

Is it time to change your screen saver? Does your computer remind you to pray?

If you use Windows 7 as your operating system do the following:

- 1) Hit the START key – or click the START button.
- 2) Type SCREEN SAVER in the box.
- 3) Click on *Change Screen Saver*
- 4) Then the Screen Saver box will pop up. From the drop down menu choose: 3D TEXT.
- 5) Have the radial button in front of Custom Text highlighted, and then in the box to the right type: Jesus, Mary, Joseph.
- 6) Choose the font you like (try different ones – or change them from time to time if you wish).
- 7) Select the Rotation Type – I use see-saw.
- 8) Set the other settings the way you want them.
- 9) Click OK.
- 10) Set the WAIT time for one minute – or whatever you prefer.
- 10) Finish by clicking APPLY then OK.

Now even my computer reminds me too often pray **Jesus** **Mary** **Joseph** when I stop using it for one minute.

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If you use Windows XP, you can use the following directions to set up your screen saver.

- 1) Go to the DESKTOP (Usually the first thing on the screen when you first boot up). There is usually a “link” to it on the left side of the TASKBAR.
- 2) “Right click with the mouse at any blank area where there is no icon.
- 3) Click PROPERTIES at bottom of the pop up window.
- 4) Click SCREEN SAVER tab.
- 5) Select 3D TEXT in the screen saver window.
- 6) Click SETTINGS (the window to the right).
- 7) In the next pop down window type Jesus MaryJoseph in the box for DISPLAY TEXT. (Note: You should be able to put a blank space between Jesus and Mary but the program is limited to the number of letters you can type. Therefore, it may be you cannot have a space between Mary and Joseph.)
- 8) Set the rest for whatever you prefer. I now have mine on: SOLID COLOR – LARGE – SLOW - MAX – NONE.
- 9) Choose a FONT you like.
- 10) I set mine to 1 minute in the WAIT widow where you adjust, regulate and change the number of minutes before your Screen Saver starts working if you do not use the mouse or keyboard.
- 11) Finish by clicking APPLY then OK.

Now even my computer reminds me too often pray **Jesus** **Mary** **Joseph** when I stop using it for one minute.

*God, come to our assistance; Jesus, Mary, Joseph please make haste to help us!*

## Jesus! Mary! Joseph!

FERVENT invocation of these blessed names gains for us access to the persons, yes, to the very hearts of *Jesus, Mary and Joseph*.

The aspiration **JESUS, MARY, JOSEPH!** is enriched with an indulgence of seven years for each recital (Raccolta, 274), applicable to the poor souls in purgatory. This, obviously, is a pearl among partial indulgences. But why should so high an atoning value be attached to so short a formula?

1. To invite us to pray it unceasingly.  
2. Because of the incomprehensible grandeur of the holy Names of *Jesus, Mary and Joseph*. The name of a person is a personification of its bearer. What a glorious invocation, then, is the prayer: *Jesus, Mary, Joseph!* What a vast field for meditation here lies open to angels and men! Each one of these names, *Jesus, Mary, Joseph*, unfolds to us a world of wonders, an abyss of greatness and beauty, of grace and power.

At the sound of these names, *Jesus, Mary, Joseph*, which to us are so sweet and love-inspiring, all hell shrinks back in terror. The aspiration *Jesus, Mary, Joseph!* is a deadly flash of lightning to Satan and the devils.

The aspiration *Jesus, Mary, Joseph!* is a golden arrow, a fiery dart, which springs from our hearts and at the same moment blissfully wounds the hearts of *Jesus, Mary and Joseph* and lays them lovingly open to us and to our dear departed. Into this formula, so divine in its content, one breathes the tenderest, strongest and purest love.

How often should we pray this aspiration? Without counting or, if we prefer, on our rosary; on each bead these three names, *Jesus, Mary, Joseph* and nothing more (that is no Creed, no Our Father, Hail Mary or Glory be to the Father). It is not a rosary, but simply a chaplet of diamonds, beautiful gems from the Orient of Divine love. It is greatly to be desired that this practice be spread over the world, flowing as a river of love in a never-ending stream from the hearts and lips of Christian people.

The aspiration *Jesus, Mary, Joseph!* is an inexhaustible treasure of indulgences especially for the poor souls. With this prayer one enkindles a fire on earth which extinguishes the flames of Purgatory. If every Christian soul but knew, if the world but knew, what consolation for the poor souls is contained in the names, *Jesus, Mary, Joseph!* Day and night, everywhere and without ceasing may this blessed prayer be the refrain of fervent petitions. Gather, O Christian souls, gather blessings through these heavenly names, *Jesus, Mary, Joseph*, for those who suffer unspeakable pains in the flames of Purgatory; beg in these sweet names, *Jesus, Mary, Joseph*, without ceasing.

