

Below is a transcription of the audio file of the Catechism Class given 11-07-10.

Today, we will continue on explaining the Third Article of the Creed, “Who was conceived by the Holy Ghost, born of the Virgin Mary.” This article, as the Catechism of the Council of Trent points out, is, of course, very important to understand in bringing us from the relentless tyranny of Satan into liberty. So, the first part of this Article is: “who was conceived.” If you read the Sacred Scriptures, you will find that very frequently they propose for our consideration, as a principle source of our eternal salvation, this knowledge that Jesus was conceived in the womb of the Blessed Virgin Mary.

Its meaning should teach us that we believe and confess in the name of Jesus Christ, our only Lord, the Son of God, when He assumed human flesh for us in the womb of the Virgin. He was not conceived like other men from the seed of man, but in a manner transcending the order of nature; that is, by the power of the Holy Ghost. So that the same person remaining God as He was from eternity became man what He was not before. That such is the meaning of the above words is clear from the Creed of the Holy Council of Constantinople, which says, “Who for us men and for our salvation came down from Heaven, and became incarnate by the Holy Ghost of the Virgin Mary and was made man.”

Of course, we know by reading the last gospel at every Mass that the same truth was unfolded by Saint John, the Evangelist as he wrote “In the beginning was the Word and the Word was with God and the Word was God.” Then he concluded, “and the Word was made flesh and dwelt among us.” That is one of the greatest mysteries of our entire Faith; the mystery of the Incarnation, when Jesus became man. That is why when we pray the Angelus, we genuflect at these words. It is the same when we pray the Creed at Mass -- and the Word was made flesh and dwelt among us.

The Word which is a Person of the divine nature assumed human nature in such a manner that there should be one and the same person in both the divine and human natures. Hence, this admirable union preserved the actions and properties of both natures. As Pope St. Leo the Great said: the lowliness of the inferior nature was not consumed in the glory of the superior, nor did the assumption of the inferior lessen the glory of the superior.

This Article goes on: “by the Holy Ghost.” We should also teach then that when we say that the Son of God was conceived by the power of the Holy Ghost, we do not mean that this Person alone of the Holy Trinity accomplished the mystery of the Incarnation. Although the Son only assumed human nature, yet all the Persons of the Trinity (the Father, the Son, and the Holy Ghost) were Authors of this mystery. It is a principle of Christian Faith that whatever God does outside Himself in creation is common to the three Persons, and that One neither does more than nor acts without Another; but, that One emanates from Another, this only cannot be common to All, for the Son is begotten from the Father only and the Holy Ghost proceeds from the Father and the Son. Anything, however, which proceeds from Them extrinsically, is the work of the three Persons without difference of any sort. Of this latter's description, is the Incarnation of the Son of God.

Of those things, nevertheless, that are common to All, the Sacred Scriptures often attribute some to one Person, some to Another. Thus, to the Father, they attribute power over all things; to the Son, wisdom; to the Holy Ghost, love. Hence, as the mystery of the Incarnation manifests the singular and boundless love of God towards us, it is, therefore, in some part, peculiarly attributed to the Holy Ghost. Hopefully, we understood that. All three Persons work together. The Father, Son, and Holy Ghost created the world, although normally we attribute creation to God, the Father. God, the Son, is our Redeemer, although being part of the Blessed Trinity, God is our Redeemer (in all three Persons). Obviously, God the Holy Ghost is love, but all three Persons are attributed with love. St. John does not distinguish them; he simply says, God is love or God is charity.

In this mystery, we perceive that some things were done which transcend the order of nature, some by the power of nature. Thus, in believing that the Body of Jesus Christ was formed from the most pure blood of His Virgin Mother, Mary, we acknowledge the operation of human nature; this being a law common to the formation of all human bodies, that they should be formed from the blood of the mother. What surpasses the order of nature and human comprehension is that as soon as the Blessed Virgin assented to the announcement of the Angel in these words, “Behold the handmaid of the Lord, be it done unto me according to Thy Word,” the sacred Body of Jesus Christ was immediately formed and to It was united a rational soul, enjoining the use of reason. Thus, in the same instant of time, He was perfect God and perfect man. That this was the astonishing

and admirable work of the Holy Ghost cannot be doubted, for according to the order of nature, the rational soul is united to the body only after a certain lapse of time.

