

The Advent of God

A People Who Walked in Darkness Have Seen a Great Light!

(Isaiah 9: 1)

**God is light, man is darkness,
and unless he comes into the light, he will be forever darkness.**

(Sister Mildred Mary Ephrem Neuzil, Diary "*Our Lady of America*®,"
Fostoria, OH, pg. 4.)

These words are part of a locution given by Our Lord to Sister Mildred Mary Ephrem Neuzil on May 22, 1954 as Jesus made a plea to a dying world to let Him give it Life. Throughout Scripture we see this identification of "light" with God and all that is good and pure and holy, and "darkness" with sin and evil, with man's condition of darkness when lost in sin and without grace and supernatural life, without God, without His Divine Indwelling Presence, without His Eternal Truth to enlighten our minds, without His Eternal Love to harmonize everything within us and within our relationship to all that is outside of us. We will leave the theologians to discern the theological import of what our dear Lord is saying in this passage, but we would like to reflect on it in terms of the rest of Jesus' locutions to Sister Mildred and in terms of the totality of this message of "Our Lady of America®" to Sister Mildred as addressed to our contemporary society, especially here in America, so often referred to in religious circles as "a culture of death," which certainly identifies it as a period of great darkness. We will reflect on some of the many uses of the symbolism of "light" and "darkness" in Scripture to describe our journey in the spiritual life. We will reflect on the theme of "light" and "darkness" used so often in the season of Advent. We will explore the various "seasons" of Advent, and reflect on those meanings in terms of our own pilgrimage to the Promised Land, the New Jerusalem, the holy city of perpetual day, bathed in the Eternal Light of God's unending glory. We will look at Jesus' own words about 'light' and ask for the grace to be filled with His Light, a term also symbolizing God's Truth, Divine Wisdom and His self-emptying Kind of Love, so we may be pure and holy and pleasing in His sight.

First, let us reflect on the word "Advent." It is taken from the Latin "ad" meaning "to" and "veni" meaning "come." Who is "to come"? It is Jesus, the Redeemer, Son of the Living God, Second Person of the Most Holy Trinity, who is to come into the world. Why? Because Adam and Eve, our first parents in the natural order, failed the test of

love that was given to them in the Garden of Eden, for they were created with a moral nature which defined them as human beings made in God's image with intellect and will, free will, which means they were capable of knowledge and love. It is morality that makes us human, free and capable of love. That freedom demands that we have the opportunity to choose; otherwise we would not be free. So God gave Adam and Eve a choice, but as the Father and Mother of all the living in the order of nature, their choice would affect all their posterity. They rejected God's love. They chose the **part**, one tree, instead of the **whole**, the entire garden, in disobedience to God's loving command that was given for their own good, and brought sin and its effects upon all of us. We often refer to that sinful condition into which we are all born as concupiscence, a darkness that settled upon our human natures with our first parents' loss of the preternatural gifts they were given in Paradise and the intimacy they had as they walked with God. Our minds were darkened with the loss of grace, and our wills were bent inward upon ourselves, and our hearts were hardened against God's ways and we no longer walked with God as freely and easily as before. Scripture often speaks of sinful man's stubborn will and hearts of stone and veiled eyes, and that Jesus will forgive our sins, recreate us, heal our stubborn wills and draw us outward toward Himself, take our stony hearts and give us hearts of flesh, and lift the veil from our eyes with the Light of Faith, Wisdom and Truth from on high which no human person nor human mind can give us. We were created by God, for God, and He put within us, deep in our beings, a hungering love that no creature can satisfy. It is God Who defines us, not man nor man's nature. As St. Augustine said, "our hearts are restless until they rest in Thee, O Lord." God is the meaning of our lives, our destiny and our fulfillment!

Advent has its seasons, historically, liturgically and spiritually. There is the historical season that begins with the Promise of a Messiah made to Adam and Eve in the Garden of Paradise before they were driven out after their sin. That season is carried throughout the ages of the Hebrew Scriptures as God renews the Promise through His chosen ones and they live in patient expectation for the coming in human history of that long promised Savior. Even those who died in God's favor lingered in Limbo until that day when the Word was made flesh and dwelt among us and the gates of heaven were opened to them. The Hebrew writers refer to this time without the Messiah as living in darkness. Isaiah 9:1 says...

