

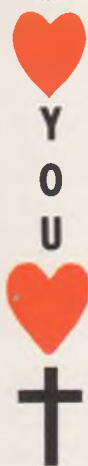


Sex and the

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Mysteries

by
John M. Haffert



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Printed in U.S.A.

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FOREWORD

"Take us off your mailing list!" was the reaction of several who received advance advertising of this book. "Disgrace!" said others. "Don't we have *enough* about sex?"

But over a thousand paid for advance copies before publication. The majority said in effect: "At last something from a voice we can trust!"

That leaves us with quite a responsibility.

An elderly priest, personal counselor to this writer for fifty years, said at the very beginning: "Don't try to write such a book because it will involve you in controversy." But we answered that such a book was *needed* and that we *had* to write it.

When our senior counselor finally read the first draft (subsequently altered many times) he said: "I'm so glad you did write it after all."

But controversy there will be. And to prevent as much as possible we discussed the manuscript with persons of widely different backgrounds.

Although all suggestions were accepted, the book may remain too conservative for some and too extreme for others because it is for the majority.

A major difficulty is that we have written between the same covers for the married and the unmarried. We felt that any other approach would have been

less than satisfactory. As we say in the text, there are times when we are all "single" . . .

The next difficulty is the basic fact that on this subject we encounter a wide, deep, often passionate diversity of opinion due (we suppose) to individual experience, education, state in life. And this diversity seems to cry out not so much for a statement on sex but for an aid, a remedy, or (with apologies for mixing metaphors) for *ground to stand on* in the mud that has gathered at our feet from the rain of controversy over *Humane Vitae* and fashions.

The way out of the mud is not more controversy but a positive stand, a positive daily aid.

On August 1, 1969, a TV network commentator from Rome told millions of Americans that the journey of Pope Paul to Africa, like "everything" in Paul's pontificate, was clouded over by *Humane Vitae* in which the Pope "scorned action against the population explosion." The commentator likened the stand of the Holy Father on birth control to Marie Antoinette's statement when told that people had no bread: "Let them eat cake."

Could there be a more deplorable misunderstanding of the Pope's position? How could anyone compare the naive (and merely reported) offhand statement of immature and ill-fated Antoinette with the anguished statement of *Humane Vitae* made after years of study and prayer and of consultation of the greatest moral experts of our time?

'This is a field where clarity of judgment is obscured not only by original sin but by the strongest passion known to man after that for survival itself.

Almost any positive statement on the subject can be the object of controversy. And it is with regret that many specific examples, largely from varied personal experience, were finally excised from these pages because they might have been misunderstood other than in the circumstances in which they were presented. But this very fact merely heightens the main thesis of the book: That each of us needs a daily, positive aid . . . a beacon, a light, a clear ray just for "me" to follow into that full sunshine of a clean heart and peace of soul.

Sex is a complex subject. And from the writer's experience with this book, apparently everyone is an "expert." And it is only when we stand back and SEE the complexity that we can realize how much a *specific* remedy is needed *for each of us*.

At Fatima, God gave us that remedy.

This book is an effort to apply it.

It is a faltering and faulty effort. We have made it because no one else ever did. And we pray that it may inspire a more competent person to present it effectively and brilliantly for our very, very needing world.

Indeed . . . we hope the readers will discover that they can do this for *themselves*.

CHAPTER II

PERSONAL

ALEXANDRINA was a beautiful young girl and the three impassioned men watching the house knew that she was alone with her two sisters.¹

When the men entered the house, a first impression of the three innocent girls must have been one of incredulity as they stared into human eyes that suddenly seemed animal like. As the men advanced, incredulity changed to panic. All three girls fled up the stairs.

Cornered in a room, Alexandrina saw no escape but the window.

She jumped.

A terrible pain shot through her as she crumpled to the ground. She knew she was injured, but now she heard the terrified cries of her two younger sisters. Forgetting her pain, she dragged herself up, seized a piece of wood lying in the yard, and crawled into the house and up the stairs, shouting and crying and praying.

¹ Alexandrina, by Humberto Pasquale, *Edicoes Salesianas*, Porto (Portugal), 382 pages, 1965.

At the sight of her broken body, and perhaps also shamed and humiliated by her heroism, the animal look seemed suddenly to fade from the eyes of men who, other than in the heat of passion, might have been kind.

When they had fled, the still-weeping younger sisters clung to Alexandrina until help came.

This might have passed as just another local item, another little "incident" of life except that, as in the case of the attempted seduction of Mary Goretti, it was in the plan of God that Alexandrina should suffer and should then deliver a message to all the world of this atomic age.

She became completely paralyzed. Her spinal column had been irreparably damaged by the fall.

Alexandrina knew in detail of the apparitions of Our Lady of Fatima in which the Blessed Virgin appeared to three children 90 miles north of Lisbon and told them that sin was the cause of war in the world, and that men must stop offending God if the world was to find unity and peace. She knew the Blessed Virgin had also prophesized a third world war, with the destruction of entire nations, unless people realized this.

Far beyond the understanding that might have been expected of a young woman of her years, Alexandrina knew that this was terribly serious, and personal. It was a message to each of us.

And its seriousness was evident because right there in Portugal Our Lady had predicted a miracle two months in advance for everyone to see: "So that all may believe". And must not the world be in great danger, and must not the message be terribly serious, for God to perform a miracle at a predicted time and place, so that "all may believe"?

One day Alexandrina could not retain any food. The priest who had been coming to give her daily communion hesitated to do so. But the pitiful longing and appeal in the eyes of the afflicted girl overcame his hesitation.

She retained the Sacred Host.

The next day again she could not retain food. But again she retained the Host. This continued for days. And the doctor attending her could find no cause for her inability to retain any food. To his amazement, she did not develop symptoms of malnutrition, and she did not lose weight. Yet Alexandrina received *nothing* but the Blessed Sacrament.

Other wonders began to manifest themselves. Her identity with Christ, to Whom she became so intimately united with each Communion, became so intense that on Friday she visibly relived the Passion. Finally Our Lord appeared to her and told her to send a message to Pope Pius XII asking for *the con-*

secration of the world to the Immaculate Heart of Mary.

Pope Pius XII instructed the Holy Office to investigate this new communication and the Bishop of Braga was then asked for a scientific report.

(It was at about this time that Lucia, the sole survivor of the three children who saw Our Lady of Fatima, sent the same message to the Holy Father.)

When the Bishop met Alexandrina, he was impressed by her apparent holiness, but was incredulous when told that a girl who seemed of normal weight for her condition had been living for months without any food whatever except the Blessed Sacrament. So he asked if she would go to a hospital for investigation.

The obedient girl acquiesced.

For thirteen months she was watched by nurses twenty-four hours a day. No food whatever got to her during those thirteen months except Holy Communion. And her state of health and weight did not change.

Finally, in 1955, on the anniversary day of the miracle of the sun at Fatima, Alexandrina died.

On that day of her death she summoned all her strength for one last message, one single picce of advice to this age:

That statement is the message of this book.

It is personal.

It is perhaps the most personal thing about us.

And whether we want to admit it or not, it concerns our peace of mind regardless of age or state of life. In any stage, successful sex life depends on a clean heart. And so does happiness.

It is the dirty heart (not sex) that makes for uncleanness . . . and unhappiness.

Many of us have soiled our hearts somewhere along the way. Some of us may even feel completely mired in heart-filth which, hidden from our friends behind smiles and pretenses of happiness, burdens our souls, sometimes even to the verge of despair.

"Freedom" which hippies advocate for happiness is really found only in cleanness of heart. The clean of heart are FREE. They really live in three dimensions.

Pleasure is one dimensional . . . on the plane of the physical. The clean of heart are able to live intensely on *all* planes—with a full awareness of all the world, of the music, of the flowers, of the children, friends, and above all of the supernatural. Those of unclean heart become increasingly blind to these other dimensions of love and beauty.

But there are so many snares laid for the clean-hearted!

To the never-married or the never-sinned there is curiosity. To many there is loneliness.

To all there is the inescapable, often unexpected movement of pleasure and passion.

And there are commercial interests . . . in books, magazines, films . . . to exploit natural curiosity, loneliness, and movements of pleasure. They assail and sometimes inescapably surround us (on posters, television, etc.) to arouse and confuse and explode.

The reason there are so few books like this one now in your hands is because concerned persons fear they may add to the confusion.

Sex is so personal. How can we be sure that innocent things said for the married may not prove prurient to the single?

Recently an old bachelor friend of this writer who shipped with him on a treasure-hunting expedition in the West Indies and who has more than once traveled with him to Europe asked somewhat desperately: "What do we *tell* young people who are tempted today?"

And he began to answer his own question from a bachelor's point of view . . . answers which tended to make sex itself seem like something wrong.

Though we had been friends for many years we had never before discussed sex in any detail. As the conversation developed it became evident that our

bachelor friend desperately wanted some answers for himself. And when told we were writing a book based on our personal experiences (some well known to him!) he exclaimed: "Don't delay! Do it at once! And please, don't make me wait until it is published, let me read the manuscript."

TRIAL

SOONER OR later sex tests everyone.

Saint Therese, who led a highly protected life, was oppressed by the forwardness of an Italian boy on a trip to Italy. She was fifteen. "I realized that on a long journey like this I might come across sights and sounds capable of disturbing my conscience," she later wrote; "I dreaded the encounter of things which were still a closed book to me. I had yet to be taught by experience that nothing can be unclean for those who have a clean heart; A single upright soul doesn't find harm in anything because the harm lies in our own corrupt hearts, not in the senseless objects that surround us."*

Saint Paul was referring to foods which Jews considered "unclean" and Saint Therese adapted the statement to purity itself. And her statement is important not only because she herself exemplified the joy of a clean heart. She was declared by Pope Pius XI the "Messenger to the Twentieth Century."

Saint Therese was not saying that "uncleanness"

* Autobiography, Fontana edition page 124.

does not exist, but that uncleanness does not lie in sex itself. It is in the misuse or abuse of sex.

And her whole life, her whole example, proves that those who seek a clean heart are given special light. They develop a spirit which inclines them to reject immediately that which is impure and to choose the purity of the right use of sex over any deviation.

The mysteries we shall explore in this book are a source of that disposition to choose rightly . . . until cleanness becomes so attractive that gradually even the shadow of sexual impurity becomes abhorrent and distasteful.

At Fatima God gave us a Theresienne remedy. He gave us the message of an Immaculate Heart. And while scholars might argue over the details and meanings of statements on this subject by all the modern Popes (especially Pius XII and Paul VI), He offers us a positive, personal way out of all the confusion.

The encyclicals themselves are sufficiently explicit. But each statement is picked apart and debated and often terribly obscured in what has now become an almost shameful public debate. And the debate itself has become a danger. We hear more and more persons saying "I have to make up my own mind . . . according to my own conscience."

But long before the great remedy proposed in this

book was thrust upon the world from the “supernatural explosion” at Fatima in 1917, clear guidance was given to man on every moral problem. And this guidance continues through every age, whether or not the majority of men accept it. Christ gave His authority to the Church. He asserted that He would not leave us “orphans”! As Pius XI said in the Encyclical on Christian Marriage:

“ . . . A characteristic of *all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided and led in all things that touch upon faith or morals by the Holy Church of God through its Supreme Pastor the Roman Pontiff, who is himself guided by Jesus Christ Our Lord.*” (Christian Marriage, Page 37) A later date changes Pius XI’s teaching not a whit as Pope Paul VI writes in *HUMANAE VITAE*: “No member of the faithful could possibly deny that the Church is competent in her magisterium to interpret the natural moral law. It is in fact indisputable, as Our predecessors have many times declared, that Jesus Christ, when He communicated His divine power to Peter and the other Apostles and sent them to teach all nations His commandments, constituted them as the authentic guardians and interpreters of the whole moral law . . .” (*Humanae Vitae* Parag. No. 4)

But if the Church gives us the answers—why did we need the new Sinai of Fatima?

Because every day, every hour, we are besieged with specific moral problems and dangers. We must daily recall and apply the truths we have been taught. If we do not, we forget, we grow lax, insipid and finally may lose our way entirely.

Therefore at Fatima we were given the perfect instruments to recall to memory vital instructions in morality and to obtain that indispensable light and strength with which to fulfill, according to the divine pleasure, the obligations of our state of life. And so the order is beautifully established: Our Lord's Church presents us with pure doctrine; His Mother presents us with the means of sowing this seed of pure doctrine with the certainty of raising glorious crops of pure hearts: "My Immaculate Heart will be your comfort and the way which will lead you to God." (2nd apparition)

Saints of the past have given us vivid examples of the difficulties to be encountered in the pursuit of a clean heart.

On a pilgrimage to Saint Michael's shrine a lay-brother dear to Saint Alphonsus was tempted by a woman on the trip. He resisted this seduction and the spurned woman, shortly afterwards pregnant by another man, spitefully accused the brother.

Alphonsus asked him: "Did you?"

The brother hung his head in silence.

With heavy heart Alphonsus condemned him.

Later the woman repented and told the truth. Alphonsus then asked the brother: "Why did you not at least tell me, your superior?"

"Because," Brother answered, "If I was not guilty of this sin I was guilty of others."

This lay brother was Saint Gerard Majella, now the official patron of expectant mothers because of their many prayers he has heard—the many wonders he has performed—as though he never forgot the woman who found him so attractive, loved him to the point of such jealousy, and then loved him enough to tell the truth.

Bishop Alphonsus Ligouri himself, who greatly esteemed the Rosary and the Scapular (more than any other Marian devotions), was practical in facing the battle for a clean heart. Some holy men kept death before them by using such mementoes as a skull. But Saint Alphonsus painted a life-size nude picture of his own corpse . . . so large that it filled almost the whole wall above the door of his little room. On the just-dead corpse he painted mice gnawing here and there . . .

He was a man of strong temperament, in a tempestuous environment. He had vowed to lead a totally sexless life because of his priesthood, because of his total dedication as a minister of God.

The picture was meant only for his own eyes. But now anyone who visits his room can see it.

He must have thought he would die young, because the body looks as though he might have been in his twenties or thirties, but the painting dominated his little room until after he was blinded by old age.

Some might think it morbid to keep death before one's eyes as an aid to preserving a clean heart. But Alphonsus Ligouri was one of the gayest, noblest, basically happy persons this world has ever known. No tragedy could ever touch the basic joy of his heart. He composed music, painted pictures, wrote dozens of books, and wielded more influence on the moral and spiritual life of the church than perhaps any other single writer of the past 200 years. Ravello, one of the loveliest towns in the world perched hundreds of feet above the Mediterranean on the Sorrentine peninsula, is within shouting distance of the spot where Saint Alphonsus was gazing down towards the Mediterranean when the Blessed Virgin appeared to him and called him to the priesthood. All the laughter and joy and excitement of Italy glowed in his veins and in his exciting life which ended when Our Lady appeared to take him to heaven!

He played the piano, and wrote lovely music. And if you listen to his music or look at his gay paintings,

it is hard to imagine that in the privacy of his room, for no one but himself to see, he had painted a special picture for his own special moments of temptation!

Alphonsus knew the value of a clean heart, and he prized it above all, and used every means not only to obtain it, but to safeguard it. And his life echoes thunderously and exuberantly:

“Blessed are the clean of heart, for they shall see God!” (Matt. 5, 8)

Outstanding examples of the “clean of heart” especially for children are Dominic Savio (who vowed rather to die than to sin) and Mary Goretti (who died rather than sin).

If someone overheard little Dominic saying: “I promise to die rather than to commit a mortal sin” they might not be shocked. But what if a parent were to hear a little son or daughter say: “Death rather than sin!”?

Nothing is more black and white than life and death. But many sins come in grey.

Yet if we could get down to strict black and white, how many parents would really rather have their children dead than to commit a mortal sin? After all, can one not repent after committing a sin? And is not often the falling into sin a shock to pride which might break a mediocre relationship with God and,

on the flood of full repentance, sweep the soul higher? How many sinners of history have turned into saints!

We have a most famous example in history of Don Juan, of Spain, immortalized in history, in art, and in music, as one of the great sinners of all times.

Less well known than Don Juan's reputation for evil (most widely perpetuated through Mozart's opera in his dishonor) is his return to the state of grace. Like most lusty men, he had the capacity to be a great sinner or a saint, and he finally went from the love that passes and leaves us empty to the love that satisfies and endures forever. And while Spanish and French writers like Tirso de Molina, Jose Zorilla, and Alexander Dumas, titillated the world with his libertine exploits, people of Seville began to pray to him! (He had founded a hospital in their city, and spent his last years in heroic devotion to the sick.) Their prayers were answered with so many favors that appeals were sent to Rome to have his life studied to prove that he was another Augustine.

But the music of Mozart drowned out the prayers, and the repeated claims of favors were not enough to consider the title of "saint" for Don Juan! Now, in the 1970s, he is being considered in Rome for beatification while the sounds of Mozart's music blend with the sounds of jets in the sky and atomic tests in China. The cause of the famous adulterer

was entered in 1968, precisely the year when the world seemed most concerned as to where a mortal sin against the sixth commandment precisely begins: the year of *Humanae Vitae*.

Where is the line of demarcation? Where is the black and white decision to be made? This book, we hope, holds the answer . . . not because it is "this" book, but because it is about fifteen mysteries in which the answer lies.

But before we dare to seek the answer in those mysteries, let us each squarely face the personal question:

"Do I understand the *evil* of mortal sin so that I would willingly prefer death?" And a second question:

"What precisely is mortally evil in the abuse of sex?"

CHAPTER IV

DOUBTS

OUR LORD said:

“Have you never read how He Who created them in the beginning created them male and female; and how He said, A man therefore will leave his father and mother and will cling to his wife and the two will become one flesh? And so they are no longer two, they are one flesh. What God has joined together let no man put asunder . . . He who puts away his wife, not for any unfaithfulness of hers, and so marries another, commits adultery; and he too commits adultery who marries her after she has been put away.” (Matt. xix, 5-9)

Saint Matthew places four instructions of Our Lord in immediate sequence. The instructions themselves are among the most important in all the gospels.

Just before Our Lord’s categorical statement on the indissolubility of marriage, He had told His ministers:

“What you shall bind on earth shall be bound also in Heaven, and whatsoever you shall loose on

earth shall be loosed also in Heaven" (Matt., xviii, 18). Peter then asked how many times forgiveness should be given, and Our Lord answered virtually *without limit* (Not the seven times Peter thought might be generous, but until "seventy times seven").

Then comes the instruction on marriage, followed immediately by the enjoinder that all should be as little children.

This same sequence is also found in the gospel of Saint Mark (x, 1-17).

"Suffer the little children to come!" Our Lord said, after explaining the basic principles governing sex. "The kingdom of Heaven belongs to such as these." (Matt., xix, 14)

Our Lord's declaration on marriage seemed so difficult to the men of his time (when divorce was common) that the disciples, most of whom were married, said in dismay: "If this is so, it would be better not to marry at all" (Matt. xix, 10).

Our Lord replied that some would have special vocations to total chastity "for the kingdom of Heaven", but it was not for all. "He that can, let him take it," Our Lord concluded. (Matt. xix, 12).

"*And then,*" the evangelists say, He told them to be like *children*: "Whosoever shall not receive the kingdom of God as a little child shall not enter into it."

This is of course the entire burden of this book: That a clean heart alone can see black and white in this sex smogged world. And it lies in the fifteen mysteries we are about to explore. That is why God has presented this devotion so importunately upon our age, through several apparitions and miracles and through repeated declarations from Christ's Vicars. Therese Martin herself, who became perhaps the greatest saint of the 20th century, tells us that she herself found the answer: "A clean heart".

A clean heart frees us from the problems of sex as though by a pair of giant wings—invisible to those around us—which enables us to soar, and to rise and plunge with the freedom of a great eagle in flight, landing as we will, choosing the air we want to breathe, the scenery we want to see, a place we want to nest. Together with all its other attributes, a clean heart is God's key to freedom.

Does this imply that, having achieved cleanness of heart, one is free from danger . . . free to fly anywhere, at will, into the zone of sexual intemperance whether that zone lies in an illicit rendezvous . . . a questionable book . . . a record . . . a theater . . . even in the turning of a radio or of a TV dial?

Hardly! Our Lord, who cautioned the apostles to "watch and pray without ceasing, lest you too enter into temptation," would hardly recommend an adventure in imprudence for us lesser souls.

Rather, cleanness of heart acts as a *light to our conscience*, a strong impellent to goodness, and a straight road to joyful freedom-in-God. It is a cleanness that cautions where caution is needed, encourages where fear would hold us back, yet protects us with a shield of light when, in innocence, we wander in the smog and into immediate dangers of concupiscence.

A clean heart is just the opposite to a substitute for prudence. A clean heart IS prudent. If it were not, how could it be really clean? A clean heart is lightsome. It does not wallow in doubts. It is free.

And oddly enough, with this freedom comes an all around happiness which sex in itself promises but does not deliver.

What will it be like to live in a "clean" world?

One may get an idea by going to Ireland, or at least this was so in the 1950s and we have no reason to believe it has substantially changed. As an example of this we have another true-life adventure, for which this time we can even dare to name names.

Count Edmund Czernin is today married and living with his very beautiful wife and children in Portugal. His father was aide-de-camp to the Emperor of Austria and was at the Emperor's side when he died in exile in 1914. The Communists took over the family estates, including the Czernin palace in Prague (one of the finest in the world). It is now

the Parliament of Czechoslovakia. His father's "home" in Rome was the great palace on the Venetian square from the balcony of which Mussolini later made most of his official public appearances.

Edmund graduated from Oxford. His grandfather was Lord Grimthorpe, the famous "pagan" patron of arts and *bon vivant* mentioned in Harris' infamous book, and he built the beautiful estate in Ravello, Italy, known as the *Cimbrone*. It is there that our story begins.

Edmund was accompanying us on a trip in Europe to promote the Blue Army of Our Lady of Fatima and had invited us to stop for a few days at Ravello, where the Duke and Duchess of Lichtenstein were staying at his mother's house. One of England's most celebrated women was staying at the *Cimbrone*, apparently with a lover.

An invitation came for dinner at the *Cimbrone*. Then came an invitation to cruise on the famous lady's yacht to Capri. Later we were invited to a dinner in Rome. And Edmund kept refusing.

"We cannot," he said. "She may not think what she is doing is wrong because that is the way she lives, but I know it is and you know it is . . . and we must help her at least by refusing to condone it."

Edmund was a "rosary man". The rosary came into his life as a practical force sometime after the day he was shot by Communists in Viterbo while he

and his brother were driving from Austria to Ravello. His brother was killed. Edmund was six months in the hospital. And he learned of the prophecies of Our Lady of Fatima . . . which he saw coming true in the world around him . . . and began to fulfill her simple requests.

When we came to Paris, Edmund was very ill at ease. He spoke French, but was impatient to leave Paris. The moral atmosphere was bad . . . from billboards, from street-walkers, from passionate public embraces, from the very expression and attitude of pleasure-seeking tourists . . .

When we came to Ireland, Edmund (then still a bachelor) was suddenly a different person. He had not seemed so happy or so much at ease since we left America almost a month before. And while he had refused to stay in Paris, he bade us goodbye and spent six more months in Ireland . . . the land of the rosary, of frequent Communion, and of happy and clean hearts.

(No, neither the Count nor this writer is Irish, so the example is not prejudiced.)

How long can that island-land remain as it is in the emBeatled world?

But one day *the whole world* will be like that. One day, when enough of us have learned to say the rosary properly, the Immaculate Heart will triumph.

This is God's promise . . . confirmed to us by

a public miracle, at a predicted time and place, in our own day!

The most repeated directive to the world at Fatima was "Say the Rosary" . . . and say it properly.*

But if we had called this a book on the Rosary, or even "The Rosary and Problems of Sex", many would immediately classify it in their minds as 13th century or "out of Dullsville". They would not stop to think that perhaps the devotion of the Rosary was given to us yesterday, when it was needed, so that we would have it in today's world of sexy grey when it is even more needed.

Man is very old on this planet. He is very slow

*Our Lady of Fatima used the word "Must" in the very first apparition (May 13th, 1917). In the second apparition She said: "I want you to say the Rosary every day". In the third: "Continue to say the Rosary every day in honor of Our Lady in order to obtain peace for the world and the end of war, because only She can obtain it." She then predicted World War II within the reign of the next Pope if the request was not heard. Again in the fourth apparition She said: "I want you to continue to say the Rosary every day . . . many souls go to hell because there is no one to pray and make sacrifices for them." Her very first words in the fifth apparition were: "Continue to say the Rosary . . . and she predicted again a public miracle on October 13th "So that all will believe". In the final apparition She said: "Continue to say the Rosary every day . . . It is necessary for them to amend their lives, to ask forgiveness of their sins . . . God . . . is already deeply offended." The miracle followed, at the climax of which She appeared with the brown Scapular and Jesus appeared at Her side blessing the world. These quotations are taken verbatim from the manuscripts of Lucia, written on command of the Bishop of Fatima and published by the Bishop in 1968. The entire text was republished by the Blue Army of Our Lady of Fatima, Washington, N. J., 07882, in the booklet **Lucia Speaks**.

to learn important lessons. He learned how to use fire, and then stone, metal, and even air. But what about his moral development? Even now he has only begun to learn about Christ in the fifteen mysteries of His life which we pray with His Mother of the most pure heart.

We use the beads to count—from one to fifty, and one by one, into the world of the fifteen mysteries.

This was always a useful devotion. Now it is necessary. The great revelations of Fatima in 1917, which brought an end to World War I, prophesied World War II, and threatened World War III, put the word “must” in front of the Rosary.

Ours has been a century of world wars while, if Leo XIII had been obeyed, it would have been the century of the Rosary and of a reign of Christ in the world. Pope Leo described the growing dangers in the social problems of the industrial revolution, warned against the evil of Communism, and then wrote fifteen encyclicals on the Rosary, urging it as the solution! But still the world did not listen, even when it was wounded through the heart by the first global war of history and by the Bolshevik Revolution. Then Our Lady of Fatima appeared in October of 1917 saying: “War is a punishment for sin. Say the Rosary. You must say the Rosary.”

So she held the beads out of the sky and stunned the world with a miracle performed at a predicted

time and place, still trying to teach man a lesson which he had begun to learn during the Albigensian War 700 years before!

While the sun rolled in the sky, she held the beads down to the world. She offers to say them with us! The life of Christ is not merely something to be studied and debated, but something for us to live! And the life of Christ is not coming to us in mere words and studies and polemics. It comes in praying the mysteries of His life.

And that is what the beads are all about: They are meditation with His Mother upon the fifteen central mysteries of His life, praying with her to apply those mysteries to the needs of my own soul at this present moment.

The miracle she performed at Fatima on October 13, 1917, to prove this to us once and for all, was probably the greatest single fact of the 20th century, greater than the war that was ending when it happened, greater than the atomic bomb which ended the next war, and greater than the war which might still come if her requests continue to be ignored.

It was a miracle . . . a real miracle: "So that everyone may believe".

We hope "Sex and the Mysteries", based on that miracle, may not sound irreverent. By sex we mean just what that term has come to mean in popular

parlance. It comes from the Latin word *secare* (to cut off, to divide) indicating two divisions distinguished as male and female. The dictionary says that the word includes anything connected with sexual gratification or reproduction or the urge for these, "especially the attraction of individuals of one sex for those of the other". Beyond that it has hundreds of words in use from coarse jokes to scientific journals.

This book faces the challenge of conscience which tells each and every one of us that behind the word sex lies the dignity of parenthood and of our sacred image in the likeness of God.

CHAPTER V

TWO AIDS

ALEXANDRINA died in 1955, on the anniversary day of the miracle of the sun at Fatima.

On that day of her death she summoned all her strength for one last message, one single piece of advice to this age:

"Do not sin. The pleasures of this world are nothing. Say the Rosary every day. That is all."

Yes, "That is all", said Alexandrina after a life which edified saints and defied science. And then she died.

The two major devotions in her life were the Scapular of Our Lady of Mt. Carmel, which she always wore as her sign of belonging in a special way to Our Lady (and which she considered as the arms of Our Lady about her, protecting her at every moment), and the Rosary.

Above the bed to which she was long confined, a picture of Our Lady of Mt. Carmel holding the Scapular smiled down at Alexandrina* like the picture

* This was the largest of all her pictures, and hung directly above her.

in the Parish Church at Fatima which Jacinta* said was most like the way Our Lady appeared just before the climax of the miracle of the sun on Oct. 13th, 1917. It was this Scapular which for 700 years has been the special sign of consecration to Mary, the most privileged and most widespread throughout the Catholic Church as a symbol, like a very physical extension of Her own mantle over those who loved her.

At Calvary, Our Lord gave us His most pure Mother to be our Mother that she might give us her own most pure heart "to be one with ours" as Saint John Eudes explained over and over, and "thus having the clean heart of Mary we might be intimately united with the heart of Jesus." And Our Lady gives us her heart through two overwhelmingly valuable practices which can quickly and easily bring to every one of us a clean heart: The Scapular and the Rosary.

In our own day, this day of widespread pornography and obsession with sex, she has come to the world again and again and urged the world to these two practices.

The main practice is the Rosary, said *properly* (as she repeatedly urged at Fatima). But the Scapular is inseparable from the Rosary according to

* Youngest of the three children who saw Our Lady of Fatima.

Lucia, the eldest of the three children to whom Our Lady appeared at Fatima. This is the devotion that gives us the sense of the personal presence of Our Mother, and thus helps us tremendously to say the Rosary properly.

Her appearances at Lourdes were re-enactments of the fifteen mysteries of the Rosary which she prayed with Bernadette each time she came. But her final appearance was on the feast of the Scapular. And her final appearance at Fatima, just before the climax of the miracle of the sun, was holding the Scapular.

Saint Bernadette had no difficulty praying the Rosary with great devotion, because she not only felt Our Lady's presence, but actually saw Our Lady there praying the Rosary with her. And of course the same was true of the children at Fatima. But when Our Lady left Saint Bernadette on the feast of the Scapular, we are reminded that in the Scapular she has given *us a sign of her presence*. And when she left the children at Fatima, she held out of the sky this sign of her presence with us.

We might call the Scapular the instrument of her moral presence. Many call it "Mary's sacrament".

Thus assured of Our Lady's nearness, the life of Alexandrina began to flow into the mysteries of Christ, the mysteries of the Rosary.

Naturally these devotions had the result which Our Lady indicated at Fatima: They obtained for Alexandrina overwhelming graces and gradually transformed her life into one which could most simply and completely be expressed in only one word: Eucharistic.

If Alexandrina had *not* been totally Eucharistic, it is certain that many new breed theologians would have no difficulty rejecting her advice. Most of them claim that cleanness of heart comes from direct contact with Christ and that things like the Scapular and the Rosary have nothing to do with it!

How many times in this age we have heard this stupid objection against the Rosary—that it is not essential!

Heaven does not just *recommend* the Rosary today. Our Lady said at Fatima: "Say the Rosary. You *must* say the Rosary, And say it properly."*

In 1942, Pope Pius XII fulfilled the request made by Our Lord through Alexandrina, and through Lucia . . . sole survivor of the three children who saw Our Lady of Fatima. He consecrated the human race to the Immaculate Heart of Mary.†

* See footnote on page 26

† Pope Pius XII, Letter of Oct. 31, 1942.

In 1951, four years before the death of Alexandrina, the same Pope issued a letter commemorating the seventh centennial of the Brown Scapular and urged that it be worn by everyone as "Our sign of consecration to the Immaculate Heart of Mary". Soon millions of Catholics around the globe were taking up the Scapular in fulfillment of the requests of Our Lady, and promising to say the Rosary every day.*

Consecration to the Immaculate Heart of Mary is not the sole key to a clean heart. It is the threshold. The actual key to the door of a clean heart is the Rosary, said properly.

Our Lady had said, just before the miracle of the sun : "I am the Lady of the Rosary. Men must stop offending God, Who is already so much offended." Then the miracle appeared over an area of 32 miles.

