

*Below is a transcription of the audio file of the Catechism Class given 11-14-10.*

Today, I will begin by reviewing and continuing on with the subject we covered last week on the third Article of the Creed, “Who was conceived by the Holy Ghost, born of the Virgin Mary.” We were discussing, then, of course, the topic of the Word made flesh and dwelt amongst us. Let us pray for the grace to understand the reason that Jesus became incarnate in the womb of Mary, and dwelt among us. If we do so, we should contemplate with deep humiliation that which is implied in the Most High God becoming man, remembering that St. Paul told us – “He humbled Himself.”

When we contemplate those words, “He humbled Himself,” our minds instinctively ask the question: why did God become incarnate? Why did the Infinite become little? Why did the Omnipotent become weak? Why did Eternal Beatitude seek suffering? What brought Jesus from the throne in Heaven to the straw in the manger? What brought Him from amidst the Angels in paradise to the Cross on Calvary in the midst of two thieves? Then we will probably recall to mind that verse of St. Paul’s letter to the Romans, “O the depths of the riches of the wisdom and of the knowledge of God. How incomprehensible are His judgments and how unsearchable His ways for who hath known the mind of the Lord and who hath been His counselor.”

The human mind will never grasp the total reason for the Incarnation because it is a mystery of our Faith. So, who are we to look up to God and to ask the why and the wherefore of His adorable Will? Although we cannot understand it, yet since He has come down to our level and become one of us, it is His desire that with all reverence we should think about Him and reflect on Him in His own human way. Reflect upon the reason of the Incarnation, which is this, basically: man having fallen could not obtain the end for which he was created. He was shut out from Heaven, from eternal life with God, from the possession of God. Man was powerless to change or remedy His fallen state, but God in His divine kindness and in His merciful benevolence decreed to open to him the way to Heaven, and to reopen it in a manner that would convince men of the reality of His care for them.

He would become man Himself, and in His human nature, He would atone for the creatures’ disobedience by a supreme act of obedience – obedience unto death. That is why during the last three days of Holy Week, holy Mother the Church in Her wisdom has Her clerics repeat over and over: “He became obedient unto death, even to the death of the Cross.” In the Divine Office of those days, that is the main theme; to realize it was for us men and for our salvation, He came down from Heaven (as we pray in the Nicene Creed). That is how much God loves us – for us men and for our salvation, He came down from Heaven and became incarnate in the womb of one of His creatures, and was made man for us.

God knew that man, with his darkened mind, would never be convinced of the fact that his Creator cared for him until that care was forced on his conviction by some great manifestation. That manifestation was the Incarnation and the Passion of Jesus Christ. The answer, then, to our great question, why did God become incarnate is this: God became man and dwelt amongst us because He cared for us; because He wished us to enter into His own life and thus to share His own happiness. In a word – because He loved us! That is what St. John so specifically told us, “God so loved the world as to give His only begotten Son.” Again, “The Son of God has loved me and delivered Himself up for me.” Please take time to consider for a moment these important truths of our Faith.

Do you not agree with me that it is the most astounding fact that God should so care for beings such as we are that He should actually love His human creatures with such a love as to invite them to share His own eternal happiness? If we look through the pages of the Old Testament written under the inspiration of the Holy Ghost, we find again and again illusions to the way that God regards His human creatures. We find statements not merely of His care for them, but what is far more wonderful, of His love for them. He repeats; “Behold I have loved thee with an everlasting love.” So, the prophet Jeremias reminds us that God has loved us longer than our human mind can even comprehend, because we cannot comprehend eternity; but God has loved us with an everlasting love. Yet, it seems almost incredible that the great God could actually love with so great a benevolence the creatures that are so inconceivably below Him.

The word love brings to the human mind ideas of human love, of human tenderness. One of the very first things that becomes evident to our donning reason was the tender love of our parents and how much they loved us, although we could not reasonably yet return that love to them because we did not have the use of our reason. We grew up in the sunshine of that love. We learned to realize that they loved us dearly, and had loved us when

we were little and helpless. We know how filial love entwined itself around our own hearts by the sorrow we felt at our first separation from our parents.

