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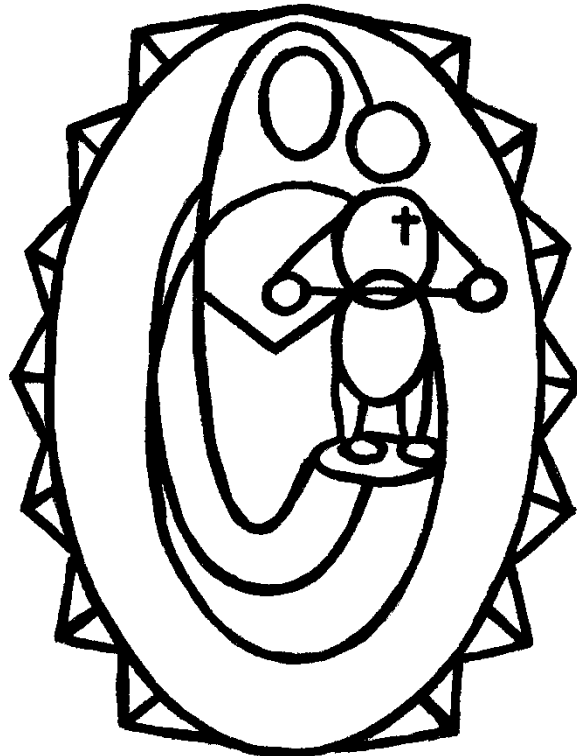
LET US DEFEND OUR FAITH ACCOMPANIED BY MARY

COPY AND DISSEMINATION IS ALLOWED

THIS IS A REFERENCE BOOK
WHICH ANSWERS QUESTIONS ABOUT OUR HOLY MOTHER,
WRITTEN IN SIMPLE LANGUAGE.

HERE ONE FINDS **ALL** THERE IS TO KNOW ABOUT MARY,
AS A RESULT OF SUMMING UP THE CATHOLIC DOCTRINE ABOUT HER;
CULMINATING 12 YEARS OF STUDY AND WORK.

THIS BOOK IS ABOUT CATHOLIC DOCTRINE AND TEOLOGY,
TO THE READER KNOW AND LOVE JESUS AND CHURCH
BY THE MEANS OF MARY.
IT IS NOT ABOUT PARTICULAR DEVOTIONS



MISSIONARIES OF MARY
LIMA - PERÚ

AUTHORIZED TO BE PRINTED BY BISHOP OSCAR ALZAMORA R.

ORIGINAL TEXT IN SPANISH, TRANSLATED INTO ENGLISH AND FRENCH BY NON-PROFESSIONALS

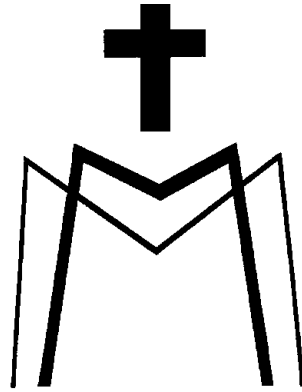
It is recommended to first read the most simple to understand that is THE LIFE AND ATTITUDES OF MARY. Then the theme of MARY IN THE ANNUNCIATION, which has 4 pages, to be the MINIMUM that a Christian should know about the common Mother of all human beings.

From there you can delve into the topic you are looking for, according to the index.

The book is developed in an entertaining and fun way on **YOUTUBE** on the channel of **Misioneros de María de Lima Peru** in 10-minute chapters.

NOTE: If the reader finds some information in another book that is not included here, according to the topics and chapters treated, please communicate this to us and you will be awarded.

To print the book use the A4 format and consider the even pages to the left



We call ourselves the Missionaries of Mary because we belong to Her. This work culminating 12 years of study and experience, as well as the others, was done without taking into account how much work was contributed by each member to the final result; since we all form one and the same body and what is done by one is done by all.

The Missionaries of Mary wish that in all parishes there be formed missionary groups that spread the love for Jesus and for the Mother Church by means of Mary, at the same time encourage the **UNITY OF CHRISTIANS under a common Father and Mother**; since it is known that the source of doubts and problems that some have about Mary is ignorance of the truth about Her.

The Missionaries of Mary love God by seeing Him and serving Him in the neighbor, as a form of imitating Mary. Besides helping at the hospital Saint John of God, in the Fraternity of Sick and people with low economic means, we have as our principal objective: to spread the knowledge and love of Jesus and of the Church through the Mother of God and Our Mother, **BY ALL MEANS**. To achieve it, and knowing that the way to love a person one must know that person, we have formed a kind of **PUBLICITY AGENCY OF MARY** to spread the catholic doctrine in this regard; where we carry out the following activities, mainly:

DIRECT MEANS

We are at the disposal of any person who wants to know our beloved Mother better and through Her to love Jesus, by taking them as **EXAMPLES** for our lives. For that reason we give **FREE TALKS** about Mary and **WE SOLVE DOUBTS** about Her, just asking to our email: misionerosdemaria.lima.peru@gmail.com

WRITTEN MEANS

- 1) We distribute the **BOOK** "Let Us Defend Our Faith Accompanied by Mary" that contains **ALL** that one must know about Mary.
- 2) We distribute **PAMPHLETS**, which contain the **ESSENTIAL** things one must know about Mary.
- 3) We distribute **LEAFLETS**, which contain the **MINIMUM** one must know about Mary.

All these publications are free and their copying and dissemination is allowed. They can be obtained in some free virtual libraries or directly at the following link:

<https://1drv.ms/u/s!As5mhEQoJrJTgr9wMC1b3vpUni0DtQ?e=ISiffq>

ELECTRONIC MEANS - YOUTUBE

Through Internet. On **YOUTUBE**, on the **MISIONEROS DE MARIA DE LIMA PERU** channel. Where this entire book is developed in an informal and fun way, divided into themes and chapters of **10 MINUTES** each. Once inside the channel, go to **PLAYLISTS**, where all the topics and their chapters appear already joined.

<https://www.youtube.com/channel/UC-KxVY4gji777ecUu9j0vBw/videos>

RADIO MEANS

Through the youthful and informal space: "A MOMENT WITH MARY"; which lasts: **15 MINUTES**.

We have **70 programs** of this space; recorded on digital format and ready to go through a radio station.

TELEVISION MEANS

Through the youthful and informal space: "A MOMENT WITH MARY"; which lasts: **10 MINUTES**.

We have **70 programs** of this space; recorded in digital format **MP4**, ready to be played on a television station.

**WE DEVOTE THIS WORK TO OUR MOTHER
AND BY HER MEDIATION
TO CHRIST IN OUR BROTHERS**

1 NAME:

Missionaries of Mary of the parish or place to which one belongs (because one belongs to Mary and to that place)

2 PLACE AND MEETING HOUR:

The most adequate site; an hour and a half before mass

3 OBJECTIVES:

One realizes that the youth and especially children, without the need to belong to a religious order, form in different places

PUBLICITY AGENCIES OF MARY (by spreading the knowledge and love for Jesus and for the Church through Mary, by all means) through:

1.- FRIENDSHIP:

To find God in a friend who serves as basis and union in the group

2.- SPIRITUAL GROWTH:

To know and imitate Jesus and Mary

3.- APOSTOLATE:

To serve Jesus in our needy neighbor, and doing this with Mary in our heart

4.- DIFFUSION OF THE LOVE FOR JESUS BY MEANS OF MARY:

Principal objective. To encourage Christian unity under a common Father and Mother

4 MINIMAL BASIC MEANS TO ACHIEVE OBJECTIVES

1.- FRIENDSHIP:

- 1) Within each group meeting, to share friendship; half an hour
- 2) To celebrate the birthdays and go on excursions twice a year
- 3) To make the group known by all means to increase it; once a year

2.- SPIRITUAL GROWTH:

- 1) Within each group meeting to know Jesus and Mary; half an hour
- 2) To read the book "Let Us Defend Our Faith Accompanied by Mary" before, or during each meeting; a page per week
- 3) Spiritual Withdrawal; once a year

3.- APOSTOLATE:

- 1) To support active participation in masses, encouraging the collaboration of other children and youths; once a week
- 2) To serve hospitalized children; six times a year
- 3) To prepare children for First Communion, as principal source of future missionaries; once a year

4.- DIFFUSION OF THE LOVE FOR JESUS BY MEANS OF MARY:

