

*The only Catholic Community with a synthesis
of its Program of Life in form of a Prayer:
Immaculate Princess*

Precious little Miryam of papa Saint Joachim, conceived without sin in the blessed womb of mama St. Anne. In your overflowing fullness of grace we plead, please remember us as you remembered even your homemade baby dolls, and the many kisses your mom & dad "had" to give on them in addition to yours! because of your... "intercession": Protect us from tragedies, especially grave sins, therefore defending us against the Evil One, and keep us in peace under your angels we beg you, we trust. United to your beloved parents please pray for us, little Princess, who have recourse to thee as adoptive brothers and sisters, that we may live a life of ongoing conversion, always within your Son's Church, as holy and joyful as possible; in your name loving and protecting every child, every grandparent, every pregnant woman, every family, until safely united with you in Paradise, forever! Full of hope and confidence we plead, through your sweet, kind and most pure heart of a little Jewish girl forever alive within you, for the sake of your mom and dad's unforgettable ocean of tender love, prayers, and homey protection; and for the inexhaustible everlasting treasure of holy memories and consolations that they infused in the deepest reaches of your being, as an essential portion of your eternal Heaven, that God the Father rich in Mercy, through your intercession, in the blood and merits of your son Jesus Christ, our Messiah and Divine Redeemer, will indeed grant humanity a new Pentecost, with all Grace and blessings that we need to really understand the power of fraternal Unity in the Holy Spirit, and become a New Humanity, meek and humble of heart loving and courageously faithful to the Will of God, until the last day of our lives, up to the last generation. Ad majorem Dei gloriam, Amen!



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The Blessed Family of Sts. Anne & Joachim Catholic Society



*The Blessed Family of Sts. Anne
& Joachim Catholic Society*





The Blessed Family of Sts. Anne & Joachim

(JoAnnine Catholic Community)

Foundational Documents

**General Statutes and its
Adjuncts**

**Appendix A, B, C & D are
essential**

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Published by the Pope [St.] Paul VI Foundation

ISBN: 979-86567070-7-7 (color edition)

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Print information available on the last page.

The cover artwork's main image "Generations" [The Blessed Family completed], which is priceless for us, was granted free of charge thanks to the generosity of sculpture artist Timothy P. Schmalz. He, his family, and mission will be always in our prayers.

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THE BLESSED FAMILY CATHOLIC SOCIETY'S
GENERAL STATUTES

Preamble

GENERAL STATUTES' GLOSSARY

This glossary provides the necessary linguistic foundation for understanding these General Statutes. It is an internal glossary with abbreviations, notes, web links, references, etc. It includes the explanations and special meanings of critical terms as intended by the founder of this society. Familiarity with these terms is really necessary to understand the Articles and Paragraphs which follow. Therefore, it is required reading before proceeding to the full text of the Statutes.

Terminology:

1. Blessed Family:

About the family of St. Joachim, St. Anne, and St. Mary as a child/teen. "Blessed" Family to clearly differentiate from the "Holy Family" or "Sacred Family" of Saint Joseph, Jesus, and Mary after the incarnation of her son Jesus.

2. JoAnnine:

Referent, related to or originated from the Holy Matrimony of St. Joachim and his wife St. Anne from which mankind received the masterpiece of creation, Mary Immaculate, which ultimately, at least in practical terms, became with her son Jesus Christ, the "Co-Redemptrix" of humanity

and "Mediatix" of all graces. JoAn+nine with double "n" to differentiate from "Joanine" which may relate to Saint John the Evangelist, any other Catholic saint named John, or some king named John throughout history. It includes a double capitalization at "J" and "A" to emphasize the initials of the individual names: J for Joachim and A for Anne.

3. JoAnnino:

A consecrated man that will belong to the Blessed Family Catholic Religious Community, the engine and heart of the Blessed Family Catholic Society.

4. Uncle:

The religious title (like religious Brother) for a JoAnnino.

5. JoAnnina:

A consecrated woman that will belong to the Blessed Family Catholic Religious Community, the engine and heart of the Blessed Family Catholic Society.

6. Aunt:

The religious title (like religious Sister) for a JoAnnina.

7. Conjugalit:

Deep conjugal spirituality and practical pastoral methodology conceived in 1988 and still under development by our founder (See Article 51) that applies to natural marriages, sacramental marriages, and mystical marriages, promoting or supporting transitional steps from lower levels to higher levels. For more information please read Appendix B (Conjugalit's summary-essay) or click www.JoAnLab.Net/hub/conjugalit for online information.

8. “Transitional” [profit] (within deep universal pro-Ecclesia Covenant & our Art.1 §5 Mission Statement):

An internal concept (see IR&R acronym) and essential part of our inter-generational charism able to reveal to the misled and hopeless young generation, that the better is yet to come as we age (hopefully applicable even to nonbelievers **if** they are sincere truth-seekers with an honest mind and goodwill). A strong ascetic support for our JoAnnine spirituality originates in Colossians 3:1.17, especially verse 1: *“Since then you are now raised with Christ, seek the things that are [from] above (...).”* and is deeply connected with two historic facts celebrated every year in the Catholic Calendar: The Ascension of Christ and Assumption of Mary. From lower levels to the highest level whenever possible, or at any higher level, if the highest is not possible¹. Most people apparently understand that but miss the only point that would make the whole difference, represented by just one word: “Upper” or “Above.” Even dear Martin Luther King, Jr. had it 99% right but also missed that point when he said: *“If you can’t fly, run; if you can’t run, walk; if you can’t walk, crawl. But by all means, keep moving.”* The critical “up” factor is missing: Keep moving where? “Left?”, “Down?” Keep moving “UP,” which is only possible with Christ. This should always be our determination, *“since we are now raised with Christ, let’s seek the things from above.”*

8.1 Once we understand how important this really is, we should (then) use it like stamps of approval² on our passport gradual visa to enter Heaven: Is that

¹ Unique IR&R guidelines including ‘buffer-zones’ for internals and externals. Not static unity or unity without Freedom, but an ever-growing Unity withing an ever-growing Freedom because engulfed by an ever-growing Love, which always respects responsible Freedom.

²As taught by Fr. Leo of Bethania, SCJ (Brazil)

relationship, intended purchase, business, etc. truly from “above” (blessed)? Is my career, decision, ideology, etc. effectively helping me go “up” (into Heaven)? Although an enormous understatement, we can compare “The Ascension of Jesus” into Heaven after His resurrection, with the historic division of the Human race history in Before or After Jesus of Nazareth. Understatement because the Divine Trinity in themselves somehow acquired a new glorious and perpetual dimension not previously existing, because Jesus ascended back to the Father no longer “only” in His divine person under a single divine nature, but now **also** as a true human being in perpetual hypostasis, allowing, therefore, the sending of the Holy Spirit to the human race because we now participate in the divine nature, as brothers and sisters of Jesus Christ.

8.2 Besides many generic internal applications, over Conjugaluty or internal formation, for example, “transitional” is also used as a critical adjective regarding the “source & bridge” “covenantal³” nature of this whole religious Society also as a “pro-ecclesia-covenant” promoter. In other words, it is specifically related to one of our main pre-designed future purposes (pending Ecclesiastical ratification and God's time), which is to attract, form and then provide the worldwide Catholic Church as a whole, through or for any authentic Roman Catholic organization at any Diocese or Prelacy⁴, as many holy Catholic lay and religious

³Integration of all original -from Old Testament- four categories of Messianic Salvation, as suggested by Dr. Scott Hahn (Liturgical, Military, Legal and Economic), into the New Covenant in Christ's sacramental Church.

⁴Also including all non-Latin rites in full communion with the Pope.

vocations as humanly possible, **always** within the restrictions or guides defined by applicable Canon Law.

8.3 As a “byproduct” bonus, we hope to open new doors of blessed exits and transitions for members from other communities – even “catholic” fundamentalists or closed, strict groups – thank God incapable to remain in such communities but trapped, to fully restore their lives and peace, from the essential Catholic understanding that what matters the most is to remain inside the Universal Catholic Church in any vocation, and not necessarily in some particular group or congregation, striving, therefore, to become a mature, grateful and committed Catholic-giver in full communion – with the Pope, any Pope – and in state of grace **regardless anything else**, as well taught by St. Josemaria Escriva (the universal call to holiness is for **all** Catholics, regardless where/how/when/if): God’s Mercy is more concerned about our future than our past and above all the salvation of our souls: *“And this is the will of Him who sent Me, that I shall lose none of those He has given Me”*. (John:6,39). Transitionality, therefore, only if and when discerned “profitable” for souls, for the Catholic Church, for God’s glory and above all for the eternal salvation of the involved ones. Otherwise, it would be a tragic disservice, especially within the context that Pope Francis called “The culture of the Provisory;” speaking against the currently pervasive provisionality in relationships, whereby human beings and or sacred institutions are also discarded as if objects of convenience, making even serious lifetime vocations such as marriage, priesthood and religious life very fragile, if not impossible.

9. “Enlargement” of Hearts (Outstanding Magnanimity):

If we Google the Italian statement “*dilatare il cuore*” (to dilate the "heart", meaning expanding, enlarging the "heart") the first page will not show a bunch of cardiomyopathy related info, but writings of Chiara Lubich and other articles related to her proposed imperative of widening spiritual hearts as much as possible. Amazing! In her landmark, the historic and foundational book “*The Art of Love*,” in the chapter “One at a Time,” Chiara wrote: *“We need to enlarge our heart to the measure of the heart of Jesus. How much work that means! Yet this is the only thing necessary. When this is done, all is done. And since we live in time, we must love our neighbors one by one, ...”*

9.1 Certainly, the imperative to “dilate” our "hearts", enlarging our capacity to love and pray for the grace of the “widening” of our own "hearts" as much as humanly possible (consistent magnanimity, loving to the max), to better imitate and conform to the Sacred Heart of Jesus and the Immaculate Heart of Mary **is**, indeed, *“the **only** thing [really] **necessary!**”* Nonetheless, *“How much work that means!”* [for each one of us]. Many times, it will be humanly impossible to "enlarge" our “hearts”: A “transplant” will be necessary! Only deeply worthy and frequent receiving of the Sacred Eucharistic Heart of Jesus can accomplish that, even “physically” speaking! This is **not** only an allegorical statement! It needs to be frequent because our corrupted human nature constantly rejects a great "heart".

9.2 Love is a "risky business", and Love like Jesus, with Jesus, for Jesus, is immensely more "risky." One can give without love, but cannot Love, without giving. One can suffer without love, but cannot Love without suffering, and the list goes on. Failure is

certain for anyone trying to do it without supernatural help. No wonder why St. Claude de la Colombiere, the priest that guided St. Margaret Mary de Alacoque, divine gift instrument for the extraordinarily bountiful and powerful worldwide devotion to the Sacred Heart of Jesus, often prayed "O God! What else will you have to do to conquer the hardness of our hearts? Lord, you must give us new hearts, tender hearts, sensitive hearts, to replace our hearts that are made of marble and bronze. You must give us your own Heart, Jesus. (...) Place your heart deep in the center of our hearts and rekindle in each heart a flame of love as strong, as great, as the sum of all the reasons that I have for loving you, My God.

NOTE: The following three entries: "Adoption," "Spiritual Family," and "Extended Spiritual Family" are partially related to this previous entry imperative and directed related to our Conjugal Spirituality (See Appendix B).

10. Extended Spiritual Family:

Under and as a direct consequence of the above critically essential imperative for our Mission, not only individual members shall beg the Holy Spirit for the development of a great and strong "heart"⁵, also as a Society, we will thrive — even if only unilaterally — to welcome in a special way any member of authentic Catholic Communities directly or indirectly related to the double root of our Spirituality⁶.

11. Spiritual Marriage/Spiritual Family:

Ordinary meaning but in more strong terms both supernaturally and naturally speaking. Most rules,

⁵See Article 3, § 4.

⁶Described in Article 2.

purposes, and goals of a natural family are also at least partially applicable to our mystical families. (Please read the Conjugal's summary-essay at www.JoAnLab.Net/hub/conjugalitiesince since that is also applicable).

12. Adoption/Adoptive:

Also partially related to the "expanding of hearts" imperative, our communities and lives will be almost entirely built over this mysterious reality: **The power of Adoption in the Holy Spirit!**⁷ Including consequences coming from the extraordinary "reversed" adoption done by the child Jesus, adopting St. Joseph as His father. (Adopted parents, adopted children, adopted sisters, brothers, uncles, families, godfathers, godmothers, etc.)

13. Ambition:

Critical keyword for our spirituality and charism, deprived of any negative connotation precisely because it came out of it (explanation below). This negative connotation is more prevalent in some languages because it has been associated with greed, and in English, etymologically, with a deep thirst for (votes) political power. Especially in its early use in English, it was a pejorative of inordinate or overreaching desire associated with pride, vainglory and even arrogance. Nevertheless, our founder's grandfather's⁸ legacy wisdom (now **Ours**) and his consequent **magnanimous** Mission Statement "*The ambition to do Good and keep doing Good for others and for all, should have no limits*" (now, also **our** official Mission Statement), taught him a profound life lesson: That God created us to love like He Loves and "*never become tired of Doing Good*" (2 Thes.3:13), of doing what is right, doing well, etc. All the negative realities associated with the

⁷Being the Sacrament of Baptism the utmost expression of that awesome divine power.

⁸Detailed information at Article 51

word “ambition” came out as a “volcano” of death due to distortions and degeneration caused by the original sin. Since it is impossible for humans to suffocate a volcano planted by God as a divine “volcano” of Life, in His original purpose to grant each person His own insatiable thirst to Love and always do Good for all, such destructive power can only be **redirected** from inside in order to become a constructive flow of power (hopefully before it inevitably becomes evil), **but never extinguished**. Therefore, **only** the ambition of doing Good for others and for all, **is what** should have **no** limits. Moreover, we deeply believe that Satan and his demons also have an implicit “mission statement” (*the ambition to do evil and keep doing evil for all and forever should have NO limits!*) which is precisely the **opposite of our** Mission Statement.

13.1 Fr. Leo of Bethania, SCJ (Brazil): From "lava" to Love! He became a very courageous man who personified this inner transformation, from a lethal (drugs-addition), mad, and selfish volcano of "lava" to a life-giving unstoppable volcano of Love, Joy and extraordinary sense of humor, to the point of almost “exploding” his own "heart". He no longer dreamed alone since he dared and succeeded to “convince” God to dream in him. A faithful son of the Church, not afraid to think and speak his mind, he did not tolerate **in himself** fake prudence or negligence and became the instrument for the conversion of millions of people, including many former "Cc's" (Cowardly “catholics”). He said that *"Heaven has a special place for those who dream big, think big, love 'big', but have the courage to be humble and live small."*

14. Couple:

Always one adult man with one adult woman either married under the sacrament of Matrimony or under temporary or permanent spiritual marriage as a mystical couple.

15. Third Conjugal Person:

Derived from our Conjugal spirituality, a Third Conjugal Person (3rd-CPerson) is more than a virtual person or couple partnership. It is a new spiritual but real single entity: The Couple. All internal functions and positions, including Secretarial positions, whenever possible, can and should be exercised by couples **if** able to practice “Conjuality” to a higher level. Therefore, for all internal intents and purposes, such “3rd-CPerson” can have a juridical personality and legal identity, **whenever necessary**. Consecrated couples can be represented by any of the spouses. Please read the Conjuality’s internal glossary at Appendix B for detailed information.

16. Subsidiary Complementary Expertise and Resources:

Principle guide to most of our internal selections or choices, especially related to learning, capacity training and even career priorities for members, in order to add, complement and better serve the "whole."

17. Subsidiarity Validation:

Principle guide to most of top-to-bottom new orders, nominations, rules, etc., i.e. if a Nat'l. Couple Superior makes a decision that will affect all or some lower levels of our internal authorities, leadership, or even external members, such order should be pre-validated by each affected level down to the base of our system of communities, hopefully before promulgation and surely

before ratification. Exceptions, if not obvious or under common sense, will be defined at the Internal Rules & Regulations (IR&R).

18. Masculinity:

In most cultures, the concept of masculinity is closely associated with “machismo,” jerks, beasts, or worse caricatures of authentic masculinity. That is unfortunate but somehow understandable in non-Christian cultures. It is outrageously unfortunate where an endemic lack of respect for women and children is a major sign and consequence of widely spread fake masculinity. Due to the scale of it and the evil balance amount, it constitutes a kind of “dismissed” crime against the humanity added by a curse that even women then, convinced they are worthless, start to hurt themselves (many commit suicide) and abuse each other to the point of “forcing” (more than just peer-pressure) many to remain subjugated for life under a multitude of criminal monsters disguised as “husbands and fathers” that any civilized society would or should put in jail for a “lifetime.”

18.1 However, after 2,000 years now, it is astonishing and shameful that similar phenomena are also growing fast inside of the so-called “Catholic Countries,” generating high levels of domestic violence crimes against women and children, perpetrated by “men.” If we conducted a street survey among ordinary Catholics in Latin America, for example, where most adults know well (culturally speaking) about the lives of the Apostles and ask them whom they believe was the “real” man or more masculine among the twelve Apostles, almost all would come up with the name “Peter.” Due to cultural influences and the lack of a minimum basic moral formation, they collectively and

intuitively think that a real “man” should be the one who (impulsively) took the sword and cut the ear of an enemy, who dared to step out of the boat to walk on water, who led and boasted to be ready to die for the Lord, etc. (but factually denied the Lord and disappeared from the foot of the cross). In other words, one who talks the talk but does not walk the walk. Occasionally, a one-time hero by instinct, but practically incapable to give/express real Love faithfully for a lifetime and, therefore, a despicable caricature of authentic masculinity that, for Peter, clearly changed completely afterward, but only after the Pentecost (The “game” changer!). Becoming a mature Christian improves or even equates to authentic masculinity or femininity, or it will not become authentic holiness, in the end.

18.2 Unfortunately, likely no one would come up with the name of John precisely for being the best image of Jesus’ masculinity since Jesus himself is not only true God, but also the only perfect man and supreme role-model of masculinity in history. John the Evangelist was called the beloved one also because he was a deeply kind man, a peaceful, trustworthy and dependable man, meek and humble of heart like no other Apostle, including before, but especially after the Pentecost, all the way to the peak of his outstanding masculinity as a senior and very holy man at the time of Patmos. That’s the reason Jesus entrusted his own mother to him and nobody else, a **real man**, second to none, a servant of all, a man that Jesus knew would rather die “a thousand deaths” before daring to commit a single act of aggression or even disrespect against **any** woman. That is also the reason we carefully selected a shortlist of male role-models that had direct

contact with Jesus as part of our “JJ” day pastoral memorial, described in Article 41.

19. Word of Life (in ref. Focolare Movement⁹): The “Word of Life” is a sentence of Scripture offered monthly as a guide and inspiration for daily life. The commentary to the Word of Life is translated into 96 different languages and dialects and reaches more than 14 million people worldwide through print, radio, and TV media.

20. Absolute:

Hopefully, every believer agrees that God **is** absolutely Absolute, in His infinitely mysterious self (or in His Triune-self for [us] Christians). However, not all divine attributes can be qualified by the adjective “absolute” in a literal or strict sense. In our case, it does require the following clarification but only if and when used under our spirituality in connection with one of the Holy Trinity's divine attributes, the attribute of Sovereignty, to be used in direct relation to the First Person of the Divine Trinity: God the Father (see next term, “adoration”). Basically, under our **internal** terminology, even though we are keenly aware that God **is** His own attributes **and** indefinable “Simplicity” (absolutely indivisible)¹⁰, we agreed to carry a reasonable emphasis into the word “absolute” as an adjective distinct from the same word used as an adverb, which makes it inappropriate or less applicable for most of God’s attributes, contrasted if used as an adverb of mode or manner. For example God the Father “rich” in Mercy, the father of all Mercies, is divinely “rich,” has a “rich”

⁹ www.Focolare.org

¹⁰Which makes every figurative language (not only ours), any analogy, even laughable! Although it is very serious.

attribute but not an absolute one. In other words, God’s Mercy is **not** absolute, otherwise, He would not be also a Just God (which He is, evidently) at the same time. Therefore, God’s Justice also is **not** “absolute,” or God would not be Merciful at the same time. However, it is mandatorily applicable, if absolute is used as an adverb (i.e. God’s Justice is absolutely perfect, God’s Mercy is absolutely generous, etc.).

20.1 Likewise, under the same line of reasoning but a distinct theological mystery, we shall state that God’s Power and “Freedom” (as another kind of example, among many) is also **not** “absolute;” since it is factually impossible for our awesome Good God, although all-powerful, to do or to will any evil whatsoever, or to withdraw His infinite personal gift of free will granted to each human being, due to His intrinsic nature, since decided by his absolute Sovereignty to grant it under irreversible mode.

20.2 Nonetheless, God the Father’s Sovereignty is indeed absolute, if we assume — as we did in a responsible theological interpretation¹¹ — that God the Son and God the Holy Spirit’s Unity with The Father is so mysteriously perfect and (likewise here appropriately qualified as) absolute, that it is tantamount to a practical, voluntary, unconditional and absolute “renunciation”¹²

¹¹ Pending Church’s rectification or ratification for internal use, even if only as valid speculation.

¹²Matt. 24:36: “*Even the angels in heaven don’t know it, and nor does The Son; only the Father knows.*” Evidently Jesus knows everything: He **is** God. It seems that He just doesn’t “want” to know, so-to-speak, like saying to us: “*It is not my 'business'!*” It is a beautiful and profound mystery of Love among Them (Holy Trinity).

of Sovereignty out of Love from both¹³ as individual divine persons, in order to “keep” God the Father’s Sovereignty absolutely Absolute: Partial sovereignty is **not** Sovereignty at all and shared sovereignty is **not** absolute Sovereignty. God the Father could not be properly qualified “The Almighty” without such attribute being "owned" **only** by Him, in a perpetual, unconditional, irreversible and in totally absolute terms, for the greater glory of the Trinity.

20.3 Here, in this example, we have two among the relatively rare instances when the adjective absolute under strict sense seems to be appropriate: Trinitarian Unity and God the Father’s Sovereignty, even though such Sovereignty could come from Trinitarian Unity, similarly to The Kingdom of God. God’s Kingdom is a mysterious reality that also probably exists due to absolute Trinitarian Unity since God the Father is not a king, but a divine eternal Father. Only Jesus Christ is King, the divine King. Therefore, the Kingdom of God does not exist except **from** absolute Unity of the Father and the Holy Spirit with our divine, resurrected King of Kings, forever!

20.4 We understand that many could object or wonder why do we consider it such a "big deal? Let's consider, for example, the potential fact coming from logical reasoning that Mercy in itself, as a mind-boggling divine attribute that sustains humanity and its history, would **not** exist if not originated entirely from God the Father absolute Sovereignty. In other words, our triune God's radical nature, which is Love, would **not** change

¹³Therefore, (as if) both carrying divine sovereignty from absolute Unity with the Father, and “not” necessarily from a direct attribute.

intrinsically even an "inch" so-to-speak, if He had decided **not** to be **also** Merciful!

20.5 Not only that, in our understanding, beyond the obvious (uncountable daily miracles), also every new manifestation of His Mercy, even the little ones, are expressions of His absolute Sovereignty, not to mention major ones, like the private messages and overwhelming ongoing new graces granted to humanity through the lives of St. Maria Faustina Kowalska and Pope St. John Paul II. Or would our awesome God, the Father of all Mercies, be less God or no longer a loving God if St. Maria Faustina did not exist? Or worse, if she was aborted by some fake medical doctor so worldwide pervasive nowadays? Evidently not! And the list can go on in many other distinct areas. For a final example, only a divine absolute sovereignty extension of graces under mysteriously extraordinary ways will ultimately reveal why un-baptized dead children (again, as a mere example), will be very likely in Heaven, as recent Popes teaches, and not in some sort of natural happiness reality that St. Thomas speculated under the name of "limbo".

21. Adoration:

Ordinary meaning, directly or indirectly related to the worship of God Almighty, like Eucharistic Adoration for [us] Catholics; plus a special additional internal and somehow private meaning for our Charism, specifically related to our desire to adore Him as referred by Jesus in John 4:23, and for one of the divine attributes of God Almighty, that we strongly qualify internally under the adjective “Absolute” (capital “A” see previous entry), which is God the Father’s Absolute Sovereignty.

22. Poustinia:

A poustinia is a small sparsely furnished cabin or room where one goes to pray and fast alone in the presence of God. The word poustinia has its origin in the Russian word for desert.

23. Eschatological "Extension":

JoAnnine charism's emphasis - without compromise to any Catholic dogma - on the critically strategic need for wise Christians to pre-assume, pray for and desire as possible any logical consequence of the indisputable fact that God the Father's sovereignty is indeed absolute. Therefore, God can "decree" a real chronological extension for the End of Times calendar date¹⁴, in case it is already "predefined" (strongly denied by foundational Church teaching: no fatalism) or being precipitated due to so many outrageous sins by our blind humanity, or as an expansion of the human history hopefully many more hundreds and hundreds of millennia, in case its end date not yet ratified or decided by God Almighty.

23.1 Some current live species of sea turtles, without God's direct supernatural interference in their favor, have been found to be over one hundred million years old! Just Google it: That's 100,000 of... millenniums! Would God give Christianity just two millennia, after allowing - already - hundreds of thousands of millennia to animals? Why keep and even impose narrow horizons without sound theological and scientific reasons? Why not ponder what is currently blindly imponderable: that God not only can but likely would allow the Earth, **with us**, in a similar, natural, slow flow of His entropy laws -

¹⁴Therefore "postponing," so-to-speak, the end of the world.

not necessarily interfering against it¹⁵ - like He "did" for the turtles and hundreds of other animals? That alone would easily "open" a couple of million years also for mankind (if not fatally compromised by our current nuclear capacity to self-destruct the human race in a matter of hours or gradual planetary ongoing destruction by greed, hate and ignorance, probably irreversible in just a few more centuries).

23.2 This is assuming, necessarily, that we would/should fight our selfishness and dare to ask God for more time, for a generous opportunity for many future human lives, working harder for a more united and peaceful world, focusing on massive and respectful Evangelization for the salvation of souls; fighting strongly against all forms of eugenics and the whole Culture of Death out of pure and genuine love for future generations. It is appalling to see millions of presumably Christian ladies obsessed to preserve their beauty, desperate to extend just a few years of their own lives at any price, without getting old (which is a gift from God), while caring absolutely nothing about extending the life, quality of life, or expectancy of life for the future generations. Let's remember how truthful the popular saying is: We don't need to know what the future holds **if** we truly know Who holds the future. *"Unfortunately, we keep talking too much about the Second Coming of Jesus when half the world has never ever heard of the first one"* (O. J.

¹⁵ He is a God that does "not break off a fractured reed or extinguish a fading flame (Matt. 1:20);" quite the opposite, He will try to heal the bruised "branch," kindly try to revive the dying "flame," etc. So why would God directly destroy the Earth outside the laws of Astrophysics that He created to take care of that in natural ways? That includes, evidently, the possibility of natural or cosmic accidents, such as ice ages or meteor impacts that easily could result in the extermination of the human race sooner.

Smith). [...] “*more concerned about the antichrist than Christ*”. We can't really “Live” until we are no longer afraid to die. “*It ought to be the business of every day, to prepare for our own last day on earth*” (Matt Henry): That is, in our opinion, what matters.

23.3 We believe that Christ's Testament “*That all may be one*” (John 17:21) can or at least could ultimately be fulfilled, at the very least among [us] Christians, if we pray and work hard for it as a Church, and not only by one or two particular ecclesial movements¹⁶.

24. Love indirect identity / Unifying Exchange:

Until God Almighty, the uncreated creator of mankind and the whole Universe visible and invisible, the very source of Life living outside the time and space that He created, has incarnated Himself in the immaculate womb of a teenager Jewish Virgin about 2000 years ago, revealing more about Himself, no one could ever imagine that such “Entity,” not only was but is an eternal Tri-Uno “First Principle,” in three absolutely united Divine Persons: One is God-the-Father, the other is God-the-Son, and the third is God-the-Holy-Spirit, the very personal Love existing among the Father and His Son, and vice-versa. Only one of the three Divine Persons, God the Son, assumed the human nature and human body, without losing His divine nature,¹⁷ to reveal humanity their essential nature, which is “Relational Love” and Love alone. Although previous believers in the true God, the God of Abraham, Isaac, and Jacob, knew about Faith, Justice, and Obedience, with some level of human love, at natural levels, especially the prophets

¹⁶ Please read our founder's Manifesto for an Eschatological "Extensionism" to better understand it: JoAnLab.Net/hub/SIT02

¹⁷ Therefore, the only real Messiah, prophesized during centuries, that would be sent by God to Redeem the Human Race, as He did, overwhelmingly!

anointed by God, humanity did not know how to Love magnanimously, particularly at a supernatural unitive level, besides the very few God anticipated an extraordinary anointing from the Holy Spirit. Therefore, only after such “Trinitarian” mysterious family relationship of unconditional unifying divine Love got revealed and taught by the incarnated God the Son, we learned about the power and the trinitary reality of “Indirect Identity up to Personal Replacement¹⁸ out of Love alone: “*Whoever Sees Me, Sees the Father, (...) the Father is in Me and I Am in the Father*” (John 14:9), said God the Son.

24.1 Unfortunately, many Christians wrongly assume that, because we all belong to God, every human being is **also** a son or daughter of God. Although only we - humans- are rational creatures of God, wonderfully made in His image and likeness, immensely loved by Him and endowed with a **sacred** human dignity and free will¹⁹, only God the Son is the Son of God the Father,

¹⁸ In some cases or to some extent, such as whenever a Catholic Priest acts “In Persona Christi” for the forgiveness of sins, Eucharistic transubstantiation, etc. When the sacrament of Baptism is granted, for example, Jesus basically “replaces” the receiver with Himself, in order to make them a real Son of God the Father by an exchange.

¹⁹ More than enough to support a universal **kind of “brotherhood”** unity at a **natural** friendship and respect levels due to our common human dignity. And Jesus made it implicitly clear in His parable of the ‘Good Samaritan’. Moreover, “*Man is the only creature on earth that God willed for its own sake and he cannot fully find himself except through a sincere gift of himself*” (Gaudium et Spes). However, although all are invited, with no exceptions, true Love respects freedom and **only those who wish** can **also** become a child of God in Jesus Christ, **by** freely joining **His Family**, which is His Church, and obeying His commandments. Unfortunately, many tacitly refuses God's invitation.

and nobody else! That combined Divine Sonship with Divine Paternity exclusive condition and relationship is infinitely unique, mysterious, eternal, inseparable and unattainable by any human creature, precisely because that “Condition” **is** (what a mystery!) another Divine Person, another essential “dimension” of this Divine Trinity, “which” [Who] is God the Holy Spirit, Who is Love, Justice, and Life in Himself, likewise the Father and the Son. A divine, omnipotent Love, which unites in absolute-reciprocated terms with their whole Divine Trinitarian Family in just One God. Christianity is, therefore, indeed and forever, a deeply mysterious monotheistic Faith and Religion of Love, Life, True and Justice, totally dependent upon the indestructible Church He came to establish on Earth, as a mystical extension of Himself, which is another example of “Indirect Identity / Unifying Exchange”,²⁰ and, for all intends and purposes, one real Mystical Being: *If [one] part suffers, all the parts suffer with it; if one part is honored all the parts share its joy.* (1Cor12:26). In this regard, St. Joan of Arc said: *“About Jesus Christ and His Church, I simply know they are just one thing and we shouldn't complicate the matter.”*

24.2 Therefore, only by discipleship and union with Jesus **through adopted brotherhood in Him** plus implicit membership into His Church (Baptism, Obedience, Charity, etc.), anyone can become a real Child of God the Father **in** Jesus Christ. A kind of indirect identity and/or personal replacement out of Love, so-to-speak. God the Father is also our real Father

²⁰ *“Whoever eats My flesh and drink My blood, remains in Me and I in them.”* (John 6:56)

if and only if Jesus can “say” to His Father on our behalf: *“Whatever you do for him/her (any real disciple), it is for Me that You are doing so”.* *Father, whenever You see anyone of my little brother-disciple, You see Me!* *And IF he/she is my brother or sister, then You are also their Father.* St. Catherine of Siena convinced many lukewarm Catholics to go “forward...”, explaining that exchanging of hearts with Christ our brother is not enough; sometimes “blood for blood” also must be exchanged, she argued, as done throughout the Christian history not only to defend Christendom and save the civilization at battlefields but also out of love for Christ present in every person, especially His followers, as done by St. Maximiliano Kolbe, offering himself to be executed in exchange for the life of a complete stranger, for have seen Jesus **in** him. The holier a saint, the stronger will be his/her practicing of a unifying indirect-love and/or “heart exchanging.”²¹ Mother Teresa’s five-fingers-words “*you did it to Me*” is worldwide famous.

25. Jesus Crucified & Forsaken (#24 Indirect-Identity required):

If all power and glory rest on the Holy Name of Jesus, a name above all names, what could be said about such “name,” whenever related to His supreme sacrifice of Love for mankind? In particular, the last agony of “Jesus Forsaken,” a kind of eternal moment, outside time and space, when He cried out to the Father, on our behalf, mysteriously gathering in Himself all past and future human sufferings, *“Why? Why Father? **Why did You***

²¹ Within the context of our Conjugal Spirituality, we love to joke that God had a “big surprise” during the Coronation of Mary as Queen of Heaven and Earth, realizing that St. Joseph was a de-facto recipient, since Our blessed Mother in her inner-self doesn’t even “exist” outside her beloved Joseph, and vice-versa: That is what we call “Conjugalinity!”

abandon ME?" Not only "HIM" but also **us**, as He clearly said so to Saul of Tarsus: *"Saul, Saul, why are you persecuting ME?"* (not **them?**) Said it at a time when Jesus was already raised-up²² with the Eternal Father. Therefore, our interpretation of "eternal moment" is valid because of Jesus' indirect but real replacement identity (unifying exchange) argument, already proposed and reflected at the previous entry (#24): Whatever evil we did or do, plus the good we failed to do to any human being, especially towards *"my little disciples"* said Jesus, **"you did it to ME"**. What a mystery! Infinitely beyond superficial interpretations restricting it if only a mere recitation of the prophetic Psalm 22, richly developed in practical, applied, pastoral terms by the Focolare Movement as their foundational spiritual key (therefore, likewise for us: Art. 2 § 4). It is the most powerful spiritual "secret" to restore Peace and Unity, if properly applied, for any Christian Spirituality.

25.1 Think about it as if a mystical but real infinitely painful "reverse Big Bang" concentration of all past and future human sufferings, anywhere. Horrifically speaking, not a metaphoric 'Big Bang,' because of the amount, intensity and divine quality of the true Love Jesus Christ has for each person, unconditionally. Father Georges Lemaitre discovered the cosmological model with which God created the entire Universe from a single "Primeval Atom," as he called it. He also developed the foundation for his Big Bang Theory and his astonishing astrophysics calculations finally gave the human science irrefutable empirical evidence (now

²² Proving that His inseparable Hypostatic union on Earth, the very ground which made possible our Redemption, remains true... forever!

universally accepted) yielding to **one** infinitely dense and hot "singularity" at a **finite** time in the past, precisely the beginning of time and space, about 13.8 billion years ago. Applying Father Lemaitre's genius reverse engineering, expanding the universe of human sufferings backward in time, using 'mystical' relativity, we will also end up at a single "gravitational singularity" moment: **"The Cry of Jesus Crucified and Forsaken."**

25.2 Also applicable to the future, every time a husband betrayed his wife in the past, 'Judas' did it again -with a kiss aggravation- against Jesus, personally. Every time a laborer is deprived of his just wage, Jesus will suffer the consequences of that with his family. Every time a human being, everyone, any size, sex, age, or stage is murdered, abused, exploited, hated, terrorized and ignored, we do that against Jesus Christ, period. He said so! And the whole 'Final Judgement' will be decided by this mysterious reality, infinitely far from being just a metaphor, unfortunately including just self-condemnation for many. At the moment of our death, each one of us will either hear from Him, in similar words: *"Well done, good and faithful servant, ... because you did it to Me" or "Depart away from Me, evildoers, I don't know you, because I was homeless, in jail, desperate, hungry, sick, etc. But you ignore Me or refused to help Me."*

25.3 Indeed, it wasn't the nails that held Jesus on the cross, only His Love for us did it, until the very end (*"Father, it is consummated... into Your hands I entrust my spirit"* Luke 23:46). Jesus is God, therefore, He could **not** be forsaken by Himself. It is a theological absurdity!

Only we, humans, can feel as if God has abandoned us. By consequence, that is **not** the essence of what we mean by this **Mystery** of Jesus Abandonment by God the Father, which evidently comes from His infinity love for each human being since Adam and Eva, until the last one, at the end of times. Above all, it is that indirect identity/replacement with each suffering person that makes Jesus cry with us: Why Father? Why have You forsaken Me?” And the holy sacrifice of Masses being celebrated at every minute -24/7- around the globe, currently **also** incorporate at their altars an ocean of **new** innocent blood and sufferings, adding up backward into the very Passion of Christ. Surely, the moment God the Son suffered the most is also the moment the Holy Trinity Loved humanity the most. And that could only happen when Jesus’ unimaginable physical-emotional torture and terror of several hours exploded -like at the ‘Big Bang’- when fused-ignited by His incomparable worse spiritual agony, concentrated into a single “Primeval Atomic Second of infinity Love”. An eternal and horrific moment, likely representing ‘99%’ of His ongoing Passion, re-offered at every Mass, Calvary up-to-date daily. Therefore, the only place and time on earth when/where dark always becomes Light, hate becomes Love, and death is totally defeated by everlasting Life, for the actual real presence of our risen Eucharistic Lord Jesus right there, at His altar.

25.4 Otherwise, without that 99% invisible portion of His Passion’s Iceberg, the passion of Jesus’ Mother at the foot of the cross, could be greater than His own Passion. It is sufficient to ask any average mothers (not super mothers and not the holy ones), which had the personal experience to face, completely impotent like St. Mary, her precious child’s ‘Calvary’ of cancer, for

example, or similar tragedies, if she did not supplicate God to exchange places, because the unbearable suffering coming from her love alone, were immensely worse. Our Blessed Mother, in her unimaginable suffering (a sword that pierces through her Immaculate Heart, as prophesied by Simeon), would not hesitate for a second, to jump at the cross in exchange for her Son. Mother Mary’s personal passion even surpasses Father Abraham’s personal drama, because of Her incomparable kind of love. St. Louis M. de Montfort’s said that *“If we combine the love of all mothers, it will not match the Love of our Blessed Mother has for each one of us.”*

25.5 Please do not think for a second that a “mere” 1% metaphoric association with the whole Christ’s physical Passion is a kind of “minimization”. In fact, it is the opposite, because the other “99%” dimension, so-to-speak, of Christ’s combined moral, spiritual, emotional and psychological sufferings, especially in its mystical dimension, is not only impossible to be separated from, but almost infinitely incomparable with its 1% counterpart. For didactic reasons, also Jesus used a ‘99+1’ symbolic figure to represent Himself as the Good Shepherd, ready to safely leave 99.99% of His flock regardless of its real explicitly amount, to search for just one lost sheep. Therefore, please make no insulting mistake about it and just bear with us a little more, until we complete the whole reflection. It is a sign of immaturity to over sentimentalize reality, even regarding our Divine Redeemer, especially when science and just one extreme case, alone, among uncountable extreme cases of prisoners of wars throughout history, for example, easily surpasses Jesus sufferings in physical human terms (thus removing the other 99% didactical

dimension mentioned above). No need to go too far back in time to find Nero's, Genghis Khan's, Vlad the Impaler's and many successive other reins of terror. Just read about recent "personalities" such as Leopold II, Pol Pot, Oskar P. Dirlewanger, and so on, some still alive, such as Kim Jong Un, Raul Castro²³, Joseph Kony plus many terror-group leaders within Al-Qaeda, ISIS. Try to read about personal "passion's" cases from Vietnam's POW camps, Nazi's camps, Gulag camps, etc., where hundreds of thousands of human beings got horrifically "crucified" **not** during one day, nor 99 days or 99 weeks, but 99 months or more, of daily terror and brutal hate under satanic cruelty and sadism unimaginable by Roman's executioners. Being realistic about that should help Christians, for example, to fight for new Laws out of a deep understanding that real Civilization will not start until the day terrorism becomes worldwide enforceable crimes against humanity, regardless of its contexts or "justifications."

²³ Why listing the "respectable" Raul Castro with monsters such Kony or Kim? Perhaps, no other person on earth is more guilty by active association with Fidel Castro than his brother Raul, the kind 'angel' that help his good brother Fidel to scape many of his over 600 assassination attempts, co-running their mafia from Fidel's shade. Kony, for instance, is a wolf in wolf's clothes, Raul is a wolf in sheep's clothes. Kony's worse phase of evil, restricted to some small African areas, survived "6" years, the Castros' is still in full force, keeping a whole nation locked in its own island prison, after almost 60 years of 'nice' terrorism, exported all over the world, poisoning not only nations, being Venezuela just the latest victim, but also the hearts of millions, disguised under Che Guevara's style 'poetry' and propaganda. Humanity naivety and cowardly negligence also regarding this kind of world-level class State criminals can be, many times, worse than evil in itself.

25.6 Nonetheless, the mysterious "amount" of Jesus' suffering from His perfect Love towards each one of those referred examples of extreme cases of war victims, like a desperate "mother" ready to exchange places, endured in Himself a combination of all of them, in His personal ongoing "Good" Friday, from Adam until the last man. Finally, the most important missing fact, can be better understood if we move down, hypothetically speaking, the whole 99%+1% of Jesus's both dimensions of sufferings until 0% or as close to zero as possible, since death execution without pain is almost impossible. If mankind had the immense power to destroy the sun, which cannot suffer any pain by its very nature, and decided to execute -in a past absurd theater- such a terrible fate about 2 thousand years ago, would we still have the light on earth? Would its dreadful consequences stop there (darkness "only"), or it would quickly tantamount to a mankind total suicide! Nevertheless, we had the infinitely greater evil power, already fully used, to kill the very source and author of Life: God Himself! We killed the divine person who took our own human flesh to reveal Himself and save our blind humanity. Thus, not only a homicide but also deicide! Even combining all homicides in history cannot be compared with deicide. Should the dreadful consequences for committing deicide combined with the worst crime in human history stop there, or be conditioned to the level of pain such divine victim had to endure? We hope this allegory-reflection as a whole, can also help us to understand that He not only would, **in fact**, die again for each one of us in particular, He is actually doing so non-stop, personally, especially during every Mass, since Good-Friday! His Mission did not finish yet: "*I will be with you until the end of times.*"

25.7 The unimaginable agony of Abraham, after undergoing the loss of his first son Ishmael, innocently condemned for a lifetime to become an orphan of a living father, also had to endure the unimaginable, now from God Himself, asking him to sacrifice his beloved son Isaac, for whom he and his wife waited their whole life, without understanding why. Obviously, in absolute desperation, likely assuming that God was punishing him or his wife for some horrific sin, because it would be impossible for God to commit any injustice. We can compare his agony, both and at the same time, to Jesus' Gethsemane unconditional trust and obedience, and His Cry of Abandonment on the cross: "*Why? Why? My God! Why are You asking me to kill my beloved Isaac? Take my life instead. In doing so, I'm also killing myself and my wife! What have I done? Did Sarah offend You? ... Terrible to the point of reverting Your divine promise and destroying an innocent young life, the very fruit of Your blessing? (...)* Our Grandfather Abraham's Faith-based decision to believe and obey God to the point of sacrificing his own beloved son Isaac, merited and granted Humanity, in himself, an unimaginable Divine Covenant, since God wouldn't and will never allow Himself to be outdone in love and generosity, ever. Abraham not only became the only universal father of the faithful, but also a historic holy factor, perhaps the first original human "trigger" in a chain of saints, not effecting, evidently,²⁴ but affecting God the Father Plan of Salvation for Mankind, unthinkably giving up His only beloved Son in sacrifice, as Father Abraham did.

²⁴ God's Sovereignty is, indeed, **absolute**.

25.8 Although, only after the arrival of the Messiah on Earth, inside the womb of the Virgin Mary, the era of supernatural Love combined with natural love began. The "final" times. This is the kind of Love that father Abraham could not know. However, because She is 'only' human, it is logical to 'restrict' that love, although immense and now universal, already from Heaven, still at a natural level in its origin. What could we say then, in comparison, about the divine Love of Jesus and its consequence at that mystical moment, infinitely more real, at the summit of His Passion, becoming even more than a supernatural reality inside and outside time and space, at the same time, since He is also God? A God that -let's repeat it- would not and will never allow Himself to be outdone in love and generosity. Therefore, God's unbelievable Covenant with our Grandfather Abraham until his last spiritual generation,²⁵ "cost" the very Life of His Son Jesus Christ, the only way for anyone to become His Heirs, enjoying divine Sonship by adoption as Jesus' brothers in Baptism. In similar words, Dr. Scott Hahn brilliantly explains that this "Extended Divine Sonship Offer" is so magnanimous, so generous; a merciful Love so priceless, so unmerited, eternal, unconditional, including the fullness of an everlasting Life, that it reveals the essence of all mortal sins, which is the very personal refusal of the spirit of Sonship and the infinite Love of the Father **in** Jesus Christ, and not "just" the breaking of God's Laws.

²⁵ "*In him, we all [Christians] are spiritual Semites*" Saint Pope Paul VI

26. The cry of Jesus Forsaken's "Litmus-Test":

One of the greatest experts in depression and suicide in the history of the Mental Health scientific development is the Austrian Neurologist and psychiatrist Viktor Frankl (Logotherapy), who is also a Holocaust survivor. He basically said that²⁶ a man can endure almost any "how" if only he has a "why" where "how" is the circumstances including the suffering, and the "why" is the purpose [reason] and the meaning²⁷. In other words, in our opinion, **if** we don't know (logo) the "why", we cannot endure any level of suffering without wounding or compromise - proportionally- our mental and spiritual health. "*What is to give light must endure burning,*" commented Dr. V. Frankl. No wonder he's also the founder of the Logo- (knowing the why, freedom **with** responsibility, etc.) Therapy, and the father of the third -and much better- "Viennese School of Psychotherapy" ("*Will to Meaning*", over and above Nietzsche's "*Will to Power*" [**irresponsible** freedom] or Freud's "*Will to Pleasure*." [freedom **from** responsibility]).

26.1 We call "Jesus-Forsaken litmus-test" our internal "secret-formula" that help us to discern whether at least one type of sin of mind is likely present or not, and how far/deep it may be in some of its many stages, for any honest mind seeking to know better about such a critical issue. The sins of the spirit can be even worse than serious sins of the flesh, because directly interconnected with the Original Sin. Therefore, please note that, hereto, we do **not** relate them to Jesus' words of warning in Matt.15-11 and Matt 5:27, revealing that "*It is not what enters through the mouth that defiles a man. But*

²⁶ Likely in reference to Nietzsche.

²⁷ Such as "labor pain" at childbirth, most times excruciating, but leaving no traumas or bad memories, quite the opposite.

the things that come out of the mouth, whenever coming from an unclean heart or an evil imagination, these things defile a man. (...) Whoever looks at a woman with lustful intent has already committed adultery with her in his heart." Although extremely important, since we all need to guard our thoughts and hearts because it is there where most sins begin, please keep it in mind that they are **not** related to this particular spiritual self-discernment "litmus-test," and its following²⁸ 26.x reflections.

26.2 As a JoAnnine Community, we ought to have a keen awareness -a statutory mandate- about the gravity of the sins of the spirit (also called 'sins of mind' or 'sins of the intellect') and the consequent arrogance of presumptuous or irresponsible subjective convictions. What is the value of a "candle", if unable to give light for safety, on the right path for salvation? Burning or not is not an option for humans, but only giving either 'Light' (objective truth, facts, faith,...) voluntarily, generously, towards the right direction, or greedily burning oneself anyway, like an ember wick giving others only poisoned smoke (shaded opinions, nihilism, ...)

26.3 In addition to everything taught by the Charism of Chiara Lubich in this regard, we will also use this

²⁸ Perhaps not yet familiar with the true dimension of evil and the satanic power of radical ideologies, not only throughout history but also for our individual lives? Then you may need to read slowly, especially the final related paragraphs 26.6 and 26.7, to avoid misinterpretations, please!

priceless mystical pearl²⁹ as a “litmus” or “acid” test so-to-speak, to discern at least one dimension of such sins of the spirit/mind: If Christ's dramatic cried question (why? why?) to the Father, asked under unimaginable agony and need for a deep answer, but not explicitly responded, who am I? who are we? For pretending to deserve an explicit explanation? **Above all**, who am I, who are we, for not having in such mysterious question itself (Jesus' dramatic question) "*Why, why did you forsake me?*", **a sufficient spiritual and psychological answer, more than enough** for any major, painful and unanswered questions still pending or constantly damaging our lives? The genius of Pope St. John Paul II taught us that "*Every suffering in life has an answer, and that 'Answer' became Flesh!*" He just forgot to mention that it was Jesus' "*Why-cry?*" question on the cross the precise moment whereby that “incarnated” Answer took flesh so-to-speak, being truly granted and spoken at once, for all and forever!

26.4 We deeply believe that it proves whether anyone already became or not like children (Spiritual Infancy), which is the only way to enter the Kingdom (Matt. 11:25, etc.) already on Earth. Whenever offered up in the State of Grace, **if Jesus Forsaken's perplexed and 'unanswered' question in itself is not yet naturally and**

²⁹ Pathetically confused or reduced by many as IF Jesus were reciting the Psalm 22, that He knew by memory!!! Want to make a Catholic mother laugh out loud? Just ask her if, when crying out 'Holy Mary' in agony during her painful childbirth labor, she was praying the Rosary, since she knew it by memory. And then multiple that 'incomparable' summit of a mother's 'passion' (mentioned at #25.4), by infinite.

supernaturally substantially sufficient to gradually remove³⁰ even the most painful portion of our lives, then we need to sincerely ask ourselves at least these two critical questions: Who is Jesus Christ for me? (God or guru?) and who do I believe I really am? (human or, in reality, a mini 'god'?). The answer to those questions will unmask the level of the hidden pride for any honest mind that sincerely answered that Christ is indeed God-incarnated (under an unbelievable kind of “replaced” identity out of His merciful Love for each one of us), but cannot yet apply Jesus Forsaken's Cry as a real, infallible and the incomparable spiritual remedy for our deepest 'unanswered' life painful questions and even tragedies. **That is the "litmus-test!"**

26.5 Without restoring the innocence of mind like children, sophisticated intellects will turn their telescope in the opposite direction (themselves), as G. K. Chesterton would say so, or turn it in the wrong direction, in the best-case scenario. He leads to the Calvary; we follow Him with our own crosses, but should never stop there spiritually dead like many, since **new Life** always comes from Him resurrected, infallibility, also during this earthly life. New life even on an emotional and psychological level, since the main portion of any life drama, traumas, accidents, tragedies, crimes, injustices, and illness only persists if/when we don't know its deep root reason; when we don't know why it happened. Or for not knowing why we are still suffering, like Job's horrific passion, paradoxically (since Job **was** a righteous man) cruel precisely because he did **not know the why** of such huge undeserved suffering, until the end of life.

³⁰ Or replace by Peace or seed of Peace, when gradual healing is needed

26.6 Unfortunately, the history of humanity coincides with the history of wars, evil, and major ideological or religious divisions. Life is a battlefield, not a playground. It is much more in the spiritual realm. Therefore, we should concern more with its roots, deeply affecting each one of us (related to the Original Sin), within a dangerous cultural (political, religious, economic, philosophic) battle for the minds. To make it worse, because of human nature, even people with a well-formed conscience, if they don't live the way they think, they will gradually "think the way they live", to the point of risking a gradual sin against the Holy Spirit. Whoever does not live according to rightful moral principles, will end up changing his principles according to his life, or become insane.

26.7 Therefore, silencing their consciences to the point of becoming refractory, which is the essence of sins against the Holy Spirit. True wisdom to thrive or at least survive can only come from the Holy Spirit **for those who strive for intellectual integrity**, acting courageously against their own sins of the mind. Usually, it includes or comes from an unteachable personality, unfavored disposition, and malformed conscience: St. Gregory the Great reminded us that "*we make idols of our own concepts, but true wisdom is born of wonder,*" meaning born not from us, but from a humble wonder for facing God's greatness and infinite mysteries with a grateful and surrendered docility to the Divine Spirit our Creator, as magnificently done by the Virgin Mary at her [*Magnificat*](#) praise-song, incomparable even to this day.

27. Religious Freedom (in glossary context guideline):

It is essential to make abundantly clear the moral foundation for any valid definition of authentic "Religious Freedom" as the second most important Human Right after the Right to Life, profoundly misinterpreted and manipulated by superficial interpretations or dishonest ideologues, in particular from disciples/worshippers of evil spirits and their defenders. First, it is indispensable to understand that the word "Religious," still under slow development after centuries of polemical re-definitions for the word "religion," is a broad-meaning portmanteau with two distinct morphemes, (one prefix= **re**, and one root= **ligious**); plus a spoken reduction from its full wording "divine-religious" because of its **implicit** adjective "divine:" [Devine]-Religious. It's a natural language simplification ["reduction"], in the same manner that we write other fundamental Human Rights, such as the Right to Water or Air, under the implicit mandatory qualification of "drinkable" water, or "clean" air. To no one would occur to interpret such Right without its implicit adjective. Unfortunately that is **not** the case for "Religious Freedom," although equally obvious and immensely more relevant.