We also know how deep and tender is the holy and consecrated affection of husband and wife and how dark is the night of sorrow that comes down on the survivor when death has broken that chain of love. That is something that is so deeply manifested in a husband and wife who truly love one another. When one is separated, the other cannot help but show that by their deep sorrow.

The word love brings to our minds these human loves. It is precisely to these human loves that God appeals to tell us of His love for us, His chosen people, for his lowly human creatures. The Holy Ghost speaks of this in this way in the Sacred Scriptures, "Can a woman forget her infant so as not to have pity on the son of her womb; and if she should forget, yet I will not forget thee." In another place, "As one whom the mother caresses, so I will comfort you and you shall be comforted." This was one of the favorite quotations of St. Teresa of the Child Jesus. That is how she learned her little way. She reflected on quotes of the Holy Ghost such as this one, "The bridegroom shall rejoice over his bride and thy God shall rejoice over thee."

The whole book of the Canticle of Canticles is also filled with the knowledge of how God speaks of His love for men under the figure of this human love. It shows forth His divine benevolence in regard to men. In spite of these most touching expressions chosen by God Himself to manifest the great love He bears His creatures, the human mind finds it difficult to grasp the idea of the pure spiritual love of the great God for men. The word, "love," to our mind means human love. Human tenderness we understand and appreciate. God, in His infinite condescension, came down to our level. The Word became flesh by taking a human nature like ours. What a great help that is to comprehend how much God loves us. He added to His divine love human concern for us and human tenderness.

Henceforth, when we think of God's love for us, we can think of a human heart that is the heart of God. When we think of His words of love, we can think of human lips that are the lips of God. When we think of His mercy and compassion, we can think of mercy and compassion that is human as well as divine. When we think of the greatest love a man can have, the love by which he gives his life for his friend, then we also think of a dying Man Who was God and Who died for His enemies. "In this, we have known the charity of God because He had laid down His life for us" – as St. John so purposely stated it to us. The Word becoming flesh makes it easy for us to think of God's love. It makes it easy for us to fill our memory and imagination with pictures of His love. It is the most sublime proof of the reality of the eternal love with which He loved us.

What did God find in us, His fallen creatures to attract Him, to draw Him to love us? We should ask ourselves seriously that question because we realize that God can love only that which is divine. What could He find in us? He knew our being thoroughly... every act, every movement of our human life was ever present to Him. He saw that there was nothing in man's nature that was worthy of His special love. He saw that in many cases, His own goodness would be ignored or despised, even by those whom He especially favored.

There was nothing in us from ourselves to attract God's love, but what He could not find in us, He found in the treasure of His own goodness. He gave man a divine destiny. He placed in man's soul a divine element on account of which He could love him. God's actions in this was a marvelous manifestation of the infinite goodness that He has in Himself. He created man that He might manifest His perfections by bestowing favors on him. The greatest favor was the power He gave him of becoming His adopted son, a participating while on earth in His own divine nature, of becoming heir to His Kingdom; finally, of entering into His own eternal happiness in Heaven.

Do we take time my dear friends of the Cross to reflect upon why God made us and why God became incarnate? Do we reflect that we are called to be children of God? In a short way to say it, do we realize the value of sanctifying grace? What a terrible loss it is if we consent to commit a mortal sin. That means we have not understood (or at least applied to our lives) the mystery of the Incarnation: He was conceived by the Holy Ghost and born of the Virgin Mary. If only we lived the prayers that we pray when we pray the Creed.

In man, therefore, there was a divine destiny, a divine element. On account of the divine character which God in His goodness had given man, God could look down with complacency on man and love him. It is then one of the great, consoling and inspiring truths of our holy religion that God, Who is Infinite Goodness, desires that His own happiness should radiate beyond Himself; that He loves to impart His gifts and favors to His reasonable creatures.

The Incarnation is the great manifestation of this infinite generosity of God, desiring to bestow all blessings. Every circumstance, every detail is a further revelation of that goodness. The more we reflect on the Incarnation, the more we shall realize that God is infinitely good, infinitely lovable. Therefore, it is impossible to love God as much as we should because God is infinite and infinitely lovable. If we would only give ourselves time to think of this sublime mystery of love! If we would only put ourselves frequently in the presence of this great truth, look steadfastly at it and open our minds to the revelation of God that it contains, then indeed our hearts would be stirred within us.

