holy Pregnancy nor by Her Perpetual Virginity nor by any of the Sacraments that She contains. In the Eucharist, do we see merely bread and wine and hear mere similitudes with our fleshy eyes and ears or do we see and hear with our discerning minds and faithful and understanding hearts the Word of God Incarnate in and of Her? Together with St. Joseph we should not be given so readily to be moved merely by the outward signs but by the inward grace of any of the given Sacraments before us. Indeed, it is the subject of this work to demonstrate how we might best intend Her and the Sacraments that She contains who contains Him, Who cannot be contained. Indeed, we must intend Her, and All that She contains, lovingly and gratefully, as surely as God has Lovingly extended Her, and the All that She contains, in His Creative, Sanctifying, Salvific Act [His Act ad extra, forever somehow One with His Act ad intra of Being, forever One with His Act of Being Aware, One with His Act of Being in Love]; for He has applied to Her beforehand, in His Eternal Now, the Infinite Merits of Christ, much as He would apply them ultimately to us. We must intend Her with the understanding that She is of the Essence of the Hypo-static Mystery and must needs be, therefore, among all mere creatures, the Masterpiece of God’s Hand, the culmination of all perfection among mere creatures. In Her, His Person comes to rest and thereupon He stands, even from the very first moment of Her Immaculate Conception, in yet another of His Infinite Special Ways; for it is in the Special Way of the Relation of the Great Cause to the greatest of His mere effects, the effect, among mere creatures, that is most aware and therefore most in Love, even from that very first moment of Her existence. Indeed, so perfect is this Masterpiece, having acquired all Perfection from the Generous Hand of God, from the first moment of Her Immaculate Conception, that His work of Creation, Sanctification, and Salvation is truly complete in Her, and verily could He say of Her, even from the Cross, through all Eternity, that that work in Her “... is finished!” Therefore, neither need this
Greatest Work of God’s Hand, whom, among mere creatures, Our Savior has proclaimed as “. . . finished,” being perfect and fulfilled and complete and finished, seek perfection nor fulfillment nor completion in any mere creature, as, for example, is any other child born of any woman under the usual circumstances; for such a child in itself, and from the first moment of its conception, is imperfect, unfulfilled, incomplete, and unfinished relative to its Creation, Sanctification, and Salvation. Hence neither would She, in the very least, be inclined merely to dabble in nor dally nor otherwise trifle with any of the other mere creatures for the presumable purpose of acquiring from them perfections of which She was ever possessed from the first moment of Her Immaculate Conception, hence Her Perpetual Virginity. Women who intentionally become mothers do so in order to acquire the perfection of motherhood. Yet those who are not Mary Immaculate acquire through motherhood only relative perfection in each child and among them all. Yet Mary Immaculate is not the Mother of All and our Mother in order that She might acquire perfection from each of us; She is the Mother of All in order to bestow Perfection upon us; for She is the Mother of Absolute Perfection, for Who Is Her Son Whom She possesses but the Great Perfection among us? Hence is Her Virginity Perpetual; for what need has She of relative perfection?

It is the purpose of this work to guide the reader to a proper intention of Our Blessed Lady, Mary Immaculate, who is at one and the same time our Mother and our greatest Daughter, our Queen and our Little Princess. Indeed She is even our Spirit Spouse, when we are especially good; for She is the one among mere creatures, to whom we are most espoused whenever we are best engaged in our most nearly worthy knowing and informed loving and doing.

In order that we might intend Mary Immaculate wittingly and lovingly, as does Blessed Saint Joseph, we must understand that from the very first moment of Her Immaculate Conception, as in Her Most Holy Pregnancy, from the very first moment of the Incarnation in and of Her, thence forever, She contains All the Perfection alluded to in The Magnificat. Indeed out of loving gratitude was She prompted to utter the Magnificat in accord with the thoughts of Her Divine Son reclining yet within the Thalamus of Her Virginal Womb. Indeed the Person of the Word enters and stays in Hypostatic union in and of Her only upon Her understanding and upon Her loving fiat.

In the Magnificat, Our Lord speaks through Her to us of Her, of Himself in and of Her, of what He has done in Her, and of what He would do in us.

Indeed in the Magnificat we are given to know of the graces of the Father that Create Her, of the Gifts of the Spirit that Sanctify Her, of the Merits of the Son that Save Her, and of the Meritorious Virtues that She practices from the very first moment of Her Immaculate Conception in the Mind of God and in the womb of Her mother St. Anne.

