Miracle of the Immaculate Conception

R. J. M. I.

By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me

Ad Majorem Dei Gloriam
“The Church made it clear indeed that the conception of Mary is to be venerated as something extraordinary, wonderful, eminently holy, and different from the conception of all other human beings.”

(Pope Pius IX, *Ineffabilis Deus*, 1854)
TABLE OF CONTENTS

INTRODUCTION ........................................................................................................................................... 7
THE IMMACULATE CONCEPTION IS THE SECOND GREATEST MIRACLE ......................................................... 7
ORIGINAL SIN AND CREATION OF THE BODY AND THE SOUL ........................................................................... 8
  GOD CREATES THE SOUL WITHIN THE BODY .............................................................................................. 8
  Men go from life to death, not from death to life to death .............................................................................. 8
  Original sin comes from men and not from God .......................................................................................... 9
  The body infects the soul with original sin ................................................................................................... 10
  The indelible mark prevents re-infection of souls freed from original sin .................................................. 11
MARY’S BODY HAD NO VENOM OF ORIGINAL SIN AND HENCE NO CONCUPISCENCE .......................... 13
  This is true even if the soul is not created the same time as the body .......................................................... 13
THE SEED AND EGG THAT MADE MARY’S BODY HAD NO VENOM OF ORIGINAL SIN .......................... 13
  It could be that only the male seed passes the venom into the body ............................................................ 14
SS. JOACHIM AND ANNE NOT FREE FROM ORIGINAL SIN BEFORE THE IMMACULATE CONCEPTION ...... 14
  RJMI DAILY PRAYER TO THE GOOD SAINT ANNE ................................................................................... 15
Introduction

This book 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! Can He refuse anything to thee, in whose veins the same blood flowed which afterwards furnished the precious price of our redemption? Great saints, nothing can be impossible to thy power and influence over 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. 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:

Pope 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.”

(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 the 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 that 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.” 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

---

1 St. Augustine, The City of God, bk. 13, ch. 2.
is contrary to the Church teaching that men go from life to death.² 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:

_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 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.”

_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:

_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? It is heresy to believe that after Adam and Eve souls are created good and hence without the stain of original sin and 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, which 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 evil 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.

---

² If God creates the body first before He creates the soul within the body, then the body would be dead before the soul enters it but the man would not be dead because he does not yet exist until his soul is created by God within the body prepared for him.
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 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 benefited 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.”

*Rheims New Testament, 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 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 is the same whether the prepared bodies in the wombs of mothers are infused with a soul the instant the bodies exist or infused some time afterward if a fetus exists for a time without a soul before the soul is infused into it (which is an allowable opinion). In both cases it is the corrupted body that injects and infects the soul with the venom of 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 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-inflect 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:

*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 for all eternity. 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 again infect the soul. 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 that the soul is freed from original sin and that 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 at something that is added to the soul when it is freed from original sin 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 by water, and it is this mark that acts as a vaccine or barrier which prevents the venom of original sin contained in the body from re-infesting the soul. Sanctifying grace and the virtues of faith, hope, and charity are also added to souls that worthily receive baptism; but all 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-infesting the soul.

This truth, which I believe is irrefutable, is one of many proofs that baptism of desire and blood are false doctrines because 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 and 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. (See my book *Baptism Controversy: Baptism of Old Testament Elect.*)

Lastly, on this topic and for the record, I tell you assuredly that God, through Mary His Mother and the Good Saint Anne, has 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” (ArI2).
Mary’s Body Had No Venom of Original Sin and Hence No Concupiscence

*This is true even if the soul is not created the same time as the body*

Mary’s body 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:

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 Mary’s pure body was made before her soul was created in her body or 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. Both opinions are allowed because no pope has infallibly defined when the soul is created within the body. The *Catechism of Trent* teaches that the body is created first and then the soul is created within the body:

*Catechism of Trent*, Article 3, By the Holy Ghost: “According to the order of nature the rational soul is united to the body only after a certain lapse of time.”

(See RJMI article “When Is the Soul Created Within the Body?”)

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 and St. Anne’s egg from being infected with the venom of original sin before the generation of the seed and egg or He purified the seed and egg from the venom of original sin after the generation of the seed and egg. Either way, 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. However, the latter way gives the Devil control for an instant over the seed and egg that will become Mary’s body. Therefore I believe in the former way that God, by virtue of the foreseen merits of Christ, prevented St. Joachim’s seed and St. Anne’s egg from being infected with the venom of original sin before the seed and egg were 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 are free from original sin, Mary did not need the indelible mark of baptism to prevent original sin from corrupting her soul that was free from original sin because her body did not contain 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. (See in this article The indelible mark prevents re-infection of souls freed from original sin, p. 11.)

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 and received the indelible mark and became a member of the Catholic Church, just as she had submitted to the Old Covenant ritual of purification after the birth of Jesus even though she was always pure.

**It could be that only the male seed passes the venom into the body**

Certain traits are transmitted to offspring by the male seed only. For instance, only the male seed transmits to the offspring its gender, male or female. Hence it is possible that only the male seed transmits the venom of original sin to the offspring because the Bible says in several places that original sin is transmitted to the human race from Adam, even though Eve was the first to commit the original sin:

“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.” (Rom. 5:12)

Douay commentary on Rom. 5: “Ver. 12. By one man... Adam, from whom we all contracted original 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.

**Ss. Joachim and Anne 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 the sole privilege of Mary 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 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.

Regarding this topic and the events that took place in coming to these conclusions, listen to my audio lecture “Arl2 - Indelible Mark and the Immaculate Conception.” (See Mary’s Prayer Book for prayers to St. Anne.)

**RJMI Daily Prayer to the Good Saint Anne**

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 Saint Anne to help those who rightly honor her and pray for her assistance and intercession. The Good Saint 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 Saint Anne has miraculously delivered me. Below is a prayer and petition to St. Anne that I composed and pray daily:

Good Saint 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 am. And may God place His finger in that ring and pull me up to heaven even if I am kicking and screaming 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 mission God has given me. And by thy intercession may God protect me from my past sins so that the enemy may not use them against me so as to take away from the mission God has given me or to drive me into despair.

Good Saint 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!

By Richard Joseph Michael Ibranyi