Miracle of the Immaculate Conception

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"Thou art all fair, O my love, and there is not a spot in thee."
(Canticle of Canticles 4:7)

"The most High hath sanctified his own tabernacle."
(Psalm 45:5)

"God, his way [Mary] is immaculate."
(2 Kings 22:31)

Introduction

This work was started on September 8, 2007, the Nativity of the Blessed Virgin Mary, and is dedicated to the Immaculate Ever-Virgin Mary, St. Joachim, and the Good St. Anne:

> "Dear St. Joachim and St. Anne, parents of the Blessed Virgin Mary, and grandparents of Jesus, our Divine Lord, listen with pity to the petition which thy loving and trustful client humbly presents before thee. Surely, dear saints, thou art both very dear to the Heart of him whose beloved Mother was thy tender and devoted child! In her veins is the same blood that flowed which afterwards furnished the precious price of our redemption. Holy saints, great is thy influence with the little Jesus, who grew strong in grace and wisdom under the maternal care and direction of thy glorious daughter, the Queen of Heaven and Earth. In mercy and compassion be like him who went about doing good, and come to the assistance of thy servant in this great necessity! St. Joachim and St. Anne, dear parents of her who is our life, our sweetness, and our hope, pray to her for us and obtain our request! Amen."

The Immaculate Conception Is the Second Greatest Miracle

The second greatest miracle of all time is the Immaculate Conception of the Blessed Virgin Mary, second only to the Incarnation, when Christ became man in the womb of the Virgin Mary. Mary is the New Covenant Ark in which God would dwell. And Mary's holy mother, the Good St. Anne, was the sanctified womb in which this Holy Ark would dwell:

> "For it [Anne's womb] is sanctified: because the ark of the Lord [Mary] came into it." (2 Par. 8:11)

Without the Immaculate Conception there is no Incarnation. And without the Incarnation, there is no redemption. The Immaculate Conception prepared a worthy dwelling place and tabernacle for the Lord God Most High to come to earth as a man:

> "Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord. (Zach. 2:10) How beautiful art thou, my love [Mary], how beautiful art thou! …Thou art all fair, O my love, and there is not a spot [no sin] in thee. (Can. 4:1, 7) As the lily among thorns, so is my love among the daughters. (Can. 2:2) Behold a virgin [Mary] shall be with child [Jesus], and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. (Mt. 1:23) And the Word was made flesh, and dwelt among us. (Jn. 1:14) And he that made me, rested in my tabernacle. (Eccu. 24:12)"

The womb of Mary was God's dwelling place and tabernacle where God took on Mary's flesh and became man. God would never take on the flesh of anyone who had ever been under the dominion of the Devil, and hence Mary never had the stain of any sin nor any concupiscence. She was conceived immaculate; that is, she never had the stain of original sin, not even for an instant.[1]

[1] See my book *Mary, God's Masterpiece, and Lucifer's Fall*: Mary Immaculate, Without Sin.

Original Sin and Creation of the Body and the Soul

God creates the soul within its body

The body is dead without the soul. The soul animates the body with life. The question is, How does God place the soul into the body? We have a description of how this takes place from the book of Genesis which describes how God created Adam:

> "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." (Gen. 2:7)

We see that God created Adam's soul by breathing it into the body prepared for Adam. Hence Adam was created the moment his soul was created in the body prepared for him. From the book of Ezechiel, we have a similar description of how God creates men:

> "And I prophesied as he had commanded me; and as I prophesied there was a noise, and behold a commotion, and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them, and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me; and the spirit came into them and they lived, and they stood up upon their feet, an exceeding great army." (Ez. 37:7-10)

It is certain that God creates the soul within the body and not outside the body. Speaking for God, the Prophet Zacharias says, *"Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him."* (Zach. 12:1) And holy Job says that God *"made me in the womb."* (Job 31:15) But some have speculated that God creates the soul outside the body and then infuses the soul into the body. But this is certainly erroneous for several reasons.

Men go from life to death, not from death to life to death

The definition of death is when the soul is separated from the body. St. Augustine teaches that "death comes to the body when the soul departs."[2] If God first created the soul outside the body, men would be dead before they become alive when the soul enters the body. Men would then not go from life to death but from death to life to death, which is contrary to the Church teaching that men go from life to death. Hence it is proved that God creates souls within the bodies prepared for them.