Hence as we rightly intend Her are we rightly to intend the Graces of the Father, the Gifts of the Spirit, and the Merits of the Son, of which She is active repository and dispenser, that we might better emulate Her in the practice of Her Meritorious Virtues. Indeed, our Faith or belief in Her is perfected, fulfilled, completed, and finished by our understanding of Her when we begin to glean the significance of the Magnificat uttered by Her in chorus with Her Divine Son at the moment of the Great Visitation.

How We Must Intend One Another Regardless of Our Senses

In the light of the lesson taught by St. Joseph, taught to all who would learn and live its lesson, neither must we be scandalized by one another. We must not allow ourselves to
be scandalized regardless of how our neighbor assails our senses; for that which assails our senses is merely accidental to the substance of the definition “human” and the humanity that we are called upon to love in the Holy Order which commands us to: “. . . love our neighbor as ourselves . . .” We must not be scandalized against the substance of our neighbor’s humanity because of the mere accidents that depend upon and from that humanity and merely adhere to it. We must not be scandalized by our neighbor in our perception of him by our five special senses. We must not be scandalized by such accidents as are the age, color, sex, state of health or physical condition or degree of dependency of our neighbor. We must not be scandalized whether our neighbor be an infant dependent from the womb of its mother, inasmuch as Our Lord and St. John were dependent, or an elderly person celebrating life, though inexorably approaching death, depending upon us meanwhile for her well-being, much as St. Elizabeth depended, as do we, upon the ministrations and intercessions of her Cousin. Neither should we on the one hand abort them nor on the other euthanize them, neither should we murder our neighbor, neither in thought nor word nor deed, should ever their dependency from us or upon us come scandalously yet erroneously to be viewed by us as an “inconvenience.”

Indeed I may choose to like or dislike the accidents of a man as perceived by my senses. Such accidents may even offend my senses. Nevertheless, these accidents must never be permitted to poison the well of my thinking nor to scandalize me relative to the substance of my neighbor’s humanity. Furthermore, I am bound by the Holy Order and its Great Command to “. . . love my neighbor . . .” Indeed, I am obliged by this Great Commandment to love my neighbor in the very substance of his humanity, regardless of whatsoever assails my senses relative to those accidents that adhere to that substance.

*Love is service happily rendered.* Effectively to “love my neighbor” is to care about and care for my neighbor; it is to render him service happily and ever to seek his well-being regardless of whatsoever my senses may perceive of him. Effectively to “love my neighbor” is ever to intend him lovingly as God has extended him out of Love, as God in man and man in Him proceeds from God as Love in love, in the Creative, Sanctifying, Salvific Act.

Far from scandalizing us, the *Hypostatic* union of God with man in Mary Immaculate should facilitate our understanding that God has provided the Graces, Gifts, and Merits, in the Person or Hypostasis of Jesus Christ living in and of Mary Immaculate, necessary to elevate man, our brother, our sister, our neighbor, and ourselves infinitely in value, nobility, and dignity. Thereupon, upon the Cross and in the Host, He reconciles all who would be reconciled.

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477 So called pathologies of the “mind,” as the term is usually misused, are merely pathologies of the body, of that body of gray and white matter that we refer to as the “brain.” The brain is material; the mind or soul is spiritual. Hence the so called “mental illness” is really an illness of the brain, a cerebral illness, if you will, and a wholly physical condition. Nevertheless, as long as the soul is one with the body, the mind or soul cannot work with a lesioned or an otherwise unresponsive brain. Indeed, there are but two mental illnesses: the first is the ignorance of the truth, relative to an uninformed intellect, the second is the willful or habitual, and therefore irrational, ignoring of the good in that truth by the diseased will.

478 Montfort Rosary, “The Visitation,” Meditation 6: “To honor the fervor of Mary in her visit to her cousin St. Elizabeth,” and “The Visitation,” Meditation 9: “To honor her charity and humility in serving her cousin,” and “The Visitation,” Meditation 10: “To honor the mutual dependence of Jesus and Mary and that which we should have, one for another.”
Although Faith, in one way, is one of the lowest of the forms of intellectual certitude, it is nevertheless an act that sets us apart from and suspends us from a higher rung of the ontological ladder than does mere sensation; for mere sensory perception and estimative sense are powers that we share in common with the animals. Indeed, it has been said that man senses with the brutes and intellects with the angels, and Faith is an act of the will that obliges an assent of the intellect. Furthermore, where Faith is “the substance of things hoped for,” we must ever believe in and be hopeful for the full expression of the substance of the humanity of our neighbor. Only the accidents of things are perceived through the senses by the brain; neither do the senses nor the brain ever function to perceive the substance of a thing. The substance of a thing is perceived or seen or understood or believed only by the mind, and of the mind, and in the mind. Hence, that we might not be confused with the animals, upon any objective observation of us by any given third party, we are called upon, we are ordered to, and must indeed believe in our neighbor even though he may yet have failed to provide our senses with evidence of things that we would rather see, with “evidence of things that are seen not.” Indeed, “Blessed are those who have not seen and yet believe.” St. Joseph has taught us that to “love my neighbor” effectively is to be ready to believe the content of a dream that portrays that neighbor in a good light rather than to think ill of him upon the dubious authority of my senses. Finally, We must believe that that Great Love that God has done in and of the Humanity of Mary Immaculate He would do, in yet another of His Infinite Special Ways, in each of us, uniquely, as if there were no other.