27.1 From the very root of the Latin verb "ligare" (to connect) origin of the morpheme "ligious," not in use as a single word because it represents a process in need of a prefix ('re', 'ex', 'dis') to make sense, as a mere portion of a word, not a single fact. The process of, first, renouncing and **disconnect** from Satan and his demons or deeds, therefore "**dis-ligare**" [**dis-ligious** = disconnect] from evil spirits and rituals, in order to "**re-**

ligare,” as a **second step**, to God Almighty and His supernatural world, under any **reasonable**³¹ subjective or objective modes or rites, if provable connected with transcendent Goodness, Peace and the Common Good of Humanity. It is **not** possible to exercise the sacred Right of authentic [divine] Religious Freedom as a Believer, without first fulfill the duty to oppose, denounce, and above all to break with all types of relations with evil, Satanism and its dark kingdom whether overt or covert.

27.2 Thus, it is morally inadmissible to apply the paramount universal Human Right of Religious Freedom even remotely interconnected with demonic forces and the reality of personified Evils and their many related field of actions. Not only the underworld, human traffic, terrorism, totalitarianism, traffic of arms, abortion on demand, pornography, and so on; also all forms of satanic cults and ideologies, especially those disguised or mixed under the form of a [pseudo] “religion.” It is impossible to “bind” with God and demons at the same time. How can ‘darkness’ remain when Light comes in? One **must** first “ex-ligare” (“dis-ligare”= dis-connect) **before** being able to “re-ligare” (re-connect, again), which is the literal meaning of the word "Religious." Therefore, Satanism, its promotion, defense, and fellowship are potential crimes against humanity and should be denounced and even forbidden where reasonably possible. At least, Satanism in all its forms along with radical-violent factions of

³¹ Hugging trees or worship stones could be anything, including mental illness. Human freedom can do whatever legal, let’s not call it Religion.

“believers,” should never-ever be included under the protection of Religious Freedom, quite the opposite!

27.3 That said, we cannot fail to state and denounce, besides horrific violations of Religious Freedom by Totalitarian Regimes such as China and North Korea among others, also the arrogance and **deeply unmerited** Freedom of Religion stupidly granted to some pretense religious factions which denies such fundamental freedom from other Religions and/or their members; in particular, the radical “Muslim” mobs daring to murder or persecute their own fellow brothers and sisters, whenever they freely decide to follow their consciences, converting to other Religions. Adding insult to injury, they also sabotage by criminal means, the Right of Reciprocity of other Religions to freely establish their temples and/or institutions on their public cities; a Right that they fully enjoy all over the world, on any civilized nation. Shame on “Us”, the United civilized Nations of the world for allowing that to happen without severe international consequences, starting with automatic temporary restrictions on their “Religious Right of Reciprocity”, since it should be implicitly conditional.

28. Pledge of St. Andrew:

Our required, mandatory formal commitment for any internal or external member working in any capacity, including volunteers, board members or candidates for internal elections. Please go to www.JoAnLab.Net/Pledge to read an up-to-date copy. A copy also posted here, in the Appendix, at the end of the book.

Lexicon (with a spiritual touch):

29. Purpose:

“Purpose” is something that influences a goal. If the purpose is the reason for achieving the goal, our main purpose is Love.

30. Mission:

A mission is “the statement of purpose” (how we plan to convert our love into concrete acts of Love) from which an institution, business, or individual operates.

31. Goal or Aim:

The vision object of an entity or person's ambition or effort; an aim or desired end result. Which for us is to spread the Good News of the Gospel with our lives in a collective way, in deep communion with our Church and as Church, and in particular to support each and all members to remain within the Catholic Church as practicing, faithful and devout Catholics, persevering until the end. Also, to express in good deeds and good services for all, with any other possible good results from our Love in action, above all as instruments of Jesus’ powerful final Testament: *That they all may be one, (...) [only way] for the world to believe that you sent Me*. (Jo 17:21); until “...one flock with one shepherd.” (Jo 10:16). In **other** words (from our **free** translation), Jesus pleaded to The Father: “I want all of them to be one with each other, as I am one with you, Father, and you are one with Me. I also want my followers to be deeply united with us, for the remaining people of the world to believe that you sent me so that they then also listen to my voice and be saved from their sins, until they become one flock with just one Shepherd.”

32. Sample of some Aramaic or Hebrew words to be used:

Abba: Daddy, father (adoptive father co-responsible for each Blessed Family)

Imah: Mom, mother (adoptive mother co-responsible for each Blessed Family)

Kippah: Judeo-Christian skullcap, a small, round head covering (to be eventually used by each Abba).

Adonai: Lord

Ish: Man

Ishah: Woman

Menorah: a candelabrum used in Jewish worship (eight branches & central socket used at Hanukkah)

Mezuzah: small encasement containing the Shema Yisrael prayer Jewish homes placed on doorways

33. Acronyms & Abbreviations:

SJCS: St. Joachim Covenant-Society [or]

CSSJ: The Covenant Society of St. Joachim

CS/CC: Catholic Society / Catholic Community

Bl.: Blessed

SD: Servant of God (from Latin “Servi Dei”)

WH: Women's House

MH: Men's House

MoS: More Strict

AMAP: As Much as Possible

ALAP: As Little as Possible

LeS: Less Strict

HiS: Highly Strict

IR&R: Internal Rules and Regulations³²

GMe5: “Give-me-five” (our JoAnnine-Rosary’s nickname)

³² Only available for internal members and Catholic Bishops.

CSD: Catholic Social Doctrine

CST: Catholic Social Teachings

GrandPat or GrandPatri: Grand Patriarch

GrandMat or GrandMatri: Grand Matriarch

Int'l.: International

Nat'l.: National

3rd-CPerson: "Third Conjugal Person"

3rdCP: Pre-validated legal suffix for some Couple's signatures or identities as their "Third C. Person"

CIC: Code of Canon Law (from Latin *Codex Iuris Canonici*)

RCIA: Rite (& Norms) of Christian Initiation of Adults

CCEO: Common Canon Law with 23 Catholic Eastern Churches (*Corpus Canonum Ecclesiarum Orientalium*)

34. Examples of some Policies:

- Skills, languages and scientific knowledge under our principle of "subsidiary complementary expertise"
- No subtle masochism contamination in any level of sacrifices, carefully attentive to Pope Francis' warnings against two major temptations³³ in this regard (from our Friday's penance up to even potential martyrdom) since such "portion" is not pleasing to God. Practical example: Blessed Family CCs will not be established in regions under "sharia law" or hostile places, unless clearly discerned to be exceptional and temporary, if objectively able to alleviate unbearable sufferings there, without compromising the internal peace and security of our members called by God's Will to be in such Countries (or even counties) **voluntarily**.

³³ "Cross without Christ (masochism) and Christ without the Cross" (such as the prosperity "gospel" and many other half-trues pseudo theology garbage).

- Zero tolerance for yelling, foul language, anger, violence, gossip, profanities, ill-will, gluttony.
- "*Quietus Ora, Adora et Labora Ad Majorem Dei Gloriam*".

35. Summary list of some key Principles (meaning already partially explained throughout the glossary):

- Conjuality (applies to the whole JoAnnine Society)
- Spiritual Marriage with spiritual families, including our extended spiritual family
- Subsidiary complementary expertise and resources
- Eschatological "Extensionism"
- Subsidiarity Validation
- "Enlargement" (widening) of Hearts
- Third (Entity) Conjugal Person
- Transitionality (Real Love respects responsible Freedom)
- "Ambition" (of doing Good as much and to as many people as humanly possible)
- No cross without Christ, and no Christ without cross

36. Main Related Entities, Projects or Apostolates:

36.1 The Pope Paul VI Foundation:

The 40 plus years-old parent institution, originated in Brazil, founded by Missionary L.P. Baron and inspired by the words of Blessed Paul VI himself on March 2nd of 1975 at the Vatican. More info can be found at www.JoAnLab.Net/About. Also available in Article 51 about the Founder's Prerogative, a summary of Missionary Baron's testimony about why those words of Pope Paul VI were so powerful and absolutely determinant not only for the creation of the Foundation but also for its survival

during all these 40 years until the establishment of this new religious Society.

36.2 The St. Joachim & St. Anne Catholic Network

JoAnLab.Net: A private social network platform and virtual university. A Pope Paul VI Foundation's ministry outreach initiative and Catholic Think & Prayer Tank startup, founded on Christmas Day, December 25, 2013. More info: www.JoAnLab.Net/Index

36.3 The Social-eBank Intl. Project (major strategic educational and financial platform for the "New Evangelization"): For more information please read the "Love Found a Way" essay³⁴. SeeBank.Net

36.4 The Gethsemane male vocation network (apostolate seed): More info at Appendix C or at www.JoAnLab.Net/hub/Gethsemane

36.5 The Blessed Family's Rosebud-Rosary Apostolate:³⁵ Strategic pastoral approach: **Appendix A**

37. Future Projected Holding/Franchise-like System:

37.1 B Providence Multi-Business Holding International:

Low overhead, US based multinational-project to be transferred to Rome - Italy, as a limited liability, paperless, fundraising "B" factor franchise for a 24/7 system of benefit corporations. Not-for-profit international Holding,

³⁴ www.linkedin.com/pulse/love-found-way-drafted-portuguese-20-years-ago-old-post-baron

³⁵ Please read the Rosebud-Rosary's book draft at Appendix A

designed to purchase or establish small for-profit businesses into a system of company-schools of skilled labor not only to provide economic resources for this religious Society and its Apostolic Missions through outstanding services and quality products but also to support as much as possible the "Economy of Communion"³⁶ Network. Also, as a future company-school pre-designed to be deeply committed with the Catholic Social Teachings (integral ecology, integral human promotion, sustainability, circular economy³⁷, etc. Its goal will be to provide Christian values-based apprenticeship opportunities especially for younger and other first-time job seekers and jobless people in need of retraining. Even our future full-time employees should not work more than 25/30 hr./week and study/train or teach less than 7 hr./week (regardless if "in addition to" or included within the 25/30 hr.).

37.2 This unusual Holding and business divisions administrator, already legally named "B" Providence MB Holding, LLC." and registered as a Benefit Corporation under the State of Maryland Laws, will then be establish, if necessary, in each possible hosting country, as a simple local B/P. Branch-matrix under local laws, just adding its name as a suffix like, for instance, B-Providence USA, B-Providence Brazil, B-Providence Spain, etc.

37.3 In each nation, this "national-matrix" fully owned subsidiary (or as far as permitted by local laws), will be deeply bonded by our Mission Statement ("***The 'ambition' to do Good and keep doing Good for others should have no limits!***"); and should be keenly able to quickly generate future local business as Corporate Divisions like "B-

³⁶ www.edc-online.org

³⁷ For future use, we already created the hashtag #WeRe, meaning We Repair, Recycle, Recovery, Refurbish &... Rejoice!

Providence USA Trees & Landscaping Division” or B Providence USA General Contractors Division, ...Water & Sewerage "B" Division, Alternative Energy "b" Division, ... Home & Women's Apparel Division, B-Telecommunication's Division, and so forth.

37.4 Each small business, as a semi-independent "B-P" Division (probably at a State level, in large nations), whether fully owned or in partnership, should be almost instantly ready for paperless and, if possible, even “office-less” operations, from our own digital Credit Union³⁸ integrated online software platform partnerships (CRM, accounting, billing, inventory, sales, and SEO+PPC marketing). Overall potential shareable savings could go to the hundreds of thousands of dollars: Centralized SEO+PPC expertise, copy and duplicate solutions, minor customizations for invoices and forms, etc.; not to mention the avoided cost to acquire and maintain such technology, indispensable for most business survival.

37.5 We also hope to enable ad-hoc parish-level or even diocesan level (inter-parishes) temporary micro-businesses aiming to provide employment opportunities for individuals with intellectual and/or developmental disabilities, at least for training purposes, working with the community for their acceptance into other permanent jobs, if possible.

37.6 Our specially created “B” factor (Blessed: beneficial, bountiful, better/best, benevolent, bold), whether visible (B. Division) or not for customers, the marketplace, etc., is a strategy of marketing, management, identity and even the starting point of conversations to help us evangelize as we work: “b”, in small-case, means the “minimum minimorum” level of “blessed” for each Division or

³⁸ SeeBank.Net

Department: drug-free employees, debt-free, quality, etc. The capital “B” is the very next level. “Bl.” (The orthographic abbreviation of the word “Blessed”) is the final top level of abbreviations, which may or may not form part of the public name of such Division. For example, it may be convenient to enter the abbreviation “B.” in a business card, but not in a public advertisement. Finally, a profitable “Bl.” Division, after 9 years with no accidents, no incidents, no complaints, etc., will be able to incorporate in its public status, **if/when/where** convenient, this top ranking of “Blessed,” likely abbreviated under two letters. Nonetheless, that could be quickly dropped back from top to bottom and, if not sufficient for “b”, swiftly intervened in or closed, according to our private franchise’s “B” factor tough rules. Absolutely no Division will remain in business, without at least a fully compliance with the small “b” level of internal integrity.

37.7 Since 1976, The Pope Paul VI Foundation played a very discreet but active part as one of the pioneers of the corporate social responsibility movement, currently called the "B" Company movement. A CST's Movement started during the 1950s by Uniapac, Blessed Enrique Shaw (Argentine Entrepreneur now under canonical path for Sainthood³⁹), ADCE-Brazil, and some other Catholic Institutions inspired by the [Rerum Novarum](#). Also The Pope Paul VI Foundation, with our own "[Social Profit \(Purpose\) Christian Network](#) (The "Social Balance" requirement proposal, ADCE, Uniapac, etc.) that predated by several years the Economy of Communion Project, also born in Brazil (1991), gave a strategic contribution, which is enduring and growing for almost half-century. Nowadays, it is internationally manifested by local laws,

³⁹ "The greatest companies of our time are founded and built by missionaries, not mercenaries." (Kleiner Perkins & investor John Doerr)

regulated initiatives and concepts ([The "B" Economy](#)⁴⁰) such as Flexible Purpose Corporations; B (Benefit) Corporations; Low-profit limited liability companies; Community interest companies; Impact Investing; Public-benefit corporations; Socially responsible investing; Stakeholder theories; Social Purpose Corporation, Fair Trade partnerships and even as Workplace Spirituality.

37.8 Therefore, in our particularly "proud" Case, our initials "B"&"P" not only means "Beneficial" & "Professional" (Corporation). Above all, it means **B Providential**. It represents a public but personal invitation to "B.P.": To **B** (become) a new instrument of the Divine Providence, hopefully for the rest of our lives, if accepted. It also means "B" Persistent, B Prayerful, B Provident, Protector, Preventive, Prudent, Proactive, etc. As Mother Teresa taught: *"Always help whoever you can, whenever you can, however you can, even if it's with something small, but always try to help."* So, at least let's **try** to B Present, Perspicacious & Prompt to every new opportunity of B (becoming) a Prayerful instrument of God's mysterious Providence in this desperately needed world; more than ever grasping for true Hope, which only God can grant, especially if we Proactively help Him to Prevent evil as much as possible. After all, *"B Perfect, as your Heavenly Father is Perfect"*, constitute an imperative that Christ Himself ordered to those who follow Him, and we never had nor will ever have greater honor and priority other than striving to Persevere in following Him daily and forever!

⁴⁰ <https://bcorporation.net/b-economy>

Title I
NATURE OF THE BLESSED FAMILY CATHOLIC COMMUNITY

Article 01
[Definition of The Blessed Family Catholic Net-Society of Sts. Anne & Joachim]

§ 1. The St. Joachim and St. Anne Catholic Network and The Blessed Family Catholic Community of Sts. Anne and Joachim are hereto established under the official name of "Roman Catholic Covenant-Society of the Blessed Family of Saint Joachim, our Jewish Patriarch & Father," also short named as "Blessed Family Catholic Community or Covenant-Society. Also referred here as The Bl. Family of St. Joachim or JoAnLab.Net to designate our private Social Network and its future virtual university. It is also, from now on, validly referred hereto, under any reasonable abbreviated variation such: Bl. Family, SJ Society, Society, or just "we," "our," or "us." The Blessed Family of St. Joachim Covenant-Society is an Int'l. Roman Catholic Apostolate **and** a religious "JoAnnine" Networked Community of Life, Adoration, Services, and Studies in a process still discerned appropriated under the canons 299-310 and 321.326 ("Int'l. Private Association of the Faithful").

§ 2. The Blessed Family Catholic Society is governed by the whole of its constitutional documents, comprised of this General Statute with its linguistic and theological preamble, plus seven appendices (A to G, four of which, essential: Prayer & devotional Guidelines, Conjugality Spirituality, Vocations Strategy and the Pledge of St. Andrew with sub-pledges), under its Italian official language, our Internal Rules & Regulations (IR&R), Internal Program of Formation, Civil and Tax Laws applicable to nonprofit religious associations defined by each hosting country and, above all, by the

Church's official Catechism, the Catholic Social Doctrine, Bl. Pope Paul VI's legacy in its entirety and the universal/particular Canon Laws, in addition to the canons 299-310 and 321.326, related to or under the authority of the Ordinary of each hosting Diocese or Prelacy, to whom each Blessed Family root-level Community, physically located in their respective jurisdiction, will be subordinated.

§ 3. The Blessed Family CS shall be closely assisted and advised in its government and diocesan priorities by one Catholic Priest per Diocese as spiritual advisor to be designated or approved by each hosting Diocese, according to the §2 of Canon 324.

§ 4. Since it is an incipient association, the International office will be temporarily provided by the parent institution, The Pope Paul VI Foundation, located in the Washington DC metropolitan area, at 11509 Gemini Lane, Ft. Washington, Maryland, USA.

§ 5. Mission Statement: *"The 'ambition' to do Good and keep doing Good for others and for all, should have no limits."*

§ 6. Internal and external members' summary of the official Program of Life as a prayer:

Oh, Immaculate Princess!

Precious little Miryam of papa Saint Joachim, conceived without sin in the blessed womb of mama St. Anne. In your overflowing fullness of grace we plead, please remember us as you remembered even your homemade baby-dolls, and the many kisses your mom & dad "had" to give on them -in addition to yours!- because of your... "intercession": Protect us from tragedies, especially grave

sins, therefore defending us against the Evil One, and keep us in peace under your angels we beg you, we trust. United to your beloved parents please pray for us, little Princess, who have recourse to thee as adoptive brothers and sisters, that we may live a life of ongoing conversion, always within your Son's Church, as holy and joyful as possible; in your name loving and protecting every child, every grandparent, every pregnant woman, every family, until safely united with you in Paradise, forever! Full of hope and confidence we plead, through your sweet, kind and most pure heart of a little Jewish girl forever alive within you, for the sake of your mom and dad's unforgettable ocean of tender love, prayers, and homey protection; and for the inexhaustible everlasting treasure of holy memories and consolations that they infused in the deepest reaches of your being, as an essential portion of your eternal Heaven, that God the Father rich in Mercy, through your intercession, in the blood and merits of your son Jesus Christ, our Messiah and Divine Redeemer, will indeed grant humanity a new Pentecost with every blessing and grace that we need to really understand the power of fraternal Unity in the Holy Spirit, and become a New Humanity, meek and humble of heart, loving and courageously faithful to the Will of God until the last day of our lives, up to the last generation. *Ad majorem Dei gloriam.* Oh, Mary, conceived without sin in the sacred womb of St. Anne, Pray for us. **Amen!**

Article 02

[Genesis of the Blessed Family Catholic Society]

§ 1. Instituted by The Pope Paul VI Foundation on Christmas Eve of 2013, Washington DC metropolitan area, USA, when it was also posted online as a private social network.

§ 2. From its founder⁴¹, Brazilian Missionary L.P. Baron's inspirational influence received from the charism of Charles de Foucauld and Chiara Lubich, whom he considers his spiritual father and mother. Therefore, at the root of this new religious society, The Blessed Family CS will have a combination of both spiritualities where Christian mutual love, as in John 13:34, will be the evident master prerequisite and utmost duty. Born as a gift/inspiration from Our Lady, providing supernatural answers also related to the parent institution's mission and challenges after 40 years of prayers, apostolic works, and even tears, in honor and thanksgiving to Our Lady's parents: St. Joachim and St. Anne. There's no age limit regarding the transcending (even after death) duty to "Honor thy father and thy mother." Let's so imagine how much more our Blessed Mother excels even now in her ineffable Love towards her mother and father. The Holy Spirit wanted to partner with a simple but holy married Jewish couple to co-create with them God's ultimate, insuperable human masterpiece, immaculately conceived in the sacred womb of St. Anne, the only real Shrine of the Immaculate Conception, out of an intimate act of love with her husband, St. Joachim.

§ 2. 1. How could we not plead the intercession from such an elected and holy marriage, on behalf of the human race that they represented so well: They partnered with God the Holy Spirit for the very existence, for the perfectly-meant procreation, caring, protection, and education of the most important human creature in history. How could we not associate the powerful Psalm 112, with Mary's natural father, the holy patriarch St. Joachim:

⁴¹ Article 51

*“Blessed is the man who fears the Lord, who greatly delights in his commandments!
His children will be mighty in the land; the generation of the upright will be blessed.
Abundance and safety are in his house, and his righteousness endures forever.
Even in times of darkness, light dawns for the upright, for he is gracious, merciful, and righteous.
Good, will come to the man who lends and deals generously, who conducts his affairs with justice.
The righteous will never be shaken, he will be remembered forever.
He is not afraid of bad news; his heart is firm, steadfast, trusting in the Lord.
His heart is secure, and he will not be afraid until he looks in triumph on his adversaries.
He has shared freely his goods with the poor, and his righteousness endures forever, his name will be lifted high in honor.”*

§ 2. 2. Why delay even more to ask for a major, historic help from him and his holy wife, after 2000 years? Who else but the whole (extended) family of St. Joachim (Anne, Mary, Joseph, and Jesus) could better support our Church's urgent mission of rescuing the institution of the family, until recently only based on the divine dream of natural families, granted by God himself for the very survival of mankind, from a worldwide crisis lethal enough, deep enough, to shake the whole civilization as we know it?

§ 2. 3. The St. Joachim and St. Anne Catholic Networked Society & the Blessed Family Catholic Community project came from a supernatural seed, only one among many other seeds that Our Lady, from God's mercy, will have to grant our Church to better

defend and empower families worldwide. Nonetheless, the precious seed that she entrusted to us, in response to so many heartfelt pleas and tears over the course of 40 years, is now a promising little tree, fully alive⁴² thanks to the support of a small group of friends of the Pope Paul VI Foundation, received during the Advent of 2013 and published on-line since Christmas Eve of 2013 under the following domains: BlessedFamily.us BlessedFamily.asia BlessedFamily.africa BlessedFamily.eu BlessedFamily.in BenditaFamilia.lat BenditaFamilia.org BlessedFamily.life JoAnLab.Net JoAnLab.store currently being translated into several languages.

§ 3. Charles de Foucauld:

In the history of the Catholic Church, a couple of years before Chiara Lubich life, Father Foucauld - now Blessed Charles de Foucauld - became the first "Universal Brother" so-to-speak, in some sense over or above Saint Francis of Assisi⁴³, and very similar to Chiara Lubich, who became the real first "Universal Sister". Father Charles "*believed that the Unity that comes from mutual love among us (regardless of whom), speaks volumes of God, even more than miracles*". As far as we know, probably over many centuries, until Blessed Foucauld, the monastic vocation (cenobite or not) and the vocation to a consecrated missionary life remained mostly unreconciled: Monks or Missionaries! In Blessed Foucauld those aspects of consecrated life somehow reunited in a marvelous and

¹⁰ Just to complement this "seed & little tree" analogy, it is poetically noteworthy and completely unintended, but curiously related to this paragraph (§ 2. 3), that even the original picture of "this" symbolic "little-tree", now hopefully much "bigger" if compared to 2013, is still (posted) on top of the front page of our main website.

⁴³ This is **not** a comparison of levels of holiness whatsoever (please also see the next footnote).

particular way; due to his new way to be Monk (even at an unusual community), Hermit and Missionary at the same time! In his daily and simple life, the Eucharistic Jesus was everything with adoration and contemplation essential but always intertwined with concern and compassion for each person, under an immense zeal to irradiate the Gospel through Mercy. His hermitage was always open to anyone, not only to share his food and medication, but above all his kindness, joy, and fascination for the hidden life of Jesus in Nazareth which guided him to always prefer the last place, the simplicity of life, humility, and meekness of heart.

§ 3.1. He went to Nazareth in order to live there and learn as much as humanly possible about how Jesus could have lived his 25 years of secluded life not only with Mary and Joseph but also with Anne and Joachim and the whole community, including - hopefully - the unknown St. Joseph's own mother and father. Blessed Father Foucauld became a contemplative, a Eucharistic worshiper, hermit, and community member, after deep contemplation, prayers, and meditations, trying to imitate how Jesus would most likely have lived in his Holy Family of Nazareth. Some keywords of conclusion for him: Incarnate in daily realities; respecting all; sharing; kindness; being in solidarity with all people in poverty, in language, in mentality, recognizing the redemptive power of the Gospel already present⁴⁴ among them. To a doctor who asked him "*What do you advise me to do with the Tuaregs?*" Fr. Foucauld replied, "*It is necessary to be simple, friendly and good with them: love them and be lovable*"

⁴⁴ He converted from a past dissolute life of luxury and even serious sins to a very holy missionary and hermitic life: From playboy to "Pray-boy."

to eventually receive love back. Smile also while you say the simplest things. I, as you can see, am always smiling. The smile unites people, allowing them to understand each other better; the smile is the true Charity".

§ 3.2. Blessed Father Charles de Foucauld's "Prayer of Abandonment":

Father, I abandon myself into your hands.

Do with me what you will.

Whatever you may do I thank you.

I am ready for all. I accept all.

Let only your will be done in me and all your creatures.

I wish no more than this, O Lord.

Into your hands I commend my soul.

I offer it to you with all the love of my heart.

For I love you, Lord, and so need to give myself, to surrender myself

into your hands without reserve and with boundless confidence.

For you are my Father.

§ 4. Chiara Lubich:

"Continual mutual love, which makes unity possible and generates the presence of Jesus among those gathered in his name, is for the members of the Work of Mary⁴⁵ [Focolare Movement], the basis of their life in all of its aspects; it is the norm of norms, the premise to every other rule." Chiara Lubich. "This premise appears on the first page of the Statutes and of the Regulations which describe the life of the Movement as a whole and in each of its branches. The style and idea of government in the Focolare Movement lies, therefore, in living and nourishing

⁴⁵ www.Focolare.org

'continual mutual love', wrote Maria Voce, Chiara's first successor. M. Voce also explains, "In understanding that love of God isn't real if it doesn't flow into love of others; in working to promote love of others, so that it becomes reciprocal; in bearing whatever difficulty comes along for the sake of the love of others, whatever pain. These are the points, the pillars, of a spirituality that allows us to have an experience of communion – of relationships, of friendships – at every level."

§ 4.1. We are inspired and committed by Chiara Lubich's "Ideal" that God alone, Himself, who is Love, is the only Ideal that never dies, never changes or disappears, and therefore should be our only supreme and absolute "Ideal." We understand and assume, therefore, not only vocations but the whole life under her anointed vision. Indeed, we only find ourselves after we have found God's purpose for our life. Besides God in His triune-self, nothing, nobody, no ideology or institution can be "absolutized" – so to speak – without entering some more or less grave level of sinful idolatry. There are no exceptions for that supreme Ideal, by definition, or it would not be supreme: Not liturgy⁴⁶, not doctrines, not dogmas, not Unity⁴⁷, not even the Church in itself, which was created by God for the human race, not otherwise. Relativism? Not even close to! Exactly the opposite: Only **after** a fundamentalist stops absolutizing the gift of Sacred Scriptures, for example, instead of the Giver, which evidently suffocates the Holy Spirit (Divine Giver, Who is The Living Truth) as all

⁴⁶ Seminarians love to joke that "the only difference between a "liturgist" and a terrorist is that it is possible to negotiate with... terrorists!"

⁴⁷ Risking to gradually become a kind of secular humanistic uniformity or atheistic 'communion', as IF Christian Unity.

major ‘absolutizations’ do, will he/she then be able to become a strong and authentic Christian, impossible under fundamentalism.

§ 4.2. From day one⁴⁸, for almost half a century, fed – some times in tears – by Pope Paul's directly related⁴⁹ plea to the Holy Spirit⁵⁰, our founder profoundly agreed with Chiara that *"We need to enlarge our heart to the measure of the heart of Jesus. How much work that means! Yet this is the only thing necessary. When this is done, all is done.* How preciously truthful is her poetic statement that *"The person next to me was created as a gift for me and I was created as a gift for the person next to me. On earth, all stands in a relationship of love with all: each thing with each thing. We have to **be** Love, however, to discover the golden thread among all things that exist."*

§ 4.3. Therefore, we solemnly state hereto our irreversible decision to follow, with the Church, in the Church and as a Church, with strong determination, everything she taught humanity, in particular her “secret” spiritual key for total victory against all darkness, evil and suffering, even in normal daily life: The abysmal agony and loud unanswered “why?” cry of “Jesus Crucified and Forsaken.” We profusely thank and glorify God for her life and the crucial blessing to clearly understand, like a preventive maternal warning and remedy, that this new religious institution consecrated to Mary as a child, although precious and

⁴⁸ July 1970 (first Mariapolis).

⁴⁹ Powerful prayer probably inspired by Chiara, a beloved daughter, since it was he that deeply studied her charisma, before welcoming the Movement into the Church.

⁵⁰ Article 3, § 4.1

promising, will have no future at all if we fail to faithfully imitate and learn from her foundational remedy that *"Better what is less perfect, but in unity with our brothers and sisters, than what is more perfect, but in disunity with them, because perfection does not lie in ideas or wisdom, but in Charity."* Grazie Mamma! We will do it, succeed and persevere in it, because of your supernatural help, for the greater glory of God, Amen!

Article 03

[Mission of the Blessed Family Network Society]

§ 1. Spread spiritual home-families religious communities from 7-23 members each, like an oasis of peace, kindness, tenderness and joy anywhere possible in the world (except hostile regions⁵¹), as Apostles of Catholic Conjugal⁵², proactive agents for the "New Evangelization" and joyful channels for the True, the Beautiful and the Good: *"If you put people in touch with the True, the Beautiful and the Good, then the Holy Spirit will work."*⁵³

§ 1.1 Each Blessed Home (virtual) unity with one spiritual “mom” and “dad,” one budget, one “micro-family” living in two separate houses. It should be started, led and be founded by a “mom & dad” couple (Mother & Father Superior) as a “3rd-CPerson.”⁵⁴

§ 1.2 Therefore, it will be also by the quality of their own Conjugal⁵² (for spiritually married couples) and

⁵¹ Due to our strong and public Jewish-Catholic nature and identity.

⁵² Conjuality.info

⁵³ Almost literally paraphrasing Archbishop Coakley

⁵⁴ Without a careful reading of the whole glossary, it will be a waste of time or a source of many misunderstandings, to keep reading the rest of this document.

above all their personal holiness, that the Lord of the Harvest will send new vocations for that Bl. Family. Most rules, purposes and goals of a natural family are partially applicable to our mystical Families. Together, they will form our Blessed Family of Sts. Anne & Joachim Network: An International Catholic Network of Blessed Homes as strategic support to generating new vocations, more vocations and new hopes to help find just and realistic improvements or solutions to as many problems as possible through our internal JoAnLab.Net's v-university “Index of issues & challenges.”⁵⁵ From a very long-term vision and perspective comes our JoAnnine charism's emphasis on a theoretically possible Eschatological “Extension,”⁵⁶ centered on Eucharistic Adoration, Unity and Christian Charity as supreme ideals.

§ 2. Universal Ecclesial Support: Especially through the creation of a private system network of Catholic Lay and Religious Vocations for men (the Gethsemanet Vocational Platform⁵⁷) already in progress, in addition to the major Network of Blessed Homes’ Project, mentioned above (§ 1). Aimed to supply and/or form, serve and support in every possible way the worldwide Roman Catholic Church, as much as possible, anywhere God the Father wishes, whenever He wishes, which evidently includes vocations for our own future Network, Community and Apostolates. We have the commitment, the Faith, the orthodoxy and a deep hope that, with the help of our Pastors, with and in the Holy Spirit, plus the assistance of angels and saints, we will be able to supply a good, solid, ongoing Catholic formation not only to every internal member but also to every soul

⁵⁵ www.JoAnLab.Net/Index

⁵⁶ Please see the pertinent glossary entry #23, for details.

⁵⁷ www.JoAnLab.Net/hub/Gethsemane

that God and the Church will entrust to us throughout the centuries, as instruments and promoters for the devotion of the Immaculate Heart of Mary.

§ 3. Being ‘bridge builder’ from Root, administrate and develop the Pope Paul VI Foundation's JoAnLab.Net ecumenical network with its virtual university and its many fruits such as the SeeBank.Net Apostolate, the Gethsemanet male vocational platform, and many more⁵⁸.

§ 4. In thanksgiving to God for the inestimable divine gift and mystery of the Papacy, we will protect and develop the Pope Paul VI Foundation, adapting its current functions to also becoming a living memorial legacy organism for our Holy Father and first patron, St. Pope Paul VI, who is the “radical founder” – although indirectly – of this new Catholic Institution. In particular to promote his powerful personal supplication to the Holy Spirit for a great heart, so deeply connected with the daily prayer life of our founder, and directly related to the imperative “to dilate our hearts” under the following lyrics/directions, as a foundational dimension of our inherited spirituality:

§ 4.1. *Divine Holy Spirit, Give Me a Great Heart:*

Open to your silent and strong inspiring word;

Closed to all mean ambitions;

Indifferent to any human contemptible competition;

Filled with faithfulness to the holy Church.

Give me a great heart, that desires to become like the Heart of Our Lord Jesus;

A great and strong heart, to love everyone, serve everyone and suffer for everyone;

A great and strong heart, to overcome all trials, tedium, weariness, every disillusion and offense.

⁵⁸ www.JoAnLab.Net/Updates

*Give me a great and strong heart, constant, to the point of
sacrifice, when necessary,
A heart whose happiness consists in beating with the Heart
of Christ,
And doing the Will of the Father humbly, steadfastly and
faithfully until the end. Amen!*

§ 4.2. Everything or anything that God the Father in His kindness and absolute Sovereignty decides to accomplish now and in the future from the Pope Paul VI Foundation's seminal dream, will come from a single Tree, framed and launched by St. Pope John XXIII's II Vatican Council, rooted in and by St. Pope Paul VI, kissed and smiled by Pope John Paul I, developed into a very strong tree trunk by St. Pope St. John Paul II, extended long tree branches by Pope Benedict XVI, and finally fructified by Pope Francis. Therefore, intrinsically, profoundly, permanently, and irrevocably intertwined with the inestimable divine gift and mystery of the Papacy, for the glory of God and benefit of mankind.

§ 5. Become in the Church and from the Church, like spiritual "Uncles" and "Aunts" of the child Jesus, therefore religious Uncles and Aunts to all, including those in the civil society at large as well as any other religious Sisters and Brothers in the world. As stated on the lyrics of our official "Immaculate Princess" Prayer (transcribed above at Art.1§ 6) which is also a profound synthesis of our religious program of life and vocation, we will strive to become spiritual sons and daughters of Sts. Anne and Joachim, elder brothers and sisters of little Myriam, our Immaculate Princess, and consequently also spiritual "in-laws" of St. Joseph plus "uncles and aunts" of little Jesus "since" Christmas. An essential aspect of our vocation and charism will be the development of this new Catholic religious title

of "Uncle" and "Aunt" in the Church, in connection with such sacred lifelong commitment, trying to do and trying to go, including at an individual level, after deep discernment in Community, wherever/whenever Mary, our little immaculate sister would like us to be or need us the most, according to her Immaculate Heart.

§ 5.1. Implicitly, it mandates a particular determination to make our radically comprehensive Child Protection Policy immensely more than just "zero tolerance" against any kind of child abuse and sins against chastity. Moreover, also to support and help our Church as much as humanly possible to fight and overcome the present sex scandal and prevent futures, including sapphism⁵⁹, at women congregations, starting with the root of this crisis, mostly⁶⁰ due to pederasty⁶¹, therefore not only pedophilia, although horrifically serious, but intentionally falsely spread by the secular Media, as overwhelmingly proved by recent audit finds and projected worldwide statistic numbers in this regard.

§ 5.2. Unusual kind of Marian Consecration. We have a profound hope that our very special and even uniquely Blessed Family's "ideal" consecration not only to Mary but with Mary, will help us to succeed in such a zero-tolerance type of internal policy to protect children, the elderly and every especial-needed brother

⁵⁹ Due to the new gender ideology imminent and devastating consequences on the lives of many spiritually unprotected teens, sapphism will become a major problem for the near future women's religious communities.

⁶⁰ 80% male= USCCB's [2017 Annual Report](#) on the Implementation of the Charter for the Protection of Minors.

⁶¹ homosexual "priests" -horrible betrayal- abusing physically mature but mentally immature male teenagers (male Ephebophilia).

and sister: Under what we defined and called "Ideal Marian Consecration," mandatory for our charism, we shall consecrate ourselves to Mary as a child, our Immaculate Princess, as long and as far as our little Myriam can fully and "blindly" entrust herself to each one of us completely and alone, with even more radical confidence than done when living with St. John the Evangelist alone, since then she was no longer vulnerable "blinded" by the innocence proper to childhood. Moreover, as adopted religious sons and daughters of Sts. Anne & Joachim, therefore elder spiritual brothers and sisters of little Miryam, such unconditional consecration, affection and utmost respect shall gradually reach the pinnacle of a mysteriously reciprocal kind of "mutual" consecration, for the Glory of God.

§ 6. Extend to many and to all, as much as humanly possible⁶², warming and sometimes life-changing family experience, in different levels, times and intensities, trying to bring true hope, healing and the joy of the Gospel from the living presence of Jesus among us by our mutual love (Mt.18-20), and from His Tabernacle. In a special way, JPII's *"Theology of the Body"* with Apostolic Exhortations about the Family like *"Amoris Laetitia," "Familiaris Consortio," "Male & Female He created them," "Christus Vivit,"* etc., will guide and inspire this mission in its irreversible commitment to focus on the family and to act on the Family as Church in a world in which new generations will rarely know, much less experience, what a real and complete family with loving mom, dad, siblings, grandparents, uncles and aunts really is like.

⁶² Without breaking our "cloister" rules to be defined at the IR&R.

§ 6.1. Besides, in this regarding, more than ever we need to carefully understand the implications and act upon Pope Leo XIII following century-old powerful prophetic words: *"The contention,"* wrote him in the *Rerum Novarum*, *"that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error."* (...) *"If the citizens, if the families on entering into association and fellowship, were to experience hindrance in a commonwealth instead of help, and were to find their rights attacked instead of being upheld, society would rightly be an object of detestation rather than of desire."*⁶³

§ 7. To invite, welcome and form new religious vocations for the Sacrament of the Order as permanent Religious Deacons, willing to defend and die for the Church, at the same time serving the people of God in her behalf⁶⁴, under the virile pledge of the foundational proto martyr's Deacons St. Steven and St. Lawrence of Rome, ready to not only serve and obey but even defend priests and bishops with their own life, protecting them and even Church's properties, if priceless like cathedrals, with their own bodies, if necessary. Also due to our special call to work for or help any authentically Catholic Financial Apostolate or Ministry, the "munus" diaconal will be essential and a major priority for our Charism and future Mission. Our ordained Deacons should, in general, be financially self-sufficient hopefully with only part-time jobs, if a secular job is inevitable, and under a special Vow to become ready

⁶³ For our North American readers, let's remember that Pope Leo was neither American nor libertarian!

⁶⁴ *"Forget about yourself... May your ambition be to live for your brothers alone, for souls, for the Church; in one word, for God."* (St. Josemaria Escriva)

in every level for the ministerial priesthood at any future discerned moment if **already** celibate, or **after** becoming widowers. As internal Statutory Dogma, due to St. Pope Paul VI irreversible legacy mandate and our Conjugal Spirituality, absolutely **no** married person will be admitted for the ministerial priesthood within this Society.

§ 8. “Promote”, meditate, study, live and teach about one of God’s divine attributes that we are called to proclaim especially, as an essential part of our JoAnnine charism, after and in the way our Church approves it, under the adjective **absolute**: God the Father’s “absolute” Sovereignty.

Article 04

[Goal of The Blessed Family Catholic Society]

§ 1. The Bl. Family of Sts. Anne & Joachim Society’s long-term ultimate goal is to apply and promote our founder and Parent Institution’s powerful Mission Statement (Art.1§ 5), to gradually become over the centuries a major and historic instrument of God’s Mercy and the Immaculate Heart of Mary in the world at a very courageous "ambitious" level. After practicing and promoting "an unlimited ambition to do Good, an ambition of doing Good for others and for all, without limits" for almost half-century, from now on it will be “ambition” of our deep desire to give God greater glory and consolations, helping and influencing our beloved Church to better dream God’s dream of spreading the kingdom of Christ throughout the earth in a more creative, fearless, proactive, bold and intelligent way. Together we ought to find/beg for new ways to prevent and confront outrageous sins of omissions and cowardly negligence.

§ 2. We hope to influence even more the ecclesial conscience about the gravity of our duty as Church and individual to not suffocate the Spirit but instead boldly obey and help The Holy Spirit to save many more souls to a level of "ambition" consistent with our powerfully magnanimous life-changer “Mission-Statement⁶⁵” **and the desperate needs of the world.** In other words, we will constantly try to share and elevate such holy and profound desire, to the level of "ambition" and further develop such blessed ambition to unlimited highs, offering even more Glory to God instead of ourselves. We will strive to do it in a way radically inseparable from immense gratitude for the honor of humbly serving, suffering, and supporting our Mother Church to do more, to know more, to be more, to teach more, to give more, to obey more, to innovate & "fight" more, to ask for more and Love more, therefore alleviating overwhelming human sufferings and, above all, saving even more souls, for the greater glory of God and benefit of mankind.

§ 3. There will never be such a thing as “too much Love!” Quite the opposite: *“For the one who has it, even more will be given, and he will have it abundantly; but the one who does not have or has little, even what he has will be taken from him.”*(Matt 25:29) Since St. Catherine of Siena during her time which was worse than ours, used to boldly preach: "If you are what you should be, **you will** set the world on fire," how much more should we shout with her, to our own "ambition" and to all: "If we are what we should be, **we will** indeed set the world on ‘Fire’ until the end of times, from a new exponential Pentecost.” It is impossible that God the Father, **after** giving His only Son, His infinitely beloved Son in sacrifice for us, did not also give us in

⁶⁵ *“The ambition to do Good and keep doing Good for others and for all should have no limits”*

Christ, already, everything else really needed, if we believe, love and truly trust in Him, our infallible Good Shepperd.

§ 4. Therefore, we shall become "obsessed" in always finding new creative and anointed ways to avoid retrieving empty net of Souls or Solutions, striving to never suffocate the Holy Spirit. Christ not only gave us His holy bride, The Church, our wonderful Mother, to adopt, nourish, instruct, transform, empower and send us out to give fruits, priceless fruits; He also remained even physically with us as one "Body", promised to lead this Mystical Body until the end of the world. *"I am the Vine; you are the branches. If you remain in Me and I in you, you will bear much fruit; apart from Me, you can do nothing"* (John 15:5). Thus, just the risk of sterility shall be a nightmare for this Society, so we decided to aim high, for the hundredfold, bearing as much fruit as possible, but also humble to endure failures, unafraid to keep our Hope steadfast: *"... neither death or principalities, nor present or future things, nor powers, nor height, nor depth or any other creature [illness, tribulations, wars, persecutions, ...] will be able to separate us from the love of God in Christ Jesus (Rom 8:35)."* We will join and inspire others as much as humanly possible to also join the new, open, competition of tough-Love and planetary stewardship started by Pope Francis, to be guided by C.S.D. and its further developments, hoping to witness its growing like never before in the history of Christianity. Sadly the majority of Christians waste a mediocre life (*"I know your deeds..., lukewarm, neither hot nor cold, so I will spit you out..."* Rev.3:15-17) due to lack of holy ambitions such as to become saints or due to tragic ideological contaminations.

Article 05

[Spirituality (roots, sources, variations, etc.) of The Blessed Family CS in Comparable Terms]

§ 1. Contemplation/Adoration (Bl. Charles de Foucauld):

- a) More Christocentric. Deep devotion to the Sacred Heart of Jesus (including a red Heart on his habit).
- b) More prayerful, contemplational, intercessory, reparative, liturgical centered kind of spirituality.
- c) Discreet, simple statutes, prudent, etc.
- d) Imitation of Christ (Fr. Charles invested his entire Christian life into pursuing the imitation of Christ).
- e) Independent but within the boundaries of the Catholic Church.
- f) More vertical, spiritual, and non-bodily dimension.
- g) Radically dependent on the life-giving powers of the sacraments and unintentionally more dependent on the power of sacramentals, devotions, [wearable] habits, and holy reminders.
- h) More Eucharistic centered: Jesus present in the Eucharist and during the sacrifice of the Mass.
- i) Unknown focus-level on angelic devotions and/or personal relationship with guardian angels.
- j) Keywords: Serenity, Solidarity, Simplicity, Solitude.

§ 2. Unity/Community (SD. Chiara Lubich):

- a) More Mariancentric. Deep devotion of Mary and her Immaculate Heart.
- b) More unifying, listening, learning, empathetic, pacifist and agape centered kind of spirituality.
- c) More discreet, private statutes, over-prudent, etc.
- d) Imitation of Mary (Chiara invested her entire Christian life into pursuing the imitation of Mary).
- e) More independent, going also beyond the "boundaries" of the Catholic Church in a strict sense.

- f) Both vertical and horizontal dimensions in harmony.
- g) Equally radically dependent on the life-giving powers of the sacraments, but intentionally less dependent on the power of sacramentals, devotions, (wearable) habits or holy reminders.
- h) More Agape centered: Jesus present where two or more are united in His name and present in every human being (Unity centered in Jesus' spiritual presence).
- i) Little or ordinary focus on angelic devotions and/or personal relationship with guardian angels.
- j) Keywords: Joy, Inclusion, Diplomacy, Dialog.

§ 3. Conjuality/Transitionality (Our Founder):

- a) More Josephitecentric (or Josephcentric). Deep devotion to the Sacred Hearts of Jesus & Mary.
- b) More domestic, conjugal, teaching/preaching, public services, evangelization centered spirituality.
- c) Less discreet, public statutes, less prudent, etc.
- d) Imitation of Joseph (Our Founder is investing his Christian life into pursuing the imitation of Joseph).
- e) Less independent, strictly within the boundaries of the Catholic Church.
- f) More horizontal, material and bodily dimension
- g) Equally radically dependent on the life-giving powers of the sacraments, and intentionally more dependent on the power of sacramentals, devotions, [wearable] habits and holy reminders.
- h) More Pneumatologically centered: God's Word and the Holy Spirit present in the sacred scriptures and in sacramental conjugal or mystical Love (domestic centered, service focused).
- i) Essential (consecration mandatory) angelic devotions and personal relationship with guardian angels.
- j) Keywords: Hope, Hospitality, Service, Innovation.

Title II
THE BLESSED FAMILY CS ECONOMIC REGIMEN

Article 06

[Future income, in-kind income and other asset sources for The Blessed Family Society ⁶⁶]

§ 1. It **will** come, **infallibly**⁶⁷, directly or indirectly from the Divine Providence, most likely:

- From consecrated members part-time payable jobs.
- From payable professional or skilled services to be provided⁶⁸ from some internal members.
- From financial or material donations.
- From our own private Socio-ethical and educational Bank's international digital currency (SeeDollar).⁶⁹
- From volunteer work/workers.
- From temporary, zero cost or profitable borrowing of tangible and intangible assets.
- From our parent institution, the Pope Paul VI Foundation.
- From our founder and his family.

⁶⁶Strictly under and within the Divine Providence and its infallible laws. Evidently, implying only activities permissible under civil and ecclesiastic laws plus, in our case, strictly what is proper and honorable for a Catholic Society "under and within" the "Divine Providence." Please read (Art. 51) our Pope Paul VI Foundation's genesis-root comments for details, based on the words from Pope Paul VI which prompt the creation of our parent institution (Art. 51§ 3).

⁶⁷(Matt. 6:33) Seek first the kingdom of God and his righteousness, and all these things will be provided for you as well.

⁶⁸Ordinarily to be done through our own Multi-Business Providence Limited Liability Corp. (see glossary #35), shared at national and state level for all Bl. Homes or under strictly limited liability guidelines from our Canon, Legal & Liability Secretary.

⁶⁹Social-ethical eDollar (SeeDollar.org) and its alternative insurance services: SeeBank.Net

- From our founder's books and/or other copyrighted material.
- From our own products/produces (solar energy surplus, garden, artwork, etc. See “B-Providence” our B Corporation)
- From micro-transactions and/or data- monetization links at our private social network.
- From crowdfunding, especially for some of our Focus-groups if members vote in favor of such sources.
- From our own eCommerce platform.⁷⁰
- From strategic partnerships with all sorts of nonprofit and for-profit juridical persons.
- From several levels of juridical persons’ membership’s corporate-fees.
- From major or minor grants.
- From assets eventually originating as part of Testaments or Wills.
- From “Super-Hosting” accounts at Airbnb, VRBO and/or our own private market for RVs, Rooms.
- From the savings and proactive preservation or careful maintenance of material resources at every possible level.

Article 07

[The Blessed Family CS Internal Finances]

§ 1. We will use our own SeeDollar private currency as much and whenever possible. Local currency, mortgage, etc., depending on each country, will be deposited preferentially in Credit Unions connected with Catholic Institutions already partnering with the SeeBank.Net, except a minimum portion of probably 1% to be entrusted

⁷⁰ Some of our Focus-groups also will have to sell and donate some special products, not to mention our own religious services or products, like the Bl. Family’s Rosebud-Rosary (nicknamed “Give-me-five”), uniquely designed to attract new rosary devotees.

to the Knights of Columbus for our future emergencies or insurance needs.

§ 2. Will be handled by Couple's Superiors (Int'l./Nat'l./Reg./Diocesan/Parish/Blessed Homes), Comptroller & Financial Secretaries and Board of Trustees, under the CSD's principle of Subsidiarity and two levels of independent auditors, in addition to our internal audit system. The Int'l. Couple Superior will audit the National Boards (not only finances); the National Boards will then audit the Regional, the Regional audit Diocesan and so forth, to the local Blessed Homes level.

§ 2.1. We will request an independent audit and/or supervision from National Catholic Conferences of Bishops regarding our national activities, Regional Conferences (if any) for our regional activities in their jurisdiction, and finally Diocesan audit and close supervision under Canon 305 §1, for our diocesan/parish’s activities. However, only funds eventually generated in connection with activities directly or indirectly related to each Diocese will be deposited and controlled according to the discretion of each Bishop beyond the independent audit referred to above. Since our founder has been a 4th-degree member of the Knights of Columbus Order for decades, which is also the largest Catholic financial institution in the world, we will request and hope to receive a yearly pro-bono independent audit for our International level of finances, starting in 2018 from Washington DC, until transferred to Rome, Italy where the current K.of C.'s Rome facilities and highly qualified personnel could equally extend to us the same priceless pro-bono service that we hope to receive. Restricted or conditional donations, if

accepted, will be strictly respected and, therefore, audited.

§ 3. The accounting will be carefully done digitally, paperless, internally transparent and in real-time, under the supervision of each level’s Comptroller & Financial Secretary (Art. 56), and will be subsequently audited, monthly, by each level’s Independent Auditor, Trustee & CSD Enforcer, defined by the Article 61.

Article 08

[Allowable Patrimony of the Blessed Family Society]

§ 1. Real-estate facilities, major durable assets (houses, farms, schools, trucks, stocks, equipment, cars, IT technology,...) plus any other good, tangible and intangible, can be rented, borrowed, leased, received as a donation, bartered or purchased by the Blessed Family Society and be legally owned, exclusively or not, according to the laws of each hosting country, the Canon law, and our Institute’s Proper law.

§ 2. Also, belong or will belong to the Blessed Family Society: its official seal, logo, all internal documents, all current or future inherited asset owned by our founder and his foundation⁷¹, software, hardware and information technology as well as any other copyrighted material, like this General Statute, which cannot be used or altered by third parties, not even our internal members and communities, without express authorization from the International Presiding Couple-Superior or official representative.