Again (and this should overwhelm us with astonishment), as soon as the Soul of Jesus Christ was united to His Body, the divinity became united to both. Thus, at the same time His Body was formed and animated, the divinity was united to Body and Soul. That is why we say that in the Blessed Sacrament are the Body, Blood, Soul, and Divinity of Jesus Christ. Hence, at the same instant, He was perfect God and perfect man, and the most Holy Virgin, having at the same moment conceived God and man, is truly and properly called, Mother of God and man.

We know that the Angel signified this to Mary when he said -- Behold thou shalt conceive in thy womb and shall bring forth a Son and thou shalt call His name, Jesus. He shall be great and shall be called the Son of the Most High. The event just verified what Isaias, the prophet, told us before: "Behold a virgin shall conceive and bear a Son." St. Elizabeth also declared the same truth when being filled with the Holy Ghost. She understood the conception of the Son of God and said: "Whence is this to me that the Mother of my Lord should come to me."

As the Body of Jesus Christ was formed of the pure blood of the Immaculate Virgin without the aid of man (as we have already said) and by the sole operation of the Holy Ghost, so also at the moment of His conception, His soul was enriched with an overflowing fullness of the Spirit of God and a superabundance of all graces. God gave not to Him as to others. He was adorned with holiness and grace; His spirit by measure as St. John testifies -- but poured into His soul the plenitude of all graces so abundantly that of His fullness, we all have received.

Although possessing that Spirit by which holy men attain the adoption of sons of God, He cannot, however, be called the adopted Son of God. For since He is the Son of God by nature and grace, the name of adoption can, on no account, be deemed applicable to Him.

So to profit by these mysteries of the Incarnation, we ought to realize that these truths comprise the substance of what appears to demand explanation regarding the admirable mystery of conception. To reap from them abundant fruit for salvation, we should particularly recall and frequently reflect that it is God Who assumed human flesh; that the manner in which He became man exceeds our comprehension, not to say our powers of expression. Finally, that He vouchsafed to become man in order that we men might be born again as children of God. When to these subjects they shall have given mature consideration, let them, in the humility of faith, believe and adore all the mysteries contained in this Article and not indulge in a curious inquisitiveness by investigating and scrutinizing them, an attempt scarcely ever unattended with danger.

So, it is telling us that certain truths of our Faith we must just believe because God revealed them to us. That is why basically (maybe) Nestorius and Arian became heretics, although we also know that the great Doctors of the Church deeply considered these matters. If there are things we do not understand, simply believe what God told us.

As an example, we know that because of the Incarnation, and Mary becoming the Mother of God, it was a great privilege to be assumed body and soul into Heaven. In my mind, I still do not have the answer for my question -- so if anybody who hears this recording or listening on the call today knows the answer, maybe you can notify me, please -- which would be, basically, when Mary died, her soul separated from her body. Did her soul go to Heaven without her body and then did it come back and reunite with her body when the body was assumed into Heaven? As stated, I really do not know the answer just how Mary was assumed into Heaven body and soul... if her soul went first? because according to Tradition, she was, of course, buried in the sepulchre, then she was taken out of the sepulchre by the power of God and assumed into Heaven. At what time did her soul go to Heaven? Only with her body or before?

As the Catechism of the Council of Trent says here, it is not wise to always indulge in curious inquisitiveness by investigation and scrutinizing some of the mysteries of our Faith. If you know where to find the answers, you can tell me; otherwise, I just accept that the Church teaches this and I believe it, although I do not completely understand when Mary's soul was taken up into Heaven -- at the same time as her body or before?

The second part of this third Article of the Creed is "born of the Virgin Mary." In its exposition, we should exercise considerable diligence because the Faithful are bound to believe that Jesus, the Lord, was not only

conceived by the power of the Holy Ghost, but was also born of the Virgin Mary. The words of the angel who first announced the happy tidings to the world declared with what joy and delight the soul will have when reflecting upon this mystery of our Faith if we only meditate upon it. The angel said: "Behold I bring you good tidings of great joy that shall be to all the people." The same sentiments are clearly conveyed in the song chanted by the heavenly host: "Glory to God in the highest and on earth peace to men of good will." Then began the fulfillment of the splendid promise made by God to Abraham that in his seed all the nations of the earth should one day be blessed. For Mary, whom we truly proclaim and venerate as Mother of God, because she brought forth Him Who is at once God and man, was descended from King David who came from Abraham.