How We Must Intend Christ's Suffering and Our Own Suffering Regardless of Our Senses

In the light of the lesson taught by St. Joseph, taught to all who would learn and live its lesson, neither must we be scandalized by Christ’s Suffering nor our own regardless of how this suffering assails our senses. In order that we might better intend Christ’s Suffering and our own we have only to unite the lesson taught upon the revelation of the Great Secret of St. Joseph together with the lesson taught upon the revelation of the Great Secret of Veronica, whose name means “true image.” Again, among mere creatures, Mary Immaculate is the “Veronica” or the “True Image” of Our Savior’s Loving Suffering. In the lesson of the “Veronica” or of the “True Image” She teaches us how we are to intend that Suffering; She teaches us that we are to be moved from the Incarnational image of Christ’s Great Suffering to the Immaculate Concept or pure idea of His Great Love for us. We must come to understand that in order better to intend His Suffering we must, upon intending the image of that Great Suffering, far from being scandalized by it, permit ourselves to be so touched and so impressed with the intelligible specie of His Great Love that we too shall come to love God and neighbor even and especially when we are under unspeakable duress.

Furthermore, we must understand that Christ’s Suffering elevates infinitely the dignity, nobility, and value of our own suffering; for He unites our suffering with His in union with His Subsistent Act of Being. No longer do we suffer merely with the brutes but with our Lord Crucified and Victorious.

Of Christ’s Great Suffering we are to believe that God so Loves us that He sends among us His Onlybegotten into the world to suffer and die for us in order that we might live forever in that Love and He in us.
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Of our suffering we are to believe that we can manifest no greater love for God or man than to lay down our lives for them, by living ever as a friend for the Will of the One and the well-being of the other, regardless of whatsoever assails our senses.

How the Proud Are Conceitedly Scandalized by Mary Immaculate, Her Perpetual Virginity, Her Immaculate Conception, and the Incarnation of the Word in and of Her

The proud, because of their preconceived notions, because of their prejudices, cannot, for example, conceive of love without sexual relations. Such cannot conceive of a virgin, nor can they conceive of a totally sinless perfectly loving All Holy human being. Fortunately, the conception and the existence of such a pure idea or immaculate concept of love in the flesh does not depend upon the uninformed proud who in their conceit do prejudice in lieu of science. Fortunately, the conception and the existence of such a pure idea or immaculate concept in the flesh depends entirely upon the immanent act of the Profligate Love of God expressed *ad extra*, at first in the Immaculate Conception, at last in the Incarnation.

Neither can the proud, because of their preconceived notions, because of their prejudices, ever hope to conceive of the Great Image or Incarnation in and of that Great Idea or Immaculate Concept.

Therefore they are scattered, these proud, in the conceit of their hearts. They are confused and confounded all the more as their hearts grow colder and harder to the Immaculate Concept, to that Concept in the Flesh, and to the value of sacrificial loving suffering in that Flesh.

How the Proud Are Foolishly Scandalized By Their Fellow Man Because of Their Senses

Failing to love, the proud reject the Central Mystery of the Incarnation in and of the Immaculate Conception. They reject the image in and of the idea, rejecting thereby the idea behind the image, rejecting the humanity behind the color, age, sex, state of health or physical condition of another human being. Indeed, many are the proud who do hasty generalization and prejudice in lieu of science by rejecting whole groups of human beings simply because they find something unappealing in the outward appearances of these. Many are the proud who fail to love because they reject the substantial or essential idea of an individual’s humanity; many are the proud who judge and adjudge falsely, based erroneously upon accidental images that are not to their liking. Many are they who fail to appreciate the fact that although one might not *like* the accidental image of another, that one must never fail in charity, that one must *love* each and every other, without exception; that one must ever seek the well-being of and care for each and every other, regardless of whatsoever might assail one’s senses, gratifying or not. Failing to do so, many are they who reject the Great Science, the Great Command and Holy Order to love God and man. Many are the falsely proud who foolishly embrace prejudice in lieu of the Great Science, chaos in lieu of the Great Holy Order, confusion in lieu of understanding, and the darkness of doubt in lieu of the light of Faith. Failing to love God and neighbor, many are the proud who are scattered, therefore, in the conceit of their hearts.
How the Proud Are Unwisely Scandalized By Suffering and The Problem of Evil in the World Because of Their Senses