⁷¹ Pope Paul VI Foundation

**Title III
RESOURCES OF THE BLESSED FAMILY CS**

**Chapter I
Material and/or Tangible Resources**

Article 09
[Blessed Houses]

§ 1. Each Blessed Family will have (better yet, will become) at least a combination of one house for consecrated men with another house for consecrated women, hopefully within a walking distance from each other and a Catholic Parish. Combined they must have at least a total of seven (7) members including the two (2) that will act as “mom” and “dad”, from a minimum of three (3) or four (4) consecrated per house to complete the minimum of seven (7) and maximum of twenty-three (23). Each member of the sisters’ house, except the mother (Mother Superior, representing St. Anne) will always represent Mary (Our Lady) anywhere, especially when in fraternal relationship with the members of the brothers' house, therefore dating is not permitted within the same JoAnnine's Home: one cannot date a "sister." Internal Regulations will dispose of the prudent transfer of members between our Bl. Homes, especially during the Novitiate, to facilitate proper discernment and spiritual direction for our adoptive sons and daughters eventually called by God to the sacrament of Matrimony.

§ 2. Every Blessed Home (which is a virtual combination of two or more real blessed houses, as said above) must start with the brothers’ house to prepare the shop, the tools and the labor/skills (electrical, plumbing, transportation, etc.)

necessary to support the subsequent establishment of the sisters' house (ASAP) in order to form another Blessed Home unity: One mom and dad, one budget, one “micro-family,” hopefully with one senior member in each house (but no more than one for every 3-5 members) that, together, will form our Blessed Family Network of Bl. Homes.

§ 3. The Brothers’ houses, combined with other men's houses at a diocesan level must have all the minimum necessary tools organized in a proper multipurpose working place or garage (for a mechanic, carpenter, welder, etc.) ready for maintenance tasks necessary for any of our houses located in that particular Diocese. Brothers will have to be professionally trained, in the event they fail to sufficiently self-learn how to complete most of our house fixes and improvements related to any electrical, plumbing, carpeting, welding, mechanic, air & heat, masonry, wiring and all other basic necessary jobs. With the help of the sisters whenever possible, they should also take care of house paintings, gardens, landscaping, etc. Brothers should always be potential handymen, eager to learn as much as possible any skill necessary for our community, especially house electricity, air/heating maintenance, and plumbing. These human skills and tools will be used not only to maintain our Blessed Houses, building deep fraternal relationships between “siblings” but also as a source of revenue, through the selling of these services⁷², or to provide free or discounted services for other poor communities, charities or parishes.

§ 4. Each house or similar lodging for at least 4 adults + 1 temp guest couple, should also have:

⁷² See end of glossary entry #35 for MB Providence Corporation.

1st Regarding Facilities and Appliances:

- Garage (large whenever possible)
- External shower room
- Laundry
- Guest apartment, studio or at least a comfortable room with two beds accessible by wheelchair,⁷³ including the restroom, children friendly, to be also used as an income source.⁷⁴
- Grass field (for playing, camping, etc.)
- Workout (convertible room or place: could be at the garage or similar, also with a “tatami” vertical-foldable to a full wall, that could also be used as a large emergency bed for a group of children or women)
- Woodstoves that can be used as small fireplaces (on places with more cold winters) and external firepits/barbecue for all other houses, whenever possible.
- Every house shall recycle/reuse/compost as much as possible.

2nd Regarding Utilities:

Must have water, sewage services, and electricity and also be ready for temporary trailers and tents. It should be self-sufficient, off-grid (solar, wind, water-well, etc.), as much as possible. High-speed Internet with a VoIP Phone and Video Conferencing System. Year-round utmost care regarding air quality (temperature, purity, humidity), sanitation with a mosquito-free, bugs free and pest-free environment.

⁷³ Hopefully the whole house

⁷⁴ See Article 11

3rd Regarding Safety and Security:

- Full surround closed and secure fence and gates for security and to protect privacy.
- Security cameras
- Fenced secured yard
- One portable/wearable GPS emergency/falling detector micro-cell phone
- External spotlights with motion sensor
- A good First Aid kit and emergency tools
- Fire extinguisher wherever prudent
- Fire and carbon monoxide alarms wherever prudent
- Instant standby radio communication between houses of the same Bl. Home
- Each house should have, in addition to regular bolts and locks, two personal remotely revocable passwords or electronic card keys to passing through the main house fence gate and another to pass through the main house door⁷⁵.

4th Regarding Liturgy (always conformed by the official liturgical rules/guides for each Diocese):

A little chapel (at least a reserved corner or wall, covered by a curtain, probably in the living room) with a permanent tabernacle with our Eucharistic Lord at least temporarily present. In the worst-case scenario, a mobile tabernacle, kept at the nearest parish, discreetly processed into the house's chapel for prayers, liturgical events or any other need. Sacramentals: holy water (dispensers at the Chapel and also at the main electronic gate, reachable from inside), blessed oil, salt, incense, crucifix, rosaries, scapulars. A little library with the Holy Bible, Catechism, consolidation of C.S.D., Liturgy of the Hours for each

⁷⁵ See IR&R for applicability details.

member, etc. A large framed reproduction of our official Blessed Family with little Miryam devotional image, etc.

5th Regarding House's Office:

Laptop, color printer, U.P.S battery as backup power for devices, large HDTV screen for Blu-ray movies and video conference, etc. Webcam, comfortable desk & chair for computer work.

6th Regarding Arts and Holy Reminders:

- A high-quality crucifix with Jesus' corpus nailed on it, to help us remember that the most important words, facts and unimaginably treasures came precisely from that specific amount of historic time.
- The Holy Face of Jesus' art-piece based on the negative image of the Shroud of Turin.
- Sacred Heart of Jesus and Mary combined or distinctly (Immaculate Heart and Sacred Heart of Jesus)
- A copy of our official Blessed Family painting present at the end of every page of our website.
- Our Jewish holy reminders like the Menorah, Cross of David, Mezuzah, etc.
- Charles de Foucauld's Prayer of Abandonment.
- Any other authentically Catholic statues or other harmonious holy reminders approved by a superior.
- A psalm-like frame containing: "He has risen, He is alive, He is here. Let's sing psalms of victory for our Savior. Resound music from our houses, fragrances filled the air of our homes. Be our existence like a party, our days like a dance, and His Joy becomes our breath. Holy, holy, holy, Lord God Almighty. Heaven and earth are full of your glory, hosanna, hosanna in the highest. Blessed who comes in the name of the

Lord, and blessed be this home, Hosanna in the highest. Amen!

7th Regarding additional resources to support interior disposition for "Lectio-Divina" and resting:

- Little external and/or internal bells to inform dinner time, the liturgy of the hours, etc.
- Wind chimes, bird feeders and baths (if possible large ones with an on/off switch for a sound running water) at the prayer garden or patio corner, near a comfortable bench or hammock, assisted with reading lights and mosquito nets.

8th Regarding Musical Instruments:

At least one guitar and some percussion instruments.

9th Regarding Pets:

As a general rule, dogs under careful local discernment could be welcome and even necessary for security or other reasons. Other pets such as cats and birds, plus additional details and exceptions for non-urban areas like farms, will be defined at our IR&R, especially to avoid any risk against sudden needs to travel or even go out for regular church meetings forcing members to lock the house alone, compromising the safety and wellbeing of pets.

10th Regarding Sports:

- Bicycles, - Convertible table tennis
- Any other convenient sport material
- Camping tent and other gears for emergency shelter or extra unexpected guests

Article 10
[Church Facilities]

§ 1. Being a Catholic Institution, we have the right to access and reasonably use an abundance of facilities all over the world under the authority of local pastors and deacons to further our Ministry.

Article 11
[RVs and Boats]

§ 1. Since our houses' "moms or dads" have the full authority to remove and temporarily bar the entry of any member inside the house until the Parish's coordinator Couple can validate such decision, we will need to have, at least at the diocesan level, for all houses, one small RV or boat ready for housing any member for a couple of days, if necessary, and also to be used as a "poustinia."⁷⁶ RVs will also be indispensable mobile offices for churches' parking lot outreaches such as one of our 200 JoAnLab.Net's Focus-groups that are currently planning to promote and teach Mass attendants in large numbers how to download and use the priceless EWTN multimedia and bible app. Besides, available/unused remaining time (including our guest's studios/rooms), will be rented out to raise funds through online services like Airbnb, VRBO, etc. as we are doing already with two large and comfortable boats, one that belongs to our Parent foundation, and another entrusted to us. Both are currently available for married couples' overnight escapes for private retreats, etc., at the Chesapeake Bay or Potomac River.

⁷⁶ Please see glossary entry #22, for details.

Article 12
[Vehicles]

§ 1. It should be as economic as possible for community/service or personal use.

Article 13
[Computer Hardware]

§ 1. Besides minimum hardware (desktops, monitors, etc.) already mentioned to be present at each house, most of our Information Technology material resources will be managed by each National Office.

Chapter II
Immaterial and/or Intangible Resources⁷⁷

Article 14
[The Parent Institution (Pope Paul VI Foundation)]

§ 1. See glossary entry #34.1”

Article 15
[Related Entities, Projects, or Apostolates from the Parent Institution]

§ 1. See glossary under “Main Related Entities” (#34)

⁷⁷ See canon 115 § 3 CIC: Potentially autonomous foundation for the development of spiritual goods.

Article 16
[Computer Software]

§ 1. Information Technology will be a top priority, confidentially and carefully managed by the International and National Offices. We will have a strict failover backup policy with other strategic and highly trustworthy partners with in-house compilation and source code custody of most of our software, like what we have been doing at the Pope Paul VI Foundation for many years⁷⁸, even before the PC revolution. Plan “B”, 100% outside or independent of any I.T. resources, from top to bottom, will be developed and ready for temporary emergency implementation, in case of almost inevitable future cyber-sabotages (that have already started to happen), cybercrimes, privacy issues, or other unforeseen risks.

Article 17
[Programs, Workshops, Assemblies, Workgroups, Retreats, Projects, etc.]

§ 1. As an illustration for the St. Joachim’s Society’s abundance of resources and future potential in this regard, listen or read our Index Introductory Information at www.JoAnLab.Net/Index and then browse any one of our 200 websites already deployed under the Netgroups Hub at www.JoAnLab.Net/hub.

⁷⁸ Since day one, the Pope Paul VI Foundation is also a software-house.

Title IV
MEMBERS OF THE BLESSED FAMILY CATHOLIC SOCIETY

Chapter I

External Members Admission Criteria

Article 18

[Basic prerequisites for External Membership]

§ 1. No restrictions (also open to non-believers) except that no external membership will be approved or extended if the individual lacks, at the very least, a unifying attitude, ethical integrity, goodwill and sincere respect for the Roman Catholic Church. External membership can be informally approved. Details for this Title/Chapter will be defined in our Internal Rules and Regulations.

Article 19

[For joining the JoAnLab.Net Social Network]

§ 1. Following is the list of minimum criteria for personal (not corporate) membership:

- Basic sign-up data requirement
- No anonymous, fake profile or impersonations
- No “trollers,” no “butterflies”
- At least one contact over the telephone with any member (external or internal) to validate the first-year admission.

Article 20

[For Volunteer Positions, including Postulancy⁷⁹ Candidates]

§ 1. All the same admission conditions to join the Social Net (JoAnLab.Net) including the prerequisites (Art. 18), plus a personal commitment according to the Pledge of St. Andrew⁸⁰.

Article 21

[For enrollment at JoAnLab.Net Virtual University]

§ 1. All the same admission conditions to join the Social Net (JoAnLab.Net) plus some voluntary monthly payment, even if symbolic, and/or some alternative compensation through volunteer services, some type of valuable cooperation, etc. It is possible to give without love, but impossible to love, without giving.

⁷⁹ Internal membership starts with Novitiate

⁸⁰ www.JoAnLab.Net/Pledge

Chapter II

Membership for “Juridical-Persons” (for-profit or not)

Article 22

[Admission Criteria for Business or any other Organization]

§ 1. Basically, under mission statements (not explicit, evidently) and praxis seriously committed to the defense and promotion of our first Patron Blessed Pope Paul VI’s dream of a future family-centered Civilization of Life and Love for all.

Article 23

[Membership fees from supporting Organizations or Business]

§ 1. The Society of St. Joachim hopes to receive some volunteer amount of ongoing financial support as annual or monthly membership fees from organizations that could support and also benefit or receive some services from our unusual Ministry.

Article 24

[Partnerships]

§ 1. The Society of St. Joachim not only will be open for strategic partnership and other opportunities but will seek and challenge other business and organizations to provide also a positive sustainable pro-family/pro-life “social profit report,” in addition to their commercial profit results and (why not?) try to include this nonprofit enterprise into the equation, under some type of mutually supporting Memorandum of Understanding.

Chapter III
Internal Members

Article 25

[Admission Criteria]

§ 1. Following is the list of minimum and initial criteria for any internal membership, therefore applicable to all candidates, and not only to religious vocations which, evidently, must become an internal member, after the Postulancy. St. Pope John Paul II stated that “*There is so much need today* [our emphasis] *for mature Christian personalities, conscious of their baptismal identity, of their vocation and mission in the Church and in the world!*” So, for example, a volunteer, an employee, a teacher, collaborator, freelancer, expert, leader and/or coordinator of a focus-group, prayer-group, etc., can become an internal member. Franciscan's father Murray Bodo noted in his book *The Journey and the Dream* that St. Francis of Assisi “*prayed day and night that God would give all people the courage to be themselves instead of what others expected them to be. He did not want everyone to enter the [religious] brotherhood or to join the Lady Clare and her poor Sisters. He only wanted people to be free, to be what they want to be in their own hearts. For God spoke differently to each person, calling one to marriage, another to virginity, one to the city, another to the country; one to work with the mind, another with the hands. But who was brave enough to look inside and ask: Is this what I should be doing, what I truly want to do with my life?*”

§ 1.1. Therefore, after an experimental time as an external member, discerned case-by-case but at least one year, anyone can be accepted and helped by our community and powerful charism, to freely and deeply discern God’s

Will with no hurry, as long as they also qualify for internal membership under the following prerequisites:

- ✓ Good sense of humor!
- ✓ At least 17 years⁸¹ old, after the sacrament of Confirmation. There is no explicit upper limit for age.⁸²
- ✓ Practicing Catholics in full communion and good standing, under the sacrament of Confirmation.
- ✓ Paperwork starts with copies of birth and baptism certificates, plus legally valid picture id.
- ✓ No addictions.
- ✓ Pre-disclosure of any risk of drug or alcohol⁸³ relapses for former addicts.
- ✓ No anger management problems.
- ✓ Cannot be vegan (or any other unnecessary restrictions of human freedom)
- ✓ No smoking.
- ✓ No body-piercings (exceptions may be made for women's ears, depending on the local culture).
- ✓ No ideological agenda (including fundamentalism or radical groups inside the Church).
- ✓ Zero tolerance for gossip, yelling, foul language, anger, violence, profanities, phubbing, and gluttony.
- ✓ Absolutely no doubts regarding his or her own God-given sexual nature and identity⁸⁴.
- ✓ Must be a kind, cheerful and patient person with a "big heart" and consistent goodwill disposition.
- ✓ Must attend a minimum of one of our meetings per month, anywhere, or at least online.
- ✓ Complete the 5 first Saturdays (Our Lady) & 9 first Fridays (Sacred Heart) devotions during Postulancy.

⁸¹ Earlier age exceptions, after "Confirmation," if requested by parents and approved by the local Ordinary

⁸² We will have adult and even senior vocations.

⁸³ We **will have** wine in every house.

⁸⁴

www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20051104_istruzione_en.html

§ 1.2. Background checks are mandatory after full disclosure of past criminal records (if any), financial debts, in addition to any negative potential "issues" including health concerns or past dealings with the occult (ouija-boards, tarot readings, reincarnation rituals, etc.) and, particularly, eventual past conditions, affiliations, tendencies or experiences (like child-porn) that may drive or expose him/her to the mere risk of even a single instance of child abuse (...absolutely intolerable).

§ 1.3. Canon Law prevents anyone from joining the Religious Life until they are debt-free. That's one of the reasons our postulants will remain as external members until Novitiate, so that they can join under our Proper Law (IR&R), starting their preliminary (*propaedeutic*) formation⁸⁵ in practical terms, as we help as much as possible to pay for leftover student loans or whatever financial problems they may have before the Novitiate, or else the Novitiate will have to be postponed.

§ 1.4. It is indispensable to possess a good Catholic Bible, Code of Canon Law, Catechism of the CC with full cross-references, and the Consolidation of the Catholic Social Doctrine and a good quality personal crucifix (All will be provided, if necessary).

§ 1.5. Before Postulant admission, we require a personal letter, where we invite them to write a summary of their journeys so far, and how our charism/mission is relevant to them.

⁸⁵ Under the **new** Executory Decree "[Ratio Fundamentalis Institutionis Sacerdotalis](#)" for male postulants, plus all other formal guidelines from the Congregation for Catholic Education, for both sexes.

§ 2. Besides the obvious, it is or will be also forbidden:

- To work at an unworthy job.
- To make new tattoos. If you already have tattoos, no additional ones may be added.
- To have a sedentary life not forced by illness.
- To remain as a member of any political party.

§ 3. Special Provision: Any consecrated member in good standing from our extended family of Father Charles de Foucauld’s network of religious communities or from the Focolare Movement, personally or in a group, willing to have a closer relationship or any specific partnership with the Blessed Family Society, will be automatically considered - **if** they wish - an internal member, also entrusted with the honor to vote as an ad hoc full vote-trustee⁸⁶ - again, **if** they wish - according to the proper IR&R applicable to this provision.

Article 26

[Public Religious Phases]

§ 1. Phases for internal members under religious vows:

- Postulancy: Nine (9) months, extendable in a case-by-case mode. (Legally as an External Member)
- Novitiate: Two years (At least one pilgrimage per year)
- Temporary Vows: Annually renewable
- Perpetual Vows: After a minimum of seven (7) years under temporary Vows,
- Perpetual Vow of "Adoration": After a minimum of nine (9) years + one (1) optional sabbatical year.

⁸⁶ See Title V, Chapter IV (Elections), for more info.

Article 27

[Religious Habits and other Vestments]

§ 1. Alternatively with ordinary clothes, adapted to each hosting culture, we will use our own very special and discreet habit, a combination of a tunic with a full size medical or teacher’s apron with removable head cowl, worn in combination with working clothes like overalls, T-shirt, etc. We will try to develop this area as a very important strategic element for our charism and purposes, like a private religious “griffe,” to use a French word representing more than fashion embroidery since it also pertains to quality styles under a brand-label of a top designer. Above all, this is meant to become a source of joy, artistic and religious expression, savings and daily convenience.

Article 28

[Dissociation]

§ 1. Except for an eventual admission fee of \$0.01 (one cent) for symbolic and/or legal reasons, Membership is free. Members at any time for any reason or no reason can voluntarily renounce their membership. Readmission to be defined at the IR&R.

§ 2. For serious reasons, any internal member can be expelled under a careful canonic process, after consultation with the Spiritual Adviser and after a fraternal admonishment according to Jesus' words in Matthew 18:15. A just opportunity for appeals and other details are defined by canon law for consecrated members and by the Title V Chapter VII of this Statute.

§ 3. External members can be temporarily suspended, restricted to some focus-groups, or banned whenever they fail to meet the minimum requirements defined at the Title IV/Chapter I of this Statute. If applicable, on a case-by-case basis, also determined by what is prescribed in Matthew 18:15, there will be plenty of opportunity for defense, rehabilitation or readmission.

Chapter IV

Internal Members' Ongoing Formation, Education and/or Training⁸⁷

Article 29

[In the Faith]

§ 1. Ongoing, virtues-based formation, and education, including a recapitulation of **all and beyond** what is required by the RCIA and by Acolyte formation. Additionally, since internal members should become devout and lifelong Extraordinary Eucharistic Ministries for the elderly and the sick, as an essential part of our charism, we will develop an exhaustive and mandatory certification process in this regard. It will be carefully implemented following our detailed, “only the best”, Blessed Family’s Program of Formation, under our own “Free-Didacticism” Heuristic Educational Technology Strategy⁸⁸ (Sacred Scripture, Official Catechism, Church documents, Apologetics, Mariology, Josephology, Church History, Theology, Canon Law, Philosophy, Catholic Social Doctrine, Doctors of the Church, Church Fathers, etc.).

⁸⁷ Details for this Chapter to be defined in our Internal Rules and Regulations according to each hosting Diocese.

⁸⁸ www.JoAnLab.Net/Hub/SMD03-01

Following is a brief comment about two, as a mere illustration:

§ 1.1. The best in apologetics per language. In English, for example, members will receive deep formation with the best from Dr. Scott Hahn, Dr. David Anders, Dr. Brant Pitre, etc. Bishop Robert Barron, Chris Stefanick⁸⁹ and many EWTN's extraordinary life-changing video-collections like the eye-opening "A Wolf in Sheep's Clothing" historic documentary, to be study, will be used as an introduction for our postulants and volunteers and the entry door into our unusual and strong Program of Formation; not to mention other priceless mandatory content from G.K. Chesterton, Cardinal Newman, Concepción Cabrera de Armida, Fulton Sheen, etc. Many partnerships like with the Magis Center⁹⁰ for Faith & Reason that we have since day one. For example, we will try to protect the best possible real meaning and terminology currently being co-opted or degenerated by this emergent neo-pagan and anti-Christian secular society, incorporating Father Robert Spitzer's [Magis] powerful antidote "Four Categories of Culture Discourse's and its four levels of meaning for every foundational keyword (i.e.: the real meaning of freedom? freedom1, freedom2, ...; success? success1, success2, etc.).

§ 1.2. As an illustration, currently, we are in the process of selecting audio gems from Dr. David Anders archives. We are delightfully overwhelmed by the large amount (thousands) and quality of priceless teachings and so many sound arguments and brilliant insights. We

⁸⁹ www.reallifecatholic.com

⁹⁰ www.JoAnLab.Net/hub/Magis

had to create a special database software to harvest this Holy Spirit's powerful motherlode⁹¹.

§ 1.3. The best in basic Canon Law for ordinary Catholics. The first modern Western legal system and the oldest continuously functioning legal system in the West. Unfortunately, the faithful in general have no idea how critical the Code of Canon Law represents for the very survival of the Catholic Church, not only as of the oldest organization still alive, but the only worldwide living organization. Likewise, in apologetics and every other essential matter defined at our Program of Formation, including Canon Law, we are selecting the best resources to enlighten our members. The goal here is to provide practical examples, basic knowledge and above all the appreciation to learn how the whole inner life of the Church flows free for all, in marvelous ways, because of the priceless and irreplaceable wisdom of Church Canonic Laws. For example, the wonderful ministry www.CanonLawMadeEasy.com/Archives by the renowned Canon Lawyer Cathy Caridi JCL, a respected teacher in Rome, is one of our already preselected talent/sources for practical understanding of Church Law, in a way that, like apologetics and Church history, will help members to be even more proud to be Catholics and more determined to help the Church to prevent future sex abuse crisis.

§ 2. Our rich Spirituality (Conjuality + Unity + Contemplation): See "tripod" details in Article 5.

⁹¹ Gold mine worker's expression when finding a major vein of gold, an event that happens maybe once in a lifetime.

Article 30 [In Daily Life]

§ 1. Complementing the formation of the whole person, not only religious formation, with some sort of "re-formation" or retraining ("do- it-over" again, until well done or at least, better) in some key areas of daily life that, unfortunately, this new fickle generation rarely receives. For example: Good manners (& no phubbing); listening, knowledge of venial sins; faithfulness in little things ("*...and you will be even more faithful in large ones*" Luke 16:10); do every job well the first time and until it is 100% done; be a "follow-up" person; be a promise keeper: yes as yes and no as no; hypersensitivity and self-emotional awareness; how to stop reacting by convenience, acting instead by love, discernment or obedience, out of principles, not feelings; learn to "ask" frequently, as a foundational human right for a better and more peaceful life: Asking for help, ask forgiveness, ask for advice, directions, discounts, salary raises, favors, information, loans, confirmations, clarifications, on and on⁹²; therefore, learn also to say "no" and to accept a "no" more naturally; above all, the imperative of Matt. 24:13 "Final Perseverance"⁹³. The real challenge in daily life is how to avoid distractions, wasting of time, concentrate at the present moment trying to Love each person nearby us, learning to discern how to keep small things small, with **sufficient** wisdom, since it may or may not relate to venial sins. For real venial sins, like petty thefts, little lies, late arrivals due to laziness, gluttony, etc., we have already conceived and defined the following "secret" spiritual strategy to be fine-tuned, which includes the pre-required duty to Love all:

⁹² Not to mention, above all, asking God the Father daily for the anointing in the Holy Spirit.

⁹³ Only those who persevere until the end will be saved!

§ 1.1. We will strive to never forget that real Love for all is the only supreme remedy. And that most of life's real tragedies, which therefore are direct or indirect consequences of mortal sins from ourselves and others, frequently come, paradoxically, from venial sins. Sometimes the difference between venial sins and mortal sins due to recurrent "venials," could be compared to a single thorn, instead of a crown of thorns on ourselves, others, and Jesus himself⁹⁴. One single "thorn" from a sporadic venial sin of gluttony for example, if repeatedly daily, becomes a crown of thorns. Sedentary obesity is the trigger of many illnesses, which is indeed a potential mortal sin, even in literal terms (gradual suicide). Another major type of venial sins, which our Founding Fathers grouped and named as the "demon of acedia," are frequently associated with indolence, indifference, laziness, discouragement and above all religious apathy. As they are grown in intensity and frequency, they block or sabotage the crucial path for spiritual maturity and human development becoming, therefore, mortal sins. More still, the Church believes that most if not all explicitly mortal sins, would likely not happen if the perpetrator would not previously fail to the minimum of a yearly Confession and at least Sunday Masses with worthy reception of Eucharistic Jesus through the Holy Communion. That's the reason the Church issued five (5) commandments, and the first four (4)⁹⁵ are pertinent to this serious issue, as a Mother desperately trying to prevent unnecessary suffering for their children.

⁹⁴ Whatever we do or fail to do for others or ourselves, ended up affecting Jesus even more, for good or for bad.

⁹⁵ 1- You shall attend Mass on Sundays and holy days of obligation. 2- You shall confess your sins at least once a year. 3- You shall receive the sacrament of the Eucharist at least once during the Easter season, etc.

Therefore, we will focus on prevention and the preventive development of a special Pastoral program called "La SaletteNet⁹⁶", to also help others become faithful to keep the Sunday holy.

§ 1.2. Furthermore, we will **not** see venial sins **only** for their intrinsic moral failings and their small but negative fruits. We will see them regrettable in the context of Luke 16:10 (*"Faithfulness in little things will help us to be even more faithful in large ones"*), above all in a "positive" side, so to speak, for being missed opportunities to instantly become a better version of ourselves. In other words, we shall see "not-confronted" small temptations and, therefore, inevitable venial sins, also as a sign of stupidity, above all for each irreversible loss of a new and precious spiritual profit. Such "profit," only apparently small - profitable for all - would be infallible since it is based on God's promises and would come directly or indirectly from Him, who never allows Himself to be outdone in generosity: *For those faithful with little, much more will be entrusted*. Therefore, instead of allowing demons to keep using our venial sins to hurt and sometimes crushing us on an almost daily basis for refusing to Love concretely, we shall encourage and help each other to now use it for the opposite results: Perfect Love, as He loved us.

§ 1.3 Suddenly, the whole weakness and even misery of many lives due to the accumulation of little sins and blind ego can become an exciting adventure, a motherlode of new hopes a spiritual trampoline making life even more worth-living precisely for the challenges imposed by life, seen now as precious gifts and new

⁹⁶ www.joanlab.net/hub/sit03-01-03 (social media campaign is under development: #IloveMySundayMass)

opportunities from God, and no longer only burdens. Using such spiritual Strategy, we hope to transform our crown of thorns, into a crown of diamonds plus a wonderful reparation against so many new thorns added daily at Jesus crown of pains.

§ 1.4. Such constructive spiritual vision, a real treasure, will share a similar foundation with our proactively indispensable daily rules for fasting, devotions and small penances, which carry an immensely mysterious preventive power. Our Lady said that praying the rosary, for example, can have the power to even stop wars. We will use, therefore, venial sins and voluntary sacrifices⁹⁷ as power levers for smart, solid spiritual growth and higher levels of authentic prudence, attention to details, careful listening, respectfully listening all, empathetic listening, patience and self-control.

§ 1.5. "Extra Waiting" (until it is gone!) Pro-Ascetic Rule: To help the acquisition of even more virtues, daily appreciation for so many goods, deeper thanksgiving to God and better Love for others, creativity (for replacement, extra savings, borrowing from neighbors, etc.) and precious opportunities for small sacrifices, as an important part of our penitential general rules for ordinary times, we will avoid buying/replace food and other daily needed products until after each one is completely used, gone. Therefore, we will have to wait until most of our products relatively necessary for daily

⁹⁷ Evidently to be spiritually united with the Sacrifice of Christ throughout the Masses being celebrated by the half-million Catholic Priests everywhere in the World: At any given time, 24 hr. each day, hundreds or more Masses are being celebrated, since Church discipline requires each Priest to celebrate at least one Mass per day.

consumption are completely gone⁹⁸, before we replace the inventory, observing common-sense exceptions like gasoline, medication or drinkable water, for instance. As an example, if we are running out of eggs, we will wait a little more, until it is 100 % consumed, instead of preventively restock it. Same with almost everything else. Therefore, when rice is finally over, for instance, during the time we remain without, we could borrow it from a neighbor (to foster relationships) or use pasta instead; if sugar is over, why not use honey or sucrose, or else just go without it until the next grocery trip in a matter of hours or days, depending on common sense and the true level of need. Only 'painful' lessons can teach human nature not to take it (each one) for granted! It also has an apparently contradictory effect because, in fact, it gradually makes life less anxious and freer from the urges of consumerism. To be done also for serious pedagogical and didactic natural reasons⁹⁹, keeping the Divine Providence free to operate in its fullness. We will be the first Catholic community to do so.

Article 31 [In Science and Technology]

§ 1. Accounting, Basic Astrophysics (like the Big Bang Theory), Software coding, etc.

⁹⁸ Commonsense details will be defined at the IR&R level. For instance, holding some products 24hrs inside our own pantries, before consuming it, assuming it as a simulation, as if yet at the supermarket, not on hand, plus other exceptions like produces on sale, etc., in order to make such "waiting" rule reasonable and voluntarily implementable.

⁹⁹ Even before Christianity, at a mere natural level, Greek philosophers already warned us that without "enkrateia" (self-control) and virtue (Aristoteles) we are dumm.

Article 32
[In Skilled Crafts]

§ 1. Apprenticeship for skilled labor such as carpentry, electrical wiring, masonry, plumbing, and other similar occupations more appropriate for men, plus gardening & landscape design, decorating projects, sewing, food gardening, hairdressing, music teaching, tutoring, cleaning, cooking, nursing, etc., for both.

Chapter V

Internal Members' Religious Vows¹⁰⁰

Article 33
[Implicit Vows]

§ 1. If the Church approves, we are not planning to have two of the three usual evangelical counsels (Obedience and Chastity) as formal religious vows, except for our own future priests, God-Willing. Instead, we are planning to have the following three formal vows: Poverty, Communion, and Adoration. Perpetual vows are only possible after a minimum of seven years of sequential yearly renewable vows, and full profession only after the final Vow of Adoration, which will require a minimum of nine (9) years, the maximum allowable by Canon Law.

§ 2. Here are the basic reasons for such a highly uncommon model and pastoral strategy: As spiritual sons and

¹⁰⁰ At almost any time members can be sent (and return) or will be able to stay to try out any Catholic vocational community, to learn more about the beautiful charism of any Catholic religious family or vocation.

daughters of Sts. Anne & Joachim, we cannot live as elder brothers and sisters of little Miryam, our Immaculate Princess, without authentic chastity as a prerequisite. We will be in direct and indirect contact with children and teens as an essential part of our vocation. Therefore, to include pristine gender clarity, absolute safe-haven protection for children, teens, elders, etc., any lack or violation of chastity (at scrupulous levels even beyond the traditional realm of the vow of chastity) will have to carry a swift and permanent kind of automatic excommunication from The Blessed Family Society. Therefore, a precondition for us, tantamount to an implicitly even more serious vow is, that violation is not only forbidden (see IR&R) but unthinkable. Regarding Obedience, another prerequisite, it will be also defined at the IR&R in a special proactive "Conjugality" way under the vow of "Communion," in the footsteps of our founder's spiritual mother, Chiara Lubich.

§ 3. We will have each men's and women's houses as half family-houses (partial communities) living in separate houses, but always under the coordination of a mystical couple of a spiritual mom & dad, living under our Conjugality spiritually, in deep union and also representing Sts. Anne & Joachim. Therefore, each formed pair of half-communities will make up one particular JoAnnine-Family, with the same "mom & dad." With St. Mary, Our Lady, always spiritually present more as our little sister than as a mother, for both the men and the women's house. Therefore, our religious public title (kind of pre-name) will not be primarily "Sisters" or "Brothers," but "Uncles" and "Aunts", since we are spiritual uncles & aunts of the child Jesus, including Him as our adoptive "nephew," as Eucharistic Jesus, inside the tabernacles of every community house or chapel. Each consecrated member will be referred to as "JoAnnino" or "JoAnnina" and they will

have to live nearby in order to share liturgical places and many other activities.

§ 4. Although never an excuse for our consecrated men not to act bravely to save any human life, especially that of the elderly, children, or disabled brothers and sisters, every JoAnnino, as an authentic son of St. Joachim, shall make a special personal and private honor-commitment to St. Anne, in thanksgiving for her sacred pregnancy, in front of a Tabernacle: To be ready to die and/or protect with his own body, at any price, using violence and/or defensive weapons if inevitable, to save the life of any JoAnnina or any pregnant woman, under emergency life or death circumstances. This is a spiritual son's courageous personal commitment in honor and thankful memory not only for the successful fruition of the immaculate pregnancy in the blessed womb of his own spiritual mom St. Anne; but at the same time her virgin daughter's subsequent incarnated pregnancy - the miracle of miracles! - that gave humanity a Divine Savior and divided history forever in "before or after" those unbelievable pregnancies. All pregnant women are the primary partners of God and Humanity, always part of the solution, always a divine gift, never part of the problem.

Article 34

[Vow of "Adoration"]

§ 1. It will be the only Vow not possible to be professed in perpetual terms before at least nine (9)¹⁰¹ years of preparation and formation. "Adoration" in quotes due to a very specific additional meaning for our charism. It is not, therefore, necessarily directly related to the ordinary

¹⁰¹ Which is the maximum time-limit defined by Canon Law # 657 § 2, for renewable Vows.

Catholic concept of Eucharistic Adoration to God the Son in the Blessed Sacrament or during Mass, which is such an essential part of our Faith, that we consider it an absolute prerequisite, an infinite honor and, if you want, another implicit Vow. Especially for us, under a Eucharistic worship-centered pro-unity spirituality, it is very much implicit, like Obedience and Chastity. In other words, consecrated members of our community will be required to feed from and adore our Eucharistic Lord, the source and summit of our Faith, and through Him the whole Divine Trinity, on a daily basis.

§ 2. The special meaning of our explicit Vow of "Adoration," partially commented on in the glossary (#21), is directly related to the mysterious words of Jesus in John 4:23 *"Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit and his worshipers must worship Him in Spirit and Truth."* Since it is also intentionally related to mysterious attributes potentially exclusive¹⁰² to God The Father, as the First Person of the Holy Trinity, we will need to explain in detail the extra meaning of "Adoration" for our spirituality, already initiated in the glossary (#20), as a special chapter at our Program of Formation, which is also a foundational document for this nascent religious institution.

§ 2.1 Besides this special meaning, we will strive to deepen all the possible dimensions of true Adoration, in particular, the worship of Christ truly and substantially present in the Most Blessed Eucharistic Sacrament. We

¹⁰² Under our private understanding, pending Church "nihil obstat" decision.

will learn from giant saints and experts in this matter, such as St. Elizabeth of the Trinity, capable of revealing in just one paragraph, the true meaning of the word “Adoration”:

“Adoration! Ah! It's a word from heaven! It seems to me that we can define it as the Ecstasy of Love. It is Love crushed by the beauty, the strength, the immense grandeur of the beloved object. Worship the Lord for He is holy, as it is said in a psalm. And again: we will worship Him because of Himself.” She asks and responds to herself: *“How can I worship him in the heaven of my soul, [which is] this incessant occupation of the blessed [there] in the heaven of glory? They prostrate, [...] they throw their crowns, they adore. First, the soul must prostrate itself, plunge into the abyss of its nothingness, sink so much that, according to the delightful expression of a mystic, it finds true, invincible and perfect peace, which nothing [able to] trouble, because she rushed so low that no one will go looking for her there. Then she will be able to worship Him.”*

§ 3. As an essential dimension of this Vow and "secret" for good vocations, as JoAnnines we will **not** worry about vocations at all! We will rather plead, lead, help each other and seriously guide our young men and women to a life of deep, deep prayer, under profound personal connection with God the Father's most perfect Will for each one. We shall strive to discern, surrender, and above all ask the Holy Spirit to help us to desire God's most perfect Will, timings, pace, and His preferable means for everything, everybody, every event or circumstances, every vocation: We believe

in His Love, period, and true Love always respects responsible freedom.

§ 3.1 To grow as much as possible in such a lifelong, challenging and ascetic process of holiness, we shall use and treasure like priceless gems, simple but life-giving prayers, like the ejaculatory-prayer taught by the Servant of God, Cardinal Helder Camara:

*“Oh Lord!
Please help us to want what You want,
if You want, when You want,
and to prefer Your preferences for our lives.”*

§ 3.2 Not to mention the obvious for us, hopefully daily prayer, which is our own Blessed Father Foucauld's “Prayer of Abandonment,” re-posted here as the only text in this document repeated twice:

*Father, I abandon myself into your hands.
Do with me what you will.
Whatever you may do I thank you.
I am ready for all. I accept all.
Let only your Will be done in me and in all your
creatures.
I wish no more than this, O Lord.
Into your hands, I commend my soul.
I offer it to you with all the love of my heart.
For I love you, Lord, and so need to give myself, to
surrender myself
into your hands without reserve and with boundless
confidence.
For you are my Father.*

§ 4. Not only the Vow of “Adoration” will be deeply connected to Blessed Charles de Foucauld, but also the

Vow of Poverty, which is bound in an especial “proud” way, in imitation of Father Charles, to every consecrated JoAnnino called in the future to receive the sacrament of Holy Orders, as ordained Priest or Deacon.

Article 35

[Vow of Poverty]

§ 1. More than ordinary meaning (Canon 668.3), as a **privilege** of Poverty (St. Clare), well established by Jesus himself and expressed as followed by Canon 601: *"The evangelical counsel of poverty in imitation of Christ who, although he was rich, was made poor for us, entails, besides a life which is poor in fact and in spirit and is to be led productively in moderation and foreign to earthly riches, a dependence and limitation in the use and disposition of goods according to the norm of the proper law of each institute."*

§ 2. Under our “transitional” principle¹⁰³, vows can “begin” (being anticipated in practical terms when otherwise would not yet happen) in pedagogic simulations and practical teachings of Catholic masters like G. K. Chesterton: *“There are two ways to get enough. One is to continue to accumulate more and more; the other is to desire less and less.”* For example, the first year of poverty (not destitution) for a postulant that otherwise would not yet make (be ready for) such a vow, can be connected to a special bank account, enforced under legal contract to donate the “profit” (leftover from his/her survival cost) to a special cause very dear for the postulant, perhaps his/her own natural brother or sister in desperate need of drug

¹⁰³ Please see glossary entry #8 for details.

rehab, but unable to pay for treatment, or maybe to help persecuted Christians somewhere in the world.

Article 36

[Vow of Communion]

§ 1. As adoptive sisters and brothers of little (St.) Mary, we must live as her family in profound communion among us (Canon 602), striving to imitate her, live like her, be consecrated to her, helping her to “keep giving” Jesus for the salvation of the world. Moreover, as adoptive sons and daughters of Sts. Anne & Joachim, we shall also help them to “keep giving” Mary to the world as the “Mother of Unity” and the “Mother of the Living Eucharist,” which is the summit, center, bond of Unity, and summary of our Faith.

§ 1.1. How are we going to be able to do that, more specifically, more concretely and in a very consistent way? There’s only one very good answer at this time, in the history of the Catholic Church, because only recently God somehow “re-granted” humanity in a very special way “His” (Their) own divine triune power of Unity, already granted since Pentecost, but re-granted now as a major universal “supra-religious social-charism” so-to-speak, through the Servant of God C. Lubich. Although a deeply Christian charism - even a mystical one at higher levels - no longer restricted to Christianity. Therefore, following Mary, mother of Unity, at the footsteps of the SD Chiara Lubich, which is our irreversible determination, will be the only way to fully comply with our vocational call,

while at the same time helping mankind to better understand God's Plan for humanity: "...that they may be one..."¹⁰⁴ Thus, at least for us, not only everything critical, major or strategic, but also daily life issues, can and should be decided with Jesus or by Jesus Himself, present among us, if we are united as a community under this explicit "Vow of Communion," which implies a superior kind of built-in Vow of Obedience.

§ 1.2. Under this Vow, we will pledge a commitment to learning from Chiara the finesse of real Love through "*Jesus Crucified & Forsaken*" as the fastest means to achieve, secure or restore true Unity. We will invoke her intercession and commit to also "*Believe in Love*" like she did, having only "*God-Love*" Himself as the **only** supreme "Ideal" that never passes, never changes and never fails as the living synthesis of our religious vocation. She taught that it is possible to become saints together, achieving profound and growing Unity, if we give our lives for each other daily, ready to change the world but only after changing ourselves. Chiara explicitly invited all to collective holiness as a paramount witness to the "universal call to holiness," showing the whole world that holiness of life is not the privilege of a chosen few, but the call and the Will of God for every human being. Unity-in-love as a pathway to deep Unity-in-Christ is the future of humanity, or mankind will have no future.

¹⁰⁴ "You cannot imagine a greater plan that God has in store for you. So love each person you meet and discover it" (Chiara Lubich).

Article 37 [Other Pertinent Dispositions]

§ 1. Married JoAnnines will be our brothers & sisters that are living under the same religious vows¹⁰⁵ in another Blessed House with their own children, added to the two minimum mandatory houses that form one Blessed Home. They must be united by a sacrament of matrimony. The husband should be another "Joseph" and the wife another "Mary" living under our Conjugal spirituality, building another Nazareth school of Love, guided by Blessed Paul VI's "Reflections at Nazareth."¹⁰⁶ In such a case, that Blessed Home will be constituted of three houses (up to a maximum of five (5) Bl. Houses) but will remain one family under one spiritual mom & dad, still representing Sts. Anne & Joachim for the married couple, but more like grandparents, with a distinct kind of authority, to respect the proper dignity and autonomy of a Domestic Church.

§ 2. Celibate JoAnninos with perpetual vows, including the special vow of "Adoration," if requested by a bishop, can be ordained as an "auxiliary" priests (parishes external weekend helpers), under a special authorization to be absent from parishes during weekdays¹⁰⁷ and focus on providing services not possible to be performed by deacons: Celebrate Mass, hear Confessions and minister the Anointing of the Sick. After ten (10) years (full profession) of studies, JoAnninos should be well-formed and almost ready for

¹⁰⁵ Evidently, implicit Vow of Chastity (not to be mistaken as sexual abstinence) then applied for married couples who are supposed to have deep and holy physical intimacy under the Sacrament of Matrimony.

¹⁰⁶ Proclaimed when he visited the house of Sts. Anne & Joachim in Nazareth, as the first Pope since St. Peter to visit the Holy Land. To read it, download the pdf file at SocialBank.org/Nazareth.pdf

¹⁰⁷ Except "Confessions" and above all emergency "Anointings of the Sick," which **must** be done, regardless...

clerical ordination. They will be carefully prepared for that purpose since the first year after the Novitiate. After all, the tremendous duty and responsibility to revive the rest and respect due to the “Day of the Lord,” increasing Mass attendance to the highest possible level, does not belong to the bishops alone but every one of us in the Catholic Church. The Second Vatican Council defines the Holy Sacrifice of the Mass as the source and summit of our glorious, breathtaking religion. Nevertheless, the severe lack of available priests to celebrate Sunday Masses in some dioceses may make the fulfillment of such Sunday’s obligation virtually impossible for some people.

§ 3. As “uncles and aunts” of Miryam's most beloved daughters and sons (priests, deacons and all her consecrated children), we can't fail to go visit, care for, express profound gratitude and affection for them, plus, if we can, whenever necessary, even unilaterally, try to certify that they are safe, well respected, and receiving quality care, love and gratitude from their nursing homes or final place of rest.

§ 4. Internal members will have to learn at least a basic of Italian, and some “homey” words in Aramaic that we should use inside our “mystical families,” like mom (Imah), dad (Abba), " I’m sorry," "thank you," "please," etc. We will have some Jewish holy reminders or holy symbols such as the Menorah, the Star of David, and the kippah (for Abba's eventual use) familiar to Our Lady since she was a little Jewish girl.

§ 5. Internal members should wear (inside or outside), our unique, custom-made JoAnnine's scapular at all times: Brothers should wear the JoAnnino’s scapular and Sisters the JoAnnina’s scapular.

§ 5.1. The JoAnnina’s scapular, properly decorated for girls, will contain an image or sign of St. Anne and SD Chiara Lubich on one side, plus little Miryam and a seal or symbol of our baptism with our Guardian Angel on the other side, built with a “relic” and date of our baptism, plus a personal lifetime commitment to feminine holiness.

§ 5.2. The JoAnnino’s scapular, properly decorated for boys, will contain an image or sign of St. Joachim and Bl. father Charles de Foucauld on one side, plus little Joseph and a seal or symbol of our baptism with our Guardian Angel on the other side, built with a “relic” and date of our baptism, plus personal lifetime commitment to masculine holiness.

§ 5.3. Each Baptism+Guardian Angel seal will be updated with a new distinct 108 I, II, III, etc. seal for each yearly renewal of vows until the final individual perpetual profession of the Vow of “Adoration” when the final seal will contain a relic of Father Charles and, if approved by the Focolare, some relic of Chiara Lubich, at least after her future canonization. Married members, after the final perpetual vow of both, will exchange permanently their scapular with each other. Spiritual Moms and Dads of each Blessed Home, according to the chapter of “Conjugality for Spiritually Married Couples” will exchange their scapular even before their final perpetual Vow.

¹⁰⁸ A new scapular, every year.

Chapter VI

Members' Chrono-Calendar

Article 38

[Time, Hours and Pertinent Rules¹⁰⁹]

§ 1. Due to the nature of our vocation and purposes of our mission and the current digital era we are living in, the thousands of 24/7 virtual students we are going to have under the JoAnLab.Net, in addition to many other special 24/7 distinct services that we want to provide for our Church such as live-chat vocation rooms overseas; pastoral support for 24/7 perpetual adoration groups, overnight caring - as uncles & aunts - for sick children or elder religious (Our Lady's favorite children); the Social-eBank ([SeeBank.Net](#)) Financial Apostolate, etc., our schedule will have to be very flexible. We shall become 24/7 "battle-ready." Details will be handled and decided by each Blessed Home's "mom" and "dad" (Mother and Father Superiors). However, under statutory rules, therefore applicable to all JoAnnine's micro-community-homes, the two main factors that will affect each member's time-planning will be:

1st: The priority to pre-schedule a daily Mass anywhere, at any time and at least one home meal with a moment of prayer per day in community as a family.

2nd: Each member's mandatory resting/sleeping/private-prayer 10-hour block of continuous-time (no cell phone), for each 24 hr. or more

¹⁰⁹ Details for this Title/Chapter to be defined by the Internal Rules and Regulations (IR&R).

dynamic cycle that can start at any time, regardless of the day of the week. For example, if after a journey of work, a consecrated brother or sister happened to check-in his or her own 10 hr. sleeping+plus time-block, after his/her breviary prayers, starting it - let's say - at 11 PM and, for some reason, wake up at 3 AM feeling hungry, craving a succulent hot-dog with a glass of wine before returning to sleep, he/she is welcome to do so. Evidently, as long as it is done quietly, without risking any lack of charity against the other brothers or sisters, probably sleeping during that time. Members may choose to anticipate their individual check-out of any 10/hr.-block, (restricted to resting, sleeping, Lectio-Divina, contemplation, private prayers). In some countries, due to cultural or health contexts (temperature, business hr., etc.), members may split it in a reasonable way, such as 8 hr. at night and 2 hr. for an after-lunch "siesta". Also, since most members should work outside¹¹⁰ doing part-time payable jobs to provide for the income of Bl. Homes, the 10/hr. blocks shall be prudently scheduled accordingly, especially when it is necessary to commit to a full-time job during emergency times or under temporary agreements or circumstances if required or permitted by their Bl. Home's Father or Mother Superiors.

§ 2. Every Friday, members in good health shall make some kind of personal, voluntary penance or sacrifice such as fasting, abstinence and/or giving up something pleasing to God (for reparations, conversion of sinners, souls in Purgatory, etc.). The offer should be closed on Friday night

¹¹⁰ Preferentially under our own Multi-Business "B" Franchise Corporation, see glossary last entry (#35).

or, better yet, Saturday morning, by prayers like a Mass, “completes” (if Friday night), rosary, etc. Key foundational devotions like the Rosary, Chaplets, Holy hours, ‘Officio’ of the Immaculate, Anima Christi ejaculatory, novenas, etc., should be done as frequently as possible. Eucharistic adoration and or silent Rosary, at least our own GM5’ Rosary, in front of the Tabernacle, should hopefully occur daily, in the community or not, but at least once a week. Also, daily: The "Our Father," Paul VI's invocation to the Holy Spirit and Chiara Lubich's morning and night prayers.

§ 3. Each Blessed House’s Abba or Imah (not to be confused with Bl. Homes, always virtually formed by at least two Bl. Houses within walking distance), will accommodate or design a plan for the Liturgy of the Hours, also done in community whenever possible. Not only they will pray together, but play, work and celebrate together, as much as possible.

Article 39

[Religious Calendar, Observances]

§ 1. In addition to the major annual liturgical season’s celebrations (Advent, Lent, etc.), daily (Masses) memorial of the saints’ official calendar should also include our “Catholic Legacy Calendar Focus-Group’s Project¹¹¹.”

§ 2. Annual collective renewal of vows at the Pentecost feast, plus Holy Thursdays for our future priests and deacons. It shall include the emphasis of the transformation of our human flesh into a sacred Temple of the Divine Spirit, plus a renewal of our commitment to keeping it always a drug-free, gluttony-free and tattoo-free chaste body.

¹¹¹ www.JoAnLab.Net/hub/SPF06

§ 3. Annual “Conception feast” day as a personal octave of thanksgiving, instead of or in addition to the birthday "party", shared with our guardian angel by name and the local community.

§ 4. Annual reunion on the Feast day of St. Joachim and St. Anne, connected with the Feast of the Immaculate Conception, both as octave, plus special celebration at the Our Lady of Lourdes feast day.

§ 5. Annual observance on the Feast day of St. Joseph and St. Andrew the Apostle, plus celebration dates for Bl. Paul VI, Bl. Father Foucauld and SD C. Lubich.

§ 6. Annual observances related to the patrons and patronesses saints entrusted to our Apostolates or "Areas", such as St. Katharine Drexel and St. Francis Borgia (SeeBank.Net), SD Fr. Leo of Betania-Brazil (Conjugality.info), SD Concepción Cabrera de Armida (Gethsemane.tv), St. Therese of Lisieux (The Rosebud-Rosary Apostolate (<https://JoAnLab.Net/Rosary>), and so on...

§ 7. Weekly “Word of Life” under interesting rules, defined by the Plan of Formation Manual and, if daily not possible, at least one weekly plenary indulgence for the liberation of a soul from the Purgatory. Many saints insisted that the most extraordinary act of charity possible to be done at any given day is to merit a plenary indulgence for the total liberation of a soul.

§ 8. And regarding daily, weekly and monthly prayers, we will try to go beyond what is defined by the Church for religious institutes, starting by daily observances like the

morning offer and nightly thanksgiving¹¹², the Liturgy of the Hours, Mass, etc.; adding also a daily Blessed Family's Rosebud-Rosary and Divine Mercy Chaplet¹¹³; The Angelus, Bl. Pope Paul VI's "Give me a great heart"¹¹⁴ invocation of the Holy Spirit; at least one "Our Father" for the Pope with the intention to receive a plenary indulgence for a Soul; some time for Eucharist adoration or at least a quick visit to the tabernacle, Saturday special rosary devotion in reparations of the Immaculate Heart of Mary. Mostly all other mainstream Catholic devotions like "The Stations of the Cross," Litanies, etc., will be supported and practiced.

Article 40

[Birthdate as a Milestone]

§ 1. We shall commemorate each birth date as a milestone for a higher commemoration feast date, which will be the approximate date of our conception. It will be any chosen date as close as possible to the factual conception date, close to 9 months before the birth date, for normal pregnancies. Furthermore, we will solemnly commemorate our baptism date with every meaning, including the transformation from "body" to a live temple of the Divine Spirit. The practice of our Vow of "Adoration" starts with the personal worship of God the Father with a deep appreciation for our own God-given human male or female nature (which is part of our own seal, at the JoAnnine' scapular).

¹¹² Chiara Lubich's simple but powerful daily morning and evening prayers, with minor adaptations.

¹¹³ Please read the "Rosebud-Rosary" Appendix A for details. In this regard, at least a Saturday Rosary devotion should be mandatory.