- 1) Make Mary known; Always and by all means
- 2) To give talks on Mary; four times a year
- 3) To organize Inter-Parish Marian Meetings; once a year

5 BASIC DUTIES OF ACTIVE ASSOCIATES:

- 1.- To imitate Jesus and Mary
- 2.- To be ALWAYS ready to do apostolic work, minimum two hours a week
- 3.- To avoid giving material aid (it is better to give spiritual aid)
- 4.- To pray daily the Missionary Catena
- 5.- To attend meetings punctually and regularly
- 6.- To keep internal matters secret
- 7.- To increase the number of associates

6 INTERNAL ORGANIZATION AND INTEGRATING ASSOCIATES:

- 1.- SPIRITUAL DIRECTOR: Priest support
- 2.- SERVANT: Represents the group, directs it serving and collaborating with all (is an elected active associate)
- 3.- OFFICIALS: Are 4, according to each objective (charges are rotary, last a year and are for active associates)
OFFICIAL OF DIFFUSION: Responsible for the diffusion of Jesus and the Church through Mary
OFFICIAL OF APOSTOLATE: Responsible for apostolate
OFFICIAL OF SPIRITUAL GROWTH: Responsible for spiritual growth in the group and
TREASURER OFFICIAL OF FRIENDSHIP: Responsible for the internal friendship, of spreading and increasing the group
- 4.- CONSECRATED ACTIVE MISSIONARIES: Are the associates that have as minimum two years of regular assistance to the group and have given three talks (Consecration to Mary must be public, 8 of December)
- 5.- ACTIVE MISSIONARIES ON TRIDE: They are children and youths of all ages, 7 years or more
- 6.- COLLABORATORS: Help, with their prayer or works, to fulfil objective (their assistance to the group is irregular)
- 7.- AUXILIARY MISSIONARIES: Support with their prayer (a weekly rosary and daily catena). They do not attend weekly meetings

7 AGENDA OF THE MEETING OF ACTIVE ASSOCIATES:

- 1.- Individual gratefulness
- 2.- Individual petitions. Upon ending each one repeat the motto: JESUS, ON YOU WE RELY
- 3.- Prayers: **1)** a Pater Noster; **2)** a Hail Mary; **3)** a Glory; **4)** a prayer to Saint Joseph, Protector of Jesus and Mary; **5)** a Missionary Catena
- 4.- Offering or Apostolate Report. Here each associate informs the work done for the neighbor during the previous week. Upon ending each individual report he repeats the motto: I AM ALL YOURS MARY
- 5.- Spiritual growth (1/2 hour). Upon ending this section all together repeat the motto: TO JESUS THROUGH MARY
- 6.- Section of sharing friendship (1/2 hour)
- 7.- To end, all attend and support in mass with: monitor, readings, petitions, offering and songs

1 Regarding the Mother of God a great number of Christians do not know what to believe and, when they think they know, they do not know how to formulate it; there being a double problem: one regarding the content of faith, and the other regarding its explanations; therefore here it is intended, in addition to presenting Mary as a worthy example to be imitated, to guide regarding her Privileges; giving the knowledge that serves to STRENGTHEN the faith of the reader answering his own questions and those to which he can be submitted in these topics. Being conscious that the source of doubts and problems, of some, is the ignorance of the truth about Her. It is hoped that the reader as a good Christian, without seeking material goods, spreads this knowledge

2 The "Knowledge by Faith" (to know something by believing in it) is better than the material or purely rational proofs. The reasoning presented here do not add anything to what is of faith, but serve to BETTER understand the teaching of the Church and they should not be taken as "proofs" of faith

3 This work has been elaborated by LAYMEN (persons who are of no religious order) a group, formed by children and catholic youths, that live near each other; who, under the objectives: of Friendship, Spiritual growth, Apostolate and DIFFUSION; are united by the same feelings of belonging to Mary to imitate Her, doing all the apostolic works for love of God

4 This work is not a book to be read at a run as a novel. It is rather a FORMULATION of basic concepts and a SUMMARY table of the topics found and discussed in the books indicated in the Bibliography, which have been accommodated to our language. **This book was completed on December 8, 2001** and represents an approximate total of 9,000 pages REDUCED to 60. It was made considering that our principal objective in the Apostolate is that of being Missionaries; spreading the knowledge and love for Jesus and for the Church, through Mary, to encourage the UNITY OF CHRISTIANS under a common Father and Mother as Jesus Christ wished it

5 The book is arranged in a manner that allows having all the necessary information, concerning the chapters into which the different subjects have been divided, which appear in the headings, at one glance; with no need to turn the page

6 Each numeral has the intention of giving a particular idea within the topic in which it is found and **are identified by the number of page and the number in itself (Np,N)**. Some numerals or their concepts have been repeated to maintain the independence among topics; and serve as a BASIS or fundamental idea, not to close roads but to open clues, therefore they DO NOT HAVE a final point

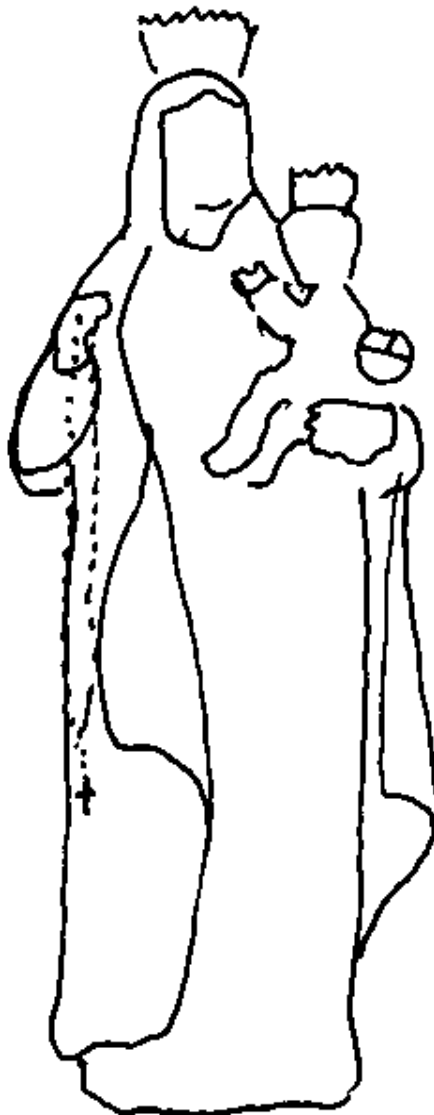
7 The topic on **MARY IN THE ANNUNCIATION**, with 4 pages, because it is a **summary of the book; and those written in bold type within the NUMERALS WITH SHADED BACKGROUND**, contain the equivalent of 10 pages, and correspond to what is indispensable to know. What is relatively important has been written in **BOLD TYPE** and contains the equivalent of 20 pages. This was done so, to facilitate the topics to be discussed in a talk, according to the time available. The CONCEPTS that have been defined are underlined as you can see on page 3

8 To honor the privileges of Mary is to honor GOD who is their **AUTHOR**. The reasons that are given supporting the privileges of Mary and her example can, to some, seem doubtful and even "untruthful"; without the ultimate truth, the objective truth that is being defined, suffering any decrease because of this; since it has been endeavored to present all the positions and mentalities. Only one reason can suffice for some: the fact that Mary is the Mother of God, or the **OFFICIAL position of the Church** (that is indicated in the last number of each topic)

9 The divine maternity, considered integrally, constitutes the first fundamental and basic principle of all the MARYOLOGY (part of the theological science that treats about Mary); **since the SOURCE in Mary of all her supernatural privileges is the fact of being the Mother of God**, that is to say,

depends thoroughly on Christ; to the point of being fully in Him, with Him and by Him, to whom She gives in her Maternal Grace

10 We are not perfect, but **WE MAKE THE ATTEMPT. Please write us with any suggestion** to help us to spread the knowledge of Mary, and to try to make the book less imperfect



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MARY IN THE ANNUNCIATION SUMMARY OF THIS BOOK – 1

1 THE ANNUNCIATION. Was written by Luke; called "the Historian" because, being a very erudite Syrian-Greek physician and furthermore disciple of the apostle Paul, he wrote for Greeks investigating and proving the facts before aerating them (Luke 1,3). If the only visual witness of the infancy of Jesus was his Mother and it was She who after Pentecost transmitted it; then the two first chapters of Luke were communicated by Mary, though possibly not to Luke himself. In Luke 1,26-38 it says: "After six months, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin espoused to a man named Joseph, of the house of David. And the name of the virgin was Mary. And when the angel had come to her, he said, "Shout for joy, full of Grace, the Lord is with thee." When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be. And the angel said to her: "Fear not, Mary, for thou hast found Grace with God. Behold, thou shalt conceive in thy womb and shalt 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; and the Lord God will give him the throne of David, his forefather, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end." But Mary said to the angel, "How shall this happen, since I do not know man?". And the angel answered and said to her, "The Holy Spirit shall come upon thee and the Power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God." But Mary said, "Behold the slave of the Lord; be it done to me according to thy word." And the angel departed from her."