Many a proud coward has often defensively queried: “How could a loving god do such a thing to such a one as me? How could I ever love such a god or such a neighbor as the one who forever vexes me? What ever did I do to merit this life of suffering?”

Their questions, being largely rhetorical, for they seek not the truth, and out of an unhealthy fear turned sour and bitter, turned into cowardice and hatred, they venture to answer these questions themselves protesting: “I must necessarily reject any god or man who could do such things to such a one as me.”

Yet the proud cowards, in rejecting the image of suffering, given by the image of the Incarnation and the Cross, reject the idea of love, given by the idea of the Immaculate Conception, and, again, that concept of Love in palpable passible flesh. Indeed, they reject, thereby, the value of loving suffering and the union of the Immaculate Concepts ad intra and ad extra, when the Former assumes the flesh of the latter upon the Incarnation. They reject reality. They are ignoring the obvious truth, because during this sojourn, suffering is an ever present threat or fact of life. Many are the proud who would love if only it did not imply suffering or inconvenience of any kind. Many are the proud cowards who would love contingent solely upon their feelings. They are ignoring the obvious truth that they must do what they must do, that they must love God and neighbor, regardless of their feelings, that they must love here and now, and especially under the unabated duress and stress of daily life. During our sojourn here below, if the proud coward is to wait for that perfect pain-free moment to love, such a one most certainly shall never attain to love in this life. And woe betide them, for indeed it is a given that the only virtue that passes from this life and perdures forever in the next is love. Hence if we are to suffer and die, will we or nil we, it is incumbent upon us to discern the value of these ends as means, before it may be too late.

These proud cowards, who would flee before any cross, who would flee in the face of all frank suffering or even mere inconvenience, are scattered thereby in the conceit of their hearts, forever alienated from the value of loving suffering, estranged from the Spouse of their souls, their crucified King, forever banished from the fruits of His Victory.

Many of us there are, who out of a kind of worldly wisdom, reject suffering, yet well do we know how Christ Jesus, Who Is Divine Wisdom Incarnate, has lovingly kissed the Cross, the Tree of Life, His Mother who bore Him, embracing thereby suffering and death for love of Her and for love of each of us, as if there were no other saying: “A greater love no man hath than to lay down His life for a friend.”

How the Humble Must Intend the Church and Not Be Scandalized by Her Regardless of Certain Unfortunate Errors of Some of Her Members

In accord with the Great Secret of St. Joseph, the Great Seer, the humble must intend the Church as She is to be intended: lovingly and gratefully and, once again, lovingly. We must intend the Church in this way as surely as we must intend Mary Immaculate; for She is more than a mere type of the Church, but among all of the members of the Body of Christ, Whose Body derives directly from Hers, She is the Church preeminently. Of all of the members of the Church, She is the one that is the most important. She is the most important, because of all of the members of the Church She is the only one who is aware of and in Love with the Great Cause of Her from the very first moment of Her Immaculate Conception, thenceforth, forever. She is the most important because She is the one who
knows most and loves best. She is the one that is most aware of and most in love with Whom She knows in the Great Understanding of the Hypostatic Mystery. Indeed, compared to Mary Immaculate the rest of the members of the Body of Christ are more akin to mere integumentary derivatives: to hair and to fingernails. Some of us may be likened to some of the more vestigial structures in the Body of Christ. Others of us are more nearly akin to some of the merely adventitial, though occasionally sustentacular elements, that contribute only relatively wittingly and willingly, and only ever so slightly, to the composition and advancement of the Body of Christ, that Body that truly comprehends, embraces, and comprises us. Not that any of these elements are unimportant, for indeed each serves its purpose in the Body of Christ. Yet here is a strong case wherein the whole is indeed greater than the mere sum of Its parts.