The conception itself transcends the order of nature, so also the birth of Our Lord presents to our contemplation nothing but what is divine. Besides, what is admirably beyond the power of thoughts or words to express, He is born of His Mother without any diminishing of maternal virginity, just as He afterwards went forth from the sepulchre while it was closed and sealed, and also entered the room in which His Apostles were assembled, the doors being shut.

The Catechism gives another example as not to depart from everyday examples. Just as the rays of the sun penetrate without breaking or injuring in the least the solid substance of glass, so after a like manner but a more exalted manner, did Jesus Christ come forth from His Mother's womb, without injury to her maternal virginity. This immaculate and perpetual virginity forms, therefore, the just theme of our eulogy. Such was the work of the Holy Ghost, for at the conception and birth of the Son, so favored was the Virgin Mother as to impart to her fecundity while preserving inviolate her perpetual virginity.

The Apostles sometimes call Jesus Christ the second Adam and compare Him to the first Adam. For as in the first all men died, so in the Second all are made alive. As in the natural order, Adam was the father of the human race, so in the supernatural order, Jesus Christ is the Author of grace and of glory. The Virgin Mother we may also compare to Eve, making the second Eve (that is, Mary), correspond to the first (as we have already shown with the second Adam, that is Jesus Christ, corresponds to the first Adam). By believing the serpent, Eve brought malediction and death on mankind, while Mary, by believing the Angel, became the instrument of divine goodness in bringing life and benediction to the human race. From Eve were all born children of wrath; from Mary we have received Jesus Christ, and through Him, are regenerated children of grace. To Eve it was said, in sorrow shalt thou bring forth children. Mary was exempt from this law, for preserving her virginal integrity inviolate, she brought forth Jesus, the Son of God, without experiencing (as we have already said) any sense of pain.

Some commentators and spiritual writers remind us that at the time that Jesus Christ was born, Mary did not suffer pain, as the Catechism just mentioned. That is why, being the Mother of Sorrows, she (in a sense) endured the pains of motherhood when, on the Cross, Jesus said to Saint John: "Son, behold thy Mother." She became in a special way the spiritual mother of all mankind. Because of the way mankind lives, Mary suffers more pain than other women in bearing their own children.

The mysteries of this admirable conception in the Nativity, being therefore, so great and so numerous, it accorded with the plan of Divine Providence to signify them by many types and prophecies. Hence, the Holy Fathers understood many things which we read in the Sacred Scriptures to refer to these mysteries, particularly that gate of the sanctuary which Ezekiel saw closed; the stone cut out of the mountain without hands, which became a great mountain and filled the universe, of which we read in Daniel; also, the rod of Aaron, which alone budded of all the rods of the princes of Israel; and the bush, which Moses saw burning without being consumed.

Of course, if you pray the Little Office of the Blessed Virgin Mary and pay attention to the sacred liturgy on the different feasts of the Blessed Virgin Mary, including the hymns, there is often reference made to these figures that we just mentioned from the Old Testament. The holy evangelist describes in detail the history of the birth of Jesus Christ, as everyone can read that in Sacred Scripture (I will not go into it just now).

We should also impress deeply on our minds and hearts these mysteries which were written for our learning. First, that by the commemoration of so great a benefit, they may make some return of gratitude for that which God has given us; Who, the Author, places before our eyes, as a model of imitation, the striking and singular

example of humility. What can be more useful? What better calculated to subdue the pride and haughtiness of the human heart than to reflect frequently that God humbled Himself in such a manner as to assume our frailty and weakness, in order to communicate to us His glory?

God became man and He, at whose nod (to use the words of Scripture), the pillars of Heaven tremble and are frightened; bows His supreme and infinite majesty to minister to man, that He whom the angels adore in Heaven is born on earth. When such is the goodness of God towards us, what I ask, should we not do to testify our obedience to His Will? With what willingness and alacrity should we not love, embrace, and perform all the duties of humility?