As we reflect upon the Incarnation, that God dwelt amongst us, we must not forget the second part of text of St. John. Not merely did the Word become flesh, but also, He came and dwelt amongst us. He lived our life; he lived a life of obedience and boyhood; he lived a life of toil and labor and manhood. Since most of his human creatures would have to live a life of want and poverty, as God He chose poverty and not riches as man. He accepted poverty. He really dwelt amongst us. All men would have to suffer. Jesus would be one of them, and so He deliberately submitted to suffering. What a consolation it is in times of toil and suffering to look up to the example of Jesus, Who toiled and suffered; Who so really dwelt amongst us.

Our Blessed Lord also knew the power of example over the human heart. Jesus knew the influence of companionship, and here again, He accommodates Himself to our nature. He comes down to our level. He dwelt amongst us that His example may be encouragement to us in every circumstance of life. And the Word was made flesh and dwelt amongst us in other ways, in ways which were beyond the dreams of Angels. He has even prolonged His dwelling among the children of men to the end of time. Having loved His own Who were in the world, He loved them to the end.

Behold how He is dwelling amongst us. He lives under the same roof with us. He even comes to dwell in the heart of each one of His poor creatures. He knew that if His example was a lamp to our feet to show the way before us, we need His strength to follow the light. He Himself would be our strength by dwelling amongst us in the wonders of the most Holy Sacrament. What angel could have dreamt of this even knowing that the Word was made flesh? Who could have imagined to what excess this first mystery would lead?

Jesus knew that as God's fallen creatures, we would have to fulfill duties to God, duties of adoration, of gratitude, of contrition, of petition. He knew how impossible it would be for our limited power to accomplish properly these duties. So, Jesus came and dwelt amongst us. He, the Word made flesh, takes these duties on Himself. We have only to unite with Him in order to worship God perfectly, to adore, to thank, and to ask for pardon for our faults. This is the great mystery and the power of the Holy Sacrifice of the Mass.

It is true that most of us on the line today probably do not have the privilege of attending the Holy Sacrifice of the Mass in a physical place. Nevertheless, we can still unite with Holy Mother the Church, and the Mass still holds out these graces for us. We have grown to be so accustomed to the gracious mystery of the Incarnation, and we lived and bathed amidst its sweet consequences in His dwelling amongst us. The Word made flesh has become so familiar, so intimate as our own lives, that perhaps we seldom pause to consider all these blessings of what our lives would be without them. Now, that God has left us (so to speak) by not permitting us to attend the Holy Sacrifice of the Mass and receive Him and visit Him in the Blessed Sacrament; now we have come to learn better (maybe) the things we once had in our younger days and no longer possess.

Nevertheless, God still lives within our souls if we are in the state of sanctifying grace. One Act of Perfect Contrition, one act of perfect love of God forgives all sins and puts us again in the state of grace. As we read in the sermon at Mass this morning, even if we committed a hundred thousand sins, if we, after that time do make an act of perfect love of God and are again in the state of sanctifying grace, then God forgets all of those sins of the past. If, for example, we had the great and terrible misfortune of committing another mortal sin, and after that time died and therefore were sent to hell, we would not have to be punished for all the previous hundred thousand sins, but only for the last ones that we committed after we made our last perfect act of love of God.

That is one of the many ways that God has manifested His great love for us. He came and dwelt amongst us and still somewhere on earth God is present in the Blessed Sacrament, so we can still unite with Him in that respect. What indeed would our life be if the Word had never been made flesh? If God had not come and dwelt amongst us, how gloomy that life would be, God so far away dwelling in light inaccessible; so many enemies around us; our poor fallen nature bearing us down to our ruin. What source of courage could we have? What source of strength would we turn to? ... then the dark, dark future before us.

