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**ROSARY
Meditations
for
FATIMA
SATURDAY**

By

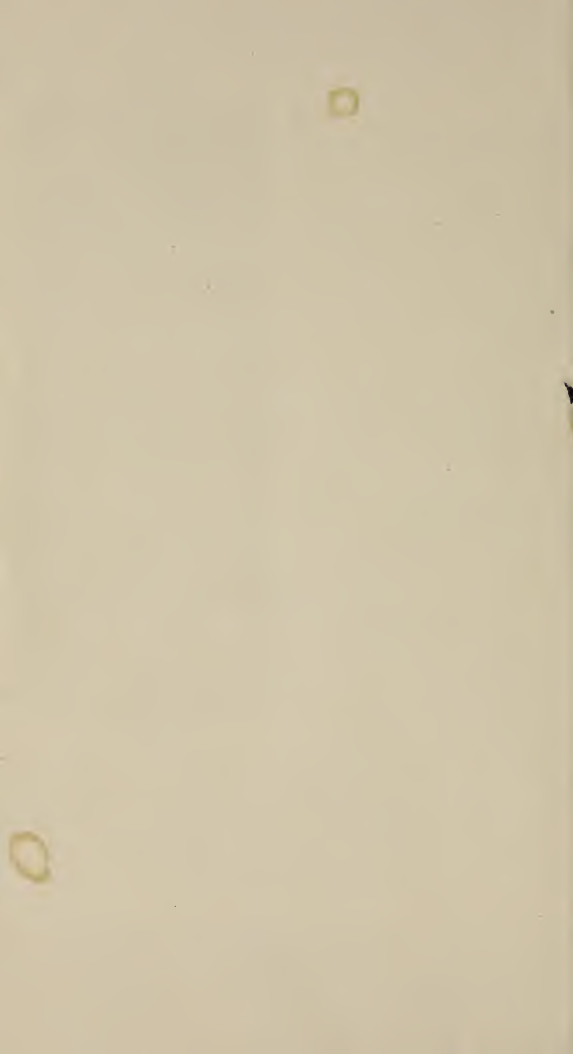
Lester M. Dooley, S. V. D.



Immaculate Heart of Mary,

Pray for us.

**Publishers and Distributors
BOOK DEPARTMENT
"MIRAMAR"
ISLAND CREEK, MASS.**



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for

Fatima Saturday

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OUR COVER is a replica of the Immaculate Heart of Mary statue as carved by the world-famous Jose Thedim, creator of the famed Pilgrim Virgin now touring America.

This statue is imported directly from Fatima. It graces the Sanctuary, on the Gospel side, of St. Peter's Church, Slinger, Wis.

The pastor is Rev. George P. Jentges.

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"MIRAMAR"

Introduction On Meditating

One of the conditions for observing the five First Saturdays, as requested by Our Lady, is a 15 minute period of meditation upon the mysteries of the Rosary. This quarter of an hour meditating is to be carried out with the set purpose of making reparation to the Immaculate Heart of Mary. Now for many a soul the word "meditation" is a forbidding word. It conjures up the hooded figures of Trappists or solemn-faced religious huddled together in the appalling silence of a monastery or convent. Traditionally, the ordinary run of laity dissociate meditation with their day. In this, however, they are woefully in error. Without knowing it, they are performing this exercise day after day, with subject matter alone making the difference between their meditating and the meditation of the religious. To illustrate: A mother has a sick child. She at once revolves in mind a type of remedy to apply, or she consults a book on medicine, or she ponders on summoning a doctor. She is meditating upon a practical question, namely, on how best to promote the good of her sick child. Or, vacation time rolls around. The work-weary soul begins consulting time-tables, sea-shore resorts, or the distance to alluring spots of scenic beauty and enchantment. Such a one is meditating, that is, pondering upon a certain topic with reference to his own pleasure, in this case. In religion we merely change the subject matter. For instance in the meditations on the mysteries of the Rosary, as we have them in the following pages, we may think, for instance, of the Birth of Christ. I recall what I have read and heard on this central mystery of the ages. I see Mary and Joseph in the bleak and unadorned cave. I picture to myself the manger and the crude surroundings. I hear the stamping of the animals, their slow

measured breathing, their restlessness. I observe the ecstatic face of Mary. The next moment I see her wrapping her first-born in swaddling clothes. There He is before me, the desired of all nations, in the winsome form of a Boy. I adore Him. Figuratively, I take Him in my arms. I caress and fondle Him and speak low, sweet love words into His infant ears. Perhaps I say: "Jesus, I love you so much. I thank you for being a little one for me. Keep me ever close to you. Let me love you more and more." Pondering thus on this mystery for 15 minutes, I fulfill the requirements of Our Lady of Fatima and help make reparation to her Immaculate Heart. Should one mystery, as illustrated above, not suffice for my soul, I take another of the 15 mysteries, or as many as I desire, as long as I spend a quarter of an hour meditating upon its fruitfulness for my soul. Such a meditation will enrich ones soul, will deepen ones appreciation for prayer, and fire ones soul with greater devotion toward Our Lady.