The Faithful should also consider the solitary lessons which Jesus Christ, at His birth, teaches before He begins to speak. Jesus is born in poverty; born a stranger under a roof not His own; He is born in a lowly crib; He is born in the depths of winter, for as St. Luke writes as follows: "And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn and wrapped Him up in swaddling clothes and laid Him in a manger, because there was no room for them in the inn." Could the evangelist have described under more humble terms the majesty and glory that filled the Heavens and the earth? He does not say, there is no room in the inn; but, there is no room for HIM (or no room for THEM). We also know that the Scriptures tell us the world is mine and the fullness thereof. Another evangelist has expressed it: "He came unto His own and His own received Him not."

When the Faithful have placed these things before their eyes, let them also reflect that God condescended to assume the lowliness and frailty of our flesh in order to exalt man to the highest degree of dignity. This single reflection that He Who is true and perfect God became man, supplies sufficient proof of the exalted dignity conferred on the human race by the divine bounty. We may now glory that the Son of God is bone of our bone and flesh of our flesh (a privilege not given to angels), for nowhere says the Apostle, does he take hold of the angels, but of the seed of Abraham He taketh hold.

We must also take care, lest to our great injury it should happen, that just as there was no room for Jesus in the inn at Bethlehem, in which He was to be born, so likewise now, after He has been born of the flesh, He should find no room in our hearts in which to be born spiritually. For since He is most desirous of our salvation, this spiritual birth is the object of His most earnest solicitude. As, then, by the power of the Holy Ghost and in a manner superior to the order of nature, He was made man and was born, was holy, and even holiness itself; so does it become our duty to be born, not of blood, nor of the will of the flesh, but of God. To walk as new creatures in newness of spirit and to preserve that holiness and purity of soul which so much becomes man regenerated by the Spirit of God. Thus, shall we reflect some feign image of the Holy Conception and Nativity of the Son of God, which are the objects of our firm Faith, and believing which, we revere and adore the wisdom of God in the mystery which is hidden.

At this time, I will unmute the lines if anybody has questions. Otherwise, I am going to go on to explain more about the mystery of the Incarnation in another way. So, if you want to just press 5 and the star key, then I will unmute your line if anybody has a question at this time. Well, maybe nobody has a question about what has been discussed as we mostly just covered straight from the Catechism.

I would also like to comment that the greatest event that ever happened in the history of the world was the Incarnation of the Second Person of the most holy Trinity. When the astronauts supposedly went to the moon, one of the commentators on the news system, said this should be called Day 1... this is the greatest event in human history; but, that is how far off the pagan world is. The greatest event in human history is the Incarnation of Jesus Christ, the Son of God in the womb of the Blessed Virgin Mary. That is why the calendars begin before His birth and then A.D., after the birth of Jesus Christ.

This truth of the Faith is expressed, as we already mentioned, in the gospel of St. John: "The Word was made flesh and dwelt amongst us." It is so infrequent it seems that we actually meditate on what we pray. We pray the Angelus, hopefully three times every day (at least), but do we often reflect upon this great mystery? "The Word was made flesh and dwelt amongst us." The Word of God, the Second Person of the most adorable Trinity (Who as we know was equal Son, and equal to the eternal Father in all things) being moved with mercy for the human race came down from His throne of glory, took upon Him our human nature, and took upon Him our own flesh. He was made man.

We should consider both parts of this. Jesus Christ lived His life as other human beings. He shared our toils, tasted our sufferings, and dwelt amongst us. The details and the circumstances of the coming of God unto His own are, in themselves, so beautiful, so attractive and so unexpected. The story of the Annunciation to Our Lady and the Nativity of the holy Infant is so appealing to the imagination that we may be absorbed in the consideration of these details; but, we may not give ourselves to the consideration of the single naked fact of the Incarnation. Hence, we miss much of the great revelation of God, which it gives us.

That is one reason why people, even in the world, seem at least to have more joy during the holy season of Christmas when we celebrate the Nativity of Jesus Christ. Although, as probably mentioned before, the world does not even seem to know how to celebrate the Nativity of Jesus Christ who was made flesh and dwelt amongst us. Their Christmas is starting now, or just shortly after Thanksgiving when it begins in a big way. That is even before the holy season of Advent.