2 In the Annunciation Mary, whose name means possibly "the sublime Lady", was about 14 years old and was espoused" (as bride) to Saint Joseph. Between the engagement and the marriage there elapsed a year; shortly before this year ended the Annunciation of the angel to Mary occurred. She was alone, occupied with her customary labors. She was of a priestly family (as is known by the husband of her relative Saint Elizabeth; maybe her great-aunt) and probably was a descendant of David

3 In all the Annunciation Mary is revealed as the "Woman or Daughter of Sion" or "Sion" (that have the same sense) by excellence, that is to say the faithful PERSON in whom the salvation promise is made a magnificent reality, the one which REPRESENTS the elected people (the Church). Therefore the angel said to Her "Shout for joy" referring to Sophonia (3,14-17), wherein the "Woman of Sion" is summoned to be glad since the Messiah is already arriving

4 **Among the Jews, the name of the person was linked to its mission and STATE; therefore, the angel replaced the proper name of Mary (in that moment he should have called to Her: Shout for joy, Mary) for a title given by God as a declaration of love: "full of Grace". The angel ALREADY found Her in that state. God fills with Divine Grace (fills with the Holy Spirit, who sanctifies; John 20,22; the Divine Love, Roman 5,5) whom He most favors; once filled, THERE IS NOT space for sin that is the lack of Grace. The Mother of God had to be IMMACULATE (without Original Sin nor any class of sin); since the absolute purity of the real God made Man, that is Jesus, could not come of something impure**

5 "Full of Grace" is a simple translation. Mary spoke Aramaic and in the original GREEK text the angel calls Her: "κεχαριτωμενη" (pronounce: kayharitomainai); that is the perfect participle of the verb "χαριτω" (pronounce: haritoe) which means to be the object of the Divine Grace and the termination in "ω" indicates, furthermore, fullness. This EXCLUSIVE title means fittingly that: Mary has always been and will always remain, in fullness, much loved and favored, full of Grace

6 "The Lord is with thee" means that God has for Mary a SPECIAL protection (because God has reserved for Her a special mission); God is with Her ALWAYS (God did not leave Her, therefore She never sinned)

7 It was always considered a great event when the angels appeared to people and these paid homage to them. And it was always thus, until with Mary it is seen that an angel greeted Her VENERABLY and filled Her with praises. Mary is Queen and more excellent than the angels because She is the Mother of God and is his first servant

8 The words of the angel impressed Her and She was disturbed, asking Herself "what manner of greeting this might be". She was disturbed, that is to say, She blushed because of a treatment of which She felt unworthy; upon considering the difference between the modest concept that Mary had of Herself and the excellence of the highest expressions with which She was venerated (full of Grace and the Lord is with you)

9 The free and extraordinary docility of Mary in the presence of God is perceived observing her life. She answered with sweetness and silence to the grievous scenes, rough and little understandable; ANALYZING THEM calmly and keeping them in her heart. She never muttered nor showed Herself inconclusive. Such DOCILITY, in freedom, is acquired with much effort and will. She effaced Herself and the use of her maternity to follow her Son as a faithful disciple. From being Queen of Heaven She turned into a DISCIPLE, reducing, humiliating Herself; as her Son had done (who from being God, without needs, turned into Man)

10 **To have God, as well as to fulfil the beatitudes are causes of joy (beatified, are the happy in heaven); therefore nobody enjoyed as perfect HAPPINESS as Mary did.** Mary, who was praying for the coming of the Messiah (that is to say: of the justice of the salvation) due to her Hunger and Thirst for Justice; was gladdened fully upon knowing, by the angel, that She was going to collaborate with Christ and at the same time with all Humanity for their salvation

11 Mary: the "full of Grace", in whom the Lord is, who converses quietly with the angel in spite of her impression and confusion, and even reflects on his words; COULD NOT have been afraid before the presence of God or of his messenger. When the angel says to Her "Fear not" he means: Do not worry any more (the Lord is helping you)

12 In those times every Jew was praying for the coming of the Messiah mentioned in the prophecies, since the conditions for this were already given. Among other reasons, much time had passed without any prophet appearing and they were mastered by foreigners: the Romans

13 The Divine Grace (or divine love) is always a response to prayer (the one which is a request so that God does what only He can do). **Mary with her prayer was requesting the coming of the Messiah, for all the human race (since She represents it), achieved His coming; therefore the angel said to Her: "Fear not" (that is to say, do not worry any more, your request has been granted) "for thou hast found Grace with God", or rather, the Grace that you WERE SEEKING. With this is being made known to Her that God chooses Her as PARTNER, since She is recognized as the one who has faith IN GOD (that is to say, someone who believes, and HELPS to fulfil the promises of God to Humanity, someone who LOVES). God ASSOCIATED with Mary would save the World, therefore Mary is COREDEEMER (collaborator of the ONLY Redeemer or Savior who is Jesus). She would help: With the offer of her Son EDUCATED by Her, with her maternal love, her faith, her suffering, as woman; at the same time representing Humanity and the Church: to accept salvation and feel pity for Jesus. The principal WORK of this association and cooperation, would be the divine maternity (every mother is a PARTNER of God, because TOGETHER they give life)**

14 As Jesus is God, He cannot be a model: of faith in God, of growth in holiness, nor of union with Himself; therefore Mary is **IMPORTANT**, since She is the first **MODEL** in those senses and furthermore as **WOMAN**, as **MOTHER** (of God and Ours), and **REPRESENTING** Humanity and the Church

15 **JESUS LEADS TO MARY, AND MARY LEADS MORE FULLY TO THE LORD JESUS;** because She is the easiest way (for thus arrived Christ), the shortest (the most rapid), the most perfect (since it is immaculate) and sure way to find Jesus (it is the mission of Mary to lead to Him, always)

16 The angel says to Her in a future sense "Thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus" ("call his name" means, furthermore, among the Jews: to teach) referring to Isaias (7,14) and indicating that here the prophecy is fulfilled said; where it is read of a **VIRGIN** who not only will conceive but **WILL** also **GIVE** birth, to God, remaining a virgin

17 Mary is **MOTHER OF HUMANITY AND OF THE CHURCH**, spiritually, by giving **LIFE** to Humanity; that is to say, by giving Christ (who is life, salvation) to Humanity and by collaborating with Him. Furthermore She by being the Mother of God (of Jesus) is Our Mother, because in Him is **INCLUDED ALL** creation because He is the **Head of a Mystical Body that is all Humanity and especially the Church (1-Corinthians 12,27)**

18 In Nazareth Our Mother **CONCEIVED** Humanity and on Calvary **GAVE BIRTH** to it. And She who only felt joy at the birth of her First-born, experienced mortal anguishes at the birth of her other spiritual children (as was predicted in Isaias 66,7-8)

19 "The Lord God will give him the throne of David, his forefather, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end". Note that the fate of Jesus is **WIDENING** from David to a kingdom without end; that within the teaching of God this will serve as notice among other things that Mary will continue being prepared, growing ever more, as Mother of the **TOTAL** Christ (included his Mystical Body, that is, the baptized). God was **AMPLIFYING** each day the maternal capacity of Mary and her state of being "full of Grace"; so that She was always full of the Holy Spirit (who gave Her all her virtues) and at the same time was growing in Her (as a balloon, always full of air and always being able to grow)

20 "How shall this happen, since I do not know man?"; Mary did not doubt, She only asked about the **WAY** in which She was going to be **Mother**. Note that the verb is in the present tense and, therefore, it has a **FUTURE** sense (as when it is said: I do not marry ~~xxxx~~). Which means that She does not know, nor intend to know any male (not to know a male means that She does not have sexual-genital relationships with any male). Furthermore it indicates a desire to belong **EXCLUSIVITY** to God remaining virgin, spiritually as well as physically. Only in this way can her question be explained as someone that would soon be married, and that **NORMALLY** could have a son with her husband. To suppose that Mary only meant to say that She had not until then "known" any male makes no sense, as She would have "known" one upon marrying. If it sets forth her desire of virginity as a **QUESTION** in the face of such a gratifying announcement, as it is to be the Mother of the Messiah, it is not reasonable to think that She would have abandoned her decision at a later date