Whereas the rest of us may be as hairs on the Head of the Body of Christ, as fingernails or even hangnails, She is all that is the Body of Christ and all that is vital to its composition; for again Christ’s Body derives directly from Hers, even the hair and the fingernails, all of this is contained in the genotype that She passes on to Her Son, in Whose Image She is created. However, not merely through corporeal consanguinity are they related intimately to one another but through the affinity of spirit are they related; for She is, indeed, one with Her Son in Her knowing and in their loving of the same Object of Truth and Good. Again, being of the Great Central Mystery of the Hypostatic Union, and essential to It, She is, therefore, all that is vital, essential or substantial to the composition of the Body of Christ, whereas we are, by any fair comparison, merely accidental and adventitial to It. This is so because She perfectly and absolutely, without condition or reservation, engages in this Great Central Mystery, whereas we merely participate in It but imperfectly, only relatively, ever with certain conditions and reservations.

Therefore, it is folly to reject the Church, to cast aspersions upon Her or to throw stones at so Immaculate a Concept merely because of some of the errors of some of Her adventitial members, individuals that have been invited and inducted into the Great Mystery of this Body, but have failed to participate as supporting members of It. Many there are who, from time to time and from place to place over the two thousand years of Church history, and the millions of square miles of Her geography, had come only to fail to serve, albeit in a limited capacity, as useful elements in the Body of Christ. Some had come even to do especial harm to Her. Indeed, some had come to serve not as Christ come in the Flesh, but as antichrist, as cancerous or otherwise destructive growths in that Body that would compromise Her vitality, but for the promise of Christ: that the “gates of hell shall not prevail” against Her (Matthew 16:18). Furthermore, it is important to note here, that inasmuch as Mary Immaculate is preeminently the Church, that it is forever appropriate for us to be scandalized by the myriad of false incarnations, false “churches,” that pretend to be the Truth, the True Word, in and of Her flesh, that Flesh that only One Incarnation brings to Holy Communion in the Integrity of the One True Community.

How the Proud Are Conceitedly Scandalized by the Church because of the Unfortunate Errors of Some of Her Members, and How the Humble Are to Respond to the Proud

Many are the conceited proud, the uninformed or the ill informed or those of ill will who would only too gladly cast aspersions or stones upon the Church, ever producing ancient or recent historical arguments in order to adulterate Her. Again, the humble must never permit the
conceited proud to cast these aspersions or stones upon so Immaculate a Concept as is our Holy Mother Church, simply because of certain of the more unfortunate, unprincipled, and unconscionable, unlawful, barbarous, and unholy acts perpetrated by some of Her estranged members under certain historical and geographical circumstances, as were those objectively ignoble events that occurred, for example, during the most necessary crusades or the inquisition; for despite these unhappy occurrences in time and in space, despite history and geography, the Church, inasmuch as it is preeminently Mary Immaculate, remains uncompromised and uncompromising, unadulterated, Immaculate, and ever Virgin. Again, this is so because of Christ’s promise, that the gates of hell shall not prevail against Her. Furthermore, it is so because clearly it Is never in the Mind or Heart of Christ nor of His Mother to kill, to torture, to make destitute, or to banish from their homes and homelands those who do not believe as we should. Indeed, the humble must never tolerate the opinions of the conceited proud, but, aside from legitimate self-defense or the defense of the otherwise defenseless, must never harm them, and must ever care for them, precisely by telling them the Truth.

The ecumenical movement is a beautiful thought of our Church, a noble notion, indispensable to the growth of the Church throughout the world, that more might come to enter into Communion with Her in the Eucharist. Yet, if we misinterpret the meaning of some of the documents of Vatican II, we may tend toward yet another extreme. We may be given erroneously to yield to the opinions of the misinformed, conceited proud, as if theirs were valid arguments. Should this come to pass, not only are we compounding our mistakes by bringing about some mere antithesis of what some of the estranged members of the Church did so foolishly during the most necessary crusades or during the holy inquisition, but we are confounding the noble purposes of these otherwise most necessary, holy, and glorious missions and movements.

Again, the humble must ever champion the Truth. Yet, whenever engaging in dialogue aimed at the legitimate defense of the Truth, it never must be in our hearts to harm our adversaries who oppose Communion in the Eucharist nor our separated brethren who long as do we for perfect Community in Holy Communion. Indeed, the Truth Himself would dissuade us from harming them, as He did St. Peter in Gethsemane. Indeed, if we are living His Truth, then: Whatever we do to the least of these we do to Him. Furthermore, if we are to go on a holy crusade, to conquer the Holy Land, let that land be our own flesh and unfortunate tendencies in it; let us first subdue and conquer it and make it holy. So too, if we are to inquire or to be inquisitive relative to the state of the soul or into the virtue of anyone, let us first inquire and be inquisitive in that way, and be scrupulous, relative only to ourselves and not our neighbor, even as we: “First” and last remove the planks from our own eyes, ever before we should endeavor to remove the specks from their eyes.