The four weeks of Advent correspond to the four thousand years the world held everything in expectation, as the prophets in the Old Testament predicted so many things about Jesus Christ. We know that He was promised the very day that Adam offended God and ate of the forbidden fruit. From then on, the prophets always predicted and foretold that the Redeemer was coming. That gave hope and confidence to the chosen people. That is why, during the holy season of Advent, we have a time of penitence, but also a time of holy joy in preparation for the birth.

The season of Christmas basically starts on Christmas Eve and lasts through February 2nd. That is when we should celebrate the great mysteries of our Faith (not as the pagan world) and anticipate it during the holy season of Advent. That is the time to prepare for the great event that ever happened in the history of the world.

Let us, hopefully, be able to take time to lay aside the details and consider and contemplate the real truth set forth so simply by the Holy Ghost when He stated: "The Word was made flesh." Knowing that the Incarnation is a great central fact of all time, and since the day of its accomplishment, every child of Adam has lived amid the consequences of the most marvelous fact; the true Christian is ever drawn to contemplate its details and its results. When our first parents sinned and were cast out of the garden of paradise, along with their sentence of punishment, they received the promise of a Redeemer. That is why they did not despair and that is why Adam and Eve did penance for their sin (I believe that the Church celebrates their feast day on Christmas Eve).

The memory of that promise was preserved among their descendants and to the chosen people of Israel, it was repeated and renewed. To that chosen people, God sent His inspired prophets who spoke to them of His coming. Each prophet added some new statement, setting forth what that coming would be like, thus keeping alive in the people's hearts the original promise God had made. He that was to come, was to be of the children of Abraham of the tribe of Judah. Moses, the great worker of miracles, told of his coming and said -- He would be a prophet like to himself, a legislator, a wonder worker.

As the time of the Nativity came closer, the prophets became more detailed in what they were to say about the Incarnation and the Redemption. The later prophets filled in details of the picture. They reminded us that He Who was to come would be born in Bethlehem; He would have a virgin for His mother; He would be remarkable for His meekness; He would be the man of sorrows; He would have His hands and feet pierced. The prophet Daniel even numbered the years that must pass before He would come.

That Jesus Christ manifested and fulfilled all prophecies concerning Him, is one reason why He recited that Psalm when He hung on the Cross: "My God, My God, why hast thou forsaken Me." If you read the Sacred Scriptures, you will find that the psalm predicts in great detail the things that Jesus would suffer on the Cross; even to the extent that they divided My garments amongst them; upon My vesture, they cast lots (speaking how they would pierce His hands and His feet). Jesus reminded Himself of that and the whole world of that when He said: "My God, My God, why hast thou forsaken Me." We can truly say that the Old Testament was written on account of Jesus Who was to come. It speaks of Him and ever looks forward to Him. He is the key to understanding the Old Testament.

In consequence of these revelations, there was amongst the chosen people a spirit of expectancy, a spirit of desire, which the prophets expressed, saying: "O that thou wouldst rend the Heavens and wouldst come down." This is the verse of Scripture that is repeated so very often during the holy season of Advent when we

are in the time of the liturgical year for the expectancy of the birth of Jesus. This, of course, as you probably all know, is the reason why the Church year begins on the first Sunday of Advent (and not on January 1st).

The gospel gives us instances of this desire, thus the old man Simeon is described as looking for the consolation of Israel; and the Apostle Phillip said to Nathaniel: "We have found Him of whom Moses in the Law and the prophets did write." Even the Samaritan woman said: "I know that the Messiah comes." So, this shows to us that not only the chosen people, but even the Gentiles (basically all) were looking forward to the promised deliverer. That is why this is the great mystery of our Faith, the Incarnation.

This spirit of expectancy passed from the chosen people to other nations, and we have all the testimony of pagan writers telling us how all over the East, men were looking forward to the Great Leader Who would come from Judea. Indeed, the visit to Bethlehem of the wise men from the East confirms this testimony. They knew the prophecies, so it was not only the chosen people, but even (so to speak) the Gentile world were all aware (or at least many of them were aware) of the promises of the coming Redeemer.