¹¹⁴ www.JoAnLab.Net/prayer

Article 41

[Weekly Memorial¹¹⁵]

§ 1. Summary below. Some voluntary-based variations¹¹⁶, in emphasis and cycles, for instance. Details to be defined under the IR&R, in order to evolve/improve from future praxis, spiritual fruits and common-sense.

Monday: Holy angels, archangels, guardian angel

Tuesday: Souls in Purgatory, ancestors' souls, conversion of sinners, conversion of beloved ones, the salvation of future descendants

Wednesday: The Jewish "J" Day (in chronological order): St. Joachim, St. Joseph and his father St. Jacob, St. John the Baptist, Jesus (in his human nature) and St. John the Evangelist, as outstanding role models of authentic masculinity plus the celebration of other holy names of authentic masculinity such as St. Francis of Assisi, St. John Paul II, St. Dom Bosco, St. Philip Neri, St. Maximilian Kolbe, St. Enrique Shaw, St. Francis of Sales, St. Ignatius of Loyola, San Juan Diego¹¹⁷ (Guadalupe), St. Stephen, deacon and protomartyr, St. Lawrence deacon & martyr (father of the poor, incredible sense of humor, he is also the patron saint of comedians), venerable José María García

¹¹⁵ Joy or penance.

¹¹⁶ Either cycling a short sequence of names each week until all memorial names comfortably covered, or longer attention for all, perhaps concentrated in just one Memorial-Week reflection per month.

¹¹⁷ Probably the only outstanding role model of masculinity in history directly connected with St. John the Evangelist, since personally elected by our Blessed Mother also as her adopted "little" son. This extraordinarily kind and humble man, deeply beloved by Our Lady, even to this day stands in sharp contrast with the pervasive "machismo" Mexican culture.

Lahiguera, etc. At least one Wednesday per month, a personal emphasis and/or communal meditation, including a celebration of thanksgiving for God's sacred gift of Human Masculinity, maybe through some life example or saintly role model, when internal men should renew the consecration of their masculinity to the Holy Spirit and St. Joseph.

Thursday: Bl. Charles de Foucauld & Bl. Pope Paul VI

Friday: Jesus' Passion, penance and related

Saturday: St. Mary, St. Anne, St. Ruth¹¹⁸, St. Elizabeth and St. Mary Magdalene, plus the celebration of other contemporaneous holy names of authentic femininity (far from “porcelain dolls” and other caricatures), like SD Concepción Cabrera de Armida, St. Katharine Drexel, SD Chiara Lubich, St. Thérèse of Lisieux, St. Joan of Arc, St. Bernadette Soubirous, St. Teresa Calcutta, etc. At least one Saturday per month, a personal emphasis and/or communal meditation, including a celebration of thanksgiving for God's sacred gift of Human Femininity, maybe through some life example or saintly role model, when internal women should renew the consecration of their femininity to the Holy Spirit and St. Mary.

Sunday: The Holy Trinity plus each Divine Person, individually.

¹¹⁸ Spouse of St. Jacob, parents of St. Joseph. We “named” her for devotional purposes, for considering impossible not to honor the father and mother of St. Joseph, the only man in history that God entrusted Himself to, plus the only immaculate woman as wife.

Title V
THE BLESSED FAMILY CS ORGANIZATIONAL
STRUCTURE

Chapter I
Organic Structural Levels of the Blessed Family Net-
Society

Article 42
[About the Organic Structure]

§ 1. The whole structure will have a maximum of seven levels, led by the following seven Superiors:

- Int'l. GrandPatri & GrandMatri General Superior (International level)
- Nat'l. Patriarch & Matriarch Nat'l. Superior (Bishops' Conference level = National level)
- Grandmother and Grandfather Regional Superior (Bishops' Regional Conference level, if any)
- Grandmother and Grandfather Diocesan Superior (Diocesan level)
- Uncle and Aunt Superior (Parish level)
- Mother **and** Father Superior (Blessed – virtual – Homes' level)
- “Mom” **or** “Dad” (Blessed Houses' level Superior)

§ 2. The superior for each level, except the most basic level (Bl. House), will always be a mystical couple (legally married or not) as a “Third Conjugal Person¹¹⁹, living the principles of our Conjugal spirituality. The General Int'l. Superior couple, the highest internal authority, once elected, will receive the name of Joachim and Anne, followed by a roman sequential numeral as a post-nominal

¹¹⁹ See Appendix B (Conjuality Spirituality in Brief) internal glossary.

title: Joachim III, for example, will serve with Anne III as JoAn III couple (3rd-CPerson), and will be, evidently, the third superior couple of the Blessed Family of St. Joachim, worldwide. It is important to note that all couples – likewise any other internal member – will have another couple-superior to answer to and someone else to seek advice from (such as a spiritual director or Bishop) in the event of serious disagreements or errors. Also, our internal Vote System (Art. 63, 64 & 65) permit spouses to vote their mind individually – not necessarily as a 3rd-CPerson couple double-vote – if they disagree, as well as some other internal remedies to be defined at the IR&R.

Article 43

[About the International Council]

§ 1. The Int'l. Council is the government organ in charge of the highest level of administration of the Society of St. Joachim and serves as the organism of decision or arbitrage regarding issues or differences not possible to be reconciled at lower levels.

§ 2. The International Council is presided by the Int'l Couple General Superior or the Int'l. Couple Vice-Superior and is composed of all Int'l. Secretaries, National and Regional Superiors (always couples) plus one (1) National Delegate Couple for each Country from where the SJ Society is formally established. All of them are entitled to speak and vote in decisions that must be taken by the International Council. It will also be composed of directly appointed Delegates (couple or single) by the General Superior Couple, necessary for some functions of assistance in the government of the Society. They also will have the privilege of voice and vote and shall not exceed in

number over 15% percent of the number of ordinary/natural members of the International Council.

§ 3. Special Provision: The Society of St. Joachim will be honored to also incorporate the couple's representatives from our "extended spiritual family" (see glossary #10) not only at the Int'l. level, but also any other level all the way to the Parish level, according to details to be defined at the IR&R.

§ 4. The minimum number of members of the International Council is nine (9). A maximum number of members is not established as it will depend on the number of nations where the Society is present.

§ 5. The International Council is convened (at least online) once a year by the International (General) Superior in an ordinary manner and as often as necessary extraordinarily.

Article 44

[Functions of the International Council]

§ 1. The functions of the Int'l. Council, as the maximum organ of government for the Int'l. Society of St. Joachim are:

§ 1.1. Evaluate the pace, consistency and compliance in which the Society is fulfilling its Mission, according to the diverse cultural context of each country and expectations of their respective national Conferences of Bishops.

§ 1.2. Ensure that agreed decisions are met and objectives were drawn up for each hosting country.

§ 1.3. Watch over the correct fulfillment of the structures, dynamics and individual evaluation of the Program of Formation for internal members, approving the necessary changes in them.

§ 1.4. Approve the annual report, the economic budget and the state of Accounts of the Society.

§ 1.5. Improve/correct issues in the General Statutes, Internal Rules & Regulations and the Program of Formation.

§ 1.6. Approve those activities or events at the national level that exceed the amount of money or/and any other restriction determined by the International Council for each nation.

§ 1.7. Approve, together with the General Superior, the acquisition or alienation of real estate or any other major asset of the SJ Society.

§ 1.8. In cases where the approval of the International Council is required by vote, the voting method stipulated in canon 119,2 will be used.

§ 1.9. Convoke a General Assembly to meet in Rome, Italy, every seven years and define who will be invited, in addition to the members of the Int'l. Council already established in Art. 43 §§ 2 and 3, in a mix of online and physical presence. The General Assembly gathers ordinarily every seven years to elect the patriarchal grand-couple (General Superior), the Vice General Superior (Couple)¹²⁰, the International Spiritual Advisor,

¹²⁰ Ordinarily to be chosen from among National, Regional and Diocesan Couple Superiors.

other intl. advisors, secretaries, auditors and trustees for a period of seven years with the possibility of reelection for one more term¹²¹. Among its duties, this organ deliberates on modifications to the General Statutes and its Internal Rules and Regulations. It has the special responsibility of ensuring and fortifying Unity in the whole Society of St. Joachim and revising the multi-year long term Strategic Plan, the original Global Ministry Plan and/or how to improve the execution of the Mission and future goals of the Society.

Article 45

[About the (Int'l.) General Superior, the Grand Patriarch & Matriarch Couple]

§ 1. The International General Superior, always a Couple, as the highest authority, is who represents all members of the SJ Society.

§ 2. Represents the St. Joachim Society before ecclesiastical authorities and is responsible for the implantation and activity of the Society in a diocese or nation.

§ 3. Manage and care with the Board of Trustees for all the assets of the St. Joachim Society. In this matter, it will count on the advice of the members of the International Council.

¹²¹ A confirmation for the whole election will be requested from the proper Pontifical Council. In the rare hypothesis of it not forthcoming, an emergency new election must be requested for an entirely new Int'l. Council leadership (Also under Canon Law 126 and 119).

§ 4. Convenes and presides over meetings of the International Council.

§ 5. The Couple General Superior is assisted in the government of the Society by a Vice-Superior Couple and the International Secretaries, Auditor, Advisors and Trustees.

§ 6. The General Superior may nominate temporary work committees, with or without consultants, and can become a member of any of the nominated committees.

§ 7. The General Superior has decisive vote over the issues in which the International Council is not in agreement.

§ 8. The General Superior can intervene and decide directly, but not arbitrarily, in any urgent or emergency matter, as long as under the advice of the proper expert from the Int'l. Council and the Int'l. Spiritual Counselor.

Article 46

[About the National Board]

§ 1. The National Board is the governing body that represents the members of the St. Joachim Society at the national level and is responsible for the national direction of the affairs of the Society.

§ 2. The National Board is composed of Diocesan Couple Superiors of that nation plus one Delegate per Diocese. All of them are entitled to voice and vote in the decisions that the National Board has to take.

§ 3. The National Board elects by vote its National Couple Superior, Vice-Superior Couple, Secretaries, Auditor and

Trustees all for a term of four years with the possibility of reelection for one more term. For better functioning of the National Board, it is recommended that at least the functions of General Secretary and Financial Secretary be from the same Diocese as the National Couple Superior.

§ 4. The National Board meets at least once a year and at least a month before the Int'l. Council yearly ordinary meeting and is convened by the National Superior in ordinary sessions and it may convene in extraordinary sessions.

§ 5. In countries of great territorial extension, the National Couple Superior may appoint Territorial Delegates (preferentially couples), to assist in the performance of their responsibilities. They shall be selected from among the members of the National Board, Regional or Diocesan Leadership Team, and their appointment shall be for a period of one year with the possibility for two (2) additional terms.

§ 6. The National Board elects a National Delegate Couple to the International Council for a period of three (3) years.

§ 7. The National Board must also administer the National Super-Commission on Prevention, comprised by either five (5) internal "S" focus-group or five (5) subordinated Committees regarding Safety, Security, Sanitation, Silence (acoustic, sound-privacy, etc.) and Sobriety (alcohol, legal drugs, sleep/air/glucose, food), which shall provide critical preventive services in this area.

§ 8. Special Provision: Since this nascent Society does not yet have any National Board, according to the Society's Long-Term Strategic Plan, National Boards must be temporarily a language-specific supranational board.

Therefore, as soon as any Spanish-speaking Latin American Country, for example, establishes the first Bl. Family Community, regardless of which country it is, this Supra-National Board will act as if National, saving a substantial amount of money and time until it is prudent and necessary to appoint the country-specific National Board.

Article 47

[About the Diocesan Leadership Team]

§ 1. The Diocesan Leadership Team is the governing body that represents the members of the Society at the diocesan level and is responsible for directing its affairs in its Diocese.

§ 2. It is composed of the Diocesan level Couple Superior and Couple Vice-Superior (Grandmother and Grandfather Diocesan Superiors), plus other Diocesan Secretaries who are elected by Parish level members for a two-year term, with the possibility of reelection for up to two (2) further terms.

§ 3. It meets once a month and is convoked by the Diocesan Couple Superior.

§ 4. Each Diocesan Leadership Team elects a Diocesan Delegate Couple to the National Board for a period of three (3) years.

Article 48

[About the Parochial Coordination Team]

§ 1. The Parochial Coordination Team is the governing body that represents the members of the SJ Society at the

parish or inter-parochial level and is responsible for directing the affairs of the Society at that level.

§ 2. Composed by a Parish level Couple Superior (Uncle and Aunt Superior) with at least one Assistant Secretary or Couple Vice-Superior. Ideally, each team should also have a Financial Secretary plus any other necessary secretary according to local circumstances, who are directly elected by each parish level Bl. Family Community members for a period of two years and with the possibility of one (1) re-election.

§ 3. Meets monthly to discuss community issues and plan weekly meetings.

§ 4. As the base of this Society, they also help and assist internal and external members to become more involved in parish life.

§ 5. It is they who identify and nominate candidates to be diocesan leaders, preferentially couples.

Article 49

[About the Advisory Board]

§ 1. The Advisory Board is composed of wise, knowledgeable, mostly prominent Catholic members who provide pro-bono guidance to the leadership of the Society at every possible level, especially strategic and preventive recommendations. The Board meets regularly with the Couple Superior and Spiritual Counselors to pray and review the Society's current status, standards, fidelity and unity. The chair of The Advisory Board should be a devout Couple, preferentially consecrated, and ad hoc officers, whenever needed, could be a member or members of the Society's cabinet of secretaries, for example.

Article 50

[About the Board of Trustees]

§ 1. By this General Statute and regulated by the IR&R bylaws, the Blessed Family Society of St. Joachim place in the Board of Trustees ultimate responsibility for the patrimonial governance, asset stewardship, (including vote as an asset¹²²), and sole responsibility for the fiscal affairs of the Society.

§ 2. Its executive committee meets during intervals between board meetings and on-call by the chairman (always a Couple Superior) and is empowered to act for the board, including authority over the internal “family-first” voting system, created by the Founder to protect its internal¹²³ Catholic authenticity and identity at any price, forever. According to his direction (the Founder), *“The Couple General-Superior (Int’l.) shall be the chairperson of a kind of virtual Board of vote-Trustees, responsible for the patrimony of Votes in a Trust that belongs to the Holy Spirit and His Church, only entrusted to members as vote-Trustees. The General (Int’l.) Auditor, the General (Int’l.) Spiritual Counselor, presided by the Couple General Superior, with the active participation of the entire leadership of the Society, shall assist the real owner (The Holy Spirit) of this virtual-Trust, to coordinate, develop, and legislate it as internal “Proper Law,” assisted by Canon Law, and then enforce it with faithful determination as one of their utmost duties.”*

¹²² See Article about “The Right to Vote” as conditional privilege and responsibility.

¹²³ Therefore, nothing to do with some “puritan” vision of theocracy type of external voting system.

§ 3. The initial standing committees shall be on audit, finance, trusteeship, development (real estate), and a specially designed committee responsible for the Society’s private vote system.

Article 51

[Founder’s Prerogative]

§ 1. The Blessed Family of Sts. Anne & Joachim Network Society recognizes the Brazilian Catholic Lay Missionary Luis Paulo dos Santos Baron as Founder and its initiator. Born and raised in Curitiba¹²⁴, capital of the Parana state in Brazil, from Mr. & Ms. Gabriel & Arzoe Baron, Simioni Baron, from his father's side and Ferreira dos Santos, from his mother's side; named after both grandfathers Luis and Paulo, onomastic St. Luis the Montfort and St. Paul the Apostle. First-born, consecrated to Our Lady of Fatima since in his mother's womb and then, as a boy already ‘raised-up’ by daily family rosaries, grabbed by his mother’s wise hand -a courageous lifelong servant of Our Lady- and brought down to kneel in front of Fr. Patrick Payton, pleading for his personal blessing.

§ 2. Besides the honor (according to him and in his own words) *“to be the first to become the last and the least,”* leading by example according to the Pledge of St. Andrew¹²⁵ that he wrote and instituted as the foundational angular stone for “his” new Society, the Founder of the Blessed Family Catholic Society declined to have any

¹²⁴ Permanently, until 30 years of age, when departure as Missionary...

¹²⁵ It’s necessary to read the Pledge, to understand it:

www.JoAnLab.Net/Pledge

special prerogative or privilege. He does not consider himself the primary founder, since Pope Paul VI is, for him, the “radical” real Founder. Not even the secondary one, since after Pope Paul, his grandfather Dr. Paul was the real secondary founder and he just a tertiary instrument despite his (our founder) many failures and shortcomings. According to him (Missionary Baron), it may be difficult for others to understand why, even after learning the historic incisive facts from his grandfather’s life and from Pope Paul that prompted and grounded his decision to gradually start, after 1975, the parent institution¹²⁶ that 40 years later originated this new religious community, out of our founder’s heartfelt desire to serve mankind and worship God, as well as please and console St. Mary as a child: our little, precious, sweet and most holy Immaculate Princess.

§ 3. However, because of the need to establish a formal and official statute, which compelled our founder to synthesize and state the ultimate goal for this Catholic society (under Art. 4), it is now finally possible, after forty (40) years, to somehow reveal the hidden power present inside the seed entrusted by God to him, like in the parable of the talents. He is convinced that it came from the Holy Spirit through the words and lives of Pope Paul VI and his grandfather, Dr. ‘Paul Christian of the Saints’ (literally translated from its original Portuguese name: Dr. Paulo Cristino dos Santos). To minimally learn more about such historic facts, first:

1st: It is necessary to read the glossary entry (#13) regarding the word "ambition" as well as Article 4 and

¹²⁶ The Pope Paul VI Foundation

the following transcript, copied below from our founder's public profile at LinkedIn.

*“In order to write a summary of my religious vocation, in addition to revealing who my spiritual father (Charles Foucauld) and spiritual mother (Chiara Lubich) is, I have to share a private family event, related to my lifetime faithfulness to the following inner motto: ‘**The ambition¹²⁷ to do Good and keep doing Good for others should have no limits!**’ This is sacred to me since God used it to ‘save my life’ and seal my Vocation, from the moment my dear grandfather (a scientist) revealed it to me, as his own and only lifetime Mission Statement, and then entrusted it to me¹²⁸, when I was a teenager before he passed away. Even today I cannot remember it without crying some tears of joy and gratitude. Year after year, it became an ever-increasing ‘power-lever’ that helped me to understand 1-Corinth.9:22-23 deeply and in practical terms as the other side of the same coin. Therefore, soon after, since Good Friday 1973¹²⁹, 1Co.9:22-23 (‘For the sake of the Gospel I have become all things to all people...’) also became, by God’s Mercy, the combined essence of my life and inexhaustible motivation for ongoing conversion.”*

2nd Despite making good money, until Easter 1973 as the youngest stockbroker in his city and also

¹²⁷ See “ambition” entry #13 in the glossary, which is the only way to understand the “why”.

¹²⁸ The only one he did that among his 49 grandchildren (1st D. cousins)

¹²⁹ The day he received a misnamed (but life-changing) “Baptism” with the Holy Spirit.

running a business factory that his grandfather Paul gave to him while preparing himself for marriage (his presumed vocation), our founder could not even imagine, precisely because of the nature and scope of his noble “ambition,” the possibility to even start any enterprise to benefit humanity, without an immense amount of money and political power. It could not even cross his mind to have such a wonderful big dream, therefore consistent with his own, challenging, but now fully assumed Mission Statement, without a proportionally strong financial, political and academic foundation, in addition to a professional business plan. And to aggravate this scenario, in practical terms, such a “proper” foundation became irreversibly impossible for him for a lifetime, since his Vow of Poverty professed on Good Friday of 1973.

3rd Nevertheless, in 1975, to commemorate the Holy Year Jubilee, Pope Paul VI invited the second generation of the Focolare Movement from all over the world (called “Gen”: Generazione Nuova) to a solemn [“private”] Mass at St. Peter’s basilica on March 2nd, 1975. During that crowded Mass, Pope Paul emphatically addressed the young Focolare 2nd generation with a powerful homily, sharing his concerns and disappointments: *“It is disconcerting to see how many who **say** they are followers of the Gospel [but] **are incapable of inferring from the** [the power of the] **Gospel** [alone], **a society based on love. They fear being weak, being abstract, if only armed with the Gospel,** [therefore] **inept for the great mission of making brethren the men, and therefore seek to find additional principles and***

forces, by looking for its effectiveness in materialistic and atheistic reasoning.” And he pleaded with the new generation (“Gen”) **not** to do that: *“Non temete GEN!, (...)”* (Do not be afraid GEN), he concluded, challenged them **not** to be afraid to dare the initiation of great Works for the benefit of humanity and the Church, armed **only** with the power of The Gospels (Faith+Hope+Charity). In doing so, blessed Pope Paul VI not only radically eliminated all reasonable excuses our founder had for not moving forward his missionary life from its initial “Curitiba” comfort-zone, for not moving out of its “normal,” “prudent” and ordinary way; Pope Paul also shook and disturbed his whole person and disrupted his whole life, “forcing” him to repeatedly listen to the tape recording of that homily¹³⁰, which contains many other serious, incisive, corroborating implications in this regard.

4th. Finally, taking into account Paul VI's explicit warnings: *“Somebody should tell us, right at the start of our lives, that we are dying. Then we might live life to the limit, every minute of every day. Do it! I say. Whatever you want to do, do it now! There are only so many tomorrows”*; and deeply inspired after diving into his 1975’s Eangelii Nuntiandi apostolic exhortation, his courageous Humanae Vitae encyclical and, particularly, assuming in a daily basis his personal prayer begging the Holy Spirit for a “Great Heart”¹³¹, our Founder became strongly determined to

¹³⁰ Written copy available (Italian only) at the Vatican web site. Although only audio recording will better reveal critical emphasis and some off scripts portions of the homily, as far as he can remember.

¹³¹ Posted at Article 3 § 4.

establish a Foundation with big dreams¹³². Big dreams and, then, really poised to somehow embodied as much as humanly possible the [un]popular saying: “Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can”¹³³; because it is a perfect embodiment representation of his grandfather’s Mission Statement. Later, Pope John Paul II was informed by a historic letter¹³⁴ about the establishment of the Pope Paul VI Foundation, entrusted through Bishop Albano Cavalin (Archdiocese of Curitiba).

5th. Since then, for several years, no other Foundation in the world was named after him. More recently, only two or three High Schools, one [renamed] University in Madrid and, as far as we know, four or so more wonderful institutions: The Pope Paul VI [scientific] Institute for the Study of Human Reproduction;¹³⁵ the Northern Italy’s Paul VI Institute at Brescia, where he was born, as a kind of memorial; The Archdiocese of St. Louis’ Paul VI Pontifical [catechetical] Institute; The Sanctuary of Fatima’s Paul VI Pastoral Center; and a former Vatican’s Paul VI fund/prize for strategic products for poor communities, now most likely clos/ed or inactive.

¹³² Under the name, protection and for the honor of Bl. Pope Paul VI and the Church, that he Loved so much.

¹³³ Unknown author. Attributed to John Wesley without evidence.

¹³⁴ Copy still available (in Portuguese).

¹³⁵ Doing an immense Good for the Church and for the institution of the Family, bringing major developments for women’s health care: Totally worthy of Pope Paul VI’s name, legacy and his supernatural protection.

6th. As an act of faith, he founded the Pope Paul VI Foundation with the help of some friends that he invited to temporarily compose the first Board of Directors, despite **no financial, political, academic, or “ecclesiastical” power**. Only God knows how the Pope Paul VI Foundation survived so many tribulations, for so many years, without asking for monetary donations or grants, without interruptions, up to the present, since the world and even many inside the Church despise or ignore low-profile, “powerless,” Gospel-based **only** faith enterprises like The Pope Paul VI Foundation.

7th. The Mercy of God was the main reason each stumble did **not** end in fall and, together with Pope Paul’s supernatural intercession and Chiara Lubich’s ‘Jesus-Forsaken’¹³⁶ centered Spirituality, the combined source of our surety for a very long and fruitful Ministerial life. Surety for a ‘very-long’... indeed, by **unconditional Step of Faith** in God’s magnanimity and faithfulness -also caring about small slow-growing Trees- regardless of ups or downs in merely human terms, since our Faith and Hope are staked on centuries, determined to persevere until the end of times, not just decades, as a faithful and proud future Roman Catholic Institutional Family.

8th. Here are our Founder’s related comment-testimony followed by his essential lifelong pleading to God (at §11th, bellow) when praying, also in his own words: “***It would be absolutely impossible to***

¹³⁶ Sadly confused and/or blindly reduced by many as if just a quote from Psalm 22:2 (Please read the Glossary entry #24 and #25).

persevere for over half-century of unusually tough or heartbreaking tribulations and, after my Vow of Poverty (**best life decision**¹³⁷), despised as a fool¹³⁸ for a ‘well deserved’ lifelong lack of resources, sided by unbelievably cold indifference, **without the light-giving, the continuous Peace, and the supernatural power gushing forth from the deep practicing of ‘Jesus Crucified Forsaken’s Spirituality’**. Nowadays, from its beginning with my first Mariapolis in 1970, then learning and living such practical and ‘infallible’ Spirituality almost daily after 1973, I can now testify that, **without it**, I would likely no longer remain a believer or worse... much less the ever-growing passionate Catholic that I am **due to** the merciful Grace of God hidden in **Him** feeling “forsaken” by the Father, since my personal ‘encounter’ with the Holy Spirit on Good-Friday 1973, uninterruptedly.

9th. Consequently, if I did it, worthily or not, **anyone can do** and persevere on it just because **that** powerful and deeply mysterious Grace **hidden** precisely in His ‘Crying of Abandonment’ **is** indeed endless, open to all, and impossible to be merited or fully understood in this life. Finally, I “started” to understand why

¹³⁷ Thank God after that, **every** fake friend just ‘disappeared’, forever!

¹³⁸ Supreme Court Justice Antonin Scalia, a tower of integrity and one of the greatest minds in US history, said that “God assumed from the beginning that the wise of the world would view Christians as fools... and He has not been disappointed! Devout Christians are destined to be regarded as fools [especially] in modern society. We are fools for Christ’s sake. We must pray for courage to endure the scorn of the sophisticated world, (...) and the courage to have [true] wisdom regarded as stupidity. Be fools for Christ and have the courage to suffer the contempt of the sophisticated world.”

Chiara reminded her followers that only time unfolds deep dimensions of Jesus Forsaken. To this day, for over two thousand years, it is the most wasted divine Source of deep healing, supernatural light and concrete relief for any and for all types of human suffering, including the best remedy against divisions. Unimaginable, mystical, and, therefore, apparently imaginary, perhaps just a couple of ‘seconds’ in earthly time, but precise, perennial (outside time), and **even more real**¹³⁹ than the very overwhelming reality of human suffering, nonetheless ignored. Until the End of Time, it will remain freely available to anyone, to everyone, just for the asking, even for non-believers with goodwill and a sincere heart.

10th. As a Senior Missionary deeply in love with my Faith since that anointed ‘encounter’, now quickly closing in my 70 years of age under continued education, knowing **all** the mainstream Catholic Spiritualities able to survive throughout history and still considered mainstream, I’m convinced that none can be properly compared with the universal and final major Charisma (the only truly comprehensive) granted by the Holy Spirit to Mankind as an incredible milestone -although incipient- through the life and legacy of Chiara Lubich. Currently, she is a **Servant of God in a straightforward canonization process and, no doubt in my mind, also a future Doctor of the Church, for the greater Glory of God and the eternal salvation of billions of future brothers**

¹³⁹ For a minimum understanding, we assume that at least glossary records #24 & 25 were previously read, as cleared requested at the very first page of this book, for being indispensable.

*and sisters, until the End of Time. If reincarnation doctrines were not radical falsehoods and fulminant destructors of the very essence of Divine Redemption in Christ,¹⁴⁰ I would dare to say, **as a figure of speech**, that Chiara is and will always be the only non-immaculate “reincarnation,” so-to-speak, of Mother Mary, in history.*

*11th. “Dear Lord, please take away everything from me if You wish, except your Peace, but give me ‘Souls’ for **our** beloved Church, and this unlimited ambition to keep doing Good for others not only until the last day of my life, but above all after that, deeply hoping for an ongoing heavenly party, due to the conversion of many, for Your Glory,...”*

Since his life-changing so-called “Baptism” (anointed revival) with the Holy Spirit during the morning of Good Friday, in 1973, Christ’s Peace, Joy and Hope are for him, alongside the companionship of his beloved personal Angel (he calls him “Joe”, in honor of St. Joseph) like the water for a fish to survive.

Therefore, he asks for prayers and **begs** for explicit Mass offerings¹⁴¹, in support for his Mission, also hoping that God in His mercy, in Christ’s blood and merits, will never remove from him such awesome and continuous Peace of almost a half-century, alongside his lifelong good mental health.

¹⁴⁰ Because the ‘laws’ of Karma makes their blind victims believe the fiction that they save themselves by self-purification during future reincarnated lives (therefore, no need of a Saviors). Currently, about one billion, worldwide: No other ‘friendly’ heresy destroys more lives.

¹⁴¹ Formal Mass requests, including its parochial monetary donation.

Chapter II

Functions of the Organizational Structure

Article 52

[Common Functions (appropriated) for Each Level]

§ 1. Each level of the structure, according to its own level of competence, will have the following functions:

1st: Evaluate the progress and fulfillment of the Mission of the St. Joachim Society according to each level of competence.

2nd: To be attentive to the signs of the times and to analyze the changes presented, to strengthen the community and to improve or adapt the ecclesial participation of the SJ Society.

3rd: Ensure that, within the cultural diversity of each country, the Society's essential, daily and ultimate Mission to Evangelize with the Church and as a Church is maintained, strengthened and deepened in its charism and fruits.

4th: To motivate that the agreed decisions are fulfilled, and the objectives set are reached.

Chapter III

Leadership Common & Particular Functions at each Level

Article 53

[Functions of Couple's Superiors]

§ 1. The basic functions of every Couple entrusted to represent St. Joachim and St. Anne in the family affairs pertained to this Society are the following:

§ 1.1. To represent the Society before ecclesiastical, civil and other authorities according to their level of competence.

§ 1.2. To maintain unity, mission and fidelity to the Catholic charism of the Society.

§ 1.3. To preside over all activities and meetings according to their level of competence.

§ 1.4. To submit at least annual online reports of the activities carried out by the Society.

§ 1.5. Appoint work committees and advisers, permanent or temporary, and preferentially be a member of each of the named committees.

§ 1.6. To convene each ordinary meeting and extraordinary meetings whenever necessary.

Article 54

[Functions of Couple's Vice-Superiors]

§ 1. The basic functions of every Couple entrusted to assist or replace the Couple Superior in the family affairs pertained to this Society are the following:

§ 1.1. Assist the Couple Superior in the performance of their duties.

§ 1.2. Perform the functions of the Couple Superior in the absence of, or when requested to do so by the Couple Superior.

§ 1.3. If the position of Superior becomes vacant, the Vice-Superior shall temporarily assume that function for a period of no more than seven (7) months, within which time an extraordinary meeting for the election of the new Superior shall be called.

Article 55

[Functions of the Communication & General Secretary]

§ 1. The basic functions of the Communication & General Secretary are the following:

§ 1.1. Write the minutes and summary of proceedings for all meetings and inform/report to the St. Joachim community and superiors about activities, according to the level of competence.

§ 1.2. Maintain an organized file of all documents concerning the SJ Society.

§ 1.3. Announce the dates of meetings and activities sufficiently in advance to ensure compliance with this Statute and the Society's IR&R standards.

§ 1.4. Request and provide reports whenever necessary, with the superior's approval.

§ 1.5. Supervise all issues and tasks related to the internal or external communication of the SJ Society.

§ 1.6. Cumulatively co-responsible with the Comptroller & Financial Secretary for all tasks related to Employment, Human Resources and labor taxes.

Article 56

[Functions of the Comptroller & Financial Secretary]

§ 1. The basic functions of the Comptroller & Financial Secretary are the following:

§ 1.1. To assist the Couple Superior in the administration of all the funds of the SJ Society according to his level of competence.

§ 1.2. Receiving and issuing receipts and invoices for money and securities of the Society to any person or entity who legitimately requests, with the authorization of the Superior.

§ 1.3. Deposit all funds in the name of the SJ Society at the preselected financial institution.

§ 1.4. Maintain open, accepted and accurate digital accounting of all economic transactions of the SJ Society according to the level of competence, keeping all receipts or financial documents in digital format; to the extent permitted by each hosting country laws.

§ 1.5. Submit monthly financial reports. First presenting the report to the Superior of the level of competence and then to the National Board. In turn, the Financial Secretary of the National Board presents his report to the International Council.

§ 1.6. Sign, together with any one of the spouses from the Couple Superior, checks, money orders, electronic transactions and other obligations of the SJ Society.

§ 1.7. Make all disbursements employing checks and/or electronic transactions. If the use of a small cash box is authorized, receipts and/or invoices for each disbursement must be kept.

§ 1.8. In addition to primary responsibility for accounting and insurance, also cumulatively responsible for all tasks related to employment and human resources.

§ 1.9. The Financial & Comptroller Secretary cannot be a member of the same family of any of the members in its own Board or Team.

Article 57

[Functions of the Information Technology & Cybersecurity Secretary]

§ 1. The basic functions of the Information Technology & Cybersecurity Secretary are the following:

§ 1.1. Besides implied responsibilities expressed by the title, there are also additional cumulative responsibilities for all tasks related to high tech hardware, Edge Technology, Backup strategy, Social Media, and so on.

Article 58

[Functions of the Innovation & Creativity Secretary]

§ 1. The basic functions of the Innovation & Creativity Secretary are the following:

§ 1.1. Besides implied responsibilities expressed by the title, there are also additional cumulative responsibilities for all tasks related to Simplification, Orderliness, Rationalization and Transparency.

§ 1.2. Will act also as an inter-generational “bridge.”

Article 59

[Functions of the Canon, Legal & Liability Secretary]

§ 1. The basic functions of the Canon, Legal & Liability Secretary are the following:

§ 1.1. Besides implied responsibilities expressed by the title, and assisted by experts whenever necessary, there are also additional cumulative responsibilities for all tasks related to safety, compliance and security.

§ 1.2. Cumulatively co-responsible with the Comptroller & Financial Secretary for all tasks related to insurance, workers comp, safety, and IR&R improvements regarding prevention at all levels.

§ 1.3. Active leadership at the Preventive Super-Commission¹⁴² (on prevention).

Article 60

[Functions of the Liturgy, Education & C.S.D. Secretary]

§ 1. The basic functions of the Liturgy, Education & CSD’s Secretary are the following:

§ 1.1. Supervise the Program of Formation and Education, in addition to labor training, skill certification etc., at least for internal members.

§ 1.2. Liturgical expert and Diocesan compliance agent regarding rules and issues related to Liturgy.

§ 1.3. Leader and expert also regarding priorities or compliance related to the C.S.D.

¹⁴² See § 7, Art. 46

Article 61

[Functions of the Independent Auditor, Trustee & C.S.D.'s "Enforcer"]

§ 1. The basic functions of the Independent Auditor, Trustee & CSD's "enforcer" are the following:

§ 1.1. Besides implied responsibilities expressed by the title, additionally co-responsible with the Comptroller & Financial Secretary, especially whenever necessary for internal "enforcement" support.

Article 62

[Functions of a Delegate]

§ 1. The Delegate, single or couple, is the representative of the Diocesan Leadership Team in the National Board, and the representative of the National Board in the International Council.

§ 2. The Delegate is appointed by an internal election. The Diocesan Leadership Team is the one that chooses, among its members, who should represent the Team in the National Board. In turn, the National Board chooses among its members the Delegate to the International Council. The appointment in all cases is for a period of three (3) years, renewable for one (1) year.

§ 3. There are other Delegates, singles or couples, who are directly appointed by the National or International Couple Superiors to perform an assisting function in the government of the Society. Delegates can also be designated to represent any cabinet-level post (Secretary, Auditor,...) at lower levels, whenever necessary to protect

and/or develop the Society. He, she or the couple is a member of the Council with an advisory but nonvoting voice. Its term of appointment is for the duration of the given assignment, automatically ceasing, once the commission is fulfilled.

Chapter IV

Internal Elections

Article 63

[The Right to Vote]

§ 1. The Blessed Family of St. Joachim Society will never, ever, admit vote as a Right. Vote responsibilities will be treasured as a community virtual asset for the common good, not as a member's Right.

§ 2. We are a private Judeo-Christian hierarchical Society, which exists only because inside the Church instituted by Christ and as long as it remains inside. It is completely dependent on that institutional "baptismal" membership into the Roman Catholic Church. Therefore, we decree and define internal vote and its private system as our community "Asset" and system of responsibilities. A family first, faith-based voting system brought forth above all to assure future generations that the Blessed Family of St. Joachim will remain always and at any price, in full communion with and faithfully obedient to the living Magisterium¹⁴³ of the Catholic Church. Like any other treasure under our responsibility, it shall be used, cared for, and protected under the C.S.D.'s principle of Stewardship. Sister Lucia, one of the little shepherds that eye-witnessed

¹⁴³ Evidently, implicitly, the **portion** of the **living** Magisterium **united** with the current Vicar of Christ and Bishop of Rome, the Pope.

the Fatima apparitions, said that the greatest spiritual battle in history will be between demons and God's institution of the Family (actually it is, already). We have no doubts that as long as we remain inside Christ's only Church, many demons will try to destroy this unusual "domestic" kind of ecclesial foundation but will **never** succeed. As said by popular wisdom: "if a poison fails to kill you, it will probably make you stronger!"

§ 3. Therefore, hereto we declare and create a kind of virtual Trust Fund of Votes (capital V), to be protected and used by Vote-Trustees in order to unite, not to divide; to rescue, not to lose, as the foundational methodology from where we shall perfect the enforcement of such perennial faithfulness and obedience to the Roman Catholic Church, or dissolve the Society. It is all or nothing, now under statutory mandate.

§ 4. All membership, including external members, automatically become vote-trustees at the entry educational level of 1% of the potential total of 100% of one vote-asset, which belongs to the Society¹⁴⁴. Think of it as if one full vote equals a \$100 bill that never expires to keep giving interest for those who treasured it. 1% of a vote would be equal to a \$1 bill. For each new member, God is blessing us with the potential to have in our Trust-fund another \$100 bill in the making, little by little. Internal members under religious vows, for example, according to the IR&R, will be entrusted with 10% more voting responsibilities for each yearly renewal of Vows up to 9 years (90% of a vote) and will be finally entrusted with 100% of one vote, called the "honor to exercise the fullness of vote responsibilities" at the same Mass in which he or she will profess the final

¹⁴⁴ Which, therefore, can be removed by the Board of Vote-Trustees without affecting external membership.

vow: The Perpetual Vow of Adoration. More than a duty to vote, not a Right, in this Society the process to demonstrate sufficient ethical integrity to do so in its fullness shall be as a unique **earned** milestone in life, like college graduation or Ph.D., for example, that also **must** open as a reward, subsequent new additional internal and external doors and opportunities, only possible **after** members **earn** a full vote share in this Ministry's authority and responsibilities.

§ 5. Special Provision for Clerics: Catholic ordained priests or deacons and their wives that join our Clergy-net of friends of The Bl. Family of St. Joachim will be automatically entrusted with 100% of a vote. Seminarians, also always welcome to participate in our meetings, will be entrusted with 20% of a vote for each year of studies up to 80% and, evidently, a full vote after the ordination.

§ 6. Special provision for Knights of Columbus: Since our founder is a proud member of the Knights of Columbus for many years, any active brother Knight in good standing and their wives will be welcome to participate in our meetings, provided they carry their original ID card. Knights that join our Knights-net of friends, which requires a sincere personal commitment to pray, respect and support the Pope¹⁴⁵ as our only supreme Shepherd, will then be entrusted with 25% of a vote if a First Degree Knight, 50% if Second Degree, 75% if Third and 100% of a vote for Fourth Degree Knights.

§ 7. It is enough to reflect just a little bit about any democratic system around the world to see how absurd the

¹⁴⁵ Any Pope, every Pope, and his supreme authority, his Office, his unique dignity and his freedom, besides and above any difference of opinions regarding policy matters, scientific issues, personal opinions, etc.

level of insanity of most of them truly are. How in the world any civilized society will survive as such, giving the same voting power of a grandma, for example, with a lifetime of caring services to the community, in addition to many children and grandchildren - now good citizens - to a 17-year-old "teenager?"¹⁴⁶ It is insane! That is a silent but real suicide "atomic-bomb!" That is a kind of self-inflicted act of ongoing "terror" which contributes to enabling radical terrorist militants because they wrongly deduct that democracy doesn't work! Surely that kind of caricature of democracy will not work because of what Our Lord clearly warned us against: "Never to give pearls to pigs." Not only many will easily sell their "sacred" vote for a "pound of marijuana"¹⁴⁷ (or half-pound, if good quality), but consequently will transfer such awesome power to worse evildoers, certainly hostile to any system of laws that protects and prioritize, in every stage, all human life, natural family, moral responsibility, broad stewardship, social justice and religious freedom, which are the essential foundation of any civilized civil society. How much more this should apply for any Christian Association like ours?

Article 64

[Electability Requisites]

§ 1. Since we are determined to have a high level of quality vote-trustees, not mere voters, the most simple and obvious pre-conditional criteria for electability, in addition to

¹⁴⁶ Used here as a mere symbol.

¹⁴⁷ Figure of speech! It's just a symbol: Could be a pound of gold, a pound of political power, a "pound" of ego (any corruption: you name it). Moreover, unlike younger **innocent** "pigs" victimized by our fatherless society, "70-year-old" fat "pigs" are way worse and probably beyond the possibility of rehabilitation, than our beloved younger ones.

common-sense rules, is to be a practicing and respected Catholic in good standing, without conflicts of interest or partisan political plans, plus become a formal signatory of our internal "Pledge of St. Andrew"¹⁴⁸ at least as an external member. We hope to restrict as little as possible the freedom of discernment for such a trustworthy elite of trustees, provided that they must pray individually and collectively for wisdom, invoking the Holy Spirit before any election.

Article 65

[Election Rules]

§ 1. For elections from (within) the basic level (each Blessed House), up to the higher level (International Council), we will have a total maximum of seven levels. All members of the three primary levels (house, home, and parish) can and have to exercise their vote responsibilities regardless if entrusted with only 1% or 100% of one vote. Elections within all other four higher levels can be decided mostly by Delegates and Couple Superiors, until further improvements to extend as much as possible its participation, currently under development at our digital vote system.

§ 2. Under a minimum quorum of 3/4 (75%), elected candidates will also need a minimum of 75% (3/4) of those votes. Voting activities and vote validity presuppose an "active" status with less than three (3) months of meetings unjustifiable absences. Common sense exceptions related to this Article can and should be preauthorized or at least ratified by Couple Superiors. In our case, as a Religious Society under Vow of Communion, a simple majority of 50%+1 vote for serious issues would be completely

¹⁴⁸ Please read the Appendix D ("Pledge of St. Andrew") or go to www.JoAnLab.Net/Pledge to read or listen to it.

unacceptable since it would prove a horrific division of half and half. Jesus said, even related to demons, that “*if a kingdom is divided in itself, it will **not** survive!*” Counting will be quite simple, using some commonsense technique inevitable for our particular case, like voting units or parts of 1% each (centesimal parts). For every 100 units counted, we have one new vote in favor of or against. Internal members must be voter-trustees in good standing. External members are encouraged but not required to have active participation at our “Vote as asset private system.”

§ 3. Elections must be called and prepared with enough time to be completed at least two months before the termination time of any preceding elected official. Details and exceptions to be defined at the IR&R.

§ 4. In case of unexpected vacancies – death, renunciation, etc.— the next level immediate Couple Superior can or should, upon consulting at least with the Spiritual Advisor, depending on each circumstance, nominate an interim replacement probably until the next election, which also can confirm or deputize the interim nominee if willing and beneficial for the Society.

Chapter V

The Spiritual Advisor

Article 66

[Functions of the Spiritual Advisor]

§ 1. The function of the Spiritual Counselor, according to his level of competence, is to advise the Couple Superior and the Board or Council in all ecclesiastical matters,

relations with the bishops, priests, clergy in general and other religious associations or apostolic societies. The International Spiritual Advisor, also, will advise the International Couple Superior regarding relations with any Dicastery of the Holy See.

§ 2. To encourage and increase the Christian and Apostolic life of the members of the Society.

§ 3. To ensure that the Society remains faithful to the doctrine of the living Magisterium of the Church, its liturgical norms and to this General Statute.

§ 4. The diocesan Spiritual Counselor must supervise the SJ Society to adjust and assume the diocesan pastoral plans where it is present.

§ 5. The diocesan Spiritual Counselor is also responsible for guiding, approving and supervising the content and subjects taught in our School of Formation for internal members, under the SJ Society’s Program of Formation, as well as to approve the (mostly) volunteer human resources, willing to teach such content.

§ 6. To intervene in matters that the present Statute requires that the Spiritual Advisor must be consulted or that it is his duty to carry out a specific task.

§ 7. The Spiritual Counselor at the International level will supervise over the national and diocesan Spiritual Advisors to assure faithfulness to the spirituality of the Bl. Family Society and the Magisterium teachings of the Catholic Church.

Article 67

[Election or Designation of the Spiritual Advisor]

§ 1. The International Council shall elect a Catholic Priest (preauthorized by his Ordinary or religious superior) as International Spiritual Advisor for a period of seven (7) years (renewable) to be confirmed later by the proper Pontifical Council.

§ 2. Similarly, the National and Diocesan Counselor will be elected by the National Board and Diocesan Team respectively for a period of seven (7) years (renewable), with the prior approval of the Ordinary or religious superior of the priest.

§ 3. The Parochial level Spiritual Counselor must be the Parish Pastor where the Blessed Family established one or more Homes.

Chapter VII

Eventual Dismissal Process for Internal Members

Article 68

[Reasons for Dismissal]

§ 1. Any member who holds a leading position in the Society of St. Joachim is considered at least a potential internal member - if not yet - and maybe dismissed for serious causes, such as: improper conduct, repeatedly departing from the Statute and/or Regulations, departing from the Church's right doctrine, embezzlement of funds, noncompliance with their duties, etc.

Article 69

[Rules of Procedure for Destitution and its Proper Jurisdictions]

§ 1. Whenever a unified denunciation is presented, an attempt shall be made to preserve the good name of the person involved, seeking to resolve it by means of fraternal correction. When this route is exhausted, or when the case by its gravity requires it, a dismissal process must proceed.

§ 2. To proceed in a case of dismissal, the Couple Superior of the Diocesan Team, of the National Board or International Council, according to the case, will activate the commission of three members, which is discussed in the next article, whenever there is a formal notice of any accusation that is at least verisimilar.

§ 3. The International Council is competent to see/process the cases from the national level, the national will handle cases from the diocesan level, and these, eventual cases from the parish level.

§ 4. Once the commission is activated, they will begin an investigation into the matter. This committee should consult the corresponding Spiritual Counselor.

§ 5. Upon completion of its investigation, the commission shall deliver in writing the results, together with its recommendations, to the competent Couple Superior who, in consultation with his board, and having consulted the corresponding Spiritual Adviser, shall make a decision in writing.

§ 6. If a serious denunciation is made against a member of the International Council, The Int'l. Couple Superior,

assisted by the Commission, will inquire about the case and make the decision after consulting the Spiritual Advisor.

§ 7. If the denunciation is made against the Int'l. Couple Superior, the International Spiritual Advisor, assisted by the Investigating Commission with the advice of two canon lawyers, will inquire into the matter, and if necessary present the matter to the proper Pontifical Council or Dicastery.

§ 8. Every member on whom an accusation is presented against is guaranteed the right of defense during the process and can appeal to a higher court if the defendant believes rights have been violated.

§ 9. All proceedings shall be kept by the Couple Superior's office in special safe storage for confidential files.

Article 70

[About the Investigative Commission].

§ 1. The International, the National and the Diocesan Couple Superiors will create at each level an investigative commission.

§ 2. This will be composed of three members appointed for a five-year term, with the possibility of renewal of another term.

§ 3. Once appointed, they cannot be dismissed from their functions except for serious causes. Nor do they cease automatically in their functions, upon completion of their term.

§ 4. In addition to the requirements for any elective officer, the members of this Commission should not be taken from among the current members of the International, National or Diocesan Boards.

§ 5. Commission members shall not be part of the International Council, National Board or Diocesan Team that has appointed them. It will be activated every time each corresponding Couple Superior requests it.

§ 6. The powers of this Commission are limited to investigating the matters commissioned by the corresponding Couple Superior; the Commission can never act on his own.

§ 7. Upon completion of the investigation, the Commission shall deliver in writing the findings and conclusions, together with opinions or recommendations, directly to the Superior that requests it.

**Title VI
FINAL DISPOSITIONS**

Article 71
[General Statutes Amendments]

§ 1. Any member can suggest amendments and submit them in writing to the Diocesan level Couple Superior. If worthy of proceeding, it will be forwarded to the International Council with a copy to the National Board.

§ 2. Amendments approval will depend on 3/4 (75%) or more of votes from members of the International Council and proper ratification from the pertinent Pontifical Council or Dicastery.

Article 72
[In Case of Dissolution]

§ 1. In case of inevitable dissolution, despite previous attempts of rescue (Art. 63 § 3), if restricted to an individual diocesan territorial jurisdiction, the Int'l. Council will designate how and who should execute the liquidation. Otherwise, the proper Pontifical Council or Dicastery will determine it, hopefully through incorporation into any other authentically Catholic Institution or rescue by religious members of other Catholic Communities.

§ 2. Any eventual assets directly or indirectly originated from the Dioceses will return to the same Diocese, without prejudice to acquired rights.

§ 3. Conditional donations, if accepted, will be strictly honored accordingly to the donor's will.



APPENDIX A

**Rosary Devotions special provisions
for members and friends, with some
additional Prayers Guidelines**

Our Internal Rosary: *The Blessed Family* *"Rosebud-Rosary"*

**nicknamed
"Give-Me-Five"
JoAnnine Rosary**

About the Appendix “A”

The Rosary is the most relevant and widespread Catholic devotion not directly related to any sacrament, worldwide; and the variety of Rosary-bead instruments for devotional recitations, if authentically Catholic, are powerful sacramentals once blessed by a priest or deacon. If well crafted, they are also considered sacred art objects, and even sacred “jewelry”, whenever built with precious materials.

Reading the introductory information related to our Global Index collection of 224 strategic Focus-groups¹⁴⁹, which includes its 90 sub-foci (under 3 Macro-Categories and 16 Categories); can help a better understanding of why this particular sub-focus (SPF03.1 “Rosary Devotions”) is a very critical priority, within the SPF (Strategic Pastoral Fronts) category. The Rosebud-Rosary Apostolate Initiative is its first tangible fruit, hopefully for the benefit of many.

Being preeminently a Marian Catholic Mission and future religious community beyond anything else, praying the Rosary and the Divine Mercy Chaplet as frequently as possible is and will always be an essential dimension and deep source of healing and Peace in our lives.

¹⁴⁹ <https://JoAnLab.Net/Index>

This prayer appendix and manual of pertinent references present the reasons why we decided to develop our own specially designed hybrid Rosary for “rosebuds” or full-blown roses (the standard rosary), in order to make both fully optional, under the same chain of beads.

It includes the basic guidelines for our Marian, Divine Mercy, and Stations of the Cross devotional uses. Throughout this Statutory Appendix, therefore an integrated portion of our foundational documents, we recorded several reflections and suggestions regarding the prayer life and the mysterious power of prayer in general, beyond or foundational to those three major devotions. In order to convert it in a separate booklet, it is presented and illustrated with colorful images, by quoting some expert opinions, and adding online reference links on some of the issues discussed.

At least let’s give Her ‘high-fives’ (5 kisses, 5 thanks,...)

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Dedication



This Apostolate and its future developments are first and foremost not only dedicated but also consecrated to little Miryam, our “Immaculate Princess”. In Her, we hope it will gradually become, under the divine power of the Holy Spirit and through the Holy Spirit, supported by the Church Triumphant, a priceless pastoral resource at the service of the Church Militant on Earth.

During a future Mass of consecration, we also desire to offer-up this pastoral initiative to the Holy Spirit, divine creator of little Miryam; and also as an expression of profound thanksgiving to the Holy Army of Angels, the Saints in Heaven and the souls in Purgatory “State”¹⁵⁰, now at the service of the “Immaculate Queen Mother,” for their never sufficiently appreciate partnership, extraordinary help, and supernatural intercession, without with life on Earth would be unbearable, eternal Salvation impossible, and humanity would have disappeared already, long time ago.

¹⁵⁰ A mysterious reality –not a place- that will end at the Final Judgment.

Introduction



Some Bishops and many wise, down-to-earth Priests often suggest to those who claim that they are unable to pray the whole Rosary daily, to pray at least (that's the key) one decade of the Rosary every day. Under the same spirit of this pragmatic pastoral “compromise”, but self-challenged by this sub-focus’ (SPF03.01) keywords, such as daily accessibility, easier massive propagation, and catechetical richness, we started our work praying for supernatural help, seeking better options, since such “compromise” is nowadays inevitable, but somehow sad because it essentially truncates and may even empty the Rosary devotion, as such.