Nevertheless, Her champions, never demurring from the Truth, ever living the Truth in thought word and deed, ever teaching it by good example, must take every occasion to inform our adversaries about It and to invite our separated brethren into the Truth about the Church. This should we do in all humility and charity, and in the hope of ultimate Communion with them in the Eucharist and ultimate resurrection in that Same Body of Christ in the Communion of Saints.
Blessed Saint Joseph, pray for us.
Mother Mary Immaculate, intercede for us.
Lord Jesus, have mercy on us.
. . . I submit . . . [this work] . . . to the amendment and correction of the Holy Roman Catholic Church, to whose censure and teaching . . . I protest I will be subject, ready to believe and hold all that this same Holy Church, Our Mother, approves and believes, and ready to reject all that She rejects; for in obedience to Her I wish to live and to die. Amen.\footnote{Venerable Maria de Agreda, \textit{City of God}, trans. Fiscar Marison (Rev. G. J. Blatter), Vol. IV: \textit{The Coronation} (4 vols.); Washington, New Jersey: Ave Marie Institute, AMI Press, 1971, reprinted 1990, p. 668.}
APPENDIX:

The Magnificat in Summary

by

Region and System
(as prayers)
Honoring the Seven Angels Who Stand Before the Throne of God

Followed by the

THE SEVEN SEVENS
(Table)
The Magnificat

THE MAGNIFICAT
{in summary}
in the light of
A LITANY BY REGION
OF
THE HOLY ANGELS WHO STAND BEFORE THE THRONE OF GOD:

CHAPTER ONE

Blessed St. Michael --OPN
Angel Who Is Most Like Unto God --OPN
Angel first to champion the Incarnation in and of the Immaculate Conception --OPN
Angel General of the Magnificat --OPN
Angel specific to:
My Soul doth Magnify the Lord,
And my Spirit rejoices in God my Savior.
For He hath Regarded the humility, the lowliness, of His Handmaid;
For behold, from henceforth all generations shall call me blessed.
For He that Is Mighty hath done great things in me,
And Holy is His name. --OPN
Angel of Love --OPN
Angel of Wisdom --OPN
Angel of Pergamos --OPN
Angel of the Elevated Citadel --OPN
Angel Most Elevated --OPN
Angel of The Most High --OPN
Angel of the Hidden Manna --OPN
Angel first to champion the Eucharist --OPN
Angelic vessel of the Blessed Sacrament --OPN
Angel of: Father, Forgive Them for They Know Not What They Do --OPN
Angel Who Is Most Like Unto God, Blessed St. Michael --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate,
intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus,
True God and True Man, have mercy on us.

CHAPTER TWO

Blessed St. Raphael --OPN
Angel of the Fear of God --OPN
Angel of the Medicine of God --OPN
Angel who shows us that God Heals --OPN
Angel of: His Mercy endures from generation unto generations to them that fear Him--OPN
Angel of Hope --OPN
Angel of Holy Fear --OPN
Angel of Ephesus --OPN

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Angel of the Mouth or the Portal of Entry into Anatolia and the Sacramental System and to the Infinite Riches that lie beyond --OPN
Angel of the First Love from Whom we have fallen --OPN
Angel of Baptism --OPN
Angel of: This Day Thou Shalt be With Me in Paradise --OPN
Angel of the Fear of God, the Medicine of God and who shows us that God Heals, Blessed St. Raphael --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, Heavenly Physician, have mercy on us.

CHAPTER THREE

Blessed St. Gabriel --OPN
Angel of the Might of God --OPN
Angel of: He hath shown Might in His Arm; He hath scattered the proud in the conceit of their heart --OPN
Angel of Faith --OPN
Angel of Understanding --OPN
Angel of the Hypostatic Mystery --OPN
Angel of Laodicea --OPN
Angel of the Just People --OPN
Angel of the calling --OPN
Angel of the vocation --OPN
Angel of the knocking at the door --OPN
Angel of the cold --OPN
Angel of the lukewarm --OPN
Angel of the seraphic --OPN
Angel of Holy Orders --OPN
Angel of: Woman behold thy son; son behold thy Mother --OPN
Angel of the Might of God, Blessed St. Gabriel --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, Almighty One, have mercy on us.