We will thus enter more and more wholeheartedly into the spirit of Fatima around which these meditations revolve. The very word Fatima will cause our soul to dilate and to absorb more and more the rare atmosphere of that holy place so redolent of heavenly and Marian memories. Truly we are privileged to be living today in a Marian age. May we all then imbibe ever deeper the Fatima spirit of prayer, sacrifice and reparation. May these meditations find a ready welcome in the hearts of the laity. May they love the approach of the five First Saturdays and may Mary's Immaculate Heart be sweetly and bountifully consoled by those who will eagerly apply themselves with zest to this tailor-made opportunity to hasten the reign of Jesus and Mary throughout the world.

—Father Dooley

MEDITATIONS ON THE JOYFUL MYSTERIES

MARY, COMMUNICATOR OF GRACE

Let us study Our Lady in the Gospels, and see how she is always spreading happiness and communicating grace to all who turn to her.

1. The Mystery of the Annunciation

And the Angel Gabriel was sent from God, into the city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David; and the Virgin's name was Mary. And the Angel being come in said unto her: 'Hail, full of grace, the Lord is with thee: Blessed art thou among women.' (St. Luke 1, Verses 26, 27, 28).

In the mystery of the Annunciation the Archangel Gabriel salutes Mary as "Full of grace". The very first time she is mentioned in the gospel, Mary's name is linked with grace. There never was, and there never could be, anyone like Mary—she was God's masterpiece, and each of the three Persons of the Blessed Trinity played some part in preparing Mary for her sublime vocation of Mother of God. What a glorious title, "Mother of God", and she is our mother, too.

God the Father accords her the dignity of daughterhood; God the Son awaits her voluntary acceptance of Motherhood—while she remains a perfect virgin; and God the Holy Ghost pours forth on her virginal soul the immense wealth of His grace in choosing her as His Immaculate Spouse.

So flawlessly did the Three Divine Persons work in achieving this work of art, Mary, that when the Archangel Gabriel came to her little room as the Ambassador of the Most High he

was so overwhelmed with Mary's great dignity that he could only stammer his wonder in saying, "Hail, full of grace!" When the Angel had given his message, sent from the Most High God, he left—and the great mystery of the Incarnation had taken place: Mary, a girl of Nazareth, had given her consent to become the Mother of God, and in that instant He had taken flesh within her womb. Our redemption had already begun, thanks to Our Lady.

2. The Visitation

And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb for joy. And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?' (St. Luke 1, Verses 39, 40, 41, 42).

Immediately Mary began her work of communicating grace to others. So vibrant was Mary over her Motherhood, that she "hastened" as the Gospel says, to visit her cousin Elizabeth who was also to become a mother—the mother of the great Precursor of Christ—St. John the Baptist. Many great artists have tried to portray the scene of the meeting of these two mothers. St. Elizabeth embraces Mary with the great affection she felt for this little cousin, and then in deep humility she pronounces the words we repeat after her so often, "Blessed art thou amongst women and blessed is the fruit of thy womb, and whence is this to me that the mother of my Lord should visit me?" She recognized Mary as the Mother of God. As Mother of the Redeemer, Mary began at once her work in the part of the Redemption in

freeing Elizabeth's unborn child of the stain of original sin. That is what the Doctors of the Church tell us regarding the words of St. Elizabeth: "For behold as soon as the voice of thy salvation sounded in my ears, the infant in my womb leaped for joy." St. John had been conceived in original sin, but now the visit of his Unborn Redeemer washed away that stain before he was born. Later, during His public life, our Lord would say of St. John: "Of those born of women none is greater than John the Baptist." He must have been referring to this marvelous grace of a redemption from original sin, which came to St. John through Mary on the day of her Visitation of Elizabeth.

3. The Nativity

And it came to pass that when they were in Bethlehem her days were accomplished, and she brought forth her first-born Son, and wrapped Him up in swaddling clothes and laid Him in a manger; because there was no room for them in the inn. And there were shepherds keeping the nightwatches over their flocks. And behold an Angel of the Lord stood by them, and the brightness of God shone around about them, and they feared with a great fear. And the Angel said to them: 'Fear not: for behold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord.' And suddenly there was with the Angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest; and on earth peace to men of good will.' (St. Luke 2, Verses 6-14).