* In 1954, Cardinal Celso Constantini presided over session of Blue Army meeting in Rome, and Cardinal Lercaro hailed the movement as fulfillment of message of Fatima in his address on this occasion. Father Harold Colgan, founder of the movement, received word during this meeting that he had been made a Monsignor, and on October 13th, *at the time Alexandrina died, Monsignor Colgan said the first Mass in the new International Centre of the movement at Fatima.* It was solemnly consecrated the following year by Eugene Cardinal Tisserant as personal legate of Pope Pius XII. By this time the number of those who had signed the Blue Army pledge, which includes the Rosary and the Scapular, was estimated at more than five million. See SOUL Magazine, Oct.-Nov. issues of 1954, '55, and '56.

All who saw it thought it was the end of the world.

Thirty-eight years later, on the very same date and at the same hour, the dying Alexandrina summoned all her strength for that dramatic statement: "Do not sin. The pleasures of this world are nothing. Say the Rosary every day. That is all."

It remained for Pope John XXIII to drive the lesson home.

This writer has already published a book on the Scapular.* We hope that it is not unseemly to say that everyone desirous of a clean heart should read it. (But no writer would go to the trouble of doing a book in the first place if he did not feel that people should read it!) Bishop Sheen wrote the preface to this Scapular book, and the Portuguese translation was done in the Carmelite convent of the sole survivor of the three children of Fatima.

Just as the Scapular is so important to a clean heart, as explained in that book (*Mary in Her Scapular Promise*), the mysteries of the Rosary are directly applicable to the mystery of sex.

The Scapular can help. It is a sacramental which links my heart to the Immaculate Heart of Mary.

But only the proper recitation of the Rosary every day can bring about an effective exchange between

* *Mary in Her Scapular Promise*, 270 pages, AMI Press, 1954.

my heart and the Immaculate Heart of Mary.

Pope John XXIII taught us this and amazed the world while doing it. And even before the great example of Pope John, the world had been shaken by the events at Fatima and by the dying statement of Alexandrina:

“Do not sin. The pleasures of this world are nothing. Say the Rosary every day. That is all.”

CHAPTER VI

CONFESSION OF A POPE

WITH WHAT mixed emotions many must remember the day when Pope John XXIII was elected Pope: that fat little Cardinal coming out on the balcony of Saint Peter's just after white smoke had puffed up from the Sistine Chapel chimney indicating that a successor to the great Pope Pius XII had just been elected. "That fat man!" And whoever had heard of him?

After the briefest but most amazing pontificate of our century, this same Pope died . . . and left a diary.*

It was a personal diary. It was written by a simple man for his own spiritual record. It consisted mostly of resolutions made at the end of retreats which he wanted to remember from year to year so that he would not go backwards in his progress towards God. There were bits and pieces of spiritual inspiration, personal thoughts and convictions, and jottings about his various missions for the Church.

In the very beginning of that diary, he set down

* *Giovanni XXIII Il Giornale Dell'Anima*, Rome, 1964. English version published 1965 by Geoffrey Chapman, Ltd., London.

his principles for keeping a "clean heart", which he acknowledged first of all as possible *only* as a "Grace of God."*

They were tough.

He would go to sleep with his rosary around his neck and hands on his chest at night, and would wake up that way in the morning. He would not look at girls other than in necessary conversation. He would never even take into his hand a book which might be prurient.

He would say the first decade of Rosary every day for purity.

Perhaps many of us had not thought of "fat" Cardinals as mortified. But another of the aids which he promised in his boyhood was to mortify himself some way at each meal, especially in the drinking of wine. All in all, he made *ten* rules for purity.

Many who read this now famous diary may have thought that in adolescence, in the seminary, after a retreat, it would be normal to make resolutions of this kind. But *would they be kept?* And would we find any indication towards the *end* of the diary, more than 60 years after the resolutions, that they had been kept? Would Cardinal Roncalli, especial-

* Four Square Edition, op. cit., pg. 71.

ly in Venice, have kept that resolution about never looking at girls?

To our amazement, towards the end of the diary—written long beyond the years which Cardinal Roncalli had hoped to live—we find an extraordinary entry.

It is the entry of August, 1961, during the Pope's retreat to close *his eightieth year*. He recalls the highlights of his spiritual memories from the time of his ordination, and then makes a general examination of conscience from his whole life, beginning with chastity (thus indirectly confirming the opinion that this is the first struggle, the main battlefield of temptation):

"Concerning chastity in my relations with myself, in immodest intimacies: Nothing serious, ever.

"In relations with others, through the eyes or through touch in the time of puberty, or youth, or maturity, or old age, or in the reading of books or newspapers, or in looking at statues or pictures. God's grace, God's grace, I say, never once permitted temptation and failure, never, never; He always came to my help with great and infinite mercy, in which mercy I trust that I shall always be preserved until the end of my days."^{*}

What was his secret? What was really different

^{*} Op. cit., pg. 370.

in the life of Pope John XXIII? What religious practice that other priests, other bishops, other cardinals, and even other popes may not have used?

He had said the entire fifteen decades of the Rosary every day, even as Pope! Even as the Pope of the Council! He had begun this practice in 1953, and had always offered the first decade for purity. He said the joyful mysteries in the morning, the sorrowful after noon, and the glorious before retiring.

Few of us have any real idea of the demands on the time of the Pope. But this writer recalls an incident that must have happened just as Pope John was saying the sorrowful mysteries one day shortly before the opening of the Council.

Because the Council was in preparation it was very difficult for ordinary visitors in Rome to obtain any special audiences with the Holy Father. Those who wanted to see him had to be in St. Peter's Square on Sunday at noon, or in a general audience scheduled each Wednesday. Our group was in Rome between these days, so the only possibility of seeing Pope John was to obtain an exceptional, special audience. So the writer called on Cardinal Tisserant, who was Dean of the Sacred College and a personal friend. His Eminence quickly checked with the Maestro di Camara. Due to the pressure of the Council, with so many Cardinals and committee heads and Bishops in line for a word with the Pope, there was no chance.

"However," said Cardinal Tisserant, "I have a half-hour scheduled with the Holy Father at noon, and I can give the group half of my time." And he made available his car and chauffeur to find the group which had gone on a sightseeing tour of Rome with no thought that the audience would be arranged on such short notice.

We got back to the Vatican too late.

But since it was only a little beyond the time, we asked the Maestro di Camara if it might not be possible just for a glimpse of the Holy Father and to receive his blessing.

"Not even Cardinal Tisserant could be received by the Holy Father now," the Archbishop answered.

It was the time, as the diary later revealed, when the Holy Father said the Rosary.

He knew the secret . . . the easy secret . . . of a clean heart. *And he never let anything prevent him from grasping it.*

It is not surprising that one of the few encyclicals ever written by Pope John was on the Rosary, about which he entered in his diary of August, 1961 (when he summarized his life-experience) :

"It has become an exercise of constant meditation and tranquil daily contemplation, keeping my mind alert in the vast field of my teaching office and my ministry as supreme Pastor of the Church and common Father of souls . . ."

Many times in public lectures during the early postwar years this writer had said: "Pope Leo XIII is remembered for *Rerum Novarum*, in which he suggested remedies for the evils of capitalism and warned of the danger of atheistic communism, but our tragedy is that few remember that this same Pope wrote an encyclical on the Rosary *almost every year of his pontificate*." Most of Leo's biographers speak of his encyclicals on social problems, and even of the one on Christopher Columbus. But they treat his Rosary encyclicals as though they were humble expressions of the Pontiff's own private devotion rather than important messages to the Church!

Yet, if those Rosary encyclicals of Pope Leo had been heeded, would we have had Communism? or World War I? or World War II?

The great miracle of Fatima was to prove that we would not!

So is it so surprising that Pope John XXIII wrote one encyclical on the problems of our day titled *Mater et Magistra*, and another on the Rosary? * And in the latter he said:

" . . . Inspired by the example of Pope Leo XIII . . . we again recommended the teachings contained

* This encyclical was issued Sept. 29th, 1961, Feast of Saint Michael, and was published in *Osservatore Romano* Feb. 10, 1962, and later, with a set of meditations written by Pope John, in book form under the title *Il Santo Rosario, Pensieri di S. S. Giovanni XXIII*, in Turin in the same year.

in his *Rerum Novarum* and further developed these in our encyclical *Mater et Magistra* with the purpose of adapting Catholic teaching still more closely to the new requirements of human and Christian society. (Now) We recall that this great Pope . . . frequently invited the Christian world to say the holy Rosary."

Pope John goes on to instruct the entire Church: That the Rosary is a source of holiness, and *here lies all our hope*. He says that for this reason he wrote the encyclical *Grata Recordatio* in 1959, and for this reason he was now writing an encyclical specifically on the Rosary which "takes its place for ecclesiastics, *after Holy Mass and the Breviary*; and for lay folk *after their participation in the sacraments*. It is a devout form of *union with God* and always has an *uplifting effect on the soul*." (Italics our own).

The encyclical explains the simple mechanics of the Rosary, combining oral and mental prayer. "O blessed Rosary of Mary!", the Pope then exclaims, "what joy to see it raised in the hands of innocent children, of holy priests, *of the pure of heart, young and old* . . . an emblem or standard of that peace in men's hearts and among peoples for which we all hope."

The devotion of the "pure of heart" . . . this is the devotion which as Our Lady had told us at Fati-

ma could bring peace not only to those who use it, but ultimately to all mankind.

Blessed Alan, the great apostle of the Rosary, was once tempted while he was recuperating from an illness. He was on the verge of sinning when he felt a blow on his cheek. "Had you asked," he heard a voice say, "I would have helped you".*

The Saint recognized the voice as that of Our Lady, who had appeared to him several times before and spoke to him about the Rosary. And she gave the Saint to understand that although in this instance he had been so carried away by movements of passion that he had forgotten to pray, she came to his aid anyway because of his daily devotion to the Rosary.

Easy?

Surely the Scapular and the Rosary are two of the easiest practices in this world. And what a wonderful thing it would be if we could know the thoughts that Our Lady inspired during those mysteries to Pope John XXIII, or to Saint Therese. Or of what Alexandrina thought. And of what did the mysteries speak to the fifteen year old Bernadette of Lourdes?

In this book we have dared to write frankly the thoughts which might come to a bachelor, a mar-

* Spec. B.M.V., lect., 3; cf. *Mary in Her Scapular Promise*, 1954 ed., pg. 132.

ried man, or to one who had experienced marriage but found himself traveling alone around the world opened to temptations such as perhaps few men experience. We wrote the last lines while three men, for the first time in history, were reading from Genesis as they circled the moon.

We have made amazing "black and white" progress in science, but our moral progress has fuzzed off into the grey of a sex-saturated smog. We need help as individuals to make personal decisions and to find our way . . . alone if necessary . . . in the smog of pornography and immorality.

CHAPTER VII

BLACK AND WHITE

MARY GORETTI* probably never said in her life that she preferred death to mortal sin. But in the face of her seducer, she *knew* how evil was the abuse of the dignity of her body for pleasure alone, and she knew that death was to be preferred. Her own brother told this writer that she had been an ordinary girl, manifesting devotion to the Blessed Virgin in such simple ways as by wearing the brown Scapular and saying the Rosary.

But when the moment came, she knew . . . as clearly as black and white.

Cleanness of heart is not only *the* answer to the problems of sex. It is the *only* answer.

The quipping philosopher, G. L. Chesterton, re-

* St. Mary Goretti was canonized on June 24, 1950, by Pope Pius XII and three of her brothers and her own mother were present for the canonization. The writer of this book was a friend of her brother Angelo, and took him to Europe for a reunion with his family in 1965, where he died. Biographies of St. Mary include *In Garments All Red*, by Godfrey Poage, C.P., an S.V.D. publication of 1950, 91 pages. The best biography of Saint Dominic Savio was written by Saint John Bosco, the boy's mentor. Both books available from AMI Press.

marked: "Every man born is abnormal with regard to sex".^{*} And the only ones who are quite *certain* of not ending up in asylums or with an overdose of sleeping pills are the clean of heart.

But while we are about to offer some answers, a warning is needed:

A clean heart is as easy as counting from one to fifteen, but this book cannot do the "counting". In the long run, we have to do it ourselves.

There are fifteen stupendous mysteries, and ultimately each of us can enter into those mysteries only one by one by a *personal* "wanting". We must want a clean heart . . . and we must be convinced that we will find it in the Rosary.

This was the lesson taught to the world in the blinding light and the roaring sound of the miracle of the sun at Fatima in 1917. Just before performing the miracle so that "everyone may believe", the Mother of Christ said: "I am the Lady of the Rosary"—the Lady of the fifteen mysteries! And in six month-to-month appearances to three children she explained: "You must say the Rosary, but say it *properly*." She gave them to understand that as the spouse of the Holy Spirit she obtains for each one the grace of understanding as they pray. *She offered her heart.*

* *The Faces of Love*, by Terbovich. Doubleday, 1966, pg.107.

Previously she had given almost the identical message to Saint Bernadette at Lourdes, appearing fifteen times, and at each appearance acting out the individual mystery. For example, she came from the Grotto to visit little Bernadette for the second mystery, had Bernadette's face smeared with mud as Christ was smeared with blood in the eighth, and appeared "more beautiful than ever!" on the feast of the Scapular of Mt. Carmel for the fifteenth.

As though it were not enough to work all the miracles of Lourdes and the Miracle of the Sun at Fatima to call the attention of the world to these fifteen mysteries, God arranged that Alexandrina should live solely on the Blessed Sacrament (scientifically verified in a hospital) and then save her dying breath to exclaim: "Do not sin. The pleasures of this world are nothing. *Say the Rosary every day. That is all!*"

The Bishop of Fatima once said: "While all the world labors so much over the problem of sin, its major difficulty in accepting the solution is the fact that the solution is so simple that it challenges our pride."*

How could the central struggle of our lives be solved as easily as counting from one to fifteen? By now, one would think all the world would know

* Address at International Centre of the Blue Army at Fatima, Portugal, October 13th, 1967.

the importance of these mysteries, proclaimed in the miracle of the sun at Fatima, and proclaimed in the life and in the great encyclical on the Rosary by Pope John XXIII. But how many even *mention* that this was the main devotion in the life of Pope John? And how many quote his encyclical on the Rosary? And how many know of the miracle of Fatima?

How many, even after reading a book like this, would resolve to say the whole fifteen mysteries every day as Pope John did?

It is almost certain that those who do pray the fifteen mysteries every day will never commit a mortal sin, at least in this writer's opinion.

Is that easier than death? Or plucking out an eye? Or cutting off a hand?

Here, then, is a test of sincerity for each of us! How much do I *really* desire a clean heart? How much do I really desire to be sinless? How much do I really want to please God and enjoy the fullness of His friendship?

Today, when she comes at Fatima to predict World War II, to be followed by the spread of Communism throughout the entire world and ultimate atomic war if her requests are not heard, the Mother of God does not ask us to pluck out eyes or cut off arms.

She merely asks us to say the Rosary!

That is all! Some effort will be required. But it will be little more than the effort needed for an infant to learn to count.

The main requisite is our *wanting*.

Have you ever noticed the difference between persons who learn to play the piano under duress, and those who have learned to play the piano because they wanted to? Nine times out of ten the person who learns to play an instrument in childhood because of parental force does not play as an adult. And nine times out of ten those who learn to play an instrument because they want to will continue to play all their lives.

This may be too often true of the "family Rosary" when "forced" on a family *without application of the mysteries*.

If I really want a clean heart, I will want it enough to say the Rosary properly. I will not say the Rosary just because it is being said in the family, or just because it is a requisite to obtain the peace of the world according to the prophesies of Our Lady of Fatima. I will say it because *I want a clean heart*, and my heavenly Mother has told me that this is the way to obtain it. So has the experience of saintly men like Pope John XXIII.

I need above all to set my eyes *on the importance of a clean heart* in this confused age. It is the para-

chute to which I cling as I fall dizzily through this atmosphere of confused teachings, public scandals, whirling images flying at me from posters, from television screens, from periodicals. I should long for this cleanness of heart not only as I would long for happiness, but as I would long for survival itself.

We do not live in a black and white world. We live in a world of sex-smog.

And only a white-clean heart can enable us to see a path through to happiness and to God.

Some people fry eggs by chopping them up, or flopping them over, or cooking them too much on the bottom and not enough on top.

Why?

Is it not easy to slow down the fire, add a couple drops of water, and cover the pan? Did no one ever show them how? Or don't they care?

All comparisons limp, and this one won't even get off the ground with persons who don't care for eggs, let alone fried. But don't you think that most people who do things badly do so not because they won't take an extra minute, or because they don't care, but because they *don't know how*?

To say the Rosary badly is far more critical to us than most things we do not do in the proper manner. (What is more critical to us than a clean heart?)

Even if eggs are burned on the bottom and runny

on top they will be nourishing. But the Rosary's nourishment depends very largely on its being done well, that is *properly*. And Our Blessed Mother, who must have measured every word in her important visitations at Fatima, said quite simply: "You must say the Rosary, and say it *properly*." Furthermore, she promised to come back and make another promise concerning the Rosary—and this was the promise of her special presence at the hour of death to those who would take out fifteen minutes once a month, in five consecutive months, *to practice the meditations*, in addition to making reparation to her by Confession, Communion and the recitation of the Rosary on that same day.

And it's so easy!

For the beginner, there is this first note of encouragement: It takes a little time at the start, like all skills. But it can be done with equal efficacy in *half the time* when we do have a little experience. If it should take twenty minutes to say the Rosary as we suggest in this book, and you have never done it this way before, then when you are accustomed to applying the mysteries to your life as these pages suggest, you will be able (sometimes even with more benefit!) to say the Rosary in the same manner in only ten minutes. The manner of saying it, the thoughts behind it, will have become a part of your mind and heart. •

In the Blue Army of Our Lady of Fatima one promises to say a *part* of her Rosary every day. This is because the directors of the Blue Army of Our Lady felt that it was more important to say a part well, with attention to the mysteries, than to be tied down to a certain number of mysteries. One decade which would take even fifteen minutes with proper meditation might be far more efficacious than fifteen decades said in fifteen minutes *without* meditation.

As we said above, after a little experience one can say the Rosary more effectively in half the time necessary for a beginner, or for the person who does not care. We just have to slow down, add a couple of drops of thought, and cover ourselves with concentration.

First: We can realize (and with experience this takes only a flash of thought) that Our Lady is with us the moment we take the beads into our hands. She stands with us in the presence of God. If I touch my Scapular, like Blessed Claude de la Colombiere, I can exclaim that I "know" that she is with me!

Second: The *Lord's Prayer* is the heart of the Rosary somewhat as it is a central point of the Eucharist Liturgy. After ten Aves strung on a chain of the mysteries of the life of Our Lord, we dare to pray as Our Lord taught us: "Our Father, Who art in heaven!"

One of the greatest mystical writers of the church,

Saint Teresa of Avila, wrote an entire book on the depths of the Lord's Prayer. Perhaps it is better to say the Lord's Prayer once in our lifetime *perfectly* than to say a million Rosaries without attention to the words or mysteries. And we "build up" to it, constantly aware that Our Lady is praying with us. We anticipate saying the next Lord's Prayer as though it were the last chance we would have in our entire life to say it well.

Third: The prayers between the decades which Our Lady gave to us at Fatima are similarly important: *Adoring God*, the Most Blessed Trinity, and crying out to Jesus for forgiveness and for the conversion of sinners. She taught us to say before each decade:

"O My Jesus! Forgive us our sins, save us from the fire of hell, lead all souls to Heaven and help especially those who are most in need of Thy Mercy!"

Fourth: As important as all else are the drops of water: Application of the mysteries as we pray the Aves.

And for that we have written this book.

But in the long run, each will discover mysteries of his very own flowing from contact with Our Mother of the most pure heart who knows us all, who lived these mysteries herself, and longs to share them with us. How could Pope John XXIII take out time to say fifteen of these mysteries each day? Obvious-

ly, because he *wanted to*. And he wanted to because he had learned through his entire life that the Rosary was the key to a clean heart, and he desired this above all.

He met His heavenly Mother on each bead, and the wine of the mysteries flowed into his veins and gave him strength.

In 1968 we went around the world with the Bishop of Fatima on the occasion of the Golden Jubilee of the apparitions. The purpose of the trip was to deliver special statues of Our Lady of Fatima, which had been blessed by Pope Paul, to the capitals of various nations.

In Teheran, capital of Iran (Persia) the around-the-world trip arrived on the day of the coronation of the Shah. It was the greatest ceremonial day of this century in that ancient and now oil-rich land. The city was bedecked with hundreds of thousands of lights. It was a municipal spectacle which several world-travelers agreed was perhaps unique in our century, a century of marvels!

The Bishop of Fatima was in his hotel room awaiting word about the time and place of evening Mass for the group.

After a dozen phone calls, the group leader found that he had difficulty making the arrangements because the group had been separated into three hotels. So he knocked at the Bishop's door to tell His Ex-

cellency that he could not have word about the Mass until later in the day. The Bishop answered with a hail which the tour leader mistook for an invitation to enter. To his surprise, when he opened the door, he saw the Bishop kneeling in the middle of the floor saying the Rosary.

He apologized and said that he would come back in the evening to give the details of the program, and that the Bishop might like to visit the city, at least just in front of the hotel where the Shah was about to pass in a short time.

Half an hour later it was determined that the Mass would have to be celebrated in the hotel, as it was impossible to assemble the group from different parts of the city because various routes had been blocked for the Shah's passage and the police were giving no details of routes as a security measure. But to have the Mass in the hotel, the tour leader had to have the Bishop's permission. He felt certain the Bishop would have gone out, but on a chance he again went to knock on the door. In his anxiety, again he mistook the hail and opened the door. And again, and even to his greater surprise, he saw the Bishop kneeling in the middle of the floor still with the Rosary.

This time the Bishop looked not only surprised but a little disappointed at having his response to the knock interpreted as "come in" when he had merely asked "who is there?"

An hour later, when final arrangements had been made, the guide again knocked. But this time he waited. In about a minute, the Bishop of Fatima came to the door. It was just about enough time to rise from his knees and cross the room. He still had the Rosary in his hands!

Now why so many words, so much detail, to tell so simple a story?

Well, like cooking eggs, it may not be the best example of the inexhaustible excitement that lies in the Rosary, but it is one of the best that comes to mind.

He was the *Bishop of Fatima*, who had "Rosary" thrust into his life like an iron lung on a polio victim. He had prayed the Rosary with the whole group during that flight to Teheran. And now he was on a trip around the entire world for the first time in his life, a travel-thrill for any person, and at this particular moment he was in the most exciting city of the entire world tour—at an historic moment when this capital of Persia was more splendid than Baghdad had ever been in all of the fabled thousand and one nights. (The writer knew one person who had flown all the way from the United States just to be here for this one day, and not with any special invitation from the Shah—but just to be there to see the city!)

But the Bishop of Fatima, in the privacy of his room and of his own completely free choice, certainly not thinking that anyone else would ever know that he was there, chose to say the Rosary all those hours!

What had he discovered in those beads that was more exciting and important to him than this capital of Persia at its greatest moment of splendor? When one has said the repetitious prayers of the Rosary enough times, what *is* there to it?

Well, we hope this is what the reader is about to discover to some extent in these pages. It is what everyone discovers when they learn to say the Rosary properly. It opens up wonders greater than the thousand and one nights of Arabia.

Once as a pastime in a coach traveling to Lourdes, over thirty pilgrims took turns at proposing moral problems . . . such as work on Sunday, doubting God's Mercy, obedience to legitimate authority, excessive smoking (now that we know it causes cancer), alcoholism, contraception, gossip, etc. The entire group then faced the challenge of finding specific motivation to solve each problem in the mysteries of the Rosary.

They succeeded, every time.

One person who seemed particularly skillful at it said: "It would be a mistake to think that we did

this by our own intelligence and knowledge. What we have done is little more than fourteen-year old Bernadette did. We looked in the right *direction!*"

He referred of course to the fact that as Bernadette said the Rosary, *she looked at Our Lady* and in each of her fifteen appearances Our Lady herself dramatized each mystery.

Someone remarked to this writer recently: "Too bad they don't have fifteen mysteries to solve our labor problems . . . because if the union price spiral continues, we're all in for a big fall when there just isn't any higher the economy can go without toppling over!"

He meant it facetiously.

But *Leo XIII wrote just such an encyclical on the Rosary . . . actually giving the specific meditations on each mystery for the solution of labor problems!*

The title of the encyclical (one of fifteen Leo issued on the Rosary) is *Of Holy Joy*. It was issued on Sept. 8th, 1893, and cries to the world almost plaintively for proper use of the Rosary. The Pope even intimates that it is Our Lady herself who urged him on to this again and again, and now urges him "yet another time to cry out and cease not": "*For we are convinced that the Rosary, if devoutly used, is*

bound to benefit not only the individual but society at large".¹

Perhaps the most deadly omission of our literate age is that Papal encyclicals are not read. They are just talked about. How many who discuss *Humanae Vitae*, for example, have read it?²

For two decades this writer repeated over and over, in public lectures from coast to coast (in the aggregate to over a million listeners): "If only Pope Leo had been obeyed!" But then he grew tired of talking and spent the last decade writing this book and three others which complement it.³

¹ A copy of this encyclical by Pope Leo can be obtained free by sending a stamped, self-addressed envelope to the Blue Army, Washington, N. J. 07882.

² Available in full from Scepter Papal Addresses, 30 No. LaSalle St., Chicago, Ill. 60602.

³ The author once lectured extensively but for the past decade accepted very few lecture invitations and wrote MEET THE WITNESSES (about the miracle of the sun at Fatima), THE WORLD'S GREATEST SECRET (preparations for which appear in this book in Chapter VI), and a new edition of his previous best seller (over 100,000 copies in print) MARY IN HER SCAPULAR PROMISE. He refers from time to time to all three in these pages because he wrote them as a trilogy.

CHAPTER VIII

THE GREAT REWARD

IN THE Catholic church there exists a very unique privilege for those who observe chastity according to their state in life, wear the scapular and say the rosary.

Saint Alphonsus Liguori, to whom we referred previously when we described the picture of his own naked corpse hung over the door of his room, said of this privilege: "And if we do a little more, can we not hope that we shall go *straight to heaven* even without passing through purgatory?"*

The saint asked this extraordinary question in the same book because of which he was later proclaimed a Doctor of the Church.

When his body was exhumed some forty years after his death, an extraordinary sight met the eyes of the examiners. Everything corruptible in the coffin had returned to dust with a single exception. Lying there, in the decay of the tomb, was "the sign"

* *Glories of Mary, San Paolo Ed.*, pg. 306; cf. *Mary in Her Scapular Promise*, 1954 ed., pg. 86.

of this great privilege: the brown scapular.*

And when the examiners saw this sign lying incorrupt amidst the bones, buttons, and the buckles (even though it was made of wool and cotton and even though the same episcopal robes above it, the garments beneath it, and the entire body around it had corrupted) the words which Saint Alphonsus had spoken about that sign leapt to mind . . . as well as the way the Saint had died:

He had been unconscious for some time. Suddenly he sat up in the bed with a look of radiant happiness, lifted his withered arms and gazed in front of him, as though to embrace someone. Eyes alight with happiness, he cried out: "Maria!" Still smiling, he then sank back upon the pillows, dead.

He had also said about this privilege: "*And can we not hope that Mary will come herself to take us at the hour of death?*"

* *Catholic Traveler*, Vol. II, No. 3, pg. 14. Shows picture of the scapular, with even the cotton threads and image in better condition than the average scapular after a couple of washings. It had been in the tomb forty years, and in a sealed reliquary for another hundred and fifty years . . . and is still fresh. The reliquary is sealed with wire, under the imprint of the episcopal seal. Documents with the corresponding seal testify that it was found in the tomb of the Saint amidst the corruption of all else. The same wonder occurred in the tomb of Saint John Bosco, mentor of St. Dominic Savio (See Note page 46). This scapular is to be seen in Turin.

This privilege known as "the Sabbatine," has been an object of pious faith in the Catholic church for over six hundred years. It was first promulgated by Pope John XXII.¹ It was ratified by nine different Popes, one of the last being Saint Pius X (who said in a special decree that he did not exclude this privilege from the Scapular medal).² Saint Pius V had used almost the identical expression singling out the Sabbatine Privilege while approving others. Pius XI said that it is "the greatest of all our privileges from the Mother of God."³

The official teaching of the church concerning the privilege is contained in a bull issued by Pope Paul V, which reads as follows: "It is permitted to preach . . . that the Blessed Virgin will aid the souls of the Brothers and Sisters of the Confraternity of the Blessed Virgin of Mount Carmel *after their death* by her continual intercession, by her suffrages and merits and by her special protection, *especially on the day of Saturday* which is the day especially dedicated by the Church to the same Blessed Virgin Mary . . ."⁴

It is generally believed that no one who obtains

¹ *Analecta O. Carm.*, Vol. IV, pg. 250.

² *S. Congregatio S. Officii*, Dec. 16th, 1910; cf. *Analecta O. Carm.*, vol. II, pg. 3.

³ Letter of March 19, 1922. Cf. *Mary in Her Scapular Promise*, page 259, 2b.

⁴ *Analecta*, Vol. IV, pg. 250.

this privilege will be in purgatory beyond the first Saturday after death.

Some persons mistakenly think that the Sabbatine Privilege is obtained merely by wearing the scapular. However, **TWO** other conditions must be fulfilled: Chastity according to one's state of life, and the little office . . . or (with permission) the Rosary.

When this privilege was first promulgated the Rosary was just coming into usage in the church and was not universally known. The conditions of the privilege at that time required the saying of a little office, which is essentially similar to the Rosary but requires much more time and also requires the ability to read. Those who could not read were given permission to substitute abstinence on Wednesdays and Saturdays, or to substitute some other prayers or good works with the permission of a priest endowed with the faculties to grant the substitution. In later centuries it became customary to substitute the saying of the Rosary for the little office. In 1950, recognizing the similarity between the requests of Our Lady of Fatima for world peace and the conditions of this great privilege, the founder of the Blue Army of Our Lady of Fatima asked the Prior General of the Carmelite Order to commute the conditions of the privilege for anyone requesting it. The General replied that the request for commutation could be included on a pledge of membership in the

Blue Army. Subsequently millions of Catholics have joined this spiritual "army", and in doing so have obtained substitution of the Rosary for the little office. It is possible that a general commutation for all Catholics, even without formal request, may be granted some day. But meanwhile it has been necessary formally to ask the commutation either in person, or in the manner used in the Blue Army of Our Lady. However, the latter is very simple for everyone, because the pledge blanks of the Blue Army are available almost everywhere in the world.*

The miracle of the cloth scapular preserved in the tomb of Saint Alphonsus is striking not merely as a confirmation of the great privilege, but especially because of the hope expressed by the saint that for "a little more" than these simple conditions one might hope not *to go to purgatory at all!* And of course this means to be a saint, *able to die without the slightest taint of sin upon one's soul!*

And just for purity, with the use of the rosary and the scapular!

This was also borne out by the great Saint Teresa of Avila.

In her autobiography she says that she saw the

* In the United States it can be obtained free of charge by sending a stamped and self-addressed envelope to the Blue Army of Our Lady, Washington, N. J. 07882.

passage of many hundreds of souls into the other world, but only three which went straight to heaven. Two became canonized saints: St. John of the Cross, and St. Peter of Alcantara. But the third was a rather ordinary man, and one senses the amazement which St. Teresa felt when she saw this man's soul go straight to heaven because she exclaims: "*And I knew him!*"*

Had she not known him, she might have presumed that he had been a saint like John of the Cross and Peter of Alcantara, who were heroic throughout their lives. But this particular man had seemed very ordinary.

Suddenly God gave Teresa to understand that this man had obtained his purity of soul, and had been taken straight to heaven, *because of a Carmelite privilege*.† It could only be the same privilege of which Saint Alphonsus had said: "If we do a little more than she asks, *can we not hope that we shall not go to purgatory at all?*"

Perhaps the reader felt that we were a little daring in saying previously in these pages that one who would say fifteen decades of the Rosary a day would be most unlikely *ever* to commit a mortal sin.

But fifteen decades are certainly a little more than

* *Autobiography of St. Teresa*, ch. xxxviii (near the end).

† *Mary in Her Scapular Promise*, pg. 260, 11.

is required for the privilege! The normal commutation for the privilege is only five decades of the Rosary, together of course with the wearing of the scapular and the observance of chastity according to one's state in life.

Now just what does "according to one's state in life" mean? And what does the "observance of chastity" mean?

That, of course, is what this book is about.