Original sin comes from men and not from God

All men, except Jesus and Mary, inherit by generation (by transmission) the original sin that Adam and Eve committed. Even though the Council of Trent is invalid and heretical, it teaches the truth in this regard:

> Invalid and heretical *Council of Trent*, Session 5, Decree on Original Sin, 1546: "2. If any one asserts that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also; or that he, being defiled by the sin of

[2] St. Augustine, *The City of God*, bk. 13, ch. 2.

> disobedience, has only transfused death, and pains of the body, into the whole human race, but not sin also, which is the death of the soul: let him be anathema."
>
> Invalid and heretical *Council of Trent*, Session 5, Decree on Original Sin: "4. If anyone denies that infants newly born from their mothers' wombs…derive nothing of original sin from Adam, which must be expiated by 'the laver of regeneration' for the attainment of life everlasting…let him be anathema. For what the Apostle has said: 'By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned' [Rom. 5:12], is not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For by reason of this rule of faith from a tradition of the apostles even infants, who could not as yet commit any sins of themselves, are for this reason truly baptized for the remission of sins, so that in them there may be washed away by regeneration what they have contracted by generation, [see D. 102]. 'For unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God' [John 3:5]." (Denzinger (hereafter D.) 791)

It is the soul that is stained with original sin and not the body, for the grace of baptism acts upon the soul by remitting original sin:

> Invalid and heretical *Council of Trent*, Session 6, Decree on Original Sin: "5. If anyone denies that by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted…let him be anathema." (D. 792)

The questions, then, are as follows: Does God create the soul outside the body and then infuse the soul into the body? Or does God create the soul within the body? And how does the soul contract the guilt of original sin? If God creates the soul outside the body, how does the soul become stained with original sin? After Adam and Eve's original sin, it is heresy to believe that at the instant God creates souls they are not also infused with original sin; and thus it is heresy to believe that after the soul is created it then gets infused with original sin. This is heresy because men would go from being in a state of grace to not being in a state of grace, which denies the dogma that men are guilty of original sin from the very moment of their existence; that is, when their souls are created. It is also heresy to believe that God infuses the soul with original sin the instant it is created because God is not the author of sin and because original sin comes from Adam and Eve to their descendants by generation and not from God. Hence it is proved that God creates souls within the bodies prepared for them.

The body infects the soul with original sin

The next question is, How does the soul get infected with original sin the moment it is created within the body prepared for it? It is a dogma that original sin is transmitted from men to men by generation, by procreation. Hence we must look for something inside of the bodies of men that causes the souls of their children to become infected with original sin.

We know that parents do not transmit the original sin that is on their souls to their children for two reasons: first, because original sin is transmitted by generation and men do not generate souls but only generate the bodies in which the souls will be created by God; and second, because even men in a state of grace, which means their souls are free from original sin, transmit original sin to their children. Hence the source of original sin is not located in the soul but in the body. Therefore since Adam and Eve, something exists in man's body that causes souls to become infected with original sin. We know that this something is not original sin itself because even those who are free from original sin still have this something in their bodies that infects their children with original sin. This something the saints refer to as the "venom of original sin." This also conforms to the dogma that men's bodies are infected with concupiscence even after their souls have been freed from original sin. St. Paul notes this struggle between his body and soul:

> "For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not. I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man: But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. 7: 18, 21-24)
>
> Catholic commentary on Romans 7: "Ver. 17-18. …The meaning of this passage is, that although now healed and renewed by grace, he could have a perfect desire of doing good; yet still on account of the evil of concupiscence dwelling in his flesh, he found not himself able to perform all the good he wished, because concupiscence was always urging him on to evil against his will."

It is the venom of original sin contained in the body that causes the concupiscence of the flesh that St. Paul, as well as all men born with original sin, struggles with. And this conforms to the dogma that human bodies have not yet benefitted from the redemption:

> "For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body." (Rom. 8:22-23)
>
> *Catholic Commentary* on Rom. 8: "Ver. 19. *The expectation of the creature.* He speaks of the corporal creation, made for the use and service of man; and, by occasion of his sin made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects; so that by a figure of speech, it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies, and unite them to their souls, never more to separate, and to be in everlasting happiness in heaven. … Christians, who groan under miseries and temptations in this mortal life, amidst the *vanities* of this world, under the *slavery of corruption;* who having already (ver. 23) received *the first-fruits of the Spirit,* the grace of God in baptism, have been made *the children of God,* and now, with *expectation* and great *earnestness,* wait and long for a more perfect *adoption* of the sons of God: for the *redemption of their bodies,* when the bodies, as well as the souls of the elect, shall rise to an immortal life, and complete happiness in heaven."
>
> *Catholic Commentary*, Annotation on Apoc. 20: "Ver. 5. *This is the first resurrection.*] As there be two regenerations, one by faith, which is now in Baptism: and another according to the flesh, when at the latter day the body shall be made immortal and incorruptible: so there be two resurrections, the one now of the souls to salvation when they died in grace, which is called the first, the other of the bodies at the latter day. St. Augustine *li. 20 de Civit. c. 6.*"