...the people who walked in darkness have seen a great light; upon those who dwelt in the land of gloom a light has shown....For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace."

That day that shattered our darkness with the Light that came down from heaven in the Word was the first Christmas which we celebrate each year at the end of the liturgical season of Advent, the season that begins the Church's year of grace that

celebrates the mysteries of Christ's life, death, resurrection and ascension into heaven while we pray for His coming again in complete and final triumph over sin and death. Jesus is born to die for our sins, to become the scapegoat to bear them upon Himself and carry them away, and to give us forgiveness and adoption into the family of God through sanctifying grace, the very Indwelling of God within us through Baptism and through His continuing saving Presence in His Church and the seven sacraments, especially the Eucharist and His Eucharistic Presence in the Blessed Sacrament. He continues to dwell amongst us as surely as He dwelt with His chosen people of old in the Ark of the Covenant. The Church sings in her Easter liturgy, "O felix culpa, O happy fault, that merited so great a Redeemer." That first Christmas day over 2000 years ago brings that first historical Advent season to fulfillment as the angels announce to the Shepherds:

The angel of the Lord appeared to them and the glory of the Lord [light] shone around them,....The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord." (Lk 2: 9-12)

We speak of a Second Coming of Jesus upon the clouds, in all His glory, to judge the living and the dead, and those who have seen His great Light and walked in it will be taken up with Him into the everlasting Light of His glory, while those who have chosen the darkness instead of His Light, the light of Faith, will be forever cast into the darkness without the glory of His everlasting Presence. This well might be called the second season of Advent in historical terms, for Jesus will return to our earth, not in the humble state of assuming our sinful humanity but clothed in all the splendor of His divinity and His majesty. Although we often speak in religious circles that the signs of the times would suggest that that Second Coming may be soon, we do not know the day nor the hour and must choose to live in the Light of Faith and Divine Truth so we will be ready to greet our Savior when He comes, like a thief in the night, and need not fear the predicted disasters that may occur with that final judgment. We all wait for that Second Coming, the Advent of God again into our human history to fulfill the purpose of his First Coming, to take us home into our Father's house and His unimaginable glory. We might see this period as the time from Jesus' birth to the end of the world, the day Jesus returns to earth to judge the world.

There is a third season of Advent, that all important *continual season of our hearts* as we live in the grace of Jesus' First Coming so we will be ready for His Second Coming. This is the season of our own spiritual life as we journey in Faith and walk in His Light from our own birth to our own death. **This is where we must meet the Savior and choose Him, accept Him in our life as our Lord and our Master.** This is where Jesus walks with us in the power of His Spirit which He pours out upon us to

teach us the meaning of all that He said and did while on earth, all we need to know to be saved. This is the season for which Jesus came into our world, for our own salvation.

In another way, one might say that Advent is the season of Alpha and Omega, **the coming of God into time through His creation and through the whole economy of redemption and salvation**, for all things begin and end in Him Who is without time; He is Eternal NOW. He utters His Word so that what He knows in His omniscient Mind can come into being. He knew us already in His Eternal mind and destined us to know Him, to love Him and to serve Him in this world and to be happy with Him forever in Heaven. Psalm 139 gives that beautiful passage of God knitting us in our mother's womb and our days being shaped before one of them came to be. And Jeremiah 1:5 says "Before I formed you in the womb I knew you." We are reminded again of Blessed Ann Catherine Emmerich's vision of God's awesome plan of salvation as a "circle of light" rising from the Ark of the Covenant where God dwelt in unapproachable light, in His Divine Presence, above the Mercy Seat. This magnificent "circle of light" unfolded one image after image with the story of creation, redemption and the sanctification of man, all beginning in the Eternal Mind of God and all finding its completion in returning to Him from Whom we came. Again we see that stupendous theme of light as God's Presence and Truth overcoming the darkness of sin, ignorance, spiritual blindness and rebellion, with salvation.

So let us look now at the entire passage of Jesus' locution to Sister Mildred and ponder what He wants us to understand for our personal lives.

My little white dove, if the world is dying, it is because it will not let Me give it life. I am the resurrection and the life, and unless souls seek their life in Me, they will find only death and destruction. They fear man-made destroyers of life, yet destruction is in themselves. Man destroys himself through the evil that is in himself. Implements of war kill only that which is without. Man kills that within himself which none but he can kill. God is light, man is darkness, and unless he comes into the light, he will be forever darkness.