Saint Therese of Lisieux would answer the question in three words: "A clean heart".

This means essentially that we should have *the right intention*, the honest desire to be chaste. If we should fall, we will immediately resolve not to fall again. And even if we should fall many times, or even become as notorious a sinner as Don Juan, that we make up our minds today to obtain a clean heart, and to live with the attitude and disposition of a clean heart. From the moment of that resolution we become eligible for this great privilege!

In other words, even at this moment, the greatest sinner in the world could make this resolution, put on the scapular and begin to say the Rosary daily (with permission) and be eligible for this privilege.

And now comes a great and important question:

Which is more important or more difficult in the obtaining of this privilege: the wearing of the sign

and the saying of the Rosary, or the observance of chastity?

All three are a "formula". There must be a conscious effort in the wearing of the scapular and the saying of the rosary and also in being clean of heart. Should we omit one, the others are likely to fall away.

Our Lady held the scapular in her hands in the final vision at Fatima, just before the great ball of fire plunged from the sky climaxing the miracle she had predicted. And repeatedly she had asked for the saying of the Rosary, and even commanded: "You *must* say the Rosary." Lucia said: "The scapular and the rosary are inseparable."*

But above everything Our Lady of Fatima stressed SIN. In the third apparition she even showed the children a vision of hell. It was so terrible that one of the children cried out: "Oh, if she had not been there I would have died of fright!" And while they were watching this horror, Our Lady said: "You see hell, where the souls of poor sinners go. So many souls are lost because there is no one to pray and to make sacrifice for them."† And the children said that if only everyone could have even the slightest glimpse of this vision, no one would ever commit a

* Ibidem, pg. 224. Note that the Portuguese translation of this book was done in the Coimbra Carmel, while Lucia was a member there.

† *Lucia Speaks*, AMI Press, 1969, pg. 24.

sin! And from that day they began to make heroic sacrifices, going without food and drink from morning until night, for the conversion of sinners.

And on the final day, before performing the public miracle, "so that everyone may believe", Our Lady had said that the whole reason for her coming was to tell the world that "Men must cease to offend God, who is already deeply offended."*

Also, her coming was especially linked with the wars of our time. She appeared at the end of World War I, predicting that it would soon cease. But foretold another war which would begin very soon, even in the reign of the next Pope, if men did not stop sinning. And then still other wars, with the annihilation of entire nations, if men did not stop sinning! And after all this, she added "WAR IS A PUNISHMENT FOR SIN."

So, the whole burden of Her message was sin—which must stop; and sinners, who are lost in darkness and therefore need the prayers of those who believe, that they may have at least the glimmerings of light that may lead them back from the brink of destruction.

And what is sin?

Some say that the greatest sins are the sins com-

* Ibidem, pg. 32.

mitted on the battlefield: the killings, the inhumanity.

But how could these be the greatest sins, when Our Lady said WAR IS A PUNISHMENT FOR SIN?

Some say that sin is primarily a lack of charity towards one's neighbor. But do we see so little charity in the world that it would occasion the annihilation of entire nations?

No, the sin which is so common around us all is the abuse of sex—and the inability of many of us even to see the evil because it is so common, so frequent.

The sign of the great privilege to which we referred above is the brown Scapular. And this is a sign of consecration to *the Immaculate Heart of Mary*.

This is the first great aid towards a clean heart: The profession, twenty four hours a day, of our desire to be united to the Immaculate Heart of Mary, that most pure heart, the heart from which God took the first drops of blood to form a body for the Incarnate Word. It is the heart which cries out of the need for purity because it cries out of the dignity of sex, of the dignity of the human body created to be united to a spark from the Heart of God himself, the human soul.

In the strings of the Scapular we see the arms of Our Lady, the most pure Mother, around our necks to embrace us at every moment. When we kiss this sign, over the distance we embrace Our Mother, and when we think of it, she is morally present to us. For this reason, the Scapular, with the Rosary, became the most indulgenced sacramental in the Catholic Church. And Pope Paul VI, in his message to the Cardinals and Bishops of the world who came together for the International Marian Congress in 1965 in the Dominican Republic, urged in particular that they provide that throughout the world *those two Marian devotions above all* should be promulgated: "*The Rosary and the Scapular*".

This was just after Pope Paul had consecrated the world to the Immaculate Heart of Mary, in the presence of all the Bishops at the close of the 1964 session of the Council. His instruction to the Cardinal Legate of the Congress reads:

"You will make known our will and our exhortations which we base upon the dogmatic constitution of the Ecumenical Council Vatican II, which is in complete conformity with our thought and indeed upon which our thought is based: That everyone hold in great esteem the practices and exercises of the devotion to the most blessed Virgin which have been recommended for centuries by the Magisterium of the Church (No. 67) and among them we judge

well to recall especially the Marian Rosary and the religious use of the Scapular of Mount Carmel.” *

* Instruction of Pope Paul VI to the Cardinal Legate of the 12th International Marian Congress, Feb. 2, 1965.

CHAPTER IX

SIMPLE ANSWER

CLOTHED with the Scapular, we take the first step towards the Immaculate Heart of Mary. And then with the Rosary we go all the way, entering by means of the mysteries of the Rosary into the very mysteries of God Himself through the portals of her heart.

It is most important to keep in mind that basically any sign of affiliation to God other than the scapular would serve a similar purpose, namely be a constant profession of our desire to lead a godly life. A devout Jew who wears a star of David is *professing* his religion, and all that his religion stands for. He is professing faith, hope and charity. Any sign or medal, which we wear for a religious motive, serves the same basic purpose.

However, the particular sign of the Scapular is one to which *Our Lady* has attached special promises and graces! The power at work through this sign comes not even so much from our own act of devotion, as from the reaction to this devotion by the Immaculate Heart of Mary.

And of course the same is true of the Rosary.

There are many other devotions which *essentially* may be as good, or in structure and form may even seem better. *But to these particular devotions*, and at this particular hour of history, Our Lady has *promised* her special intervention. There is a power in these devotions—an incredible power—which appears out of proportion to the simplicity of the structure and form of the devotions themselves.

The Bishop of Fatima, in explaining why these two devotions should be singled out, recalls the biblical story of the pagan official who went to the King of Israel with gifts and money (equivalent today to about \$8,000.00) because he had been told of miracles performed there, and he was dying.

The king sent him to the house of Eliseus, successor of Elias, but Eliseus did not even come down to the door. He sent a messenger to tell the pagan

“Go and wash seven times in the Jordan River.”*

Outraged and humiliated that the prophet had not even greeted him, the pagan ordered his entourage to return to Syria. “Have we not better rivers in our own country?” he cried indignantly.

“But if the prophet had told you to do some great thing, surely you would have done it,” his friends urged him. So finally he turned back and bathed seven times in the river.

* *Book of Kings*, V, 1-19.

And the bible says that not only was he cured, but his skin became "like that of a child". He renounced paganism, and in the excess of his gratitude wanted to give Eliseus all the money he had. But the prophet refused, saying simply: "Go in peace."

Some say today: "Why was this great revelation given in remote Fatima to three illiterate children?" . . . as though saying "Why didn't God's messenger come to MY door?" And others say: "How can the world be saved from atomic destruction by the rosary and the scapular?"

But the Bishop of Fatima concludes that today the saving river for the ailing world is in the simple signs Our Lady held from the skies during the miracle of the sun, October 13, 1917. They are signs universally available which anyone can use, from the smallest children to geniuses in the space program. And perhaps one reason why so much power is granted by God to this age of pride, through these simple signs, is because of the act of humility which they require.

And how often we witness this! How easily people of simple faith will eagerly clothe themselves in a Scapular and say the Rosary daily simply because they learned of the great miracles that God has performed, by the intercession of Mary, through these signs. And by contrast, how few of those who are better educated will be found practicing these sim-

ple devotions! They are convinced that there are better rivers in their own kingdoms. However, this is not a book on the Scapular (we wrote that book 25 years ago) and it is not a book on the Rosary (dozens of excellent books have been written on this subject, and dozens of papal encyclicals mentioned before).

This is a book about sex, it is a book about "observing chastity according to our state in life"—written from the experience of one who was a monk, a bachelor, a married man, to share some thoughts which have come in his own lifetime, hoping that they will open a whole new world of thought to those who will clothe themselves in the Scapular and take these beads into their hands with simple faith and humble devotion.

We are about to view the fifteen mysteries with the eyes of a monk, or of a bachelor, or of a married person who finds himself alone. We are about to unfurl one hundred and fifty different thoughts for persons who face the problems of sex *alone*.

We do this with certain apology, and a certain deference to those who are "alone" because they have chosen to belong only and entirely to God.

The calling to total chastity is a very special calling. It requires special protections, and certainly special meditations far more profound than those offered in these pages.

However, it also requires a basic understanding of the dignity and sanctity of marriage. Not all are called by God to the mystical marriage of Saint Catherine and Saint Teresa of Avila. Nor is everyone called to the dry martyrdom of Saint Therese leading, after a prolonged and heroic time, to perhaps even greater depths of the Heart of God than the experience of the mystical marriage itself.

But always the first goal, the first step to spiritual liberty, is cleanness of heart. Therese called it "Spiritual childhood."

Some persons who have vows of celibacy tend to look down on married persons. Without realizing it, perhaps, some fail to recognize that the attainment of cleanness of heart can be just as difficult in the married state as in the celibate. Sanctity is common to both states. And although celibacy is a higher state *it does not always lead to greater sanctity*. Some married persons, like Blessed Ann Marie Taigi and Saint Frances of Rome, to mention only two, reached *the greatest heights of sanctity* while living a full married life. And perhaps the reason we do not hear more details of married saints is because there is no society or group of followers to make them known, whereas those who take vows in a religious community are often exalted by the community to which they have belonged.

If we look at the persons whom we know in the

world around us now, where do we find the greatest number of saints? Of course we expect all who are in cloisters to be saints, but are they? We expect all who give themselves entirely to God by the three vows of chastity, poverty, and obedience, to be holier than those who do not. But are they? Not always. By sheer weight of numbers, there must necessarily be more saints in the married state than there are in the celibate state. And with the experience of one who had vowed chastity, but nevertheless found himself later called to the married state, this writer can avow that it may even be more difficult to attain perfection of this virtue in the married state than in the celibate.

Is it not easier to be a "teetotaler"? Is it not true that one who has never tasted alcohol has little trouble abstaining? But a cured alcoholic lives the struggle for abstinence from hour to hour, from day to day. And what a struggle it is! Abstinence is frequently required in married life.

This comparison is not altogether parallel because while a person who has made a promise of total abstinence from alcohol has never tasted it, and therefore never really desires it. But no one has not experienced the movements of sexual pleasure.

But fortunate is the person who has never had his or her imagination peopled with distractions. Fortunate is the person who, like Pope John XXIII,

made early resolutions of mortification of the eyes and senses, and kept those resolutions throughout life! This certainly makes chastity far, far easier.

And we are never going to pretend that for anyone, in any state, it is easy. It is a testing ground for all.

But for all, the answer is the same: "Cleanness of heart".

Most of us fail. Most of us go down, to some degree. A clean heart is no guarantee to perfect physical purity.

But it is a guarantee to peace of heart, a guarantee that the darkness of sin will never close in on us, a guarantee that we will see God! We will be restless until we get to confession. Immediately we will cry: "My God, I love you! I'm sorry. I will avoid the circumstances of this fall forever in the future."

And we will mean it, and we will be at peace.

And to obtain this incredibly wonderful grace, all we need do is reach out and take the hands of Mary: the Rosary and the Scapular.

These two ways do not change the rules. We still have to make the same kind of resolution that John XXIII made. Mastery over ourselves is essential, and it comes only through the sincere desire for a clean heart, the sincere desire to live up to what the mysteries of the Rosary reveal to us.

The Little Flower never leaned against the back of a chair even before she entered Carmel. This was a restraint which she voluntarily undertook as a child. And while it might not have been a big thing for an older religious, she was only fifteen when she entered the cloister and she had been practicing this "little" penance from her childhood. She was already master of her body.

This mastery is the *result* of a clean heart. It comes from a will, a desire to be in control.

But even without a supernatural motive, many seek such control because it is the secret of a balanced life, and even the secret of a refined pleasure. The cult of Yoga is practiced by many pagans. And the masters of Yoga embrace total celibacy! They do this without any supernatural motive. And when we combine bodily control with supernatural motive, celibacy becomes both easy and natural especially for the person of clean heart who desires to be *wholly* and completely one with God.

Pope John XXIII, in addition to his primary resolution of restraining his eyes, also practiced the "little penance" of restraint in food, especially in the use of wine. His physical size belied this bodily restraint, which became known to the world only after his death when the diary was discovered. But his modesty, his "professional" bearing whenever in the presence of women, his carefulness in reading

(he would never read a book unless someone who had also read it assured him that it was free of prurient matter, and he would not even take the latter type of book *into his hands*), and the control of his eyes whenever in cities or public places . . . all of these betokened the clean heart which won for him the love and admiration of the world and, far more important, intimacy with God. The whole world was able to sense in this enormous, lovable man that he was of a clean heart, seeing God everywhere.

So we do not mean to be misleading when we say that Beads are the whole answer to sex. It is in the appreciation of the mysteries, and in living up to the marvelous lessons of those mysteries, that the whole answer is found.

Whether we are alone or married, we find the answer by looking through the prism of the fifteen mysteries at two basic facts: 1) Sex is one of the noblest aspects of man; 2) To abuse sex is to sin against man's most intimate relation with God either as a virgin spouse of Christ or as one privileged to share in the creation of other men.

CHAPTER X

ALONE

THESE MYSTERIES for persons "alone" are for everyone: boy or girl, man or woman, whoever faces the problems of sex alone.

They are for those who have married, but are separated whether temporarily or permanently. They are for those who look forward to marriage. And they are, in a limited way, for those who have given up marriage for a higher motive.

At one time or another we all experience "aloneness." This is fundamental in sex. God said when He created us: "It is not good for man to be alone". At the end of all creation He saw that it "was good".

On the physical plane there is no moment when a man or a woman is completely free of that sense of aloneness other than in spiritual, and to a lesser degree in sexual, fulfillment.

So what about the person who never marries? What thoughts, what attitudes towards sex should such a person have?

If one chooses virginity for love of God, the path is definite. And it is the noblest of all. *God Himself*

becomes the One chosen to fulfill our entire void.

But for the "in-between people" it is not easy to face "aleness". And of course even the married sometimes experience this twilight zone of sex in which right and wrong do not always appear as sharply defined, as "black and white" as our ease of conscience would require.

This is why the only answer, for each of us, is to find a clean heart.

And if the Rosary is the best key to a clean heart, then it must turn in two different locks: A lock that guards the secrets of the single, and a lock that guards the secrets of those who marry.

It might be a good thing for those who are alone, but who might one day marry, to turn the "together" lock once in a while, to use the "together" meditations once or twice a year.

But this might not be advisable for those with a vow of chastity. Indeed, should those who undertake voluntary chastity not undertake a whole new and different view of the fifteen mysteries—the view leading towards the ultimate fulfillment of all: mystical marriage? This is a state rarely given, but far from impossible even to the married. It should be a *natural aspiration* for everyone who embraces the state of total chastity in order to belong entirely to God and to the service of man.

That is why we have divided the meditations into chapters for those alone (which applies at times of course to all of us) and chapters for those "together".

We have not feared to put both in one book because looking at sex through the window of the mysteries of the Rosary we see that as Saint Therese says, "Nothing can be unclean to those who are clean of heart".

Quite to the contrary we discover the wonderful dignity of sex . . . which is the basis of understanding and motivation to purity.

In 1920 Pope Benedict XV beatified a married woman who had been what her husband described as a "perfect wife". He testified under oath, after her death, that "She never refused my rights, and never insisted on her own". And the Pope proclaimed her patroness of young women and of mothers.

What was most extraordinary about this woman "who never refused" was that she had mystical favors which rival those of any saint in history, even of Francis of Assisi, of Cure d'Ars, of Catherine of Siena!

And if these tremendous mystical favors and visions which were accorded to this married woman seem "out of order" or incongruous to us, then there is something wrong with our attitudes.

This woman whom Pope Benedict XV so exalted was Blessed Anne Marie Taigi who was constantly accompanied by a vision in light. She bore seven children, and died at the age of 64. Her husband never even suspected most of her mystical favors. He was amazed when he learned that she had predicted the burning of the great basilica of St. Paul's in Rome, and had prayed that it would not burn down until the Pope died (it burned on the very day of the Pope's death.) He did not know that in addition to caring for the children she did so much for her neighbors, and could never rest when she heard of a marriage in danger until she had done something to bring peace to the family. And when miracles occurred after her death, and a wave of devotion to her caused the Holy See to enter her cause for beatification, he could only exclaim: "I knew that God would one day take her from me, because I was not worthy to have *such a wonderful wife*."^{*}

If it should seem incongruous to us that a "saint" should be a "wonderful wife" even in the golden

* From deposition at Beatification Process. We have many valuable details from the life of this married saint including a thousand manuscript pages of daily records kept during her lifetime by a Cardinal, and no less than 7,200 pages of testimony given during the process. This writer has wanted to publish an original biography and at least succeeded in a series of articles now available in booklet form: *Blessed Anne Marie*, AMI Press, Washington, N. J.

years of marriage then we have a wrong attitude towards the dignity and sanctity of the husband-wife relationship.

On the other hand, being a "wonderful wife" or a "wonderful husband" does not imply that the full expression of marital love is or can ever be free of spiritual motivation without becoming a barrier between ourselves and God, and even sinful.

In this matter, one should read the Encyclical of Pope Pius XII (see footnote below) in which the Holy Father speaks of the necessary restraints, the moderation, and the subordination to the purposes

FOOTNOTE

Pius XII, 1951, Address to Italian Catholic Union of Midwives:

The Creator Who in His goodness and wisdom has willed to conserve and propagate the human race through the instrumentality of man and woman by uniting them in marriage has ordained also that in performing this function, husband and wife should experience pleasure and happiness both in body and soul. In seeking and enjoying this pleasure, therefore, couples do nothing wrong. They accept that which the Creator has given them.

THE LIMITS OF MODERATION

Nevertheless, even here couples must know how to restrict themselves within the limits of moderation. As in eating and drinking, so in the sexual act, they must not abandon themselves without restraint to the impulse of the senses. The right norm therefore is this: the use of the natural inclination to generate is lawful only in matrimony, in the service of and according to the order of the ends of marriage. From this it follows that only in marriage, and by observing this rule, the desire for and the fruit of this pleasure and satisfaction are lawful. Hence, enjoyment is subordinated to the law of action from which it derives and not the other way about, the action to the law of enjoyment. And this law, so reasonable, concerns not only the substance but also the circumstances of the act, with the result that although the substance of the act be unimpaired, one may sin in the manner of performing it.

of marriage. And St. Francis de Sales, quoted in *L'Osservatore Romano* of Jan. 23, 1969, in the controversy over contraception, says that conjugal intercourse without proper motivation, "with mere excess", may be a sin.

The Papal Encyclicals give general principles and guidelines. They draw distinctions applicable to the sanctity of chastity as well as to the sanctity of marriage.

But there must be more than mere study of the principles. Some of the most educated have lost their way.

This is one area where we must be as little children. "Do not sin," said the childlike Alexandrina, modern martyr of purity: "Say the Rosary. That is all."

The Rosary's mysteries teach us *all*.

As we use them, something happens far beyond the power of our own reasoning. The Mother given to us at the foot of the cross is praying with us. The Mother whom Christ left behind when He ascended into heaven is praying with us. The Mother who was gathered with the first apostles and disciples in the cenacle when the Holy Spirit came, is praying with us. Our problems are her problems. And she longs to give us her heart to be one with ours.

We need but touch our Scapulars to know—by her

own promise—how near she is: A loving mother, personal to each of us.

And she is full of grace. She knows the inmost secrets of our heart which sometimes we even hide from ourselves. She can open her hands and in a moment fill our hearts with light. She can give us far better thoughts . . . just for us . . . than the poor mutterings of these pages. Some of the thoughts that have come to us in the varied experience of these years from the end of World War I to the beginnings of World War III, from the time we first heard the Tunney-Dempsey fight through radio earphones until the time that we watched astronauts as they talked to us from the moon, won't be much different than the thoughts that may have come to Saint Alphonsus 200 years ago, or to Alan LaRoche over 600 years ago.

It is just that today the pursuit of a clean heart is more difficult.

That is why God performed the miracle at Fatima.

Each of the fifteen mysteries reveals one or more aspects of our *individual* struggle for cleanness of heart. The thoughts we are about to present should be considered rather as *examples* than as inflexible guides.

First we present the thoughts inspired by the mystery, and then ten petitions to be inserted in each

of the Hail Marys, after the words "Pray for us now".

We strongly urge that this practice be used until the thoughts are assimilated, or similar thoughts inspired. Then it will be possible to continue the practice fruitfully without the addition of words.

Prior to Vatican Council II, no words could be added within the Rosary without jeopardizing the obtaining of the indulgences. Now a new attitude toward indulgences stresses the importance of the spirit with which the act is performed. Nevertheless, we suggest that the interpolation of the petitions within the Hail Mary be rather mental than vocal when possible.

As we said in the beginning, and at the risk of being overly repetitious, these mysteries for a clean heart are as easy as counting from one to fifteen *but we cannot count for you.*

They are merely suggestions, or "demonstrations", aimed primarily to the unmarried. Those who embrace voluntary celibacy may find them inadequate, and sometimes more distracting than helpful. Religious will find much better thoughts with reference to the sublime vocation of the mystical marriage. But we have chosen a few thoughts which we hope may trigger the reader's mind to a departure into those depths where such chosen souls will find greatest union with God.

But if God chose to become man even through an existing family, why would he choose to be born helpless? And even before that, *why should Divinity choose to unite itself to a tiny speck in a virgin's womb?*

The world of now should stop and think of that a moment:

God, at the words of an angel spoken to a virgin, united himself to an infinitesimal speck in the womb of a virgin *and in this manner God became man.*

This was the greatest moment in history after creation. This was the moment of redemption. This was the moment of God's reunion with man. This was the moment of the re-establishment of the order of grace! This was the moment for which mankind had longed, crawling out of primeval darkness into which He had been plunged by original sin—crawling perhaps for millions of years from an animal-like existence back towards this moment of light.

Let us fall on our knees before the mystery, before the dignity of parenthood! Sex is wonderful and good, because it places this miracle, this dignity of parenthood within the reach of most of us.

And let us tremble before the abuse of sex, which is a mortal sin because it is an abuse of this wonder of procreation, *by which the average man and woman touch upon the very mystery of God himself.*

(The following ejaculations to be inserted mentally in each Hail Mary after the words: "Pray for us sinners now")

FOR EACH SALUTATION

THOUGHTS after "Pray for us now . . ."

1. To respect the dignity of sex
2. To value virginity
3. To become pure like you and Joseph
4. To remain pure
5. To be overshadowed by the Most High
6. To experience the reality of Christ as you did at the moment of the Annunciation
7. To wed my soul to Jesus
8. For an increase of grace
9. To become "full of grace"
10. To thank God for my state of life

2. THE VISITATION

And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb!"

Luke 1, 41-42



We marvel at the very words of Our Lady to the angel wondering how it was possible that God should

become man through her, since She "knew not man". There arose Our Lady's instinctive thought of her vow even at the moment that she was being told by an angelic vision that she was the one through whom the prayers and longings of mankind for so many centuries were to be fulfilled!

And then the angel tells Mary that the sign of this great miracle, the sign of this great fulfillment for mankind, also concerns parenthood. Her cousin Elizabeth, well beyond the years of child-bearing, was pregnant, and in her sixth month!

Scripture says that Our Lady "hastened" through the hill country to go to her cousin Elizabeth. This was certainly not because Our Lady doubted. She knew that God was within her, and that the words of the angel were true. She knew, too, that this "sign" was a mystery for people like you and me—people who do not adequately understand the dignity of sex, and the meaning of it—and who do not understand the dignity of the love of a husband for his wife and of a wife for her husband. And as she hastened through the hill country, it was already known to God that this would be the second mystery of the Rosary—which would carry its lesson down to this moment, to you and to me.

When she came to the house of Elizabeth, the expectant mother of Saint John the Baptist cried out: "Whence is it that the mother of my Lord should

come to me!" It was revealed to Elizabeth instantly that Mary was the mother of the Messiah. And at that moment, she felt the six-month infant "leap in her womb". It was the moment of the sanctification of the yet unborn.

How many thoughts flood to our minds before this great mystery!

We think of the murder of so many unborn infants today, actually legal in some countries, and legal in many parts of America, or at least condoned!

How much reparation is needed for sins against the dignity of parenthood!

And how did the privileged child of Elizabeth, the first in the world to "receive" Christ through Mary, come to his end? After having been the precursor of Christ, of whom Our Lord Himself said "no greater man was ever born . . ."

He died because of a promise made by a drunken king to an immodest dancer. He died because a woman committing public adultery was outraged that John the Baptist had appealed to the king to give her up! And after he was beheaded, the head of this "greatest man ever born of woman" was carried on a dish by the immodest dancer to her adulterous mother.

What a lesson in this day of mine!

Today, how many of us risk sullyng our purity,

our own respect for the divine dignity of parenthood, by attending sensual dances and spectacles! How often do we tolerate them on television, performances often almost identical to that which "pleased" the drunken king, and which—to teach us one of the most violent lessons of history—God permitted the beheading of the greatest man born to woman?

Saint John is in Heaven, and is invoked every day in the opening of the Eucharistic Liturgy. The sun never sets on the invocation of his name in the confession of men's sins.

But the adulterous king died one of the most repulsive deaths in history: Stricken as he accepted to himself homage due only to God, his body consumed alive by worms.

God, in becoming man to be our "Way, Truth, and Life", taught us many lessons. But was any more drastic than this?

Greeting the mother of Saint John, we see the Immaculate Mother of the Incarnate God . . . we see the joy on their faces as the one bears beneath her Immaculate Heart the Saviour of the world, and the other bears the child who will die in the defense of virtue. And Mary exclaims: "My heart rejoices in God my Saviour!"

THOUGHTS after "Pray for us now . . ."

1. To avoid occasion of sin

2. To detest suggestive dances
3. Fearlessly to stand against public sin
4. To atone for sins of prevention of childbirth
5. To atone for sins of abortion
6. To control my eyes
7. To control my senses
8. To control my thoughts
9. To merit your Visitation in my own life
10. That my soul, too, may rejoice in God

3. BIRTH OF JESUS

And she brought forth
her firstborn son, and
wrapped him in
swaddling clothes, and
laid him in a manger,
because there was no
room for them in
the inn. Luke 2, 7



Why did God call *three* kings for the long journey to Bethlehem?

There may be many reasons, but one certainly is the value of holy companionship.

God said in the Garden of Eden, when He created both man and woman, that it was not good for man to be alone.

If we examine our consciences, is it not true that any sins we may have committed were either when we were alone, or when we were alone with one

other person? Is it likely ever that we should commit a sin in the company of three well-disposed, sensible and honest people?

Holy companionship is a gift, and how fortunate are those who, having the vocation to a special life of union to Christ for which they give up the privileges of parenthood and the intimacies of family life, have the fellowship of other holy persons who are traveling the same way, following the same star?

“And entering in, they found the child with Mary His mother.”

It is thus the Scripture describes the end of that blessed journey of the three holy companions.

Fortunate indeed the religious community that has only three sincere and good religious, rather than thirty, with one who might be an occasion of sin! And blessed indeed are those communities which have a superior who keeps the star shining brightly for all to see, for all to follow together, helping one another to their blessed goal: “the Child, with Mary His mother.”

And those of us in the world, who do not have such chosen companions, may be blessed by God with beautiful friendships if only we ask it! Nothing could be a greater, more practical aid to a pure life. Certainly possible to all of us is the “cell movement” in the Blue Army of Our Lady, which even in the

world draws together souls following the same star, towards the same goal!

And what about all those crowds in Bethlehem that night of nights? Where were they? Why were only the poor shepherds called from the fields? Why only the three kings called from afar, from outside the nation?

Obviously because only the clean of heart were called, and persons who were not clean of heart are blind to stars lit by God, and deaf to voices of angels.

One of the tragedies of those who abuse sex is experienced in this life, immediately. The abuse of sex becomes absorbing. It blots out sensitivity to other beauty. It leaves us reveling in the noise of the city, while stars are shining and angels are singing and miracles are happening around us.

THOUGHTS after "Pray for us now . . ."

1. For the grace of good companions
2. For holiness in speech
3. To prefer and enjoy wholesome recreation
4. To follow my star faithfully
5. To find you with Jesus
6. To find Jesus with you
7. To offer purity of body as gold to Jesus today
8. To offer purity of thought as incense to Jesus today
9. To offer purity of words as myrrh to Jesus today
10. In thanksgiving for purity

**4. THE PRESENTATION**

And when the days of her purification were fulfilled according to the Law of Moses, they took him up to Jerusalem to present him to the Lord-- Luke 2, 22-23

Our Lady did not need purification, but this was one of the “sacraments” of the Old Testament, and Mary and Joseph set forth on the long journey to Jerusalem to be as close to the “holy of holies” as possible when they received the sacrament.

And we may not always need the purification of confession, but we must avail ourselves of the sacrament frequently especially that we may be guided. This is one of the greatest gifts of Christ: His actual voice remaining with us through His priests.

We are both purified and directed by the sacrament of confession, and at Fatima Our Lady required—if we wanted to obtain her great promise of having her come to us at the hour of death—that we go to confession *at least* once a month. Then Lucia explained that the purpose of this was: “to purify ourselves, and to renew our purpose.” The purpose of course is that we remain chaste according to our state in life, aided by the devotions of the Rosary and the Scapular. And how can we remain

pure when there are so many “greys”, so many difficult decisions, without *good* confessions?

If Our Lady, who was all pure, bore the Infant Jesus up to the temple for purification, and there heard the priest foretell the greatest mystery of all Her coming life—that this Child will be set for the rise and fall of many and that her own heart will be pierced by a sword—then can we not hope that when we go to confession, even if we do not feel the need, that with the proper faith and disposition we, too, may hear the directions for our life?

This is certainly a major benefit of the Sacrament and confession! It is the test of our sincerity and the fountain of our purification.

THOUGHTS after “Pray for us now . . .”

1. That I may have the grace of perfect contrition.
2. To get to confession as soon as possible if I sin
3. For a good confession
4. To have the grace to make adequate reparation
5. To be pure like you and Joseph
6. To accept the judgment of the confessor with complete faith
7. To accept difficult decisions of the confessor with joy
8. To be completely purified in my next confession
9. To esteem the sacrament of confession
10. To obey the voice of the confessor as the voice of Christ



5. FINDING JESUS IN THE TEMPLE

“Did you not know
that I must be about
my Father’s business?”
... and his mother
kept all these things
carefully in her heart.
Luke 2, 49-52

Some may say that dancing is wrong, and others say it is good. Some may say one thing is permissible, while another will claim it to be sinful.

Individual doubts are resolved in the confessional. But to make a sensible and good confession, and to achieve a clean heart in our daily lives (particularly in the world at large) there must be some clear-cut principles to determine what is right and what is wrong.

And this is the great lesson Our Lord taught to the world when He was only 12 years old. He separated Himself from His mother and father, and permitted them to seek Him in sorrow, while he “confounded” the doctors of the law by explaining the Scriptures to them.

He did this in a church, and when His parents found Him there He exclaimed—not for their benefit but for the millions who would discover these words again in the fifth mystery of the Rosary and in

the readings of the Scripture: "Did you not know that I must be about My father's business?"

And establishing His church twenty-one years later, He told the leaders of His church: "What you shall declare lawful on earth, shall be lawful in heaven; and what you shall declare unlawful on earth, shall be unlawful in heaven."

And thus Christ Himself abides in His church, and is to be found there as always: "about My father's business" . . . explaining the law, bringing us "up to date."

So when the successor of Peter issues an encyclical directing us in regard to this delicate matter of sex, about which all men today seem to be disturbed, it is the *voice of Christ*.

We know this because of HIS own promise. "Behold I am with you all days. . ." (Matt. 28, 20)

And Our Lord Himself, who was God, set the example.

Even though as a mere boy of 12 He was able to astound the most learned doctors of His time, but "He went down to Nazareth, and was subject to them."