Evidently, we understand that this “one-decade suggestion” is conditional to an implicit devotional

“deal”, i.e. “at least” one decade if, and only if, full Rosary is not possible or wanted, **momentarily** (see our 1,2,3 challenge “deal” - **title #6.4**). In addition, one single “Hail Mary” prayed in a State of Grace with great devotion, confidence, and the intention to please the Immaculate Heart of Mary, can be a hundredfold worthier than a complete 20-decades (four set-segments of Mysteries) Rosary, if prayed with less devotional quality than a single “Hail Mary” offered with deeper love and veneration.



6. The Marian Rosebud-Rosary Context



As a consequence from that working-group SPF03.1, ardently seeking for a "non-crippling" and truly optional (since under the same "tool") Rosary "compromise" so-to-speak, we finally hope that this proposed Rosebud-Rosary, although yet restricted for internal use only (until an official "Imprimatur"), can become also a richer and practical catechetical-devotional "remedy" or improvement:

- ✓ For children who may find it less "boring" than a standard Rosary, because Mysteries-intervals highlighting's are richer, color tagged, and the time-frame between them is shorter. Therefore, it is now possible to introduce some innovative ludic-pedagogical adaptations for them.
- ✓ For seekers of a deeper and meaningful meditational Rosary, now able to slow down the "repetitional" portion in a manner to better savor each "Hail Mary", especially the Holy Name of Jesus in each mentioning, making "room-time" for personal additions like "I love you, Lord!", "Thank You, Jesus!", etc.
- ✓ For busy people, who would like to pray a Rosary daily, but for whom reality and anxiety make it impossible.



Our specially designed JoAnnine's Rosebuds-Rosary, nicknamed the "Give-Me-Five" (GMe5) Rosary, with this manual Prayer book, which also guides how to use its double beads to be counted in pairs, can become easier

for children, realistic for busy people, more meaningful for beginners, catechumens, elderly, and even provides a deep experience for ascetics.



Since a white rosebud is a beautiful symbol for Our Lady as a child, and Little Miryam as the Blessed Family's "**Immaculate Princess**" our particular devotion¹⁵¹, we would like to combine both and present the

following Rosary devotion argument and proposal:

Because a Rosary is a bouquet of spiritual roses originally and normally offered up to Our Lady by a group of devotees, we have decided to also offer a "bouquet of rosebuds" or a combination of both to Her as a child/teen, in a more flexible means for solo or communal Rosary prayers, hopefully more attractable and adaptable for teens and children.

Let us assume that each regular Rosary bead is a symbol of a rose fully opened, represented by the combination of two small prayers: The "Ave" (or Hail...)

¹⁵¹ The Immaculate Princess' prayer, at the end of the book.

angelic salutation, plus the "Holy Mary" petition, normally repeated by others. Now, if we consider each one of those two distinct prayer-segments as a single rosebud, then we can reasonably slow down by counting and keep praying the whole decade of each Mystery in less hurry, **if we pray one bead for the Hail Mary salutation and the next bead for the Holy Mary petitioner-suppliant short response.**

Therefore, we are counting one bead for each (10) rosebuds per Mystery. Many would agree that a bouquet of fresh, high-quality rosebuds is even more beautiful and fragrant than full-blown roses if we use that saved time to smell each prayer and better contemplate each Mystery. We need to establish a better understanding of the practical implications and the seriousness of Pope St. John Paul II's warnings when he said:

"The Rosary, precisely because it starts with Mary's own experience, is an exquisitely contemplative prayer. Without this contemplative dimension, it would lose its meaning... Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: 'In praying do not heap up empty phrases as the Gentiles do, for they think they will be heard for their many words.' "

In other words, we are convinced that praying "High Fives", as long as truly optional, would be preferable than praying "Low Tens", so-to-speak. Especially

because our "High-Fives" proposal, optional by design, then will mandatorily combine a devotional dimension with a catechetical one, **trading the saved time** with more spiritual "flavors and colors". Therefore, it may become potentially more pleasing to Our Lady and more fruitful to us than "Low-Tens" **if** merely prayed mechanically. St. Teresa of Avila, the great teacher and doctor of prayer life, in similar words, insists on being more concerned with the quality than the quantity. For instance, the EWTN's *Animated Rosary for Kids* series, wisely features just one Hail Mary per Mystery, instead of ten Hail Mary's, for obvious reasons, similarly.

However, if daily prayer does not transform your life for the better, rooting out serious sins, leading to real Peace and gradual healing, then pray more and/or change the way you pray. If not enough, please get a spiritual director, post on your calendar rigorous deadlines for life-changing decisions, including someone you trust to hold you accountable, until you enter/stay in the State of Grace **at any price and as soon as possible.**

The secret, as St. Teresa of Avila warned us, is that *"without love for others, interior liberty and humility, real Prayer is impossible."* An authentic mystical experience of God supports a practical ascetic life on a daily basis (and vice-versa) similar to the "Little Way" of St. Therese of Lisieux, which is accessible to all according to the limits and the state conditions of each one. They are two sides of the same coin for any sincere disciple seeking holiness with joy and hope in

the ordinary of every day. Moreover, if we have those three pre-required “quoted” conditions and intimate friendship with our Lord, then it doesn't matter much how, when, where we pray. As a “bonus”, we will be naturally eager to pray more and work less, but work indeed, under deep Peace.

Work indeed because then we will work with God in a more creative and prayerful way. We cannot create anything without God, but we can co-create everything "new" with Him and in Him even on a daily basis, if we are ready to face the end of our lives at any moment, regardless of age. God without man remains God, but a man without the friendship of God is like "nothing," seriously risking eternal self-damnation if refusing, over and over again -during a lifetime- every possible means of Salvation that God granted humanity, in a radical, ungrateful, and irreversible way. And even if you want to restrict it to this life only, Dostoevsky nailed the proper answer: ***“To live without God is nothing but torture!”***

Thomas Merton, OCSO, a Trappist monk and a master of spiritual life summarized it in perfect terms using the keyword ongoing-conversion¹⁵²: *“Prayer is then not just a formula of words, or a series of desires springing up in the heart; it is the orientation of our whole body, mind, and spirit to God in silence, attention, and*

¹⁵² He warned: It is easier the conversion of sinners than of “us,” self-justified “good” Christians, “not” in need of conversion. What a curse!

adoration. All good Prayer is a conversion of our entire self to God.”

Real Prayer as such (capital "P"), is like breathing from a pricelessly clean divine air. Without healthy breathing, the soul gradually enters in a state of coma without realizing it, or suddenly just dies. (We expanded and shared our perceptions about real Prayer at [Title 9.5](#): “The Mysterious Power of Prayer.”)

Therefore, seeking holiness, deeply grateful for the infinite gift of the Christian Faith, pleading Mercy for us sinners and for the whole humanity until the "Final Perseverance," conscious that "for me" it could come today, through an unexpected death, is what truly matters. After all, how can anyone keep pleading Our Lady's intercession with such powerful "Holy Mary's" final supplication (*“Pray for us, sinners, now and at the hour of our death”*) over and over again -many doing so for a lifetime!- without minimally understanding its real meaning and critical importance?

Let's learn from St. Teresa of Avila who died proudly saying: *“Finally, I'm dying as a [loyal] daughter of the Church.”* She got it! Absolutely. And packed for us its real meaning, synthesizing her whole life into this single, intriguing, and glorious statement, like timeless dynamite against superficiality, relativism, and intellectual dishonesty so prevalent today.

6.1 The Apostolate's Patroness



St. Therese, the Little Flower, is the patroness saint for this Rosary Apostolate. A rosebud is a little rose, and who better than the “Little Flower” as a spotless young saint, to represent and intercede in favor of a Prayer Apostolate

entirely dedicated to the Child Mary, our Immaculate Little Princess.

Furthermore, our Mission Statement¹⁵³, *“The ‘ambition’ to do Good and keep doing Good for others should have no limits!”* matches perfectly with St. Therese’s holy ambition. As a child, little Therese once had the option to have some of her siblings’ many toys, but she replied, *“I choose all!”* She wanted all, not little! No wonder why she also sought “all” during her religious life: to have all vocations, to serve all, to be all, to be all for all, in the heart of the Church: *“Lord, I choose all! I want to expend my*

¹⁵³ From our Parent institution.

Heaven doing Good for others on Earth, until the end of time.”

After years of prayers and some design challenges that didn't work in practical terms, our special JoAnnine Rosary model (GMe5) was finally carefully designed¹⁵⁴ as a hybrid and simple blessed instrument -an “egg of Columbus!”- remaining 100% whole for also praying the standard Rosary and the standard Divine Mercy chaplet, in addition to “our” catechetical rosebud-rosary, the rosebud-chaplet of Divine Mercy, and the rosebud Stations of the Cross.



¹⁵⁴ More details under the Title #9- “DESIGN CHALLENGES FOR A HYBRID ROSARY BEAD-TOOL”

6.2 Devotional "Brand" and Nickname Inspiration



Even its nickname "**Give-Me-Five**" (GMe5), meaning: At least let's Give "Her" High-Fives Rosebud-Rosaries and reparations, is inspired by another extraordinary manifestation of God's Mercy towards humanity, now contemporaneous, likely sparing mankind from a nuclear war. It happened and was fully accomplished after He decided to grant, in His absolute Sovereignty, Our Lady's maternal request for a preventive Earth visitation with many prophetic warnings and prayers requests, especially for our

conversion and the conversion of "Russia"¹⁵⁵ before too late. Unfortunately, Her Fatima apparitions were not sufficiently appreciated by so many ungrateful Catholics -among those aware of it¹⁵⁶- carrying already many historically irreversible tragic consequences. Without true and comprehensive Freedom, which starts with religious freedom and unconditional respect for human dignity, life quickly becomes a hell on earth. "Give-Me-Five" was nicknamed so, mainly, because Our Lady at Fatima pleaded with us to give Her heartfelt Rosary devotions, in a "State of Grace", at least five first Saturdays of five consecutive months¹⁵⁷.

She asked us to do it filled with gratitude, as frequently as possible, alongside voluntary sacrifices or even small personal penances and abstinence in reparation for so many offenses committed against God, His Church and Her Immaculate Heart. She promised to transform that into supernatural tokens for the salvation of many and implied that it would be indispensable for major victories against Marxist ideologies and spinoffs, which already obliterated many nations.¹⁵⁸ Furthermore, also using increasingly larger amounts of money to buy

¹⁵⁵ A broad keyword Our Lady used to represent anti-God, anti-life, anti-faith, anti-family, and anti-freedom evil ideologies regardless its name and location variations. "Russia" **also** means China, now under carefully disguised evils, therefore worse like a wolf in sheep's clothing

¹⁵⁶ New generations of Catholics have little or no clue about it. For example, the Communist Party is already a powerful global network controlled by China on steroids, unstoppable without God's power.

¹⁵⁷ More details under the title #6.6 "The First Saturdays Devotion"

¹⁵⁸ More recently, Venezuela.

“consciences” everywhere, they continue to contaminate the whole world with deeply poisoned atheistic derivatives agendas -alongside religious persecution- such as the “gender ideology,” initially less bloody but potentially more evil over time, since subtly capable of gradually destroying not only the lives but **also** the “Souls” of millions, if not hundreds of millions, as She prophesied.

Nowadays, more than ever, "*Whether the world has [more] war or [more] peace depends on the practice of this devotion, along with the world consecration to the Immaculate Heart of Mary...*" wrote Sr. Lucia in 1939. We should add especially the consecration of families, now under relentless attack, precisely because marriage and family are pre-defined divine institutions and the civilization's most fundamental component.

Additionally, our proposed “Give-Me-Five” Rosary should be prayed according to the following five suggestions. Introductory and closing prayers should also be included according to the standard Rosary and local preferences:

1. Five Mysteries with meditations
(one distinct group of 5 Mysteries, specific for each day of the week¹⁵⁹)
2. Five Offerings and/or Petitions, one per Mystery
3. Five Hail Mary's per Mystery (we call them "rosebuds" instead of full roses=Aves + Holy...)

¹⁵⁹ More details under the title #6.4 “Weekly Group of Mysteries”

4. Five Holy Mary's per Mystery (we also call them "rosebuds," totaling 10 rosebuds per Mystery)
5. Five “Our Father” Mystery-intervals highlights, which consist of five prayers (Glory Be, Oh my Jesus, Our Father, our ejaculatory, plus one free devotional ejaculatory such "*The family that prays together, stays together*"; asking for vocations, etc.)

Our indispensable ejaculatory prayer is "*Oh Mary! Conceived without sin in the blessed womb of Saint Anne, please pray [united with your mom and dad, implicitly] for the salvation of our families, conversion of sinners, and*" (here goes each of the five Mystery-intervals offerings or petitions, done on the “Our Father” beads).

As an easy to understand metaphorical example, especially for young parents determined to teach the Rosary devotion as soon as possible to their precious children, let us **imagine** the following **hypothetical opportunity**:

Before this GMe5's Rosebud-Rosary proposed alternative prayer model, every time parents heard a loud choir of children in perfect unity shouting "*Mom! We are hungry! Let's go to McDonald's;*" their only choices were to either say an unmistakably loud "*Yes, let's go...*" or a soft, carefully quiet, "*No, honey, we have plenty of food at home.*" Now, **as a third and providential option**, moms and dads just need to raise their hand in silence, offering a "Give me high five's Rosary" conditional “yes-deal”, so-to-speak:

If children (already knowing its real meaning) agreed and sealed the "deal" with their hands playing "high-fives" (no words necessary!) then, **after or before** such a "blessed" McDonald's dinner, the whole family will have the opportunity to enjoy prayer and playtime together, as a family. Just make abundantly clear to them, over and over again, that "*only the family that prays together, will be able to stay together*¹⁶⁰". No (give-me-five) "deal"? No McDonald's. That simple! No words are necessary! Evidently, "McDonald's" here is **just a symbol** for the analogy; it could be a video game, a nice movie, an ice-cream "party", anything!



¹⁶⁰ Servant of God Fr. Patrick Peyton, pray for us!

6.3 Our Master-Symbol Rosebud-Rosary Model



Among several JoAnnine Rosebud-Rosary models, our main one is an authentic master-symbol for this Marian Apostolate dedicated to child Mary, our Immaculate Princess, is the Rosebud-beads Rosary model,¹⁶¹ made up with stunning 8mm and 14mm round Rosebud's gold-tone (antiqued) metallic beads. Yep! Each bead is a mini realistic rosebud. Take a closer look at the illustrations above and below. Your children will love to send little kisses to Our Lady, each on their

¹⁶¹To zoom-in (for eBook, PDF or website readers), click at the whole image for this model, located under the title #6. "The Marian Rosebud-Rosary"

turn, just kissing one rosebud bead and then offering up one Hail Mary.



6.4 The "At Least" 1,2,3 "Deal"

We challenge you:

- 1) If you pray the Rosary at least once a month, please keep doing it and consider yourself invited to also try our "Give-Me-5" once a week. After all, can't you "hear" our loving and powerful Mother, who is always thirsting for our companionship, almost begging us for more "roses of reparations", and saying: *"At least 'give-me-five' (5 kisses, 5 thanksgivings, ...) once a week, because I wish to be even closer to you, which is the only way to better protect and guide you on how to overcome your weekly trials and tribulations without losing your Peace?"*
- 2) If you pray the Rosary at least once a week, please keep doing it and consider yourself invited to also try the Rosarybud daily, which will also suggest three additional sets of optional Mysteries, one distinct group of five Mysteries for each day of the week. One of our purposes is to combine this sweet devotion with a more comprehensive, "big-picture" kind of rosary-based catechesis, from Father Abraham up to the resurrection of human bodies, at the Final Judgment.

- 3) Finally, if you pray the Rosary daily, thank you! **Please** keep doing so. We would love to avail this alternative rosary prayer mode for you if you are going to pray the rosary eventually because of a daily "obligation", but are feeling anxious for any reason, sleepy, tired or just have little time and would love to use more of that traded time to better meditate on the five Mysteries. Or, perhaps, you would like to learn about our three additional suggested sets of Mysteries, as prayed by the members of our nascent Blessed Family community and friends.

We are living in a world day by day more determined to promote sin and even eager to celebrate grave sins as if they are harmless, when in fact sins are the only root source of real evils. In such a global culture evermore hostile against the Christian Faith and the sacredness of human life, let's not forget the evident heartfelt plea of our sweet and merciful Mother, for the sake of mankind, begging us, saying: "*At least 'give-me-five'* (kisses, roses, problems, reparations, hugs, loved ones, consolations, illnesses, hopes, thanksgiving, you name it) *whenever you can and as 'high fives'* (so-to-speak) *as you can,*" for our own benefit. She will never allow herself to be outdone in love and generosity. "O *Mary conceived without sin in the sacred womb of St. Anne, pray for us who have recourse to Thee.*"

6.5 Weekly Group of Mysteries



Our Navi Rosebud-Rosary model: It is a free and virtually "indestructible" ranger Rosary, perfect for military personnel, teenagers, etc.

SEVEN WEEKLY GROUPS OF MYSTERIES AS A COMPREHENSIVE HISTORICAL & CATECHETICAL PATH, IN CHRONOLOGICAL ORDER, FOR THE WHOLE WEEK. IT CONSISTS OF FIVE DISTINCT MYSTERIES FOR EACH DAY, FOUR OF WHICH ARE THE OFFICIAL MYSTERIES; ONE ROSEBUD COLOR SYMBOL FOR EACH SET OF FIVE MYSTERIES.

AN IMPORTANT NOTE!

Our three **optional** complementary additions:

Foundational, Redemptive, and Ecclesial Mysteries will be improved and corrected -along with this book- until worthy to receive the "nihil obstat" version as soon as possible from the proper ecclesiastical authority. The four official Mysteries -Joyful, Luminous, Sorrowful and Glorious- only contain their enunciated title plus a shorter description, since they are already well known.

However, the three additional suggested Mysteries contain their own enunciated title, the indispensable complement, plus an eventual short or long comment. (Suggestions and corrections are always welcome and deeply appreciated; just click and go to the CONTACT tab at our social network site¹⁶² or write to Rosary@BlessedFamily.us and let us know).



**First set:
TUESDAYS
The Foundational
Mysteries**

**Optional,
Non-official
(Blue):**

¹⁶² <https://JoAnLab.Net/Contact>

1st- Foundational Mystery:

The Patriarch Abraham's Spiritual Fatherhood

(Our Grandfather Abraham's Faith-based obedience and decision to believe and obey God -redundancy intended- to the point of sacrificing his own beloved son Isaac, granted Humanity, **in Himself**, an unimaginable Divine¹⁶³ Covenant, since God wouldn't and will never allow Himself to be outdone in love and generosity, ever. Where is the world Memorial in explicit thanksgiving for such a historic holy person?

Especially if we consider God's promises related to Abraham: *"I will bless those who bless you and curse those who curse you. [therefore] All the families of the earth [can] find blessing in you;"* it is a shameful disgrace not to honor, not even minimally, the forever first real grandfather and holy patriarch -the figure of God the Father- that humanity will ever have, the one that personally opened, for the first time since the original sin, the history Gates for the true Faith.

Like a mighty river's first "Spring", the inexhaustible divine gift of true Faith, from then on started to gradually flow and grow. "Flowed and grew" not only as of the original source-foundation for the current level of Civilization, for a future Civilization of Life and Love that we should all hope for, but above all for the eternal salvation available to all and any converted sinner. Surely that the fullness of means for Salvation only came later, but came in consequence, through the son of Mary, a forever virgin

¹⁶³ Therefore irreversible, unconditional, perpetual: See Glossary #25.7

daughter of Abraham, Isaac, Jacob, and Joachim, the new Eve and Holy mother of the Messiah, incarnated in Her sacred womb for the salvation of the world in Him, directly or indirectly. *"We Christians are all spiritual Semites"*, said Pope St. Paul VI.)

2nd- The priceless gift of God's Ten Commandments (Through Moses [pre-figure of Jesus], making possible interior freedom and Moses' comprehensive Mission to start the history of Civilization -shall not steal, not kill, ...- leading the people of God out of the root of slavery, which is sin, inevitable for any violators of God's Laws at any time).

3rd- The two foundational blessed marriages (of St. Joseph's and St. Mary's parents: Sts. Anne & Joachim and Sts. Jacob & his wife "Ruth"¹⁶⁴).

4th- The Immaculate Conception (of Mary in the sacred womb of St. Anne. The masterwork of creation, the new Eve, the only immaculate Woman, for the irreversible restoration of humanity in Her divine Son).

5th- The Holy Matrimony of St. Joseph and St. Mary (Joseph, Son of David, and his most holy wife St. Mary, united in a chaste marriage, forming their sacred family, bringing up the man Jesus, the savior of humanity).

¹⁶⁴ We named her for devotional purposes.



Second set:

WEDNESDAYS

**The Joyful Mysteries
(Pink):**

1st- The Annunciation of the Archangel Gabriel (Mary is chosen to become the Mother of God. The Archangel visited the Virgin Mary asking for Her consent to become the mother of the Messiah).

2nd- The Visitation of St. Mary to St. Elizabeth (Our Lady traveled to stay with Her pregnant cousin until the birth of her child, St. John the Baptist).

3rd- The Nativity of Jesus in Bethlehem (The incarnated Messiah is born: The most glorious, merciful and the only event that divided history, forever, into "After" and "Before" His birthdate).

4th- The Presentation of Jesus at the Temple (The infant Jesus is consecrated to God, at the Temple. The Holy Spirit revealed to the prophet Simeon that he should not see death before he had seen Christ the Lord. When

he saw the child Jesus he praises God by saying: *“Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the peoples: a light for revelation to the Gentiles, and glory for your people Israel.”* Even to this day, that event is so important that millions, every year, renew their religious vows during the liturgical feast of the Presentation, aka “World Feast Day for the Consecrated Life”).

5th- The Finding of Child Jesus in the Temple, lost for three days (*“Son, why did you do this to us? Your father and I, in agony, searched for you everywhere”*).



**Third set:
THURSDAYS
The Luminous
Mysteries (Orange):**

1st- The Baptism of Our Lord in the River Jordan (The Father, from Heaven says, *“This is my beloved Son, in whom I am well pleased.”* Mt. 3:17).

2nd- The Wedding Feast at Cana in Galilee (The wine runs out. Mary intercedes. *“Do whatever He tells you...”* And Jesus transformed water into wine).

3rd- The Proclamation of the Kingdom of God (In the Sermon on the Mount, Jesus teaches the Beatitudes. *“If we do not receive the kingdom of God like a little child, neither shall we enter it”*).

4th- The Transfiguration of Jesus at Mount Tabor (*“He is transfigured before them; His face shines like the sun, and His garments shine like a light”* Mt. 17:2).

5th- The Institution of the Eucharist (Our Lord washes the feet of His disciples and shared the transubstantiated bread and wine as a perpetual Covenant and renewable Communion in His own blood and body).



**Fourth set:
FRIDAYS
The Sorrowful
Mysteries
(Red):**

1st- The Agony of Jesus at Gethsemane (when Jesus freely made His final decision to give up His life for us).

2nd- Jesus is Scourged at the Pillar
(until His whole body is covered with deep wounds.
"By His stripes, we were healed" Is. 53:5).

3rd- Jesus is "Crowned" with Thorns
(They spit on Him and kneel before Him in derision: "Hail,
King of the Jews." "My kingdom is not of this world").

4th- Jesus Carries His Cross
(*"He who does not carry his cross and follow Me, cannot
be My disciple"*).

5th- The Crucifixion and Death of Jesus on the Cross
(*"Eloi, Eloi, lama sabachthani?" "Everything is
consummated." "Father, Into Your hands I commend My
spirit"*).



Fifth set:
SATURDAYS
The Redemptive
Mysteries overview
Optional, Non-
official
(Burgundy):

1st- The **Absolute** Sovereignty of God the Father
(and His awesome Salvation Plan, which was fully
accomplished in partnership with mankind: **Total
Ineffability!**).

2nd- The **Ineffable** Mystery of the Incarnation¹⁶⁵
(of God the Son as a Messiah, in and through the body and
life of a Woman, His mother Mary, the immaculate new
Eve, raised by an adopted father, St. Joseph, a tower of
integrity, son of David, "The" Just Man, par excellence).

3rd- The **Seminal** power of Christ's Spoken words,
Miracles, and Rituals (as the primary "referential"¹⁶⁶ level
of foundation -not the atonement level- for the subsequent
establishment of His Church by the Holy Spirit).

4th- The Seven "Words" of Christ on the Cross
(especially His abyssal spiritual suffering¹⁶⁷ to the point of
screaming "Why? Why, Father, have you forsaken me?"
and the subsequent consummation of His unimaginably
comprehensive Passion, beyond time, space, intensity).

5th- The **Overwhelming** Overall Success of Jesus'
Mission (in light of His prompt resurrection and its
consequent "Economy of Salvation", which is not
restricted only to spiritual dimensions and the eternal
Salvation after the resurrection and Final Judgment).

¹⁶⁵ "Since God Himself became man, there's nothing authentically
human that cannot be 'divinized.'" (G.K. Chesterton, in similar words)

¹⁶⁶ Just to distinct that level, from His primary "redemptory" level of
foundation, accomplished by His passion, resurrection and ascension.

¹⁶⁷ Card Newman's disc.16 explain why Jesus' mental/spiritual
sufferings (passion) cannot be compared w/ his physical sufferings.



Sixth set:
SUNDAYS
The Glorious Mysteries
(White):

1st- The Glorious Resurrection of Jesus

(One person, two natures: He died because fully human; resurrected because fully Divine).

2nd- The Ascension of Jesus into Heaven

(40 days after His resurrection).

3rd- The Coming of the Holy Spirit

(The Descent of the Holy Spirit upon the Apostles with Mary, and the beginning of the Catholic Church).

4th- The Assumption of Mary

(Also called the “dormition” of Mary, elevated in a resurrected state -body and soul- into Heaven).

5th- The Coronation of Mary

(Holy Spirit’s masterpiece, the Queen of Angels, Saints and the whole Universe).



Seventh set:
MONDAYS
**The Ecclesial-
Eschatological
Mysteries**
Optional, Non-official
(Yellow):

1st- The Church’s **Infallible** Living “Magisterium” (The Order of Bishops, under and through the primacy of Peter and the priceless legacy of the Papacy).

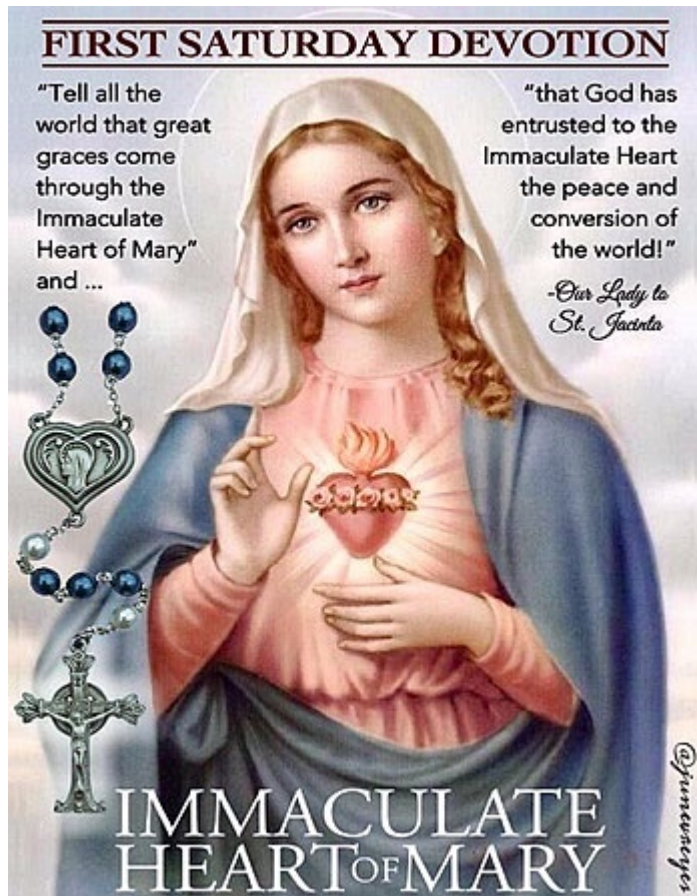
2nd- The Sacred Scripture Perpetual 73 canon Decreed-Definition (the most important book-library - The Bible- ever granted-promulgated to Humanity until now and forever, thanks to The Apostolic Sacred Tradition)

3rd- The Establishment of Religious Orders and All Other Catholic Institutions and Sanctuaries (Universities, Cathedrals, Hospitals, Schools, Humanitarian Services, Marian Shrines, Parishes, Missions, etc.).

4th- The Unfathomable Merciful Gift of Purgatory (as another direct Consequence of Jesus’ Atonement and the imminent unexpected moment of “my own” death).

5th- The "End of Times and the Resurrection of Human Bodies (The “Second” -and final- coming of Jesus in His glory, for The Final Judgment, etc.).

6.6 The “First Five Saturdays” Devotion



During Her July apparition at Fatima, Our Lady said to Lucia, *“I shall come to ask... that on the First Saturday of every month, Communions of reparation be made in atonement for the sins of the world.”*

On December 10, 1925, our Blessed Mother again appeared to Lucia at Pontevedra, Spain, where she had been sent to the Dorothean Sisters to receive proper formation. There, Our Lady completed Her request for the "Five First Saturdays," granting to all who accept it, Her extraordinary promise of personal assistance at the hour of death, with all the Graces necessary for eternal Salvation.

Appearing with the Queen of Heaven in that apparition was the Infant Jesus, who said to Lucia:

“Have pity on the Heart of your Most Holy Mother. It is covered with thorns with which ungrateful men pierce it at every moment, and there is no one to remove them with an act of reparation.”

Our Lady then spoke:

“See, my daughter, my Heart encircled by thorns with which ungrateful men pierce it at every moment by their blasphemies and ingratitude. Do you, at least, strive to console me? Tell them that I promise to assist at the hour of death with the graces necessary for salvation all those who, in order to make reparation to me, on the First Saturday of five successive months, go to confession, receive Holy Communion, say five decades of the Rosary, and keep me company for a quarter of an hour, meditating on the fifteen Mysteries of the Rosary.”

The elements of this devotion consist of the following five points:

1. **The Offering:** This is the desire to console and accompany Her in reparation to Her Immaculate Heart. One should make this intention before carrying out Our Lady's requests. A renewal of the actual intention at the time is best; however, if such an intention is made now, it will fulfill the requirements if, for instance, the actual intention is forgotten at the time of prayer.
2. **Confession:** This confession can be made before the First Saturday or afterward, provided that Holy Communion is received in the state of grace. In 1926, Christ in a vision explained to Lucia that this confession could be made a week before or even more and that it should be offered in reparation.
3. **Holy Communion:** Before receiving Holy Communion, it is likewise necessary to offer it in reparation to Our Lady. Our Lord told Lucia in 1930, "*This Communion will be accepted on the following Sunday for just reasons if my priests allow it so.*" If work or school, sickness, or another just reason prevents the Communion on a First Saturday, with this permission it may be received the following Sunday. If Communion is transferred, any or all the other acts of the devotion may also be performed on Sunday, if the person so desires.

4. **The Rosary:** A rosary is a collection of vocal prayers¹⁶⁸ said in a context supporting the meditation upon the Mysteries of Our Lord's life and Passion and Our Lady's life. To comply with the request of our Blessed Mother, it must be offered in reparation and prayed devoutly, in addition to meditation.
5. **15-minute meditation:** Also offered in reparation, the meditation may embrace one or more Mysteries; it may include all, taken together or separately. This meditation should be the richest of any meditation because Our Lady promised to be present when She said, "*...those who keep me company....*"

To those who faithfully follow Our Lady's requests for the "Five First Saturdays", She has made a wonderful promise that She, as Mediatrix of All Graces, will certainly fulfill: "*I promise to assist at the hour of death with the graces necessary for salvation.*" This means that our Blessed Mother will be present at the hour of death with the actual grace of final perseverance, which (with the gift/grace of Faith) is the most important one.

After completing the Five First Saturdays, one may continue the devotion simply to console the Immaculate Heart of Our Lady. A tender love of Our Blessed Mother will lead one to do all he can to make

¹⁶⁸ Step by step guide provided under title # 9.1 How to Pray with it.

reparation for the sins, which also pierce Her Immaculate Heart. Let us remember, too, that although Our Lady made this promise to those who would observe five such First Saturdays in succession, in Her July apparition She asked simply that Communions of reparation be made on every First Saturday (and, we should assume, at any Saturday) to atone for the sins of the world.



Her “secret” weapon! Wise warriors don’t even enter the battlefield without it.

6.7 “Just Give Me Five ... Saturdays!”



- ✓ **D**o you want to see Jesus gradually transforming “water” into “Wine” of hope, love and joy also for your marriage and family? Impossible? Who interceded for a greater “impossible,” at the wedding feast of Cana? Don’t you agree that giving Her “high-five” Saturdays would be a powerful way to reshape and enhance your Marriage as a living sacrament under Her maternal guide and companionship?

- ✓ Would you like to “see” Saint Joseph “transforming” into “chocolate bites” to his beloved wife - our Blessed Virgin Mother - your Five Saturday’s devotions?
- ✓ Are you unwilling to do it without your spouse, since it would be sad to do it alone?
- ✓ Would like to be able to “rename”, in a truthful way, your old desire -yet unfulfilled- to give Her “high-five” Saturdays devotions and penances as She asked for, into a kind of “give ‘me’ (yes, you!) five delicious chocolates” even more pleasing to Her?
- ✓ Would like if such a dream could be done and offer-up to Our Lady in unity and side-by-side with your beloved one, after “catching” your spouse into a special St. Peter’s “fishing net”, using “honeymoon-style” special “baits”?

It can be done with the “complicity” of St. Joseph, St Raphael the Archangel¹⁶⁹, your guardian Angel, the Souls in Purgatory, your favorite saint just for the asking and, guess what? Our Blessed Mother herself, **if** you invite Her to have some fun, reminding Her the good times she had when she was a teenager!

¹⁶⁹ Sent by God to save in a miraculous way, the lives and the marriage of Sarah and Tobias.

“Give me Five” ... Chocolate Bites!



Tobias Saying Good-Bye to his Father, guided by Arc. Raphael - Painting by [W. Bouguereau](#)(1860)

Here’s the suggested “game” plan for married couples, “Honeymoon Style”, which is the best kept “secret” for families trying-out our “Conjuality” Spirituality ([Conjuality.info](#))

1. Plan your calendar in advance
2. Define and anticipate your desired penances
3. Prepare your favorite special place/space
4. Get the essential and accessories, accordingly
5. Prepare your Mass attendance in advance
6. Get ready to enjoy some chocolate bites
7. Savor your spiritual wine & chocolate Rosary
8. Invite your spouse out for a lovely dinner
9. Secure your Indulgence and devotion validity
10. Praise God for so many hidden and open Graces

1. Plan your calendar: Carefully select the next five first Saturday's extended¹⁷⁰ weekends and start marking them into your calendar. This should be done including the times for Friday's penances, Confession, Mass attendance, etc. It is necessary to take into account that children should not be enlisted until mom and dad get the sign from Our Lady to properly incorporate them later, no longer under this "honeymoon" mode-plan, but under a separate "family-bond" mode-plan¹⁷¹.

2. Define and anticipate your desired penances: Prepare a list of small sacrifices for you and your spouse. It would be beneficial to combine fasting or at least abstinence with some other type of penitence to be anticipated for each Friday **before** the first Saturdays. Under this plan, **no voluntary** sacrifices should be done during the first Saturdays (or Sundays, implicitly, any Sunday), which does not mean the Saturday's Rosary is being offered without priceless reparatory mortifications, since 100% done in anticipation.

Furthermore, evil spirits will try to disrupt any Lifelong saving Project's startup such as this, eager to abort it ASAP -targeting the more vulnerable spouse- precisely because they know what it **truly** means for those who persevere. Therefore, please expect it; invoke help from St. Michael the archangel

¹⁷⁰ From Friday to Sunday

¹⁷¹ Write to us at Rosary@BlessedFamily.us for a free copy.

(don't face it alone, or you will fail), and be courageously prepared for all sorts of tribulations and involuntary sacrifices, especially during pre-scheduled first Saturdays, including the determination to finish it alone, or else "they" will succeed in another "abortion", because nothing Good can be accomplished by cowards.

3. Reserve a special, private, clean, and comfortable place (Under "do not disturb" signs/terms)

Suggestions:

- a. The couple's bed at any Domestic Church is the most sacred place and the perfect altar also for praying the Rosary; just wash your linens, refresh your bed, change the pillow' covers and dump a bunch of those on it.
- b. A "private" couch for two, facing some nice view, perhaps at the back porch or upper deck would be wonderful too.
- c. Weekend camping escape or one-day Saturday trip or boat ride to any pre-inspected park, sanctuary gardens, perhaps with a barbecue, praying together on a large hammock comfortable for two; after careful planning regarding Mass times and distances from that place; backup for child care in case "St. Raphael" suggests an unexpected Saturday lovely extension into Sunday; weather surprises, etc.

4. Get the essential and the accessories according to that pre-selected place:

- a. Prepare a makeshift or portable mini altar with some framed image or statue of our Blessed Mother, a Sacred Scripture, Catechism of the Catholic Church, etc.
- b. Get some blessed water and two pre-blessed Rosaries (at least one Rosebud-Rosary blessed by a priest, if you plan to try it out, handing it to your spouse back and forth as Mysteries change if an alternated lead is desired).
- c. Buy at least one perfumed candle, flowers (specially rosebuds, if available), a little box of facial tissues, a premium or handcraft chocolate box¹⁷², your favorite drink (tea, coffee, juice).

5. Prepare your Church times and attendances:

Check Mass times for Saturday evening and Sundays during each one of the “First Saturdays” weekends. If necessary, schedule a convenient time for confession with your Pastor at least hours before the beginning of the Rosary Prayer time.

6. Get ready to share and enjoy some “spiritual and real chocolate bites”. Before you both start Praying the Rosary:

¹⁷² Diabetics may replace it for premium cheese samples, nuts, etc.

- a. Get very comfortable.
- b. Turn-off or put smartphones on the vibrating mode.
- c. Please agree **not** to worry about the praying time: Half-hour or two hours! Who cares? Let Our Blessed Mother determine that for both of you.
- d. If not in a stable/harmonious marital relationship, settle a pact for zero tolerance to any form of arguing or disrespectful behavior.
- e. Grab your tea or favorite non-alcoholic¹⁷³ drink,
- f. Light the candles and arrange the flowers in front of the framed image or mini statue of Our Blessed Mother.
- g. Grabbing the blessed water and invoking the Holy Spirit, bless each other and the whole place, and then all other components of this private mini-liturgy.
- h. Open the box of your favorite chocolate.
- i. Be sure that the place allows you to be physically close to each other, in total safety and reasonable privacy.
- j. Before starting (with the sign of the Cross, following the title 9.1 step-by-step Marian Rosary), first savor -slowly- a couple of your chocolate truffles or handcrafted chocolates; bring the chocolate up

¹⁷³ A little bit of good wine as the only exception. Highly recommended only for couples safely comfortable with wine in their lives, carefully pre-planned under zero risks of overdrinking.

to your nose and inhale deeply, enjoy the aromas and let it melt on your tongue. Slowly start tasting the sips of your wine or tea, as a symbol for what comes next (#7).

- k. Do you or your spouse remember any favorite old Church hymn or carol that you can softly sing right now? Go ahead...
- l. After the sign of the Cross, together, consecrate your whole family to the Immaculate Heart of Mary. Plead to Our Lady to intercede, as She did at the wedding in Cana, for the gradual conversion of your marriage's "water" into "Wine" of hope, love, and joy, under a faithful union plentiful of kindness for the rest of your lives, until safely with Her in Paradise, along with your loved ones.

7. Finally, start to savor your Rosebud "wine & chocolate" Rosary, by the hand of Our Lady:

- a. For each decade of rosebuds (5 pairs), reserve at least one pair for you and another for your spouse, to be Prayed under the "**Savory**" Mode, as done with the wine and the chocolate, symbolically. Nonetheless, we cannot yet move on to the next planned step ("**b**"), without first learning at least a little bit how to savor - obviously- after entering that "**Savory**" praying mode. Therefore, to do so, it's necessary to make a short break to understand the following pre-required praying concepts. Please read this exemplification summary attentively, because it

is very important. For didactic purposes, we named and classified five Rosary Praying Modes, in the following hierarchy order: **Say**, "**Pay**", **Savory**, **Praise**, and the **Emergency** mode for extraordinary circumstances (SaP/SaP-911)¹⁷⁴:

1st - When you "**Say**" the Rosary, do not worry about the speed or meaning of each word, but try to meditate on the pertinent Mystery at the same time, if you can.

2nd - When "**Paying**" (short for "Paying Attention"), slow down and only pay attention to each word and its contextual meanings as you pray it, not just saying it, avoiding distractions.

3rd- Now, to enter the "**Savory**" mode, as done symbolically with the wine & chocolate tasting, it must be done in small "bites & sips". As one captures the "fragrances & nuances", some personal "compliments" may be added, to console Our Lady. Under this mode, contexts are expanded by the imagination, and we should apply variable holy emphasis at any particular segment of a prayer.

4th - The "**Praising**" mode is self-evident. It starts when the "savory" mode becomes potential worship; thanksgiving abounds, and the prostrated soul praises the Lord in profound intimacy.

5th – Finally, the "**Emergency**" mode happens under very distinct but always extraordinary circumstances. For instance, hypothetically, a mother and wife

¹⁷⁴ "SaP/SaP-911" as a mnemonic abbreviation. Forward slash to indicate two levels: Lyric/Mystical-Help. 1st level = Like water "transformed" in Wine; 2nd= Wine "transformed" into Jesus' Blood.

devastated after learning that her beloved husband is involved in an affair, will likely fall on her knees to “Cry the Rosary”, not only to pray “Hail Mary’s” but above all non-stop “Why Mary’s?” and “Jesus have Mercy” as if from a spiritual “machine gun” until exhausted. Grabbing tightly the whole Rosary for knowing to be holding the very hand of Mary, almost physically speaking, this powerful ongoing exorcism’s Rosary¹⁷⁵ will keep going on for hours or years, regardless, until the parable of the “Unjust Judge” becomes a reality also for this persistent wife.

We hope this short **five prayer modes** exemplification-summary is sufficient for a brief overview. Nevertheless, the “**savory**” mode still needs some practical examples: Try to find some prayer segments proper for additional emphasis or compliments just by replacing [key-words] with equivalent, adjectives, etc. I.e. “*Blessed is the fruit of thy [womb], Jesus.*” Then, whenever entering in a savory mode, you may intimately address our Blessed Mother and, “looking in her eyes tell” Her (in this example) that Jesus is **not** the fruit only of her [womb]: “*Dearest Mother, Jesus is also the fruit of thy [most tender Love], fruit of thy [Fiat], [purity], [faithfulness], thy [fidelity and affection for your chase spouse St. Joseph], thy [daily care], etc.*” Therefore, when reapplied back to the prayer, it may look like “... *Blessed is the fruit of [thy holiness], [thy sacred breast]*”, etc.

¹⁷⁵ Only saints and demons really know the true power of Rosaries as spiritual weapons, including its Rosary-beads’ sacramentals.

It was Jesus who taught us to do so, by also saying “Abba” at the “Our Father”, and not just “Father”. Therefore, as another example, when praying the Lords’ Prayer in “**savory**” mode, find your favorite replaceable [keywords], such as “[*Our Father*] *who art in Heaven, [hallowed] be thy name...*”; then slow-down, kiss an “Our Father” bead and pray “[*Dad, who art in Heaven, or [Abba]..., [Dear Dad] who art in Heaven..., [respected] be thy name [adored] be thy name,...*” etc. As a factual illustration, St. Paul of the Cross, once praying the rosary for too long was asked: “*How many rosaries are you praying?*” “*I’m still at the ‘Our Father’*”, he replied. That’s “**savory mode**” on steroids! Also, when meditating any Mystery of the Rosary, try to use your imagination to see its context.

- b. Now you are invited to proceed until the end of the Rosary¹⁷⁶, by freely choosing one or more **ordinary** modes. We are convinced that the best way to Pray it, in particular the Rosebud-Rosary, is to allow a combination of all four ordinary modes under **sincere docility** to the Holy Spirit; with the intention to console our Blessed Mother, begging God for mercy, also praising and worshiping the Holy Trinity from the bottom of deeply prostrated hearts.

- 8. Invite your spouse out for a lovely dinner:**
Preferable after Saturday evening Mass, take your spouse out for a romantic night date.

¹⁷⁶ Step-by-step available under title 9.1 – Marian Rosary, if necessary.

9. Secure your plenary indulgence and the validity of each First Five Saturdays devotion until ended

Double-check the five requirements listed in the first page of title 6.6, plus the following five indulgence's checklist below, to be performed within days of each other:

- a. Sacramental confession (common to both).
- b. Eucharistic Communion (common to both).
- c. Detachment even to venial sins.
- d. Praying as a couple = ("group" family required).
- e. Prayer for the intentions of our Holy Father.

10. Praise God for the many hidden and open Graces received!



6.8 The Five Benefits for Rosary in Groups by St. Louis M. Montfort



Besides the pontiffs, saints have encouraged the formation of Group-Rosary prayer groups. St. Louis Marie de Montfort is a prominent one among them:

"When people say the Rosary together it is far more formidable to the devil than one said privately because in this public prayer it is an army that is attacking. It is very easy to break a single stick, but if you join it to others to make a bundle, it cannot be broken. In union, there is strength."

In his book *The Secret of the Rosary*, St. Louis Marie lists five benefits for praying the Rosary in groups:

1. Normally, our minds are far more alert during public prayer than when we pray alone.
2. When we pray in common, the prayer of each one belongs to all. We make one great prayer together, so that if one person is not praying well, someone else in the same gathering who prays better may make up for his deficiency. In this way, those who are strong uphold the weak. Those who are fervent inspire the lukewarm.
3. One who says his Rosary alone only gains the merit of that one Rosary. However, if he says it together with others, he gains the merit of each Rosary. This is the law of public prayer.
4. Public prayer is far more powerful than private prayer, to appease the Justice of God, and to call down His mercy. Holy Mother Church, guided by the Holy Ghost, has always advocated public prayer in times of public tragedy and suffering.
5. If the faithful pray five decades of the Rosary in company with others, whether in public or private, they may gain an indulgence of ten years, once a day. A plenary indulgence can be gained on the last Sunday of the month – with the addition of detachment from venial sin, confession, Communion, a visit to the church and prayers for the intentions of the Pope – if they perform such recitation at least three times in any of the preceding weeks.

A Plenary Indulgence is attached to pray a group Rosary in front of the Blessed Sacrament reserved in the tabernacle. The 1968 revised “Enchiridion Indulgentiarum” basically states that the recitation of the Marian Rosary merits a plenary indulgence which is granted if the Rosary is recited in a church or public oratory or a family group, a religious community or Pious Association; a partial indulgence is granted in other circumstances.



7. The Rosebud-Chaplet of The Divine Mercy



This is the original painting requested by St. Faustina Kowalska

Let's enjoy the JoAnnine Rosebud-Rosary to also pray the Chaplet of Divine Mercy: The "Rosebud-Chaplet".

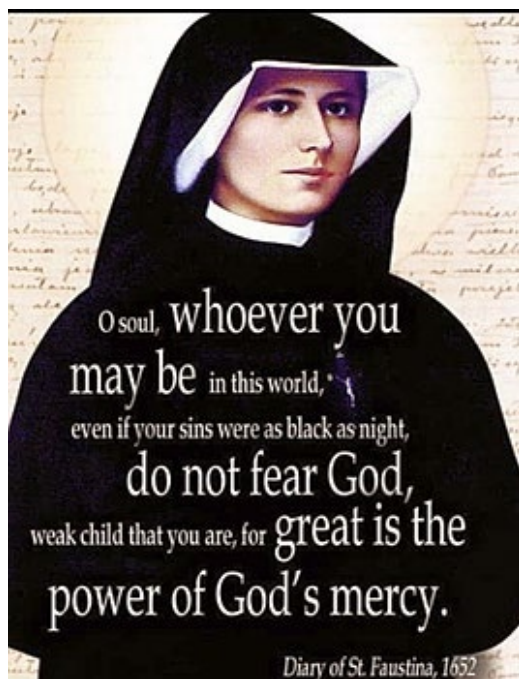
The Rosebud-Rosary (double-beads) is also handy to pray the Divine Mercy Chaplet! In such a case, like in the "Marian Rosebud-Rosary", it could optionally be called "The Rosebud-Chaplet". Just follow the same "[At least 1,2,3 Deal](#)" equivalent **adapted steps**, based on the challenge described under the same [title \(#6.4\)](#).

At a solemn liturgy instituted by Pope Saint John Paul II, related to the Divine Mercy universal annual feast day for 2018, during a blessing for pious objects which included our JoAnnine Rosebud-Rosary prototype, we discerned with joy and surprise a clear call to **also** use and promote the use of our specially designed Rosary to pray the Chaplet of the Divine Mercy, in addition to the Marian Rosary.

The purpose is to use the same concept of "rosebud" pairs of beads to slow down and better savor the repetition portion of each decade of the chaplet, using 5 beads for the historical argument "*For the sake of His sorrowful Passion*" and another 5 beads for the response/petition "*Have mercy on us and on the whole world.*" Therefore, we hope to remove the frequent excuse of lack of time or anxiety from "busy people," children, and everybody else, at the same time hoping to improve the quality and spiritual fruits of each Chaplet.

There are also five (5) pious modes or instruments through which we can reach a full devotion to the Divine Mercy. Besides the obvious prerequisite virtue of Trust in Jesus' Mercy and attendance of Sunday Masses, here is the list of those five means, including a detailed explanation below, transcribed from the diary of St. Faustina, *Divine Mercy in My Soul*. They are:

- 1st: The Image of the Divine Mercy**
- 2sd: The Divine Mercy Chaplet**
- 3rd: The Hour of Great Mercy – 3 P.M.**
- 4th: The Novena to the Divine Mercy**
- 5th: Divine Mercy Sunday**



St. Faustina Kowalska, the first canonized Saint of this new millennium!

7.1 The Five Pious Modes for the Divine Mercy Devotion

1st: The Image of the Divine Mercy:

(Words in *italic* are the words of Jesus to St. Faustina, followed by their respective reference number from her diary)

Paint an image according to the pattern you see with the signature: Jesus, I trust in You... I promise that the soul that will venerate this image will not perish. I also promise victory over enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory (47, 48).

I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature: "Jesus, I trust in You" (327).

I desire that this image be venerated, first in your chapel, and [then] throughout the world (47). The two rays denote Blood and Water. The pale ray stands for the Water, which makes souls righteous. The red ray stands for the Blood, which is the life of souls. These two rays issued forth from the depths of My tender mercy when My agonized Heart was opened by a lance on the Cross (299).

By means of this image, I shall grant many graces to souls. It should also be a reminder of the demands of mercy toward others, because even the strongest faith

is of no avail without works (742). Not in the beauty of the color, nor of the brush lies the greatness of this image, but in My grace (313).

2nd: The Divine Mercy Chaplet:

Say unceasingly the chaplet that I have taught you. Whoever will recite it¹⁷⁷ will receive great mercy at the hour of death. Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from My infinite mercy. I desire to grant unimaginable graces to those souls who trust in My Mercy (687).

Write that when they say this Chaplet in the presence of the dying, I will stand between My Father and the dying person, not as the just Judge, but as the merciful Savior (1541).¹⁷⁸

3rd: The Hour of Great Mercy – 3 P.M.:

Our Lord Jesus asked Saint Faustina (extensive to all) to pray in a special way at the 3 o'clock hour each afternoon. This is the hour that our Lord died on the Cross. Below are some of the things that Jesus recommended St. Faustina to do during this "Hour of Great Mercy."

¹⁷⁷ Read the step-by-step Chaplet subsection of "How to pray with it" to learn how to recite or sing the Chaplet.

¹⁷⁸ Let's remember that no personal prayer will ever be a replacement for the sacraments.

At three o'clock, implore the Lord's Divine Mercy for the whole world and especially for sinners (1320).

I will refuse nothing [if in accordance with God's Will] to the soul that makes a request in virtue of My Passion (1320).

Invoke the omnipotence of the Lord's Mercy for the whole world and especially for poor sinners. In this hour, one can obtain everything for oneself and for others.

4th: The Novena to the Divine Mercy¹⁷⁹:

It begins on Good Friday and ends on Saturday in the Octave of Easter. As recorded in her diary, our Lord asked Sister Faustina for prayers for different groups of people each day:

First Day – Today bring to Me all mankind, especially all sinners...

Second Day – Today bring to me the souls of Priests and Religious...

Third-Day – Today bring to Me all devout and faithful souls...

Fourth Day – Today bring to Me those who do not believe in God and those who do not yet know me...

Fifth Day – Today bring to Me those who have separated themselves from the Church.

¹⁷⁹ A detailed "Step-by-Step" to pray the Novena of Chaplets in its entirety is available under the Title 9.2

Sixth Day – Today bring to Me the meek and humble souls and the souls of little children...

Seventh Day – Today bring to Me the souls of those who especially glorify and venerate My Mercy...

Eighth Day – Today bring to Me the souls who are detained in Purgatory...