CHAPTER FOUR

Angel of the Anointed One of God --OPN
Angel of: He hath put down the mighty from their seat and exalted the lowly, the humble--OPN
Angel of the lowly --OPN
Angel of the humble --OPN
Angel of Justice --OPN
Angel of Piety --OPN
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Angel of Smyrna --OPN
Angel of Bitter Myrrh and Mortification --OPN
Angel of those of us who shall be put to the trial --OPN
Angel who would protect us from the second death --OPN
Angel of Reconciliation known as Penance --OPN
Angel of: My God! My God! Why hast thou forsaken Me? --OPN
Angel of the Anointed One of God --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, Anointed One, have mercy on us.

CHAPTER FIVE
Angel, Messenger of God --OPN
Angel of Death --OPN
Angel of Life --OPN
Angel of the Message of death to all that would rob us of Life --OPN
Angel of the Message of Joy --OPN
Angel of: He hath filled the hungry with Good Things, but the rich He hath sent empty away --OPN
Angel of Prudence --OPN
Angel of Science or Knowledge --OPN
Angel of Sardis --OPN
Angel of the Prince of Joy --OPN
Angel of those who would be perfect in the Eyes of God --OPN
Angel of the Anointing --OPN
Angel of: Father, Into Thy Hands I Commend My Spirit --OPN
Angel, Messenger of God --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, Messenger and Prince of Joy, have mercy on us.

CHAPTER SIX
Angel of the Fire of God --OPN
Angel of the Flame of God --OPN
Angel of the Fiery Flame of God --OPN
Angel of: He hath received and protected Israel, being mindful of His Mercy --OPN
Angel of the Virtue of Fortitude --OPN
Angel of the Gift of Fortitude --OPN
Angel of Thyatira --OPN
Angel of the Sacrifice of Labor --OPN
Angel of the Sacrifice of Love --OPN
Angel of the Sacrificial Labor of Love --OPN

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The Magnificat

Angel of those who would hold fast to the things of God that He has given them --OPN
Angel of the Sacrament of Confirmation --OPN
Angel of: It Is Finished --OPN
Angel of: It Is Consummated --OPN
Angel of: It Is Complete --OPN
Angel of: It Is Perfect --OPN
Angel of: It Is Confirmed --OPN
Angel of the Fiery Flame of God --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, Sacrificial Fire of Love, have mercy on us.

CHAPTER SEVEN

Angel of the Beloved of God --OPN
Angel of: As He spoke to our fathers, to Abraham and to His Seed Forever --OPN
Angel of Temperance --OPN
Angel of Good Counsel --OPN
Angel of Philadelphia --OPN
Angel of Love of the Same Womb --OPN
Angel of Love of Our Brother for the Love of the Same Mother --OPN
Angel of those of us who are of scanty strength --OPN
Angel of Matrimony --OPN
Angel of: I Thirst For the Mutual Efficacious Intentional Union of earth and heaven, of body and soul, of flesh and spirit, of man and God --OPN
Angel of the Beloved of God --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, Beloved, in Your Humanity pray for us, in Your Divinity have mercy on us, in Your Person or Hypostasis, pray for us and have mercy on us.
The Magnificat

THE MAGNIFICAT
{in summary}
in the light of
A LITANY BY SYSTEM
OF
THE HOLY ANGELS WHO STAND BEFORE THE THRONE OF GOD:

ANGELS
Angel Who Is Most Like Unto God, and the first to champion the Incarnation in and of the Immaculate Conception, the first to champion the Eucharist--OPN
Angel of the Fear of God, the Medicine of God, and who shows us that God Heals--OPN
Angel of the Might of God --OPN
Angel of the Anointed One of God --OPN
Angel of the Messenger of God --OPN
Angel of the Fire of God, the Flame of God, the Fiery Flame of God --OPN
Angel of the Beloved of God --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, have mercy on us.

MAGNIFICAT
Angel General of the Magnificat and especially of:
   My soul doth magnify the Lord,
   And my spirit rejoices in God my Savior.
   For He has regarded the humility, the lowliness, of His handmaid;
   For behold, from henceforth all generations shall call me blessed.
   For He that Is Mighty has done great things in me,
   And Holy Is His Name. --OPN
Angel of:  His Mercy endures from generation to generations to them that fear Him --OPN
Angel of:  He hath shown Might in His Arm, He hath scattered the proud in the conceit of their heart --OPN
Angel of:  He hath put down the mighty from their seat and exalted the lowly --OPN
Angel of:  He hath filled the hungry with Good Things, but the rich He hath sent empty away --OPN
Angel of:  He hath received Israel, being mindful of His Mercy --OPN
Angel of:  As He spoke to our fathers, to Abraham and to His Seed Forever --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, have mercy on us.