Thanks be to God, to the God of all consolation, things are not so and we are not even in the state of the people in the Old Testament times who only looked forward to the Redeemer. We live after Jesus became conceived in the womb of the Virgin Mary and was made man. Jesus lives upon earth in the Blessed Sacrament. What a great blessing if only we would take time to reflect upon it properly. We are living in the sunshine of the Incarnation, and we can look forward to the eternal bliss with God, which Jesus has merited for us.

Even if we do not have all the great graces of the Sacraments daily, still we have everything necessary to obtain eternal life if we only use it. God has not left us as orphans. We still have the means necessary to obtain eternal life. The road may be more difficult. Maybe we do not have the great consolation of going in the presence of the Blessed Sacrament to have a heart to heart talk with the Man of love, but we can still make our night hours of adoration, as explained by Father Mateo in his great devotion to the Sacred Heart of Jesus. We should still make spiritual communions frequently, especially during the time of day when we (hopefully at least) take time to read at least the Epistle and Gospel and make a fervent spiritual communion every day.

So, what does all this mean to us that the Word was made flesh and dwelt amongst us? Among many other things, it should bring thoughts of gratitude, of trust, of love. Again, I ask, what are the thoughts, what are the aspirations that should well up in our hearts when we reflect on this mystery of the Incarnation of the Word? Surely aspirations of adoring wonder and adoring gratitude! Remember that God in the Incarnation has a human heart, human feelings, human knowledge just like us. One of the hardest things to the Sacred Heart of Jesus and to the Immaculate Heart of His Mother is to see the immense amount of ingratitude that goes on in this world from His creatures that He loves so much, as to die upon the Cross to redeem us.

The memory of this simple mystery of the Incarnation, which we recall at least three times in a special way every day by properly reciting the Angelus, should make us cast ourselves down before the Most High and pour out our souls in deepest and tenderest gratitude. Gratitude should always be predominant in the turning of our hearts to God.

There is one moment in particular when our gratitude for the Incarnation should be supreme. It is the moment when we bow down at the consecration in Holy Mass. For then indeed, Christ comes down once more to dwell amongst us. It is Bethlehem and Nazareth over again. O wondrous joy, O living truth which guides us as we journey on. God came in time with us to dwell, the Word made flesh, sweet Mary's Son.

The memory of this fundamental doctrine, the Incarnation, is our great safeguard and comfort in times of darkness and religious trial. Who is not going through types of spiritual darkness and spiritual trials living in this age of the apostasy? Therefore, it is even more important that we frequently call to mind that the Word was made flesh and dwelt amongst us, and His great desire is to dwell in our souls – that we remain in the state of sanctifying grace. To do that, we must pray; and pray fervently and avoid all the unnecessary occasions of sin. Never forget that bad companions corrupt good morals. We do not have access to confession daily and weekly, which is all the more reason to avoid the occasions of sin and to stay in the state of grace no matter what the cross it may be to us.

If we remember that God became man for our sake, it is natural for us to trust the good God in times when difficulties press in upon our souls and darkness comes down on our path to Him. There are many souls whom at one time or another God permits to be tried in spiritual ways, that they may glorify Him by their humble faith and confidence. Even St. Therese of the Child Jesus went through this great spiritual darkness when her faith was tried. That is the way with most servants of God. Even the great St. Alphonsus Maria Liguori had those tremendous temptations against the Faith toward the end of his life.

We may have great temptations now that we are living in this age when things seem so confused and mixed up, with no place to turn for spiritual help except to the God Who was made flesh and dwelt amongst us, in union with Mary His Mother. In these times of trial, the memory of the Incarnation of the Word so fills the heart with confidence that it is sweet to trust God in darkness, for it is reasonable to trust God in obscure things on account of the things that are clear; and especially on account of His Incarnation and all that it includes and all the benevolence it manifests.

Our trust should be the practical expression of our gratitude for the Incarnation. As children of Adam, we are all characterized by darkness of mind, weakness of will, and by a strong inclination to evil. To realize this should make us sympathetic with those who have failed in the service of God, and it should make us fearful lest we

ourselves should fail. This fear should make us cling closer to the God of goodness because it is this God of goodness Who alone can strengthen us and Whose willingness to help us was shown by the Incarnation.