The Voice of My Heart is the Voice of Mercy. If man will not listen, there is no more I can do, for he ties My hands.

(Sister Mildred Neuzil, Diary, pg. 4, locution with Jesus, May 22, 1954.)

On May 29, 1954, Jesus goes on to say:

My Heart beats with compassion for the sorrows of man. Oh, how gladly would I help him bear the weight of his terrible cross, fashioned, for the most part, by his own guilt! But alas, he will have none of My help. So I am forced to stand by the side of the road and watch him struggle hopelessly in his agony. O man, what have I done to you that you should refuse My aid?

My little white dove, do you know what I find most lacking in the world today? It is FAITH. There are so few souls that believe in Me and My love. They profess their belief and their love, but they do not live this belief. Their hearts are cold, for without faith there can be no love. Pray and sacrifice yourself, My child, that faith may once again find entrance into the hearts of men. (Sister Mildred Neuzil, Diary, pgs. 4-5.)

On July 11, 1954, Jesus states further:

My daughter, I am not loved in the homes of men. And because I am not loved, the Divine Trinity refuses to dwell therein. Children are not taught to love Me, because those who have charge over them have no time or patience to do so. My Heart grieves over My children in the world. Their hearts are being drawn farther and farther away from Me. They will not even listen to My Mother, because they have never been taught to listen. (Sister Mildred Neuzil, Diary, pg. 5.)

Jesus goes on to call Himself a “**Beggar for love,**” hungering for the love of His own who give Him “**only the crumbs no other would accept.**” He speaks of the Father’s anger and the punishment that will come swiftly if we do not listen to His Voice of Mercy calling us to return to Him. He speaks of the woe to parents who do not set good example for their children or teach them about the next world, and equally so, woe to children who do not obey and respect their parents. He then goes on in blessing to parents who honor Him and love him in their homes.

My children, every home and every soul is My Father’s house, for He made them and they are His. But many of them are no longer sanctified by His Presence. Thieves have entered in and stolen from Him His temples of prayer. It is you, My children who have let them in. If, My children, you will cleanse your temples, My Father will return and We will come and make our abode with you.

Return, My people, for My Heart hungers and thirsts for your love. If you will not return, the just anger of My Father will descend upon you. What would you—My love or My Father’s anger? Choose, and as you choose, so shall it be done. I will not force your free will, for that is yours to use as you desire. (Sister Mildred Neuzil, Diary, pgs. 6-7.)

It seems quite clear that Jesus is talking about the **lack of Faith with its subsequent absence of love** as the reason for the absence of God’s Presence, His Light and Life and Love, His Truth and Divine Wisdom, in our lives and in our world, and such absence is living in darkness as surely as night is the darkness that ensues with the absence of the sun that lights up the day.

The theologians tell us that Mary appears when there is great heresy and false teaching in the Church; in other words, she has a very specific purpose in her genuine

appearances that is for the good of the whole Church. It is no accident that she comes calling for an urgently needed **“reform of life”** in a time referred to as a **“culture of death.”** Scripture tells us Jesus says only what the Father tells Him, and does only what the Father wills. We can be sure Our Lady is as obedient to the Word and Will of the Father as Jesus is. Hence, when both Our Lord and Our Lady clearly outline in the messages given to Sister Mildred during Archbishop Leibold’s spiritual direction and after his death, during the time with a later spiritual director, just **what that “reform of life” must address, we can be sure that they are speaking the prophetic Word and the clear and loving Will of the Father to correct His erring children, so many of whom are living in danger of losing their souls.** Since visionaries often have more than one spiritual director in the course of their visions, as is recorded in the life of St. Maria Faustina, and since Archbishop Leibold clearly stated in his letters that he is not the final, authoritative voice on these messages, no part of the complete 48 page Diary as written by Sister Mildred can be deleted for any reason. Any deletion, such as the passages addressing areas of needed reform and the Prayer to the Most Holy Trinity, constitutes contamination of the purity and integrity of the message. A message from heaven cannot be changed one iota without compromising what God wishes us to understand by the whole message. Can we even imagine anyone having the audacity to delete any part of St. Maria Faustina’s Diary, ***Divine Mercy in My Soul***, or St. Therese’s ***The Story of a Soul?*** The message of “Our Lady of America®” exposes the heresy and false teaching currently dividing the Church, endangering the faith of the people and dimming the Light of Christ and the great grace of the Divine Indwelling of the Most Holy Trinity in our souls, our homes and the whole world. Our Lady warns and pleads, over and over, for us to come to her to learn the way of true love, purity of heart, and all that is pleasing to her Son.