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VIRTUES
Angel of Love --OPN
Angel of Hope --OPN
Angel of Faith --OPN
Angel of Justice --OPN
Angel of Prudence --OPN
Angel of Fortitude --OPN
Angel of Temperance --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, have mercy on us.

GIFTS
Angel of Wisdom --OPN
Angel of Holy Fear --OPN
Angel of Understanding, of the Hypostatic Mystery --OPN
Angel of Piety --OPN
Angel of Science, of Knowledge --OPN
Angel of Fortitude --OPN
Angel of Good Counsel --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, have mercy on us.

CHURCHES
Angel of Pergamos, of the Most Elevated Citadel, of the Hidden Manna --OPN
Angel of Ephesus, of the First Love, of the Most Desirable Mouth or Portal of Entry into Anatolia and the Sacramental System, and of the Infinite Riches that lie beyond --OPN
Angel of Laodicea, of the Just People, of the vocation, the calling, the knocking at the door, of the cold, of the lukewarm, and of the seraphic --OPN
Angel of Smyrna, of Bitter Myrrh and Mortification, of those of us who shall be put to the trial, and who would protect us from the second death --OPN
Angel of Sardis, of the Prince of Joy, of those who would be perfect in the Eyes of God, and of those who would joyfully die to all that would rob them of Life--OPN
Angel of Thyatira, of the Sacrifice of Labor, of the Sacrifice of Love, of the Sacrificial Labor of Love, and of those who would hold fast to the things of God --OPN

Angel of Philadelphia, of the Love of the Same Womb, of the Love of our Brother for the Love of the Same Mother, and of those of us who are of scanty strength --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.  
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.  
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, have mercy on us.

SACRAMENTS
Angel of the Eucharist, the Blessed Sacrament --OPN
Angel of Baptism --OPN
Angel of Holy Orders --OPN
Angel of Reconciliation, known as Penance --OPN
Angel of the Anointing --OPN
Angel of Confirmation --OPN
Angel of Matrimony --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.  
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.  
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, have mercy on us.

LAST WORDS
Angel of: Father Forgive Them for They Know Not What They Do --OPN
Angel of: This Day Thou Shalt Be With Me in Paradise --OPN
Angel of: Woman Behold Thy Son; Son Behold Thy Mother --OPN
Angel of: My God! My God! Why Hast Thou Forsaken Me? --OPN
Angel of: Father, Into Thy Hands I Commend My Spirit --OPN
Angel of: It Is Finished, Consummated, Complete, Perfect --OPN
Angel of: I Thirst For the Efficacious Intentional Union of All Things Hylomorphic: of matter and form, of earth and heaven, of body and soul, of flesh and spirit, of man and God --OPN

All you Holy Angels Who Stand Before the Throne of God, pray for us.  
Angel of the Angels Who Stand Before the Throne of God, Mary Immaculate, intercede for us.  
Angel of the Angel of the Angels Who Stand Before the Throne of God, Lord Jesus, in Your Humanity pray for us, in Your Divinity have mercy on us,
The Magnificat

in Your Person or Hypostasis, pray for us and have mercy on us.

### The Seven Sevens

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<tr>
<th>Angels</th>
<th>Who is Like unto God</th>
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<td>Medicine of God; God Heals; Fear of God</td>
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<td>Strength of God; Might of God</td>
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<td>Fire of God; Flame of God</td>
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<td>Beloved of Honor; Beloved of God</td>
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<th>Churches</th>
<th>Ephesus; thou hast left thy first love; thou hast fallen</th>
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<td>Laodicea; who hear My Voice</td>
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<td>Smyrna; not be harmed by the second death</td>
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<td>Sardis; reputation of being alive</td>
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<td>Thyatira; that which you have hold fast</td>
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<td>Philadelphia; for thou hast scanty strength</td>
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<td>This day thou shalt be with me in Paradise.</td>
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<td>Woman, behold thy Son; Son behold thy Mother</td>
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<td>My God, My God, why hast Thou forsaken me?</td>
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<td>Father, into Thy Hands I commend my Spirit.</td>
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<td>It is finished.</td>
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<td>I Thirst.</td>
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<th>Magnificat</th>
<th>My soul doth magnify the Lord, And my spirit rejoices in God my Saviour.</th>
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<td>Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.</td>
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Chapter 1  Chapter 2  Chapter 3  Chapter 4  Chapter 5  Chapter 6  Chapter 7