It is the venom of original sin that causes concupiscence, and this venom will not be remitted until after the Second Coming of Christ and during the General Judgment when the souls of the elect will get their bodies back in a purified and glorified state.

It is the venom of original sin, then, existing in the body that injects and infects the soul with original sin the instant the soul is created within the body prepared for it. The creation of the soul in the body and the body infecting the soul with original sin takes place *simultaneously*; hence there is not one instant in which the soul is not infected with original sin and then becomes infected with original sin.

The parents, then, who have the venom of original sin within their bodies transmit this venom into the bodies they make available by procreation. The mechanism would be the same whether (according to the dogma) souls are created within their bodies sometime after their bodies are conceived or (according to the heresy) souls are created within their bodies the instant

their bodies are conceived.[3] In both cases it is the corrupted body's venom of original sin that injects and infects the soul with original sin the instant the soul is created within the corrupted body.

The indelible mark prevents re-infection of souls freed from original sin

It has been established that the venom of original sin contained in the body corrupts the soul with original sin the instant the soul is created within the body. A man who has been baptized and is free from original sin no longer has original sin in his soul, but he still has the venom of original sin in his body. The question, then, is, What prevents the venom of original sin contained in men's bodies from re-infecting their souls that have been freed from original sin by the sanctifying grace of baptism?

One theory is that the venom of original sin contained in the body is only triggered to inject original sin into the soul when the soul is created in the body. Hence if a soul is freed from original sin by the grace of baptism, it cannot become re-infected with original sin because the soul already exists within the body. This theory is proved erroneous because men have died, which means their souls left their bodies, and then were raised from the dead, which means their souls re-entered their bodies. The re-entry of a soul freed from original sin into its body would re-infect the soul with original sin according to this theory. In other words, a man freed from original sin who dies and is raised from the dead would become re-infected with original sin the instant his soul re-enters his body. Yet the Catholic Church forbids men who were validly baptized to be re-baptized:

> Invalid and heretical *Council of Trent*, Session 7, Canons on the Sacrament of Baptism: "Canon 11. If anyone shall say that baptism truly and rightly administered must be repeated for him who has denied the faith of Christ among infidels, when he is converted to repentance: let him be anathema." (D. 867)

Also, it is a dogma that once a man is freed from original sin he remains free from original sin forever. Therefore this theory is false.

We must now look for another solution. We must look at what happens inside a soul when it becomes free from original sin because from that moment forward the venom of original sin contained in the body can never infect the soul again. Something, then, happens in the soul when it is freed from original sin to prevent the body from re-infecting it. This thing has to be something that directly works within the soul to change it so that the soul has a mechanism within itself to prevent it from being re-infected with original sin by the corrupted body it is united to. Two of the things that directly affect and change the soul when the sacrament of baptism is administered to a worthy catechumen are 1) the soul is freed from original sin, and 2) the soul receives the indelible mark (the baptismal character). The person also becomes a member of the Catholic Church, but this does not change the soul or directly affect it. It cannot be the mere absence of original sin in a soul that prevents it from being re-infected because the soul is not the source of original sin but the body is. For instance, a person can be cured or freed from a virus but the mere absence of the virus in him does not prevent the same virus from re-infecting him if he is again exposed to it. To prevent the virus from re-infecting him, something must be added within him, such as a vaccine.

We must then look for something that is added to the soul when it is freed from original sin and that prevents the soul from being re-infected with the venom of original sin contained in the body. The indelible mark is this thing that is added to the soul when it is baptized, and it is this mark that acts as a vaccine or barrier which prevents the venom of original sin contained in the

[3] See RJMI book *Life Begins in the Womb*: The Dogma That the Body Is Conceived First and Then after Some Time the Soul Is Created in Its Body.

body from re-infecting the soul. Membership in the Catholic Church and sanctifying grace are also added to souls that worthily receive baptism; but these things can be lost. And if they are lost, the soul still remains free from original sin. So these cannot be a factor. That leaves the indelible mark, a permanent thing, as the only thing that prevents the venom of original sin from re-infecting the soul.