Because one of the laws said that children should be obedient to their parents, and He—of His own choice—was a child! And so He was obedient.

Consider that again:

He who made His parents, was obedient to them!
He who was God became man, was obedient to men.
He, whose parents *would* have obeyed Him had He asked, nevertheless did only what they asked.

And this path of obedience is the one bright shining path which is joyfully followed by the clean of heart.

THOUGHTS after "Pray for us now . . ."

1. Always to seek Jesus
2. To listen to His voice in the church
3. To find Jesus
4. To be obedient to His voice
5. To uphold the law of God
6. To defend God's law
7. To be subject to your requests at Fatima as Jesus was subject to you at Nazareth
8. To visit Jesus in church today
9. For the Pope and my Bishop
10. For my Pastor and confessor

SORROWFUL ALONE

6. THE AGONY IN THE GARDEN

And his sweat became
as drops of blood
running down upon
the ground.

Luke 22, 44



ON THIS terrible night when Christ faced the visions of the world's evil, He did not want to be alone. He selected three of the apostles, the three who had seen Him transfigured, to draw aside with Him. Even when they fell asleep, He went to wake them up.

We are *never alone*. Christ wants us. He wants us to share with Him the sorrow of the world's evils. "Could you not pray one hour with me" is the plea which crescendoes out of the garden of olives into the atomic age in the first sorrowful mystery of the Rosary.

Whenever we face temptation we can hear this plea of Our Lord!

He wants us to "watch" with Him. He knows

that we cannot isolate ourselves in some corner of the world, blind to the evils that go on around us. He knows that sooner or later we are going to get a glimpse of the devil's massive onslaught of pornography, of the conflict in men's hearts, of the disobedience. And He reminds us that all of this He saw that night, the night before He died to make reparation for it all—the night before He hung on a cross, allowing all of His blood to flow away as though to wash down the drains of eternity the floods of evil.

I am not of those whom Christ drew aside with Him into the garden. The fact that I am making this meditation is a sign of His calling, of His nearness, and of His plaint to me: "Could you not watch one hour with Me."

But it does not take me an hour to say the Rosary well! It does not take me an hour to be with Christ so intimately, through the Immaculate Heart of Mary! It takes only a few minutes of every day, a few minutes to help bathe away the evil, to lighten my own heart, to purify my own conscience . . . as Our Lady pleaded of me at Fatima.

THOUGHTS after "Pray for us now . . ."

1. To realize the evil of sin
2. To share Christ's sorrow for sins
3. To appreciate my personal calling
4. To be awake in today's night of sin

5. To console God by rejecting all shadows of sin
6. To accept my chalice today
7. Always to desire God's will
8. To prefer death to sin
9. That God may send His angels to help me in moments of temptation
10. For holy companions to keep watch with me in moments of temptation

**7. THE SCOURGING
AT THE PILLAR**

Pilate, then, took
Jesus and had him
scourged. John 19, 1



The lives of the saints are filled with the accounts of extraordinary acts of penance. Even the little children of Fatima, although they were not told by Our Lady to practice any particular acts of penance, fasted exceedingly, and even began to wear instruments of penance on their bodies. Our Lady had to tell them not to do so much, and not to wear the cords at night!

Such acts of penance are instinctive to persons of clean heart. They want mastery of their bodies, because they want freedom for their souls.

Our Lord did not need to endure all the penances He suffered, but in the greatness of His love, he endured suffering which could have caused His death several times over. Many strong men had died from the scourging which He endured. But He even carried the beam of the cross halfway to Calvary in His weakened, dying condition, and then kept himself alive by sheer will for three hours as He hung on the cross, bearing himself upon the nails so that He might give His last testament of love.

And what must I do to preserve a clean heart?

Often, for most of us, the greatest penance we need is a cold shower. But the important thing is *that we have the resolution* to undertake such a measure if needed.

Saint Francis of Assisi did not have a cold shower outside his hut, so he threw himself into a bed of thorns. And it does not make much difference what the physical distraction is, as long as there is some element of shock or pain to the body.

All of us are frightened by pain. And for this very reason *it is often unnecessary to use it*—as long as we are *willing* to use it . . . if the need arises.

Certainly this is again what Our Lord meant when He said that it was better to lose a hand than to commit a sin with it, and better to pluck out your eye than to sin with it . . . because it is better for a man to go into heaven maimed than not to go to

heaven at all. If we would be *willing* to pluck out an eye rather than to look at an immodest spectacle, certainly we would rather turn away from that spectacle than pluck out the eye! And if we would be willing to cut off our hand rather than use it to sin, then certainly we would be willing to refrain from sin.

But Our Lord Himself set us the extreme example of the dignity of the human body, and of the importance of penance and reparation. As His blood trickled from the ends of the scourges, it cries out to us who are tempted to sin.

THOUGHTS after "Pray for us now . . ."

1. For a spirit of penance
2. For a spirit of reparation
3. For a spirit of penance
4. Unhesitatingly to welcome distraction from temptation
5. To prefer suffering to sin
6. To practice an act of penance today
7. To prefer suffering sent to me rather than that of my own choice
8. To value physical suffering as a means of repairing for sinful pleasure
9. To unite my penance with the scourging of Our Lord
10. To understand Our Lord's Passion, measure of His love and of the evil of sin



8. CROWNING WITH THORNS

And they stripped him
and put on him a
scarlet cloak; and
plaiting a crown of
thorns, they put it on
his head, and a reed
into his right hand;

Matthew 27, 28-29

Pilate said to Christ: "Are you a king?"

Pilate, a man of authority, could sense authority in Christ. Even though Our Lord stood before him dirty, sleepless, poorly clothed, accused guilty of death, Pilate saw a king.

And so did the soldiers who mocked him.

And they plaited a crown of thorns and placed it on His head, and put a purple cloak over His scourged shoulders, and a reed into His hands as a mock sceptre and Our Lord, who was indeed a king, permitted it.

When I sin, I mock His kingship. He came to the world to blot out sin, and I ignore His sacrifice. He came to the world "meek and humble of heart" that He might be united to my heart, but I choose something else for my heart—something unclean, something against the great dignity of parenthood in which I am created in the very likeness of God Himself!

Therefore at Fatima His Blessed Mother appeared with only one symbol of the Passion: *A crown of thorns.*

And the crown of thorns were encircling Her Immaculate Heart—the heart all pure which she offers to her children, begging them to take it and make it but one with their heart that they may make reparation to the King, and enthrone Him within themselves.

The sweep of pornography over the world is a part of the crown of thorns, a part of the mockery of God who became man through a virgin, mockery of His first wonder in the presanctification of a man who died in the defense of the dignity of parenthood. The careless, uncensored programs on television, which becloud consciences, are a part of the crown of thorns. My carelessness in selecting programs, my carelessness in conversation, my “permissiveness” in the presence of evil around me, are thrusts and blows against the crown of mockery on the head of Christ.

And in coming at Fatima Our Lady does not merely lament that the sins of the world, represented by the crown of thorns around Her Immaculate Heart, are the cause of war. Oh no, she laments also that so many souls are lost because there is no one to pray for them! She appeals for me to say the Rosary . . . not only that I may have a clean heart, but that I may obtain clean hearts for others! That I may ob-

tain the vision of Her Immaculate Heart over the whole world, so glorious and beautiful that no one will prefer the images of evil which now so entrance them!

THOUGHTS after "Pray for us now . . ."

1. To accept Christ as my king
2. Never to dethrone Him from my heart by sin
3. To proclaim His kingship before the world
4. Never to take His place on the throne of my own heart
5. To recognize even venial sins as thorns I place in the mocking crown of Our Lord
6. To recognize willful occasions of sin as my presence in the mocking crowd
7. To unite my heart to your Immaculate Heart
8. To pluck at least one thorn from the crown to-day by my love
9. To repair the mockery of Christ in the world for the conversion of all sinners, for purity of thought, for humility



9. CARRYING OF THE CROSS

And bearing the cross
for himself, he went
forth to the place
called the Skull, in
Hebrew, Golgotha.

John 19, 17

Our Lord took the cross on His shoulders.

If He had "given in" to His feeling of physical weakness, and sagged on the pavements, it was certain that someone else would have carried that beam because time was short. He had to be dead before sundown. And even though the nearest possible place of execution had been chosen, it would take time to get there, and time for Him to die.

But Our Lord stood erect, walked down the fortress staircase, and took up the cross. And He carried it half the way to the place of death before He fell the first time.

From the moment Our Lord fell, the aspect of His Passion changed.

Just around the corner, about 50 feet from where He fell, Our Lady was approaching with Saint John, having come into the city by another way. And from that moment, for the very first time, the terrible sufferings of Christ were mitigated.

First there was the loving glance of His Mother, engulfing Him in an ocean of love! And then, as though granting her silent prayer, it was permitted that the beam be taken from His shoulders and given to a farmer, and just beyond that a woman came out and wiped His face, stopping the whole tragic procession. Still a short distance farther, a group of women wept publicly for Him and elicited the only words He spoke along the path . . . words explaining that the thing we should weep for is not the physi-

cal suffering before us, but the *sins* which caused it, the sins of ourselves, and even of the generations to follow!

And along the way, He fell, three times.

The first fall, at the first corner, might be understood because of the weight of the beam and His weakened condition. But He had only gone a short distance, without the beam, when He fell at the next corner. And still again it was only a short distance when He fell as He went through the gate, next to which was the bald rock upon which He would die. And if He had the strength to hold Himself up upon His wounds, upon the nails, for three hours . . . then could He not have held Himself up rather than to have permitted Himself to fall those extra times?

But, like the crown of thorns He wore, these falls are of the essence of His Passion: humiliation! He had said that He was like a grain of wheat . . . and unless the grain falls into the earth, and is crushed into the earth, and dies to itself, it remains alone. But if it is crushed into the earth and dies to itself, it brings forth life, in many grains. And this mystery of humiliation was to atone for the sins of me, and my family, and those around me. And He, the grain of wheat, was to transform Himself and to remain with me living and real in the most Blessed Sacrament, where He becomes the pulsing Life of those

who are clean of heart and invites them even now to share in His Kingdom!

THOUGHTS after "Pray for us now . . ."

1. To accept my cross today
2. To get up when I fall
3. To meet you when temptations strike
4. To become aware, like the farmer, that I carry the cross behind Our Lord
5. To wipe the sin-bloodied face of Christ in this modern world with the towel of my own purity
6. To weep for my sins
7. To weep for the sins of my brothers
8. To get up when I fall
9. To strip myself of attachment to this passing world
10. To see you as I turn the corners of temptation, and to mitigate the Passion of Christ in the modern world

10. THE CRUCIFIXION

And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired. Luke 23, 46



Here is the picture of sin!
Adultery, in a music-filled and perfumed room,

can seem like "something beautiful". But what a delusion! It was to atone for such a sin that Christ permitted Himself to be nailed to a cross, and lived upon it for three hours, suffering to death.

Movements of sensual pleasure, to which I acquiesce even though I know that they are not serving the purpose for which God intended, may not seem "terribly wrong". But as I look into the bloodied face of Christ, as He looks down to me from the cross, I realize that what is so terribly wrong is not the movement of pleasure, which in itself is something good because it has a good purpose. It is my acquiescence to its wrong use, or to its use at the wrong time. It is an act of the will by which I turn away from God. And that is the horror for which He dies . . . that I, creature, choose my will to the will of my Father in heaven, to the will of my Creator, to the divine purpose for which He made me and to the divine purposes of all the functions of my body and mind and soul!

I find myself at the foot of the cross with a woman who had been a public sinner. How transformed she is! With what fidelity, with what love she gazes upon the dying Christ! Oh that I could be transformed, not from being a public sinner . . . which I am not—but from being mediocre, from being careless!

And if I were to be justly punished for the crimes

I have already committed in my life, if I were to be hanging on one of those crosses beside Christ who, though sinless, is dying for me, would I be like the thief who admitted His wrong, or like the one who railed against heaven? Would I be the one to die impenitent, or would I be like the one to hear from the lips of Christ: "This day, thou shalt be with me in Paradise"?

THOUGHTS after "Pray for us now . . ."

1. To understand the evil of sin
2. For contrition
3. To become as pure as Magdalen and as beloved in His eyes
4. To be with you at the foot of the cross
5. That you may never abandon the foot of my own cross, but pray for me as for the good thief.
6. That my sins be entirely forgiven
7. That I may desire truly never to sin again
8. That my hands rather be nailed with those of Christ than ever to be the instruments of sin
9. That I prefer death to sin
10. That I may have the spirit of reparation which filled Your heart at the foot of the cross

CHAPTER XIII

GLORIOUS ALONE



II. THE RESURRECTION

He has risen, he is not here. Behold the place where they laid him. Mark 16, 6

“Do NOT touch me” Christ said to Magdalen.

In each mystery of the Rosary, even regarding the one subject of sex, dozens of thoughts come to mind.

But there is a double mystery which strikes us at this moment, in the Resurrection of Christ:

First is Resurrection itself, which He promises to all of us. Our bodies, as we have them now, are to be restored to us although in a different way. They are not some “evil test case” . . . some awful things we have to overcome, and put up with in this life, and then live purely as angels without them afterwards. Oh no, they are something beautiful, and a part of our nature. And they will be restored to us in a glorified state.

This is another reason why the abuse of sex is so wrong, so evil. We contaminate this temple of the Holy Spirit which *is destined to remain forever* "although in a different way". (Corinthians I, 35-38)

Modern knowledge of matter pierces to some extent the mystery of the resurrected body. Since matter is nothing more than points of force (like positive and negative electricity contained and formed according to the patterns of God's creation) and since no "force" is ever lost, it is not difficult to believe (since it has been revealed to us) that the body will be restored. Because no matter where these points of force may be scattered, they can be brought together and in their new form can be as swift as the forces of light, as penetrable as is a wall to the forces of a television picture.

I will rise again with Christ, and forever I will walk through Eternity with the body which I honor or dishonor now. Or, I shall enter eternity having chosen totally to dishonor it, and to spend eternity where I cannot see God, even as I chose not to look upon Him in life.

The second thought comes from the first recorded sentence of Christ after the Resurrection:

"Do not touch Me, I have not yet ascended to My Father."

He looked real to Mary Magdalen. Indeed, she

had at first mistaken Him to be a man working in the garden. It was only when He pronounced her name that she recognized Him! And then, knowing of course that He had promised to rise from the dead, she now realized that it was true and in a sheer burst of uncontrolled joy, she threw herself upon Him. And He had to rebuke her: "Do not touch me."

Was not Christ here asserting the tremendous dignity of the human body, a dignity so great that He Who is God chose to assume this form, and then died on the cross, and now had risen from the dead and was to present Himself back into the bosom of the Trinity in this form?

Oh how I should appreciate the dignity of my body! No wonder it is such a terrible thing that men mar this dignity: by abusing its greatest of all dignities, the dignity of parenthood, the dignity of procreation!

THOUGHTS after "Pray for us now . . ."

1. To appreciate the dignity of my body
2. To recognize my body as a temple of the Holy Spirit
3. To love like Magdalen, and be forgiven
4. To keep pure this body which one day will be glorified
5. To be able, like Magdalen, to make up for past impurities

6. That Jesus may speak my name to me
7. That I may recognize Jesus in Communion
8. That my body may be worthily reunited with
His in Communion
9. To live in grace
10. To transform my soul by grace as my body will
be transformed at the final judgment

12. THE ASCENSION

So then the Lord,
after he had spoken
to them, was taken
up into heaven, and
sits at the right hand
of God. Mark 16, 19



We think of heaven as “up there”. Actually we are not sure where heaven is. It may encompass the entire universe, all the galaxies that make up the Milky Way, planets beyond the flickering stars hardly visible to our most gigantic telescopes.

But heaven is real, and we will inhabit it forever in the perfection of our senses, and in a face-to-face vision of God, after the final judgment.

We can know what heaven is perhaps best by knowing what hell is. Hell is, according to Saint Thomas, the “allocation of the spirit” together with the privation of the sight of God. So heaven will be

essentially a state *of freedom and of the possession of God*. It is said that in heaven we shall be where we wish to be, as quickly as we wish it, and that every little trace of beauty that we see in the world around us now is merely the slightest foretaste of the beauties which will delight us forever in heaven.

This is the promise of the glorious mysteries, this is a promise written in our hearts from the moment we are born. We long for love, and in this world we never find its satisfaction. We long for beauty, and in this world we never find it perfectly. We long for perfection, and it is not here. We long for unity in peace, and it does not exist around us and we even struggle to find it within ourselves. We have so many longings placed in the center of our very being, and expressing themselves constantly throughout life, which cannot be fulfilled in this life.

So if God is good, the God who placed those longings there, then there must be a place where all those longings will be fulfilled. And that is what Christ came to guarantee to us, and He went: "*To prepare the way for you*".

His Ascension was at once a promise, and a leave-taking. But it was also the beginning of that phase of Christianity in which we now live. He was ascending into heaven, but He was also leaving Himself on earth in a most intimate, miraculous way: In the Holy Eucharist. He had opened the gates of heaven,

and He had also left on earth the means of attaining it easily and certainly.

And He left His mother.

Can we imagine at first the sorrow and feeling of loss that possessed those some 500 devotees of Christ who stood on that hill outside Jerusalem watching Him disappear into the sky? We are not surprised that God had to send an angel to recall them to themselves, to jolt them into the realization that His humanly visible presence on earth was over. And that they were not just to stand around dreaming of what was, but to begin to find the meaning of all He had taught them, and to begin that Christian life which He had prepared for each of us.

Then suddenly, what a sense of relief and joy must have come over them at the realization that *He had left His mother.*

The mother through whom He came to the world! The mother to whom He refused nothing! And the mother whom He confided to them, in the person of John, as He died on the cross!

There she was, with all her memories, with all her knowledge, with all her purity, with all her intimacy with the Father who had chosen her as His favorite daughter, with the Holy Spirit who had become her spouse, and with God the Son, who took flesh from her flesh, a Heart from her heart.

And Mary became “the Mother of the Church”.

They gathered around her, they prayed with her, and they awaited a promise Our Lord had made . . . the promise of a Paraclete who would give the grace to understand what He had taught them, to understand that He had not left them but was abiding with them in the miracle of the Eucharist, and would guide them not only in broad general terms, but in the utmost details through the magisterium of the Church and the sanctity of confession.

At this moment, Christianity as you and I know it really began.

THOUGHTS after “Pray for us now . . .”

1. To recognize you as my Mother and the Mother of the Church
2. To accept separation from someone I love, knowing it to be temporary
3. To be ever conscious of your presence, manifest by your Scapular, especially when I feel alone
4. To experience your presence now
5. That you may take me ever closer to your Immaculate Heart
6. That I may love you as Model of Virgins
7. That my heart may be pure, like your Immaculate Heart
8. That you may regard me as your special child
9. That you may protect me from temptation
10. That I may never fail to flee to you, to kiss my

Scapular, especially when I feel abandoned or in danger

**13. DESCENT OF THE
HOLY GHOST**

And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak. Acts 2, 4



Persons in religious life will certainly want to deviate from the elemental thoughts suggested in these meditations for achieving cleanness of heart, because far more wonderful is that which a clean heart makes possible: A most intimate union with Christ.

This most intimate union with Christ, which is called the “mystical marriage”, is certainly possible to everyone, even to married persons as we know from saints like Frances of Rome, and Anne Marie Taigi. But it is the special *vocation* of those in religious life. And any religious who does not aspire to this mystical marriage is falling short of his or her vocation, and is missing that foretaste of heaven on earth as Saint Teresa of Avila describes it.

The subject of mystical marriage is a study in itself, too profound for explanation in a sentence or

two. Those who do not understand this uniquely enlightening aspect of the heights which spiritual love can attain are advised to read Saint John of the Cross (Ascent of Mount Carmel) and works of St. Teresa of Avila. Most priests and sisters and religious brothers have special training, called ascetical theology, and devout lay persons should seek it. In simple terms, this is the work of the Blue Army cells, in imitation of the spiritual heights achieved in a short time by the children of Fatima. Complete union with God should be the desire of all. It is the beginning of Heaven on earth.

When we think of sex, in relation to a person who is alone whether in the world or in religion, we tend to think negatively, of things to be avoided, of self-discipline. We fail to see that while sex in itself is something wonderful, that sublimated chastity is even more wonderful. And it is not negative. It is the positive, integral perfection of one's self.

For the single person who looks forward to marriage, purity is the saving of one's self for the dignity of parenthood . . . to come to that dignity well-prepared, holy, and worthy. And for the single person who has taken a vow of chastity, purity is the precious state which one hopes to exalt even to mystical marriage with God Himself.

The glowing promise of this mystical union with God cannot be realized except by Grace. All the

formulas, all the meditations, all the penances, all the acts of sacrifice performed through all of history would never obtain it without Grace. And even through simple things, as Saint Therese of Lisieux taught us, it can be achieved by the sole magic of love, which attracts to the clean of heart the fullness of the Holy Spirit and ultimately the graces of mystical union.

Why did Jesus leave Mary with the disciples and the apostles, to await the Paraclete?

Let us ask Our Lady, spouse of the Holy Spirit, with each of the next Hail Marys: "Obtain for us, dearest mother, the gifts of the Holy Spirit! Do not leave us wandering in perplexities of conscience, and chained to the ordinariness of avoiding sin. Have mercy on our misery and lift us above this tawdry struggle by obtaining for us the graces of wisdom and knowledge and fear and holy hope!"

THOUGHTS after "Pray for us now . . ."

1. That my heart, united to yours, may be pure enough to attract the Holy Spirit
2. That I may long for a mystical marriage
3. For an increase of knowledge and piety
4. That I may persevere
5. For holy wisdom and understanding
6. For reverent fear of the Purity of God
7. For fear of the justice my sins deserve
8. That I may never presume on God's mercy

9. To love God with all my heart
10. That I may achieve mystical marriage



14. THE ASSUMPTION

And a great sign
appeared in heaven:
a woman clothed with
the sun, and the moon
was under her feet,
and upon her head a
crown of twelve stars.

Apocalypse 12, 1

Again God asserted the great dignity of the human body not only by preserving Our Lady incorrupt, as He has in the case of the bodies of several saints,* but by anticipating the day of final judgment for her, even as He anticipated the redemption when she was conceived without sin.

If Christ's Resurrection is for me the promise of my own resurrection, even more perhaps it can be said that Mary's Assumption is the promise of my heaven because, like me, Mary was totally a creature.

But because she was truly my mother, she lived

*A few of the most celebrated instances of recent saints whose bodies have remained incorrupt and can be seen today are Charbel Maklouf, Bernadette of Lourdes, Pius X, Catherine Laboure. Among those of from one thousand to four hundred years are Lucy, Clare, Mary Magdalen de Pazzi. The body of little Jacinta of Fatima was also found incorrupt, but as of the time of this book she had been dead only fifty years and cause for beatification still in process. It was she who said: "Most souls go to hell because of sins of impurity."

as I lived, and she died as I will die. And we can imagine no joy or suffering in this world that Our Lady did not experience from the joy of a loving spouse to the sorrow of his death; the joy of the greatest Son the world has ever known, and the sorrow of His passion; the joy of being exalted by God even above the rank of the angels, and the almost incredible sense of Her own unworthiness; the joy of having Christ altogether to herself, especially in those years immediately after the death of Saint Joseph, and the sorrow of being separated from him, especially from the time of His own Ascension until the time of her death. But above all, more than any other creature, Mary knew the joy of the mystical marriage.

And to think that, body and soul in Heaven as I hope one day to be, she is my mother. She appears on this earth from time to time to show her nearness! She has often spoken to me, especially about the Rosary and of her desire to lead and instruct me through its mysteries as I recite these simple prayers! She, who is already glorified in heaven and to whom God refuses nothing, is *my* mother!

THOUGHTS after "Pray for us now . . ."

1. To live as though I might die today
2. To have you come for me
3. To be taken to heaven by you when God wills
4. For perfect contrition

5. To respect my body, which will be glorified with me forever
6. To respect my body which one day will be reunited to my soul until the end of time
7. To prefer death to mortal sin
8. To persevere in purity
9. To progress in intimacy with God
10. For love great enough to wipe away all my sins



15. THE CORONATION

Thou art the glory of
Jerusalem . . . the
honor of our people
. . . the hand of the
lord hath strengthened
thee, and therefore
thou shalt be blessed
forever . . .

Judith 15, 10-11

My reward will be heaven!

Oh, if I had some glimpse of the joys that God has prepared for me, would I ever falter on the way, would I ever choose passing pleasure against His will? Would I ever disobey Him?

And Our Lady has promised me heaven if I will but practice the simple devotions of the Scapular and the Rosary. If I persevere in wearing the scapular, she will obtain for me the grace of a happy death. These are promises which have been believed for over seven centuries, by laymen and popes, by ordinary men and saints.

But even more, to encourage me to say the Rosary properly she promised at Fatima that if I purify myself in confession once a month on the first Saturday, receive Holy Communion, say the Rosary, and spend 15 minutes in meditation upon one or more mysteries—all in a spirit of reparation for the sins and offenses against her Immaculate Heart—that she will *come to me at the hour of death*.

In her fifteen apparitions to St. Bernadette at Lourdes, she “acted out” the fifteen mysteries of the Rosary. In each apparition either her aspect, or the way she moved, or the things she told Bernadette to do, graphically dramatized one mystery of the Rosary after the other. And what was the final mystery, the final drama?

It was on the feast of Our Lady of Mt. Carmel, Our Lady of the Scapular, and she appeared in the Grotto “more beautiful than ever” according to St. Bernadette. And even though a barricade had been built in front of the Grotto to prevent entry, St. Bernadette saw her as though the barricade were not there—the Queen of Heaven, to whom there are no fences, to whom there are no limits, and who is the ultimate reward to all who take her by the hand and walk the path of the Rosary!

Saint Therese said: “She is more a Mother than a Queen”. But while I rejoice in her motherhood, what a consolation it is for me to know that she is Queen

of Heaven, exalted above all the angels, above all creatures! That she is a powerful Queen who can do what she promises to do. She can obtain for me the graces she promises to give through the saying of the Rosary. She can obtain for me not only cleanness of heart, if I desire it, but she can even obtain for me the fullness of the gifts of the Holy Spirit and lead me *even on this earth* to that mystical marriage which is a foretaste of heaven!

THOUGHTS after "Pray for us now . . ."

1. To keep my eyes on my final reward
2. To appreciate virginity as the gift in life that merits a special mansion in heaven
3. That I may be welcomed in heaven as the spouse of Christ Himself
4. That I may merit now to enjoy heaven in the company of pure souls like Therese, and (mention the saints you most love)
5. That you may reign as the Queen of my heart
6. That sin may be overcome in the world
7. That you may use my poor life to bring about the reign of Christ
8. That all hearts may submit to the reign of God's goodness
9. That by each sacrifice I make to be pure, another soul will be saved from sin
10. That the powers of evil will be driven into bondage forever

CHAPTER XIV

JOYFUL TOGETHER

THESE NEXT mysteries are explored primarily for those who are married, but will also of course be useful to those who look forward to marriage, and might occasionally be meditated by all.

Since we know this book will be read by single persons as well as those who are married there are certain things we would like to have suggested for married persons which we have left unsaid. But we have lightly suggested them.

Again we recall the purpose of this book: The mysteries to a clean heart are as easily obtained as counting from one to fifteen, but this book cannot do the counting. It can merely suggest, or "demonstrate" how the counting is done. Between the lines, married persons should be able to read a secret of intimacy which is the true wonder of sex. And they should also discover a depth of union which they might never otherwise discover. As we pray these particular mysteries according to our state in life and progressively at different stages of our marriage . . . these secrets reveal themselves. Essentially we need but realize that sex is *sacred*. And something

so sacred can bring us very close to God . . . at all stages of its fulfillment.

This is probably one of the greatest advantages of the cleanness of heart which these mysteries bring: We become purged of the prejudice that there is something wrong about sex in itself.

Physical pleasure is given by God to this act not only to entice us to the responsibility of parenthood but as a foretaste of heaven, as are all the beauties and pleasures of His creation.

Some say that voluntary abstinence in marriage is "too difficult". But voluntary abstinence, compensated for by other demonstrations of affection, is one of the greatest aids to perfect sexual fulfillment. This is revealed strongly in these mysteries.

A gourmet, of experience, will abstain from strong alcohol before a meal, and will abstain from snacks before a banquet, and will delicately sip selected wines when the banquet comes.

These are the things of which we cannot speak openly out of deference to the unmarried. But there is a world of wisdom . . . for a long and happy marriage . . . to be found in a practical application of the mysteries we are about to use.

Sex, in its fulfillment, should be mutual. Experts say that lack of appreciation of this almost self-evident fact is one of the basic causes of marriage tension

and failure. And is this not often because couples seek it not so much for each other, but for the fulfillment itself? However when this fulfillment is the result of a growing, deep and mutual love it goes far beyond the capabilities of the hedonists, enduring even into and through the golden years.

Should we be surprised to find all this in the mysteries of the Rosary?

Of course not, because these are the mysteries of God, the mysteries of love and life.

**1. THE
ANNUNCIATION**

And when the angel
had come to her, he
said, "Hail, full of
grace, the Lord is
with thee. Blessed art
thou among women."

Luke 1, 28



The first mystery of the Rosary, the first mystery of Christianity, is the mystery of parenthood.

Today sex is often isolated from parenthood. But in the coming of Christ, parenthood was isolated from sex, not of course as a contradiction of the wonder and marvel of sex in itself, but as an emphasis on the greater wonder and dignity of parenthood itself.

When God created man in His own image and likeness, He created them "man and woman", to be two in one flesh. And in this one aspect, perhaps in more than any other, was man created in God's own image—because becoming two in one flesh, men and women become parents.

If we could participate in the creation of a mountain, we would consider it something marvelous. If we could participate in the creation of a planet, we would consider it something marvelous. If we could participate in the creation of an ocean, or of stars in the sky, we would consider it marvelous.

But all of these things are corruptible. All of them will pass away!

Parents participate in the union of *a soul* united to a body. Parents participate in creation of another human being, who comes into existence "in the likeness of God".

For this reason God chose to become man by uniting His divinity with a tiny speck in the womb of a virgin, and growing within her in the normal way of the formation of a child in every single respect except the actual conception itself. He chose to be born helpless, and to grow in the use of His limbs and brain, even though at every moment He did not cease to be God.

Oh the dignity, the wonderful dignity of parenthood!

Unmarried women can never experience the joy that Mary felt as a mother, with the Infant growing beneath her heart. Unmarried men can rarely experience the joy that Joseph felt in providing for Mary, in welcoming Jesus into the world as his own son, given to him by God, belonging to him to be protected and loved and taught, and to grow in wisdom and knowledge, and to love in return.

And of course, neither can unmarried people know the wonder of intimacy which Mary and Joseph shared in their mutual love for Jesus, and belonging to each other. These are special privileges of the married.

THOUGHTS after "Pray for us now . . ."

1. To appreciate the dignity of parenthood
2. To be an ideal spouse
3. To be worthy of parenthood
4. To participate worthily in procreation
5. For children perfect in body
6. For children perfect in mind
7. For children full of grace
8. That every act of our union be sanctified
9. That we be the kind of parents God wills us to be
10. That through parenthood we may be more intimately united to God, Our Father



2. THE VISITATION

And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb!"

Luke 1, 41-42

The archangel sent from God to announce the miracle of Incarnation (the miracle by which a virgin became a mother and human nature was united to the Word of God) also announced that a cousin of this virgin who was beyond the years of child-bearing had conceived, and was already in her sixth month of pregnancy.

Elizabeth and Zachary, blessed parents of the man whom Christ later described as "the greatest man ever born of woman", were in their golden years, the years when parenthood was no longer physically possible for them. And yet they shared that intimate relation with one another which is contained in Saint Paul's description of marriage: "Two in one flesh".

Perhaps it is especially in this mystery of marriage in later years that the light of the Holy Rosary is most needed. Would not all married couples yearn to grow in love as did Elizabeth and Zachary, and

to be so blessed by God? Would not all long to be like the parents of Our Lady herself, Saint Anne and Saint Joachim?

The intimate husband-wife relationship is holy. Vatican Council II affirmed that it is holy both in its purpose to conceive children, and in its purpose to develop the fulness of love in the married couple.