21 "The Holy Spirit shall come upon thee" recalls the Spirit of Genesis (1,2) that was "upon the waters", together with whom the Highest creates life out of nothing. The angel thus expressing to Her, that She would not conceive by male intervention, that She would remain a virgin. And as was seen, it was **HER DESIRE** to remain in that condition even after being married: Mary is **ALWAYS VIRGIN** (Note: "brother" in the Bible does not refer **NECESSARILY** to carnal brothers, and it **NEVER** uses the **PLURAL**: the children of Mary nor the children of Joseph)

22 The Holy Spirit was with Mary from her conception (in that moment She was filled with Grace, as the preferred daughter of the God-Father) and the Holy Spirit here descended again UPON HER (upon her TOTAL person: body and soul; not only on her bosom. Making Her Mother of the God- Son), and upon descending again in Pentecost upon Her made Her MORE Mother of the Church (and its spiritual or Mystical Wife). Because of this they are NEVER separated; and as the Holy Spirit is the Love that RESUSCITATES (Romans 8,11), this same love is at work in the ASSUMPTION OF MARY both body and soul into heaven. Furthermore Mary by being "full of Grace" and being with God (without sin), as well as being "blessed art thou among women" by excellence (friend of God; Luke 1,28-42); IS NOT held to the curse (the enmity with God, opposed to the benediction) directed to Adam: "for dust you are and unto dust you shall return"

23 Mary is the Ark of the New and Eternal Alliance, which is the Church; which is a MATERIAL guarantee of the fact that God helps his people. MARY REPRESENTS AND IS A MODEL OF THE CHURCH since She gave Humanity to God; and as in the Ancient Testament a cloud covered with its shade the Ark of the Alliance (Exodus 40,35), to express the help and the presence of God, thus She is covered: "the Power of the Most High shall overshadow thee"; with which GOD will be made present in her bosom. The "Power" is not here a quality of God, but a way of naming God-Father (the Jews avoided pronouncing his name)

24 As holy in the Bible means: with God and by God separated for a mission; and that the Son of Mary is Holy, and that holiness that will be born of Her sanctifies Her herself; it is concluded that Mary is among the persons that God has made HIS separating Her for Himself and his service, for the good of Humanity

25 The title "Son of God" (God-Savior) corresponds to Jesus because He was begotten of the same substance as the God-Father substance (God-Creator) in God-Holy Spirit (God-Love, Unifier; Roman 5,5) that joins them. The Incarnation (that is, the God-Man union in Jesus) makes Him the first-born among all beings, the "Son" by excellence. **The Holy Spirit upon acting in Mary does NOT makes Him Father, He only JOINS the Person of the Son to what is conceived in Mary.** The Holy Spirit was only, mysteriously, the agent that CONDUCTED the creative power originating directly in the Highest. Where it says that as a cloud the Power of the Highest covers Mary, it means that God-Father is made present in her bosom. The Father is who communicates HIS substance and begets the Son, but does it in the Spirit; that is to say, in the field of love that is an intimate UNION of what is internal and of what is external. The Love (the Holy Spirit) joint the Person of the Son (spiritual part) with the human material part given by the Virgin

26 In response to the "How?" of Mary the angel showed Her the Mystery of God, or rather, One God and three Persons; who are: the Holy Spirit that accomplishes the God-Man union, the Highest Father who sends His Son, and the Son that is incarnated in Her; TOGETHER in the response of the angel. The inspiration in Mary of the Holy Spirit without uncovering to Her all the Mystery of the Trinity (situation reserved to heaven) and without eliminating her freedom or her capacity for reflection, on the contrary, INCREASING THEM (since She is full of the Holy Spirit, who gives knowledge and FREEDOM; 2-Corinthians 3,17); gave Her the knowledge necessary to give Her consents to the proposal made to Her by the angel, and an absolute surety as to all that pertains to faith (When the "full of Grace" appears, the presence of the Holy Spirit is immediately noted)

27 The angel, to inform Her MORE about the divine plans, told Her of Elizabeth and her son (who would be the harbinger) and APPARENTLY gave Her a support telling Her that "nothing is impossible to God". But this fact had NOT BEEN requested by Mary and until that moment were only words. **Furthermore it is known by the HISTORY OF THE LIFE OF MARY that She did not need nor requested supports or proofs. She knows that one does not understand God, one ACCEPTS Him, and that He communicates to his creatures the NECESSARY truths; therefore Mary knew very well how to use the WORDS (to speak and to be quiet) at the right time**

28 Mary, intelligent and reflexive, measured exactly her responsibility and in spite of the RISK: problems with Saint Joseph, death by stoning, her intuition of the prophecies of the Messiah as "The Suffering Servant" and "Male of Pains" (Isaie 53,3), the responsibility of educating Him; decided, without consulting anybody, to give her acceptance without any other motive than: her humility, faith, hope and love. **She resigned Herself to the safety of a "normal" marriage with Saint Joseph, She did not doubt nor demanded guarantees. An attitude that She would maintain all her life in spite of her PAINS and sufferings. And from then, upon sensing the future agony of her Son, She was converted into Queen of Martyrs**

29 Mary knew, from the Announcement, all that was necessary for her decision; and that She was going to conceive the Messiah in her virginal "bosom, the Son of God and Redeemer of Humanity. **She by her own will, FREELY and conscientiously, decided to accept the proposal of the angel and be full of HUMILITY "slave (servant) of the Lord"; with which She declared herself at the same time SERVANT OF THE WORLD since the Lord (God) is in ALL that is created, especially in Humanity. In the same way as her Son who came to serve; Mary exists for her Son, that is to say for others; revealing here her universal LOVE consecration and without requesting anything in exchange: as "slave". Jesus and Mary are KINGS OF ALL THAT IS CREATED, because they are at the service of EVERYBODY**

30 Mary was exceptional, but as a human, SISTER OF MEN. She, like any other person, was discovering God. **It must be noted that her greatness was her LOVE united to her faith, not her knowledge.** Therefore though She did not fully nor absolutely understand the Mystery (that is reserved to God), She understood WHAT IS SUFFICIENT. And against all palpable and visible surety; since She was submitted to the proofs of what is invisible, of what is incomprehensible and which contradicts appearances; **Mary had FAITH IN GOD since She believed in and helped God (being his Mother), and surrendered Herself OBEYING Him with her: "be it done to me according to thy word";** that She pronounced in her own name and representing Humanity (She represents it because God willed it and her "be it done" affected the entire world. Jesus comes for ALL). In this response is noted a faith and hope without conditions, a love and surrender without reserve nor limitations, an acceptance of any difficulty desired or permitted by the Father and that She could not change

31 THE FAITH IN GOD (that is to believe in and to help God, it is to love) of Mary already existed from before the Annunciation and proven here, was total and absolute; since She because of her faith CONCEIVED and by the faith GAVE BIRTH to God. It could have been, that if at some moment there had been a lack of faith it would not have been possible to accomplish the miracle; as similarly, but inversely, happened to Peter when walking on the water; in the beginning, all was well; but after some moments, because of little faith that he had at that moment, he began to sink (Matthew 14,29-31). The faith of Mary, before the angel, can be better appreciated upon comparing her attitude with that of Zacharia (in the Annunciation of John the Baptist); who was afraid and DID NOT BELIEVE, becoming mute because of that

32 The main thing is LOVE. In the Annunciation Mary receives FIRST the name of: "full of Grace" (full of Divine Love); THEN, in the Visitation, She receives the name of: "she who has believed"; that is to say, the person committed TO GOD and its vocation (or rather: the plans of God for Her); since it is not the same TO BELIEVE IN GOD (to believe that He exists), as TO BELIEVE GOD (to believe in his promises and to help Him)