Who shall dare set limits to the plenitude of grace in the soul of Mary on that night when the Son of God was visibly made Flesh "and dwelt among us". On that night of nights when the angels, overflowing with joy, carolled in the

midnight skies, who shall ever guess of the billows of grace that broke in quiet beauty and breath-taking loveliness on the shores of Mary's soul. Surely now, more than ever before, she was "full of grace".

THE SHEPHERDS COME: When the glorious chorus of angels appeared to the shepherds, and they knew of this "Word that had come to pass", they hurried to the place described by the angel and found the Child with His Mother. It is always the same—Christ and His Mother, and again Mary fulfills her role of communicator of grace and radiates joy to those poor shepherds when she offers her Child for their admiration and worship. Mary, as it were, exposed Christ on the altar of their souls, and placed Our Lord on the throne of grace in their very arms. Who could ever imagine the amount of grace that was so freely offered to them by Our Lady, the great High Priestess. They must surely have returned to their flocks filled with a desire to be vigilant shepherds of Him who was the King and Shepherd of their souls.

THE MAGI COME: Later there came to the feet of Christ that strange, colorful cavalcade of Oriental Magi saying, "Where is He that is born King of the Jews? For we have seen His star in the east and are come to adore Him." When the star that had guided them over the sandy wastes of the desert "stood over where the Child was," they find, as the shepherds did, "the Child with His Mother and falling down they adored Him. And opening their treasures they offered Him gold, frankincense, and myrrh."

Mary was a most gracious hostess on this state occasion, and performed all the ceremonies with queenly grace. Why should she be nervous, or have any fears or hesitation in the presence of royalty, she who mothered the King of Kings and Lord of Lords, before

Whom the princely archangel bowed low and spoke in awe: "Hail! full of grace." It is easy to imagine Mary again as High Priestess of the New Testament, holding an exposition ceremony as she placed the Divine Child on the altar of each Magi's arms. That was truly the first enthronement of the Sacred Heart in the Gentile race as represented by the Magi from the East. Surely they received an abundance of grace, thanks to Mary, and went back to their countries as enthusiastic missionaries and preachers of the Divine Word.

Again we see Mary busy in her role of communicator of grace and active in spreading far and wide the "tidings of great joy". In imitating the Magi, what can we give to Mary for the Divine Child? Why not gladly give her for Him the rich gold of our love, the fragrant incense of our prayers, and the precious myrrh of our mortifications?

4. The Presentation

And after the days of her purification were accomplished they carried Him to Jerusalem to present Him to the Lord; and to offer a sacrifice as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And Simeon took the Child into his arms and blessed God and said: 'My eyes have seen Thy salvation'. And Simeon blessed them and said to Mary His Mother: 'Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.' (St. Luke 2, Verses 22, 24, 28, 29, 30, 34, 35).

In this mystery Mary brings the grace of holy joy to the aged Simeon and the additional grace of a happy death. We know this from the words he spoke, "Now Thou dost dismiss Thy servant, O Lord, according to Thy word

in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all the peoples: A light to the revelation of the Gentiles, and the glory of Thy people Israel."

Picture the scene—a lovely Mother of unearthly beauty coming up the steps of the Temple at Jerusalem, tenderly holding in her arms a tiny Baby and sheltering the Little One from every harmful breeze and blinding sun ray. The old man Simeon had received assurance from the Holy Spirit that he would not die until he had looked upon the Desired of the Nations, and now he recognizes in Mary's arms the Redeemer of the World.

Simeon took the Infant into his arms and sang, in the wavering voice of old age, his "Nunc dimittis"—now Thou dost dismiss Thy servant, O Lord. . ." All around him in the temple heard Simeon's acknowledgement that this was the Savior for whom they were waiting. Mary listened to all of this, she who was being obedient to a law that did not bind her as the Mother of God. Through this act of obedience she won the grace that she communicated to Simeon, and he—tottering on the brink of the grave—received that grace of a holy death after looking upon the Face of the Son of God. What joy and happiness he received through the hands of Mary!

LESSONS. We can learn many lessons from this Mystery. First of all, we see how closely united is Our Lady with every instance in the life of her Son. She worked also in closest collaboration with the Holy Spirit, following every inspiration with the greatest perfection.

Secondly, she is ever interested in bringing happiness to souls, in giving Christ to all—the young as well as the old.

Thirdly, we see in this mystery the reward of a blessed life coming to a close at the end of a well spent life in the service of God. Simeon

lived for God only, and spent much of his time in the Temple of Jerusalem. His thoughts were ever on the Messiah, and so great was his longing to see Christ in the Flesh, that the Holy Spirit acquiesced to his prayers,—a great privilege accorded him in return for his many years of faithful service.