I need not remind each of us that we are all prone to fail. The world, the flesh, and the devil are tempting us basically at all times. What if we should fail? Well, if we ever should fail again, let us then contemplate in prayer what God did on account of the first failure, the failure of Adam. How He, the eternal God became man and gave to sinful men the power to enter again into His own friendship. As I have tried to explain, that power is always there; to enter again into God's friendship by an Act of Perfect Contrition.

It is indeed most advisable for us to face the possibility of our spiritual failure, for as I mentioned, these temptations have come at least to many great saints. Even if we have not failed so far, any of us may wake up to the fact of our breakdown after years of faithful service. It is good, then, to keep in mind our possible failure, and to consider how God looks at those who have broken down and want to begin again. Even if we are only beginning our spiritual life, it is good to know that failure is possible and even certain, if we trust ourselves only. The contemplation of such a possibility leads us to confidence in Him Who alone can save us from failure. That confidence will come to us the more we understand the Word was made flesh and dwelt amongst us; the more we actually pray, instead of just say these words.

The Church of Jesus Christ is ever trying to keep our minds reflecting on this doctrine of the Incarnation. Every day during holy Mass, She commands Her priests to read the gospel twice. In the first gospel, we hear the different details of Our Lord's life on earth, but in the last gospel, we hear the same words every day, the opening words of the Gospel of St. John the Evangelist, which tells us of the mystery of the Incarnation, that the Word was made flesh and dwelt amongst us.

Now, do you understand why one of the very first things the Novus Ordo, non-Catholic Church did, was to stop and eliminate the last gospel, this beginning gospel of St. John? It is a very powerful exorcism, those opening verses of the gospel of St. John. So, the satanic church of Vatican II took out the communion rail, destroyed the Blessed Sacrament, put the tabernacle to a side altar (and then clear out the door), and dropped the last gospel; because these are the things that kept Catholics reminded of God's love for us: that the Word was made flesh and dwelt amongst us. Now they take their unconsecrated bread, although they still have idolatry by worshipping that bread as the Blessed Sacrament in some cases, and feed that bread to their pet dog and so forth.

Let us, at least, often recall to mind that the Church commands her priests to genuflect twice during the Mass, although the Blessed Sacrament is not on the altar at the time. Of course, the priest also genuflects when the Blessed Sacrament is there, such as during the consecration of the Host and the consecration of the precious Blood. Even when the Blessed Sacrament is not present before the host is consecrated, Holy Mother the Church bids the priest to genuflect once during the Creed when they pray, "He became incarnate by the Holy Ghost of the Virgin Mary and was made man"; again, the priest genuflects during the last gospel when saying, "the Word was made flesh and dwelt amongst us." The Church has so commanded by these genuflections, that She might express Her admiration, Her gratitude, and Her love.

Those are the sentiments that the Church, our wise Mother, wants us to have. That is why we also genuflect even if we are just praying our Mass prayers, and when we pray the Angelus. The Christian world thrice each day should be praying the Angelus very fervently, and that is why in Catholic countries the bells ring to remind all of the Faithful of the Incarnation. The Church desires to hear Her children repeating: the Word was made flesh and dwelt amongst us. The Faithful have inspired themselves with the spirit of the Church, and whilst pronouncing these words like the priest at the altar, they bend their knees or they strike their breasts, to manifest externally the adoring gratitude that should fill the heart of every true Christian when he thinks of this mystery.

The veneration which the Church holds the opening chapter of St. John has been also characteristic of Her saints. We read of the very early martyrs, in particular St. Cecilia, that they showed their love for this part of the gospel by carrying on their hearts a copy of that wonderful opening passage. This practice has come down through the centuries. In Ireland today, there are thousands who carry the gospel of St. John attached to their Agnes Dei. Indeed, it is no wonder that the Church and the Saints and the Faithful should so venerate the opening words of the fourth gospel, for in that passage, the beloved disciple St. John puts before us the sublime statement of the mystery of the Incarnation of the Word.