Reform of life is what I ask as the sign and proof of my children’s love for me....(Pg. 16) O my sweet child, time passes and with it wasted graces and constant refusals on the part of man to co-operate with me in the accomplishment of the Divine Will for his own sanctification and salvation. What am I to do, child of my heart, when my children turn from me? The false peace of this world lures them and in the end will destroy them. They think they have done enough in consecrating themselves to my Immaculate Heart. It is not enough. That which I ask for and is most important many have not given me. What I ask, have asked, and will continue to ask is reformation of life. There must be sanctification from within. I will work my miracles of grace only in those who ask for them and empty their souls of the love and attachment to sin and all that is displeasing to my Son. Souls who cling to sin cannot have their hands free to receive the treasures of grace that I hold out to them....

My humble one, my small flower, we must have more souls who love, love unselfishly and without reserve. Who does anything who

does not love? I wish to gather about me, my tender child, soldier and valiant bearer of the torch, an army of brave lovers, who as my torchbearers will enkindle the fire of Divine Love in the souls of men. Only those who are strong in love can become my soldiers to bear aloft, not the sword of destruction, but the sword of fire, the flaming torch of Divine Charity. (Sister Mildred Neuzil, Diary, pgs. 18-19.)

Here again we see the symbol of light as fire, the flame of Divine Love, like the fiery bush with Moses, the pillar of fire that led the chosen ones through the desert, the flaming furnace that Jesus would describe as His Sacred Heart to St. Margaret Mary Alacoque, the refining fires spoken of in Scripture.

We first see this symbol of "light" in the first book of the Bible, Genesis 1:3 at the beginning of creation when God said, **"Let there be light, and there was light and God saw that the light was good."** The Hebrew writers understood this first primal light as pure, all pervading and filling the universe, being too intense for human beings to gaze upon. They believed God stored it away for the righteous in the hereafter, but on the fourth day of creation God made the sun and the moon and the stars to reflect that primal source and to light up the world. They believed God saw that not everyone was worthy of enjoying the light and so hid it in the Torah, the Word of God, where it must be unearthed with desire and due diligence, hungering for it.

"Your Word is a lamp to my feet and a light for my path" and "The unfolding of Your words gives light; it gives understanding to the simple." (Ps. 119:105, 130).

We see this same theme in John's Gospel, chapter 1, where Jesus is spoken of as the Light of God as well as the Word of God made flesh Who came to reveal God's truth to the wise men and women who seek it.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. (John 1: 1-5)

'I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life.' (Jn. 8:12).

God is the Creator of the light and He separated the day from the night. Night is the absence of the light of the sun, for light and darkness cannot exist together. There can be no darkness where there is light. Pagans tended to deify the heavenly bodies for their light-giving properties and to worship them, but the biblical writers separated light from its Creator, making it clear that our worship was for the Creator only, not the created. St. Paul speaks of wicked men as those who "exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator. (Rom. 1:25). The

Book of Revelations, Chapters 21 and 22, speaks of heaven as the New Jerusalem, the only city that truly “never sleeps,” for in it there will be no more night and there will be no need for heavenly bodies to light the day; the glory of God Himself will give this city everlasting light and the Lamb will be its lamp, the Sun that never sets and where life never grows weary. Spiritually and biblically speaking, light represents all that is good and compatible with God, holiness, purity, life, while darkness represents what is evil and opposed to God, wickedness, impurity and death.

God is light; in Him there is no darkness at all. (I Jn. 1:5).