Ninth Day – Today bring to Me souls who have become lukewarm...

5th: Divine Mercy Sunday:

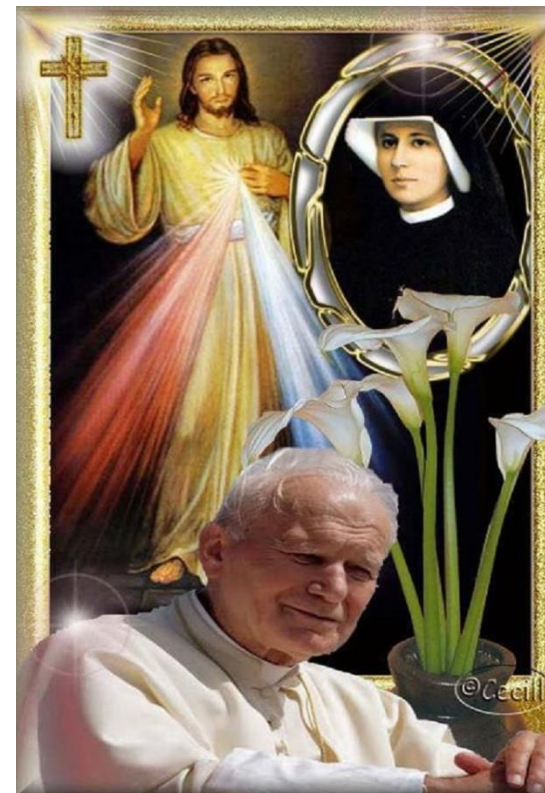
On April 30, 2000, at the canonization of St. Faustina, Pope John Paul II said the Sunday after Easter Sunday would be known as Divine Mercy Sunday. A plenary indulgence is available to those who observe Divine Mercy Sunday following the usual prescriptions – Sacramental Confession, reception of Holy Communion, free from all attachment to sin.

Besides the obvious, which is the practice of Works of Mercy (be merciful to others through prayers, words, and actions) commented in the next [title #8](#), here are five fitting ways to commemorate Divine Mercy Sunday:

- 1- Sincerely repent of all of our sins.
- 2- Go to Confession.
- 3- Place your complete trust in Jesus.
- 4- Receive Holy Communion.
- 5- Venerate the Image of the Divine Mercy

This Feast emerged from the very depths of My mercy, and it is confirmed in the vast depths of My tender mercies (420).

It is My desire that it will be solemnly celebrated on the first Sunday after Easter... I desire that the Feast of Mercy be a refuge and shelter for all souls, and



especially for poor sinners. On that day, the very depths of My tender mercy are open in a special way. I pour out a whole ocean of graces upon those souls who approach the fountain of My mercy (699).

No words can express humanity's 'debt' to Pope St. John Paul II and St. Faustina Kowalska, including every fellow Catholic from Poland, faithful instruments of God's awesome Mercy for mankind, for the greater glory, praise and honor of God, forever!

8. Pre-required Five Dispositions for True Devotions



Before reading the following very serious information regarding the five pre-required spiritual dispositions for the fullness of devotional fruits, let's first enjoy this lovely up-to-date depiction of the Divine Mercy image, above.

The following five required or conditioning spiritual dispositions are indispensable not only for the proper Divine Mercy Rosary and all other mainstream Catholic Devotions but for a consistent Catholic life, grateful and careful enough to remain in a "State of Grace", which is what matters:

1- Sincerely repent of all our sins:

Only when the Holy Spirit is allowed inside our lives and in the depths of our souls, we accept our guilt and recognize the seriousness of our sins. Only after the Holy Spirit convinces us about our sins, we will make enough purpose of amendment.

2- The Sacrament of Penance:

Jesus called it "*The Tribunal of Mercy!*" *When you go to Confession, to this fountain of mercy, the Blood and Water which came forth from My Heart always flows down upon your soul* (1602)

...In the Tribunal of Mercy (the Sacrament of Confession)... the greatest miracles take place and are incessantly repeated (1448).

...Here the misery of the soul meets the God of mercy (1602).

3- The Holy Eucharist:

The Presence of Mercy. The Holy Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ, under the appearances of bread and wine.

All the good that is in me is due to Holy Communion. – St. Faustina

Herein lies the whole secret of my sanctity. – St. Faustina

The Holy Eucharist is the font of Divine Mercy. The Eucharist is the “*source and summit of the Christian life*” (CCC).

4- Complete Trust in the Divine Mercy:

I am Love and Mercy itself (1074).

While there is still time, let them have recourse to the fount of My mercy (848).

He who refuses to pass through the door of My mercy must pass through the door of my justice (1146).

Let no soul fear to draw near to me, even though its sins be as scarlet (699).

My Mercy is greater than your sins and those of the entire world (1485).

Sooner would heaven and earth turn into nothingness than would My mercy not embrace a trusting soul (1777).

5- The Works of Mercy:

Finally, this is the kernel of the matter, evident for any real Christian. Here lays the essence and foundation for the Economy of Salvation.

Understanding it is a life or death determinant. Is it possible for any driver to survive and/or avoid killing others without first understanding clearly and deeply how to safely move on under the green lights and the duty to stop at the red lights, carefully obeying all traffic commands? Of course not! Well, aren't the Ten Commandments granted by God Himself and Christ's explicit warnings regarding His Final Justice even more serious? Would Christ call it “Justice”, if not carrying “ipso facto” eternally irreversible life or death consequences?

Let's never fool ourselves: We ought to repent and practice Works of Mercy daily, to the best of our abilities, possessions, and as much as reasonably possible.¹⁸⁰ One can “pray” a lot and even log them by the thousands using a calculator, but still go to hell due to the mortal accumulation of venial sins of omission against charity.

We are already on notice about how the Divine Justice will be enforced at the Final Judgment. Christ the King will indeed say to them: “*I do not know you, evildoers [by negligence]. Depart from me accursed ones into the eternal fire prepared for the devil and his angels*”

¹⁸⁰ “The ambition to do Good and keep doing Good for others should have no limits!” (Our Parent Institution’s Mission Statement)

(Matt 25:41); *because I was hungry but you did not feed Me; in jail, and you never visited Me; despairing, but you did not console/rescue Me; Ignorant, and you refused to teach Me; sick, and...*" etc. And they will reply, in similar words: *"But 'my' Lord! We preached and even expelled out demons in your name, and you say that you don't know us?"*

According to Matt 7:21: *"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the Will of my Father in Heaven. "Amen, I say to you, whatever you failed to do for one of those least ones, you didn't do it for Me."* (Matt.25:45).

The Corporal and Spiritual Works of Mercy are actions we must perform (real Faith can only be confirmed by works, James 2:26 *"faith without works is dead"*) that extend God's compassion and mercy to those in need. *"The works of mercy are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities"* (Catechism of the Catholic Church, 2447).

THE 7 CORPORAL WORKS OF MERCY

- Feed the hungry
- Give drink to the thirsty
- Shelter the homeless
- Serving the sick
- Visit the prisoners
- Clothe the naked
- Bury the dead

THE 7 SPIRITUAL WORKS OF MERCY

- Counseling the doubtful
- Instructing the ignorant
- Admonishing the sinner
- Comforting the sorrowful
- Forgiving injuries
- Bearing wrongs patiently
- Praying for living & dead



9. The Design Challenges for a Hybrid Rosary



Originally, we had no plans to create any special rosary model, whatsoever! Why reinvents the wheel? Why do not we just count one rosebud for each bead? It was a roadblock for our Focus-group SPF03.01 pastoral goals, and we regretted the idea of another

Rosary style. Unfortunately, due to the hidden “tricked” way our human brain works under gradual memorization of physical routines, we had no other choice.

As we already mentioned at the beginning, as an introduction to this segment, after years of prayers and some design tryouts that didn't work in practical terms, our specially designed JoAnnine's Rosebud-Rosary was finally carefully designed a simple hybrid tool -an "egg of Columbus!"- remaining 100% whole for also praying the standard Rosary or the Divine Mercy chaplet in addition to our Blessed Family's catechetical Rosebud-Rosary.

Although just an "egg" analogy, since we sincerely believe it was indeed inspired by Our Lady, the end result became even better than such an "Egg of Columbus", which was partially harmed after Columbus' ingenious solution. On the contrary, our Rosebud-Rosary remained fully Rosary, beautifully unharmed, especially after the minor space adjustment and the flexibility left between the two beads within each pair allowed for a comfortable counting for the standard ten-bead "full-blown roses" sequence, whenever necessary or wanted.

Therefore, members of our Community and friends that love it can keep using the same Rosebud-Rosary “hand-tool” at their Parish Rosary gatherings, Knight of Columbus meetings or any other prayer meetings for the standard/official (“full-blown-rose”) mode, easily

switching back and forth -mentally speaking- without the need to change their rosary-bead instrument.

However, surprisingly and unfortunately, we learned from experience that we cannot recommend the other way around. In other words, it is **not** recommended to use a standard/official Rosary (ten single beads per Mystery), to pray the ten individual “rosebuds” on it.

Reciting any of our short five-pairs devotional sequences (for the Divine Mercy, Marian Rosary or Stations of the Cross) by using each one of the 10 beads for each rosebud **seems** logical; however, it **deeply confuses the mind** after just a couple of weeks of use, to the point of making it almost impossible to pray (back) the standard mode in a mentally comfortable way, due to the way our brains work¹⁸¹. On the other hand, using the paired-beads solution that **we were forced to create** due to those reasons, any normal person can now easily switch the mind to count either sequence, (the standard 10) or the “high-fives” pairs, without any future mental confusion. It was a kind of eureka moment for a real practical solution.

In addition, each decade of beads, now rearranged in five pairs, will powerfully remind us -visually, feelingly and mnemonically- of five very important facts for our JoAnnine' spirituality:

¹⁸¹ A roadblock, as mentioned: we struggled by this challenge, surprised by the “tricked” way our brains work, when bonded by manual routines.

1. First - Relate to what Luke wrote in 10:1-2 when Jesus sent 36 pairs of disciples (72) to the towns and places that he was planning to visit. Why send them in pairs? Because Jesus knew that when and where two or more are united in His name, He would be with them in person.
2. Second - As a reminder of the revolutionary importance of Jesus' personal promise (Mt. 18-20) that "*when/where two or more [but at least a pair] are united in my name, I will be in their midst.*" It's so important that, despite being related to, it cannot be confused with the first reminder, above.
3. Third - As a symbol (pair) for the essence of our Conjugal spirituality¹⁸², since everything possible, whenever possible, within JoAnnine's affairs, priorities and projects, are to be decided and coordinated by at least one couple or, most likely, a group of couples (married or not) of one man and one woman.
4. Fourth - At the same time that Jesus "*sent them out in pairs*" (Lk 10: 1-2), Jesus also commanded them to ask the "*Master of the Harvest to send out more laborers for his Harvest*". Therefore, this "Rogatio's mandate" (Lk 10: 2-3) is interconnected with the same event.

¹⁸² Please go to JoAnLab.Net/hub/conjuality (or Conjuality.info) for more information and JoAnLab.Net/Statutes for detailed bylaws.

5. Fifth - The "Rogatio's" mandate is the foundational support link between this JoAnnine's "High-Fives" Rosary devotion and our future long-term pastoral goals, pre-defined at the Gethsemane Vocational Network¹⁸³.



The extended family of Sts. Anne and Joachim

¹⁸³ Please go to JoAnLab.Net/hub/Gethsemane to understand the "Rogatio" connection and why it is so strategically important.

9.1 How to Pray with It



The Rosary-Beads Graph-Legend for the above illustration is (Rosary prayers are available on title 9.2):

Green= 1 Opening + 5 "Our Father" (5 Pre-Mysteries)

Blue= "Hail Mary" plus "Holy Mary" petition

Redline= "Glory Be" (at the end of each decade)

Yellow= Centerpiece medal= to finish the Rosary

The Marian Rosebud Rosary

Use it in the same way the standard Rosary is supposed to be prayed (step by step, below), with the only exception regarding the amount of Hail Mary's with its response petition, per Mystery, which must be "at least" 5 Hail Mary's and 5 Holy Mary's responses (totaling 10 "rosebuds"). In other words, it is half of the amount of an ordinary/standard Rosary.

The steps to praying the Rosebud-Rosary and the standard/official Rosary are:

1. Holding the Rosary crucifix, make the Sign of the Cross, invoking the Holy Spirit (suggested prayer at Title. 9.4) and say the "Apostles' Creed" (**See Basic Prayers at Title 9.4**)
2. Say the "Our Father" at the first bead (highlighted in green) after the crucifix, for the wellbeing, wisdom and personal intentions of the Holy father (more than mandatory, this is a "must" of honor, for any authentic rosary devotee)
3. Say three "Hail Mary's" for the increase of Faith, Hope, and Charity following the 3 subsequent beads and/or for the Holy Father
4. Say the "Glory Be"
5. Announce the First Mystery and then say the "Our Father"

6. For the rosebud, say five "Hail Mary's" with its responsorial petition ("Holy Mary, Mother of God...") using one pair at a time, or ten "Hail Mary's" for the standard Rosary, ignoring the pairs, using one bead at a time
7. Say the "Glory Be" right before (at the redline) or at each "Our Father" Mystery-interval highlight (green beads at the graphic picture). Optional: Say the "O My Jesus" prayer requested by Our Lady at Fatima. And please also pray our "JoAnnine" indispensable Mystery-interval ejaculatory for personal petitions: *"Oh Mary, conceived without sin in the blessed womb of Saint Anne, pray for the salvation of our families, conversion of sinners, and ...* (here goes each one of the five personal offerings or petitions, done at the "Mystery-interval".)
8. At the same "Mystery-interval" highlight bead (green legend), announce the next Mystery; then say the "Our Father" and repeat these steps (6 through 8) as you continue through the remaining Mysteries
9. Say the closing prayers: the "Hail Holy Queen" and "Final Prayer" at the "Centerpiece medal"
10. Make the "Sign of the Cross"

9.2 The Rosebud Chaplet of the Divine Mercy

Use it in the same way the Standard Chaplet is supposed to be prayed (step by step, below), with the only exception regarding the amount of “pleas” [for Mercy], which must be 5 prayed arguments (“*For the sake of His sorrowful Passion*”) and its 5 responses (“*Have mercy on us and on the whole world*”). In other words, it is half of the ordinary Chaplet.



One of the soldiers pierced His side with a spear, and immediately there came out blood and water. (John:19-32)

The Rosebud-Chaplet of Divine Mercy

The steps to praying the Rosebud-Chaplet and the standard Chaplet of the Divine Mercy are:

1. Make the Sign of the Cross:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

2. Optional Opening Prayers:

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

O Blood and Water, which gushed forth from the Heart of Jesus as a fount of mercy for us, I trust in You! - (Repeat three times)

3. First three prayers: Our Father, Hail Mary, and The Apostles Creed (**See Basic Prayers - Title 9.4**)

4. On each of the "Our Father" beads of the Rosary, the following prayer is said, sung, or chanted: "*Eternal Father, I offer you the Body and Blood, Soul and Divinity, of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.*"

5. To pray the Rosebud-Chaplet, on each of the 5 pairs of Hail Mary' beads of the Rosebud-Rosary, the following prayer argument is said, sung, or chanted: "For the sake of His sorrowful Passion," followed by the community plea: "Have mercy on us and on the whole world." To pray the standard Chaplet, repeat the same prayers above, ignoring the pairs, but counting each individual bead for a subtotal of 10 Divine Mercy invocations per "Mystery" set.

6. At the end of the Chaplet, say three times: "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world".

7. End with the Sign of the Cross and with the following closing prayer, which is optional:

Eternal God, in whom mercy is unfathomable and the treasury of compassion inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

We would like to suggest "The Anima Christi" as another optional closing prayer after the Chaplet or the Litany in preparation for or thanksgiving to a sacramental or spiritual same-day Holy Communion, hopefully daily:

Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me; Water from the side of Christ, wash me; Passion of Christ, strengthen me; O good Jesus hear me; Within your wounds hide me; separated from you, let me never be; From the evil one protect me; At the hour of my death, call me; And close to you bid me; That with your saints, I may be praising you forever and ever. Amen.



Litany to the Divine Mercy

DM, gushing forth from the bosom of the Father,
I Trust in You! = ITY to be repeated after each praise
(Divine Mercy = **DM** I Trust in You = **ITY**)

DM, greatest attribute of God, **ITY**
DM, incomprehensible mystery, **ITY**
DM, unfathomed by any intellect human or angelic, **ITY**
DM, from which wells forth all life and happiness, **ITY**
DM, better than the heavens, **ITY**
DM, source of miracles and wonders, **ITY**
DM, encompassing the whole universe, **ITY**
DM, unfathomed in the institution of the Sacred Host, **ITY**
DM, in the founding of Holy Church, **ITY**
DM, in the Sacrament of Holy Baptism, **ITY**
DM, in our justification through Jesus Christ, **ITY**
DM, accompanying us through our whole life, **ITY**
DM, embracing us especially at the hour of death, **ITY**
DM, endowing us with immortal life, **ITY**
DM, accompanying us every moment of our life, **ITY**
DM, shielding us from the fire of hell, **ITY**
DM, in the conversion of hardened sinners, **ITY**
DM, unfathomed in all the mysteries of God, **ITY**
DM, lifting us out of every misery, **ITY**
DM, source of our happiness and joy, **ITY**
DM, calling us forth from nothingness to existence **ITY**
DM, embracing all the works of His hands, **ITY**
DM, crown of all of God's handiwork, **ITY**
DM, in which we are all immersed, **ITY**
DM, sweet relief for anguished hearts, **ITY**
DM, only hope for despairing souls, **ITY**
DM, repose of hearts, peace amidst fear, **ITY**
DM, delight and ecstasy of holy souls, **ITY**
DM, inspiring hope against all hope, **ITY**

DM, descending to earth in the Person of the Incarnate Word, **ITY**
DM, which flowed out from the open wound of the Heart of Jesus, **ITY**
DM, fount gushing forth from the mystery of the Most Blessed Trinity, **ITY**
DM, astonishment for Angels, incomprehensible to Saints, **ITY**
DM, enclosed in the Heart of Jesus for us, and especially for sinners, **I TRUST IN YOU!**

Closing Prayer (also applicable for the Chaplets):

O incomprehensible and limitless Mercy Divine, to extol and adore You worthily, who can? Supreme attribute of Almighty God, You are the sweet hope for sinful man. Into one hymn yourselves unite, stars, earth and sea, and in one accord, thankfully and fervently sing of the incomprehensible Divine Mercy.

The Divine Mercy Novena of Chaplets

At least once a year, in preparation for the solemn Divine Mercy Sunday celebration. For each one of the nine days, our Lord gave Saint Faustina a different intention (require "clipable" ref. pg. 153):

DAY 1 (Good Friday): Today bring to Me ALL MANKIND, ESPECIALLY ALL SINNERS, and immerse them in the ocean of My mercy. In this way, you will console Me in the bitter grief into which the loss of souls plunges Me.
Most Merciful Jesus, whose very nature it is to have compassion on us and to forgive us, do not look upon

our sins but upon our trust which we place in Your infinite goodness. Receive us all into the abode of Your Most Compassionate Heart, and never let us escape from It. We beg this of You by Your love which unites You to the Father and the Holy Spirit.

Oh, omnipotence of Divine Mercy, Salvation of sinful people, You are a sea of mercy and compassion; You aid those who treat You with humility.

NOTE. The following three steps must be repeated (Use the “clipable” page #153 for an easier prayer) **at every day of the novena, to properly complete it, after the variable (previous) portion:**

FIRST: Eternal Father, turn Your merciful gaze upon all mankind and especially upon poor sinners, all enfolded in the Most Compassionate Heart of Jesus. For the sake of His sorrowful Passion show us Your mercy, that we may praise the omnipotence of Your mercy forever and ever. Amen.

SECOND: The Chaplet of Divine Mercy (step-by-step transcribed in the previous title), which can be said anytime during the same day.

THIRD: Pray the Litany of Divine Mercy (already transcribed above, before this novena), which also can be said at any time within the same day, followed (**optional**) by the Marian Rosebud-Rosery, expected from members of the JoAnnine Catholic Community.

DAY 2 (Holy Saturday): Today bring to Me THE SOULS OF PRIESTS AND RELIGIOUS and immerse them in My unfathomable mercy. It was they who gave Me strength to endure My bitter Passion. Through them, as through channels, My mercy flows out upon mankind.

Most Merciful Jesus, from whom comes all that is good, increase Your grace in men and women consecrated to Your service, that they may perform worthy works of mercy; and that all who see them may glorify the Father of Mercy who is in Heaven.

The fountain of God’s love dwells in pure hearts, Bathed in the Sea of Mercy Radiant as stars, bright as the dawn.

Repeat the top 3 steps (using “clipable” ref. pg. #359)

DAY 3 (Easter Sunday): Today bring to Me ALL DEVOUT AND FAITHFUL SOULS and immerse them in the ocean of My mercy. The souls brought Me consolation on the Way of the Cross. They were that drop of consolation in the midst of an ocean of bitterness.

Most Merciful Jesus, from the treasury of Your mercy, You impart Your graces in great abundance to each and all. Receive us into the abode of Your Most Compassionate Heart and never let us escape from It. We beg this grace of You by that most wonderous

love for the heavenly Father with which Your Heart burns so fiercely.

The miracles of mercy are impenetrable.
Neither the sinner nor just one will fathom them.
When You cast upon us an eye of pity,
You draw us all closer to Your love. **(Repeat +3 steps)**

DAY 4 (Easter Monday): Today bring to Me THOSE WHO DO NOT BELIEVE IN GOD AND THOSE WHO DO NOT YET KNOW ME. I was thinking also of them during My bitter Passion, and their future zeal comforted My Heart. Immerse them in the ocean of My mercy.

Most compassionate Jesus, You are the Light of the whole world. Receive into the abode of Your Most Compassionate Heart the souls of those who do not believe in God and of those who as yet do not know You. Let the rays of Your grace enlighten them that they, too, together with us, may extol Your wonderful mercy; and do not let them escape from the abode which is Your Most Compassionate Heart.

May the light of Your love, enlighten the souls in darkness. Grant that these souls will know You
And, together with us, praise Your mercy. **(+ 3 steps)**

DAY 5 (Easter Tuesday): Today bring to Me THE SOULS OF THOSE WHO HAVE SEPARATED THEMSELVES FROM MY CHURCH and immerse them

in the ocean of My mercy. During My bitter Passion they tore at My Body and Heart, that is, My Church. As they return to unity with the Church, My wounds heal and in this way, they alleviate My Passion.

Most Merciful Jesus, Goodness Itself, You do not refuse light to those who seek it of You. Receive into the abode of Your Most Compassionate Heart the souls of those who have separated themselves from Your Church. Draw them by Your light into the unity of the Church, and do not let them escape from the abode of Your Most Compassionate Heart; but bring it about that they, too, come to glorify the generosity of Your mercy.

Even for those who have torn the garment of your unity, A fount of mercy flows from Your Heart. The omnipotence of Your mercy, Oh God, can lead these souls also out of error. **(... + 3 steps)**

DAY 6 (Easter Wednesday): Today bring to Me THE MEEK AND HUMBLE SOULS AND THE SOULS OF LITTLE CHILDREN and immerse them in My mercy. These souls most closely resemble My Heart. They strengthened Me during My bitter agony. I saw them as earthly Angels, who will keep vigil at My altars. I pour out upon them whole torrents of grace. Only the humble soul is capable of receiving My grace. I favor humble souls with My confidence.

Most Merciful Jesus, You, Yourself have said, "Learn from Me for I am meek and humble of heart." Receive into the abode of Your Most Compassionate Heart all meek and humble souls and the souls of little children. These souls send all heaven into ecstasy and they are the heavenly Father's favorites. They are a sweet-smelling bouquet before the throne of God; God Himself takes delight in their fragrance. These souls have a permanent abode in Your Most Compassionate Heart, O Jesus, and they unceasingly sing out a hymn of love and mercy.

A truly gentle and humble soul
Already here on earth, the air of paradise breathes,
And in the fragrance of her humble heart
The Creator Himself delights. **(Repeat the 3 steps)**

DAY 7 (Easter Thursday): Today bring to Me THE SOULS WHO ESPECIALLY VENERATE AND GLORIFY MY MERCY and immerse them in My mercy. These souls sorrowed most over My Passion and entered most deeply into My spirit. They are living images of My Compassionate Heart. These souls will shine with a special brightness in the next life. Not one of them will go into the fire of hell. I shall particularly defend each one of them at the hour of death.

Most Merciful Jesus, whose Heart is Love Itself, receive into the abode of Your Most Compassionate Heart the souls of those who particularly extol and venerate the greatness of Your mercy. These souls are

mighty with the very power of God Himself. In the midst of all afflictions and adversities they go forward, confident of Your mercy; and united to You, O Jesus, they carry all mankind on their shoulders. These souls will not be judged severely, but Your mercy will embrace them as they depart from this life.

A soul who praises the goodness of her Lord
Is especially loved by Him.
She is always close to the living fountain
And draws graces from Mercy Divine. **(Repeat 3 steps)**

DAY 8 (Easter Friday): Today bring to Me THE SOULS WHO ARE DETAINED IN PURGATORY and immerse them in the abyss of My mercy. Let the torrents of My Blood cool down their scorching flames. All these souls are greatly loved by Me. They are making retribution to My justice. It is in your power to bring them relief. Draw all the indulgences from the treasury of My Church and offer them on their behalf. Oh, if you only knew the torments they suffer, you would continually offer for them the alms of the spirit and pay off their debt to My justice.

Most Merciful Jesus, You Yourself have said that You desire mercy; so I bring into the abode of Your Most Compassionate Heart the souls in Purgatory, souls who are very dear to You, and yet, who must make retribution to Your justice. May the streams of Blood and Water which gushed forth from Your Heart put

out the flames of Purgatory, that there, too, the power of Your mercy may be celebrated.

From that terrible heat of the cleansing fire
Rises a plaint to Your mercy,
And they receive comfort, refreshment, relief
In the stream of mingled Blood and Water. **(+3 steps)**

DAY 9 (Easter Saturday): Today bring to Me SOULS WHO HAVE BECOME LUKEWARM and immerse them in the abyss of My mercy. These souls wound My Heart most painfully. My soul suffered the most dreadful loathing in the Garden of Olives because of lukewarm souls. They were the reason I cried out: 'Father, take this cup away from Me, if it be Your will.' For them, the last hope of salvation is to run to My mercy.

Most compassionate Jesus, You are Compassion Itself. I bring lukewarm souls into the abode of Your Most Compassionate Heart. In this fire of Your pure love, let these tepid souls, who, like corpses, filled You with such deep loathing, be once again set aflame. O Most Compassionate Jesus, exercise the omnipotence of Your mercy and draw them into the very ardor of Your love, and bestow upon them the gift of holy love, for nothing is beyond Your power.

Fire and ice cannot be joined,
Either the fire dies, or the ice melts.
But by Your mercy, O God,
You can make up for all that is lacking. **(+ 3 steps)**

9.3 The Rosebud Stations of the Cross

The steps for praying the Fifteen¹⁸⁴ Stations of the Cross will, evidently, require three rosebud-rosary cycles of five to be completed. Start each cycle repeating the "Five wounds of Jesus" Act of Contrition, before each cycle of five Stations, especially if you plan to pray each cycle on different days. The "give-me-five" Stations (per cycle) will allow us to complete the Stations every month, for instance, instead of once a year (Good Friday), simply by selecting three Fridays per month at home, if going to your nearest parish church not possible.

On each one of the five "Our Father" Mystery-interval beads (green highlights, excepted the first one, at the crucifix, reserved for opening prayers) enunciate one of the Stations, followed by its pertinent reflection, transcribed at each step **(See "clipable" ref. pg.359)**.

First cycle:

- I-** 1st: Jesus is condemned to death
- II-** 2nd: Jesus carries His cross
- III-** 3rd: Jesus falls the first time
- IV-** 4th: Jesus meets His mother
- V-** 5th: Simon helps Jesus to carry His cross

¹⁸⁴ 14 traditional Stations plus the final, **optional**, 15th Station, added by many to emphasize that without the Resurrection of Jesus, our whole Christian Faith would be false & worthless. **Skip it during Lent.**

Second cycle:

VI- 6th: Veronica wipes the face of Jesus

VII- 7th: Jesus falls the second time

VIII- 8th: Jesus meets the women of Jerusalem

IX- 9th: Jesus falls a third time

X- 10th: Jesus clothes are taken away

Final cycle:

XI- 11th: Jesus is nailed to the cross

XII- 12th: Jesus dies on the cross (because 100% human)

XIII- 13th: The body of Jesus is taken down the cross

XIV- 14th: Jesus is laid in the tomb

XV- 15th: Jesus rises from the death (because of 100% Divine)

The steps to praying the Rosebud-Stations of the Cross are (after step #3, all 15 Stations will be identified by Roman numerals plus the 5 pairs of rosebud-beads. For example, the enunciation of Station **VII** (7), will be followed by **VII.1 VII.2...** up to **VII.5**, for each one of the 5 pairs. **The Stations of the Cross do not require Rosebud-Rosary beads to be prayed. We like to use it when praying it in cycles. It's also easier to memorizing repeatable portions, etc.**

- 1- Begin with the Sign of the Cross and, holding the Crucifix, pray the Apostles' Creed (Posted at the end of the Title 9.4 Basic Prayers).

- 2- At the 1st opening bead (green, highlight), pray the "Five wounds of Jesus" Act of Contrition:

Before you, dear Jesus, I kneel earnestly asking You to engrave upon my heart a deep and lively faith, hope and charity, with true repentance for my sins and a firm resolve to make amends. As I reflect upon Your five wounds and dwell upon them with deep compassion and grief, I beg Your mercy. Hide me in Your wounds as I cry out with your prophet, centuries before Your passion: *"They have pierced My hands and My feet, they have counted all My bones."* Amen!

- 3- At the next 3 *Hail Mary's* beads, pray a "*Hail Mary*", "*Oh My Jesus*" and a "*Glory Be...*" plus St. Therese's prayer to the Holy Face at the next "green" bead:

"O Jesus, who, in Thy cruel Passion didst become the 'reproach of men and the Man of Sorrows,' I worship Thy divine Face. Once it shone with the beauty and sweetness of the Divinity; but now, for my sake it is become as 'the face of a leper.' Yet, in that disfigured Countenance, I recognize Thy infinite Love, and I am consumed with the desire of making Thee loved by all mankind. The tears that flowed so abundantly from Thy Eyes are to me as precious pearls that I delight to gather, that with their worth I may ransom the souls of poor sinners. O Jesus, whose Face is the sole beauty that ravishes my heart, I may not see here below the sweetness of Thy glance, nor feel the ineffable tenderness of Thy kiss, I bow to Thy Will—but I pray Thee to imprint in me Thy divine likeness, and I implore Thee so to inflame me with Thy love, that it may quickly consume me, and that I may soon reach the vision of Thy glorious Face in heaven. Amen."

FIRST CYCLE I- Station

At the second highlight bead (green), which is the first “Our Father” Mystery-interval (for Marian Rosaries) and the **first starting bead** for the next two cycles of Stations, pray one “Our Father” and enunciate the

I- First Station: Jesus is condemned to death.



Consider how Jesus Christ, after being scourged and crowned with thorns, was unjustly condemned to die on the cross.

Note: From now on, throughout the cycles, at the first pair of rosebuds for each station, pray only the following standard station prayer, which will be the same for every first pair of beads (followed by their pertinent reflections, always at the 2nd pair).

Therefore, except this 2nd pair, all other 4 pairs -1st, 3rd, 4th and 5th) will need to be repeated over, in every Station. Please use the easy “clipable” ref. **pg. #375**

To be repeated at every station:

I.1st pair: *I (we) adore You, O Christ, and I (we) praise You; (2nd bud): Because by Your Holy cross You have redeemed the world.*

Note: Logically, others will always reply each second rosebud if you are not praying alone. That’s the only reason we are marking every two segments of a pair with the 1st bud (or implicit) and the 2nd bud tags. Therefore, if praying alone, just ignore the 2nd bud tag, and keep praying whole pairs.

I.2nd pair: (1st bud) My adorable Jesus, it was not Pilate; no, it was my sins that condemned You to die. (2nd bud): I beseech You, by the merits of this sorrowful journey, to assist my soul on its journey to eternity.

To be repeated at every station (copy @clipable pg.):

I.3rd pair (1st bud): *Lord Jesus Christ, Son of God, have mercy on me, a sinner. (2nd bud): Oh Jesus, meek and humble of heart, make my heart like unto Thine.*

Note: The 4th and 5th pairs are always standard closing prayers for each station, which will be repeated throughout the cycles, always at the 4th and 5th pairs.

To be repeated at every station (copied clipable pg.359):

I.4th pair: (1st bud) I love You, Lord Jesus. (2nd bud): I am sorry and repent of ever having offended You.

I.5th pair: (1st bud) Never let me separate myself from You again. (2nd bud): Grant that I may love You always; and then do with me as You will.

II Station

II- Second Station: Jesus carries His cross



Consider Jesus as He walked this road with the cross on His shoulders, thinking of us and offering to His Father, on our behalf, the death He was about to suffer

II.1st pair: "I adore You..." standard prayer: **I.1st pair.**

II.2nd pair: My most beloved Jesus, I embrace all the sufferings You have destined for me until death. (2nd bud): I beg You, by all You suffered in carrying Your cross, to help me carry mine with Your perfect peace and resignation.

II.3rd, II.4th & II.5th pairs: Repeat steps **I.3rd I.4th & I.5th**

III- Station

III- Third Station: Jesus falls the first time



Consider the first fall of Jesus. Loss of blood from the scourging and crowning with thorns had so weakened Him that He could hardly walk; and yet He had to carry that great load upon His shoulders. As the soldiers struck Him cruelly, He fell several times under the heavy cross.

III.1st pair: "I adore You..." standard prayer: **I.1st pair.**

III.2nd pair: My beloved Jesus, it was not the weight of the cross, but the weight of my sins, which made You suffer so much. (2nd bud): By the merits of this first fall, save me from falling into mortal sin.

III.3rd, III.4th & III.5th pairs: Repeat I.3rd I.4th & I.5th

IV- Station

IV- Fourth Station: Jesus meets His Mother



Consider how the Son met His Mother on His way to Calvary. Jesus and Mary gazed at each other and their looks became as so many arrows to wound those hearts which loved each other so tenderly.

IV.1st pair: "I adore You..." standard prayer: **I.1st pair.**

IV.2nd pair: My most loving Jesus, by the pain You suffered in this meeting grant me the grace of being truly devoted to Your most Holy Mother. (2nd bud): And You, my Queen, who was overwhelmed with sorrow, obtain for me by Your prayers a tender and a lasting remembrance of the passion of Your divine Son.

IV.3rd, IV.4th & IV.5th pairs: Repeat I.3rd I.4th & I.5th

V- Station

V- Fifth Station: Simon helps Jesus to carry His cross



Consider how weak and weary Jesus was. At each step, He was at the point of expiring. Fearing that He would die on the way when they wished Him to die the infamous death of the cross, they forced Simon of Cyrene to help carry the cross for Our Lord.

V.1st pair: "I adore You..." standard prayer: **I.1st pair.**

V.2nd pair: My beloved Jesus, I will not refuse the cross as Simon did. I accept it and embrace it. I accept in particular the death that is destined for me with all the pains that may accompany it. (2nd bud): I unite it to Your death, and I offer it to You. You have died for love of me. I will die for love of You and to please You. Help me by Your grace.

V.3rd, V.4th & V.5th pairs: Repeat I.3rd I.4th & I.5th

SECOND CYCLE VI- Station

VI- Sixth Station: Veronica wipes the face of Jesus



Consider the compassion of the holy woman, Veronica. Seeing Jesus in such distress, His face bathed in sweat and blood, she presented Him with her veil. Jesus wiped His face and left upon the cloth the image of His sacred countenance.

VI.1st pair: "I adore You..." standard prayer: **I.1st pair.**

VI.2nd pair: Beloved Jesus, Your face was beautiful before, but now it no longer appears beautiful and is disfigured with wounds and blood. (2nd bud): Alas, my soul also was once beautiful when it received Your grace in Baptism; but I have since disfigured it with my sins. You alone, my Redeemer, can restore it. Do this by Your passion; then do with me as You will.

VI.3rd, VI.4th & VI.5th pairs: Repeat I.3rd I.4th & I.5th

VII- Station

VII- Seventh Station: Jesus falls the second time



Consider how the second fall of Jesus under His cross renews the pain in all the wounds of the head and members of our afflicted Lord.

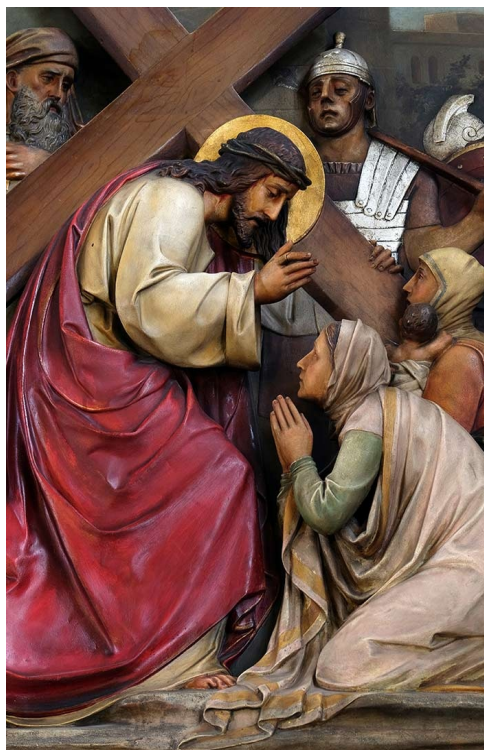
VII.1st pair: "I adore You..." standard prayer: **I.1st pair.**

VII.2nd pair: My most gentle Jesus, how many times You have forgiven me; and how many times I have fallen again and begun again to offend You! (2nd bud): By the merits of this second fall, give me the grace to persevere in Your love until death.

VII.3rd, VII.4th & VII.5th pairs: Repeat **I.3rd I.4th & I.5th**

VIII- Station

VIII- Eighth Station: Jesus meets the women of Jerusalem



Consider how the women wept with compassion seeing Jesus so distressed and dripping with blood as he walked along. Jesus said to them, "Weep not so much for me, but rather for Your children."

VIII.1st pair: "I adore You..." standard prayer: **I.1st pair**

VIII.2nd pair: My Jesus, laden with sorrows, I weep for the sins that I have committed against You, because of the punishment I deserve for them. 2nd Bud: It is Your love more than the fear of hell, which makes me weep for my sins.

VIII.3rd, VIII.4th & VIII.5th pairs Repeat **I.3rd I.4th & I.5th**

IX- Station

IX- Ninth Station: Jesus falls a third time



Consider how Jesus Christ fell for the third time. He was extremely weak, and the cruelty of His executioners was excessive; they tried to hasten His steps though He hardly had the strength to move.

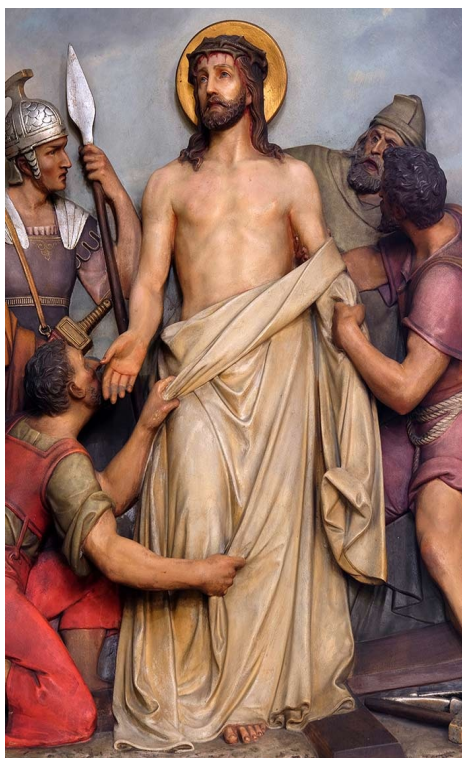
IX.1st pair: "I adore You..." standard prayer: **I.1st pair.**

IX.2nd pair: My outraged Jesus, by the weakness You suffered in going to Calvary, give me enough strength to overcome all human respect. (2nd bud): And all my evil passions which have led me to despise Your friendship.

IX.4th and IX.5th pairs: Go to steps **I.4th & I.5th**

X- Station

X- Tenth Station: Jesus' clothes are taken away



Consider how Jesus was violently stripped of His clothes by His executioners. The inner garments adhered to His lacerated flesh and the soldiers tore them off so roughly that the skin came with them. Have pity for your Savior so cruelly treated and tell Him:

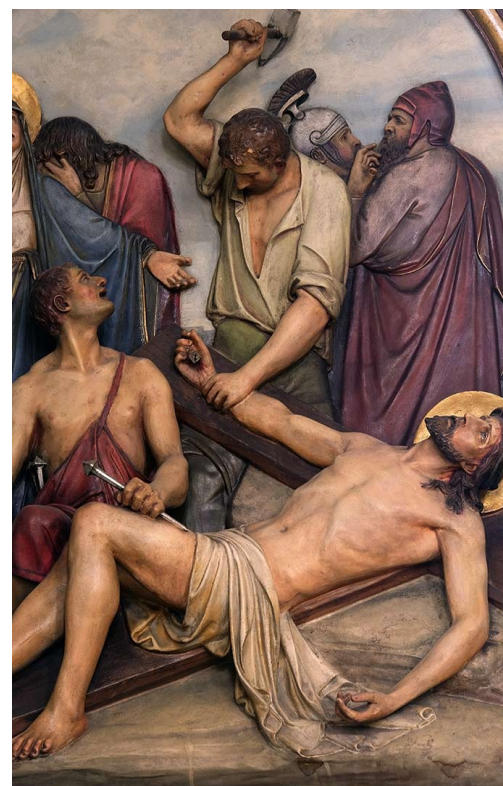
X.1st pair: "I adore You..." standard prayer: **I.1st pair.**

X.2nd pair: My innocent Jesus, by the torment You suffered in being stripped of Your garments, help me to strip myself of all attachment for the things of earth. (2nd bud): And that I may place all my love in You who are so worthy of my love.

X.3rd, X.4th & X.5th pairs: Repeat **I.3rd I.4th & I.5th**

FINAL CYCLE XI- Station

XI- Eleventh Station: Jesus is nailed to the cross



Consider Jesus, thrown down upon the cross. He stretched out His arms and offered to His eternal Father the sacrifice of His life for our salvation. They nailed His hands and feet, and then, raising the cross, left Him to die in anguish.

XI.1st pair: "I adore You..." standard prayer: **I.1st pair.**

XI.2nd pair: My despised Jesus, nail my heart to the cross. (2nd bud): That it may always remain there to love You and never leave You again.

XI.3rd, XI.4th & XI.5th pairs: Repeat **I.3rd I.4th & I.5th**

XII- Station

XII- Twelfth Station: Jesus dies on the cross



Consider how Jesus, after three hours of agony on the cross, is finally overwhelmed with suffering and, abandoning Himself to the weight of His body, bows His head and dies.

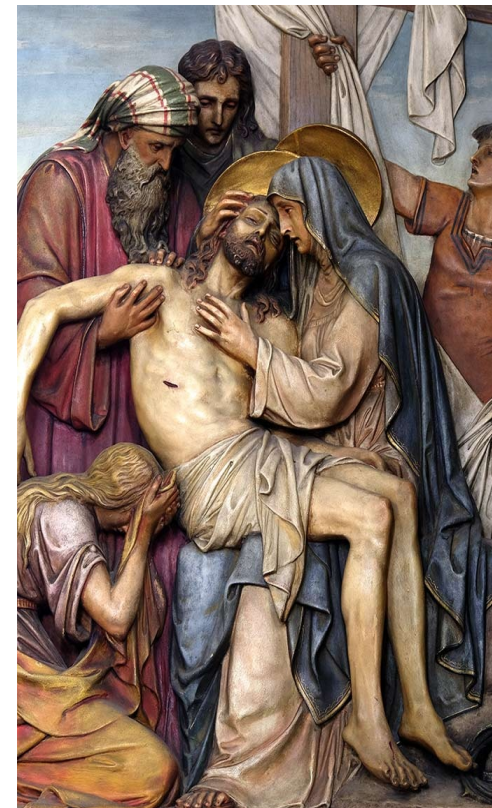
XII.1st pair: "I adore You..." standard prayer: **I.1st pair.**

XII.2nd pair: My dying Jesus, I devoutly kiss the cross on which You die for the love of me. I deserve, because of my sins, to die a terrible death. (2nd bud): By the merits of Your death, give me the grace to die embracing Your feet burning with love of You. I yield my soul into Your hands.

XII.3rd, XII.4th & XII.5th pairs: Repeat **I.3rd I.4th & I.5th**

XIII- Station

XIII- Thirteenth Station: The body of Jesus is taken down from the cross



Consider how, after Our Lord had died, He was taken down from the cross by two of His disciples, Joseph and Nicodemus, and was placed in the arms of His afflicted Mother. She received Him with unutterable tenderness and pressed Him close to Her bosom.

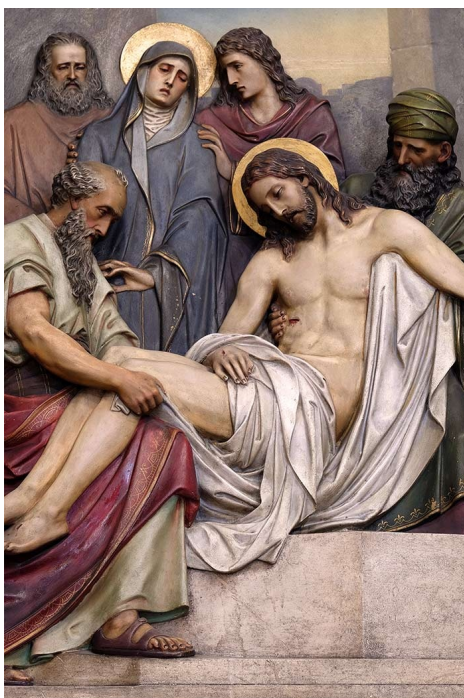
XIII.1st pair: "I adore You..." standard prayer: **I.1st pair**

XIII.2nd pair: O Mother of Sorrows, for the love of Your Son, accept me as Your servant and pray to Him for me. (2nd bud): And You, my Redeemer, since You have died for me, allow me to love You, for I desire only You and nothing more.

XIII.3rd, XIII.4th & XIII.5th pairs: Repeat **I.3rd I.4th & I.5th**

XIV- Station

XIV- Fourteenth Station: Jesus is laid in the tomb



Consider how the disciples carried the body of Jesus to its burial, while His Holy Mother went with them and arranged it in the sepulcher with Her own hands. They then closed the tomb, and all departed.

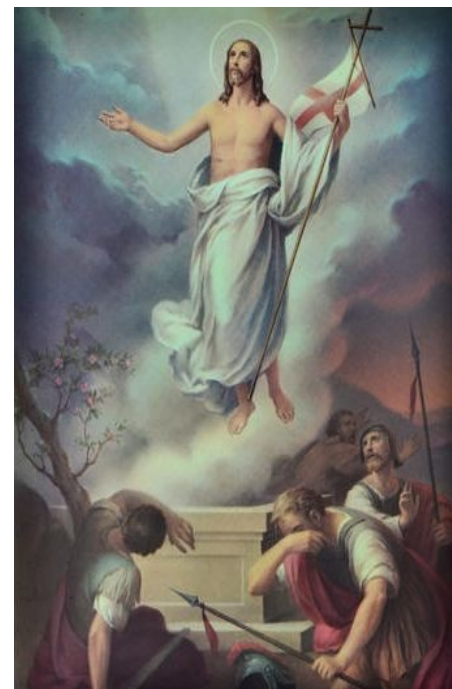
XIV.1st pair: "I adore You..." standard prayer: **I.1st pair**

XIV.2nd pair: Oh, my buried Jesus, I kiss the stone that closes You in. (2nd bud): But You gloriously rose again on the third day.

XIV.3rd, XIV.4th & XIV.5th pairs: Go to steps **I.4th & I.5th**

XV- Station

XV- Fifteenth Station: Jesus rises from the death



Consider how Jesus, after dying because 100% human, now raised Himself from the dead, because He is also God, 100% divine. His tomb was not an end. In the glory of the paschal morning, His empty tomb stood as a testament to His glorious destruction of sin and death.

XV.1st pair: "I adore You..." standard prayer: **I.1st pair.**

XV.2nd pair: I beg You by Your resurrection that I may be raised gloriously on the last day. (2nd bud): And be united with You in Heaven, to praise You and love You forever.

XV.3rd, XV.4th & XV.5th pairs: Repeat I.3rd I.4th & I.5th

Close the Stations by praying the following litany from Servant of God Cardinal Merry Del Val:

O Jesus! Meek and Humble of heart, *Hear me.*

From the desire of being esteemed, *Deliver me, Jesus.*
From the desire of being loved, *Deliver me, Jesus.*
From the desire of being extolled, *Deliver me, Jesus.*
From the desire of being honored, *Deliver me, Jesus.*
From the desire of being praised, *Deliver me, Jesus.*
From the desire of being consulted, *Deliver me, Jesus.*
From the desire of being approved, *Deliver me, Jesus.*
From the fear of being humiliated, *Deliver me, Jesus.*
From the fear of being despised, *Deliver me, Jesus.*
From the fear of suffering rebukes, *Deliver me, Jesus.*
From the fear of being calumniated, *Deliver me, Jesus.*
From the fear of being forgotten, *Deliver me, Jesus.*
From the fear of being ridiculed, *Deliver me, Jesus.*
From the fear of being wronged, *Deliver me, Jesus.*
From the fear of being suspected, *Deliver me, Jesus.*
From the desire of being preferred to others, *Deliver me, Jesus.*

That others may be loved more than I,
Jesus, grant me the grace to desire it.
That others may be esteemed more than I,
Jesus, grant me the grace to desire it.

That, in the opinion of the world, others may increase,
and I may decrease,
Jesus, grant me the grace to desire it.
That others may be chosen, and I set aside,
Jesus, grant me the grace to desire it.
That others may be praised and I unnoticed,
Jesus, grant me the grace to desire it.
That others may be preferred to me in
everything, *Jesus, grant me the grace to desire it.*

That others may become holier than I may, provided
that I may become as holy as I should, ***Jesus, grant
me the grace to desire it. Amen!***

**And the Blessed Charles de Foucauld's
Daily Prayer:**

Father, I abandon myself into Your hands;
do with me what You will.
Whatever You Do, I thank You.
I am ready for all; I accept all.
Let only Your will be done in me,
as in all Your creatures.
I ask no more than this, my Lord.
Into Your hands I commend my soul;
I offer it to You, O Lord,
with all the love of my heart,
for I love You, my God, and so need to give myself,
to surrender myself into Your hands,
without reserve and with total confidence,
for You are my Father. Amen!

9.4 Basic Common Prayers

Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen!

Prayer before the Rosary

Queen of the Holy Rosary, you have deigned to come to Fatima to reveal to the three shepherd children the treasures of grace hidden in the Rosary. Inspire my heart with a sincere love of this devotion, in order that by meditating on the Mysteries of our Redemption, which are recalled in it, I may be enriched with its fruits and obtain peace for the world, the conversion of sinners and of Russia, and the favor which I ask of you in this Rosary. (Here mentions your request) I ask it for the greater glory of God, for your own honor, and for the good of souls, especially for my own. Amen!

Angel's Prayer¹⁸⁵

O Most Holy Trinity, Father, Son, and Holy Spirit, I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul, and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifference by which He is offended. By the infinite merits of the Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg the conversion of poor sinners. Amen!

¹⁸⁵ Delivered by the Angel of Peace during the Third Apparition of the Angel in October 1916. The Angel appeared to the three shepherd children holding a chalice in his hands, with a Host above it from which drops of Blood were falling into the chalice.

Our Father (for each decade)

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom comes; Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen!

Hail Mary

Hail Mary, Full of Grace! The Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen!

Doxology

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen!

The Fatima Prayer (for each decade)

O my Jesus, forgive us our sins. Save us from the fires of hell, lead all souls to heaven especially those in most need of Thy mercy.

Our indispensable ejaculatory prayer

Oh, Mary! Conceived without sin in the blessed womb of Saint Anne, please pray [united with your mom and dad, implicitly] for the salvation of our families, conversion of sinners, and (here goes each one of the five Mysteries-interval offerings or petitions, done on the "Our Father" beads). (...) Amen!

Pardon Prayer¹⁸⁶

My God, I believe, I adore, I hope, and I love Thee! Beg pardon for those who do not believe, do not adore, do not hope and do not love Thee. Amen!

Hail, Holy Queen (once, at the end of each Rosary)

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary! Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ. Amen!

Divine Holy Spirit! Give me a great heart

Open to your silent and strong inspiring word,
Closed to all mean ambitions,
Indifferent to any human contemptible competition,
Filled with faithfulness to the holy Church.
Give me a great heart that desires to become like the
Heart of Our Lord Jesus,
A great and strong heart to love everyone, serve
everyone and suffer for everyone,
A great and strong heart to overcome all trials, tedium,
weariness, every disillusion, and offense.
Give me a great and strong heart, constant, to the point
of sacrifice, when necessary.

