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Fun and Serious=12-7-23

††† *Jesus Mary Joseph* ††† **Humor for today** ††† *Jesus Mary Joseph* †††

Sam: Did you know Microsoft just bought Skype for ten million dollars?

John: Really!? Idiots... They could have downloaded it for free.

††† *Jesus Mary Joseph* †††

Two terrorists walk into a bar. The bartender asks what they are talking about. Terrorist #1 - We are going to kill 14k people and a donkey. Bartender- Why a donkey? Terrorist #2 - See, I told you, no one would care about the 14k people.

††† *Jesus Mary Joseph* †††

A woman looks in the mirror and says, "I look fat," and then asks her husband to give her a compliment. He says, "Ok, you have perfect eyesight."

††† *Jesus Mary Joseph* †††

Boss: Do you believe in life after death?

Employee: No, because there is no proof of it.

Boss: Well, there is now!

Employee: How?

Boss: When you left yesterday saying that you must go to your uncle's funeral, your uncle came here looking for you after you left.

††† *Jesus Mary Joseph* †††

Wife: Had your Lunch??

Husband: Had your Lunch??

Wife: I am asking you??

Husband: I am asking you??

Wife: You Copying me??

Husband: You Copying me??

Wife: Let's go Christmas Shopping.

Husband: I had my Lunch.

†††JMJ††† **This is Serious** †††JMJ†††

A reminder that December 7 is a day of Fast and Complete Abstinence. Pope Pius XII transferred the day of Fast and Complete Abstinence from August 14 to December 7. December 8 is the Immaculate Conception of the Blessed Virgin Mary and a Holy Day of Obligation. If all requirements are fulfilled, you can obtain a plenary indulgence for renewing your Total Consecration on December 8. You can use this link for the prayers https://jmjsite.com/consecration_to_jesus_christ_the_incarnate_wisdom_through.pdf.

You can find sermons for the Feast of the Immaculate Conception using this hyperlink <https://jmjsite.com/specialfeasts.html>.

On this feast of Mary's Immaculate Conception, let each of us remind ourselves of the importance of praying very fervently every morning and every evening the Three Hail Marys with the invocation: "Oh Mary, through thy most pure and Immaculate Conception, please make my body pure and my soul holy. Oh Mary, through thy most pure and Immaculate Conception, please keep me from mortal sin and all sin during this day (night) and throughout my entire life, that I may be with thee and thy Divine Son, Jesus for eternity. Amen."

How long has it been since you reviewed the article on the website about the monkey and the three Hail Marys? Check it out at this link:

https://jmjsite.com/3_hail_marys_and_the_monkey_under_the_bed.pdf

††† *Jesus Mary Joseph* †††

"O Mary conceived without sin, pray for us to have recourse to thee."

Following are some extracts from the sermons of Father Francis Hunolt – who lived in the 1700s. The Immaculate Conception of the Blessed Virgin Mary was not declared a dogma until December 8, 1854.

“*I was set up from eternity.*” – From the epistle used on the feast of the Immaculate Conception of the Blessed Virgin Mary.

And so it is; from all eternity, it was decreed by God that sin should never have the least part in Mary, that not even for a moment was she to be subject to the stain of original sin, but that she should always be pure and immaculate; because she was chosen to be the mother of Him who takes away the sins of the world. All true Christians and servants of Mary know well that it is unworthy of her dignity for them to question this truth; and it is unnecessary nowadays to spend a longer time in proving it; for to doubt it, even in thought, would be a sign of very small love for the Mother of God. Today’s feast, my dear brethren, inspires me with a twofold wonder; the first is, what a shameful and disgraceful thing it is to be infested with Original Sin alone; since God did not allow His Mother to be under that stain even for a moment; nay, according to the testimony of the holy Fathers, Mary had such a clear knowledge of the malice and deformity of original sin, that if the choice were given her, either to be the Mother of God, and to have all the graces and privileges attending that dignity, with Original Sin, or to be free from Original Sin without that dignity, she would choose the latter. The second wonder is, how little we mortals make of the deformity, not merely of original, but of actual sin; since we so often sacrifice grace, God, our souls, and Heaven, for the sake of a momentary and sinful pleasure. Both these things are to be wondered at; Mary’s love of purity, and our folly and blindness. This last I will consider today, it concerns particularly those who are given to impurity, and who give up God and all His graces, their souls and their salvation, and for what? For an imaginary and false pleasure, nay, for a troubled and painful pleasure.

The impure man who seeks to gratify his desire for sensual pleasures finds nothing. Why so? Because he seeks a pleasure which cannot be called a pleasure. He seeks a pleasure that should rather be called a pain.

It is a common saying among philosophers that a little may be regarded as nothing; a short pleasure is looked upon as no pleasure. And such is really the case. Who would consider me a rich man, because I have a penny for a long time, or a thousand dollars for a few minutes? In the first case, I should have too little; in the last case, my wealth lasts too short a time for me to deserve the name of a rich man. Who would say that he really enjoyed himself because he had spent a day looking at a beautiful picture, or a moment tasting something sweet? The first is too small, and the last too short to cause real enjoyment. And what better would that rich man have been, who was buried in hell and who asked Abraham to send Lazarus to him with a drop of water, if his quest had been granted? Of what help is one tiny drop of water to quench the everlasting fires of hell?

So it is, my dear brethren, with impurity; the pleasure it gives is too short, that it ends as soon as it has begun; hardly is it tasted when it is gone. Among all pleasures the epithet *momentary*, is especially applicable to impurity. Daily experience confirms this. Acknowledge the truth of it, impure man, who perhaps this very morning have offended God by your sensuality; you have enjoyed that pleasure by consenting to an impure thought, by impure conversation, by unchaste looks, by acts that no one dares to name; say, what have you now of your pleasure? What is left of it? Ah, you must confess, nothing remains of it; it has vanished completely; and has left behind it only mortal sin!