33 The emotional STABILITY of the Immaculate before so many sensational situations: the appearance of the angel and his strange proposal, the historical responsibility set by God on Her by having to care for and educate the "King of Kings", the loneliness of her decision; had to come to Her because She was "full of Grace" (2-Corinthians 3,17), with complete MORAL FREEDOM (upon choosing, She always chose the good; similar to God, who cannot wish nor do evil); because the imbalances are generally the result of sin, of SELFISHNESS. If Mary had not been Immaculate her response might have been LIMITED and, therefore, She might not have been thoroughly Mother. Her collaboration is TOTAL because She is sinless

34 Mary from her "be it done" is really and truthfully the MOTHER OF GOD, because Jesus is real God and real man INDIVISIBLY; as any earthly mother is of the TOTAL PERSON (body and soul) of her son, of all that he IS, in spite of giving to him only the body and not his spiritual part

35 Christ, by HIS WILL, as a real man (with body and human soul), had to be EDUCATED by his Mother; as is demonstrated with by Beatitudes that were all fulfilled in Mary, and furthermore considering that the Virgin in the decisive moment of her life solved her fate with the word "be it done"; Jesus also, when his hour had come, solved his fate with the same word "be it done" (Mark 14,36). Mary says: "Behold the slave (servant) of the Lord"; Christ says that He is "meek and full of humility" (Matthew 11,29), words that have the same sense as those of Mary since humility is the same as service to others, service to the Lord

36 Every mother is mediatoress (she is the MEANS that brings to the world and that JOINS) and all the persons are made, are accomplished, in the earthly life; continuing in the other life such as they were made here. Mary JOINED HEAVEN with EARTH because She was Mother of a God-Man, of the MAXIMUM and TOTAL Grace: of Christ; furthermore She was Coredeemer (collaborated with Jesus and shared ALL with Him); therefore, She communicated ALL the Divine Grace to Humanity and CONTINUES communicating it. Mary is MEDIATORESS (DEPENDENT ON CHRIST) OF ALL THE GRACES

37 After the response of Mary "the angel departed". She would be submitted to the test of the SILENCE OF GOD (his not complete communication) and to the test of contradictory appearances

38 The Annunciation was not ended with the words of the angel, as happened in the conversations with other Biblical personages, but with the free acceptance of the Virgin; since God WAITED for her "be it done" to accomplish the Incarnation. He CONVERSED with Her in an encounter of freedom and MUTUAL respect; since if He would have made Her conceive Jesus by force, against her free will, it would not have been a good example for a FREE world

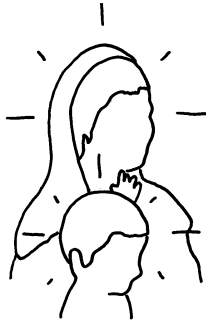
39 The Incarnation of God was carried out in silence by Mary, who did not make it known to anybody; in spite of the risk to her life and of the great privilege that corresponded to Her for being the Mother of the Messiah, a situation that a lot of women since David had wished for. Which apart from her respect before the miracle; shows that She was so filled WITH GOD, together with self-assurance and absolute freedom (the angel did not tell Her to communicate the news; nor the contrary), that everything else: risk, danger or glory; were worth NOTHING to Her

40 Mary, who was VENERATED by God-Father through the angel and who brought Christianity to the world, DESERVES VENERATION (Vatican Council II; Constitution "Lumen gentium", chapter VIII; year 1964; Pope Paul VI); since all her life was to co-operate in the salvation of the world by Jesus. THE TRUE DEVOTION to Mary consists in loving the world with Her, of loving God in the neighbor and imitating Her as MOTHER-EXAMPLE (TO ADORE is to love God directly; and TO VENERATE is to adore God through a being)

IMPORTANCE OF MARY MARY: MODEL, EXAMPLE AND WAY – 1

1 Because Mary is the **MOTHER OF GOD** She is the **BEST** approach to knowing Jesus as Man, the Church, and how Humanity must be; since She **REPRESENTS** them by **DIVINE** will, as symbol and example of the nation that gives birth to God (the "be it done" of Mary affected the entire world, because after that God was made Man. She gave Humanity to Jesus, with which He saved ALL). Therefore Mary is important and must be venerated "in the first place" (Vatican Council II) since to suppress Her or to undervalue Her would be to do the same to Jesus, to Humanity and to the Church

2 To love someone and to give him the place that corresponds to him, it is necessary **TO KNOW HIM**. And in the case of Mary; who knows Her more, loves her Son Jesus Christ more. What is made in honor of the Mother results **NECESSARILY** in honor of the Son; making Him better known, better loved, and the commandments better fulfilled. Whatever reduces the dignity of Her (her honor, her nobility) is unfavorable to Jesus

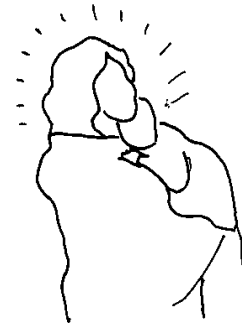


3 THE PRIVILEGES OF MARY, (certain characteristics and titles given by God to Mary, for the greater honor of his Son) are always referred to Christ because She is his Mother, are based on that source, and are only surpassed in **DEGREE** by his humanity. Therefore, the same as with Jesus, the most important thing in Her is to be someone **IMITABLE** as:

- 1) Mother of God;** in whom to hear and accept **THE WORD** of the Creator produced the most abundant fruit, since in Her God was incarnated by work of the Holy Spirit and gave Himself to the World
- 2) Immaculate;** and without the selfishness of sin, fulfil her mission on the earth
- 3) Always Virgin;** by remaining completely **FAITHFUL** to God
- 4) Mother of Humanity and of the Church;** being a source of unity among brothers of the same Mother, making Jesus to be born in them
- 5) Partner, Coredeemer and Mediatrix (Dependent on Christ) of All the Graces;** upon collaborating with the Messiah for the salvation of her brothers
- 6) Assumpt, or Elevated in Body and Soul into Heaven;** serving as sample and **CONFIRMATION** of what awaits those who follow the will of God, as well as a demonstration that the body is important
- 7) Queen and Lady of all that is Created;** because She is the first **SERVANT** of Humanity

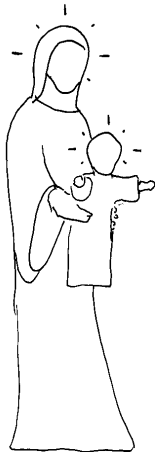
4 The Privileges of Mary are not more than the perfect and first accomplishment of what is **COMMON** to all the human race, to the Church. Therefore Mary must be an example and must be **KNOWN** and loved in:

- 1) The History of her life;** to know the environment that surrounded Her and to understand Her better
- 2) Her Happiness;** where She shows how by living the Beatitudes of the Gospels, She was obtaining and keeping them. Furthermore **Her Pains;** and how with faith, hope and love She was surpassing them
- 3) Her Biblical Words;** where She shows her personality and form of acting
- 4) Her Humility;** helping the world and following Jesus in perfect **LOVE** union until the Cross
- 5) Her Faith in God (her love);** accepting and relying freely on the Lord, without demanding of Him any sort of proof nor guarantees, to **HELP HIM** in his plan of salvation for the world
- 6) Her Example in the Church and her role Representing it;** since Mary as **SISTER OF MEN** and saved by Jesus Christ, is the first member of the Church by having permitted to Jesus be born in Her
- 7) Her quality of Worthy of Veneration;** for being: Mother of God and **OUR Mother**, for bringing Christianity to the world, and because all the works of her life were to co-operate in the salvation of the World by Christ. **True Devotion to Mary** consists in loving the world with Her; to love her Son Jesus in the neighbor, in the needy person



5 Jesus is **EVERYTHING** and there is no opposition between Christ and Mary, on the contrary; there is such an intimate **UNION** that one cannot think of the Most Blessed Virgin without thinking of the Messiah, as well as one cannot understand Jesus fully without his Mother, nor the woman without the man. Therefore **Mary cannot be separated from Jesus Christ nor from the Church, because they are mutually interrelated**. A proof of this is this work, that being a treaty about Mary; has named and talked about Christ, Humanity and the Church as many or more times than about Her; **since the MOST effective way of combating mistakes about the Son is to underline the truths that are referred to the Mother**. In any event; **GOD** wants to exist, to live and be God united with the created person (represented by Mary); so what the infinite distance there is among God and the created is reduced to nothing, since love **EQUALS**