Sex is not love. It may not even be an expression of love. And love can grow and deepen and make two people totally one even when sex is not fulfilled.

But it is in the intimacy of the husband-wife relationship that love . . . which comes from *knowing* one another . . . grows. And in this intimacy, a holy couple can grow in the far greater love of God, through each other.

In the golden years, that love is endangered by carelessness, by memory of refusals and faults rather than by memory of and awareness of the sacred union, which remains holy forever.

It is precisely because it is holy that its abuse is so wrong. Adultery is such a terrible sin that it was punishable in the Old Testament *by death* because it is a sin against this wonderful unity, this "fulfillment" which God destined to be shared only by one man and by one woman for their entire lives.

How blessed are the couple who understand this

beautiful relationship and who grow in it—not only to the greater love of each other, but also as a way to greater love and intimacy with God who created us man and woman that in our fulfillment with each other we might have a foretaste of the fulfillment which He has prepared for us in heaven!

THOUGHTS after “Pray for us now . . .”

1. To love my spouse as myself
2. To make felt the extent of my love
3. To be truly “one flesh” with my spouse
4. To be as unashamed with my spouse as with myself
5. To learn God’s true ways of showing my love
6. To increase in my love today
7. To be as devoted as on the day of my marriage
8. To appreciate my beloved ever more
9. That you and Joseph may bring Jesus to our house as to the house of Elizabeth and Zachary
10. In thanksgiving for my spouse



3. BIRTH OF JESUS

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. Luke 2, 7

Some parents, like Zachary and Elizabeth, go

through their married years childless, and longing for children. And other parents are blessed with large families, and may even lose patience and trust in their own ability adequately to live up to the responsibility.

But in addition to the love for each other, God gives to all married persons the special graces and strength needed for their particular vocation.

Can any parent feel more desolate than Joseph must have felt as he was forced to travel with Mary when she was so near her time? Can any father ever have experienced more of a sense of unworthiness, of being "a failure", than Saint Joseph must have felt when he had to take Our Lady to a stable? No matter what the strains in a marriage—which often are economic—were there ever strains to equal those which must have existed in the Holy Family just before the birth of Jesus?

How wonderfully Mary and Joseph set before us the example of accepting from God the circumstances in which we find ourselves, and in coping with them in joyous faith, doing the best we can with what is given. And is it not in a time such as this that mutual love is most needed? And is it not in such a time as this that mutual love and encouragement and understanding bear the richest fruit?

This is part of the price, as well as the dignity of parenthood.

For when the child was born, that stable became the center of the world! Kings came, led by a miraculous star! Workmen came from distant fields, following an announcement which was sung from the heavens themselves! And the cry over the world was the cry of joy: "Peace on earth to men of good will!"

Is my marriage like this? Do I find joy in accepting what God wills of me, in whatever circumstances I find myself? And do I do my best to share with my spouse the trials of those circumstances, and to find my joy with my spouse first in the hope, and then in the fulfillment as the joyous announcement rings over my house: "A child is born!"?

THOUGHTS after "Pray for us now . . ."

1. For a successful parenthood
2. For joy in the children God gives us
3. For resignation to God's will
4. Always to support each other
5. To appreciate the responsibility of parenthood
6. That our children may bring joy to the world
7. That our children may be a source of peace
8. That we may never put the love of a child between the love for each other
9. That the love of children may increase our love and appreciation of each other
10. In thanksgiving for parenthood

4. THE PRESENTATION

And when the days of
her purification were
fulfilled according to
the Law of
Moses, they took him
up to Jerusalem to
present him to the
Lord-- Luke 2, 22-23



The first person to know that Incarnation had taken place was an expectant mother: Saint Elizabeth.

And the first saint to enter into the mysteries of the redemption by receiving the Infant into his arms, and prophesying His future, was a married man named Simeon.*

These are among the first great saints mentioned chronologically in Christianity, and they were married saints. Of course so were Saint Joachim and Saint Anne, the parents of Our Lady, to be considered among the first saints in the Christian story. But then early Christianity is replete with the tremendous importance of marriage. It is only after the Middle Ages, and even more especially after the era of Jansenism, that the sanctity of marriage has sometimes not been appreciated as much as it should be.

Contributing to this lack of appreciation of mar-

*This is a presumption based on the custom of the time.

riage as a way to holiness is the fact that so few canonized persons of modern times have been married. But the reason for this certainly is not that there has been a lack of married saints, but only that there has been a lack of canonizations of married persons. Almost invariably when married persons have been canonized it has been because they were related in some way to a religious order which worked toward the canonization—a process which requires a great deal of time and, unfortunately, great expense.

And this leads to an unfortunate misconception.

On the American continent, Saint Rose of Lima was a laywoman. She is shown in a Dominican habit because she was a tertiary, but she died in her thirties, practicing charity to the poor Indians of her area, and still a laywoman. In the same city of Lima, a layman who was the mulatto (black skinned) janitor for the Dominican monastery was persuaded—after he had performed several miracles—to accept the habit of the order and become a lay brother. But he protested it, and had wanted to remain a layman. He did not feel worthy of wearing a habit. But being obedient, and compliant, he joined the community after he was a saint, after he had been actually performing miracles as a humble janitor!

(Incidentally, anyone who needs *any* little favor need but mention his name: Saint Martin de Porres.)

There are so many lay persons who have achieved great holiness, and indeed as we see in the all night vigil movement in the world today, there is a very great and deep movement of holiness among the laity, and particularly among the married.

Like Simeon, there are married persons in the world today who pray for *peace now*, as Simeon prayed that he would *live to see* the Savior of the world. There are parents who pray that the promise of Our Lady of Fatima to convert Russia and to bring peace to the world may come *now*, and not after their children will have had to experience an atomic war. We witness in our day a great movement of holiness through the world, in the wake of Fatima, and *it is primarily a movement among the lay people*, among the married, among the parents.

Has the world ever witnessed a faith and a daring in prayer like that of Saint Simeon?

For centuries men had prayed that "one day" the Savior of the world would come. For centuries they had prayed for the Messiah. But Simeon prayed for the Messiah *now*. And he even persevered in this prayer in his old age.

And, oh wonder! Mary and Joseph crossed the esplanade in front of the great temple, and climbed the steps bearing the Infant God in their arms. And while the great crowds saw only a poor couple, coming up for the sacrament of purification, Simeon

moved by grace walked to greet them, and saw the Queen of the World, accompanied by the patron of the future church, carrying the Savior to him!

THOUGHTS after "Pray for us now . . ."

1. To be, like Simeon, a married saint
2. To value that sanctity is for the married
3. To persevere, like Simeon, until we see the Salvation of the World
4. That you and Joseph may bring Jesus to our house
5. To be parents like you and Joseph
6. To be clean of heart like Simeon
7. To assist each other to holiness
8. To get to confession at once if we sin
9. To have daring faith like Simeon
10. To help each other persevere in prayer



**5. FINDING JESUS
IN THE TEMPLE**

"Did you not know
that I must be about
my Father's business?"
. . . and his mother
kept all these things
carefully in her heart.

Luke 2, 49-52

The greatest shrine in the world today is on a hill

overlooking the Adriatic Sea in the province of Ancona, Italy.

There, enshrined in a massive basilica which took centuries to complete, is the Holy House of Nazareth . . . the little house in which the Incarnation took place, in which Saint Joseph died, and in which Jesus lived His thirty years of family life.

Originally the House was in front of the cave in Nazareth, and Saint Helena—mother of Constantine—enshrined it in a great basilica. This was destroyed by the Persians, and later the Crusaders built another basilica over it. This was destroyed by the Saracens, and then again rebuilt, but again was destroyed.

Beneath the destruction, the little house itself had remained intact until the 13th century. And then, miraculously it disappeared from Nazareth and appeared intact on a hill in Dalmatia (now Yugoslavia). To this day there is a shrine in Yugoslavia where people pray constantly because it was a spot graced by the presence of the House of the Holy Family. But for reasons no one can explain, the House again moved and came to the Adriatic coast of Italy. Saint Francis of Assisi foretold this miracle, and Saint Nicholas of Tolentino saw it happen in a vision. Science has verified it in two ways: The House is built of stone found only in Palestine, and it has no foundation—which means that it was im-

possible for it to have been erected where it is. It must have been deposited there intact. In addition to the scientific evidence, there are the miracles, which to this day are more numerous at this Holy House than at any other shrine in the world, including Lourdes.

And inscribed over the door of the basilica which enshrines the Holy House are words written by a Pope: "Tremble all ye who enter here, this is the holiest place on earth."

Despite all this, and despite the fact that almost every great canonized saint of modern times has made pilgrimages to this holy place, it remained comparatively unknown to the western world until just before Vatican Council II, Pope John XXIII left Rome to go to this Holy House on a pilgrimage, and to pray within its sacred walls for the success of the Ecumenical Council. *It was the first time a Pope had left Rome in a hundred years.*

Why has this Holy House been preserved to us? Why not some other great relics of the time of Christ? Why is this little House considered the holiest place on earth?

Because it carries with it the lesson *which Christ took thirty years to preach*, while He gave all other lessons only three years.

It carries the lesson of the Christian family.

It was from this house that Mary and Joseph set out to Jerusalem (a week's journey, round trip) to carry the Infant for purification. It was from this house that they set out for Jerusalem when He was twelve years old, when He permitted Himself to be separated from them for three days as He gave a presentiment of the life that He was to live in the world for all time, in church.

It was to this house, after He had performed this act at the age of twelve of confounding the doctors of the temple with an explanation of the law, that He came as an obedient child. Saint John says: "*And He went down to Nazareth, and was subject to them. And Mary kept all these things, pondering them in her heart.*"

Yes, the greatest shrine on earth is the shrine of marriage, the shrine of a Family. And as it is only in our day that this shrine is becoming known, so may the wonder and dignity and sanctity of marriage become appreciated as they should.

A major problem in marriage is conflict. "I make all the big decisions," the quip goes, "and my wife makes the small ones; fortunately there are never any big decisions to be made."

Some women say that Saint Paul was a bachelor and his long dissertations on the need of women to be submissive to their husbands (Eph. 5, 24) and to be silent (Tim. I, ii, 11) might have been accept-

able in the year 50, but not in the year 2,000.

Oddly enough, *the very first lines* of the only two letters recorded from Saint Peter . . . the first Pope and the one on whom Christ built His church . . . carry the same exhortation:

“You, too, who are wives must be submissive to your husbands.” (Peter I, 3)

But Saint Peter recognizes the tremendous role of INFLUENCE of wives on their husbands, because he adds at once:

“Some of these (husbands) still refuse credence to the word; it is for their wives to win them over, not by word but by example; by the modesty and reverence they observe . . .” Then he adds words almost identical to the exhortations of Saint Paul in the matter of the deportment of a good wife.

Concerning husbands, Peter said: “Use marriage considerably, paying homage to woman’s sex . . .” (I, iii, 7)

We may not think of Saint Joseph as “the head of the house” because so little has been recorded of him. None of the evangelists knew him. And they were so preoccupied with the wonder of the Messiah that they had enough to do to record even the major events of redemption without going back to Nazareth to see what people there might have been able to tell them of Joseph’s management of the house.

But could Peter and Paul, who knew Our Lady, have taught the Church differently about family life than about the life that was lived in Nazareth?

This is probably the wife's most difficult task: To be submissive. Perhaps it is made most difficult by the fact that it is so easy for her to be dominant! Her husband may be tired when he comes home and may want to avoid nagging and controversy more than to see things go as he thinks they should. So by a little nagging and nastiness she can assume the role of leadership which God did not intend her to have.

Unlucky man! Unlucky children! And unlucky wife!

A woman can influence her husband. And a loving, submissive wife will find that she can have *just about anything she wants*.

A man *needs* respect as a woman needs love. It is in his nature. And when he gets it, he usually gives generously in return. And when he does not get it, there is dissension.

We don't need the directives of Peter and Paul to know this. Common sense dictates that when there are only two persons with a decision to be made, ONE has to decide. Otherwise they are either in perpetual conflict, or they break apart.

And according to Saint Peter, it is the man who is

to decide. (And he, a married man, had learned from Our Lord).

This is a delicate area of marriage where the mysteries of Nazareth are most important. Is that not why, out of all the buildings of the time of Christ, this one was preserved to us: The house of Nazareth?

Of Capharnaum, then a great city, which Our Lord said would do worse in the final judgment than Sodom (Matt. 11, 24), there is nothing left. Bethsaida . . . which Our Lord said would suffer worse in the judgment than Tyre and Sidon (Matt. 11, 21) . . . *has never even been found*, not even a single foundation!

But by a miracle, the house in which Our Lord spent thirty years teaching the lesson of family life . . . in which HE was OBEDIENT to Joseph as His father, and to Mary as His mother, and in which certainly Saint Joseph was *the head of the house even though he was the least in the house*, stands to this day as the "holiest place on earth".

THOUGHTS after "Pray for us now . . ."

1. To appreciate the importance of family life, taught by Our Lord's thirty years in Nazareth
2. That our family may be ever "about our Father's business"
3. That our children may willingly and joyfully obey us

4. That we may lead our children to their Heavenly Father
5. That love may reign in our house
6. That our family life may be like that of Nazareth
7. That we may patiently bear the crosses, even loss of children or of spouse, with generous faith
8. For the faith that makes every "loss" a "finding"
9. That our hearts may be one with the hearts of Joseph and you
10. That we may ever keep the mysteries of God in our hearts, united to your Immaculate Heart, to overflow into the hearts of our children

SORROWFUL TOGETHER



6. THE AGONY IN THE GARDEN

And his sweat became
as drops of blood
running down upon
the ground.

Luke 22, 44

EVEN THOUGH He had to endure the agony in the garden alone, Our Lord wanted the love of His companions.

He chose the three who loved Him most: Peter, who so often and openly professed his love; John, who that very night had rested his head upon His Heart; and the brother of Saint John, who would be the first of the apostles to give his life for Christ.

Twice during His hour of suffering, Our Lord went to them and awakened them. Even if it was only to see the concern in their eyes, to touch them, to know they were there.

How fortunate we are if, in marriage, we find our common love deepened by a love for Christ! How fortunate we are if, in our sorrows, we may turn to each other if only for a look of sympathy, a word of comfort.

This life is filled with many joys. The world unfolds beauty with every season, with every turning of the road. But it is a pilgrimage place, and inevitably—in the lives of each of us—it must become a place of sorrow, otherwise we would tend to make the mistake of thinking it our permanent home.

And we need but see the agony of Christ in the garden to know that not only is it not a permanent home, but it is a place of terrible trial for us and for all our fellow members of the human race. And although, through the graces we obtain through prayer, the evil habits of sin may not have blackened the atmosphere of our lives, it blackens the lives of millions in the world at this moment—leaving them wandering in a wilderness of despair, a hopelessness for the future, a void of faith which for man is the most acute of all sufferings and of all loss.

We may tend to become absorbed in each other, and to be content in helping each other toward heaven. But what about all the other families who need help? What about all the sins which Christ witnessed as He suffered in the garden? What about all the souls for whom He died in addition to ours?

Do we not have an obligation beyond our family to the whole great family of the human race? How can we measure up to the responsibility to our children if we do not measure up to the responsibilities of the world at large, which Our Lady placed on our shoulders at Fatima when she prophesized that atomic war would come if enough people did not pray and make reparation for sins?

During His agony, Christ was consoled from heaven by an angel, and He passed the crisis in His great burst of love: "Father, not my will, but thy will be done!"

THOUGHTS after "Pray for us now . . ."

1. That the voice of God will console us in times of great family trial
2. That we may keep watch with Christ
3. That we may console each other in moments of suffering
4. That we may realize the horror of sin
5. To prefer death to mortal sin
6. To desire God's will above all
7. That we may awaken each other's conscience in moments of temptation
8. In thanksgiving for each other
9. To be awake to each other's needs
10. To desire only the will of God

**7. THE SCOURGING
AT THE PILLAR**

Pilate, then, took
Jesus and had him
scourged. John 19, 1



Christ is stripped. He is stretched over the scourging pillar. The thongs lacerate and cut His sacred body which never sinned.

Such punishment is so cruel that it would not even be permitted in our modern, civilized world.

And why did He endure it? Was not the shedding of one drop of His blood enough for redemption? Was not the very fact of His Incarnation enough?

The lesson is obvious: Christ was atoning in His own body for the sins of the world. He was showing the extent of His love, the extent to which He longed to go to make reparation for the millions upon millions of sins against parenthood which have sullied the life of man on this earth almost from the beginning of creation.

Oh the dignity of the human body— not only that God should unite Himself to human nature but that He should endure so much suffering to atone for

offenses against that body, and in particular for offenses against the dignity of parenthood, by which we share in His creation!

We know of the many sins against parenthood, but also there are many sins against marriage itself.

For these, too, Christ was atoning when He permitted His body to be tied to a pillar, to have His flesh torn by the cruel whips.

There is the sin of the spouse who refuses. It is usually a mortal sin, and especially so when refusal is based on whim!

The sacredness of the union of man and wife, the fact of their oneness as "two in one flesh", was instituted by God. It is sacred, and carries sacred obligations.

Yet how many marriages come to ruin because of these sins!

Perhaps one spouse, because of some slight argument, or because of the refusal of some particular wish, may use a pretext to refuse the rights of the other. And this refusal cuts deep, because it is a refusal not only of a basic right, but a refusal of the whole person. It is, for that moment, a complete repudiation of the marriage itself. It is a sin not only against parenthood, but a sin against the marriage.

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So Christ permitted His body to be tied to a pillar, and to be torn by whips.

Blessed is the couple which lives by the simple adage: "Never let the sun go down on your anger" (Ephesians V, 26) and blessed the man who has a wife like Anne Marie Taigi, of whom he could say: "She never refused". And blessed is the woman who has a husband who is equally thoughtful, equally generous, equally noble.

THOUGHTS after "Pray for us now . . ."

1. To appreciate the dignity of the human body, scourged for our sins
2. To appreciate the body, instrument of our redemption
3. By our love for each other to repair for the hatred vented upon the body of Christ
4. To prefer rather to be beaten than to be led to illicit pleasure
5. To endure humiliation
6. For temperance
7. That I may never insist on my own rights
8. That I may honor the dignity of my spouse
9. That I never humiliate my spouse by refusal or carelessness
10. For an increase of love



8. CROWNING WITH THORNS

And they stripped him
and put on him a
scarlet cloak; and
plaiting a crown of
thorns, they put it on
his head, and a reed
into his right hand:

Matthew 27, 28-29

Pilate said to Christ: “Are you a king?”

Pilate, a man of authority, could sense authority in Christ. Even though Our Lord stood before him dirty, sleepless, poorly clothed, accused guilty of death, Pilate saw a king.

And so did the soldiers who mocked him.

And they plaited a crown of thorns and placed it on His head, and put a purple cloak over His scourged shoulders, and a reed into His hands as a mock sceptre and Our Lord, who was indeed a king, permitted it.

When I sin, I mock His kingship. He came to the world to blot out sin, and I ignore His sacrifice. He came to the world “meek and humble of heart” that He might be united to my heart, but I choose something else for my heart—something unclean, something against the great dignity of parenthood

in which I am created in the very likeness of God Himself!

Therefore at Fatima His Blessed Mother appeared with only one symbol of the Passion: *A crown of thorns.*

And the crown of thorns were encircling Her Immaculate Heart—the heart all pure which she offers to her children, begging them to take it and make it but one with their heart that they may make reparation to the King, and enthrone Him within themselves.

The sweep of pornography over the world is a part of the crown of thorns, a part of the mockery of God who became man through a virgin, mockery of His first wonder in the presanctification of a man who died in the defense of the dignity of parenthood. The careless, uncensored programs on television, which becloud consciences, are a part of the crown of thorns. My carelessness in selecting programs, my carelessness in conversation, my “permissiveness” in the presence of evil around me, are thrusts and blows against the crown of mockery on the head of Christ.

And in coming at Fatima Our Lady does not merely lament that the sins of the world, represented by the crown of thorns around Her Immaculate Heart, are the cause of war. Oh no, she laments also that so many souls are lost because there is no one to pray

for them! She appeals for me to say the Rosary . . . not only that I may have a clean heart, but that I may obtain clean hearts for others! That I may obtain the vision of Her Immaculate Heart over the whole world, so glorious and beautiful that no one will prefer the images of evil which now so entrance them!

THOUGHTS after "Pray for us now . . ."

1. To accept Christ as king
2. Never to dethrone Him from by sin
3. To proclaim His kingship before the world
4. By our love for each other to repair for the hatred vented upon the body of Christ
5. To recognize even venial sins as thorns I place in the mocking crown of Our Lord
6. To recognize willful occasions of sin as my presence in the mocking crowd
7. That we may awaken each other's conscience in moments of temptation
8. To pluck at least one thorn from the crown to-day by my love
9. To repair the mockery of Christ in the world for the conversion of all sinners, for purity of thought, for humility

9. CARRYING OF THE CROSS

And bearing the cross
for himself, he went
forth to the place
called the Skull, in
Hebrew, Golgotha.

John 19, 17



The city gate, just outside of which they had decided to crucify Christ with the two thieves, was not far from the Fortress Antonia, which stood up against the entrance to Solomon's temple.

It was not the usual place of execution, of course. But it was eve of the Sabbath, and all three would have to be dead before sundown.

But that winding path from the Fortress to the rock outside the gate has become the most sacred path in the world not merely because it was bathed with the Blood of Christ, not only because it was the path to His final act of saving us, but because it is also a mirror of paths which each of us must travel in his or her own life at one time or another.

May we hope to meet Our Blessed Mother at our first fall? May we hope that someone will be asked to help us carry our cross, and will indeed take it up behind us? May we hope that there will be some-

one to wipe our tortured face, and others to console us with their tears? But, above all, may we hope that as we walk this particular path in our own lives we may achieve not only our own salvation, but the salvation of many others?

That is the burden of these next ten Hail Marys. If this difficult path has not already come into our lives, then let us prepare ourselves for it! And let us rejoice that as man and woman we have each other and we have our children. Or, in the will of God, we may have to walk some of the path alone, separated from the ones we have loved. Or perhaps the path itself may be that of a falling away from grace of someone we love, which unites us even more intimately and more profoundly into the very meaning of the path of the cross.

THOUGHTS after "Pray for us now . . ."

1. To carry the cross together
2. To get up when we fall
3. To persevere to Calvary like Saint John and Saint Mary Magdalen
4. To meet you at every turn
5. To feel your presence
6. To weep together for our sins
7. To console Christ with our tears
8. To honor Christ by the purity of our love
9. To be ready to give up worldly attachments
10. To be married saints

10. THE CRUCIFIXION

And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired. Luke 23, 46



Someone has said that the sweetest word in the world is "Mother". To Saint Therese, the sweetest word appears to have been "Father". But whichever word is sweeter, both mean basically the same, and one is impossible without the other!

Motherhood is a relationship. A child is necessary that a woman may be a mother, even as of course a mother and father are necessary if there is to be a child.

Mary was the Mother of God because God chose to establish this *relationship* between Himself, united to the human race, and Mary. And then, as He died on the cross, He officially transferred this relationship to the entire human race as He said to Saint John: "Behold thy Mother!"

Again, in the presence of this mystery, are we not forced to exclaim, "Oh blessed sacrament of marriage, which gives to woman the blessed dignity of motherhood! And gives to man the blessed dignity of fatherhood!"

And was it not to save those who sin against motherhood and fatherhood that Christ died upon the cross? I can be present at the foot of the cross by going to Mass. The sacrifice of the Mass makes Calvary present, really. The crucifixion, in its efficacy, is ever present before God to whom time does not exist. And the Mass is a "time capsule" which makes that sacrifice present to me.

If the holy sacrifice of the Mass is thus properly appreciated in our family, the dignity of parenthood will always be appreciated, and the graces we need will always be given. For at the foot of the cross we find such a force of love that no problems we could possibly encounter in our married life would remain unsolved. We would be lost in an ocean of love!

Arguments will certainly creep into our marriage. This is inevitable. Indeed it is in the conflict of wills that our oneness is shaped and formed and perfected until we become as one will.

And there will be faults in our marriage which will have contributed to the suffering of Christ on the cross, so that we may be sure it was also for us that He broke into the great exclamation:

"Father, forgive them!"

And if Our Lord dying on the cross could forgive those who had nailed Him there, and who stood taunting Him as He died, can we *who are bound*

to love each other as “two in one flesh” ever fail to forgive?

THOUGHTS after “Pray for us now . . .”

1. To be together at the foot of the cross frequently at holy Mass
2. To support each other at the foot of the cross
3. To love Him who died for us and to offer Him to the Trinity, together, at Mass
4. To have you as our mother
5. To appreciate motherhood, the sacred goal of our union
6. To appreciate fatherhood, which complements motherhood
7. To love each member of the family without preference, without limit, as Christ did
8. To forgive each other completely
9. To forgive especially when we feel wronged
10. That our hearts may be pierced with mutual love for His Sacred Heart, especially as we attend Mass together

CHAPTER XVI

GLORIOUS TOGETHER



II. THE RESURRECTION

He has risen, he is not here. Behold the place where they laid him. Mark 16, 6

MAGDALEN!

There is a beautiful statue of her in Paris in the great, Parthenon-styled church which bears her name. It is a massive sculpture of an earthy woman borne up by four angels. And it seems particularly fitting in Paris, a city which because of the accident of modern wars has become a tangible center of the struggle between good and evil in the modern world, tangible evidence of the identification of the abuse of sex with all the other evils and woes that have befallen our modern world.

Out of Paris came the "atheistic revolution", the rebellion against religion, the promulgation of the doctrine of Karl Marx, and even the very planning

of the atheist take over in Russia by Trotsky and Lenin. But behind these achievements of evil was the background of evil itself—the background of sins against marriage—the background of parents who did not want children, and of couples who wanted the privileges of marriage without the responsibilities.

The first attack of the Parisian writers was against the dignity of sex, and the wars of the modern world followed.

The greatest church in the heart of Paris is one of the most beautiful Gothic cathedrals in the world, built in a burst of 13th century love of the Blessed Virgin. And at the peak of the French Revolution, the statue of Our Lady was torn down, and a famous prostitute was placed naked on a high altar! And from that day, neither Paris nor the world has been the same.

The great Cathedral of Notre Dame has been re-consecrated, but the wave of evil has continued to roll across the earth, until finally Our Lady came in an "explosion of the supernatural" (Paul Claudel) at Fatima to promise to end it, to convert Russia and to bring peace to mankind, if certain simple conditions were realized so that she might fight to help men to overcome this wave of sin.

And there, not far from the Cathedral of Notre Dame, looking down at the Place de la Concorde

and across the Seine to the National Assembly, is the church of Saint Mary Magdalen, with that massive sculpture borne up by four angels—a symbol for all the fallen women of the world.

“Do not touch me” Christ said to her, when she suddenly recognized Him in the garden on the day of His Resurrection. “I have not yet ascended to my Father.”

But the words were the most loving of reproofs, because this woman who had once been a public sinner was now privileged to be the first to behold Christ after the Resurrection! She was the one privileged to prepare Him for His crucifixion and death by her humility and her love and her breaking of a bottle of perfume on His feet, which she washed with her tears and dried with her hair! She whose body had been sullied by sin, was now the first person in the world to see a glorified body! She who had fallen, was the first to see Christ risen. She who had sinned much, could hear Christ say: “Much has been forgiven her, because she has loved much.”

Can the sinners of today, distracted as they are by the wave of pornography that sweeps even into our homes by the facility of television, find this kind of love? Can this kind of love touch my own marriage, my own union? Can I be one of those who can help, finally, like a new Magdalen to repair not only

for the sins of my own family, but for the sins of the world around me?

Christ arose from the dead, as He had promised and prophesied, and thereby gave Promise of my own resurrection. One day I and my spouse will be reunited forever, with our bodies “glorified” . . . these same bodies which have been expressions of our love, and of our oneness . . . if we persevere in grace.

THOUGHTS after “Pray for us now . . .”

1. That we may love much, and be forgiven all our sins like Magdalen
2. To respect our bodies which will be restored to us at the end of time
3. To love each other in body as in soul
4. To honor our bodies, which will one day be glorified
5. To use our bodies as God intended for His glory and for the increase for our mutual love
6. That Christ may reveal Himself to us as He did to Magdalen
7. For an increase of faith
8. That Jesus may be the center of our lives
9. That we may be united to Him often in Holy Communion
10. That we may recognize Him in the Eucharist

**12. THE ASCENSION**

So then the Lord, after he had spoken to them, was taken up into heaven, and sits at the right hand of God. Mark 16, 19

Some of the meditations which were written for persons alone can also be used for married persons, but with different invocations. This is especially true of most of the sorrowful and glorious mysteries. For this reason, we have endeavored to give different meditations in each chapter.

There are certainly times when all married persons are alone, whether because of travel, sickness, or for other reasons. And therefore it would be profitable even for married persons to use the meditations for persons alone at these particular times.

It would also be profitable for persons alone occasionally to consider the thoughts for married persons so that they may have a proper perspective as well as a proper appreciation of the dignity and sanctity of parenthood and of marriage. After the Ascension of Our Lord into heaven, Mary remained on earth . . . as the mother of the Church. And she instructs and helps us now in all our needs through the rosary.

Those were the critical years in which she was "Mother" to all the disciples, perhaps especially to Peter who needed her love and strength, to John who lived with her, to James whom tradition says she visited miraculously to console him in his loneliness in Spain, leaving to this day a miraculously fragrant relic of those times which is preserved in the largest sanctuary in her honor on earth, in Zaragossa.

Mary, our mother, is not some mystical, fairy-like creature. She is *real*. And she is *our* mother, given to us at the foot of the cross, and left by Christ when He ascended into Heaven: to nurture the new church, to bridge man from the localized presence of Christ to His Eucharistic form.

And most especially is she "a mother" to families, to parents and to children. The great wave of holiness in the church today, which she inaugurated at Fatima, is sweeping through the families. The Apostolate of the Rosary . . . which had been neglected by those who should have been most zealous in its promotion . . . was taken up as a family crusade with the familiar slogan now used even by those who do not know the Rosary: "The family that prays together, stays together!"

Though she became the mother of the church the moment Christ was born, and had her motherhood confirmed from the cross, the exercise of her mother-

hood particularly began at the moment of the Ascension. *And yet it was reserved to our day*, and to the second last year of the Ecumenical Council, *that her title of "Mother of the Church" was solemnly affirmed.*

On November 21st, 1964, Pope Paul VI unexpectedly came into the closing session of that year of Vatican Council II and in one paragraph renewed the consecration of the world and of Russia to the Immaculate Heart of Mary, proclaimed her mother of the church, and announced a special mission to Fatima . . . the place where in 1917 she promised the conversion of Russia and world peace if enough persons would fulfill her requests, primary among which was devout recitation of the Rosary.

Pope Paul VI kept his promise of the mission to Fatima, and sent a golden rose on which he had inscribed a message confiding the entire church to Mary's care. And four years later, in the throes of postconciliar problems, he made a pilgrimage to Fatima to pray for the church and for world peace in person.

This Rosary, and these mysteries, are not something of yesterday. They are rather something that was prepared yesterday for today. They grow richer, more meaningful, and more powerful with each recitation, and with each passing hour of every day. They

are the mysteries through which the Mother of the Church teaches us.

Even as the first apostles gathered hopefully around Mary, and prayed together with her in the cenacle fearfully, yet hopefully, so today we call upon her, as our mother, the mother of the church, the mother of our families, knowing that Christ Who has gone before us to prepare a place for us in heaven, has left His mother to show us the way in this smoggy world.

THOUGHTS after "Pray for us now . . ."

1. To recognize you as our mother
2. Like the disciples, to draw closer to each other in the comfort of your presence
3. To know you are always with us to guide and to help
4. To feel your presence now
5. That we may keep our family together in God's love as you kept the new Church
6. That you may permeate our lives
7. That you may obtain for us an increase of love for each other
8. That you may bring Christ into our lives
9. That we may become one as He and His father are one
10. That we may be to our children all that God expects of us



13. DESCENT OF THE HOLY GHOST

And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak. Acts 2, 4

Some say that our age is, or may easily become, the most evil in the history of the world because of motion pictures, television, and books.