This truth, which I believe is irrefutable, is one of many proofs that baptism of desire and blood are false doctrines because, according to those who hold this opinion, baptism of desire and blood do not bestow the indelible mark. Hence the souls baptized by desire or blood would become immediately re-infected with original sin from the venom of original sin contained in their body. They would not have a vaccine or barrier that would prevent them from becoming re-infected by the venom of original sin.

This truth also defends my opinion that even the Old Testament elect received the sacrament of baptism. They were resurrected, placed in their bodies upon the resurrection of Jesus Christ, and baptized by water and hence received the indelible mark of baptism before they left their bodies behind and entered heaven.[4]

Mary's Body Had No Venom of Original Sin and Hence No Concupiscence

Because the Blessed Virgin Mary was never stained with original sin, her body never contained the venom of original sin and thus was never infected with the concupiscence of the flesh. Mary's body, then, did not contain the venom of original sin, and hence her body did not corrupt her soul with original sin. Mary's body had no venom of original sin to inject original sin into her soul the instant her soul was created within her pure body, and hence her soul was not infected with original sin. Even though Pius IX was an apostate antipope and thus his following decree invalid, he teaches that truth in this regard:

> Apostate Antipope Pope Pius IX, *Ineffabilis Deus*, 1854: "Hence the words of one of our predecessors, Alexander VII, who authoritatively and decisively declared the mind of the Church: 'Concerning the most Blessed Virgin Mary, Mother of God, ancient indeed is that devotion of the faithful based on the belief that her soul, in the first instant of its creation and in the first instant of the soul's infusion into the body, was, by a special grace and privilege of God, in view of the merits of Jesus Christ, her Son and the Redeemer of the human race, preserved free from all stain of original sin…' "

Whether according to the dogma that Mary's pure body was made before her soul was created in her body or according to the heresy that her soul was created in her pure body the instant her body was made, her soul would not have become infected with original sin either way.[5]

The Seed and Egg That Made Mary's Body Had No Venom of Original Sin

The miracle of the Immaculate Conception, then, took place in the generation of the male seed and/or the female egg that made Mary's body. Either God prevented St. Joachim's seed or St. Anne's egg or both seed and egg from being infected with the venom of original sin before the generation of the seed or egg, or he purified the seed or the egg or both the seed and the egg from the venom of original sin after the generation of the seed or egg. I say one or the other or both because it may be that the venom is only in the male seed and not the female egg or in the female

[4] See RJMI book *Baptism Controversy*: Baptism of Old Testament Elect.
[5] See RJMI book *Life is Created in the Womb*: The Dogma That the Body Is Conceived First and Then after Some Time the Soul Is Created in Its Body.

egg but not in the male seed. It is most probable that the male seed only has the venom of original sin for three reasons:

1. Whenever the Bible speaks of the passing on of original sin, it says that it is from Adam:

   > "For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive." (1 Cor. 15:21-22)
   >
   > "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned…. But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come." (Rom. 5:12, 14)
   >
   > *Catholic Commentary* on Rom. 5: "Ver. 12. By one man…Adam, from whom we all contracted original sin."

2. Just as men inherit their race from their father and not from their mother, therefore men inherit original sin from their father and not from their mother.

3. One reason God could have ordained circumcision of the male's private part is because it transmits the venom of original sin.

Even though Eve committed the original sin, Adam shared equally in the guilt because he consented. And because he was the head of Eve (her boss), the primary blame goes to him. Instead of rebuking and punishing her, which was his duty, he consented to her sin.

If only the male seed transmits the venom of original sin to offspring and hence female eggs do not, then only the seed of St. Joachim needed to be miraculously pure before it united with St. Anne's egg because her egg would not have contained nor transmitted the venom of original sin.

Whether St. Joachim's seed, or St. Anne's egg, or both were free from the venom of original sin *before* or *after* the seed or egg was produced, Mary's body was preserved from the venom of original sin because when the seed united with the egg to make Mary's body neither seed nor egg had the venom of original sin.