¹⁸⁶ Delivered by the Angel of Peace during the First Apparition of the Angel to the three shepherd children of Fatima in the spring of 1916.

A heart, whose happiness consists in beating with the Heart of Christ. And doing the Will of the Father humbly, steadfast, and faithfully until the end.
Amen! (St. Pope Paul VI).

Angelus

V. The Angel of the Lord declared unto Mary,
R. And she conceived of the Holy Spirit. (Hail Mary...)
V. Behold the handmaid of the Lord.
R. Be it done unto me according to Your Word. (HM...)
V. And the Word was made flesh,
R. And dwelt among us. (HM...)
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray: Pour forth, we beseech You, O Lord, Your Grace into our hearts; that as we have known the incarnation of Christ, your Son by the message of an angel, so by His passion and cross we may be brought to the glory of His resurrection. Through the same Christ, our Lord. Amen!

Prayer to Saint Michael the Archangel

St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen!

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother; to thee do I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen!

The Apostles' Creed

I believe in God, the Father Almighty, Creator of Heaven and Earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into "hell". The third day He rose again from the dead. He ascended into Heaven and sits at the right hand of God the Father Almighty. From there He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen!

The Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, Unity of Christians, for the intentions of all my relatives and friends, and in particular for the intentions of the Holy Father. Amen!

9.5 The Mysterious Power of Prayer: Inter-related Reflections



Our own Blessed Father Charles de Foucauld leading an army of prayer warriors' saints (sided by Lucia and Sts. Gianna Molla, Jacinta and Francisco).

1. **O**ne of the most contentious and misunderstood dimensions of Prayer Life, which is already a mystery in itself, which makes it even more challenging, is related to the Charismatic Gifts, granted by the Holy Spirit especially at and after the Pentecost. For example, the gift of "Speaking in Tongues" is properly considered the least important among the seven priceless gifts granted. It remains, nonetheless, a priceless **gift!**

2. Here, it is not the place for an essay on such a dividing issue, covertly separating -in practical or implicit terms- the whole Christian family into two basic macro-categories regarding expressions of faith:

a) The "Charismatics," **practicing** "praying" in tongues, slaying in the "Spirit", "prophesying healings or events," etc.; and those¹⁸⁷ who tolerate or are comfortable with it.

b) The deliberately "non-Charismatics", honestly refusing to do so -for whatever reason- and those¹⁸⁸ very uncomfortable to even try it.

3. However, since it is critical for the mission of this Apostolate to help with the proper spreading of life-changing mainstream Catholic devotions, we **dare to share** our "two cents" on this **unnecessary mess**, alongside other reflections, fully conscious that it is impossible to write about the mystery of Prayer, without incurring many inaccuracies and unintended

¹⁸⁷ Regardless if self-considering themselves Charismatics or not.

¹⁸⁸ Regardless if explicitly self-considered non-Charismatic.

human errors. The magisterium of the Church, like a loving Mother, always vigilant to correct or adjust our inevitable doctrinal errors, will rescue us in the fulfillment of this editorial duty, since we are making it public¹⁸⁹.

4. It seems that language and semantics are the first areas of expertise for the demons, besides their knowledge¹⁹⁰ of the Sacred Scripture, which they use without vacations, as an edge-tool to disguise and advance their cowardly-evil agenda, frequently using words from the Bible such as Mercy, Unity, Love, etc. There are plenty of explicit examples: "Political Correctness"? An international curse! Euphemisms? Endemic more than ever! Outrageous "impostures" (ugly is beautiful and beautiful is ugly; ... and ...; you name it)? Perfectly fine!

5. For instance, "death with dignity" for the murdering of a terminal patient; "pregnancy termination" for the killing of an innocent human being, many just hours before birth; and so on. Chesterton and many others warned, in similar words, that the corruption of language precedes all other levels of corruption: political, legal, academic, social, communications, business, etc. In other words, evil social re-engineering is preceded by disguised verbal re-engineering ultimately crafted by demons.

¹⁸⁹ From one of our internal General Statutes' Appendixes.

¹⁹⁰ proved by Jesus' rebukes, when tempted by Satan in the desert.

6. However, that "explicit dimension" is not the focus for this titled (9.5), where our goal is **not** to comment on a long list of valid/not valid modes of praying, with or without the use of this Rosarybud beads, besides the **basic five modes** (SaP/SaP+911) already presented at the Title 6.7-#7a. Instead, we hope to share our perceptions and guidelines in a generic way, to make it as free and accessible as possible. This will transfer its responsibility to each devotee, according to their conscience, sufficiently warned about the gravity of our linguistic ignorance and complacency in this regard, that can also be used against us by evil spirits.

7. Therefore, one of the challenges here, is more related to the semiotic world related to "prayer", not easily identifiable and, sometimes, under subtle or subjective semantic variations. Just two examples (in the English language) among many, are the distinction between "Saying the Rosary" and "Praying the Rosary." (i.e. Mysteries meditation using the Hail Mary's as if a "music background" or the opposite, concentrating on the lyrics of each vocal Prayer, savoring every word without distractions, not even regarding the Mysteries of the Rosary), and the distinction between "Praying from the Heart" or "Praying from formulas".

8. It is indeed a big "deal," but it belongs to a bigger context, which includes the so-called charismatic gifts such as speaking in "tongues", slaying in the "spirit" etc., that we need to reflect upon, since we plan to share this Apostolate's resources also among participants of charismatic prayer groups, prison

ministries, "single" parents, etc. Including the sharing in a special way among non-Catholic Christians brothers and sisters, many so blind to the point of sincerely believe that one must "speak in tongues" in order to be "saved", among a variety of other unbelievable misinterpretations, deeply undermining Christ Unity mandate and many times the very essence of the Faith. The common denominator and the essence of Jesus' critical lesson when rebuking the devil at the desert, is precisely the utmost importance of "Proper Scripture Interpretation". Every evil argument from Satan came from the sacred scripture wrongly interpreted for self-justifications, and every rebuke from Jesus also came from the sacred scripture, now rightfully interpreted under a radical refusal of self-justifications.

9. Since it is normal and mysteriously human to go to major sports events and celebrate victories with our whole body, not just clapping. And for many, it is also a time for jumping, dancing, screaming and wheezing, while hugging each other, so why can't someone who wishes, also "ditty in tongues" or just babble¹⁹¹, like a la-la-la type of nursery rhyme during a praise/worship meeting? Why not? Or why not "croon in tongues" if one is sad or wants to complain about something or somebody, to our Heavenly Father? Or just take a few minutes rest, after receiving a special blessing.

¹⁹¹ especially in the presence of Jesus, always certain whenever two or more are reunited in His name, like at Christian prayer groups, Christian liturgic celebrations, etc.

10. It is our right as Catholics to try physical or emotional manifestations such as “laying on the floor” or unspeakable moans, maybe just to start and warm-up the “engine”, so-to-speak, at a psychological level aiming to the supernatural. Whatever it is, just don't call it “slaying down by the spirit,” “prophetic vision”, “speaking in tongues,” etc. Most likely, it is not even “praying in tongues.” Worse yet, some even dare to call it “Praying in the Spirit”! Isn't every Prayer truthful only when it is done “in the Spirit”? Can anyone say “*Jesus is Lord*” if not driven by the Holy Spirit?

Ironically, precisely what is explicitly called “praying” in the Spirit, is likely one of the few exceptions to the contrary, in the vast world of Prayer, risking not to be driven by the Holy Spirit, apart from rare exceptions.

11. Also, the majority of rights presuppose their own conditions being implicitly met. For example, we all have the right to walk or go and move in public places freely; but try to exercise that right freely walking on a park wearing **no** clothes, and you will end up in jail or a psychiatric hospital. The Canon Law, the whole of Catholic Doctrine and common sense govern what we could/should do or not do as well-formed baptized Catholics. Therefore, the right that we defended in the previous paragraph, as an implicit condition, **must** be free of any anti-Christian contamination such as “New-Age” poisons, reincarnation-based doctrines, private revelations not pre-approved by the local Ordinary, scrupulosity, hysteria, mental illness,

fanaticism or any other type of tare/weed that evil spirits inject in, to make our prayers sterile or worse.

12. Although St. Paul tells us about “groaning unspeakable moans” when He says that “*The Spirit Himself makes intercession for us with groaning which cannot be uttered*” let's not be naïve: Such fact cannot be confused with a repetitive mouth-babble technique, collectively started as a trigger, pretending to force the Holy Spirit to take control, by entering in a state of emotional ecstasy.

13. Quite the opposite, the underlying essence of every real Prayer is “listening”, not speaking (“*Speak Lord, because Thy servant is... listening*”, not the other way around. “*As a child lies quietly in its mother's arms, so my heart is quiet within me.*” Psalm 131). No wonder why Mary and Joseph are our supreme human models to learn from how to Pray. The Angel of God spoke, and She quietly listened, carefully asking questions **only** to better understand what God was saying or asking for and to better discern how to please or obey Him: “*Here is the handmaid of the Lord. Fiat mihi secundum verbum Tuum.*”

14. When the majority (**not all**) of our brothers and sisters claim to “speak” or even “pray” in tongues and/or “slaying in the Spirit” they are **not**¹⁹² doing so, but something else, not to mention frequent “guesses”, irresponsibly called by several synonyms¹⁹³

¹⁹² Evidently only God knows, case by case, who are the exceptions.

¹⁹³ Word of Knowledge, Word of Science, Healing Proclamations, etc.

of “prophecies”. Although valid and for some may be psychologically necessary, whatever it is, it is not necessarily moved by the Holy Spirit or done in the Spirit. It certainly is not real Prayer until and **if** the Holy Spirit, in His absolute sovereignty, case by case, knowing each one’s interior motives, willingness to repent and real needs, decides to anoint, move or even receive such a manifestation. For instance, science and common-sense suggest that falling down and other bodily gestures and movements are mostly natural human responses, and not necessarily supernatural events; granted that exceptions may happen and are precious, many times including priceless miraculous healings, for the Glory of God.

15. Unfortunately, it is frequent for many, struggling with lack of forgiveness and other serious common issues, to loop for a lifetime (no forgiveness, no healings!), like a silly little dog trying to bite his own tail, pretending to connect with the Divine Spirit, evidently failing over and over again for not taking God’s commandments into practice: Whoever “prays” *“I love you, Lord!”* A Lord that we cannot see, but doesn't love his brother..., is deceiving himself (St John). *“I will manifest myself to those who [truly] Loves Me.”* *“Why you call me ‘Lord, Lord’, and not **do** what I tell you?”* (Luke). *“If you [really] Love Me, you **will keep** My commandments; [then] My Father will Love you, and We will come to you and make Our home with you”* (John 14). That's the reason Jesus said, *“These people honor Me with their lips, but their*

hearts are far from Me.” *“Perverse generation”...* [Therefore], *prostitutes and tax collectors will precede you in paradise”*. Etc.

16. Not to mention "prayerfully anointed" petitioners asking God -repeatedly- for the "Lamborghinis" of Life¹⁹⁴ or, at the other similarly dreadful extreme, *“Please God give me patience, but give it to me **right now!**”* Many people pray for graces God already gave them (us) in better ways but don’t pray for what they really need. How often do we plea for the types of priceless gifts that God **always grant, infallibly**, such as prayer requests for a great heart¹⁹⁵ (*“Lord, help me to enlarge my heart and learn how to Love more, Love better and Love always”*)?

17. Above all, how often do we pray for the life-changing ultimately unsurpassable Gift of the Holy Spirit? It is a sound Catholic interpretation to consider the very person (anointing) of the Holy Spirit as summit and essence of the “Good things” that Jesus assured in Mt.7:9-11 **for those who ask**: *“Which one of you would hand his son a stone when he asks for a loaf of bread, or a snake when he asks for a fish? If you then, who are wicked, know how to give good gifts to your children, how much more will your heavenly Father give **Good things to those who ask Him.**”* This is so overwhelmingly important that Jesus told His disciples that it would be better for them His

¹⁹⁴ Many to the point of joining the false teachings of Prosperity Gospel

¹⁹⁵ See St. Paul VI’s prayer to the Holy Spirit for a great heart, [title 9.2](#)

prompt departure... (!); in order to send (us) the Holy Spirit -divine author of Life- to stay with His Church permanently. Since it is well-known from the very beginnings, in the words of St. Irenaeus, a 2nd century Church Father, that *"The Glory of God is a Human Being radiantly alive"*, why the great majority of Christians, look precisely the opposite?

18. Now, coming back to the language issue, ad hoc axis helping this chapter of reflections about the power and the imperative of Prayer, let's consider silver, which is a precious metal. The problem, therefore, will never be that silver is **not** precious, because it is precious. The problem is to call real silver by the word "gold." In our understanding, we should not use any of the names reserved for gifts of the Holy Spirit imprudently, including in references to similar but not fully discerned manifestations, without deeply responsible evaluations, accountability and language qualifications/adaptations, under better pastoral guidelines from the proper Church Dicastery.

19. For instance, the gift of Speaking in Tongues is nowadays the rarest of all gifts perhaps because it is being replaced by God's indirect gift of language translation technology or, in better words from St. Thomas Aquinas, *"because the Church herself already speaks the languages of all nations."* It is an extraordinary gift that requires interpretation, good fruits, and proper discernment to be validated and it is neither a requirement nor a necessary sign of salvation (Cor.12:30). Therefore, it's confusing that a

supernatural sign and factor of Christian Unity inseparable from Pentecost, precisely the opposite of the Tower of Babel, is now degenerating into a factor of divisions.

20. We, humans, are emotional beings in levels and intensities that vary immensely according to age, state, circumstances, cultures, biological sex, and even races. Moreover, ordinarily, we are driven not by reason but by instinct, basic needs, deepest desires, subjective perceptions, motivations and thoughts in levels and intensities that also vary immensely according to age, state, circumstances, cultures, biological sex, and races.

21. More still, most are highly and sincerely convinced that what they feel is objective, sound, and correct, just because they feel it. When a teen makes up his mind and is deeply convinced that he/she "can" experiment with some strongly addictive drug without the personal risk to become addicted, nobody will succeed in persuading him/her otherwise, since unable to realize that such "conviction" is, in fact, a lethal arrogant presumption.

22. Collectively speaking, how can we expect to attract a large group of teens gather without music, dancing, humor and/or some physical activities¹⁹⁶ for more than... five minutes? (Okay, just kidding!) But what about one or two hours? So, if a gathering for worship music and fellowship includes the so-called

¹⁹⁶ Such as sports activities or events.

"speaking in tongues" with other "charismatic" manifestations and lots of young people go there perhaps just to have fun, the real problem is more semantic than theological, more psychological than religious; since only deep formation, intellectual maturity, time and God's grace can gradually liberate anyone from our innate subjectivism, which is a de facto "slavery condition".

23. In our perception, what is urgent is a serious pastoral accompaniment and language clarification capable of helping the more vulnerable ones to avoid serious misunderstandings, spiritual confusion, and unnecessary suffering. Please read the pathetic personal experience of Dustin Germain,¹⁹⁷ a deeply sincere and God thirsty but a misguided brother, traumatized by years of non-sense and lack of good spiritual direction, which is even more frequent within non-Catholic communities (pdf link at the footnote).

24. Perhaps just renaming "speaking in tongues" to "humming in tongues" or even "singing in tongues" **combined** with an "emancipation" for those valid but obscure or easily deceivable manifestations, out of improper contexts and their currently restricted sets of almost monosyllabic patterns,¹⁹⁸ into more appropriated ones such as the "praise and music-based worship" context, would be sufficient. After all,

¹⁹⁷ A copy of his iconic testimony (by Pulpit and Pen), was also saved in one of our servers since it is priceless, and could disappear at any moment: [SocialBank.org/SpeakInTongues.pdf](https://socialbank.org/SpeakInTongues.pdf)

¹⁹⁸ Shandaralla-candarala, buyahonda-sellahonda, etc.

any collective Christian gathering is a mysterious holy ground because it is directly affected by a major life-changing personal promise of Jesus Christ: "*Whenever two or more are reunited in my name, I will be there in their midst.*" Let us never run the risk of suffocating the Holy Spirit! Over-prudence could be fake prudence!

25. Also, renaming the so-called "Baptism with the Holy Spirit" by something similar to "Washed & Fired by the Holy Spirit", "Anointed Revival in the Spirit," etc., would avoid unnecessary confusion, since many assume it as if unrelated or even superior to the very Sacrament of Holy Baptism. If the factual, seminal, and indispensable event of a sacramental Baptism, essential for our Salvation, ministered with water in the name of the Father, the Son and the Holy Spirit is not done with the Holy Spirit, through the Holy Spirit and in the Holy Spirit, it is not a real Baptism in the first place. Only through the reception of the Sacrament of Baptism we are completely liberated from all sins, adopted as a child of God, and made a new creature (born again) **at the same time**, regardless of age, and not from the so-called "Baptism with the Holy Spirit."

26. A valid Baptism **is** the ordinary foundation for a future Sacrament of Confirmation which, hopefully, will unfold sooner or later into an anointed revival in the Holy Spirit, whenever we ask for and are ready to receive new Charismas, to benefit the Kingdom of God. It is evident that it was about the whole

ecclesial-sacramental lifetime dimension, firstly the invisible 90% portion of “this Iceberg,” that St. John the Baptist proclaimed “*I baptize you with water, “but He will baptize you with the Holy Spirit”*”, without excluding -for sure- the small interdependent “Iceberg” percentage of visible lifesaving manifestations.

27. Jesus revealed that He came to bring “Fire” [The Holy Spirit] to the earth, “*and how I wish it were blazing already!*” (Luke 12:49) He said it not only about the visible or collective dimensions, which started at Pentecost. Also a personal, anointed and life-changing encounter with the Almighty God in the Third Person of the Most Holy Trinity, the all-powerful Divine Spirit Who truly is The “Fire” that Jesus is talking about, represents a “private” Pentecost and absolutely equates to a personal encounter with Jesus Christ as well as with God the Father, at the same time.

28. Tragically, most Catholics **after** the Sacrament of Confirmation –playing with “Fire”- just ignore it or even dare to betray their own solemn promises, freely proclaimed before a Bishop’s anointed imposition of hands seals for life their priceless Gifts from the Holy Spirit. It is frightening just to think that someone could take it for granted, not connecting the dots back to the price paid at the Calvary. In fact, remaining undetermined to persevere in a ‘State of Grace’ until the end of life, without a personal commitment to love God and neighbors as a servant of Christ’s only Church, gradually suffocates the Holy Spirit or simply

blocks His Divine light in their lives. Pope Francis calls poor “bats”, whoever prefers to live in darkness, afraid of light, afraid of love, therefore refusing a ‘*personal encounter with Jesus Christ*’ the fullness of Life (that is a proper meaning for “Baptism with the Holy Spirit”), which would then resurrect them out of their caves.

29. And regarding the challenge of “prophesies in the Spirit,” language pre-qualification could be helpful. Popularly called “word of knowledge”, “interior vision”, “word of science”, “healing announcements” or any other synonym for “prophesies”, they are all “charismatic” labels capable to incorporate pre-qualifications, just by adding adjectives such as conditional, possible, potential, or eventual, by training Prayer leaders when/how/why to pre-apply at least one of them before the proclamation of any type of “prophecy” or “healings,” which may happen, hopefully frequently. Wise language improvement and better pastoral training also in this regard, if done on a voluntary basis, far from suffocating the Holy Spirit would liberate many responsible participants. It would release careful participants until now “locked” by their consciences, to express **in conditional or similarly prudent terms** what may be inspired or suggested even by angels, without the risk of compromising their ethical integrity, in case declarations of “miraculous” healings or equivalent potential “prophecies,” although done in good faith, were later proved wrong or not provable.

30. We must recognize, for instance, that when a Parish properly organizes a prayer event for healing and spiritual liberation, not a “thousand” Rosaries can be compared with just one such event **if**: It is preceded by volunteer fasting¹⁹⁹ from the support group; done after a Mass; followed by Eucharistic Adoration; anointed by meditations and worship music; concluded with a Priest or Deacon laying their hands along with some personal prayers over those who come forward to receive their blessings individually, frequently transformed in hidden miracles by the Holy Spirit.

31. Likewise, for this kind of healing services, when receivers **will need to rest** for a while after the blessing, it may be helpful to rename “slaying in the Spirit” by something like “resting on the mat”²⁰⁰ for parishes that decide to provide paper-mats **in addition to indispensable chairs** behind each receiver, for those preferring to voluntarily rest for a while at the floor, instead of sitting down in silence or being embraced by volunteers, after the laying of hands, which can be an overwhelming natural and supernatural moment for many.

¹⁹⁹ Trigger of miracles, for those already practicing the Works of Mercy, fasting is the single most effective factor for the fecundity of prayers.

²⁰⁰ Why bother? Just read the personal testimony of D. Germain, (footnote link at previous pages). Twice he refused to fall on the floor after healing prayers, since the Holy Spirit was **not** moving him down, and did not cross his mind that almost everybody else was “faking” it!

32. It would be beneficial to have a brief formal Church teaching document from the proper Dicastery regarding the hierarchy of truths related to the various modes of authentic emotional-based or emotionally started praising manifestations and some critical distinctions among those and the real gifts of the Holy Spirit. Although we all must recognize as valid, the kernel of this challenge, reminded by Father Leo Clifford, when he explained that “*No teacher, mentor, guru, book or technique can really teach us to Pray. Only the Holy Spirit can lead us in saying, with Him, Abba, Father!*” Maybe he meant that only the Divine Spirit could help us to convert what we say, feel and express, into true Prayer, Praise or Worship.

33. After all, what is Prayer (capital P)? Well, it may be easier to answer another potentially impossible to answer question, such as “what is Life (capital L)? Since there is no real Life without real Prayer, according to St. Alphonsus Liguori. “*You can do more than pray after you've prayed, but you cannot do more than pray, until you have prayed*” (J. Bunyan). St. Mother Teresa of Calcutta said that “*Everything Good comes from [through] Prayers.*”

34. Pope emeritus Benedict XVI, while preaching the Spiritual Exercises to the Roman Curia, as cardinal, in the presence of Pope John Paul II, explained “*the Desert Fathers sustained that prayer is essentially a self-transformation in an ardent desire of God*²⁰¹,” and

²⁰¹ To Look on Christ p.32-34

he invited us to become, in ourselves, an inflamed desire of God. In other words, biological birth is not sufficient for being fully alive and deep Prayer consists not in 'saying,' nor how or what Prayer is said, but in becoming ourselves an ardent desire of God; preparing a good soil within, where the Word and the Will of God will grow and fructify, precisely like in Mary and Joseph.

35. Certainly, an authentic desire for God will always bring us to Jesus (*"I Am the Way and the Truth and the Life, and no one can come to the Father except through Me"- John 14:6*) and vice-versa. There is no way to be in the presence of: Jesus in the Eucharist; Jesus in the midst of two or more (sinners or not); and Jesus in the Word before the Sacred Scriptures without also being in the presence of God the Father and the Holy Spirit.

36. Besides, the mere presence of God is the very essence of Paradise, where the saved are completely impotent to any form of thanksgiving, due to infinite disproportionality, making Adoration our great consolation even in this life. The Divine Trinity cannot provide anything great, better, or magnificent than Themselves: That's Heaven, technically called "The Beatific Vision".

37. The saints understood it clearly. When St. Francis received St. Clare..., he confirmed her true religious vocation after asking her *"What do you [truly] want, Clare?"* Her prompt answer was: [only] *"God!"* St. Thomas Aquinas, likewise, in replying to God's

unbelievable offer *"You have written well of me, Thomas, what reward do you desire?"* answered *"Nothing but Thyself, My Lord!"* As a common denominator for their "Total Gift of Self", saints are equally brilliant to promptly respond to God's interactions or questions, using vis-à-vis other powerful synonyms:

"Behold the handmaid of the Lord, let it be done unto me according to thy Word" (St. Mary, as a teenager!); *"Lord, take from me everything, but give me Souls."* (Don Bosco); *"For the sake of the Gospel, [...] I have become all things to all people so that by all possible means I might save some."* (St. Paul the Apostle); including incomparable responses such as the silent (ongoing) synonym of St. Joseph, likely saying nothing when asked in a dream to save little Jesus and Mary's life, but immediately jumping out of bed and starting doing it, fleeing ASAP with them to Egypt, instead of talking about it. A good, kind, faithful and just man, in other words, a real man, like St. Joseph, a lifetime doer, not a talker, can only be recognized by what he actually does, and not by what he says or said he would do.

38. "Adoration," likewise, could be considered a potential "understatement" or "under-expression," frequently confused with admiration, veneration and even adulation. It is an essential part of our "Charisma", a special commitment related to the worship of God the Father, particularly in His

“Absolute Sovereignty,” to the point of becoming an additional religious vow. Once approved by the Church, consecrated JoAnnines will have to profess the “Vow of Adoration,” and therefore would love to share the following quote from our General Statutes, Art. 34 (Vow of Adoration) § 2, regarding what St. Elizabeth of the Trinity reveals about her meaning for the word “Adoration”:

“Adoration! Ah! It's a word from heaven! It seems to me that we can define it as the Ecstasy of Love. It is Love crushed by the beauty, the strength, the immense grandeur of the beloved object. Worship the Lord for He is holy, as it is said in a psalm. And again: we will worship Him because of Himself.”
She asks and responds to herself: *“How can I worship him in the heaven of my soul, [which is] this incessant occupation of the blessed [under the Beatific Vision] in the heaven of glory? They prostrate, [...] they throw their crowns, they adore. First, the soul must prostrate itself, plunge into the abyss of its nothingness, sink so much that, according to the delightful expression of a mystic, it finds true, invincible and perfect peace, which nothing [able to] trouble because she rushed so low that no one will go looking for her there. Then she will be able to worship Him.”*

39. Regarding the “Beatific Vision,” unfortunately a kind of “static/external” and an immense understatement to reflect the Human Life in Paradise, not even fully ready yet because it presupposes a

future resurrected embodied reality, let’s remember Cor. 1:2-9 *“What eye has not seen, and ear has not heard, and what has not entered the human heart, is what God has prepared for those who love Him.”* Perhaps a much richer statement, although still deeply understated and equally unmerited would be, instead, a **“Beatific Total-Gift of Self in a Mutual ‘Ownership & Possession’.”** It is an infinite mystery which includes, among other mysteries, **also** a kind of **“Internal Beatific Vision”** from the “inside” of the Holy Trinity; within an unfathomable participatory Unity for each “Saved” individually and collectively, evidently not consubstantial-coeternal (we are creatures), but similar to the Unity “reached” by person-members of the Holy Trinity among Themselves. In the Holy Spirit and with the Holy Spirit, God the Son not only says but He IS, perpetually, this ongoing "TGS/MOP" reality:

“Father, I Am Yours, totally Yours, only Yours, and always Yours!” And the Father replies, *‘ad-perpetuum’, “No my Son, I Am Yours, totally Yours, only Yours and always be Yours! Whoever sees You, see Me.”* And even now, before the resurrection of bodies, the saints in Heaven already participate in such inexhaustible competition of Love and Unity; which **is** the Holy Spirit Himself, Divine “Boomerang” from Whom Life “exploded” from, like in a “big-bang”. Not only a figurative “big-bang” but also “literally”, first creating the whole Universe from an infinitesimal “First Principle,”

expanding it from a kind of Big-Bang, (...), then “mother” Earth, then Humanity, culminating with the Incarnation, Passion, and Resurrection of the Messiah. Together, in Jesus, They adopted and redeemed Humanity, to be resurrected at the end-time.

40. Finally, since fully satisfying or rational answers are potentially impossible, one of the best analogies for true Prayer, in our opinion, came from Fr.

Pasquale Foresi (Focolare Movement):

In synthesis, he said²⁰² that this world in which we live (especially our private ‘little’ world) is only apparent, but “not” real! It’s a kind of fake world that only appears to be real, but it is not! Prayer starts **every time we succeed** to gradually depart from this (apparent) world, in order to return Home, entering little by little into the Heavenly World which looks apparent, imaginary, but is, in fact, the only real [everlasting] World²⁰³; joining there the companionship of Jesus, our Blessed Mother, the Angels, and all real friends already in Heaven. Sharing the real World with them, although just a glimpse of their ‘Beatific Vision’, indeed become also for us an inexhaustible source of true Life, Peace and Joy, plus Eternal Heaven: **That is Prayer!** Thus said Fr. Foresi in better, but similar words.

²⁰² In **our imperfect** free translation from Italian.

²⁰³ Like a movie in which we are the protagonists, but that can be paused and resumed at any time.

41. Moreover, a powerful way of illustrating Fr. Foresi simple but deep visual analogy with current reality, comes from the fact that the Internet, just two decades ago, was a mere eventual escape from the real-world. Today, however, the real-world **is** an escape from the Internet, particularly for the new generation not initiated in real Prayer. Just **inversely**²⁰⁴ favoring those who succeed reaching such real Prayer more and more frequently.

42. This new generation, properly called “The Internet Generation” is deprived of their right to know how to Pray, with few exceptions. Most are incapable of grasping even elementary but crucial differences such as Praying the “Our Father” prayer at night or during the mornings. At night, usually tired, one falls into bed (fall asleep), not into temptations! However, **not** praying the “Our Father” daily, really meaning it, before we leave our bedrooms, or **at least before** we leave our homes, during mornings, can be a huge tragedy, **if** repeatedly:

The odds that anyone in a death-row, anywhere (as an extreme example²⁰⁵, therefore you name it and

²⁰⁴ In the sense that it is **not** a deceitful or fake world, as the Internet potentially is, quite the opposite, the more one follows Fr. Foresi’s genius “shortcut”, **especially during Mass**, the better!

²⁰⁵ 98% of death row inmates in the USA, about 2,600, are men!

There’s a popular saying stating that *the reason why are more men than women in prisons is because there’s more women than men in Churches!*

replace) on the same date that they committed their crime also earnestly asked the Almighty Father during the morning for the help of **not** falling into temptation during that day is almost zero!

43. A new generation that also believes that their safety will come from their college degree, personal wealth and their likes. Real security can only come - although indirectly- from our Heavenly Father's infallible Providence, especially for those who ask for it, which is perfectly fulfilled by the lyrics of the "Our Father", the Perfect Prayer, personally taught by Jesus when the Apostles asked "*Rabbi, please teach us How to Pray,*" but we²⁰⁶ take it for granted.

44. Additional essential moral life formation elements, such as the will and capacity to make sacrifices, especially if done for religious reasons alongside fasting and amends, are simply unthinkable for many, precisely during their formative years! There's an intrinsic aversion against personal penances, even if sporadically. It's just not part of their blinded world, and a direct consequence of a short vision and total misunderstanding about the preventive power of voluntary sacrifices. Chris Stefanick explains that a better way to understand it is to compare proactive, voluntary and even joyful sacrifices with bargaining opportunities: "*Would anyone go purchase his/her dream car or house for a fraction of the price, feeling*

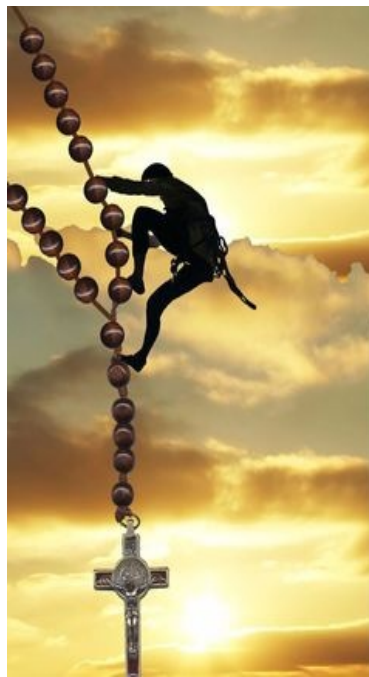
²⁰⁶ Rare exceptions! Tragically.

miserable because they will have to pay a small but weekly payment?" He asked.

45. Therefore, in conclusion, demanding arguments on mature Christians like "*Let's pray the rosary, not just say the rosary*" would be, in a deeper understanding, a fundamentally flawed argument to which they could reply: "*Mind your own business!*" A little bit rude reply and only used here to make a point, since we are using it ourselves, alongside Pope St. John Paul II and St. Teresa of Avila, to help Rosary devotees understand the importance of avoiding useless chatter with holy things. In particular Matt. 6:7-8 warning: "*In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them. Your Father knows what you need before you ask Him.*"

46. If real Prayer, whether it is coming from the heart; from Psalms lyrics; from the rich liturgy of the Church; from closed doors at your room; "Lectio Divina"; veneration; contemplation; repetitive "formulas" such as the magnificent "Our Father"; silent Eucharistic adoration; clapping and singing in "tongues"; priceless devotional contents like the Rosary; "delicious" Litanies; etc., **are always good**. The best Prayer is not the long or the short one, done comfortably or uncomfortably, fast or slow; focused or not; collective or not; complete or not, but **the most sincere**, whenever done with deep Faith and Trust.

47. For Rosary devotees, besides our tentative classification of the five basic Rosary praying modes listed at the title 6.7-#7a, we cannot forget to add that, whether it is done by holding a rosary, counting on it or not, looking at it, kissing it, or just having it in the pocket/purse or even discreetly wearing it, our deepest respect and affection are what really matters. Our Blessed Mother looks at our hearts and intentions, not scrupulosities, always eager to take each one of us in Her lap until we stop “crying” and recover/renew our strength; having a sweet nap snuggled in Her caring arms, until ready to Love God and neighbors as much as possible, with Her and under Her mama-bear powerful maternal protection.



Any kind of real Prayer, Praise or Worship, which ultimately only God knows, is very, very good, indeed.

“Vive la Difference!”

Let's keep praying not until God hears us but the opposite, until we finally start to listen to what He keeps trying to say from the beginning, despite our disguised made-up ‘deafness’.

Shalom!

OUR LADY'S PROMISES FOR PRAYING THE ROSARY



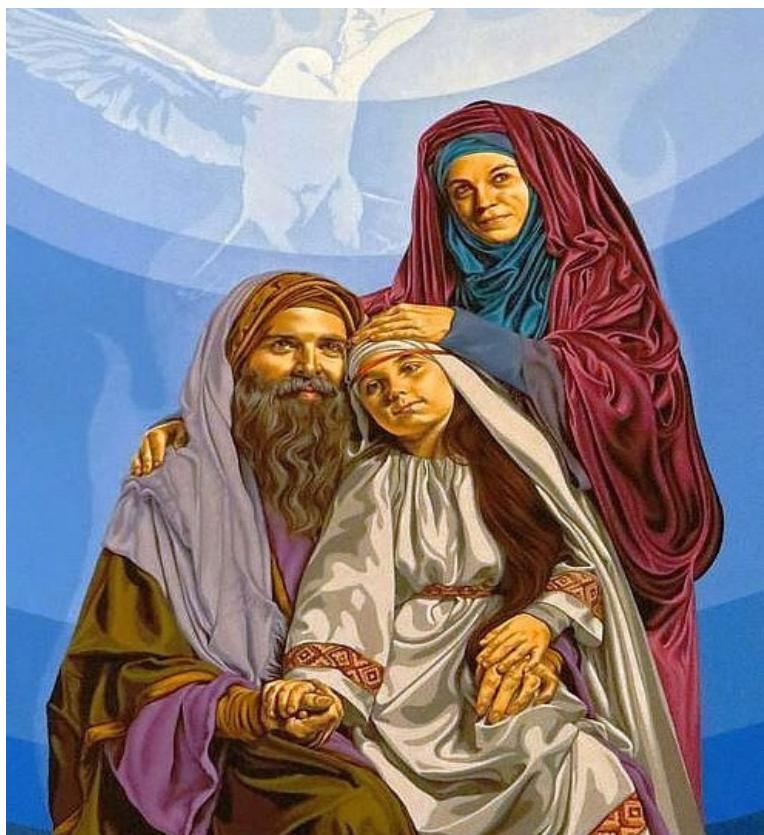
Besides the Indulgences attached to the Rosary, Our Lady revealed to St. Dominic and Blessed Alan de la Roche additional benefits for those who devoutly pray the Rosary. Note that the Rosary is the non-liturgical prayer with the most published Magisterial / Papal documents expounding on its excellence. Vatican II's summary on Our Lady is contained in Lumen Gentium chapter VIII.

- 1) *Whoever shall faithfully serve me by the recitation of the Rosary, shall receive signal graces.*
- 2) *I promise my special protection and the greatest graces to all those who shall recite the Rosary.*
- 3) *The Rosary shall be a powerful armor against hell; it will destroy vice, decrease sin, and defeat heresies.*
- 4) *It will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the heart of men from the love of the world and its vanities and will lift them to the desire of eternal things. Oh, those souls would sanctify themselves by this means.*
- 5) *The soul that recommends itself to me by the recitation of the Rosary shall not perish.*
- 6) *Whoever shall recite the Rosary devoutly, applying himself to the consideration of its sacred Mysteries, shall never be conquered and never overwhelmed by misfortune. God will not chastise him in His justice, he shall not perish by an unprovided death (unprepared for heaven). The sinner shall convert and the just shall grow in grace and become worthy of eternal life.*

- 7) *Whoever shall have a true devotion for the Rosary shall not die without the sacraments of the Church.*
- 8) *Those who are faithful to recite the Rosary shall have, during their life and at their death, the light of God and the plenitude of His graces; at the moment of death, they shall participate in the merits of the saints in paradise.*
- 9) *I shall deliver from purgatory those who have been devoted to the Rosary.*
- 10) *The faithful children of the Rosary shall merit a high degree of glory in heaven.*
- 11) *You shall obtain all you ask of me by the recitation of the Rosary.*
- 12) *All those, who propagate the holy Rosary, shall be aided by me in their necessities.*
- 13) *I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death.*
- 14) *All who recite the Rosary are my sons, and brothers of my only son Jesus Christ.*
- 15) *The devotion of my Rosary is a great sign of predestination*

THE IMMACULATE PRINCESS PRAYER

Below, little Miryam, our Immaculate Princess, on Her "throne!" God the Father's masterpiece, spotless human diamond, a divine gift to St Anne, that she gave, with herself, completely, to St. Joachim, who entrusted Her to St. Joseph, that gave Her to Jesus, who entrusted Her to St. John, and then extended Her motherhood to all of us! It is evident that she started to learn how to become a "total gift of self" from Her mom and dad.



Oh, Immaculate Princess!

Precious little Miryam of papa Saint Joachim, conceived without sin in the blessed womb of mama St. Anne. In your overflowing fullness of grace we plead, please remember us as you remembered even your homemade baby-dolls, and the many kisses your mom & dad "had" to give on them -in addition to yours!- because of your... "intercession": Protect us from tragedies, especially grave sins, therefore defending us against the Evil One, and keep us in peace under your angels we beg you, we trust. United to your beloved parents please pray for us, little Princess, who have recourse to thee as adoptive brothers and sisters, that we may live a life of ongoing conversion, always within your Son's Church, as holy and joyful as possible; in your name loving and protecting every child, every grandparent, every pregnant woman, every family, until safely united with you in Paradise, forever!

Full of hope and confidence we plead, through your sweet, kind and most pure heart of a little Jewish girl forever alive within you, for the sake of your mom and dad's unforgettable ocean of tender love, prayers, and homey protection; and for the inexhaustible everlasting treasure of holy memories and consolations that they infused in the deepest reaches of your being, as an essential portion of your eternal Heaven, that God the Father rich in Mercy, through your intercession, in the blood and merits of

your son Jesus Christ, our Messiah and Divine Redeemer, will indeed grant humanity a new Pentecost, with every blessing and grace that we need to really understand the power of fraternal Unity in the Holy Spirit, and become a New Humanity, meek and humble of heart, loving and courageously faithful to the Will of God until the last day of our lives, up to the last generation.

Ad majorem Dei gloriam, Amen!



(Sts. Anne & Joachim, for the sake of your Immaculate Princess, please pray for us, for the salvation of our families, and for the whole world.)



APPENDIX B

The Conjugality Spirituality, in Brief



We are planning, under the Church's guidance, the development, practice and sharing of our founder's proposed pro-unity, cognitive-empathy and Eucharist-centered Catholic Family Spirituality, enriched by a **broad spousal relational concept and methodology** (partially applicable even to non-Christians) that he named "**Conjugality Spirituality**" and wrote about it in 1988. To learn more, please read the following **heavy summary** that he wrote, translating from Portuguese, thereby forcing some words or expressions under quotes to carry a special meaning or to have minor variations. Therefore, slow or double-reading necessary over inevitable complementary parenthesis or challenging segments.

BASIC KEYWORDS AND TERMINOLOGY

Conjugality: I coined it as a noun, from the adjective 'conjugal'. Etymologically, 'Conjugality' literally means 'shared-yoke-path' (con+jugo+ity = shared+yoke+process). The Conjugality Spirituality is a Mystical and Trinitarian kind of pro-unity, cognitive-empathy and Eucharist-centered Catholic Family Spirituality, enriched by a broad spousal relational concept and methodology (See §1).

Unilateral Conjugality: (See §1,7 & 9) **Indirect Prayer/Indirect Love:** They are the essential Conjugality "way" to pray for and love family members and close relatives (See §2,8 & 14)

Biologic-primacy & Respect + Non-reciprocal: The pre-required applied Conjugality level one, the minimum level, starting the upper sequences...(See § 2,7,8 & 10).

"Tree" & "Fruit": (See § 3,4 & 18)

"supra-instinctive" Vocation: (See §3)

Domestic Church: (See §3,4 & 18)

Divine Orchard's "Parcel": (See §4)

Male OR Female Conjugality: (See §5)

Christian Holy Marriage Covenant (See §6)

Parallel Conjugality: (See § 7 & 8)

Spiritual "abortion": (See § 9)

"Third Person": (See § 12 & 17)

"ConjuCouple": (See § 13 & 17)

Couple's "Conjugality-parents": (See § 14)

Spouse's "exchange & replace of...": (See § 14)

Didactic Competition of Love: (See § 14)

"Reversal" (reciprocated) **Indirect-Prayer:**
(See §15)

The five "Ms" perfect Conjugality: (See §17)
Mysterious Mystical-Marriage Matrimonial Matter

Third Conjugal Person (ConjuCouple): A Third Conjugal Person (3rd-CPerson = ConJuCouple) is more than a virtual person or couple partnership. It is a new spiritual but real single entity: The Couple. It is a mystical person that emerges from deep conjugal unity between husband and wife, Mr. & Ms. "One", after sacramental matrimony, in deep communion with Jesus among the spouses (including spiritual marriage), to the point of becoming a "third conjugal person": The Couple, optionally called "ConjuCouple".

The Conjugality Spirituality in Brief

1. The Conjugality Spirituality is a Catholic Trinitarian kind of pro-unity Spirituality and relational Methodology that applies to natural marriages, sacramental marriages and mystical marriages, promoting and supporting transitional steps from lower levels to highest possible level of holiness. Ideally but not indispensably a reciprocal practical spirituality. Practicing Conjugality, therefore, is even possible for single mothers living a 'unilateral', at least vicarious, but still valid 'female Conjugality', not a mere 'juality' ('jugo+ity'= yoke+process) as a higher vocation than maternity (or paternity), and the only way – **in a deep understanding** – to excel and perfect motherhood and fatherhood to the highest possible level of holiness, including spiritual Conjugality for consecrated religious people.

2. Conjugality starts with primacy and respect for the 'conjugue' (spouse), going up to mystical communion or even "sublimation" (e.g. St. Joseph), only surpassed by the Divine Paternity; therefore, even greater than human paternity. However, for that prerequisite level, which is primacy and respect, whether the 'conjugue' is worthy is irrelevant if already a parent, since respect is due even to enemies, mandated by God, much more so towards the co-creator of any child. Therefore, I'm convinced that whenever children come first in

what I call 'direct prayers', parents are missing a better and almost infallible way to bless their children through 'indirect prayers' (one of several practical consequences from the first level of applied Conjugal), which must include or pass through the spouse.

3. Likewise the important distinctions between the institution of Natural Marriage, the Sacrament of Matrimony and the traditional Family community, I hope future generations will clearly distinguish and better understand that both biologically and spiritually authentic maternity and paternity are 'Fruits' with capital 'F', but still only fruit, never the tree. Priceless Fruits indeed (among others mysterious fruits) but **not** 'The Tree'. Fruits that should mature into rich motherhood and fatherhood, without being pulled off the tree until fully ripe, even by a bitter divorce. Natural Conjugal (=1Male+1Female) **is** the 'Tree', and a kind of 'supra-instinctive' real Vocation ("instinct-consciousness" would be an oxymoron). In other words, the excellence of parenthood. And, since any 'Tree' depends on its roots -God-, Christian sacramental Conjugal -Catholic Matrimony- is the healthiest, the sweetest, the holiest, the most fruitful 'Conjugal Tree' (not to be confused with 'Domestic-Church') for any couple seeking to become permanently blessed in the Holy Spirit, just because Jesus Christ will then be the indestructible 'Root'.

4. Afterward, a 'Domestic-Church' should develop from a devout family into a deeper interdependent communion within a diocese, often a local parish. Therefore, a 'Domestic-Church' is like a Divine Orchard's '**Premium-Parcel,**' carefully protected and granted exclusively for **each** Grafter-surgeon's **masterpiece**, always grafted as a male+female unique and priceless Fruit-Tree, adorned by its own colorful garden, full of flowers, birds and perfumes: that's a blessed family, par excellence, whether a domestic or religious community! Nevertheless, to get there, it is the 'tree', not the family (a garden with just one 'fruit-tree'), which is the source of human life and all other additional precious life-nurturing fruits, such as warm homey protection, security, safety, plenty, etc.; an anointing kind of Love, proud transmission of the Faith, prayers (simple, meaningful, powerful, joyful), lifetime bonding, inspirational attraction, respect, authority, tenderness, education, communication, true hope, enduring joy, deep peace, etc. Also, a powerful antidote against the hidden curse of a pandemically radical "maternalism" and "paternalism," cowardly parental alienation, hostile parenting, etc., which is not only the degeneration of parenthood but also a form of child abuse.

5. Moreover, I would like to emphasize that Conjugal does not exist and cannot exist in abstraction, only embodied in the two sexes: 'Male-Conjugal' or 'Female-Conjugal'. They are

binary and absolutely inseparable. God created the human body and soul in such an inseparable way that our deep need for complementary differences, not only at survival and biological level, does not end at the conception of every child, it remains essential for life, to be glorified and perpetuated at the resurrection of bodies either as man or woman. Only after a conscientious 'investment' starts to improve the quality and power of its own male or female God-given condition, then male and female Conjugality can follow a deeply distinct male or female Conjugality path, beyond bodies, into the level of souls. Together they can grow and rejoice in their paths, looking towards or in relation to complementarity where 1+1 is much more than 2 and even more than the dignity of one if alone, so-to-speak.

6. Therefore, each one can freely become able to aim for a total gift of self, out of deep love, within a **"Christian Holy Marriage Covenant"**. This is the keyword because it implies a monogamic, indissoluble, exclusive, faithful, and mutual "belonging" between two mature and free persons of opposite sex open to **human** life aided by nature and Grace. One might posit a similarity to the laws of magnetism: electrical like-charges repel each other, while unlike charges attract each other (south+south=repel, north+north=repel, but north+south= bingo! They bind). Therefore, Male-

Conjugality is a "single-entity" that always relates and combines with a single Female-Conjugality distinct complementary "entity" and vice-versa; this is also valid for supernatural relationships with living organisms, like the "Mother Church", a real mystical wife of Jesus Christ.

7. 'Parallel and/or Unilateral Conjugality': Regarding the potential pastoral non-applicability of Conjugality as a vocation in these tragic times of divorce and single parenthood, I would like to state that: Since human life is a co-creation between God and the parents, a 'parallel Conjugality' is not only possible but necessary, due to any conjuge (former or separated spouse, co-parent, etc.) for a lifetime, at least on the first-level ('primacy and respect'), for the sake of the child. In other words, let's suppose a woman had her first child during teenage years, from a fleeting relationship, and is subsequently raising that child in holy matrimony, already enjoying – let us assume it – the fullness of Conjugality (mystical sacramental communion) with a different man. Under such circumstances, that highest level is only possible if 'parallel Conjugality' (unilateral or not) is present when the mother assumes a lifetime first-level (primacy and respect) 'parallel Conjugality' strictly related to her first child, under the explicit and active support of her current husband. And not only that, but the husband – as an adoptive father – must love that child as a biological father should, and above all love that child on behalf of the natural father (hopefully after

reaching out to him, to attempt a merciful and even fraternal relationship, according to the Golden Rule, explicitly asking the latter for the honor to become an adoptive father, with his blessing).

8. The biological father should learn as soon as possible that both the current adoptive father, and especially the mother, will faithfully include, for a lifetime, implicitly or explicitly, under that 'parallel' ConjugalitY, the person and primacy of the natural father, hopefully as a brother in Christ; whenever she prays for her first child, making/doing what I've called, 'ConjugalitY indirect-prayer/indirect-love', which is a holier, more powerful love, especially if unconditional. However, in all cases like this, she (or he, accordingly) must also include her husband with the biological father in the same prayer, if the adoptive father is the 'real' father for all intents and purposes, like St. Joseph – especially if fulfilling the highest paternity duty, which is to help the child grow in holiness unto Heaven. The key purpose of the Holy Spirit in our lives is to help us replace our heart of stone with a heart of flesh; to provide opportunities – sometimes painful – for the 'enlargement' of our 'hearts', since our source of peace and power is a kind and humble heart, like the Sacred Heart of Jesus.

9. Only someone that does not 'know' God would dare to expect that He would answer in the same powerful way a prayer from a father, in favor of his own child, if he conscientiously refuses to include the mother of that child in his prayers, at the very

least, and vice-versa. Indifference, not hate, is the real opposite of Love, which therefore hurts God the most, and deeply offends Him. In the worst-case scenario, instead of implicitly refusing to pray for, it would be better for a parent even to ask God for justice in this life, since then, eventual Divine sentence (wherever sanction), if granted, would carry a term, an implicit limit (upon conversion), unlike the mortal sin of grave indifference (spiritual 'abortion') which regularly becomes a practical 'death' sentence. If irreversible for a lifetime, such cruel act of hate will also destroy the fullness of life in the child which in my opinion is impossible for him to reach, without at least some kind of unconscious 'unilateral ConjugalitY', even without physical contacts, from the part of the parent who loves the most and care for that child. (As a lesser of two goods, so-to-speak, in the sense that, ideally, every child needs both a mom and a dad, but at least one parent is better than none).

10. Deep inside, 'hardwired' by God, children intuitively do not really care when moms just keep saying that they love them, and dads swear to 'adore' each and every child like they often say they do. Children's souls somehow unconsciously perceive if they are rooted in truth or not, precisely by the quality of the ConjugalitY, visible or not, between mom and dad (if any! nowadays). Therefore, what radically matters and sustains children's healthy growth and self-confidence, although on semiconscious and unconscious levels,

is when they personally and surely know with their whole being, *that mom really loves my dad, and dad really loves my mom*. This is an extremely critical factor. It is so important that, if nonexistent, at least in its most minimum level ('biologic-primacy, respect, non-reciprocal'), a child's life, even at teen ages, will only experience a more mature life (**ordinarily*** speaking), especially a better Christian life, **after** a flow of new supernatural healing and power (new graces) comes from the mystery and merits of human Conjugalility applied to prayers and relationships, due to God's Natural and Supernatural Laws.

11. *Disclaimer regarding the "**ordinarily** speaking" emphatic qualification, above: I am personally convinced that (*nihil obstat*, but not a Church's Teaching), even if abundant, such similar or equivalent foundational graces necessities for conversion, plus sanctifying breakthrough graces other than originated from conjugal prayers are **not** ordinary, but an extraordinary supplementary manifestation of the pure mercy of God, due to our immense blindness in this regard. Definitively, Conjugalility is not a mere human technique, but a mystery with supernatural fruits, a largely invisible Divine gift that can only be exercised – conscientiously or not – with the Holy Spirit, in the Holy Spirit and through the Holy Spirit.

12. Therefore, it is possible for non-Catholics to partially exercise it, but impossible to be lived in its

fullness without full communion with the Church founded by Christ, because the essential and frequent Eucharistic communion, source and summit of their Unity, will be deeply dependent on the authenticity of the sacrament of matrimony and their moral life, as married couples. Due to the Original Sin, the natural conjugal yoke is different and heavier than Christ's supernatural conjugal yoke. As another consequence from Pentecost, the Sacramental Conjugalility is no longer a couple's shared yoke, but Christ's yoke shared with a kind of 'Third Person', which is a couple (human or mystical) composed of one male and one female, that "belong" to each other and are ready to die for the love of each other. I agree with a strong conviction that, in life, we have only two basic options: Suffer with Christ - meaningfully - or suffer much more, alone, without Christ. I also believe that this mysterious post-divine-incarnation reality (after Pentecost), apparently unfair for those who do not know Jesus Christ, applies even more to couples – any couple, every couple. Unfortunately, the word 'couple' when applied to marriages is becoming an empty word for what I am trying to imply in the context of this spirituality, even if capitalized under quotation marks.