This is because evil is more easily pictured than good. Passions are easily aroused by an immodest picture, by a wrong suggestion. But virtue does not lend itself so easily to “visuals”, or to sensual stimulus.

Since at no time in history was it easier to communicate images and sensual suggestions, truly our age may become the most tempted, and perhaps the most evil.

But in the face of this Our Lady has come at Fatima and for the first time in history has performed a visible miracle at a predicted time and place *so that all may believe*. And are we to suppose that she went back to heaven, after the miracle of the sun, and abandoned the world to the wave of evil that we feel and see sweeping around us?

Certainly not. It is also a time of tremendous grace! Many people of good will who before were not aware of sin as much as they are now, have begun to make reparation, and to pray for the conversion of sinners. There are more victim souls. There is a greater wave of devotion and of adoration to Our Lord in the Eucharist evident in the All-night Vigils now spreading through the world. For if it is the hour of Satan, then also it is the hour of Mary . . . of whom God said to Satan in the Garden of Eden: "Thou shalt lie in wait for her heel, and she shall crush thy head!"

So is it any surprise that this period of history is also to be called the period of the Holy Spirit? Is it any surprise that this is the time of the drive toward Christian unity, of a deep searching of the world's conscience, of the exclamation to the Holy Spirit inserted into the divine praises?

This glorious mystery of the descent to the Holy Spirit is the mystery of grace . . . the greatest and most important of all mysteries! For even as God can turn man back from the path of evil by chastisement, He can also turn man back from the path of evil by a wave of grace. And how do we know what wonders Our Lady may still do, perhaps even greater than the miracle she performed at Fatima in 1917 at the predicted time and place "so that everyone may believe"? If the powers of evil are able to

achieve much, then by the fulfillment of the requests of Our Lady of Fatima, how much more might *she* not be able to achieve?

When Our Lord ascended into heaven, He promised a Paraclete to give strength to the apostles, confirm them in their faith, open their eyes to the truth He had taught them. And He left Our Lady behind, that they might gather with her in prayer to await the coming of this Paraclete. And suddenly the city of Jerusalem trembled beneath the wave of thunderous sound, and tongues of fire appeared in that room where the disciples were gathered with Mary.

This was visual.

What the apostles and disciples experienced in themselves became evident in their manner, in their courage, in their faith, and in the miracles they performed. But at the moment of the coming of the Holy Spirit, God granted the "visual" of the tongues of fire.

So the impact of "visuals" which makes the widespread use of printed material and the use of television all over the world such potent instruments of evil, can make them equally potent instruments of God's grace. For example, if Our Lady were to obtain from God another miracle like the one she performed in 1917 at Fatima, would this not be seen

today over the entire globe, by means of modern communication?

Yes, this is a day not only of great tensions and trials, but *a day of great hope!* Our Lady said at Fatima: "In the end, my Immaculate Heart will triumph, Russia will be converted and a period of peace will be granted to the entire world." And what could "peace" mean on the lips of Our Lady except the reign of grace, the reign of Christ in the world? And to think it lies within our grasp . . . within the fulfillment of her requests, of which this rosary is an instrument!

THOUGHTS after "Pray for us now . . ."

1. That our home may be another cenacle
2. That our mutual love may attract the Holy Spirit
3. That you may dwell with us
4. For wisdom and understanding
5. To persevere together in prayer
6. For fidelity to the Rosary
7. For mutual knowledge, piety, and fear of the Lord
8. That we may never presume on God's mercy
9. To love God as one another
10. For fearlessness in professing our faith before each other and before the world

**14. THE ASSUMPTION**

And a great sign
appeared in heaven:
a woman clothed with
the sun, and the moon
was under her feet,
and upon her head a
crown of twelve stars.

Apocalypse 12. 1

If death has not touched us yet, it will. It is inevitable for those we love, and for us.

That is why God willed that Mary, our Mother, should share the experience of death with us even though she had never sinned, and therefore did not merit to die because death is simply the wage of sin.

But why is the death of Our Lady, our Mother, rather a joyous and glorious mystery than a sad one?

Obviously because death is the beginning of our real life. Death is merely the end of the time of trial. And the state of the body in death, and after death, but particularly as it will be after the final judgment, emphasizes to us the tremendous dignity and importance of the human body which is the hallowed temple of the soul, and therefore of God Himself who becomes present in a soul by His Grace.

There is no "sex appeal" in a cemetery. Skeletons look very much alike. And certainly if I keep the eyes of my soul fixed upon my final goal, I will not

be tempted to sin against the dignity of marriage, the sanctity of my family.

At the first moments of our marriage, our happiness may seem almost perfect. It is something like the happiness of a boy with his first bicycle, or the adolescent with a first car. All our dreams seem fulfilled. But as we grow older, we realize that there are greater dreams, and that God has far greater things in store for us. And all the things of this world are not enough to satisfy. We realize that heaven is something quite different and quite more wonderful than a bicycle or a car or even the joy of each other in marriage and the fulfillment of our love and our children.

There awaits the day of glory, *the day of complete fulfillment*.

THOUGHTS after "Pray for us now . . ."

1. To understand death
2. To anticipate death in a wholesome way
3. To persevere in our love until death, in anticipation of heaven
4. That our love be stronger than death
5. That whoever dies first may prepare a place in heaven for the other
6. That we may be even closer to each other in death than in life
7. That you may be present at the hour of our death

8. To respect and love each other's bodies which will be restored to us and glorified after death forever
9. That we may go directly to heaven after death
10. That we may fully understand the mystery of your Assumption



15. THE CORONATION

Thou art the glory of
Jerusalem . . . the
honor of our people
. . . the hand of the
lord hath strengthened
thee, and therefore
thou shalt be blessed
forever . . .

Judith 15, 10-11

This writer has had the privilege of talking to someone who saw the Blessed Virgin.

Even as this book is written, she is still living. She is a cloistered Carmelite nun in Coimbra, Portugal.

She told us that after she and her two cousins saw the Blessed Virgin at Fatima, on May 13, 1917, all three agreed that *they wanted to die*.

They knew what death meant. They knew it meant not only the physical suffering which accompanied the separation of the soul from the body, but it meant leaving this world, and leaving their families, and everything and everyone familiar to them.

"But she was so beautiful," she said, "that after she disappeared nothing on earth seemed beautiful and we missed her so much that we wanted only to be with her." And since Our Lady had told them that she was "from Heaven", they were resolved that that is where they wanted to go.

So the very first thing the three children asked of Our Lady of Fatima in her second apparition was: "Won't you please take us back to Heaven with you?" And when Our Lady promised the two youngest children (Lucia's cousins) that she would "come soon" and take them to Heaven, they were filled with joy. But then Our Lady turned to Lucia and said that she would have to remain on earth, to learn to read and to write. She was to be needed in the future for further explanation of this important message to the world.

Lucia said: "This announcement was like a sword piercing my heart!" Not only was she saddened because she would be separated from her dear cousins, but she was even more saddened to think that while they would have the privilege of going to Heaven with Our Lady and seeing her always, she would have to remain a long, long while here below.

Naturally the thought comes to mind: if a mere vision of Our Lady could create such a feeling of happiness and beauty that children wanted to die so that they could enjoy this vision forever, then in-

deed what must Heaven itself be like? And of course, this beautiful radiant creature whom the three little children of Fatima were privileged to see is *my* Mother! I have intimately experienced her presence as I wear her scapular, and as I meet her in the mysteries of her Rosary! And even as she promised to take the children of Fatima to Heaven, she has promised to take *me* there, and certainly she will take all of my loved ones there if I but place their hands in hers as she requested at Fatima . . . clothing them in the Scapular, and having them enter with me into the mysteries of her Rosary.

It is indeed fortunate that we do not know what Heaven is like. We would be so unhappy here! We can only know something about it from the longings in our hearts for unity, for beauty, for peace, for love, for justice, mercy and goodness. We know that the all-good God would not have placed these longings in our hearts if they were not to be fulfilled completely. And we know that God Himself has revealed to us that eye has not seen nor ear heard the wonders and joys that He has prepared for us to be shared in His Presence forever!

And all I need to get to Heaven is a clean heart! Indeed, my Heaven may even begin in earth if I am clean of heart because I have Our Lord's own promise: "Blessed are the clean of heart, for they shall see God."

But am I to be selfish? Am I to think of only my own desire for Heaven? Perhaps at first I might, but then on reflection, I might do as one of the children of Fatima: little Jacinta.

When Francis (her brother) died Our Lady appeared to Jacinta and asked if she would like to come to Heaven now with Francis, or whether she would like to remain on earth somewhat longer and suffer more for the conversion of sinners. The gallant little girl, then only eight years of age, replied: "You know, dearest Mother, that I long to go to Heaven with you now, but if you wish, I would prefer to remain on earth to suffer more for sinners!"

And she lived another year, suffering much, undergoing a needless operation. She already knew the time of her death, and that she would die quite alone, even separated from her parents—thus being able to condense into her brief life a heroic burst of love for the conversion of sinners.

St. Therese said: "Mary is more a mother than a Queen." But she is a Queen!

At Fatima Pope Pius XII proclaimed her "Queen of the World", for certainly as Christ is King of all things, then she with whom God willed to establish the relationship of motherhood when He became Incarnate, has given to her prayer a power above all others.

But rather than rule by power, like her Infant Son,

she wishes to rule by love. She seeks to conquer all hearts, and to obtain for each and everyone the magic of God's grace. She longs that all should see her, and that all should be united to her in Heaven.

Oh, how I long that my spouse and my children, that all my family, be united in Heaven! And is this not but a faint intimation of the longing of Mary that all of her family throughout the world be united with her in Heaven?

THOUGHTS after "Pray for us now . . ."

1. To have Heaven ever before our eyes
2. To aspire to the highest place in Heaven, the place nearest God
3. To become married saints on earth, like Anne Marie Taigi, that we may worthily share in your Queenship and Motherhood in Heaven
4. That you may receive each member of our family
5. That you may reign as Queen of our hearts
6. That our family may experience the reign of God's love
7. That the powers of evil, aimed especially against the Christian family, may be defeated forever
8. That the love of our family may lead us to the joys of Heaven
9. That the reign of Christ be established in all the families of the world
10. For peace in homes and nations

CHAPTER XVII

FOR THE FAMILY

FREUD SAYS that sexual consciousness begins in the child even before the use of intelligence. It was this aspect of the Freudian theory which at first most shocked and repelled Viennese scientists even though Sigmund Freud had successfully treated several mentally disturbed patients with hypnosis and psychoanalysis.

Today we know that there is more wisdom than our grandparents realized in the old saying about children and their future:

“As the twig is bent, so the tree will grow.”

So we have included in this book a series of fifteen mysteries for the twigs.

The mysteries themselves are not obviously about sex, but at the opportune moment the parents may simply switch from the mysteries for twigs to the mysteries for persons alone, and then for persons together. It can help take the strain out of those previously dreaded “father son” and “mother-daughter” talks which usually came too little and too late!

The reader may make the mistake of passing over the above paragraph quickly, because it uses so few words to say very much.

When Our Lady told the three children at Fatima: "You must say the Rosary", what consciousness did those children have of sex? They asked Our Lady about two friends of the village who had recently died, and Our Lady said that one of them—Amelia, who was 18 at death . . . would be in Purgatory until the end of time. And did they have any knowledge of what kind of hidden sin an 18-year-old might commit, since they knew of no public mortal sins such as murder or theft which Amelia might have perpetrated?

The eldest of the children at Fatima, Lucia, was 10 years old. She knew. "Can you be so surprised," she asked one of the sophisticated adults who tried to trap and confuse her, "when for one mortal sin a person merits hell forever?"

Mary Goretti was 12 when she permitted herself to be stabbed with a knife rather than submit: "Because it is a sin".

And that is the key to understanding . . . whether in an illiterate child or in a Nobel-prize scientist: the evil against God, Who is all good, all loving, and Who intends to fill all the longings of our hearts if we will but follow His directions for us.

"Our hearts are restless, O Lord, until they rest in Thee" said a former dilettante, who later became a doctor of the Church and a great saint. He was the same one who said:

"Love God, and do as you will".

Unfortunately the following fifteen mysteries are somewhat contrived. The writer never had a chance to use them in actual practice. He had to rely primarily on memories of personal childhood needs. So to this part of the book, perhaps more than to the other parts, the reader should doubly heed the advice to see here only suggestions.

Charisms are not limited to one person or another.

So when parents kneel with their children to apply these mysteries, they will do better if instead of these pages they open to the Holy Spirit, spouse of Mary, who came to her to perform the miracle of Incarnation at the moment an Archangel spoke the words which we now dare to utter with our children: "Hail Mary, full of Grace . . ."

We suggest these meditations for children up to the ages of twelve or thirteen, at which time the meditations in this book for adults may begin to be used.

However, there are certainly hundreds . . . literally hundreds . . . of different thoughts which may be derived from the mysteries of the Rosary.

A booklet called *The Scriptural Rosary* offers the quotations from the New Testament which can be used under any circumstances, and at any age. They are simply quotations from the life of Our Lord as written by four of His intimate companions which relate to the particular mystery. After the word "Jesus" in the Hail Mary, or between the Hail Marys themselves, a single sentence from each description can be quoted . . . and from this a whole new world can open before us: the world of the supernatural.

A thoughtful parent can also think of a particular problem which is bothering a child at any given moment, and seek the solution to this problem in the mystery of the Rosary. Then, instead of giving a lecture to the child, this thought can be presented in the context of the Rosary itself, as the prayers are being said.

Could there be any better way to give religious and moral instruction, to help and to console, or to obtain the specific graces needed at a specific moment?

Pope John XXIII gave emphasis to the Rosary as a family devotion by saying the third rosary each day together with all the members of the papal household. The reader can imagine what it meant to the Pope's associates and servants to kneel with him each evening for the Rosary. He thus "iden-

tified" with them . . . to their spiritual advantage and his own.

Even more significant was the action of Pope Paul VI when he went to South America in 1968 for the Eucharistic Congress.

The Pope had just issued the encyclical *Humanae Vitae*. And this was his first spiritual and prolonged visit to the American continent. What would he have to say about all the problems of our time, about the furore his encyclical unleashed?

This writer was there and "covered" all the Pope said, and the *denouement* came so quietly and matter-of-factly that its impact was not noticed until after the Pope was gone.

It was a Saturday, the day before the closing of the Congress. Each day had been dedicated to one of the seven Sacraments, and this day was for the Sacrament of Matrimony with twenty-five couples to be married. The Mass had started and the homily was being delivered when the Holy Father arrived. He himself had changed his schedule to participate in this ceremony. He came on his way to the airport and presided at the balance of the Mass. Then he spoke on Saturday as the day of special devotion to Our Lady and of the importance of devotion to her in married life and in the family. His Holiness then proceeded to greet each and every one of the fifty newlyweds, and *gave each a rosary*. Then he

stood up and spoke the last public words he was to address in America, at this world Eucharistic Congress:

"The family that prays together, stays together".

No family devotion, perhaps even no family practice outside the Sacraments, is more important than the rosary.

It can provide the most intimate moment not only in a family's daily life, but in the entire family experience. This is partly because Our Lord said: "Where two or three are gathered together in My Name, there am I in the midst of them". It is also partly because the living room, the dining room, or whatever room the family uses to say the Rosary, *becomes another cenacle . . .* the room in which the apostles and disciples gathered together with Mary (as Our Lord had instructed them) to await the coming of the Holy Spirit.

Meditations for this experience are essential. This writer did a special booklet of meditations for the family visit of the parish pilgrim virgin which convey the special significance of the rosary mysteries in family life.

But children should also learn to say the Rosary *by themselves*, and parents need the Rosary *for each other*.

It is difficult for most persons to communicate on

very personal subjects. Lack of communication is perhaps THE major reason for family failures, especially lack of communication on such intimate subjects as we have chosen in this book.

It would be ideal if parents could say their own rosary before going to bed, after participating in the children's rosary.

If this ideal cannot be realized, then some decades could be said by the family together, and the other decades separately.

The children should acquire their own thoughts and learn to lead the rosary themselves when they are able. They should personally discover that guidance in every situation and for every problem can be found in the fifteen mysteries, and aid needed to solve the problems can be found in the power of the prayer.

At the same time, it must always be remembered that parents *need each other* almost as much as the children need them. Husband and wife cannot become absorbed in the children to the exclusion . . . or even to the diminution . . . of each other. They need their own special thoughts and subtle communication in the Immaculate Heart of Mary which these mysteries provide.

"The family that prays together stays together" is a true slogan. But the *manner* of praying can make the difference between well-adjusted parents with a

happy family and contentious parents with a family forever struggling towards unity and peace and never quite attaining it.

If the rosary is not said *properly*, with use of the mysteries, it is not really the rosary at all. And it won't work.

Oh, it may do *some* good. But it may not have much more impact on our lives than inattentive wearing of the Scapular. It may be a manifestation of faith and devotion, it may be a profession of our belief, of our trust and of our love of God. It will even obtain for us, if said perseveringly, the grace of a happy death.

But how far short this is from *the development of life in Christ* which Our Lady offers to us in the fifteen mysteries!

The Scapular is supposed to be our launching pad, our "holy ground" of union with the Immaculate Heart of Mary. But the rosary is the pinion of freedom! With its mysteries we can soar into the Heart of God and like Therese and Augustine can begin to exult in the simple phrase of spiritual childhood: "Love God and do as you will!"

How fortunate that man and that woman who have found true love such as we have glimpsed in the past fifteen mysteries! How fortunate that man and that woman whose love leads them to God . . . per-

haps more effectively than if ever they had lived alone. Can there be anything more glorious on this earth than such a love between husband and wife?

And to think . . . it is there for the taking in such a simple little package as a string of beads!

The family that prays together stays together. But the family where the children apply the mysteries to their lives, and the parents to theirs, and occasionally all to each other, is a family on the royal highway to success!

Pope John XXIII prayed ten mysteries by himself. He said five with "his family".

Wouldn't it be wonderful if parents could say five for themselves, five with the children, and five with each other . . . choosing each day the mysteries best suited to the needs of that moment, of that day?

If Pope John could do it, when he was in his eighties and had all the Bishops of the world in Rome and had to face all the problems of the Council and of the entire Church in the entire world, then is there any ONE of us who cannot?

FOR THE TWIGS - JOYFUL



I. *THE ANNUNCIATION*

And when the angel
had come to her, he
said, "Hail, full of
grace, the Lord is
with thee. Blessed art
thou among women."

Luke 1, 28

ANGELS ARE real. I don't see my angel. He is a spirit and does not have a body. But he is with me night and day. I know this, because God Himself told me so.

And when God became man, an angel spoke. Given a form, the angel stood in the presence of Our Blessed Mother and said: "Hail Mary, full of grace, the Lord is with you!" And the angel told her that at that moment she was to become the Mother of Our Lord.

And God permits my angel to speak to me, even though he does not have a form I can see. I can hear his voice. He warns me when I am tempted to do wrong.

Let me ask Our Lady in these next ten Hail Marys that even as she heard the voice of an angel, so may I hear the voice of my angel.

Because Mary said "yes" to the voice of her angel, God became man, she became my Mother, and Heaven was placed within my reach.

THOUGHTS after "Pray for us now . . ."

1. To know my angel.
2. To love my angel.
3. To hear my angel's voice.
4. To want only God's Will.
5. To know what God wants of me.
6. To say "yes" to God.
7. To know that Our Lord comes to me at the word of the priest somewhat as He came to you at the word of an angel.
8. To believe as you did.
9. To love Jesus as you do.
10. To long for Holy Communion.

2. THE VISITATION

And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb!"

Luke 1, 41-42



The angel had told Our Lady that her cousin

Elizabeth would soon have a baby, and Our Lady knew that Elizabeth needed her. So she hastened to her through the mountains.

As soon as Our Lady came to the house of Elizabeth, a miracle happened. Elizabeth cried out: "Whence is it that the Mother of my Lord should come to me?", and the baby inside of St. Elizabeth was miraculously "baptized", because the Baby Jesus was already inside Our Lady, and that is why Elizabeth cried out: "How can it be that the Mother of my Lord should come to me!"

Later the child of Elizabeth was born and became the great St. John the Baptist, of whom Our Lord said: "No greater man was ever born."

To think of such graces coming because of a visit of Our Lady!

And yet . . . as I say this Rosary . . . will she not visit me spiritually? right now? with each passing bead, even as she counted them with Saint Bernadette? And with the children of Fatima?

Each time she came at Fatima she told the children to say the Rosary, and to continue to say the Rosary. And when Francis could not at first hear her voice, she told Jacinta and Lucia to tell him to say the Rosary. When he did, he heard her voice.

She is my mother, and she can speak to me in

my heart just as really as she spoke to the children of Fatima.

THOUGHTS after "Pray for us now . . ."

1. To have you visit me now
2. To be always as pure as at baptism
3. To love God like St. John did
4. To have Jesus as my constant companion
5. To feel Jesus with me now
6. To receive Him often in Communion
7. To have gifts for Him
8. To see Him in other children
9. To love Him in other children
10. To love Him in myself

3. BIRTH OF JESUS

And she brought forth
her firstborn son, and
wrapped him in
swaddling clothes, and
laid him in a manger,
because there was no
room for them in
the inn. Luke 2, 7



The star which the Kings saw was a miracle which God performed to draw them from their distant countries so that they would travel together to Bethlehem. When they arrived at the stable, "entering in they found the Child with Mary His Mother".

How did the great Kings know that this little Baby

was greater than they? How did they know that they were to fall down and adore Him?

They knew, because God spoke to their hearts. And they recognized in that helpless Child the Incarnate God.

The Infant Jesus is present now in the tabernacle of the nearest church. How do I know that He is there? How do I know that I should kneel down and adore Him? Certainly Our Lady can obtain this grace of faith for me, and I now plead with her in the next ten Hail Marys that I may “enter in, and find the Child”.

Because they found Him, angels were able to sing over the world: “Peace on earth to men of good will!” And we know that peace will come to all the world, to all men, when we find Jesus, in the arms of Mary His Mother!

THOUGHTS after “Pray for us now . . .”

1. For peace on earth
2. For men of good will
3. That everyone may find the Child, with you His Mother
4. That you may give Him to me
5. That I may recognize Him as my King
6. That I may give Him the gold of my love
7. That I may give Him the incense of my devotion

8. That I may love my parents as He loved you and St. Joseph
9. That I may adore Him like the shepherds and the kings
10. That He may reveal Himself to me

4. THE PRESENTATION

And when the days of her purification were fulfilled according to the law Law of Moses, they took him up to Jerusalem to present him to the Lord- Luke 2, 22-23



Mary and Joseph went up to the Temple carrying the Baby Jesus.

Everyone around, on the great wide steps of the Temple, if they saw Mary and Joseph at all—saw only a poor couple coming to the Temple with their Baby for the “sacrament” of Purification. So how did the priest know, when he took the Baby in his arms, that he was holding Christ, the Saviour of the World? How is it possible that this aged priest could exclaim to God: “Now O Lord dismiss your servant in peace, my eyes have beheld the Salvation of the world?”

Of course, because as Mary offered Him, God gave this holy priest the grace to see not merely a helpless Baby, but the Incarnate God.

When I go to church, Jesus is truly there—just as He was in the Temple in the arms of Mary on the day of the Presentation. And when I see Him in the hands of the priest, how can I recognize Him? Of course, only with the eyes of grace . . . and this is the grace I now ask Our Lady to obtain for me.

And why should that particular priest in the Temple have received such a great favor? Because he had prayed for it all his life! He had prayed not merely that “one day” the Saviour would come, but that he would *see* the Saviour of the world! And the great daring of his prayer was rewarded!

THOUGHTS after “Pray for us now . . .”

1. That you and St. Joseph may carry me in your arms as you did Jesus
2. That you will give me to God
3. That I may believe, like the priest in the Temple
4. That I may know how to pray
5. That I may be daring in my prayer
6. To love to go to Church, where God is
7. To be respectful in Church, the House of God
8. To get to Church at least every Sunday, no matter how hard it may be
9. To support the Church, the House of God
10. To visit Our Lord in the Blessed Sacrament whenever I am near a Church

**5. FINDING JESUS
IN THE TEMPLE**

**"Did you not know
that I must be about
my Father's business?"
. . . and his mother
kept all these things
carefully in her heart.
Luke 2, 49-52**



Our Lord was twelve years old, and for the one and only time in His life, from the time of His infancy until the time that He was thirty years of age, He was to give to the world a glimpse of Who He was, and why He had come.

Mary and Joseph sought Him for three days, and of course, where did they find Him? In church. And then for the next eighteen years, He lived a life of obedience. St. John said: "He went down to Nazareth, and was subject to them".

He Who had astounded the Doctors of the Temple at the age of twelve! He Who was God! He went down to that house in Nazareth, and led a life of complete obedience to His Mother and Father!

How wonderful and holy is the virtue of obedience! By obedience we give ourselves truly to God, because we do what God wishes . . . we fulfill his Will by doing what our parents will of us because they are His voice in our lives. Oh, how sadly the world today needs this lesson of obedience! For even as

children obey the voice of God in the voice of their parents, so priests are to obey the voices of God in the voices of their bishops, and men who labor are to obey the voices of God in the voices of their superiors. Indeed, is there any one in the world who is not subject to obedience?

But when the world is disobedient, when it does not obey the voice of God, then chaos follows, and wars, and endless suffering and anguish.

Is it any wonder that Our Blessed Lord, Who was God Himself become man, spent thirty years teaching us the lesson of obedience, and only three years for all His other preaching?

I will ask Our Blessed Mother, in these next ten Hail Marys, to obtain for me joy in obedience, that I may be meek and humble of heart like Our Lord!

THOUGHTS after "Pray for us now . . ."

1. That I may ever be about the business of God, my Father, in all I do
2. That I may bring joy to my parents
3. That I may be obedient all my life
4. That I may grow in wisdom and knowledge
5. That you and St. Joseph will help my mother and daddy to be good parents
6. That I may love them more and more
7. That I may never offend them

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8. That I may never make them sorry they have
me by committing a sin
9. That Jesus will be my model
10. That my heart may be one with His

CHAPTER XIX

FOR THE TWIGS - SORROWFUL



6. *THE AGONY IN THE GARDEN*

And his sweat became
as drops of blood
running down upon
the ground.

Luke 22, 44

When Our Lord saw all of our sins—all the sins of all the children of the world . . . He was so weighted down by the horror of this sight that the little blood vessels over His body burst, and blood mingled with sweat.

At the root of all sin is disobedience, whether to our parents, or to the laws of God. And to repair for all this disobedience, in the final moment of His agony in the garden Our Lord cried out to God the Father: “Not My Will, but Thy Will be done!”

What a blessed time is childhood! Everything is provided for me. I do not have to worry about tomorrow as my parents do. Indeed, I have no great worries. I will know, when I am older, that these

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are the happiest years of my life, the most carefree. The only thing I have to do in order to please God is to be obedient, to recognize that when I do what my parents wish I am doing what God wishes, because while God is my Father in Heaven, He has given me a human father on earth, and a mother, and they are His representatives.

Sometimes what they tell me is unpleasant and difficult, but how can this compare with the awful suffering of Our Lord in the garden? Is not this what I can offer up, is not this what I can do to show God that I love Him, that I am grateful for my mother and father, that I am grateful for all His graces and favors?

I ask Our Blessed Mother now to obtain for me the grace that I may always say, especially when obedience is difficult: "Not my Will, but Thy Will be done!"

To help Him in the garden, Our Lord chose three of His favorite apostles that they might pray with Him. And even though they were terribly tired and fell asleep, He wanted them there, even as He wants me with Him always.

THOUGHTS after "Pray for us now . . ."

1. That I may always obey
2. Even when it hurts to say "God's Will be done"
3. For the grace of good companions

4. To understand the evil of sin, which made Jesus sweat Blood
5. That my companions may help me in time of trouble
6. That I, in turn, may be a good friend to others
7. That we friends pray together when troubles come
9. That if I leave Him, I will come back
8. That I may never betray Jesus as Judas did
10. That Jesus may "wake me" when I become distracted in my prayers



7. THE SCOURGING AT THE PILLAR

**Pilate, then, took
Jesus and had him
scourged. John 19, 1**

Our Lord permitted Himself to be tied to a pillar and to be scourged. This is a punishment so cruel that it would not even be permitted today in civilized countries. Many men died beneath the cuts of those whips.

And why did Our Lord endure this tremendous humiliation and suffering? I know it was not necessary, because He could have saved us by a word, by

a gesture. So did He not endure this terrible suffering to teach me something?

Oh yes, He wanted to teach me that I have the ability to scourge right in my mouth. I can say something unkind to my parents, and it is like laying a whip upon the back of Christ . . . because my parents represent the authority of God to me and when I talk back to them, or speak to them bitterly, I cut them to the heart! How sorry I should be for ever having offended my dear mother and father, or ever having said something rude or unkind to a brother or sister. How Our Lord suffered humiliation to atone for these sins!

I ask my dearest Mother now to obtain for me forgiveness for any unkind things I have ever said, and to obtain for me the grace that I may never do such things again.

THOUGHTS after "Pray for us now . . ."

1. That I may never talk back to my parents
2. That I honor my parents
3. To know that my tongue can be a whip which may hurt
4. That I never speak unkindly to anyone, most especially brother or sister
5. Never to lift my hand against anyone in anger
6. To understand the evil of sin, for which Our Lord suffered so much
7. To recognize Jesus as the King of Love

8. To make up to Him by my love for the contempt by which He is scourged in today's world
9. That you obtain for me a love for Him like the children of Fatima
10. That He be my King now and forever!



**8. CROWNING
WITH THORNS**
And they stripped him
and put on him a
scarlet cloak; and
plaiting a crown of
thorns, they put it on
his head, and a reed
into his right hand;
Matthew 27, 28-29

We know that Our Lord is a King. Kings adored Him at birth, and would kings adore Someone who is not at least a king like themselves? Indeed, He was more than an earthly king.

And Pilate, who was a man of great authority, indeed the authority of Caesar himself in Palestine, looked at Christ and saw that He was a King. "Are You a King?" Pilate asked, wondering that Christ, delivered to him to be killed, should be One to whom the kings of the earth should bow.

But Our Lord permitted them to mock His Kingship! He permitted that a crown of thorns be made and placed on His head in mockery! He permitted even that they blindfold Him, so that they

could not look into those eyes that reflected His great authority, and they spat into His face!

Why did Our Lord permit this mockery of His Kingship? Why did He submit to such suffering, with the crown of thorns beaten into His head when, as He told Peter only hours before, He might have asked that a legion of angels be at His side?

Of course, He was atoning for my sins of mockery. When I go to church and do not genuflect before Him, or when I talk irreverently in church, or when I permit myself to be distracted when I should be praying, then I am the one who is putting on the crown of thorns and mocking His Kingship!

When Our Lady appeared at Fatima, is it any wonder that she appeared with her Immaculate Heart surrounded with a crown of thorns? Is not the most terrible thing in the world today the fact that men ignore Christ? And by ignoring Him, flaunt His authority, and His Kingship with their hearts? Oh, how can I atone for the carelessness of the world around me, and for my own carelessness in letting my thoughts wander when I should be talking to Him in prayer, or when I . . . even worse! . . . am careless in church, in His very Presence!

I ask Our Blessed Mother, in these next ten Hail Marys, to help me to make amends for my carelessness in prayer, and to obtain for me the grace never to offend Our Lord in such a way again.

THOUGHTS after "Pray for us now . . ."

1. To recognize Christ as my King
2. To genuflect reverently and thoughtfully before Him in the Blessed Sacrament
3. Always to be respectful in Church, where He is
4. To love Him in the nearest tabernacle
5. To offer Him the crown of my love
6. To draw out the thorns of sin which you showed around your own heart at Fatima
7. To have good thoughts
8. To think of Him always
9. To think of Him especially in moments of temptation
10. To give Him sacrifices today as you asked of us at Fatima



**9. CARRYING
OF THE CROSS**

And bearing the cross
for himself, he went
forth to the place
called the Skull, in
Hebrew, Golgotha.

John 19, 17

Every day there is something which I don't like. Perhaps there is something I do not like to do. It may be getting up in the morning, or it may be going to bed at night, or it may be study, or it may be helping at home. But there is always something I do not like.

This is an important part of life, not a sad part, but the part that "rounds out my life".