6 The redemption or salvation of Jesus was: principal, sufficient by itself, independent and absolutely necessary. As God is One, ONE also is the Mediator (that is to say: unifier and conciliator) between God and men. But the universal, principal and perfect mediation of Jesus DOES NOT IMPEDE other mediators nor other coredeemers **DEPENDENT** on Him, such as his Mother, and that to co-operate in the redemption of other humans. The idea of needing a mediator before the Principal Mediator, that is to say before Christ, is valid for the Church and Mary because GOD willed it thus; as the evangelical **FACTS DEMONSTRATE**. **The Christians continuing the EXAMPLE of Mary Mediatorees (dependent on Christ) and Coredeemer (or rather collaborator of the only Redeemer) should help with WORKS so that their brothers find Salvation, that is to say, find Christ; since faith (in God) without works is DEAD faith (James 2,14-26) and faith (in God) is made effective, VALID, by love (1-Corinthians 13,2); that needs to be expressed in CONCRETE works as demonstrated by Christ upon MAKING his sacrifice.** Therefore, in spite of others not being perfect human beings as Jesus, the Divine Grace of Him is: stronger than evil, sanctifies them in their WHOLE BEING (body and soul), makes them capable of good works and **DESERVING** of acceptance for their works. **In the case of Mary, the holiness of her soul and of her BODY formed the body of Jesus; and her FREE acceptance of the will of God made Her WORTHY of Heaven**



7 Mary, as a thoroughly human creature, is no impediment to union with God; since it is no longer She who lives, it is God who lives in Her. The transformation of Mary in divine (united to God), exceeds that of any saint (Paul said: "It is now no longer I that live, but Christ lives in me"; Galatians 2,20). If God is present in three ways in the created beings: BY ESSENCE (from Him we proceed); BY OPERATION (is the first cause that moves); BY ILLUMINATION (through his Grace); it is found in a fourth way only in Mary: BY IDENTITY, since She is his Mother (humanly, from Her He proceeds). Mary is the most Christian of Christians and, therefore, She is the most CHRISTIFYING (helps to be equal to Christ)

8 The Mother of God is not the goal, but the WAY. She, as a human creature, makes one **RECALL** that the means or way to love God is to love the neighbor (Humanity), and to love the Church as Mother

9 One reaches JESUS THROUGH MARY because She is: the easiest way (thus came Christ), the shortest (fastest), the most perfect (since it is immaculate) and the surest way to find Jesus (It is a mission of Mary to always conduct to Him). To be Christian one must be Marian

10 If one wants to know Jesus one should know his FATHER and his MOTHER. And one will understand the strengthening power of the Divine Grace if one looks at the Immaculate as the most beautiful work of creation and salvation

11 He who wishes to have a mature and well-formed fruit must have the tree that produces it. He who wishes to have the Fruit of life: Jesus Christ; must have the tree of life, which is Mary

12 Jesus proclaimed Mary as MOTHER-EXAMPLE (inside of a house, in Matthew 12,50 and Mark 3,35; outside, in Luke 11,28; on the cross, in John 19,26) and knowing Her one understands what the Church is, much BETTER than with purely abstract concepts (immaterial ones); since Mary and the Eucharist are the MATERIAL symbols that best show the reality of the Church

13 Mary:

- 1) **In the principal FEMININE role**
- 2) **As MOTHER of God and Our Mother, and**
- 3) **In whom the Holy Spirit is FULLY manifested; is after Jesus, the model to imitate by excellence** and of the greatest importance established by GOD-FATHER. God, so that nothing would be lacking to man, thought about giving him a help; since He knew that the woman in Mary, and afterwards in the Church, would be beneficial to man: to Jesus. Without **WOMAN** half of humanity would be lacking

Faith in God,
which it is the same as LOVE,
is expressed with works

14 As Jesus IS GOD He cannot be a model of faith in God, in growth in holiness, nor of union with Himself. Therefore Mary is important as:

- 1) **First model of faith in God: in Christ**
- 2) **Example of growth in holiness**
- 3) **The ideal of every soul in its union with God. Her personal attitude and the way God acted in Her, serve as examples**

15 Mary is the one who REPRESENTS and is the MODEL for Christian in the Church, since to be CHRISTIAN is:

- 1) **To accept Christ COMPLETELY**
- 2) **To have Our Savior in our hearts by means of the Spirit**
- 3) **To give Jesus to the neighbor**

IMPORTANCE OF MARY MARY AND THE CATHOLIC CHURCH - 1

16 God-Father could have made Jesus appear in the world at an adult age, but He did not want it thus; He DELIVERED Him to the care OF MARY (who represents the CHURCH because She gave Humanity to Jesus, which served Him to save; and, be the Ark of the New and Eternal Alliance; Luke 1,26-56) and associated Her with all the acts of her Son. God willed it thus and GOD is not mistaken

17 To emphasize the dignity of Mary is not a need that is imposed upon God, nor does it make of Her a means of salvation isolated from Christ; simply GOD makes her great, God puts Her on His road. It can be seen that the one who most loved, respected, honored and obeyed Mary was Jesus. All his life He was an example to follow, and thus He taught that Mary and the Church should be loved as MOTHERS



18 Natural human life without the mother cannot be understood; therefore God delivered a MOTHER for the supernatural life in Mary and in the Church (John 19,26), instilling in everyone what is deepest in every human being; an instinct that forces everyone to turn the regard to their mother in all needs. The Christian peoples need to feel Mary at their side, familiarly, intimately; and though She is only one, her different DEDICATIONS (images, representations) help people to feel She is their compatriot and therefore her Son also is their compatriot; as God wants it

19 The presence of Mary in Christianity gives a feminine and profoundly human presence, of a laywoman; in Her God dignified WOMEN, and with Her the Humanity and the CHURCH, for the highest

20 MARY, SYMBOL AND MOTHER OF UNION; since: She joined heaven and earth in Nazareth, She joined the praying Church in Pentecost, and continues praying for the unity of the Church and of the family of God so that all her children JOIN in peace, in one herd and under only shepherd as CHRIST determined; for the glory of the indivisible Trinity

21 The Bible is not a magical or a scientific book, nor is it WHOLLY a code of moral rules to be followed. It is above all an occasion to find God, since the final objective of faith is not a book but a person: GOD

22 The Catholic Church defends the divine INSPIRATION of the Bible; concerning the doctrine, the MESSAGE; but not the literal inspiration, literally, as if it had been dictated by God

23 The biblical authors were MEN who used the forms of speaking of their era and country, therefore not always the literal translation expresses what they wanted to say. They understood that through what they WERE LIVING and experiencing they were finding God, this is called INSPIRATION. Since God goes through material realities, events and PERSONS to express himself. He does not always act directly, but by a MEDIATION; that is to say, through the Creation

24 The Catholic Church proclaims that THE BIBLE is the teaching of and for the "Primitive Church"; that it must be interpreted, since not all can be taken literally. And that it must therefore be put TOGETHER with THE LIVING TRADITION OF THE CHURCH; that is the teaching of the MAGISTERIUM: or rather of the disciples that had to interpret and teach with which Christianity was born, grew and has arrived here and now (2-Thessalonians 2,15). All the Bible was narrated FIRST by way of verbal tradition, and NOT ALL was written. That Apostolic and Divine Tradition is priors and as essential to the Church as the Bible itself. The last book of the Bible was written about the year 100 of the Christian Era; therefore the Church LIVED and, purportedly, could live without the Bible; but it could not live without living tradition or living voice transmitted by the OFFICIAL TEACHING of the Church; which starting from Jesus and the Apostles arrives, from generation to generation, until today. And must not be confused with the FOLKLORE TRADITION of cult, which is the EXTERNAL WAY and customary way with which the town people do the cult

25 The Christian must make credible what he believes basing himself on the Bible and on living Tradition; which are THE ONLY source since they have the same divine origin and the same end. One must take into account that the Church for almost 2000 years reflects and SHARES its experience to serve Christ and his message, not the writing itself

26 THEOLOGY is a science that treats what refers to God and his saving work, to UNDERSTAND faith as much as possible; glorifying God and necessarily the Man in which God made Himself, and Man (male and woman) cannot be spoken of without speaking of the Most Blessed Virgin