The most probable opinion is that the seed or egg was free from the venom of original sin before the seed or egg was produced and thus never had the venom of original sin. If the seed or egg had the venom of original sin and was freed from it before they united, then the Devil would have had control for an instant over the seed and egg that would become Mary's body. Therefore I believe that God, by virtue of the foreseen merits that Christ would earn by his death on the holy Cross, prevented St. Joachim's seed or St. Anne's egg or both seed and egg from being infected with the venom of original sin before the seed or egg was generated and hence the Devil did not have control over the seed and egg for even an instant.

When the pure seed of St. Joachim united with the pure egg of St. Anne, neither seed nor egg having the venom of original sin, the pure body of Mary was created. Hence Mary's body never contained the venom of original sin nor concupiscence that is caused by the venom. And when her soul was created within her body, it did not become infected with original sin because her body had no venom of original sin to inject original sin into her soul.

Unlike other men who, when freed from original sin, still have the venom of original sin in their bodies, Mary was not only free from original sin but also free from the venom of original sin in her body and thus did not need the indelible mark to prevent her soul from being infected by the venom of original sin. All other men who are free from original sin still have the venom of original sin in their bodies and hence need the indelible mark of baptism to prevent the venom from re-infecting their soul with original sin.[6] However, in obedience to God's decree that no one enters heaven unless he is baptized by water (Jn. 3:5), Mary got baptized by water (even though

[6] See in this article The indelible mark prevents re-infection of souls freed from original sin, p. 11.

she did not have original sin) in order to receive the indelible mark and become a member of the Catholic Church.

The Incarnation

The venom of original sin most probably comes from the male seed

If the female egg contains the venom of original sin, then St. Anne's egg would have to be pure either at the instant of its existence or made pure after its existence, the former is the most probable opinion.

However, if only the male seed has the venom of original sin and thus not the female egg, then St. Anne's egg would not have needed to be purified, as all female eggs would not contain the venom of original sin. Hence, even if Mary were guilty of original sin, the fruit of her womb, the Incarnate Jesus, would not have had original sin or the concupiscence of the flesh. But this opinion is not only false but also heretical because it is a dogma that Mary did not have original sin during the Incarnation. And it is also odious to believe that the Devil had any power over Mary, not only during the Incarnation but ever.[7]

The most probable opinion is that the venom of original sin comes from the male seed and not the female egg, from Adam's seed. Even though Eve committed the original sin, Adam was over her. Hence the guilt of original sin and the punishment due to sin descends from him, from the male:

> "Wherefore as by one man [Adam] sin entered into this world, and by sin death; and so death passed upon all men in whom all have sinned." (Rom. 5:12)

> "For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive." (1 Cor. 15:21-22)

The holy Prophet Job teaches that venom of original sin comes from the male seed:

> "Who can make him clean that is conceived of unclean seed?" (Job 14:4)

Even though John Damascene was an apostate, he teaches the most probable opinion that the seed of St. Joachim that would fertilize St. Anne's egg was miraculously pure:

> Apostate John Damascene, *Homily on the Nativity*, 8th century: "O blessed loins of Joachim, whence the all-pure seed was poured out! O glorious womb of Anna, in which the most holy fetus grew and was formed, silently increasing! O womb in which was conceived the living heaven, wider than the wideness of the heavens… She is all beautiful, all near to God. For she, surpassing the cherubim, exalted beyond the seraphim, is placed near to God."[8]

St. Augustine's error that original sin is transmitted by the concupiscence of the sexual act

St. Augustine held the opinion that original sin is transmitted by the concupiscence (the lust) of the sexual act between the father and mother. Hence, his reason that Jesus' human nature was free from sin was because he was conceived without the sexual act, without concupiscence:

> St. Augustine, *Against Julian*, "10. …For intercourse with a man did not open the gates of the Virgin's womb; rather, the Holy Spirit poured spotless seed into that inviolable womb…. 52 …From this it is clear that this concupiscence by which

[7] See RJMI book *Mary, God's Masterpiece, and Lucifer's Fall*: God Creates a Worthy Living Vessel for Himself.
[8] 2; *PG* 96, 664B and 9; *PG* 97, 676D; Contained in the book *Mary and the Fathers of the Church*, by Luigi Gambero, p. 393 x 2.