Then in addition to the things I do not like, sooner or later there will come something into my life which brings real suffering . . . some great disappointment, some great privation, perhaps even the death of a loved one.

And as I face this part of my life, I can think of Our Lord as He walks down the steps of the Fortress in Palestine, after being sentenced by Pilate, and takes up the cross! Our Lord then sets out carrying the great beam, His body already bleeding from dozens of wounds caused by the crown of thorns and the scourges, and does something which no one could like! He goes to die for me!

This is what makes the little crosses of my life not sad, but even glorious! Because with the little crosses that come to me I can be like Simon of Cyrene who helped Our Lord carry His cross! Or I can be like Veronica, who came into the path and offered Our Lord a towel to wipe His face, and to console Him. Indeed, as Our Lord's Passion is renewed in the modern world, I can become one with Him and help Him by offering up the 'little trials of my own life. And this is what Our Blessed Mother wants of me. This is the one thing she asked of me above all at Fatima.

When she explained this to Francis, Lucia and

Jacinta, who were only seven, nine and ten years of age, their desire to suffer for Our Lord knew no bounds. They went without their lunch and without drinking all day. They even wore knotted cords around their waists until the cords cut in, and Our Lady herself had to tell them not to do this because it was hurting them too much!

Our Lady does not ask me to suffer much, but how fortunate I am if I understand the mystery of doing things I don't like and uniting them to the Passion of Our Lord so that sinners may be converted, and that the Passion which He endured for men will not have been endured in vain!

I ask my Blessed Mother now, in these next ten Hail Marys, to understand this mystery of doing the things I don't like.

THOUGHTS after "Pray for us now . . ."

1. Like Simon, to help Our Lord carry His Cross by being obedient today
2. Like Veronica, to dry Our Lord's Blood and Tears by this Rosary
3. To recognize in the things I do not like that I am carrying my cross
4. To do the things I do not like with a smile that I may share the Cross of Our Lord with joy
5. That by doing each thing I do not like with love I may become like Him

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6. To get up when I fall, as Our Lord did on the way to Calvary
7. For the grace of a good confession
8. For true sorrow for sin
9. For a firm resolution never to sin, and even to prefer death to mortal sin
10. To love sacrifices, as did the children of Fatima

10. THE CRUCIFIXION

And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired. Luke 23, 46



Did you ever hear the story of the little boy who, when told how the Roman soldiers had nailed Our Lord to the cross and left Him there to die, exclaimed: "Where the heck were the Marines?"

Oh, what we would not give to have been there that day, the day that Our Lord suffered so much, and then died for us! What we would not give to be able to stand there and put our hands into the hands of Mary, to console her, Our Mother and His! What we would not give to have heard Him say to us, rather than to St. John: "Behold your Mother!" . . . giving Mary, now Queen of all angels and saints, to *me* as my own mother . . . giving to me the most

precious thing He had to give as He died? He had already given Himself in the Eucharist.

I could have heard the prayer of the thief who admitted that he had done wrong, and asked Our Lord to remember him. I could hear from the lips of Christ the words He spoke to that thief: "This day you shall be with Me in paradise!"

Oh yes, what I would not give if I could have been at the foot of the cross that day! But, stop and think!

Each time I go to Mass, *I am actually present at Calvary*. This is not just a pious thought. It is really true.

The death of Our Lord on the cross is *present to God*, because for God there is no time. And the Sacrifice of the Mass makes Calvary present *to me*. That is why Our Lord, when He instituted the Blessed Sacrament, used two forms: one representing blood, and the other flesh. But when the priest says This is My Blood, Christ is wholly Present. Christ becomes wholly Present in the place of the substance of wine. And when the priest says This is My Body, Christ becomes wholly Present in place of the substance of the bread. But the symbolic separation indicates the mystery that is taking place . . . the mystery of Calvary suddenly made present on this altar, *and completed in me when I receive Him in Holy Communion*.

I can never understand this mystery by having it explained to me. I can only understand it by the light of grace.

“Dearest Mother, I wish to be at your side at Calvary when I attend Mass the next time. I do not want to be distracted. I want to understand that Christ is becoming truly Present, and that the Sacrifice of Calvary is becoming Present; and that this is one of the greatest moments in my life, the moment when I may offer Him to God in reparation for all my sins and for the sins of the world and through Him become one with God.

To obtain the light and grace I need, to participate worthily in this great mystery, I now pray these next ten Hail Marys.

THOUGHTS after “Pray for us now . . .”

1. To appreciate the Mass by which I am present at Calvary
2. That at the Calvary of the next Mass
Jesus will give you to me as my special Mother
3. That at the Calvary of the Mass I may steal Heaven, like the good thief
4. That I may hate sin, for which Our Lord died
5. That I may never, never commit a mortal sin
6. To want to die for Him like the children of Fatima rather than tell a lie
7. To want to die for Him, like St. Mary Goretti, rather than be impure

8. To have the same love at Mass which you had at Calvary
9. That Our Lord will speak secretly to me when I go to Mass and I will hear Him
10. That through the Mass I may obtain the conversion of many sinners

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II. THE RESURRECTION

**He has risen, he is
not here. Behold the
place where they laid
him. Mark 16, 6**



ST. MARY MAGDALEN was the first to come to the tomb on Easter Sunday morning. She so loved Our Lord! She had gone with Him to the foot of the cross, had suffered through the agony of His Passion, had helped to prepare His body for burial and finally had laid Him in the tomb.

And now she had come back, and although she knew that Our Lord had promised to rise from the dead, she had not realized that this was true. She was only thinking that they had prepared His body very hastily for burial, because it was the eve of the Sabbath, and now that the Sabbath was over they were coming to prepare the body more fittingly.

Even when she found the angels in the tomb, and saw the great light, she still could not realize the

truth . . . that Our Lord was risen from the dead. And when she saw a man in the garden, she never thought it was Our Lord. She thought it was a gardener. But then suddenly this man, who looked so real to her, spoke her name. And she knew in a moment that it was He!

There are many mysteries that are told to us which we do not appreciate. But then there comes a little moment when Our Lord whispers to us and speaks our name, and we recognize Him! Oh, what glorious moments these are, the most wonderful moments of our lives! His Voice is not loud, but silent as the Host, and as real.

And the most wonderful of all of these moments is when we receive Our Lord in Holy Communion, this strange state into which He has changed Himself, and where He has disguised Himself not only in His manhood, but also in His Divinity.

I will ask Our Lady now in these next ten Hail Marys to give me the grace to recognize Our Lord wherever I find Him, but especially in Holy Communion.

THOUGHTS after "Pray for us now . . ."

1. To recognize Jesus in the Blessed Sacrament
2. That I may hear Jesus secretly speak my name in my next Communion
3. That I may love Him as St. Mary Magdalen did

4. That I may understand what it means to rise from the dead
5. That I may know Jesus is God
6. That I may know Him in the Blessed Sacrament
7. That I recognize Him when He is inside me in Holy Communion
8. That I may find the right words with which to speak to Him
9. That I may know that He is stronger than death
10. That one day I, too, will rise with Him

12. THE ASCENSION

So then the Lord,
after he had spoken
to them, was taken
up into heaven, and
sits at the right hand
of God. Mark 16, 19



When Our Lord ascended into Heaven He was saying a formal “Goodbye” to the Apostles and to the Disciples. They were so accustomed to seeing Him as a real man that they had a difficult adjustment to make, because He had instituted the Blessed Sacrament and was going to be present in the world in a new, even more wonderful and more intimate way.

But they stared into Heaven, thinking He had really left them. Because although they knew He had

changed bread and wine into Himself at the Last Supper, and had said that they themselves should do this in memory of Him, they did not understand. So He said that it was best that He should leave them, and send the Holy Spirit Who would give them understanding.

But He left His Blessed Mother behind. Even as she had brought Him to the world, so she was to become the Mother of the Church . . . remaining with them, gathered together in the Cenacle to await the coming of the Holy Spirit.

And Our Lady remains with us today, intimately, as our Mother, to prepare us to understand these great mysteries of Her Divine Son. So are we surprised when she suddenly appears to a child at Lourdes, or to three children at Fatima, or to two children at La Salette?

She is so real! I need but reach out and touch the Scapular around my neck, which bears her own promise of being with me always! So now, in these next ten Hail Marys, I will cry out to her confidently as my Mother, with me here now, that I may find Christ truly present in the Blessed Sacrament, and may recognize Him when He comes to me in Holy Communion.

THOUGHTS after "Pray for us now . . ."

1. To know He disappeared into Heaven but left Himself on earth in the Eucharist

2. To love Him in the Blessed Sacrament
3. That you, whom He gave to me as a Mother, will lead me to Him
4. To know Him
5. To love Him
6. To serve Him
7. To be His special child like St. Therese, to whom you appeared when she was six years old
8. To be His entirely, like St. Martin de Porres, to whom you gave the Child Jesus to play with
9. To long for Him with all my heart
10. To cling to you, beneath the folds of my Scapular, until the Holy Spirit comes

13. DESCENT OF THE HOLY GHOST

And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak. Acts 2, 4



This seems to be the age of child saints. Mary Goretti became a saint at the age of twelve. This writer knew her brother very well, and her brother says that even before St. Mary Goretti chose death rather than commit a mortal sin, she had found the secret of happiness by saying the Rosary.

And St. Therese of Lisieux, who perhaps is the greatest saint of our century, had a vision of Our Lady when she was only six years old, and became a Carmelite nun when she was only fifteen. The children at Fatima were only six, eight, and nine years of age when the Angel of Peace appeared to them. And there were the children of Beauraing, Banneux, Pontmain, La Salette. St. Bernadette was only fourteen years of age when Our Lady appeared to her at Lourdes!

Most of these children had Our Lady appear to them when they were saying the Rosary. At first Francis, at Fatima, could not hear Our Lady. But he did as soon as he began to say the Rosary.

Would I like to see Our Lady?

Certainly. She will manifest her presence to me if I say her Rosary devoutly! Even now, in the wearing of her Scapular, I can experience her nearness. And why should I want Our Lady to come to me even though I cannot see her?

Of course, because she is my Mother. But even more, because she is the one through whom God gives graces in the world, and the one to lead me to Jesus!

When Our Lord went into Heaven, He left her behind with the Apostles and Disciples that she might pray with them for the coming of the Holy

Spirit. And suddenly a great thunder was heard over the Apostles. And at that moment, the Church was born, and the Apostles who were weak and afraid before that moment went forth fearlessly and preached the Gospel of Christ, and changed the world!

Oh, how much I want Our Lady to come to me, and to obtain for me the gifts of the Holy Spirit! Thinking of her nearness to me as I wear her Scapular, I now cry out to her confidently in these next ten Hail Marys to be with me now, and with each Hail Mary to obtain for me an increase of one of the gifts of the Holy Spirit.

THOUGHTS after "Pray for us now . . ."

1. For knowledge of God
2. For wisdom to do what is right
3. For understanding of Heavenly mysteries
4. For courage to do what is right
5. For reverence towards God Who is all Good
6. For prudent fear of God's Justice
7. That I may persevere in God's grace
8. That you may unite my heart to your Immaculate Heart, so that the Holy Spirit will fly to me
9. That our family may be like the family of Christians to whom the Holy Spirit came
10. That my heart may become afire with love for God

**14. THE ASSUMPTION**

And a great sign
appeared in heaven:
a woman clothed with
the sun, and the moon
was under her feet,
and upon her head a
crown of twelve stars.

Apocalypse 12, 1

To most children death is unreal, even when it comes to someone near and dear to us. We think that death is for “old people”, and it seems so far away. But one day death will come to me. And I should think of it now, because I will have to account on the day of my death for every day that I am living now, and death may come to me at any moment, even though I be a very small child.

But I must realize that death is not something of which I should be afraid. Some people speak of death as something terrible, but it was not terrible to the children at Fatima. They *wanted* to die, after they saw Our Lady! Just because Our Lady had “come from Heaven”, the very first thing they asked her when she appeared the second time was: “Won’t you please take us to Heaven with you?”

Our Lady has promised me, if I wear her Scapular perseveringly, if I say her Rosary perseveringly, that she will help me at the hour of my death and that I need fear nothing, because she will obtain for me the graces I will need to die well.

When I go to school, I must take tests and pass examinations. How fortunate I would be if I had some promise or assurance that I would pass! And yet, death is really the final examination, the final test to pass. Because it is so important, and because she is such a loving Mother, Our Blessed Mother has assured me that I will pass the test if I but persevere.

So I ask her now in these next ten Hail Marys that I may persevere in the wearing of her Scapular, by living up to its meaning of belonging to her in a special way. Certainly if I persevere in my Rosary, I will persevere in my consecration to Our Lady and have the grace of a happy death. So I will ask this favor from her now, as I contemplate the mystery of her own death and of her Assumption into Heaven in these next ten Hail Marys.

THOUGHTS after "Pray for us now . . ."

1. That I may understand death without fear
2. To persevere in the Rosary and the Scapular, your pledges of Heaven
3. To be always in the state of grace
4. To live today as though death were near
5. That all whom I love will have a happy death
6. That our family will be united in Heaven forever
7. That a soul now about to die in sin will be saved
8. For the soul most in need

9. For souls in Purgatory
10. For (mention someone who has recently died)



15. THE CORONATION

Thou art the glory of
Jerusalem . . . the
honor of our people
. . . the hand of the
lord hath strengthened
thee, and therefore
thou shalt be blessed
forever . . .

Judith 15, 10-11

If I had a chance at this moment to ask the President of the United States for something, what would I ask?

Naturally, I would ask for whatever I think would make me happiest . . . whether it be a doll, good health, a bicycle, an automobile, a helicopter, a rocket to go to the moon.

I might even ask something which the President of the United States could not give me!

But there is *nothing* I can ask which my Mother in Heaven could not obtain for me because she has been given dominion over everything by Her Divine Son, who is the King of Kings. As God can do anything, so Our Lady . . . by asking God to do it . . . can cause anything to happen!

We know at Lourdes of a man who had a whole inch of bone instantly created in his leg because he

asked Our Lady to obtain it for him. We know at Fatima of a child who was dying with a great tumor inside her head, and she asked Our Lady and in one instant the tumor was taken away.

But Our Lady does not always give us the things we ask for because sometimes there are things we think would make us happy, but which would harm our souls. And above all, Our Lady wants us to have pure souls, because she wants to give us ultimately *everything* we want and long for, namely HEAVEN!

We long for the *things* that we think would make us happy, because above all we want to be *happy*. But this is not possible in this world! It is only by living well now that we shall have the great reward of being happy forever . . . of going to that blessed place where *Our Mother* is Queen!

So with what confidence we can pray to her for two great favors: First, that we may understand the meaning of Heaven, so that it may be the constant desire of our lives! Second, that she will obtain for us all the graces we need to obtain Heaven forever!

Also, let us pray for all the boys and girls of the world, and all the men and women of the world, especially all the fathers and mothers that they may understand that this world is a passing place, and that we should long and aspire for the fulfillment of all our desires in the Heaven that God has prepared for us, to be ours forever.

This Rosary is the instrument of her power. Through it we can do anything. But above all, through it we can obtain the graces and help we need which will lead us to Our Blessed Lord, and to Heaven.

When the children of Fatima saw Our Lady for the first time, they wanted to die. She was so beautiful, and made them so happy. They could think of only one thing: to go back to Heaven with her when she came again, so that they would be happy forever! They asked her this, and she promised to come soon for Francis and Jacinta which she did. But she told Lucia, the eldest, to remain on earth, and to go to school and to study. And this was very hard for Lucia, but Our Lady added: "Do not be sad, I will be with you always and my Immaculate Heart will be your consolation."

So while Our Lady *hears* all of our prayers, she also knows what God wishes for us, and she would not ask anything which He had not planned for our own good and for the good of the entire world.

THOUGHTS after "Pray for us now . . ."

1. To long for Heaven, like the children of Fatima
2. To understand, like St. Bernadette, to whom you said: "I do not promise to make you happy in this world but in the next"
3. That you will come for me

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4. That I may see the reflection of Heaven in all the beauties of this earth
5. To understand that there is no pain or sorrow in Heaven
6. To long for Heaven, fulfillment of all my desires
7. To go to Heaven without going to Purgatory
8. For a place in Heaven closest to Jesus and you
9. To be united in Heaven with all whom I love
10. To understand that I must earn Heaven

CHAPTER XXI

PREPARATION FOR THE GREATEST EXPERIENCE ON EARTH

THE GREATEST possible experience on earth for any human being is the Eucharist.

As this was the elite experience of Alexandrina, so will it be for all who are "clean of heart". It is here that the devotions of the Rosary and Scapular lead us, here where one truly comes into *intimate contact with God*.

However this is not the only reason for the presentation here of fifteen mysteries of preparation for this experience. There is still a more important reason:

The key of the axiom of "Love God and do as you will" is in the first two words: Love God. And this is the easiest thing in the world, provided we can find God, provided we can come into contact with Him . . . just as it is easy for good persons to fall in love after meeting each other.

The Eucharistic Liturgy is the meeting place.

This writer has published a book on this subject

called "The World's Greatest Secret". He had also previously written a book about the Scapular as the devotion of consecration to the Immaculate Heart of Mary. So we do not go into detail here.

It might be possible to say the Rosary properly without the use of a Scapular devotion, and it might be possible for persons to become "Eucharistic" without recourse to the Immaculate Heart of Mary. But why should anyone try?

It would be like entering a race with leaden shoes, driving a car over fields instead of on the highway, trying to learn to play the piano with gloves on or swimming up the river instead of taking the boat.

In another book, *Meet the Witnesses*, we dramatized (through pictures and through the sworn affidavits of eye witnesses) the fantastic, truly incredible evidence which heaven has given in our own day to the importance of going to Jesus through Mary, to the importance of the simple devotions of the Rosary and the Scapular to develop a clean heart, and to lead us to Christ in the Blessed Sacrament. That stupendous evidence was nothing less than a miracle at a predicted time and place, so that "everyone may believe".

Over a hundred thousand persons, as we never tire of repeating, witnessed the miracle over a radius

of thirty-two miles, at exactly the time predicted. Everyone who saw it thought it the end of the world.

It was beyond doubt the greatest single historical event of the 20th century.

But while we have written a book on the Scapular which shows how this simple devotion leads us to intimacy with the Immaculate Heart of Mary, and while we have now presented in these pages an example of how the Rosary is useful, we did not include in the book on the Eucharist (which was written for persons of all faiths) the devotional practice which now follows, and which seemed more suitable for presentation here.

Reprints are available in a four-page folder on both paper and cardboard. Many thousands are already in use in churches in many American cities.

An American Bishop (Most Rev. Hilary Hacker) commented on these meditations:

“I had never thought of the Rosary in this light . . . What a wonderful preparation for Mass the Rosary actually is . . . because we meditate upon the life, death, and resurrection of Our Saviour . . . and yet this is what the Mass is . . .

“If we are looking for a preparation to understand the Mass as the real exemplification of the pastoral

mystery of the life and death and resurrection of our Divine Saviour . . . there are few prayers that are designed to prepare us for this great mystery like the Rosary."

And then the Bishop added: "The Rosary can enable us to build up to the highest form of worship, the Sacrifice of the Mass."

This is what the rosary and scapular devotions came to mean to Alexandrina and to all who practice them properly, because this is their ultimate purpose: To lead us to Christ.

Someone once said:

"I could never believe in Fatima because the children said that only the Blessed Virgin could save the world; but only Christ can save the world."

And yet both statements are right.

The world will be saved when it finds Christ, but like the three kings . . . it will find the Saviour "with Mary His mother".

These devotions lead us to Him. Used properly, they lead us swiftly, surely, powerfully . . . as though they were the very arms of Mary lifting us up to Him.

JOYFUL

During the Sacrifice of the Mass Christ becomes Present in our midst. To those of us who will re-

ceive Him in Holy Communion, He will become as intimately present within us as He was present in the Blessed Virgin after the moment of the Annunciation.

In these Joyful Mysteries we seek to unite our hearts to her Immaculate Heart to prepare for His Presence and for the intimacy of Communion with Him.



ANNUNCIATION



At the words of an angel, in Mary the Word was made flesh.

Here, in a few moments, at the words of a priest bread will become the Word. Just as really as Christ came to dwell in Mary, so in Communion He will come to dwell for a moment in me.

I now beg you, dearest Mother, to lend me Your Immaculate Heart that I may assist at the miracle which is about to take place in this Church with understanding and full attention. I beg you, in these next ten Hail Marys, to lend me your Immaculate Heart with which to receive Jesus, my Lord and my God.



VISITATION

Elizabeth asked: "Whence is it that the Mother of my Lord should come to me?" St. Alphonsus explains that Elizabeth knew that in welcoming the Mother she was welcoming the Son.

I now greet you, dearest Mother, in the words of the angel and of your cousin Elizabeth, while at the same time I pray that you will change and purify me, even as St. John the Baptist was changed inside his mother's womb at the very sound of your voice. Come to me, dearest Mother, and prepare me for the wonder of the visitation of your Son which I am about to experience in this Mass.



BIRTH OF OUR LORD

At the end of their long journey, after many trials,

the three kings were rewarded as St. Luke describes: "Entering in, they found the Child with Mary His Mother."

I turn to you Oh, my dearest Mary, my Mother, and ask you through these next ten Hail Marys to prepare me to receive Jesus, to recognize Him in the Miracle of the Mass which is about to begin. Prepare my heart. And receive my gifts of frankincense, gold, and myrrh, my faith, my trust, and my love, that He may receive them from your pure hands.



PRESENTATION

Others in the great Temple of Jerusalem saw only a poor couple, with an Infant Baby. But Simeon saw more than a baby. He saw the fulfillment of the longing of the world and burst into the song of thanksgiving: "Now Oh Lord dismiss Thy servant in peace, my eyes have beheld the Salvation of the world!".

In a few moments, where a non-believer would only see a piece of bread, I shall see the Saviour of

the world. And although Simeon could merely take Him into his arms, I shall take Him into my very body.

Oh Mary, my Mother, as you were the one chosen by God to bring Christ to Simeon, so bring Him now to me. Dispose my heart, open the eyes of my faith, fill my heart to bursting with Simeon's anthem so that from now, even unto the hour of my death, I, too, may say "My eyes have beheld the Salvation of the world!".



THE FINDING OF THE CHILD IN THE TEMPLE

By a mystery of mingled joy and sorrow, Our Lord seemed to indicate at the age of twelve that He would be found in Churches, "About My Father's Business". We have come to this Church, now, to find Him. We ask you, Oh Blessed Joseph, to pray for us. And in these next Hail Marys, we turn to you, dearest Mary Our Mother, that we may truly find Jesus who is about to become present to us in this

Church, this temple of God, and to become one with us through the Sacrifice of the Mass now about to take place. May we find Him!

SORROWFUL

This Mass I am about to attend repeats the greatest act of love the world has ever known. It is the greatest possible moment for me to obtain grace for myself, and for the conversion of sinners throughout the world.

If this were the only Mass I were ever able to attend, it could be the peak of all my experiences on this earth. And I turn to Mary to prepare myself for it.



THE AGONY IN THE GARDEN

Out of twelve Apostles, Christ chose only three to go aside with Him in the garden and to participate in His agony.

Out of this entire area, out of this entire parish, I am among the few who have been called here to share His Passion about to be renewed in the Holy

Sacrifice of the Mass. He has not asked me to spend an hour with Him. He asks for even less. So I turn to you, My dearest Mary, dearest Mother, and I beg you through the next ten Hail Marys to keep me alert, to attend this Mass in the full realization that I will be present at the actual Passion of Christ knowing that what consolation I give Him now, He already knew about in the Garden of Gethsemane. Help me, dearest Mother, to understand the wonder of this mystery. Help me to return the greatness of His love!



SCOURGING AT THE PILLAR

Pilate said to Christ: "Are You a King?" Pilate was not joking. Himself a man of authority, he recognized kingship in Christ. So did the soldiers who scourged Him. They finally blindfolded the eyes of the King Whom they humiliated with whips.

To think that Christ endured so much humiliation! and He a King with power not only over this world alone but, as He told Pilate, of a kingdom "not of this world".

If the President of the United States were to be

coming here this morning, thousands would try to see him. Christ is about to become present, and only we are here to recognize Him!

Oh, Mary, my dearest Mother, I beg you in these next ten Hail Marys to lend me your Immaculate Heart with which to participate in the renewal of His Passion which is about to become present to me in this Mass. By the merits of His Precious Blood, may I make up for all who are absent and obtain the conversion of many sinners and make reparation for the neglect of His love, for the sacrileges and indifference He endures!



CROWNING OF THORNS

At Fatima Our Lady showed her Immaculate Heart surrounded by the Crown of Thorns. She appealed to us for reparation so that the tide of atomic war might be turned back, so that the forces of atheism might be converted. What is this Crown of Thorns except the neglect, the sacrileges, the indifference heaped upon the King of Kings Who becomes Present to us in every corner of the world through the Holy Sacrifice of the Mass, but Who

is largely ignored by the entire world into which He comes with so much love? Oh, Mary, lend me your thorn-crowned and Immaculate Heart that I may worthily assist in this Holy Sacrifice about to begin so that I may obtain the conversion of many sinners by offering our crucified Lord to the Most Holy Trinity!



CARRYING OF THE CROSS

Mary first saw her Son, in His Passion, as He fell. She saw Him beneath the Cross, covered with Blood from the scourging and thorns, flattened against the dirty street. It is thus that the Passion of Christ is perpetuated today as He is humiliated by non-believers, especially behind the Iron and Bamboo Curtains, and as He is ignored even by many in whose midst I live. But at Our Lady's glance, the Cross is taken from His shoulders, a woman wipes His face, others weep in compassion.

Oh, Mary, by these ten Hail Marys, help me carry His Cross during the brief time of this Holy Mass! Make me another Veronica to wipe the blood-stained

face of Jesus! Fill my heart with compassion and enable me to hear the appeal of Christ to the weeping women and to offer this Mass not in mere compassion for His suffering in the modern world, but for conversion of the sinners who cause it!



THE CRUCIFIXION

In a few moments, dear Mother, right in this Church, I will actually be present with you on Calvary. I know this by the teaching of the Church, which tells me that this Holy Sacrifice is a “renewal” of Calvary. I will not see the miracle of change. He hid His Divinity on the Cross! He will hide also His Humanity on this altar. But I will hear the miracle-causing words which He spoke the night before He died. He will become present, and I will be able to speak to Him as did the good thief, and on this altar He will hear me! I can speak to Him as you did on Calvary, returning love for love, and pleading that the Blood He sheds will not be shed in vain but that, by the graces of this tremendous sacrifice, many sinners will be converted! I beg you in these next ten

Hail Marys: Lend me your Immaculate Heart, *as I now prepare to take my place at your side at the foot of the Cross.*

GLORIOUS

The Joyful Mysteries prepare us for the Presence of Christ in our midst. The Sorrowful Mysteries prepare us for our presence on Calvary. Now the Glorious Mysteries particularly prepare us for the intimacy of Our Lord in Holy Communion.



THE RESURRECTION

Mary Magdalen thought the Man in the garden was just a man. Then He spoke her name. She ran and fell at His feet crying "Master!".

In a few moments, I will receive Our Lord. Looking at the mere appearance of bread, and tasting the mere taste of bread, I may not recognize Him. So I turn to you, dearest Mary my Mother, and beg you to plead with Jesus that He may whisper to me my name as He comes to me and that the Communion I will receive during this Holy Mass, now about to begin, will be the most intimate and wonderful of

my life . . . as real to me as He was in that moment, to Mary Magdalen.

THE ASCENSION



When the apostles and disciples suddenly realized that Christ, just disappeared into the heavens, had left His Mother behind . . . how joyously and hopefully they must have turned to her as their mother, the Mother of the Church. So, too, I turn to you dearest Mary, my Mother, as I am preparing for the coming of Christ through the Holy Sacrifice of the Mass, now about to begin, and for His more intimate coming to me in Holy Communion. Even as you prayed with the Apostles and prepared them for the Pentecost, so, dearest Mother, prepare my heart now for the great visitation of Christ which I am about to experience in this Church.



THE DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES

God became man when the Holy Spirit overshadow-

owed Mary. The Church came "alive" when the Holy Spirit returned in the cenacle. Now I am about to participate in a similar wonder, as the God-Man becomes present through the Sacrifice of the Mass. So I turn to you, dearest Mother, Spouse of the Holy Spirit and Mother of Christ, to prepare me for this great miracle. Obtain for me the gifts of the Holy Spirit. May this church, as we recite these next ten Hail Marys, become for me another cenacle and may a fire of love be enkindled in my heart as I prepare to receive my God.



THE ASSUMPTION

For fifteen years after the Ascension, Our Lady's greatest moments on this earth were her moments when she assisted at Mass and received her Son in Holy Communion. These were the moments, truly, of "Heaven on earth" because Heaven itself consists in the possession of God. Oh Mary, make of this Mass I am about to attend, and this Communion I am about to receive, a foretaste of Heaven. Enable me to participate as though this were the very last Mass of my life, so that I may be borne to Heaven

after I die without even passing through Purgatory. And by the power of this Mass, may persons most in need have the grace of a happy death!



THE CORONATION OF OUR LADY
QUEEN OF HEAVEN

My heart is a throne. When I sin, I place myself on that throne. When I am in the state of grace, I give this throne to Christ, my King.

Our Lord has given His Queen Mother to me, as my Mother, that I might enrich the throne of my heart with her Heart Immaculate. I therefore turn to thee, dear Mother whom St. Therese called "More a Mother than a Queen." I ask you to prepare me for the Holy Communion I am about to receive. May your Immaculate Heart become the throne of the King of Kings within me, and enable me to assist at this Sacrifice of the Mass in such a manner that I may be able to obtain the conversion of many sinners and speed *the Reign of Christ the King through the entire world.*

CHAPTER XXII

THE ORIGINAL WORDS

FOLLOWING ARE the original words in which the evangelists, who were taught by Our Lord Himself, present the fifteen mysteries.

Those who are not familiar with these original accounts of the mysteries should not even attempt the meditations given in this book without reading them, preferably before EACH mystery. And long after the reader has exhausted the suggestions given in the previous chapters for the application of the mysteries to problems of sex, children, family, and Eucharistic preparation, new thoughts will flow from the inspired words of Matthew, Mark, Luke and John.

All we need for a good meditation is a motive.

What do we want to learn? What inspiration do we seek? What special strength do we need, at this particular moment?

We will find it here as we pray with Mary, the Mother of Jesus!

Quotations in this chapter are from THE NEW TESTAMENT, translated by R. A. Knox, with permission of the publishers SHEED & WARD.

And to keep our minds alert, we may read ONE LINE . . . or one little sequence of words . . . every time we pronounce the Holy Name of Jesus (which we do fifty times in each chaplet, and 150 times in the entire rosary).

The thoughts we have given in the previous pages (as we repeated several times especially in the beginning) are merely demonstrations. Each will find far richer, deeper, more pertinent thoughts through personal application of these great mysteries from the original words:

First Joyful Mystery
THE ANNUNCIATION

Luke 1:

- 26 When the sixth month came, God sent the angel Gabriel to a
27 city of Galilee called Nazareth, where a virgin dwelt, betrothed
to a man of David's lineage; his name was Joseph, and the virgin's
28 name was Mary. Into her presence the angel came, and said, Hail,
thou who art full of grace; the Lord is with thee; blessed art thou
29 among women. She was much perplexed at hearing him speak
so, and cast about in her mind, what she was to make of such a
30 greeting. Then the angel said to her, Mary, do not be afraid; thou
31 hast found favour in the sight of God. And behold, thou shalt
conceive in thy womb, and shalt bear a son, and shalt call him
32 Jesus. He shall be great, and men will know him for the Son of
the most High; the Lord God will give him the throne of his father
33 David, and he shall reign over the house of Jacob eternally; his
34 kingdom shall never have an end. But Mary said to the angel,
35 How can that be, since I have no knowledge of man? And the
angel answered her, The Holy Spirit will come upon thee, and the

power of the most High will overshadow thee. Thus that holy thing which is to be born of thee shall be known for the Son of
36 God. See, moreover, how it fares with thy cousin Elizabeth; she is old, yet she too has conceived a son; she who was reproached
37 with barrenness is now in her sixth month, to prove that nothing
38 can be impossible with God. And Mary said, Behold the handmaid of the Lord; let it be unto me according to thy word. And with that the angel left her.