And is it then worthwhile for a man to barter a happy eternity for its sake? Oh, how much you are to be pitied, unhappy sinners, who in order to taste a drop of honey, to enjoy momentary pleasure, forfeit your heavenly birthright, and incur the everlasting pains of hell! Filled with compassion at such folly, Saint Augustine cries out: “O truly miserable condition, in which the pleasure quickly passes away, and the pain lasts forever.” Oh moment! Oh eternity! Oh short joy! Oh flames of hell how long and how fiercely you burn! Oh miserable mortal who for the sake of the one, expose yourself to the other, how can you be so blind?

And when you have enjoyed this short-lived and vile pleasure, what remains to you? What a vile enjoyment it is! One feels ashamed even to name it! Even the most impure, when they are in decent company, try to veil their allusions to it under figurative language, lest they should be put to shame; for it is this very vice and almost this alone, which can transform a reasoning being into a mere animal; as we read in the Holy Scriptures, which compares those who indulge in gluttony and impurity, to dogs, swine, wolves, horses and mules.

See what a short and degrading pleasure you indulge in, O impure man, and how you defile the temple of the Holy Ghost, of which St. Paul says: “*Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? For you are bought with a great price. Glorify and bear God in your body.*” From this temple, you have driven away God, by your impurity, in order to introduce into it the evil spirit; and you have defiled the members of Jesus Christ, as the same apostle says: “*Know you not that your bodies are the members of Christ?*” Members which He has united to Himself in baptism, and which He so often feeds with His own Flesh and Blood in the Holy Communion. Hear this, O Christian, and learn therefrom your great dignity, and also your shameless wickedness in dishonoring Jesus Christ. Your eyes are the eyes of Christ, and you sully them with impure looks; your ears are the ears of Christ, and you allow them to be filled with the filth of impure conversation; your tongue is the tongue of Christ, and you defile it with unchaste discourse; your hands are the hands of Christ, and you use them to offend Him; your heart is the heart of Christ, and you besmear it with foul thoughts and desires; your body belongs to Jesus Christ, and you, like a foul animal, allow it to wallow in the mire of impurity!

In this temple, you have sullied that beautiful image, your soul, which is made to the likeness of God, and which is so beautiful, that it attracted the love and admiration, not merely of men, but of angels, of the Mother of God, and even on Our Lord Himself; whose beauty led the Almighty God, to give up His Only begotten Son to become Incarnate, and to suffer extreme poverty, and a painful and shameful death; whose beauty forces even the demons to perform the lowest services for men, and to give them the whole world, if they could, in order to gain one soul. This beautiful soul you have so disgraced by your shameful lust, that it is now an abomination to God and His angels, and would be intolerable to all creatures, if they could only see it. Disgraced? That is too weak a word; for every mortal sin does that. You have completely blotted out that image.

By your own acts, O unchaste man, you testify to the deformity of the vice of impurity, for you dare not gratify your desires, unless in private, so that you must be ashamed even of yourself, if you are not dead to all shame! And is it to a thing of this kind that you give the name of pleasure and enjoyment! Alas, it is; and for such a short-lived, detestable, and disgraceful pleasure, the human heart allows itself to become so infatuated and blinded, that honor and good name, and one’s immortal soul, and the riches and eternal joys of heaven, and God Himself, the Highest Good, are all sacrificed so that hell alone remains to the lot of the impure man for eternity! Why should it be called pleasure? Is it not rather a bitter pain? It is so in reality, my dear brethren, for the unchaste find the very contrary to that which they seek.

Saint Gregory of Nyssa says, “Lust is a cruel and tyrannical mistress, that always pierces the souls of its slaves with sharp arrows.” And is it not true? With how many arrows is not the heart pierced, before the unchaste man is able to gratify his desires? Oh! Cries out St. Bernard, how many uneasy and anxious thoughts, how many plans and contrivances, how many basements and humiliations are required by that passion! If the impure man has still some thoughts and fear of God left, what uneasiness and terror he has in his conscience! All the principles of faith and right reason are against him; the all-seeing Eye of God, that is looking at him; the severe justice of the Almighty Judge, that he has to expect; the terrible uncertainty of death, that he has to fear in the very moment of his guilt; the miserable eternity that awaits him; the fire of hell that he deserves; the loss of heaven, that he has incurred; what frightful phantoms those are that haunt him! His conscience, if it is not deadened, cries out to him; Ah, unhappy men, what are you about to do? Where is your shame? What about your soul? Where is your God? He is present with you; He goes with you to the very place in which you intend to commit your abominations! What if He were to avenge Himself on you in the very moment of your crime? What if that surprised you then, and your soul was hurled down to hell? Can that be called a pleasure which in the very moment of enjoyment, fills the soul with such bitter thoughts? Is not that torment of the conscience enough to terrify any reasonable man, and to keep him from committing such a dreadful sin?

All Christians should keep Jesus crucified before their eyes when they are tempted to impurity; one look at the cross should more than suffice to keep them from yielding to sin, and to lead them back to the way of virtue. For the thought must suggest itself: this head was crowned with thorns for me, those feet and hands were pierced with nails for me, this whole body was scourged and covered with wounds and blood for me. Why then

do I not take a scourge and chastise myself, that I may do something for the love of Him who so love me? At least, O God, do not allow me to insult Thee by committing this vile sin before Thy very eyes. So should each one think, when tempted to impurity.

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