> Christ chose not to be conceived brought about in the human race the transmission of evil. For though Mary's body came from it, she did not transmit it to the body she did not conceive by it… 54. With regard to the transmission of original sin to all human beings, since it is passed on by concupiscence of the flesh, it could not be passed on to that flesh which the Virgin did not conceive by it."
>
> St. Augustine, *On Marriage and Concupiscence*, 419-420: "Whenever it comes to the actual process of generation, the very embrace which is lawful and honourable cannot be effected without the ardour of lust… Now from this concupiscence whatever comes into being by natural birth is bound by original sin**,** unless, indeed, it be born again in him whom the Virgin conceived without this concupiscence. Wherefore, when he vouchsafed to be born in the flesh, He alone was born without sin."[9]

The logical conclusion of this opinion is that original sin is not really inherited from the flesh but comes from passion, the so-called lust, which occurs during the sexual act. This is easily refuted by modern science by the mortally sinful method of *In Vitro Fertilization* (IVF), in which a human is conceived without the sexual act between father and mother, and thus without concupiscence, without lust. According to St. Augustine's opinion, these children would not have original sin. Also, the male seed procured by IVF can be obtained by a medical procedure and thus without any passion or lust on the part of the father:

> "Sperm [the male seed] can be obtained using a needle through procedures like percutaneous epididymal sperm aspiration (PESA) or testicular sperm aspiration (TESA). These minimally invasive techniques are performed by a doctor, typically under local anesthesia, to retrieve sperm directly from the epididymis or the testicle for use in assisted reproductive technologies like in-vitro fertilization (IVF)."

Hence, IVF produces children without any sexual act or passions or lust on the part of the father and the mother and thus without the concupiscence of the flesh.

St. Augustine, no doubt, took the following words of St. King David out of context:

> "For behold I was conceived in iniquities; and in sins did my mother conceive me." (Ps. 50:7)

This is true, but not because of the passions that occur during the sexual act, but because the male seed has the venom of original sin, which in turn is transmitted to the flesh (embryo) that is produced when the male seed fertilizes the female egg. And this occurs during the sexual act or by IVF.

St. Augustine held this opinion because he was tainted with a bit of stoicism that he got from the pagan philosophers. His other opinions on the sexual act also reflect this, in which he seems to teach in some places that a sin or at least a fault is committed when a husband and his wife perform the sexual act, even when they want conception to occur. But in other places he seems to contradict himself.[10]

Jesus' human soul was created forty days after the conception of his human body

Upon the fertilization of the female egg by the male seed, the human body (the embryo) is formed. But the soul is not created within its body until forty days later.[11]

There is no reason why the Incarnation would not be the same. Hence, Jesus' human body was first conceived in the Blessed Virgin Mary's womb and united to his divine nature. Jesus' divine

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[9] b. 1, c. 27.

[10] See my book *When Sexual Pleasure is Good*: St. Augustine's opinion in this regard vs mine.

[11] See my book *Life Begins in the Womb*: The Dogma That the Body Is Conceived First and Then after Some Time the Soul Is Created in Its Body.

nature united to his human body the instant his body was conceived so that there was not one instant when his body existed without being united to his divine nature.

Then, forty days later, Jesus' human soul was created within his human body and instantly united to his divine nature so that there was not one instant when his human soul existed without being united to his divine nature. And there was no venom of original sin in his body to inject into this soul. Hence Jesus' soul had no sin and thus no punishment due to sin.

As in birth, so like in death! When Jesus died, his human soul separated from his human body. But his divine nature remained united to both. His divine nature was united to his body in the tomb, and his divine nature was united to his soul in the underworld. Even though John Damascene and Thomas Aquinas were apostates, they teach dogma in this regard:

> Apostate John Damascene, *An Exposition of the Orthodox Faith*, ##: "[Chapter 27] Wherefore, although he died as man…, yet his divinity remained inseparable from both, I mean, from his soul and his body… For body and soul received simultaneously in the beginning their being in the subsistence of the Word [the divine nature], and although they were severed from one another by death, yet they continued, each of them, having the one subsistence of the Word [the divine nature]… For at no time had either soul or body a separate subsistence of their own different from that of the Word [the divine nature]."[12]

> Apostate Thomas Aquinas, *Summa*, 13th century: "I answer that: "…Consequently, as before death Christ's flesh was united personally and hypostatically with the Word of God [the divine nature], it remained so after his death, so that the hypostasis of the Word of God [the divine nature] was not different from that of Christ's flesh after death, as Damascene says (De Fide Orth. iii)… Since, then, the Word of God [the divine nature] was not separated from the body at Christ's death, much less was he separated from the soul."[13]

So let no one say that Jesus' body cannot be separated from his soul while his divine nature is united to both, as that would be heresy. And a similar thing happened during his birth when Jesus' body was first formed in the womb, and then forty days later his soul was created within his body. And both were united to his divine nature. Hence the divine person of Jesus Christ was united only to his human body for forty days, and after that his divine person was also united to his human soul.