St. Jerome, one of the great doctors of the early Church, was especially remarkable for his knowledge of all that related to the Holy Scripture. This holy doctor tells us some of the circumstances that attended to the

composition of the gospel of St. John. St. Jerome relates how long after the appearance of the first three gospels the Christians asked the Beloved Disciple to right an account of the life of his Divine Master. When the Saint had made the Faithful unite with him in days of prayer and fasting that He might know the Will of God, the light and the inspiration of the Holy Ghost came upon him. He was lifted up and bidden to gaze on the divine life, the eternal life of the most Holy Trinity. Then it was that he broke forth in that sublime opening – In the beginning was the Word and the Word was with God and the Word was God.

In beginning, before all time, from all eternity, the Word of God, the Second Person of the Most Holy Trinity was in the bosom of the Eternal Father, being God Himself and equal to the Father in all things. Then, when St. John had contemplated the eternal glory of the Word of God, he looked down to earth and wrote these words, which to the end of time will send a thrill to the heart of every true Christian – the Word was made flesh and dwelt amongst us.

Is not this maybe the most moving of all mysteries, the most consoling of all truths, the foundation of all hopes, the reason for all our confidence? Is not this mystery of the Incarnation the sublime manifestation of the eternal love with which the great God has loved His sinful creatures? Therefore, my dear friends of Jesus and Mary and Joseph, the contemplation of this gracious mystery of the Incarnation brings God before us in His infinite benignity, His infinite mercy, His infinite benevolence, and His infinite love.

All the attributes of God must be infinite, because all are one with His Infinite Being. These attributes are reflected most perfectly in Jesus. He reveals them to us, and it is in Jesus that we learn to know God our Father in His benignity, His mercy, His benevolence, and His charity. By Jesus, we are drawn to love Our Father in Heaven, Who by the Holy Ghost, so loved us as to give His Only begotten Son. Let us then love God because God first hath loved us.

If we read these words of St. John, do they just have very little or basically no meaning to us? What do they do for us when we read with meditation? Let us then love God because God first hath loved us. Who is there that considering reverently the doctrine, the mere fact of the Incarnation, can refuse to give the first place in his mind and heart to the God of goodness, Who for the sake of His human creatures came down from Heaven, became man and dwelt amongst men?

To put God first in our minds and hearts is to fulfill the first commandment: Thou shalt love the Lord thy God with thy whole heart, and with thy whole mind, and with thy whole soul, and with all they strength; the second commandment is like unto to this: Thou shalt love thy neighbor as thyself for the love of God. If you love Me, keep My commandments. Those who keep My commandments shall enter into the Kingdom of Heaven.

So, do we not see my dear friends of the Cross the great blessings we have in our precious Catholic Faith? That we have time to reflect upon the truths of why the Word was made flesh and dwelt amongst us? Again, this mystery is the one that brings about all of the others in a sense. Our whole Faith revolves around the fact that God became incarnate in the womb of Mary. Does not that express to us the great reason why every true Catholic has a true childlike devotion to Mary?

People of non-Catholic religions can say what they want, but whoever loved Mary more than the Child, Jesus? Who can teach us then, how to love Jesus better than His Mother, the ever-Virgin Mary, who brought Him into this world? Is this not a great consoling truth? No matter how heavy the cross may be, no matter how much God sends us contradictions and trials, we have what we need to love Him. We have someone who is one of us, a human being. He has feelings like ours.

I do not know if you have seen that movie that Mel Gibson put out on the Passion of the Christ, but there is one part of that movie that struck me as odd. He had Jesus Christ coming in from the workshop, and if I recall correctly, He just took his apron off and threw it in the corner. I really wonder if Jesus actually did such things as that.

When it is time to examine our conscience at night, one of the easiest ways (or at least one of the ways we should bring into our evening examination) is to simply ask ourselves; did anyone suffer today an annoyance, or pain, or an inconvenience because of me? Did anyone suffer because of what I said? Did anyone suffer an annoyance because of the way I left a mess behind me because I did not pick up after myself? Because I refused to fulfill the duties of my state of life (clean up the house, do the dishes, provide for the family)? Did anyone suffer because I was seeking myself instead of doing my share of the work? Did anyone suffer because of my smart remarks? Did anyone suffer because I neglected to pray for them: O God, come to our assistance; Jesus,

Mary, Joseph, please make haste to help us? Did the holy souls suffer today because I neglected to pray for them as much as I should and could have done: O God, come to their assistance; Jesus, Mary, Joseph, please make haste to help them?