27 Since only God knows the heart of each person, and everywhere and in all religions there are souls of his pleasure and “anonymous Christians”; **the Catholic Church, THE ONLY Church founded by Christ**, defends the divine will of saving EVERYBODY centered on Jesus; accepting the possibility of salvation not only for Christians of ANY church, but also for all the persons of good will who are unaware of the Gospel WITHOUT BLAME. Nobody can put limits to the kindness of God, and it is not good to go in that field with meticulous distinctions. However; the simple people find themselves fenced in by some sects whose fanatical and even hostile preaching, especially against the Catholics, is not faithful to the HISTORICAL reality of the Gospel and has little respect for the Bible and the Divine-Apostolic Tradition of the Catholic Church. All of which compels to clarify, even with sorrow, some concepts to prevent deceits; not without first declaring that a serene and constructive dialogue with the brothers that separated themselves should be encouraged, in order to see more what joins than what separates, and without forgetting that the human language is imperfect

You are Peter and on you I will build my Church, and you will confirm the Church with your faith

28 The Catholic Church is the only one that emerged from the Old Testament and WROTE the New, and it is the only one authorized to interpret them since ONLY to her Jesus himself guaranteed that she would be preserved and governed by the Holy Spirit (John 14,16-26). Therefore she, AS CHURCH, interprets the Bible according to: "no prophecy of Scripture is the object of private interpretation" (2-Peter 1,20) and the Catholic Church is the only one authorized to TEACH (Matthew 28,19). He who is AGAINST the Catholic Church, the work of Christ, is against Him and his Father (Luke 10,16) is not his friend (John 15,14) nor does he deserve the title of Christian

29 The Church without Mary (She who is full of the Holy Spirit, the Ark of the New Alliance, THE MOTHER; Luke 1,26-56; John 19,26; Acts 1,14) is not the real church of Christ. He is the only founder of the Holy Catholic Church: that is One and Apostolic, that spreads the teachings of Jesus, that will continue until THE END of the World (Matthew 28,20), that can forgive sins (John 20,23), that WILL NOT BE vanquished by the demon and whose head is the successor of Saint Peter: the Pope (Matthew 16,18-19); who confirms Humanity with his faith (Luke 22,32)

30 Mary is as the Church:

- 1) One (for her absolute union with God, by her unity with God; for being unique)
- 2) Holy (for being Immaculate)
- 3) Catholic or OF ALL (for being Mother of all)
- 4) Apostolic (joined and served the Apostles and continues doing so with their successors)

The Church is:

One
Holy
Catholic
Apostolic

31 The Catholic Church, though it is spread all over the Earth is only ONE, as Jesus determined (John 10,16; 17,11 and 17,20-21), because of its:

- 1) **Unity in Faith.** All its members have one common and only creed
- 2) **Unity in Government.** One founder: Christ; one earthly head: The Pope; to achieve one end: God
- 3) **Unity in the Sacraments.** All its members use the same means to honor God and to sanctify themselves. **If Christ had established more than one Church or with more than one head He would have broken the unity for which He died (John 11,52 and Ephesians 5,25)**

32 The Catholic Church is HOLY (Ephesians 5,26-27), because of:

- 1) Its DOCTRINE; OFFICIAL teaching of the Church, which comes from God
- 2) Its SACRAMENTS, visible forms of the invisible Divine Grace, instituted by God and that sanctify
- 3) Its fruit. All the saints of the Church, beginning with Mary. Though there are some weak members, there have always been many with ORDINARY HOLINESS (fulfil the commandments); a certain number with PERFECT HOLINESS (avoid furthermore venial sin and fulfil votes of poverty, obedience and chastity); and others with HEROIC HOLINESS (they additionally undertake small and extraordinary works for love of God)

33 The CATHOLIC Church, which is to say OF ALL, universal; is such because:

- 1) It is One. Only the Unity of the Church permits her being in different places while still remaining the same and only one in each place
- 2) Of receiving the assignment to be witness of Jesus Christ over ALL the Earth (Acts 1,8)
- 3) Of being open to ALL (Matthew 28,19)

34 The Catholic Christian Church is the ONLY APOSTOLIC ONE: because of:

- 1) Being born in the Apostolic Association established by Jesus (Matthew 28,16-20)
- 2) Her heads forming an UNINTERRUPTED chain from the apostles until today
- 3) Preserving the teachings of the Apostles. Upon Jesus giving to the Apostles such a mission and authority, and knowing that they themselves would not be able to fulfil it, since they were men that were going to die in a short term, He was expressing that his desire was that this mission should pass on to the LEGITIMATE successors of them

35 Mary is important and must be venerated (not adored) "in the first place" (Vatican Council II, year 1964, with Pope Paul VI)

TRUE DEVOTION TO MARY BASIC CONCEPTS

1 THE DEVOTION is a form of love, which consists of the live desire to dedicate oneself enthusiastically to the things that belong to the service of God. Though it is basically INTERIOR, there have to be EXTERIOR manifestations

2 TO ADORE is to show a great respect and love to God, and ONLY to Him

3 TO VENERATE is to show a great respect and love to a being because of what it HAS RECEIVED of God. It is to adore God THROUGH a being

4 The adoration cult that is given only to God is called LATRY; that of worship or veneration that is given to the Most Blessed Virgin Mary is called HYPERDULY (greater than the duly and less than the latry, because it is the most rapid road to arrive to Jesus); the worship that is given to the saints is called DULY; and that pertaining to Saint Joseph is called PROTODULY or first duly (since he is the first servant of Jesus). **What is fundamental of these concepts and of the cult as a rule is the end, which is God. The foreign FORM (the external appearance), does not make the difference nor is it the main thing**

5 The Marian devotion is an integrating part of the ONLY cult that, justly and worthily, is called Christian (the Magnificat, with which is given cult to God and Mary, was even used as the liturgical hymn in the first Christian community; from where Lucas took it); because it brings to life more intimately and profoundly the Mystery of Christ, in Him it has its origin and its efficiency, and with Him it conducts the Spirit to the Father; therefore it ends in the Trinity, to which one goes by way of Christ and in Church or community

6 To give Mary the place that corresponds to Her it is necessary to know Her. The worship to Mary does not end in Her but in God through Her, therefore in the Virgin is venerated fittingly what She has of God, or rather one venerates God IN HER. Upon Mary praying for the world it is God himself who prays before Him; upon Her attending the prayers of the other human beings, it is God in Mary who turns kindly to his children (all good comes from God through someone). Only to God is requested his mercy (that is to pity and to help avoid the pain), that He give, or that He do. To his Mother is requested that She pray before Him, so that God gives or makes, since **the Creator is the FIRST SOURCE of all good**. It makes no sense to think that mercy is reserved to Her and justice to Christ. The Queen of the Heavens always reflects the supreme mercy of Jesus which, being infinite, is greater than all

7 THE PRAYER is a communication with God, it is one of the forms of expressing the Faith in God, and its final objective is TO JOIN the soul with Him and to become akin to Him; and, if it is the case, to request to Him that God do what only He can do. In the VOCAL prayer there can be a triple attention:

- 1) The least important one consists in pronouncing the words well
- 2) The intermediate attention is fixed on the sense of the words
- 3) The most important and necessary one is fixed on the objective of the prayer: in God and on what is prayed for

8 In the prayer it is not requested to compel God to change his plans, which is impossible. Nor to inform Him of what is needed, since He already knows it. Nor to convince Him to help, since He wishes it more than oneself. One prays because He wants something to be DONE to COLLABORATE with Him in what He wants to concede, the Divine Grace being ALWAYS his response; therefore it is necessary and convenient to pray. **God does not command impossibles; He tells us to do what we can and to pray for what we cannot do, so He can help us to do it**

9 THE SACRED COMMUNION is a sacrament, therefore it sanctifies, it JOINS to God and it joins everyone together. In the Sacrament is received the body, the blood, the soul and the divinity of Sacramented Jesus (John 6,48-58 and Luke 23,19-20). The Sacred Communion together with the prayer, are in the life of the Supernatural Grace what breathing and nourishment are in the natural life



10 TO LOVE is a free, personal decision, which consists in GIVING HAPPINESS. And it is not only not to cause damage

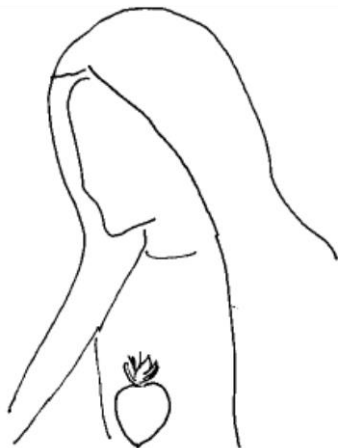
but, above all, to do well. A person "exists" in the measure that he loves, that he is projected to others. There is not love without a CONCRETE affectionate expression (facts, works). He who loves does all possible good, at the same time that he avoids all possible evil