God, the blessed and only Ruler, the King of kings and Lord of lords, Who alone is immortal and Who lives in unapproachable light, Whom no one has seen or can see. To Him be honor and might forever. Amen (1 Tim 6:15-16)

God, goodness, perfection, holiness, truth, blessing, joy, faithfulness, refuge, security, safety, salvation, life, eternity, and immortality are all connected to the concept of light. For this reason, a light was kept burning continually in the Tabernacle as an emblem of the presence of God. This was commanded by God "as a statute forever to be observed throughout their generations." (Ex. 27:22)

Reference: <http://biblicaltholidays.com/lightoftheworld.html>

Light has various levels of meaning. It can be natural like that of the sun or artificial like light bulbs. There is mental and moral and spiritual light which refers to illumination of the mind with knowledge, truth and wisdom on both the natural and the supernatural levels. And there is miraculous light as in the burning bush with Moses or the Pillar of Fire that led God’s people through their nights in the desert, or the light that surrounded Gabriel when he announced to Mary her call to be the Mother of the Sacred Humanity, or the light that permeated and saturated “Our Lady of America®” when she appeared to Sister Mildred, showing herself as the “Immaculate Tabernacle of the Indwelling God©.” But the most precious definition of light is that of the wondrous “glory of God” that is His very essence.

We are mindful that the chosen people believed no one could see God and live, precisely because the light of His glory would be too much for the naked human eye. We are reminded of the incomprehensible act of condescension whereby Jesus, Eternal Son of the Living God, laid aside His glory so He might take on our wretched sinful humanity which would enable Him to reveal to us the Face of the Father in a way in which we could see Him with our inferior vision in the flesh. Even Thomas Aquinas, one of the most brilliant minds ever known, thought all his wisdom which has guided the Church through so many ages was like straw compared to one small glimpse of the heavenly kingdom. They say he never wrote again after that glimpse; it had humbled him so. We recall Blessed Elizabeth of the Trinity’s description of her spiritual journey, built on the writings of St. Paul, as a movement of grace from “glory to glory”, to

collapse in the bosom of the Divine All Holy Three-in-One. How she loved to refer to the Lord as **“He is My Heaven.”** No, **“eye has not seen, nor ear heard, nor has it entered into the heart of man what God has prepared for those who love Him!** (1 Cor 2:9)

**God is light, man is darkness,
and unless he comes into the light, he will be forever darkness.**

Throughout Scripture we see this continuing symbol of “light.” How often we have heard those familiar passages regarding the Star of David, the Star of Bethlehem, the star that led the Wise Men to the newborn King, or Revelations Chapter 12, the woman clothed with the sun, the moon under her feet and on her head a crown of 12 stars, a figure of both the Church built on the 12 tribes of Israel and the 12 Apostles, and of Mary, Mother of the Church. We recall that kind of Advent prayer that tells us to “look to the East” and speaks to our memorial celebration of the Savior’s historical birth in the East, in Bethlehem, and at the same time addresses the Second Coming of Jesus that will be upon the clouds-- like the Sun that rises in the East and sets in the West, so will His glory stretch from one end of the earth to the other in an enormous display of majesty! Is Jesus not the Sun of Justice announced by His Mother, the Dawn of Salvation? Do we not speak of the Savior being the hope of His people who will be a light unto the Gentiles?

The Savior’s birth that first Christmas day is heralded as a “light piercing the darkness,” the darkness of sin, to dispel it and fill even the night with day by filling it with His Presence. He took on our darkness so we might “walk in the light” and have no fear, for fear thrives in darkness. Does our Savior not refer to Himself as the Light of the world? Does He not bid us to let our light, His grace within us, shine before men? Does He not tell us not to hide our light beneath a basket where none can see it and be blessed by it, but to put it on a lamp stand for all to see and give glory to God?

In the eyes of the miraculous image of Our Lady of Guadalupe whose feast we just celebrated on December 12, scientists have found reflected therein images of Juan Diego, Bishop Zummaraga, Juan Gonzales the interpreter, and others. So, too, children often love to climb onto their mother’s lap and playfully look into Mama’s eyes. As one small child once said with amazement: “Mommy, I see me in your eyes!” Do we not have to look outside ourselves to see our true selves? Have we not always spoken of the eyes being the window to the soul? Have we not heard that the eyes of the soul in grace will be bright and shining with light, and that those who have lost sanctifying grace will no longer have any light in their eyes?