Some hold the allowable opinion, which is less probable, that Jesus' human soul was created at the same time as his human body was formed. But there is no reason why this had to happen. Whenever possible, Jesus' human nature followed the normal progression in growth as other humans. St. Fulgentius mentions this:

> St. Fulgentius, *Letter 14*, to Ferrandus, ##: "24. For, in order that I may now keep silent about that ineffable conception and birth, by which the eternal God was conceived and born in time in such a way that still in the very communion of the virginal conception and birth, it was the property by nature solely of the flesh initially to exist from the flesh of the mother, to be formed into members and to be brought to the maturity of birth in the passing of time and activity, then to grow with the going and coming of the stages of life and to arrive at the perfect measure of youth in his time."

[12] b. 3, c. 27.
[13] III, q. 50, art. 2, 3.

Mary Needed the Merits of Christ and Was Redeemed

The following is a quote from my book *Mary, God's Masterpiece, and Lucifer's Fall*:

"Mary was never under the dominion of Satan at any time, not even for an instant. That is not to say that Mary did not need a redeemer and the merits of Christ. She did. Christ redeemed Mary by the future merits he would earn by his death upon the Cross. Christ going forward in time procured these merits and applied them to Mary before she fell into original sin. Her redemption from original sin was by way of prevention, in that the merits of Christ prevented her from ever falling into original sin. For example, a man walks down a road that has a pit. The man falls in and Christ pulls him out. Another man walks down the same road and is heading for the pit, but before he falls into the pit Christ comes along and prevents him from falling in. Christ saved both men; one by pulling him out of the pit, cleansing him of original sin; the other, by preventing him from falling into the pit, thus never being infected with original sin:

> "*Catholic Commentary*: 'He is more honorably redeemed who is prevented from falling, than he who after falling is raised up, for the injury or stain is avoided which the soul always contracts by falling.'

"Even though Pius IX was an apostate antipope and therefore his following definition is invalid and thus not infallible, he teaches this truth about the Immaculate Conception:

> "Apostate Antipope Pius IX, *Ineffabilis Deus*, 1854: 'Mary, the most holy Mother of God, by virtue of the **foreseen merits** of Christ, our Lord and Redeemer, was never subject to original sin, but was completely preserved from the original taint, and hence she was **redeemed** in a manner more sublime… We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the **merits** of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.' "

Ss. Joachim and Anne Were Not Free from Original Sin before the Immaculate Conception

There are some who believe that St. Anne and possibly St. Joachim were freed from original sin before they came together to make the pure body of Mary. However, this is not true. One reason is that this would take away from Mary's sole privilege of being the first human since the fall of Adam and Eve that was free from original sin.

And there are some who believe that St. Anne and possibly St. Joachim had to be freed from original sin for the Immaculate Conception to take place. But this is not true because Catholic parents are free from original sin but nevertheless transmit original sin to their children because it comes from the venom of original sin contained in their flesh. Hence St. Anne and St. Joachim would have to have been freed not only from original sin but also from the venom of original sin in their own bodies and hence freed from concupiscence in order for the Immaculate Conception to take place in this way. But then St. Anne and St. Joachim would have been immaculate just as Mary was; that is, not only immaculate in soul but also in body. We know that this is not true because after St. Joachim and St. Anne died, their bodies corrupted in the grave and their souls went to the highest level of hell (Abraham's Bosom)—all of which is incompatible with those who are immaculate in body and soul. And the immaculate purity of St. Anne or St. Joachim would have taken away from Mary's unique privilege of being the first human since the fall of Adam and Eve to be free from not only original sin but also concupiscence of the flesh.

Apostate Antipope Pius IX's Definition on the Immaculate Conception

Because Pius IX was an apostate antipope, his attempted infallible definition on the Immaculate Conception, in 1854 in his encyclical *Ineffabilis Deus*, was null and void. And even though much of his decree is good and thus true, it is insufficient in some places. For example, he was not prepared to define how Mary was made immaculate, which is acceptable, provided that there was no good theology explaining it. But what is not acceptable and thus is heretical is that he gave credence to the heresy that life begins at conception because he was not prepared to teach one way or the other if Mary's soul was created the instant her body was created or sometime after, which makes him a heretic on this point alone for presenting a dogma and the heresy that opposed it as allowable opinions. (See RJMI book *Life Begins in the Womb*: The Heresy That Life Begins at Conception: The Immaculate Conception does not defend the heresy.)