Yes, this is a great consoling truth: that the Word was made flesh and dwelt amongst us. For now, we have all the hope we need, to do what we need to do, to live a virtuous life regardless of the trials that come to us in this world. We have hope that we will be with God because He promised, and we know that He is more than just a human who does not keep His word. He is God Who cannot break His word, and He promised us eternal life with Himself if only we keep His commandments. He promised to grant us every grace we need. No one is tempted above the strength with which they could resist that temptation.

Let us then not make the drastic mistake of questioning God and why He permits things to happen in our lives, although we cannot understand them in our human way of thinking. Let us not question why God permits us times of trial in the spiritual world (hours of darkness so to speak). We have one thing to look forward to and that is eternal life with Him Who was made flesh and dwelt amongst us.

Who is our best friend in this world? That should be very obvious if we are living a Catholic life. If we have confidence, and this is the way that St. Therese of the Child Jesus teaches us to have confidence, we are to become as little children. Little children are absolutely dependent upon their parents, and we are each one absolutely dependent upon God. That is what it means to become a little child, to realize that we are the creatures and God is the Creator. We belong entirely to Him; He can do with us whatever He wishes. So, again, as we will move onto the next Article of the Creed next week, let us take a few moments maybe to reflect on how we can recall more often during the day this Mystery of the Incarnation.

When you get up in the morning, do you see the sun shining? Then, remember that the Sun of Justice came down to redeem you. That He Who said I am the light of the world was made flesh and dwelt amongst us. Do you see the warmth of the sunshine? Then, realize the warmth of the love of Jesus and Mary and St. Joseph for you. Do you see how the words of Jesus are true: God makes His light to shine upon the good and the bad? Everybody in the world is given sufficient grace, as Saint John wrote in the beginning of His gospel: God enlighteneth every man that cometh into this world. Just as the sun orbits around the earth every day and lights up the entire earth, so God shows forth His light to all who will receive it. People can go and hide in the darkness and prevent the light of the sun to come into their lives. Unfortunately, many times maybe even in our own lives, we have locked out the Light of the world.

As you get up and say your morning offering and your beginning of your prayers and get dressed for the day, can you not reflect how the Blessed Virgin Mary dressed the infant Jesus and laid Him in the manger, and put on His swaddling clothes? Does not that help you recall, the Word was made flesh and dwelt amongst us? You go about your duties and probably after saying some other formal prayers, you recall the love of God during those prayers and ask for the grace to be faithful during the day. Most probably, as most people might eat breakfast after that, do you not then reflect how the God Who made all things and keeps them in existence depended upon a little bit of food from Mary His Mother to keep Him in existence as an Infant? Does not that recall to mind this great mystery of our Faith: the Word was made flesh and dwelt amongst us? As you go about your daily duties, does it not help you to reflect how lovingly Mary performed her daily duty of caring for the child, Jesus? How St. Joseph performed his daily duties of working diligently for Mary and the child Jesus in that home at Nazareth, and protected them into the flight of Egypt!

So again, my dear friends of Jesus, Mary and St. Joseph, let this great mystery of the Incarnation be something that has the proper influence on your life every day. Pray your prayers, not just say them, so that the Word made flesh and Who dwelt amongst us, would dwell in your soul in life that you will be with Him for eternity.

At this time, we will just say our closing prayers. In the name of the Father and of the Son and the Holy Ghost. Amen. Our Father...

*Thank you for visiting <http://www.JMIsite.com>. Please tell others about this website and pray much more. Saint Alphonsus Maria (the great Doctor of prayer) reminds us that: "Those who pray will certainly save their souls, and those who do not pray will certainly lose them." Read the sermons and listen to the audio files. "Ignorance is the mother of all evils." Do penance for Jesus told us: "Unless you do penance you shall all likewise perish." The devil is never far away from those too busy to pray! If Truth stands in your way, you are going on the wrong path!*