11 All work must be made well, with love, WITHOUT SEEKING remunerations; only to please God and at the same time to give honor to Him. And it is not permitted to do evil in order to obtain good

12 God is more loved by a lonely act of charity of value ten, than by ten acts of charity of value one. In the same way a lonely just and perfect one, pleases God more than many gathered in mediocrity

13 The Marian Devotion that remains only in feelings toward Mary, is not real. To venerate the Mother of Humanity is to love the world WITH HER, to love her Son in the neighbor; that is to say, to love God through Her

14 The true devout is not limited to the corporal sensitive devotion; if he lacks wellbeing or does not feel pleasure by the devotion, he is not concerned nor repented because he lives in the love and the faith and not of the feelings of the body. Christ DEMANDS WORKS persevering, concrete, and not only external and passing practices of feeling



15 The love to Mary can never be excessive. The Christian love toward a person CAN NOT have limits and less toward Mary, since nothing is more pleasing to Jesus Christ than that one would love whom He himself venerated and loved as his Mother

16 THE TRUE DEVOTION to Mary has to include:

- 1) **To serve God in the neighbor**
- 2) **To obey the commandments**
- 3) **To Venerate by love, by an interior call that is born of the spirit and of the heart**
- 4) **Tender gratitude and confidence in our affectionate Mother**
- 5) **The IMITATION of her virtues**
- 6) **To be constant**
- 7) **To be disinterested**

17 Be careful NOT to belong to these kinds of devouts:

- 1) THE CRITICS; who believe in nothing and censure everything
- 2) THE SCRUPULOUS; who fear to be too devout of Mary, ACCORDING TO THEM, in respect to Our Savior
- 3) THE EXTERIOR AND PRESUMPTUOUS; who only work so that others SEE them, but they do not make any effective and solid work for others; for love
- 4) THE FICKLE; who change at the least temptation
- 5) THE HYPOCRITES; who pretend to being considered good when they are not
- 6) THE INTERESTED; who only appeal to the "full of Grace" so that She concede them material goods

18 The Mother of God is the easiest and most rapid road to arrive to Jesus, and those who have TRUE devotion to Mary will surely be saved. Thus is understood why the demon tries so hard to lessen the devotion to the Most Blessed Virgin; and the why of that hatred against Her prophesied in Genesis (3,15)

19 The CONSECRATION TO MARY consists in delivering oneself to Jesus through Her; that is to say in doing all things for love to Mary and with Mary (as road), for the glory of God as last and supreme end. Though the end will be the last in being obtained it has to be the first in the intention

20 The Father gave his Son to the world through Her, Christ was enclosed in her bosom, and the Holy Spirit delivered his Divine Graces through Her; therefore upon consecrating oneself to Mary the Trinity is IMITATED, and one practices the humility and MODESTY of considering oneself unworthy of presenting oneself before God

21 The devotion to Saint Joseph is inseparable from the devotion to the Virgin since God united them. One must not forget that Saint Joseph is: Husband of Mary, Just Male, Chaste, Virginal Father of Jesus, Protector of Jesus and Mary, Protector of the Church, and that he also co-operated to the salvation upon protecting and educating Christ

22 To Saint Joseph corresponds the cult of protoduly or first duly because, after Mary, nobody SERVED Jesus as much as he did. An exceptional divine mission such as his required a proportionate dignity that, at least at the end of his life, was GREATER than that of all the angels and saints in heaven without exception; therefore he is part of the so-called "Trinity of the Earth". Pope Pious IX declared Saint Joseph: Universal Patron of the Church; by the Decree "Quemadmodum Deus" in year 1870

Mary, it is not a goal but a way.

Jesus is reached by Mary

23 The Vatican Council II (with Pope Paul VI; year 1964), taught that with respect to Mary "the true devotion consist neither in fruitless and passing emotion, nor in a certain vain credulity. Rather, it proceeds from true faith, by which we are led to know the excellence of the Mother of God, and are moved to a filial love toward our Mother and to the imitation of her virtues"

MARY WORTHY OF VENERATION SAINTS AND OTHER BASIC CONCEPTS – 1

1 CULT is as a rule all the forms in which the human being addresses himself to God. The cult to a person is an act of LOVE, since it includes the recognition of what is good that glitters and makes that person amiable by the action OF GOD in him

2 TO ADORE is to show great respect and love to God, and ONLY to Him. The BEST way to adore God, according to his own will (Matthew 25,40), is venerating the other human beings; because in them is found, principally, God

3 TO VENERATE is to show great respect and love to a being because of what it has received of God; it is to adore God THROUGH a being

4 The cult to Mary and to the saints is within the ONLY cult to God; since **to venerate and to request to Mary and to the saints is to venerate and to request to God, or rather, to God IN THEM. The exterior FORM of the cult is not the principal end (which is God) nor marks the difference**

5 TO PRAY is to be joined to God, to be communicated with God; and if it is wished, ask Him to do what only He can do

6 TO REQUEST FOR OTHERS when one is in the light and in the charity of God is, first of all, to have that other within the heart of one as oneself; therefore one can REPRESENT that other person and make sacrifices and penances for him (even monetary ones; Daniel 4,24), whether that other one is alive or dead (that is alive in God, since for Him nobody "dies"; Luke 20,38)

7 God does not nor cannot change his will; but He has determined to give some things, under the CONDITION that they are requested through prayer

8 God listens to the sinners though they DO NOT DESERVE IT (Luke 18,13-14); therefore one can request or pray for oneself or for others, and even make penance for others, though one is not perfect

9 COMMUNION OF THE SAINTS is the union of all the Christians mutually within the Mystical Body of Jesus, with which the Graces circulate from some members to others of the only Body formed by those: in heaven, in PURGATORY (place of purification previous to heaven; Matthew 12,32) and those on earth. THE MYSTIC BODY OF JESUS is formed by the Communion of the Saints: the Church. If a member of that Body can and HE SHOULD pray for his brothers in need, this reason is worth more to Mary, who requests for all persons without exception; and seeks, by lighting the light of Jesus, the repentance and conversion of the sinners; as a woman who loses a coin of the ten that she has (Luke 15,8-9)

10 SAINT, means consecrated to God, perfect in love. God is that perfectly, but the saints, the angels and the persons of heroic perfection and virtue also are saintly; who participate of the holiness of God being UNITED to Him and give, for this purpose, testimony of this with FACTS. God is the most important, but not the only one; the human beings are also important and the saints even more so. There are three types of holiness (and inside each one, many grades): ORDINARY HOLINESS (who fulfil the commandments), PERFECT HOLINESS (who avoid furthermore the venial sin and fulfil votes of poverty, obedience and chastity), HEROIC HOLINESS (they additionally undertake small and large works for love of God)



11 THE GUARDIAN ANGELS are pure spirits, holy, that God gives us to lead us along the good road (Matthew 18,10); and one should seek them

12 THE POPE is: Father of the faith, who confirms the Church with his faith (Luke 22,32), the successor of Saint Peter (Matthew 16,18-19), who represents Christ on earth, the guide of the Church; and for ALL this he is called "Holy Father"

13 **All material or spiritual goods come FROM GOD and return to Him through, BY MEANS, of persons.** He is pleased that favors are requested from Him by means of his Mother and of the saints that are at his side. God is not egotistic, He wants his creatures TO SHARE of his kindness; since **the creative activity of God does not have other reason, than the tendency of the Supreme Good to BE COMMUNICATED. However, the communication would not be complete if God did not give the possibility of action within freedom; therefore, He has given to each person the saving power of LOVE; together with the capacity of DESERVING, requesting and acting on behalf of the rest of the human gender; and if this is valid on earth, all the more reason for it to be valid for the saints in heaven.** A proof of this is the immense quantity of favors that, through the centuries, the Christians have obtained by MEANS of prayers of the saints before God

14 When God is loved the neighbor also is loved, and when one loves the neighbor one also loves God. All human beings are in SOME way associated (are united with God, to achieve an end), coredeemers (co-operate with the only Redeemer) and mediators (means of union, dependent of Christ) between God and the other persons; since **the divine kindness has wanted to BE ASSOCIATED with his creatures, in heaven as well as on the land, in the obtainment and DISTRIBUTION of his grants and favors (even the Bible came through Men)**

To venerate the saints
is to love God through them

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