That is why the Catholic Church, the Church founded by Almighty God, in the divine office for Advent, inspires Her own prayers with the spirit of the prayers of the Old Testament... the spirit of desire and longing... the spirit of ever looking forward as the old saints did... to the great Deliverer Who was to come. Every evening at Vespers Her words are these: "Drop down as dew ye Heavens; rain down ye clouds the just One; let the earth open and bud forth the Savior." But, let us not be confused. This is not merely a reminder of the past. It is the expression of the longing for intimate union with God that should be ever present in the Christian soul. The longing desire that God would come to us; would draw us to Himself and dwell in us more intimately, and possess us more completely.

So, those are kinds of sentiments we should have, especially during the season of Advent. We pray these prayers (hopefully at least you pray them in the Advent prayers and so forth), begging in true prayer that God will come to us more intimately and possess us more completely. Because of the chaos and confusion in the Church and in the world, many people are (so to speak) praying those prayers for the second coming of Jesus Christ. Lord Jesus, come! That is all in the hands of Divine Providence when the second coming will come. We know that it has been prophesized and predicted just as the Nativity of the Redeemer was also predicted by many prophets.

When centuries of expectation had passed away and the blessed fullness of time had come, God began the immediate preparation for His coming into this world for the greatest of all His works. From all eternity, He had chosen Her who was to become the Mother of the Word made flesh. Now, he drew her soul out of nothing. He preserved Mary's soul from the stain of original sin. He adorned and beautified it by the most precious and priceless gifts of His grace until, as the Church tells us, it was fairer, more beautiful, more holy than the cherubim and seraphim. Finally, God sent the angel Gabriel to this, that chosen creature, the ever Blessed Virgin Mary of Nazareth to announce to Mary that she had been selected to be the Mother of the Word made flesh. This, I repeat, was the supreme moment of all time.

We know the scene of the act that really took place, the "Hail Mary" of the Angel and his lowly reverence before the chosen of God. The fear and the question of the Holy Virgin and then, understanding God's Will, her answer saying: Behold the handmaid of the Lord, be it done unto me according to Thy word." At this moment, the Holy Ghost came upon Mary and the power of the Most High overshadowed Mary and the sublime mystery was accomplished. That is why I strongly exhort everyone of us (if you are not doing it) to attentively pray the Angelus at least three times a day, as all Catholics do (except during the holy season of Easter time; we pray the Regina Caeli).

Reflect upon these words every day, because this is the great mystery of our Faith. In Heaven, the angels were full of jubilee at this wonder of God's merciful and loving condensation; but on earth, no one knew it save the humble Virgin of Nazareth, the chosen Mother of the Most High, whose heart and soul were wrapped in adoring gratitude for the Desired of all nations had come. The Word was made flesh. So reflect upon the little hymn, O the jubilee of Heaven, O the raptures of the blessed... unto us a child is given "verbum caro factum est" (which is the Latin, "and the Word was made flesh").

Do we realize what is implied in this verse of Scripture, "the Word was made flesh"? We believe the doctrine. We have the words upon our lips whenever we pray the Angelus (and so forth), but I ask, has this

great truth really entered our minds and our hearts? How often have we put this great mystery before ourselves, looked straight at it, and tried to grasp it as far as our human limitations would permit us? That God should become man, that the Word should be made flesh, is no doubt among the most incomprehensible of mysteries. Saint Thomas calls it, the miracle of miracles. It is a miracle and a mystery of love. To gaze on this mystery as the saints have done and to fill our minds with it will surely fill our hearts with love for Him, Who for our sakes was made flesh and dwelt amongst us.

I would remind all of us that strictly speaking we cannot love that which we do not know. That is why it is important to do our best to know God. We need to know this Jesus Who was made flesh and dwelt amongst us in order to increase our love for Him; as St. John said: "God so loved the world as to give His only begotten Son." But do we love Him in return? Do we give our time, our thoughts, our love back to God?

Let us think and let us ponder on these words very often. Let us look at the two pictures they bring before us: the picture of God and the picture of man. For these words when meditated upon set before us a series of contrasts of divine with human, each contrast revealing an abyss of condescension and humiliation. Thus, they naturally lead us to compare the infinity of the Word of God with His littleness as man; together with His omnipotence as God and His weakness as man; His essential happiness and His human sufferings; the adoration that surrounds Him in Heaven and the contempt Jesus met with on earth. If we would only ponder these contrasts and gaze upon this mystery in true mental prayer, and contemplate the goodness of God in this most marvelous condescension, how greatly could we increase in our love of God and obtain a higher degree of glory for eternity.