Our Lady of Lourdes

Because most Catholics and nominal Catholics believed that Pius IX was a true pope, they were bound to believe that his definition on the Immaculate Conception was infallible and thus bound to submit to it, except for his heresy contained in it, which should have been a warning sign that he was a heretic and thus not a true pope. See previous section.

The question, then, is "Why did the Blessed Virgin Mary have to appear to St. Bernadette Soubirous at Lourdes in 1856, two years after Pius IX's definition in 1854, in order to pronounce herself as 'The Immaculate Conception'?" She did so for two reasons:

1. Because many Catholics and nominal Catholics who believed that Pius IX was the pope did not submit to his putative infallible definition because of their idolization of Thomas Aquinas and his followers who taught that Mary was not conceived immaculate.
2. Because the day would come, as it has now, in which it would be known with certainty that Pius IX was an apostate antipope and thus his definition on the Immaculate Conception would then be known to be null and void. Hence Mary's appearance and message at Lourdes would serve as a confirmation of the doctrine of the Immaculate Conception until the next true pope would infallibly define it.

Therefore, the next true pope will be the first to infallibly define the doctrine of the Immaculate Conception and thus make it a dogma. And because it will be infallible, it will not contain heresy. And it will also not be insufficient, as it will teach how Mary was made immaculate, as this, my article, does.

On How God Revealed These Truths to Me

Lastly, on this topic and for the record, I tell you assuredly that God, through Mary his Mother and the Good St. Anne, revealed this truth to me and then confirmed it during the octave days of the Immaculate Conception in the year 2006.

Regarding this topic and the events that took place in coming to these conclusions, listen to my audio lecture *Indelible Mark and the Immaculate Conception* (Arl2).

And for more information regarding this topic, see RJMI book *Life Begins in the Womb*.

Warning Regarding Some of My Earlier Works

Some of my works (documents, audios, and videos) previous to this revision on 5/2020 may contain the heresy or allow for the heresy that life begins at conception and thus the body and soul are created simultaneously. I have corrected the ones that I know about. However, if anyone comes across a work of mine that contains this heresy, let me know.

Prayers to Ss. Joachim and Anne

Prayer to St. Joachim, by RJMI

O great and glorious patriarch St. Joachim, what joy is mine when I consider that thou wert chosen among all of God's holy ones to be the father of the Blessed Virgin Mary, the Mother of God, and thus to participate in the second greatest miracle of all, second to the Incarnation, the Immaculate Conception. Obtain for me the grace to persevere in the Catholic faith and to obey all of God's commandments; the grace of interior recollection and a spirit of loving heavenly things more than earthly things; and a lively, enduring, and everlasting love for Jesus and Mary and thy holy spouse, the good St. Anne. Amen. (RJMI)

Daily Prayer to the Good St. Anne, by RJMI

St. Anne's arm bone, her largest relic, is kept in the
Basilica of Sainte-Anne-de-Beaupré in Quebec, Canada.

I testify to the great power that God has given St. Anne to help those who rightly honor her and pray for her assistance and intercession. The Good St. Anne has pulled me out of many grievously sinful situations in which I was being deceived. In moments of desperation and grave uncertainty, the Good St. Anne has miraculously delivered me. Below is a prayer and petition that I composed to St. Anne:

Good St. Anne, pray for me and intercede for me so that I may be perfect and holy as God is perfect and holy. Beg God to place a ring through my nose representing the stubborn, slothful, and lazy bull that I would be without God's grace. And may God place his finger in that ring and pull me up to heaven so that above all things I may end up in heaven. And may God suffer not the devil to come close to that ring so as to take hold of it and deceive me and lead me down the wrong path. And by thy intercession may God protect me from anything, especially my own concupiscence, that may try to take away from the vocation God has given me. And by thy intercession may God protect me from my past sins so that I may not fall into them again, or any other sin, and may hate them with a perfect hatred. Do not let the enemy use my confessed sins against me so as to take away from the vocation God has given me or to drive me into despair. Good St. Anne, grandmother of God and tabernacle of the Tabernacle of God, pray for us and intercede for us that our tabernacles may always be holy and pure! (RJMI)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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