The aspiration *Jesus, Mary, Joseph!* is a golden book, an inexhaustible fountain. It awakens a piety which is sweet and strong, wide, deep and full of meaning. And yet, how short and clear, how simple and wonderful is its form! It is the golden key to the hearts of *Jesus, Mary*

*and Joseph.* It is a precious gem of piety. Already here on earth, but especially in heaven, this prayer will effect an intimate union of the soul, a jubilation, a true fire of love.

The aspiration *Jesus, Mary, Joseph!* is an inexhaustible subject for meditation. The thoughtful repetition of these names, *Jesus, Mary and Joseph*, so full of love and light, causes us to meditate, and from the beginning this meditation appeals to us, charms us, affects us, leads us to God and submerges us into Him. We find in these names, *Jesus, Mary, Joseph*, a power that urges, uplifts, stimulates, impels and quickens. Meditation on these holy names, *Jesus, Mary, Joseph*, fills the heart and mind, excites sublime thoughts and leads one to self-sacrificing resolutions. This method of meditation may constitute the bliss of a theologian even as it enraptures the soul of a little child. It permits all, without exception, to penetrate into the vast domain of our holy Religion and to meditate at the same time on the articles of faith, the commandments, virtues and sacraments. Like a bee that flies about in an immense garden, where perpetual spring reigns, drawing sweet nectar from bud and blossom, so we may gather heavenly thoughts and graces.

May these blessed names, *Jesus, Mary, Joseph*, be often on our lips during life, and may we with our dying breath sigh: *Jesus, Mary, Joseph!*

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#### EJACULATORY PRAYERS

Another method of glorifying God by little and common things is the practice of ejaculatory prayer. This is not the place to enter at length into the subject... It was the chief practice of the Fathers of the Desert by which they raised themselves to such heights of sanctity. St. Francis de Sales says that, the great fabric of devotion leans upon this exercise, that all other prayers cannot supply the defect of it. When Father Brando was going into Portugal he asked St. Ignatius in what devotions the scholastics of the Society were to be exercised. The saint replied that besides the usual formal devotions, they were to exercise themselves in seeking our Lord's presence in all things, in talking, walking, looking about them, listening, thinking, and everything, as it is certain that the divine Majesty is in all things, in at least three ways: by essence, presence, and power. He said that this exercise of finding God in everything was less laborious than meditations on abstract matters, and causes God to visit us in wonderful ways, even for one brief ejaculation.

Many of these ejaculations are indulged, and thus the same little brief sentence will: 1. Gain merit. 2. Gain grace. 3. Satisfy for sin. 4. Glorify God. 5. Honor Jesus and Mary. 6. Convert sinners. 7. Soothe with substantial indulgence the Holy Souls in Purgatory. Can we do nothing more for Jesus in this respect than we have done hitherto? O Love! Love! Thou, Thyself, must tell us, and teach us how, and remind us when we forget.

Have you ever tried this: Bless every hour of the day by praying 15 times; "O God, come to our assistance; Jesus, Mary, Joseph please make haste to help us!"

If you forget to pray this ejaculation; then make it up twice. That is, pray it at least 30 times for that hour. Soon you will remember to do it every hour. Either because Adam self or the devil does not like you to pray this prayer 30 times every hour. Someone may ask: How can I keep a count of how many times I prayed the prayer while I am doing my duties? Here is one method. If you resolve to pray the prayer 15 times each hour, use the 15 decades of the Rosary to keep a count. Pray the prayer the first time, then say to yourself: Annunciation or Humility.

Pray the prayer the second time and then say to yourself: Visitation or Charity. Pray the prayer the third time and then say: Nativity or Poverty. Do you understand, comprehend, and know the method now? Then why not apply it in your life! Or you may use a similar method used by one of the Brothers I knew.

One of the Brothers, at the Trappist Monastery, prayed 45 decades of the Most Holy Rosary every day. He prayed 15 decades before the Blessed Sacrament, and the other decades while he did his duties walking around. This is how he kept track and counted the Hail Marys. He would first announce the decade, pray the Our Father, then the first Hail Mary. After this Hail Mary he would say one. Then he would pray the second Hail Mary and say two. Then pray the third Hail Mary and say three. And so on until he prayed the ten Hail Marys. Why do we not pray extra decades of the Holy Rosary during the day? Can we not use the same method?

*Thank you for visiting <http://www.JMJsite.com> and please tell others about this website. I pray that you will live in such a way that the Good God will always constantly Bless you while He keeps you from all sin. May Jesus, Mary, and Saint Joseph obtain for you every grace you need.*