First, let us bring before us His immensity and His littleness. The Word of God is infinite in every possible perfection. He is incomprehensible. He fills all time and all space. He has existed for all eternity. He is present everywhere in the universe with its almost inconceivable vastness. Now, after the Incarnation, this Word, Who is an unlimited Being, is made flesh. He is submitted to the limitations of time and space. A frail human body contains Him whom the universe cannot contain. He Who is boundless is bound up in swaddling clothes and laid in a manger. He will be bound to a pillar and be scourged. He will be bound by nails to the Cross to redeem us because of our sins. The Word of God is made flesh in very truth. The infinite, the boundless has become limited and little.

Again, the Word of God is absolutely omnipotent. His power is manifested by His mighty universe which sprang from nothing at His single word. He supports and preserves all things by the word of His might, as the Scripture says: "He poises the earth in His fingers and holds the ocean in the hollow of His hands." As the saying was when the aged Simeon received the child, Jesus, from the Blessed Virgin Mary at the time of the Presentation. One of the Fathers of the Church makes the comment: "The old man held a Child Who created and held the old man." He, the omnipotent, the all powerful. He it is that is made flesh. As He was made flesh in the womb of the Blessed Virgin Mary, He was the Supreme Being Who kept Mary in existence as well as the rest of His creation.

The omnipotent Word of God is made a speechless Child. He has made Himself helpless. He lies on the ground a human babe, the Omnipotent with not the strength to raise Himself up. In His weakness, He has to be carried in the arms of one of His creatures. In that human weakness, He will one day fall to the ground, pressed by the weight of the Cross He is bearing. So reflect on these words seriously. "The Word of God is made flesh." Please do your best to realize this amazing reality.

The All-Powerful has become feeble and helpless, but there is yet further depth to this mystery of humiliation. The Word of God is essentially happy. His beatitude is infinite and can never know of any increase. He fills the mighty spirits before His throne with joy unimaginable, and now, He whose bliss is eternal, is made flesh. He is made flesh that can suffer. He feels the cold night air. His sensitive Body is hurt by the rough straw in the manger. He knows the sting of poverty and want. He will feel the scourges and the crown of thorns and the nails and the Cross; because the Word was made flesh. He made all this passable flesh. Infinite beatitude is actually accepting to suffer.

More than all that, the Word of God is loved by His eternal Father, their mutual love being the Third Person of Holy Trinity, equal to the Father and the Son. His throne in Heaven is surrounded by the loving angels, their burning love ever lifting them up to rapturous union with Him. Consider now please that this beloved Son of

the eternal Father is made flesh. He was adorned in Heaven, but will be despised and rejected on earth. He came unto His own and His own received Him not. He Who is loved in Heaven will be hated on earth. Is it any wonder that St. Paul cried out when he recalled the Incarnation: “The Son of God has emptied Himself”? He has almost brought Himself to nothing as He took on the form of a servant.

Oh, I repeat, if only we could keep before our minds these great truths of our holy Faith, these admirable things God has done for us. They are all summed up in the text of St. John: “The Word was made flesh and dwelt amongst us.” Their memory and their meditation would be enough to make saints of us all. That is why, as we pray the Rosary, let us not only “say” the Rosary. We can say many things, but saying is not necessarily praying. When we pray the most holy Rosary, let us meditate on these mysteries of the Annunciation, the Visitation, and the Nativity, and reflect on these things that we have just reviewed today.

It is a sad thing that people of other religions even mock the most holy Rosary, while it is the essential basis of all the truths of the Faith. Let us thank God from the depths of our hearts that He has called us to the truth Faith; that Jesus became incarnate by the Blessed Virgin Mary and was made man and redeemed us. Let us pray fervently that we will apply this mystery of our Faith to make us live a virtuous life that, after death, we will be with the Incarnate Word of God, with His most Holy Mother Mary, St. Joseph, and all the heavenly court for eternity.

Thank you for visiting <http://www.JMJsite.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!

Ora pro nobis,  
Patrick Henry