Second Joyful Mystery

THE VISITATION

39 In the days that followed, Mary rose up and went with all haste
40 to a city of Juda, in the hill country where Zachary dwelt; and
41 there entering in she gave Elizabeth greeting. No sooner had Elizabeth heard Mary's greeting, than the child leaped in her
42 womb; and Elizabeth herself was filled with the Holy Ghost; so that she cried out with a loud voice, Blessed art thou among women,
43 and blessed is the fruit of thy womb. How have I deserved to be
44 thus visited by the mother of my Lord? Why, as soon as ever the voice of thy greeting sounded in my ears, the child in my womb
45 leaped for joy. Blessed art thou for thy believing; the message that was brought to thee from the Lord shall have fulfilment.

46 And Mary said, My soul magnifies the Lord; my spirit has
48 found joy in God, who is my Saviour, because he has looked graciously upon the lowliness of his handmaid. Behold, from this
49 day forward all generations will count me blessed; because he who is mighty, he whose name is holy, has wrought for me his wonders.
50 He has mercy upon those who fear him, from generation to gen-
51 eration; he has done valiantly with the strength of his arm, driv-
52 ing the proud astray in the conceit of their hearts; he has put
53 down the mighty from their seat, and exalted the lowly; he has filled the hungry with good things, and sent the rich away empty-handed.

Third Joyful Mystery

THE NATIVITY

Luke 2:

6 it was while they were still there that the time came for her
 7 delivery. She brought forth a son, her first-born, whom she
 wrapped in his swaddling-clothes, and laid in a manger, because
 there was no room for them in the inn.

8 In the same country there were shepherds awake in the fields,
 9 keeping night-watches over their flocks. And all at once an angel
 of the Lord came and stood by them, and the glory of the Lord
 10 shone about them, so that they were overcome with fear. But the
 angel said to them, Do not be afraid; behold, the news I bring you
 11 is good news of a great rejoicing for the whole people. This day,
 in the city of David, a Saviour has been born for you, no other
 12 than the Lord Christ. This is the sign by which you are to know
 him; you will find a child still in swaddling-clothes, lying in a
 13 manger. Then, on a sudden, a multitude of the heavenly army
 appeared to them at the angel's side, giving praise to God, and
 14 saying, Glory to God in high heaven, and peace on earth to men
 that are God's friends.

Matt. 2:

1 And thereupon certain wise men came out of the east they
 11 found the child there, with his mother Mary, and fell down to
 worship him; and, opening their store of treasures, they offered
 him gifts, of gold and frankincense and myrrh.

Luke 2:

19 All those who heard it were full of amazement at the
 story which the shepherds told them; but Mary treasured up all
 these sayings, and reflected on them in her heart.

Fourth Joyful Mystery

THE PRESENTATION

Luke 2:

At this time there
 25 was a man named Simeon living in Jerusalem, an upright man of

careful observance, who waited patiently for comfort to be brought
 26 to Israel. The Holy Spirit was upon him: and by the Holy Spirit
 it had been revealed to him that he was not to see death, until he
 27 had seen that Christ whom the Lord had anointed. He now came,
 led by the Spirit, into the temple; and when the child Jesus was
 brought in by his parents, to perform the custom which the law
 28 enjoined concerning him, Simeon too was able to take him in his
 29 arms. And he said, blessing God: Ruler of all, now dost thou let
 30 thy servant go in peace, according to thy word; for my own eyes
 31 have seen that saving power of thine which thou hast prepared in
 32 the sight of all nations. This is the light which shall give revela-
 33 tion to the Gentiles, this is the glory of thy people Israel. The
 father and mother of the child were still wondering over all that
 34 was said of him, when Simeon blessed them, and said to his
 mother Mary, Behold, this child is destined to bring about the fall
 of many and the rise of many in Israel; to be a sign which men
 will refuse to recognize; and so the thoughts of many hearts shall
 35 be made manifest; as for thy own soul, it shall have a sword to
 39 pierce it. And now, when all had been done
 that the law of the Lord required, they returned to Galilee, and to
 their own town of Nazareth.
 40 And so the child grew and came to his strength, full of wisdom;
 and the grace of God rested upon him.

Fifth Joyful Mystery THE FINDING OF JESUS IN THE TEMPLE

Luke 2:

42 And when he was
 twelve years old, after going up to Jerusalem, as the custom was
 43 at the time of the feast, and completing the days of its observance,
 they set about their return home. But the boy Jesus, unknown to
 his parents, continued his stay in Jerusalem.
 45 When they could not find him, they made
 their way back to Jerusalem in search of him, and it was only after

46 three days that they found him. He was sitting in the temple, in
 the midst of those who taught there, listening to them and asking
 47 them questions; and all those who heard him were in amazement
 48 at his quick understanding and at the answers he gave. Seeing
 him there, they were full of wonder, and his mother said to him.
 My Son, why hast thou treated us so? Think, what anguish of
 49 mind thy father and I have endured, searching for thee. But he
 asked them, What reason had you to search for me? Could you
 not tell that I must needs be in the place which belongs to my
 50 Father? These words which he spoke to them were beyond their
 51 understanding; but he went down with them on their journey
 to Nazareth, and lived there in subjection to them, while his mother
 52 kept in her heart the memory of all this. And so Jesus advanced in
 wisdom with the years, and in favour both with God and with
 men.

First Sorrowful Mystery THE AGONY IN THE GARDEN

Matt. 26:

36 So Jesus came, and they with him, to a plot of land called
 Gethsemani; and he said to his disciples, Sit down here, while I
 37 go in there and pray. But he took Peter and the sons of Zebedee
 38 with him. And now he grew sorrowful and dismayed; My
 soul, he said, is ready to die with sorrow; do you abide here, and
 watch with me.

Mark 14:

35 So he went forward a
 little, and fell on the ground, and prayed that if it were possible,
 the hour might pass him by:

Luke 22:

42 Father, he said, if it pleases thee, take away this chalice from
 43 before me; only as thy will is, not as mine is. And he had sight of
 an angel from heaven, encouraging him. And now he was in an
 44 agony, and **prayed** still more earnestly; his sweat fell to the ground
 like thick drops of blood.

Matth. 26:

40

Then he

went back to his disciples, to find them asleep; and he said to Peter, Had you no strength, then, to watch with me even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak.

Second Sorrowful Mystery

THE SCOURGING AT THE PILLAR

Mark 15:

NO SOONER had day broken, than the chief priests made their plans, with the elders and scribes and the whole council; they took Jesus away in bonds and gave him up to Pilate. And Pilate asked him, Art thou the king of the Jews? He answered him, Thy own lips have said it.

John 18:

36

My kingdom, an-

swered Jesus, does not belong to this world. If my kingdom were one which belonged to this world, my servants would be fighting, to prevent my falling into the hands of the Jews; but no, my kingdom does not take its origin here. Thou art a king, then? Pilate asked. And Jesus answered, It is thy own lips that have called me a king. What I was born for, what I came into the world for, is to bear witness of the truth. Whoever belongs to the truth, listens to my voice.

Luke 23:

4

Pilate said to

the chief priests and the multitudes, I cannot discover any fault in this man. I will scourge him, and then he shall go free.

John 19:

2 THEN PILATE TOOK Jesus and scourged him.

Third Sorrowful Mystery

THE CROWNING WITH THORNS

Mark 15:

16 Then the soldiers led him away into the court of the palace, and gathered there the whole of their company.

Matt. 27:

28

First they

29 stripped him, and arrayed him in a scarlet cloak; then they put on his head a crown which they had woven out of thorns, and a rod in his right hand, and mocked him by kneeling down before him, 30 and saying, Hail, king of the Jews. And they spat upon him, and took the rod from him and beat him over the head with it.

John 19:

4 And now Pilate went out again, and said, See, I am bringing him 5 out to you, to show that I cannot find any fault in him. Then, as Jesus came out, still wearing the crown of thorns and the scarlet cloak, he said to them, See, here is the man.

15 But they cried out, Away with him, away with him, crucify him. What, Pilate said to them, shall I crucify your king? We have no king, the chief priests answered, except Caesar.

Mark 15:

14 Pilate said to them, what wrong has he done? But they cried all the more, Crucify him.

John 19:

16

Thereupon he

gave Jesus up into their hands, to be crucified: and they, once he was in their hands, led him away.

Fourth Sorrowful Mystery THE CARRYING OF THE CROSS

Luke 9:

23

And he said to all alike, If any man has a mind to come my way, let him renounce self, and take up his cross daily, and follow me.

John 19:

17 So Jesus went out, carrying his own cross, to the place named after a skull; its Hebrew name is Golgotha.

Luke 23:

26 As they led him off, they caught hold of a man called Simon of Cyrene, who was coming in from the country, and loaded him with the cross, so that he should carry it after Jesus.

Matt. 11:

- 29 Take my yoke upon yourselves, and learn from me;
I am gentle and humble of heart; and you shall find rest for your
30 souls. For my yoke is easy, and my burden is light.

Luke 23:

- 27 Jesus was followed by a great multitude of the people, and also of women, who
28 beat their breasts and mourned over him; but he turned to them, and said, It is not for me that you should weep, daughters of Jerusalem; you should weep for yourselves and your children.
31 If it goes so hard with the tree that is still green, what will become of the tree that is already dried up?

Fifth Sorrowful Mystery THE CRUCIFIXION

Luke 23:

- 33 And when they reached the place which is named after a skull, they crucified him there; and also the
34 two criminals, one on his right and the other on his left. Jesus meanwhile was saying, Father, forgive them; they do not know what it is they are doing. And they divided his garments among themselves by lot.

Matt. 27:

- 44 Even the thieves who were crucified with him uttered the same taunts.

Luke 23:

- 39 And one of the two thieves who hung there fell to blaspheming against him; Save thyself, he said, and us too, if thou art the Christ.

But the other rebuked him;

- 42 Then he said to Jesus, Lord, remember me when thou comest into
43 thy kingdom. And Jesus said to him, I promise thee, this day thou shalt be with me in Paradise.

John 19:

26 And Jesus, seeing his mother there, and
the disciple, too, whom he loved, standing by, said to his mother,
27 Woman, this is thy son. Then he said to the disciple, This is thy
mother. And from that hour the disciple took her into his own
keeping.

Luke 23:

45 The sun was darkened, and the veil of
46 the temple was torn in the midst: and Jesus said, crying with a
loud voice, Father, into thy hands I commend my spirit; and
yielded up his spirit as he said it.

Matt. 27:

51 And all at once, the veil of the temple was torn this way
and that from the top to the bottom, and the earth shook, and the
rocks parted asunder;

First Glorious Mystery

THE RESURRECTION

John 16:

20 Believe me when I tell you this, you will weep
and lament while the world rejoices; you will be distressed, but
your distress shall be turned into joy.

22 So it is with
you, you are distressed now; but one day I will see you again, and
then your hearts will be glad; and your gladness will be one which
nobody can take away from you.

Luke 24:

1 AND AT VERY early dawn on the first day of the week they came
to the tomb, bringing the spices they had prepared:

Matt. 28:

2 And suddenly there
was a great trembling of the earth, because an angel of the Lord
came to the place, descending from heaven, and rolled away the
3 stone and sat over it; his face shone like lightning, and his gar-
4 ments were white as snow; so that the guards trembled for fear

5 of him, and were like dead men. But the angel said openly to the women, You need not be afraid; I know well that you have come to look for Jesus of Nazareth.

Mark 16:

6 No need to be dismayed; you have come to look for Jesus of Nazareth, who was crucified; he has risen again, he is not here. Here is the place where they laid him.

Matt. 28:

7 You must go in haste, and tell his disciples that he has risen from the dead; and now he is going on before you into Galilee, where you shall have sight of him. That is my message
8 to you. Whereupon they left the tomb, in fear and in great rejoicing, and ran to tell the news to his disciples.

John 11:

25 Jesus said to her, I am the resurrection and life; he who
26 believes in me, though he is dead, will live on, and whoever has life, and has faith in me, to all eternity cannot die.

Second Glorious Mystery THE ASCENSION

Luke 24:

50 When he had led them out as far as Bethany, he lifted up his hands and blessed them;

Matt. 28:

18 But Jesus came near and spoke to them; All authority in heaven and on earth, he said, has been given to me;
19 you, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of
20 the Holy Ghost, teaching them to observe all the commandments which I have given you.

Mark 16:

16 he who believes and is baptized will be saved; he who refuses belief will be condemned.

Matt. 28: And behold I am with you all
 20 through the days that are coming, until the consummation of the
 world.

Luke 24:
 51 and even as he blessed them he parted
 from them, and was carried up into heaven.

Mark 16:
 19 And so the Lord Jesus, when he
 had finished speaking to them, was taken up to heaven, and is
 seated now at the right hand of God;

Third Glorious Mystery THE DESCENT OF THE HOLY SPIRIT

Acts 2:

2 **W**HEN THE DAY of Pentecost came round, while they were all
 gathered together in unity of purpose, all at once a sound
 came from heaven like that of a strong wind blowing, and filled
 3 the whole house where they were sitting. Then appeared to them
 what seemed to be tongues of fire, which parted and came to rest
 4 on each of them; and they were all filled with the Holy Spirit,
 and began to speak in strange languages, as the Spirit gave utter-
 ance to each.

11 there are Cretans among us too, and Arabians; and
 each has been hearing them tell of God's wonders in his own lan-
 guage.

5 Among those who were dwelling in Jerusalem at
 this time were devout Jews from every country under heaven;

14 But Peter, with the eleven apostles at his side, stood there and
 raised his voice to speak to them; Men of Judaea, he said, and all
 you who are dwelling in Jerusalem, I must tell you this; listen to
 what I have to say.

38 Repent, Peter said to them, and be baptized, every one of you, in
 the name of Jesus Christ, to have your sins forgiven; then you
 will receive the gift of the Holy Spirit.

41 So all those who had taken his words to heart were baptized,
 and about three thousand souls were won for the Lord that day.

Fourth Glorious Mystery THE ASSUMPTION

Apoc. 11:19

19

After this,

God's heavenly temple was thrown open, and the ark of the covenant was plain to view, standing in his temple; and there were lightnings, and mutterings, and an earthquake, and a great storm of hail.

Apoc. 12:1

I

AND NOW, in heaven, a great portent appeared; a woman that wore the sun for her mantle, with the moon under her feet, and a crown of twelve stars about her head.

The mysteries of the Assumption of Our Lady and her Queenship, although contained implicitly in the gospels, are peculiarly mysteries of NOW.

The Queenship of Mary was solemnly affirmed in an encyclical of Pope Pius XII on October 11th, 1954, in which His Holiness recalled the glorious and joyous day just four years earlier when he "defined the dogma of the Assumption of the Blessed Virgin Mary into heaven where, present in soul and body, she reigns together with her only-begotten Son..."

This solemn declaration of the power of Mary assumed into Heaven, where she reigns as Queen with her King-Son, followed the anguish of two global wars and swelled into the subsequent power struggle of opposing atomic nations. Pius XII added, in his preface to the encyclical:

"When the miraculous image of the Virgin Mary venerated at Fatima was being crowned with a golden diadem, We ourselves called that image the messenger of the royalty of Mary." (Osservatore Romano, 19th May, 1946)

That "messenger of the royalty of Mary" has traveled around the globe and through it, everywhere, Our Lady has drawn souls to recite the Rosary and she has performed many

wonders to confirm her queenship before the threat of atomic war.

Unfortunately, space does not permit full quotation of the great encyclical of Pope Pius XII (*Ad Coeli Reginam*), but because of the timeliness of this mystery we herewith add as ample a quotation as possible. Almost any line may serve as inspiration for praying this mystery of "hope to the atomic world"... the mystery of the Queen who said at Fatima "You MUST say the Rosary," and who promised the world peace if we did.

Highlights from Pius XII's encyclical "Ad Coeli Reginam."

Our predecessor, *St. Martin I*, called Mary "*our glorious Lady, ever Virgin*". *St. Agatho*, in the Synodal letter sent to the Fathers of the Sixth Ecumenical Council called her "*Our Lady, really and truly the mother of God*". And in the eighth century *Gregory II* in the letter sent to *St. Germanus*, the patriarch, and read in the Seventh Ecumenical Council with all the Fathers applauding, called the Mother of God: "*The Lady ruler of all, the true mother of God,*" and also "*the Lady ruler of all Christians.*"

We wish also to recall that Our predecessor of immortal memory, *Sixtus IV*, touched favorably upon the doctrine of the Immaculate Conception of the Blessed Virgin beginning the Apostolic Letter "*Cum praee excelsa*" with words in which Mary is called "*Queen*", "*Who is always vigilant to intercede with the King whom she bore*". *Benedict XIV* also asserted this in his Apostolic Letter '*Gloriosae Dominae*' in

which Mary is called "*Queen of heaven and earth*" and it is stated that the sovereign King has in some way communicated His power of ruling to her.

St. Alphonsus

Consequently *St. Alphonsus Liguori*, collecting all the testimonies of past ages, most reverently writes these words: "*Because the Virgin Mary was raised up to such a lofty dignity as to be the mother of the King, therefore rightly and deservedly the Church has honored her with the title of 'Queen'.*"

Liturgy

Furthermore, the sacred liturgy, which is, as it were, a faultless mirror of the doctrine handed down from the elders and believed by the Christian people through the course of all ages both in the East and in the West, has sung the praises of the heavenly Queen and constantly sings them.

To these should be added, in addition to other things, the Litany of

Loreto which daily invites the Christian people to call upon Mary as Queen. Likewise, for many centuries past, Christians have been accustomed to meditate upon the ruling power of Mary which embraces heaven and earth when they consider the fifth glorious mystery of the Rosary which can be called the mystical crown of the heavenly Queen.

Art

Finally, art which is based upon Christian principles and is animated by their spirit as something which faithfully interprets the sincere and freely expressed reverence of the faithful, since the Council of Ephesus

shall be called the Son of the Most High; and the Lord will give Him the throne of David His father, and He shall be king over the house of David forever; and of His kingdom there shall be no end." And furthermore, Mary is called the "*Mother of the Lord*". From this it is easily deduced that she too is Queen since she brought forth a Son who, at the very moment that He was conceived, was by reason of the Hypostatic Union of the human nature with the Word, even as man, King, and Lord of all things. As a result St. John Damascene could rightly and deservedly write these words: "*Truly she has become the Lady ruler of*

"... henceforth all generations shall call me blessed; for He Who is mighty has done great things for me." Luke 1: 48, 49

sus portrays Mary as Queen and Empress seated upon a royal throne adorned with the royal insignia, crowned with the royal diadem and surrounded by the host of the angels and the saints in heaven and ruling not only nature and its powers but also over the machinations of Satan.

Scriptures

As we have already indicated above, venerable brethren, *the basic principle upon which Mary's royal dignity rests*, a principle already evident in the documents handed down by the elders long ago and in the sacred liturgy, *is without doubt her divine maternity*. In the sacred scriptures we read this statement about the Son whom the Virgin will conceive: "*He shall be great, and*

every creature since she is the mother of the Creator". And it can likewise be said that the first one who with heavenly voice announced Mary's royal office was Gabriel the Archangel himself.

Co-redemption

Now, *the most Blessed Virgin Mary is to be called Queen* not only by reason of her divine maternity, but *also because by the will of God she has had an outstanding part in the work of our eternal salvation*. "*What more pleasant or sweeter thought could we have*," wrote Our predecessor of happy memory, Pius XI, "*than that Christ rules over us not only by native right but also by an acquired right, namely that of the redemption? Would that all men who have forgotten how much*

we have cost our Savior might remember: 'You were redeemed . . . not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' We are no longer our own for 'at a great price' Christ has purchased us."

Instrumental

From these premises the following argument is drawn: Mary was by the will of God, associated with Jesus Christ, the principle of salvation itself, in bringing about spiritual salvation in a way that was quite similar to the way in which Eve was associated with Adam, the principle of death, so that it may be said that the work of our salvation was accomplished through a certain "*recapitulation*", in which a virgin is instrumental in saving the human race just as a virgin was instrumental in making it subject to death.

New Eve

Moreover, it can also be said that this most glorious Lady was the beloved mother of Christ precisely "*so that she might be made His associate in the redemption of the human race.*" Actually, "*It was she, the second Eve who, free from all sin, original or personal, and always most intimately united with her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by this unhappy fall, and her mother's rights and mother's love were included in the holocaust.*" Hence we may certainly conclude that just as Christ, the new Adam, must be called King, not only because He is the Son of

God, but also because He is our Redeemer; so, by a certain kind of analogy, the most Blessed Virgin is Queen, not only because she is the Mother of God, but also because, as the new Eve, she was associated with the new Adam.

Association

And so it is that Jesus Christ alone, God and man, is King in the full, proper, and absolute sense of the term. Yet Mary also although in a restricted way and only by analogy, shares in the royal dignity as the mother of Christ who is God, as His associate in the labors of the Divine redemption, and in His struggle against His enemies and in the victory He won over them all. From this association with Christ the King she obtains a splendor and eminence surpassing the excellence of all created things. From this association with Christ comes the royal function by which she can disperse the treasures of the Divine Redeemer's Kingdom. Finally, from this association with Christ comes the unfailing efficacy of her maternal intercession with the Son and with the Father.

There is no doubt whatsoever that the most holy Mary surpasses all created things in dignity and likewise that she has gained a primacy, after her Son, over all things.

Dignity

In order to understand this most exalted grade of dignity which the mother of God has obtained above all created things, we should recall that the holy mother of God was, already in the first moment of her

conception, filled with such an abundance of graces as to surpass the grace of all the Saints. Hence—as Our predecessor of happy memory, Pius IX, wrote in his Apostolic Letter—the indescribably perfect God “so marvelously endowed her above all the angels and saints with the abundance of all heavenly gifts from the treasury of the Divinity that she, always completely free from every stain of sin and entirely beautiful and perfect, possesses such a fullness of innocence and holiness that under God no greater than this is understood and that no one other than God Himself can ever know.”

dealing with the affairs of our salvation, she is concerned with the whole human race. Constituted by the Lord, Queen of heaven and earth, and exalted above all the choirs of angels and the ranks of the Saints in heaven, standing at the right hand of her only begotten Son, Our Lord Jesus Christ, she petitions most powerfully with her maternal prayers, and she obtains what she seeks. And she cannot fail.” On this subject another of Our predecessors of happy memory, Leo XIII, has said that in the distribution of graces an “almost immeasurable power” was given to the most Blessed Virgin

**“He has put down the mighty from their thrones,
and has exalted the lowly.” Luke 1: 52**

Moreover, the Blessed Virgin has not only received the grade of excellence and perfection which is supreme after that of Christ Himself but has also received some sharing of that efficacy by which her Son and our Redeemer is rightly and properly said to reign over the minds and wills of men. For if the word of God performs miracles and gives grace through the Humanity He has assumed, if He employs the Sacraments and His Saints as instruments for the salvation of souls, why should He not use His mother's office and efforts to bring us the fruits of the Redemption?

Power

As Our predecessor of immortal memory, Pius IX, said: “*Turning her maternal Heart toward us and*

Mary. St. Pius X adds that Mary performs this function “as it were by a mother's right”.

Therefore, let all Christ's faithful glory in the fact that they are subject to the rule of the Virgin Mother of God who both enjoys royal power and burns with a mother's love.

Warning

Yet, in these and other questions about the Blessed Virgin let theologians and preachers of the word of God take care to avoid certain deviations lest they fall into twofold error. Let them beware of teachings that lack foundation, and that, by misuse of words, exceed the bounds of truth. And let them beware of too great a narrowness of mind when they are considering that unique completely exalted, indeed

Is the sexual instinct a source of conflict in everyone?

The struggle to contain sexual expression is a central struggle in every normal person. Even the atheist, who feels no moral restrictions, must deal with such restrictions as the monogamous instinct. Everyone finds free sexual expression more frustrating and certainly more unrewarding than limited expression. And it is in *setting the limits* that we come into conflict with ourselves.

Can the struggle be won?

It cannot be won by the atheist, who will always be in conflict. It can be won only by the acquisition of a clean heart.

When can I KNOW I have a clean heart?

When you WANT it. (When you really want it, it is already yours).

How can wearing a Scapular sign of consecration to the Immaculate Heart of Mary and meditating the Rosary make me want a clean heart?

Because the practice of these simple devotions perseveringly shows that you have already begun to WANT a clean heart, and the Immaculate Heart of Mary does the rest.

If I am not convinced that I want a clean heart sufficiently to take on the Scapular and the daily Rosary, what can I do?

Consider your present state of mind. Do you really want to remain as you are until death comes? Or would you rather at least try to discover what it might be like to have a clean heart?

Is a clean heart more difficult for persons alone than for those who are married?

Persons alone have a greater struggle if they feel that a "clean heart" must be equated with total denial of sexual expression.

But is that not what a clean heart does demand of those who are not married?

Theoretically, yes. Actually we would have to know the details of the lives of men like Pope John XXIII. Did he ever feel frustrated? as much as many who indiscriminately indulge in sexual experience? Did he ever feel deprived or "unfulfilled"? **WHAT DO WE REALLY KNOW ABOUT THE TOTALITY OF SEXUAL EXPRESSION?** We know a great deal about sexual experiences, but how much do we know about those of a clean heart? We only know:

- 1) They are well-adjusted, happy people;
- 2) They are "alive" to the wonders of this world, like children . . .
- 3) They see God, and will do so not only in eternal possession of Him, but they even begin to see God now in themselves and in the world around them.

Does this mean that to want a clean heart I do not have to give up anything?

You only have to give up "wanting" that which would bring frustration anyway! If one really wants a clean heart, one is already on the path to seeing God. Those who do not want a clean heart know what they see (instead of God) and even as they constantly go on seeking fulfillment in new experiences, every past experience confirms the words of Alexandrina: "The pleasures of this world are *nothing*."

What if the pursuit of a clean heart would necessitate giving up someone you love, but whom you cannot marry? And what if that someone would rather be dead than alone?

God is a loving Father. If the reader has experienced a loving earthly father, then knowing God is easy; we just have to multiply the image of that earthly father by infinity. And He longs to give us *all* that is good for us. Even more, He is "overwhelmed" when we decide to give up something important for love of Him.

We cannot therefore make a mistake when we choose Him, and we can leave any problems that result from this choice to His Love.

If I have drifted into a relationship which might have seemed permissible at the time, but in which

I am now so enmeshed that I am committing immoral acts and cannot withdraw myself not only because of personal passion but also because of involvement in the total life of another, what will happen to the person I love?

Leave this to God. You will be astounded by His generosity to both of you! He is a loving Father, never outdone in generosity.

You will not find books of examples on this. Such examples are too personal. But direction comes from confession, and *unhappiness can never result from following that direction!*

What is the basis for such a categorical statement that I cannot be unhappy if I follow whatever direction I get in the confessional?

A half century of personal experience covering just about every variety of circumstances the reader might possibly meet.

Then confession is important to a clean heart?

Good confessions are not only important, they ARE what a clean heart is all about! A person who wears the Scapular and says the Rosary daily will be impatient to carry any problem of conscience to the Divine Light of this Sacrament of Christ.

Well what if one priest tells me one thing and another something else?

like when one confessor says one thing and another something else?

In half a century of experience this writer has never found confessors give different conclusions to the same problems when equally and honestly presented.

So, what do I have to do to TRY for a clean heart?

Become enrolled in the Scapular, understanding what it is (as did St. Alphonsus and St. John Bosco, in whose graves all corrupted except this little brown sign of consecration to the Immaculate Heart of Mary). And *pray* the Rosary* (meditating on the mysteries) every day with the intention of never committing a sin. That's all.

*It is important to distinguish between reciting or saying the Rosary and saying the Rosary **properly** as Our Lady instructed at Fatima. The Scapular makes us aware of the moral presence of Our Lady as we pray the Rosary **with her**, and with her enter into the depths of the mysteries of Christ, Our Savior, Our God.



OTHER BOOKS BY THE SAME AUTHOR

RUSSIA WILL BE CONVERTED, AMI Press, 1952, 270pp.

Became best-seller in its field.

FROM A MORNING PRAYER, AMI Press (new edition) 1961, 189pp.

This is an autobiography and also became a best-seller.

A LETTER FROM LISIEUX, AMI Press (new edition), 1965, 120pp.

MARY IN HER SCAPULAR PROMISE, AMI Press, new edition, 1954.

Catholic book club selection. Became best-seller in its field (over 100,000 copies).

MEET THE WITNESS, AMI Press, 1961, 160pp.

In 1959, after some fifty visits to Fatima, John Haffert sought living witnesses of the miracle of the sun which took place on October 13th, 1917. He obtained affidavits from witnesses in every walk of life, some on the verge of death. Sixty photographs buttress this documentation of a miracle performed in our own day, at a predicted time and place, "So that everyone may believe."

QUEEN'S PROMISE, AMI Press, 1966, 95pp.

This is a synopsis of earlier books, *Russia Will Be Converted*, with some material from *Meet the Witnesses*. It is an authoritative account of the story and message of Fatima including a complete description of the Eucharistic apparition.

NIGHT OF LOVE, AMI Press, 1967, 176 pp.

Book for All-night vigils.

THE WORLD'S GREATEST SECRET, AMI Press, 1968, 310pp., sold 30,000 single copies first six months. Presents facts of the Eucharist like a "new discovery". Haffert considers it his most important book. Readers say they "couldn't put it down" and some even that it is "the greatest book I have ever read."

AMI Press, Washington, N. J., 07882

SUGGESTIONS

For The Best Use Of

SEX And The MYSTERIES



For maximum effectiveness, this book should be used daily (or at least three to four times a week) for no less than six months.

It is further suggested that it be kept handy (on the bed table, or near a frequently used chair) for occasional browsing of chapters two to eleven and thoughtful reading of any particular mystery applicable to a current, even though momentary, situation.

Eventually the mysteries will work their magic permanently. Saint Luke said of Our Lady: "She kept in mind all these things, pondering them in her heart." And at Fatima she offered her heart with one hand, and her Rosary with the other. She commanded us to say the Rosary as she offered to give her heart, with all the mysteries of Christ...the Way, the Truth, the Life.

Browsing and reading this book are therefore only preparations because it is by actual "praying of the mysteries" that the Immaculate Heart of Mary becomes united with our hearts so that the Grace of the mysteries flows through. We recall the light that shone from the hands of Our Lady at Fatima causing the children suddenly to feel "lost in God"...

It would take too long to read all the thoughts suggested in this book while praying the rosary every day. But if we read **AT LEAST ONE COMPLETE MYSTERY** each day, and use just the thoughts inserted in the "Hail

Marys" for all the other mysteries, we will have covered all within a month. After six months the mysteries and their meanings should have begun to be part of our lives.

Six months may be too little. On the other hand, we might arrive at our goal much sooner by browsing through the pages or spending time now and then on a particular mystery outside of the actual recitation of the Rosary (which is what Our Lady asked of us at Fatima for at least fifteen minutes on every first Saturday).

Ultimately (whether within six months or not) we shall find our deepest participation in the Mysteries of Christ through the Immaculate Heart of Mary when we have learned how to pray the Rosary by ourselves with the ORIGINAL WORDS.

We have therefore included the ORIGINAL WORDS within these pages so that each one can test growth in Grace and charisms with the original words from time to time . . . inserting just a single phrase, a single thought after the Holy Name of Jesus in each "Hail Mary" to obtain a specific light or virtue.

This is the path of the great and saintly Pope whom God sent to the Church in the twentieth century to open windows, build bridges, guide the People of God into the future.

Our Lady's Scapular is our assurance that she is with us. We do not have to envy Bernadette, or Francis and Jacinta and Lucia. We can touch the Scapular and KNOW that She Is HERE . . . praying with us, eager to give to her children that Immaculate Heart in which have been treasured up all these mysteries of the INCARNATE WORD, the mysteries of God.

SEX AND THE MYSTERIES

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"SEX AND THE MYSTERIES"

by Edith Myers, in THE WANDERER.

The Author Says on Page 12:

"At Fatima God gave us a Theresienne remedy. He gave us the message of an Immaculate Heart. And while scholars might argue over the details and meanings of statements on this subject by all the modern Popes (especially Pius XII and Paul VI), He offers us a positive, personal way out of all the confusion."

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...and to read again!**

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