13. There are millions of couples in the world under the negative balance, to say the least, hurting each other and some even using their children as a weapon. Therefore, I coined the word 'ConJuCouple' to better represent the richness of

what I mean as a goal or ideal, which is a "Mysterious Mystical-Marriage Matrimonial Matter;" and also as an optional honor identity for those trying to raise up their marriage from the ocean of mediocre and superficial relationships, not to mention epidemic spousal abuse with all sorts of domestic violence. We are living in times of pseudo-couples, like married singles, many already "divorced", but sleeping in the same bed, living in the same house (not homes!), with children that frequently doesn't belong to both.

14. Throughout the years, this proposed pedagogical vision and spirituality path for a higher marriage vocation has proven to be a mother-lode of very practical pastoral arguments and insights, powerful enough to enlighten even bitter spiritual directees -by the hundreds- bringing deep healing plus a practical, step-by-step path of conversion from years of indifference and hate, to gradual Conjugalit. And for some, passing through essential steps like the 'Parent-child indirect-love' step and the daughter-in-law vs. son-in-law's 'competition' of love step (Conjugalit-parents), to excellence in Christian parenthood in a matter of weeks – even for 'single' parents. At higher levels, only possible under reciprocal Conjugalit, the couple's 'Conjugalit-parents' ("replaced" father and mother), after mutual adoption, will "no longer" be the natural Mom and Dad, but firstly the father and mother in law. To be equally reciprocated by the spouse, under a kind of divine 'competition' of love

and didactic adventure, gradually including all other in-laws' relatives as if 'exchanged & replaced' uncles and aunts, brothers and sisters.

15. Many are the benefits for children 'hardwired' to flourish better and thrive the most, if and when properly fed by a spiritual food that is virtually impossible to falsify. For example, since children are subconsciously thirsted to know and need to frequently confirm that 'mom really loves my dad' and vice-versa (that's the food I'm talking about), parents that already started to practice the Conjugalit Spirituality can also guide their children (already under 'Indirect Prayer' mentioned above) to reciprocate a kind of 'Reversal Indirect-Prayer.' In doing so, they will strike a spiritual nerve powerful enough to generate a precious and gradual metamorphosis that catechesis alone would not be able to accomplish.

16. The Holy Spirit normally grants different graces and development phases according to the nature and quality of the spiritual resource available on a daily basis. If children freely chose to reciprocate their indirectly received prayers and are properly (according to age) invited to also pray back in the Conjugalit-way, they should do so basically praying for their daddies and through their daddies, whenever they want to pray for their mothers with more 'results' so-to-speak, and pray for their moms and through their moms, when they want to strongly support their daddies (Likewise applicable in

favor of grandparents). Essentially, daddy's implicit message of a proved conjugal unity ('The Food') adapted to each individual child/age, need to be very simple, such as: *If you Truly want to pray for me, please do it first and through your beloved mom, to whom I belong to, because that would be the kind of prayer daddy would love the most, from you, my dearest son/daughter, also because you are a divine gift that your mother gave to me.*

17. The major reason why God the Holy Spirit created the Sacrament of Matrimony (sacramental marriage) in The Church, is to become a visible sign to the world, of the incredible and indestructible Love Jesus Christ has for His Church. It is critically essential to first rescue the mystery and power of married couple unity (Matt.:19-6: *So they are no longer two, but one flesh*): 'The Couple', Mr. & Mrs. 'One,' aimed to become – if Christians – a 'ConjuCouple' so-to-speak, more than just a natural couple partnership, it is a new spiritual but real single entity, a kind of third virtual person that emerges from deep unity between husband and wife after sacramental matrimony, in deep communion with Jesus among the spouses (including spiritual marriage), to the point of becoming a feminine mystical person, in order to mystically and sacramentally engage the masculine person of Christ in five "Ms" perfect Conjugality: A **M**ysterious **M**ystical-**M**arriage **M**atrimonial **M**atter. Therefore, a sacred, solid, 'sacramented'

Sanctuary. A rock without breach, an indestructible fortress.

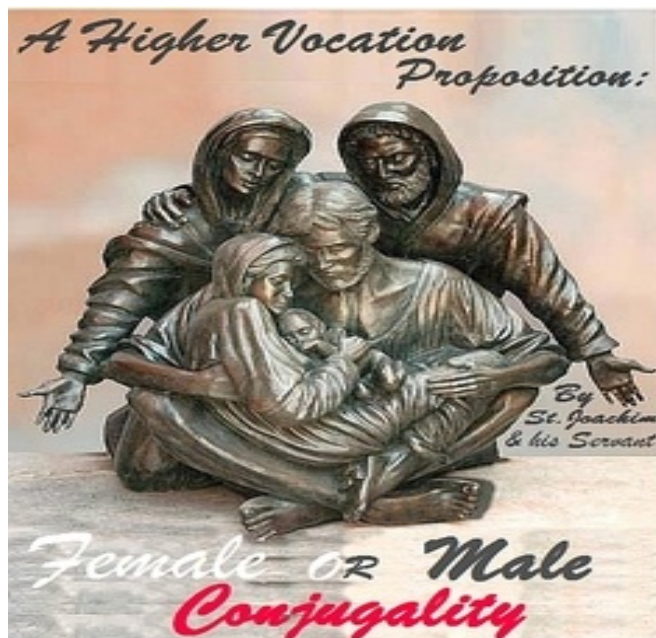
18. I believe that in the same way the sacrament of Confirmation gives the power to their recipients to later freely assume or not to assume it's fullness, through deep personal conversion and cooperation with Grace, which means to become an "incarnation" of such Sacrament, so-to-speak, therefore "no longer" bornt from blood or human will, but indeed born from God (John:1-13). Similarly, the Sacrament of Marriage gives the power to their recipients to later freely assume or not to assume it's fullness, through deep personal conversion and cooperation with Grace, which means to become, likewise, an "incarnation" of such Sacrament of Marriage, so-to-speak. Therefore, through Conjugality spirituality, any couple married under the Sacrament of Matrimony can "become" the Sacrament, themselves: No longer the 'same' persons, no longer just two individual persons. United with Jesus in their midst, in the same proportion they succeed to build **Unity** to the point of becoming "**One**", a kind of new and unique conjugal mystical person is bornt, also bringing built-in their identity, holiness and true freedom. That is the best 'Tree' for each future 'Domestic Church', when mothers (and fathers) then, automatically and silently 'say' to their children: '*Whenever you see me, you see your father*'.



19. I am deeply certain also by experience, that Conjugal Pastoral Programs should precede Family Pastoral Programs and become the cornerstone of any smart Family Pastoral strategy seriously

committed to results both in numbers and quality.

FOR MORE INFORMATION, WRITE TO US FOR A FREE COPY OF:



www.Conjugality.info

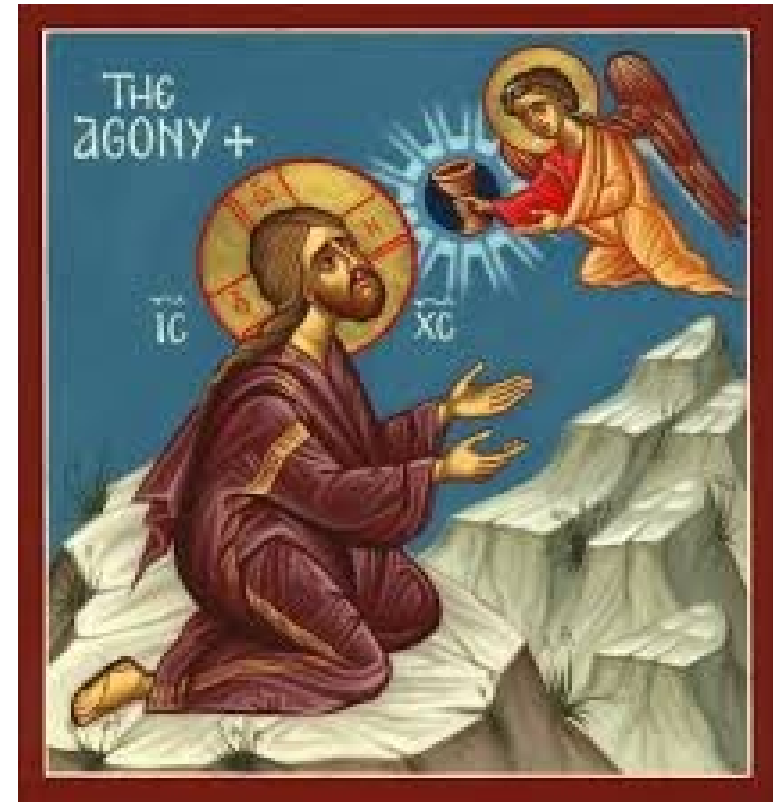


APPENDIX C

Our Vocations Strategy:

The Gethsemane Network.

Conceived and defined at the beginning of 2015, written during March 2015 and initiated/registered in our Official Log of Events/Updates on March 19, 2015, precisely at the Feast date of St. Joseph, the main model and Patron Saint for this Vocational Platform, alongside Venerable Concepcion Cabrera de Armida.



THE GETHSEMANE MALE VOCATION INTERNATIONAL NETWORK (SIT03.01-March 19-2015)

This is our very first major Focus-Groups' **tangible fruit**, which was already officially started and somehow formally "anticipated" in Los Angeles - CA on the Feast of St Joseph, March 19, 2015, at the Gethsemane Catholic Store & International Distributor. We offer many thanks to the Vela's

family support, especially that of the spiritual leader of the family, Capuchin's father Rev. Jesus Vela. We also thank the employees of the Gethsemane Catholic Store.

1. The "Gethsemane Religious Vocation Network" is a Roman Catholic Male Conjuality's Josephine Catechetical Program, designed not only to foster Catholic Consecrated Lives for Catholic Men, having Saint Joseph as a Patron Saint and a model for our broad programmatic internal concept of Priesthood, but to gradually become in God's Mercy, our Culture of Vocations' backbone. We offered up this new apostolic work in honor and under the protection of the Blessed Family of Saint Joachim our Patriarch, probably the first "Priest" of a "Domestic Church," in anticipation of the merits of Christ's redemption. It is based on our still incipient but well-founded pro-unity spirituality named "Male **or** Female Catholic Conjuality."

2. Why Josephine? Firstly, St. Joseph **is** the patron of a Holy Death! Anything more important? **That said**, He was a just, **obedient**, and trustworthy **man of God**. Real Christian men are, as much as possible, ever-growing natural imitators of St Joseph: Generous givers, not takers; strong protectors, never abusers; proud foot-washer servants, not self-oriented; first providers, seldom receivers; empathetic listeners, not shouters; diligent doers, not procrastinators; deeply just, rarely unfair; creative and laborious, not lazy complainers; and so on. In other words, "battle" ready and promise-

keeper servant leaders (prayerful, proactive "locomotives," not "wagons"); kind, faithful, prudent, merciful, and patient good-shepherds full of good will, good instincts, and good habits whether entrusted by God with just one family like St. Joseph, or up to a whole nation, such Joseph of Egypt.

3. Out of our shared Priesthood derived from the sacrament of Baptism, and **only** for this particular outreach vocational program, we defined six (1+5) internal pastoral-pedagogical broad dimensions of Catholic "Priesthood"* (please read end-notes). These are not necessarily theological dimensions in a strict sense or canonical legal sense. The first dimension (*Sacerdotal Priesthood*) is the only one only possible if realized in "**persona Christi capitis**." Therefore, it is critically central and, by far, incomparable to any other five programmatic dimensions:



1- SACERDOTAL PRIESTHOOD (Sacerdocio Presbyterial)
Universal Institutional Catholic Church: Ordained Priests & Bishops.

A- DIACONAL PRIESTHOOD (Sacerdocio Diaconal)
Vital and direct support to Bishops & Priests, serving Humanity on behalf of our Catholic Church as Ordained Deacons.

B- MATRIMONIAL PRIESTHOOD (Sacerdocio Matrimonial)
Domestic Churches: Husbands under the sacrament of Matrimony, seriously committed to building a sacred marriage on a path of increasing holiness.

C- EDUCATIONAL PRIESTHOOD (Sacerdocio Educacional)
Members of Educational Religious Communities: Vowed Religious Brothers/Friars as professional educators, such as The Marists, Lassalists, Salesians,...

D- "CONTEMPLATIONAL" PRIESTHOOD (Sacerdocio Contemplacional)
Non-ordained Monks and other contemplative Brothers or Friars who practice religious asceticism, living either alone or with any contemplative community (Please read the orthographic end-note).

E- FOUNDATIONAL PRIESTHOOD (Sacerdocio Fundacional)
For lack of a better term, we had to use the word "foundational" in a natural more than supernatural sense (which would then apply to the first "dimension") for all other vowed Brothers or Friars; consecrated Lay Missionaries under vows or not; Ecclesial Ministries with or without voluntary or personal vows; consecrated Lay members of New Ecclesial Communities, etc.

Wow! Here are six major holy vocational gateways for men. Every vocation is intensely personal and individual. Only in fulfilling one of these six vocational life-paths can a real man find true, lasting security, deep peace, and the great joy to share our Lord's life and adventure, helping His Church to save souls and build a family-centered "Civilization of Love and Life".

4. Therefore, under this strategy, we now have and can develop unique pastoral methods combined with bold outreach catechetical techniques likely never done before. Under our vocational pedagogy, the shared **common denominator** for **all** men will be that they can reach in proper time (God's timing), a unique cherished consecrated life status, focusing on a deep love for God and His Church, **without any excuse!** Love for mankind is the implicit prerequisite, which will then increase exponentially, strongly growing towards the highest standard that Chiara Lubich stated for all of us: **"Lose everything, even the attachment to holiness, so that you aim only at one thing: To Love!"** Combined with the power of our "Conjugality" Catholic Spirituality, as a broader and higher Vocational relational concept proposition (even higher than Motherhood!), we will be able to have strong support and presence of wives, sisters, children, nuns, mothers, etc. Furthermore, in most of our future meetings, events and decisions, their feminine genius and partnership are so critically indispensable, to the point of having women's

coordination and leadership at every possible level, under our internal St. Andrew's Pledge & Rules.

5. We are convinced that by keeping our focus on male vocations, but also having a massive and engaged amount of women who are experts in 'fishing' male people of any age, God will also grant us, as collateral blessings, many parallel women vocations, not only to the matrimonial dimension but all other dimensions, excepted Sacerdotal and Diaconal. We are committed to developing the Gethsemanet platform where each little male "Fish" will then be nurtured, raised, and supported after their consecration not only by that "Angel fisherwoman," but by an army of Godmothers and adoptive Grandmothers: Women not only deeply comfortable with the Male-**only** Priesthood forever, according to the Order of Melchizedek, but overwhelmed by joy and gratitude, in profound synergy with the mind of God the Father, in His absolute sovereignty, for **having decided** to establish the "Eternal Order of Priests" exclusively for His only Son, the only sufficient Victim, and not for His daughter (Mary or any other). Why sacrifice two victims? Gethsemane and the subsequent inevitable crucifixion are a very heavy "price-place" charged against brave volunteer men only.

6. Nevertheless, how many holy priests, often crucified alive for decades, suffer more for not having the comfort, respect, gratitude, and loving support of any mother at the foot of their own

crosses, than for the huge price they freely offered to pay as a victim united with **and** in "*persona Christi*," the only real Priest, also in behalf of women? No other human being deserves and needs that permanent support more than validly Ordained Catholic Priests, especially those not so holy or fruitful in appearance, since only God can judge them.

7. Thank God we now can try out unusual types of weekly events lead by volunteers, such as our Fridays for "Fishermen/Fisherwomen" Gethsemanet open prayer meeting, or our informal 7-minute "flash-exchanges" 7-after & 7-before Sunday Mass in the parish lobby, to exchange flyers and contacts, etc. This can eventually be supported by a parking-lot presence of a Gethsemanet van, at least half an hour before and half hour after any possible Sunday Mass, for Pastors that request it.

8. This also includes possible partnerships with the Knights of Columbus, Serra Club Int'l., Diocesan Vocational Programs, Confirmation Preparation Programs; Catholic Men's Conferences; and especially with the congregation founded by Saint Annibale Maria Di Francia, The Rogacionists of the Heart of Jesus (rcj.org), the world's most important mission for the propagation and practice of the "Rogatio," which is the critical teaching of Jesus regarding vocations: Matt.9:38 *Therefore pray earnestly to the Lord of the harvest to send out more*

laborers into his harvest, or Luke 10:2 The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

9. Under our Mission Statement²⁰⁷ and long-term Pastoral Planned Goals, in order to help with our (mankind's) desperate need to take possession of such a powerful but mysterious gift-mandate (The "Rogatio"), we are finishing up our little Gethsemane's portable wood chapel prototype (similar to the Serra's T. Chalice), containing at least a victory cross and a simulated altar behind a specially designed liturgical chalice with five sides (not six!), since the first dimension **is** the whole chalice, that engulfs and permeates all other five shared vocational dimensions.

10. Before this future devotional miniature altar and work of sacred art can travel to homes and other places, each chalice must first be used during Mass, not only to contain the blood of Jesus but also His Eucharistic body at least once. In the Mercy and from the Mercy of God, we hope to inspire many brothers and sisters to help in our Church's duty to elevate the "Rogatio" mandate to new levels of understanding, compliance, and fruitfulness for millennia to come. "Why not just come and follow Him even before you make a lifetime decision, or while you choose with Him and His friends,

²⁰⁷ "The 'ambition' to do Good and keep doing Good for others should have no limits!"

together, your best gateway for a true and meaningful life? After all, sharing the Gethsemane also as a 'place' in itself, and at least historically, a place for men, will help you to realize, develop and maintain a deep prayer life until the end of your life. Or, if you are now heading in the wrong direction, why not trade your current shallow or sad gateway to a miserable life, for a new road to freedom and to a joyful-meaningful life, plus eternal Salvation?

11. Many would reasonably question if such religious vocational programs aren't an enormous waste of time in a "wounded" world? A pornified world more than ever dumping tsunamis of hopeless broken-heart lives, mostly with additional "baggage", traumatized by domestic violence and extreme poverty, the majority coming from dysfunctional families or single-parent houses, not homes? Bishop J.I. Munilla reminded us that "***The hearts of men belong not to those that broke them, but to those that help to restore them!***"

12. Despite the small number of participants, we already began this ministry on Divine Mercy Sunday, April 12, 2015, when our first group of Gethsemanet members committed to begging God the Father, under the intercession of St. Anibal Maria, to have Mercy on our poor Humanity and send into His beloved Church abundant new holy vocations for the salvation of souls and a more just and peaceful world. **Ad majorem Dei gloriam, Amen!**



Gethsemane Vocation Network

From Gethsemane Garden to Everlasting Life.

FOR CRITICAL PREREQUISITES, please read our member's

[PLEDGE OF ST. ANDREW](#)

(copy also available here, at the Appendix)

FOR THOSE LOOKING FOR ADDITIONAL INFO REGARDING OUR FUTURE LOCAL GETHSEMANET MINI VOCATIONAL PRAYER GROUPS, READ THE FOLLOWING:

Why not just come and follow Him even before you make a lifetime decision, or while you choose with Him and His friends, together, your best gateway

for a true and meaningful life? After all, sharing the Gethsemane also as a 'place' in itself, and at least historically, a place for men, will help you to realize, develop and maintain a deep prayer life until the end of your life. Or, if you are now heading in the wrong direction, why not trade your current shallow or sad gateway to a miserable life, for a gateway to freedom and to a joyful and meaningful life, plus eternal Salvation?

HERE IS THE FIRST STEP:



STEP ONE: Let us try network anywhere in the world, in any language, at any Catholic Parish, to form a simple, like-minded, joyful GethsemaNet. Only five people (Gethsemanet's minimum prayer-group size, also open to women and children, representing the five sides of our specially designed Gethsemanet's portable chapel liturgical chalice), are needed to form an 'alive union-cross,' like the one above, where Jesus can be symbolically crucified at the center of this living-cross so that you don't need to be there alone. Join an existent group or write to us to start a new group and to receive the GethsemaNet pilgrim portable-chapel.



END-NOTES:

**We will be very prudent and only use such internal and programmatic terminology for didactic and vocational temporary purposes. Far from us, for lack of wisdom or pastoral responsibility, to be—even slightly—the cause of future linguistic confusion: No one should call “priest” anybody but an ordained presbyter. A monk is a monk, a husband is a husband, not a priest; a deacon is a deacon.*

As an orthographic clarification: The suffix 'AL' or, better yet, English words ending with 'AL' to denote a relational mode, like matrimoniAL= relating to matrimony; diaconAL= relating to deacons; educationAL= relating to education; sacerdotAL= relating to priests, etc., are linguistically essential for the way we designed this unique vocational outreach. Because English literature or culture did not yet need to apply the relational 'AL' termination to the word 'contemplation' in order to denote a relational concept, like we just did,

using the word 'relationAL'= related to 'relation' above, we had no choice but to add the 'AL' termination also to "contemplation" = contemplationAL, used regularly, despite not yet recorded into most dictionaries. Hopefully, in God's grace, it will help us to enlighten and convince many brothers to remove excuses, to face that every vocation is indeed intensely personal and individual, and to help them realize that only in discerning and fulfilling that vocation they will find true happiness and great holiness. Please help us with your prayers. Thank You and God Bless You for that.

**St. Therese of the Child Jesus's
daily Prayer for Priests**

O Jesus, I pray for your faithful and fervent priests;
for your unfaithful and tepid priests;
for your priests laboring at home or abroad in distant
mission fields.
for your tempted priests;
for your lonely and desolate priests;
For your young priests;
for your dying priests;
for the souls of your priests in Purgatory.
But above all, I recommend to you the priests dearest to
me:
the priest who baptized me;
the priests who absolved me from my sins;
the priests at whose Masses I assisted and who gave me
Your Body and Blood in Holy Communion;
the priests who taught and instructed me;
all the priests to whom I am indebted in any other way
(especially ...).
O Jesus, keep them all close to your heart,
and bless them abundantly in time and in eternity. Amen.

What is a Priest?

By Servant of God, Catherine Doherty
foundress of Madonna House,

**A PRIEST is a lover of God,
a priest is a lover of men,
a priest is a holy man
because he walks before the face of the All-Holy.**

**A priest understands all things,
a priest forgives all things,
a priest encompasses all things.**

**The heart of a priest is pierced, like Christ's
with the lance of love.**

**The heart of a priest is open, like Christ's
for the whole world to walk through.**

**The heart of a priest is a vessel of compassion,
the heart of a priest is a chalice of love,
the heart of a priest is the trysting place
of human and divine love.**

**A priest is a man whose goal is to be another Christ;
a priest is a man who lives to serve.**

**A priest is a man who has crucified himself
so that he too may be lifted up
and draw all things to Christ.**

A priest is a man in love with God.

**A priest is the gift of God to man
and of man to God.**

**A priest is the symbol of the Word made flesh,
a priest is the naked sword of God's justice,
a priest is the hand of God's mercy,
a priest is the reflection of God's love.**

**Nothing can be greater in this world than a priest
Nothing but God Himself.**



APPENDIX D

Member's Pledge of Saint Andrew, the Apostle

DRAFT IN DEVELOPMENT FOR A FUTURE
INTERCESSORY PRAYER AND PLEDGE, IN HONOR OF
ST. ANDREW, THE FIRST APOSTLE, AND OTHER
SAINTS WITH SIMILAR VIRTUES, AS OUTSTANDING
IMITATORS OF ST. JOSEPH AND ST. MARY

Member's Pledge of St. Andrew the Apostle



1. "He must increase, and I must decrease" (Jo:3:30). If you love the Gospel and, above all, try to live it daily with joy and hope, we would like to have you as a leader representative in your parish or community or an internal member in any capacity. We challenge you to sincerely fulfill in your own life, St. John the Baptist's dramatically truthful statement for us Christians: "He must increase, but I must decrease." If you agree to give it a try, you will need to learn a little bit more about our programmatic "blueprint" which is a basic set of documents and referential (links available online, for member) including the Bishop Olmsted's Apostolic Exhortation "Into the Breach," the "Manhattan Declaration," the "Conjugality" as a Higher Vocation Proposition, the official Catechism of the Catholic Church, and our General Statute. This does not necessarily apply to external volunteers, remote workers, friends, all independent contributors such as non-Catholics friends, one-time helpers, and students of our JoAnLab virtual university and their external experts or teachers.

2. Additionally, you will need to make a personal commitment, to help us build an egoless (as much as humanly possible) and faithful Catholic Fraternity under our St. Andrew's Formal Pledge, inspired by the St. Andrew's School of Evangelization foundational principle (Missionary Jose Prado Flores) that reminds us that we all should follow the example of the apostle Andrew: Carry "Peters" to Jesus to serve, preach and love the Lord Jesus and His Church more, better and above ourselves. Despite being the first called by Jesus, the First Apostle, the *Protokleto*, who was the first to know and commit to our Lord, quickly invited his brother Simon to follow Jesus and gladly 'cleared the way' so that anyone better suited may be able to step forward to serve and love our Church better than he or with better results.

3. *I planted, Apollos watered, but God made it grow* (1 Cor 3:6). So no one is anything but God alone, who is bountiful, gives life and makes things grow. Were it not for St. Andrew's holiness and humility, he would not have been proud of his brother Peter, our first Pope, as a source of immense joy for himself, but instead would have been jealous of a competitor, an opportunist adversary that dared to betray his self-assumed primacy. When you have people fighting for power and consequently attacking each other, whether covertly or explicitly, it is virtually impossible to accomplish good works. Humility is such a basic virtue that, without it, we cannot acquire any other. The invisible essence of spiritual fecundity comes

from humility. *Learn from Me, meek and humble of heart*, said Jesus, teaching us by example to wash each other's feet (*...Now that I, your Lord and Teacher, have washed your feet, so ...*).

4. Therefore, under this Pledge, direction, enforcement, leadership and coordination will be carried out only as an act of love, as a real service, by those not only willing to wash other's feet but by expert feet washers who are deeply joyful for the honor to do so as a way of life. How will any brother or sister in the Lord be capable to lay down his or her own life for others, as Jesus challenged us to do if he or she is incapable of washing other's feet with sincere joy? Especially knowing that whatever we do for others, *You did it to Me*, said our Lord. Besides, leadership or authority hereto will be carried by internal volunteers that not only will receive nothing but will need to pay a symbolic fee, after meditating and accepting this Pledge as said above, including its sub-pledges complementary extensions. They are the Sub-pledge of St. Katharine Drexel for all internal members serving in any function, ministry or department related to finances, and the Sub-pledge of St. Stephen and St. Laurence, martyrs and deacons, conceived primarily for our future vocations to the sacrament of the Order as permanent deacons (Sub-pledges are available within their Focus-groups, posted at their own micro-websites²⁰⁸). Solomon had to threaten

²⁰⁸ JoAnLab.Net/Hub

to cut the child in half to find out who was the true mother!

5. And no, you do not need to be already a saint to unleash the superpowers hidden in authentic humility. Nevertheless, our Church should have a kind of 'zero tolerance' for selfish career or security seekers, especially priests, deacons and all other consecrated members, including whoever works for the Church just because of the salary, but without the proper respect to the Church's authorities **and** its essential teachings. It's impossible to really fully love our Lord without falling in love with His Church - mother and teacher- and even deepening such love and respect as we truly know Her better and better. No one can truthfully say that he or she loves God, but not His Church, or loves The Church but not God; they just can't be separated, as well said by St. Joan of Arc: *About Jesus Christ and His Church, I simply know they are just one thing and we shouldn't complicate the matter.*

6. Furthermore, it's disgusting to see so many sincerely alleging to be in deep union with Christ, regardless of the fact that it is impossible to have a real union with Christ, without, as much as possible, proactive union with all other Christians and as well as non-Christian people of goodwill, especially the Jewish people, our elder brothers. (John 17:21 *That they all may be One*). Without Unity among us, open to a wide fraternal friendship towards all (*If we do not*

love all, we love nobody! said Chiara Lubich). It is increasingly more difficult to understand that there is more joy in giving than receiving, that our Lord came to serve, not to be served. Everything we are and do in The Church, for The Church, as a Church, or on behalf of The Catholic Church should be *Ad majorem Dei gloriam*, not ours.

7. Our Lord taught us very clearly. Do you want to be a Christian leader? Be or become the servant of all. Do you want to be the most important? Be the last one, like the Apostle St. Andrew. Do not let your left-hand know the good done by your right one. In other words, it is better for us and much more "profitable" if nobody knows or learns about our good deeds, but God alone. *Give all, but without expectation or hope of recompense.* - St. John XXIII. Wow! How difficult, especially in our neo-pagan, narcissistic society. It is a reality check of whether someone indeed has a real, authentic Christian Faith. Citing the Gospel, Pope Francis reminded us that *service is the way authority is exercised in the Christian community*, adding that *those who serve others and lack real prestige exercise genuine authority in the Church*. Jesus shows us that *He enjoys dominion because He is a servant, glory because he is capable of abasement, kingship because He is fully prepared to lay down His life*. Francis said that there is **no compatibility** between the worldly understanding of power and the humble service which characterizes true authority to Jesus' own teaching and example. *Ambition and careerism are*

incompatible with Christian discipleship; honor, success, fame and worldly triumphs are incompatible with the logic of Christ crucified.

8. The Church, as God's Kingdom, can be compared, as an illustration for this Pledge, to a gigantic living, organic, mysterious 'Iceberg'. Just a small portion is visible as humanly prominent and very attractive outside the water. That iceberg's small visible tip outside the water does not include the Church Triumphant, does not include the Church Suffering (souls in a state of purification), nor the great majority of baptized people and Christian institutions here on earth, and part of the Church militant, including Jesus himself, hidden but truly physically present in every tabernacle. Do you want to be really smart? Aim or stay in the foundational hidden portion of this divine Iceberg underwater, maybe anonymously, together with Jesus Eucharist, in communion with Angels and Saints.

9. It is much more 'profitable,' unless explicitly called by the Divine Spirit to temporarily serve His Kingdom from the top of the 'Iceberg' under His authority (The Holy Spirit) like Pope Francis is doing. Evidently, many other true Catholic holy leaders or coordinators; publicly visible servants faithful to the 'Magisterium', under the authority of Bishops, Priests, Fathers and Mother Superiors; abbots, abbesses and Deacons also glorify God from the top of the 'Iceberg'. However, for the Hierarchic Order, Humility and Obedience are

the backbones for this entire 'Iceberg' that the Holy Spirit founded about 2,000 years ago, in the 'upper room,' with Mary and the Apostles during Pentecost day to distribute and secure the Redemption Christ acquired and paid the ultimate price for, to save us by and through His indestructible Church.

10. Some could object and say: *Wait a minute! You are 'all the way up', expecting too much. To find just one saint alone is hard enough, how can you fulfill several boards and so many volunteer positions? Good luck with that! No!* we are not pretending to be a superior bunch of "saints" but rather gather a lot of sinners sincerely seeking the Lamb of God, who came precisely to delivered from the slavery of sins, those determined to resist and overcome temptations, really following and imitating Him, humble and meek of heart, in His infinite Love for Mankind. A real saint is a sinner that never gives up trying to be better, repenting and restarting again and again until death; therefore receiving from the Holy Spirit at least a minimum of wisdom to understand key basic secrets of authentic Christianity, like almost all good leaders understood and substantially succeeded in applying in their own lives: *There is no limit to what a man can do or where he can go, if he doesn't mind who gets the credit* (Ronald Reagan).

11. We are expecting, therefore, sincere practicing Catholics (precisely knowing how weak and dependent we are) with goodwill and enough wisdom to

understand the basics of the Gospel: *Amen, amen I assure you, they have already received their recompense* -Mat 6:2. Or, as also translated *Truly I tell you; they have received their reward in full*. Just do the math and compare those who have already received their 'payment' on earth with those who are receiving an ongoing hundredfold according to Mark 10:30: *They will receive during life, in return, a hundred times as many homes, brothers, sisters, mothers, children, and things, along with persecution, plus eternal life in the world to come*.

12. So, seeking first the Kingdom of God that comes from authentic humility and trust, plus the Evangelical Counsels for consecrated people, is the only way to receive the fullness of truth, joy, hope, peace and true security from the Divine-Providence, which is absolutely infallible for those who sincerely trust our Good Shepherd. For the great majority that wants to consume their lives seeking economic security in the worldly sense, please go 'get-a-life' out there in the business world. It is a human right to do this (only greed is sinful). The rich and just young man did this, despite meeting Jesus. Just do **not** seek wealth inside the Church, from the Church, or using the Church. Jesus tried to warn that young man that personal wealth is indeed a source of fake security and fake happiness. Our good Lord was likely trying to explain that, although it was possible for him to give without love, it would be impossible to love without giving. Jesus challenged him to raise his standard of

giving, instead of his standard of living. Our Lord powerfully invited him to be totally free and easily get rid of fake friends forever by simply embracing Evangelical Poverty to become perfectly able to follow Him on every level. The rest is history; he refused and left sadly, according to Matt.19:16-30. *Nobody can serve two Lords!* said the only real Lord (Matt.6:24-34). Some people just do not get it, especially those trying to push the so-called “gospel of prosperity” deceitful agenda: It is impossible to serve God and money at the same time, period.

13. Integrity in every level is presupposed to join. We need to surely make our *Yes be Yes and No be No* (James 5:12). Moreover, when accepted, you will be invited to strive to develop even more integrity, especially intellectual integrity. An honest mind, also regarding yourself, is another prerequisite to anyone, especially Christians, to fulfill our mandate to seek the truth, love the truth, teach the truth, defend the truth, suffer for the truth and, above all, love the incarnation of The True, which is God Himself made flesh: Our Holy Redeemer, Jesus Christ of Nazareth.

14. Also, at least in our case, the same “Andrew’s Principle” will apply here at an institutional level: At any time, we hope and pray that some other similar ministry will do better for the benefit of The Church and mankind, so we will help, merge, adapt, complement, supplement, improve, expand, or proudly give away our “Andrew’s Project” to any

“Peter’s Project” if the common good requires it and proper Church authority order it or confirms. *Love your neighbor as you love yourself* should also translate into ‘Love your neighbor’s Ministry as you love your own.’ If Al-Qaeda and ISIS, trying to beat each other in cruelty and satanic violence, quickly learned to build a competition of evil even without the need of communicating with each other since they do it for supremacy; how much more we real brothers and sisters should learn to listen and to develop a competition of love, seeking Christian unity, when in such a divine competition to build the Kingdom of God, the more we lose, the more we win. Better yet, in any competition of real love, it is impossible to lose in the first place! Paraphrasing Solomon: *Unless the Lord builds the house, those who work on it will labor in vain; therefore, if the Lord does not guard and keep the fortress [our Apostolates], in vain the watchman stands to guard it, and its keepers wake up uselessly.* Jesus himself already made it abundantly clear: *“...apart from Me, you can accomplish nothing!”* (John 15:5)

15. Finally, it is impossible not to be disappointed or somehow get involved with bad ‘apples’ when working for the Kingdom of Christ. Michael D. O’Brien, a very experienced and committed pro-life Canadian Catholic author, speaking about how tough is his Apostolate, which applies on many levels also to our Apostolate, said *We are opposed by Powers and Principalities that manifest themselves in many ways,*

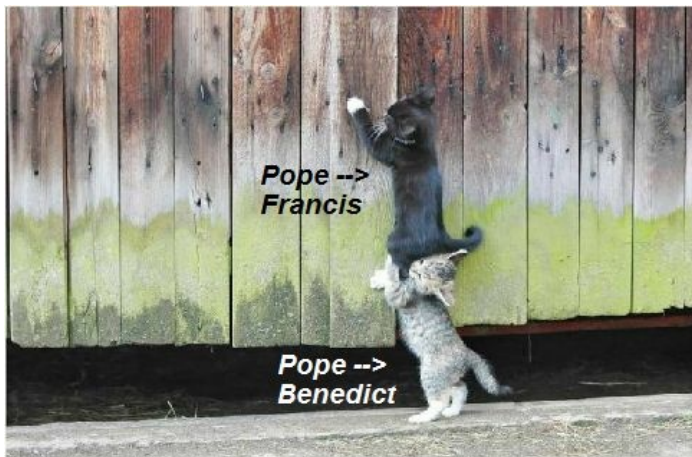
*such as unexplainable equipment and internet failures; sudden sickness, several times life-threatening, among our staff and their families; service provider breakdowns; serious miscommunication, and much more. We have experienced some days and even weeks that defy rational explanation. We are also daily confronted with deceptions, outright lies, manipulations, and shocking corruption or weakness of influential persons and institutions, including clergy at all levels, law enforcement, court, and legislative authorities. This causes severe bewilderment to many, and they usually do not last long with us, sometimes not even a few weeks. But they do last if they have a strong spiritual life. Then one learns to accept and to go with God's inspirations and plans, rather than on our own, learning to trust "absolutely. Nevertheless please do not let your fears stop you. Over-prudence is fake prudence and could be the beginning of cowardly behavior: Nothing can be accomplished by cowards! For heaven's sake, just keep your promises and learn when to say **no** more maturely and realistically. Otherwise, self-protecting barriers, poor or no communications, plus a lot of 'white' lies will come up automatically.*

16. Unfortunately, too many people suffer excessively from hypersensitivity. So, please, if you are considering the possibility of joining our community as an internal member or employee, check your coping style. Do you have frequent overreactions?

impulsiveness? Is it easy for someone to hurt your feelings? etc. Do you lack a healthy sense of humor? Or do you come with a hidden agenda, strong ideological commitments, or an unteachable personality? If your answer is no, you are welcome to give any **internal** position a try. We need, for example, to form several Boards and Task-Force Committees or Groups ASAP, hopefully with as many women and elders (grandparents, retired religious, etc.) as possible in leadership positions, in any of the following five languages: English, Spanish, Portuguese, French and Italian. Internal or external volunteers will receive food, lodge, transportation, and clothes, if needed.



HERE IS OUR CURRENT GALLERY OF INTERCESSORS AND OUTSTANDING EXAMPLES, AFTER ST. JOSEPH & MARY, OUR FIRST INTERCESSOR:



Even cats know how and when to do it, but we don't, save rare exceptions! Let's thank God for Pope Emeritus Benedict XVI and learn from him and Jesus (*humble and meek of heart*) that obedience and humility are the foundation for true holiness. *"For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."* Luke 18: 14

St. Andrew, the First Apostle: Already honored and mentioned. Pledge named after him.

St. John the Evangelist: With St. Joseph, our Gethsemanet model of masculinity. After Jesus, the only perfect Man.

St. Benedict: Father of Monasticism. Representing the 'Contemplational' Dimension.

St. Francis of Assisi: He personifies the major and basic charism of Poverty. Representing the Diaconal Dimension.

St. Catherine Sienna: She personifies an immense love for our Church. Doctor of the Church.

St. Ignatius of Loyola: He personifies the major and basic charism of Obedience.

St. John Bosco: *"Oh my Lord, take from me everything, but give me souls"* [just use me to save souls]. Representing the Educational Dimension.

St. Annibale M. Di Francia: A major apostle of the "Rogatio," essential for the fruitfulness of vocational ministries. Representing the Vocational Dimension.

St. Jeanne Jugan: Little Sisters of the Poor's founder, a model of unbelievable humility.

St. Therese of the Child Jesus & St. Louis Martin, her father: Doctor of the Church, unbelievable trust and wisdom. Her father, St. Louis Martin, represents our Matrimonial Dimension.

St. André of Montreal: Representing Foundational Dimension. He gathers a collection of crutches, wheelchairs, etc. by the thousands.

Bl. Solanus Casey: Humility, patience, obedience, and charity to the extreme, like St. Jugan and St. Andre Montreal.

St. Katharine Drexel: Our sister Project (SeeBank.Net²⁰⁹) patroness. Words cannot describe the level of her holiness.

Bl. Charles de Foucauld: Our Blessed Family's Co-Patron Saint. Pray **if** you can -sincerely- his personal "Prayer of Abandonment" (Appendix "E"). Honest people could need years to be able to do so!

St. Pope Paul VI: Our Parent Institution's Patron, therefore our first Patron. Let's pray his powerful daily prayer to the Holy Spirit. (Appendix "E")

Bl. Solanus Casey: Humility, patience, obedience, and charity to the extreme, like St. Jagan and St. Br. Andre.

Ven. Cardinal Merry Del Val: A powerful Pope's assistant, Secretary of State, etc.; but just read his daily "Litany of Humility" (See Attachment of Prayers)

Ven. Chiara Lubich: Our Blessed Family's Co-Patron Saint: *"Lose everything, even the attachment to holiness, so that you aim only at one thing: To Love! (...) Let us allow God to act. Let us not block His Omnipotence with the narrowness of our views."*

²⁰⁹ If you know someone that could help us with the Sub-pledge of St. Katharine Drexel draft, which is a major supplementary extension of this main Pledge of St. Andrew, specific for our future Financial Ministry Project workers and volunteers and an integral part of the SeeBank Project Bylaws, please call or contact us at Contact@SeeBank.Net It is confidential and, therefore, not to be opened to the public. However, since we need volunteer help to develop it (hundreds of very challenging pages), we are posting this about-entry link here: SeeBank.Net

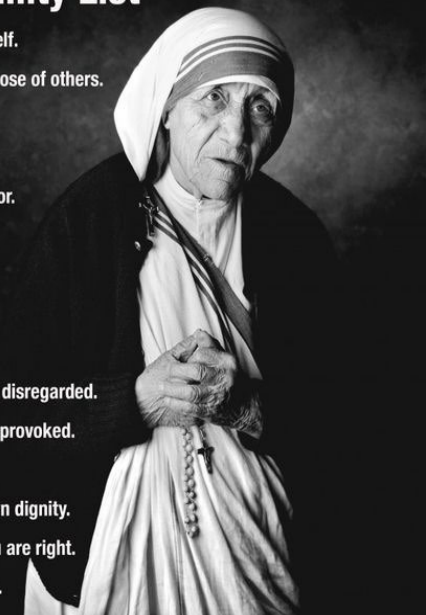
Ven. Concepción Cabrera de Armida "Conchita": Impossible to describe her love for Christ, the Church, and the Priesthood in just one sentence: [link here!](#)

Mother Angelica of Annunciation (EWTN): Trust, courage, and immense love for our Church.

Pope Emeritus Benedict XVI: The only alive person in our Gallery. Pope Emeritus Benedict XVI, whom we consider a saint, offered a powerful living illustration of St. Andrew's humility when he renounced the Papacy in such a heroic act of obedience to his conscience, 'clearing the way' so that God could replace him with Pope Francis.

Mother Teresa Humility List

- 1) Speak as little as possible about yourself.
- 2) Keep busy with your own affairs, not those of others.
- 3) Avoid curiosity.
- 4) Do not interfere in the affairs of others.
- 5) Accept small irritations with good humor.
- 6) Do not dwell on the faults of others.
- 7) Accept censures even if unmerited.
- 8) Give in to the will of others.
- 9) Accept insults and injuries.
- 10) Accept contempt, being forgotten and disregarded.
- 11) Be courteous and delicate even when provoked.
- 12) Do not seek to be admired or loved.
- 13) Do not protect yourself behind your own dignity.
- 14) Give in, in discussions, even when you are right.
- 15) Choose always the more difficult task.





APPENDIX E

E - Removable Copy of a Collection of Prayers from this Statute

To make it easy to be removed from this document, we are facilitating the use and sharing of those prayers posted throughout the Statute, excepted the prayers related to the Rosebud-Rosery Apostolate, already combined under the title 9.2. Appendix "A".

Internal and external members' summary of the official Program of Life as a prayer:

Oh, Immaculate Princess!

Precious little Miryam of papa Saint Joachim,
conceived without sin in the blessed womb of mama St. Anne.
In your overflowing fullness of grace, we plead please remember
us,

as you remembered even your homemade baby-dolls,
and the many kisses your mom & dad "had" to give on them,
-in addition to yours!- because of your... "intercession":

Protect us from tragedies, especially grave sins, defend us
against the Evil One,
and keep us in peace under your angels, we beg you we trust.
United to your beloved parents, please pray for us, little Princess,
And united to your beloved parents, please pray for us, little
Princess,
who have recourse to thee, as adoptive brothers and sisters,
that we may live a life of ongoing conversion, always within
your Son's Church,
as holy and joyful as possible; in your name loving and
protecting every child,
every grandparent, every pregnant woman, every family,
until safely united with you in Paradise, forever!
Full of hope and confidence we plead,
through your sweet, kind and most pure heart of a little Jewish
girl forever alive within you,
for the sake of your mom and dad's unforgettable ocean of tender
love, prayers and homey protection,
and for the inexhaustible everlasting treasure of holy memories
and consolations
that they infused in the deepest of your being, as an essential
portion of your eternal Heaven,
that God the Father rich in Mercy, through your intercession,
in the blood and merits of your son Jesus Christ our Messiah and
Divine Redeemer,
will indeed grant humanity a new Pentecost, with every
blessing and grace that we need to really understand the
power of fraternal unity in the Holy Spirit,
and become a New Humanity, meek and humble of heart,
loving and courageously faithful to the Will of God
until the last day of our lives, up to the last generation.
Ad majorem Dei gloriam, Amen!

Oh, Mary conceived without sin in the sacred womb of St.
Anne,
please pray for our families.

Blessed Father Charles de Foucauld's Daily Prayer

*Father, I abandon myself into your hands.
Do with me what you will.
Whatever you may do I thank you.
I am ready for all. I accept all.
Let only your will be done in me and in all your creatures.
I wish no more than this, O Lord.
Into your hands, I commend my soul.
I offer it to you with all the love of my heart.
For I love you, Lord, and so need to give myself, to
surrender myself
into your hands without reserve and with boundless
confidence.
For you are my Father.*

Pope Paul VI's Prayer to the Holy Spirit

*Divine Holy Spirit, Give Me a Great Heart:
Open to your silent and strong inspiring word;
Closed to all mean ambitions;
Indifferent to any human contemptible competition;
Filled with faithfulness to the holy Church.
Give me a great heart: that desires to become like the
Heart of Our Lord Jesus;
A great and strong heart: to love everyone, serve everyone
and suffer for everyone;
A great and strong heart: to overcome all trials, tedium,
weariness, every disillusion and offense.
Give me a great and strong heart; constant, to the point of
sacrifice, when necessary.
A heart whose happiness consists in beating with the Heart
of Christ,
And doing the Will of the Father humbly, steadfast and
faithfully until the end.
Amen!*

**Ejaculatory-prayer taught by the Servant of God,
Cardinal Helder Camara**

*“Oh Lord, help us to want what You want, when You want,
if You want, and to prefer Your preferences for our lives”.*

Our Founder’s essential lifelong pleading to God

*“Dear Lord, please take away everything from me if
You wish, except your Peace, but give me ‘Souls’ for
our beloved Church, and this unlimited ambition to
keep doing Good for others not only until the last day of
my life, but above all after that, deeply hoping for an
ongoing heavenly party, due to the conversion of many,
for your Glory. Amen!*

**Servant of God Cardinal Merry Del Val’s
Litany of Humility**

*O Jesus! Meek and Humble of heart, Hear me.
From the desire of being esteemed, Deliver me, Jesus.
From the desire of being loved, Deliver me, Jesus.
From the desire of being extolled, Deliver me, Jesus.
From the desire of being honored, Deliver me, Jesus.
From the desire of being praised, Deliver me, Jesus.
From the desire of being consulted, Deliver me, Jesus.
From the desire of being approved, Deliver me, Jesus.
From the fear of being humiliated, Deliver me, Jesus.
From the fear of being despised, Deliver me, Jesus.
From the fear of suffering rebukes, Deliver me, Jesus.
From the fear of being calumniated, Deliver me, Jesus.
From the fear of being forgotten, Deliver me, Jesus.
From the fear of being ridiculed, Deliver me, Jesus.
From the fear of being wronged, Deliver me, Jesus.*

*From the fear of being suspected, Deliver me, Jesus.
From the desire of being preferred to others, Deliver me,
Jesus.*

*That others may be loved more than I,
Jesus, grant me the grace to desire it.
That others may be esteemed more than I,
Jesus, grant me the grace to desire it.
That, in the opinion of the world, others may increase, and
I may decrease,
Jesus, grant me the grace to desire it.
That others may be chosen, and I set aside,
Jesus, grant me the grace to desire it.
That others may be praised and I unnoticed,
Jesus, grant me the grace to desire it.
That others may be preferred to me in everything, Jesus,
grant me the grace to desire it.*

*That others may become holier than I may, provided that I
may become as holy as I should, Jesus, grant me the grace
to desire it. Amen!*

Servant of God, Cardinal Helder Camara

*“Oh Lord!
Please help us to want what You want,
if You want, **when** You want,
and to prefer **Your preferences** for our lives.”*



APPENDIX F

F- FAQ -Frequent Asked Questions (under development)

**First Published on May 13, 2017.
(Our Lady of the Rosary of Fatima's
Centenary Anniversary!)**

For an up-to-date version of this book (1.0: Feb13-2020), please check the posted online version# and, if newer, just download it in its free PDF file linked at www.JoAnLab.Net/Statutes and please share it, if you can. Suggestions, corrections and feedback are always welcome and very appreciated. However, since it's a draft under development, when ready to submit to us any correction or suggestion, please compare with the current pdf file posted under the above link, to double-check if it is not already incorporated. We also need volunteers for translations and, if you have any, old computers/laptops to donate to our volunteers overseas, some of whom are working from their own smartphones.

General email for the community:

Info@BlessedFamily.us or

Vocations@BlessedFamily.us

General email for the C.S.D. Lab Net:

Info@JoAnLab.Net

**Our easy "EZ" TO remember, EZTO call and
EZTO share 24/7 Tollfree# is 1(800) 247-EZTO
(EZTO=3986) 24/7 WhatsApp#: (205) 247 EZTO**

**As ref. in Art. 46 § 8, the first three language-based
Virtual National Board's temporary offices for any
English, Portuguese or Spanish speaking countries are:**

English:

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Toll-free #: 1(800)247-3986
<https://.JoAnLab.Net>



2013/2020 General Statutes (Complete)

© St. Pope Paul VI Foundation
(45th Anniversary!)

*"Quietus ora, adora et labora; ad
majorem Dei gloriam."*

***"The ambition to do Good and
keep doing Good for others
should have no limits!"***

"Clipable" or detachable page for easy reading

Using a paper clip, hold this page with the back-cover

Prayers to be repeated at the Divine Mercy Novena:

FIRST: *Eternal Father, turn Your merciful gaze upon all mankind and especially upon poor sinners, all enfolded in the Most Compassionate Heart of Jesus. For the sake of His sorrowful Passion show us Your mercy, that we may praise the omnipotence of Your mercy forever and ever. Amen.*

SECOND: Pray Chaplet of Divine Mercy

THIRD: Pray the Litany of Divine Mercy followed (**optional**) by the Marian Rosebud-Rosary.

Prayers to be repeated at every Station of the Cross:

I.3rd pair (1st bud): *Lord Jesus Christ, Son of God, have mercy on me, a sinner.* (2nd bud): *Oh Jesus, meek and humble of heart, make my heart like unto Thine.*

I.4th pair: (1st bud) *I love You, Lord Jesus.* (2nd bud): *I am sorry and repent of ever having offended You.*

I.5th pair: (1st bud) *Never let me separate myself from You again.* (2nd bud): *Grant that I may love You always; and then do with me as You will.*

This is a sharable page. Take a Pic. or cut out & copy 2 per page

The “Give-me-five” Rosebud-Rosary is a Catholic outreach Apostolate suggesting an optional Pastoral-Catechetical approach for the Marian Rosary and, to some extent, also for the Chaplet of the Divine Mercy and The Stations of the Cross.

- *Never prayed the Rosary or the Chaplet of Divine Mercy before?
- *Tired of being ‘tired’ at Rosaries, not knowing when it’s a blessing?
- *Would like to share such precious time with your children or elderly, but their natural impatience makes it impractical?
- *Think it is boring or just a waste of time, maybe never learning anything new from such devotions?
- *Never found Peace during or after Rosary prayer times?
- *Have no emotional, intellectual, spiritual, ... motivation to pray?
- *Seeking for a deeper-meaningful & colorful-meditational Rosary?
- *Already pray it frequently, but would like to pray it daily, if possible, but time, personal circumstances or anxiety make it unlikely?
- *Uncomfortable for “having” to meditate on a Mystery while reciting fast or non-stopping strict Hail Mary’s at the same time?
- *Want not only to say the Rosary but optionally also pray the Rosary?

If you answered “yes” to any of those questions, please read this book. This alternative and fully optional devotional approach may indeed open a priceless supernatural door for you and/or your family for the rest of your life. Just give it a try! You may never be the same anymore, as soon as you meet the pre-required spiritual conditions, clearly described in it. Our specially designed JoAnnine's Rosary, nicknamed "Give-Me-High-Fives," and this guiding book for regular or meditated use are both available not-for-profit, and they can be:

- More realistic for busy people
- Easier for the elderly and children
- More meaningful for beginners, catechumens, ...
- It can provide a deeper experience even for ascetics and consecrated religious people.

Go to JoAnLab.Net/Rosary for a FREE digital book copy

Make an extra copy and re-arrange both over a letter-size in landscape, printing and cut the amount you need, or share it on Facebook, WhatsApp,...