Oh how vividly the message of “Our Lady of America®” draws us to that truth. We can only see ourselves truly when we look into the eyes of God, the Face of Jesus that takes form in His Sacred Word and shows us our true image, His likeness, and fills us with grace. This is the Divine Indwelling of the Most Holy Trinity, the pure white fire of

Divine Light that fills our hearts, our minds and our souls and diffuses through our bodies, through our eyes, that Sacred Presence within. The entire message of “Our Lady of America®” centers on the Divine Indwelling, the interior life, that sanctifying grace that comes through the Sacraments and the Scriptures and the teachings of the Church to purify and transform us, like newborn babies held in the arms of a Loving Father. His Light exhorts us to come out of the darkness of false teaching and intellectual pride, of the worship of idols in created persons and things, and to walk boldly in the Light of God’s Truth, His Life and His Love.

“Our Lady of America’s®” message centers on the central doctrine of our Faith, that of the most Holy Trinity, that Indwelling Presence signified in the Old Covenant by the glory of God seen in the cloud by day and the pillar of fire that rested upon the lid of the Mercy Seat, which represented God’s throne in that inmost chamber of the Tabernacle, the Holy of Holies where only the high priest could enter, and that but once a year to make atonement for his and the people’s sins. We see our own red lamp mirror that understanding as it hangs above our tabernacles that house the Living Bread of Heaven that is the Life of the world, dwelling silently, wooingly, in our sanctuaries. Oh if we but had a fraction of the reverence for our “Holy of Holies” as God’s people of old had for theirs!

We see such light around Mary as she reveals herself as the “Immaculate Tabernacle of the Indwelling God©.” We see in the medallion Our Lady gave us the traditional symbol of that Indwelling Presence of the Most Holy Trinity, the All-Seeing Eye of God in the center of a triangle. O let us look into His All-Seeing Eye and see our true selves as He has called us to be and enables us to be, with His Grace. May our eyes sparkle and gleam with the Light of His Presence. May we be a light to the gentiles of our day, the unbelievers who so easily become the instruments in the hands of the Evil One to mock the living God with rituals that mimic true liturgy, with the erection of a false church and laws that reverse both the Moral and the Natural Law with all kinds of impurities, legalized perversions and worship of money and power that are like spittle in the face of Holiness Himself, making so much of our world increasingly “an abyss of evil, without God and without your [Mary’s] loving maternal care.” (from Prayer to the Immaculate Conception)



Come now, let us pray together to our Triune God who has entered our world in the Sacred Humanity and ask that He enter our lives with unbounded grace and magnificent miracles of the soul. Let us call upon His Holy Spirit to send the angels with that fiery sword of Divine Truth to lift the veil from our eyes, to pierce the darkness of our minds with Divine Wisdom, and with that flaming sword of Divine Love to burn and purify our hearts, turning them from stone to flesh so God might enter in. Let us pray in the spirit of Sister Mildred for that fire of the Holy Spirit Who will convict us of our sins so He might consume them, and then fill us and transform us, minds and hearts and bodies and souls, our whole being, with even a touch of the hem of His glory, with miracles for our souls. With Sister Mildred let us pray her most beautiful prayer as an act of praise to the Indwelling Most Holy Trinity.

O my Love, my only Good, Most Holy Trinity, I adore You, hidden in the depths of my soul. To You, to Your honor and glory, I dedicate my life. May every thought, word and deed of mine be an act of adoration and praise directed towards your Divine Majesty enthroned in my heart.

O Father, Infinite Goodness, behold Your child, clothed in the likeness of Your Son. Extend to me Your arms that I may belong to You forever.

O Son, Divine Lord, made man, crucify me with Yourself that I may become, in union with You, a sacrifice of praise for the glory of Your Father.

O Holy Spirit, Fire of Everlasting Love, consume me on the altar of Divine Charity, that at the end of life, nothing may remain but that which bears the likeness of Christ.

O Blessed Trinity, worthy of all adoration, I wish to remain in spirit on my knees, to acknowledge forever Your reign in me and over me, to Your everlasting glory.

Through the Immaculate Heart of Mary and the pure heart of St. Joseph, I consecrate my life to Your adoration and glory.

At the moment of death, receive me, O my Triune Love, that I may continue my adoration of love through all eternity. Amen. (200 days)

Nihil Obstat: -- Daniel Pilarczyk, S.T.D.

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Cincinnati, Jan. 25, 1963

**O Father, Infinite Goodness,
extend to me Your arms that I may belong to You forever.**

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