If we live for Christ and really, sincerely appreciate our holy religion, Mary will reveal Christ ever more and more to us in our Temple—in our Churches—where the same Christ ever abides in our Tabernacles and becomes actually present during the Holy Sacrifice of the Mass. Loving fidelity to the Eucharistic Christ, and to Our Lady of the Blessed Sacrament, will bring, through Mary's intercession, her Divine Son to us on our death-bed as she practically did for Simeon. We must yearn for Christ as Simeon did, and practice devotion to the Blessed Sacrament, if we dare hope for the same reward as his.

5. Finding of the Child Jesus in the Temple

And it came to pass that after three days they found Him in the temple sitting in the midst of the Doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And He went down with Mary and Joseph and came to Nazareth; and was subject to them. And Mary His Mother kept all these words in her heart. (St. Luke 2, Verses 6-13).

In this Mystery, Mary and Joseph find at the close of the first day's return journey from Jerusalem, that Jesus is missing. It was customary in those days for the men to travel together in one group, and the women in another. The children might travel with either, so Mary and Joseph each had reason to think that the Child was safe with the other. At the evening encampment when all met for the

night's rest, imagine the horror that filled their souls when they discovered that they had lost Jesus!

Grief-stricken and with heavy hearts they retraced their steps back to the Holy City, back to the Temple. They inquired, questioned, searched, and hoped against hope for the smallest clue, but all was in vain. Arriving at Jerusalem their first thought was of the Temple and there—to their astonishment and awe—they saw the Holy Child calmly seated in the midst of the learned Rabbis and scholarly doctors of the law, masterfully and artfully hearing them and asking them questions. In a burst of motherly concern Mary questions, "Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing?" Notice the exquisite courtesy of Mary, putting St. Joseph—the foster-father of Jesus, first. How natural was this spontaneous reproach from a loving mother's aching heart. Any mother whose blood had formed and fashioned her child, any woman in whose heart burns the flame of a maternal, protective love, would have said the same thing as did Mary, the true Mother of this Child who was God. And the Son, loving her more than any son ever loved a mother, answered: "How is it that you sought Me? Did you not know that I must be about My Father's business?"

The rest of the dramatic incident is too rich in meaning to omit: "And He went down with them to Nazareth and was subject to them. And His Mother kept all these words in her heart."

LESSONS. One can hardly restrain the stream of lessons that gush forth from this fifth mystery of the Holy Rosary.

Mary lost Jesus through no fault of her own for some forty-eight hours, and life was practically unbearable to her. She sought Him sorrowing. And you? Maliciously and guiltily and

premeditatedly you lose Jesus through deliberate mortal sin. With eyes wide open you miss Mass on Sunday, you eat meat on forbidden days, you tell "dirty" jokes, tell suggestive stories, use your body for impure purposes, defile the bodies of others, you blaspheme the name of God, you scandalize others, you pilfer and steal.

Mary sought Jesus *sorrowing*.

And you? Week after week, month after month, you revel in your sin—as Scripture says—"drinking iniquity like water". There is no question of repentance or sorrow. Confession? To confess would mean giving up that bad companion, the exacting of a promise to avoid the occasion of sin, the use of the means of grace, receiving the Sacraments frequently, leading a decent life. Do you seek Jesus *sorrowing*, as Mary did? Perhaps instead you keep Jesus and Mary sorrowing. What a difference between Mary and you, her child! Where did Mary find Jesus? In the Temple carrying on His work of instructing others in the ways of God. Where can you find Jesus? In the same place. There, too, you will find Jesus in the serenity and security of a sincere and contrite confession; in the peace and joy of a good conscience; in the ecstasy and fervor of a devout Holy Communion.

What was Jesus doing? He was enlightening others in the way of God. You will find Jesus doing the same in your visits to the Blessed Sacrament, in your attendance at Holy Mass, in your reception of Him in Holy Communion. His concern is ever to enlighten your mind on the things of God, for He knows that the more knowledge you have of Him and His Kingdom, the more keenly and ardently you will love Him.

Our Lady teaches us another lesson. She found life unbearable without Jesus' holy presence and so, having found Him, she took Him

with her and there at Nazareth for 18 blissful years she never let Jesus out of her sight. And you? Do you find life unbearable without Jesus? Do you take Him with you to your homes, to your places of business, to your parties and dances? Do you try to "live Jesus" by your practice of charity in the family-circle, by giving good example, by exercising patience toward your associates? Can people say of you as one man said after seeing the Curé of Ars: "I have seen God today in a man?" Can people say of you as they said of a little girl of France, Anne de Guigné: "Jesus is in her eyes!" Can people say of you as one wife said of her husband: "His soul is like a cathedral in which there is held constant exposition of the Blessed Sacrament." Can people say of your family: "Why, the members of that family would never miss Mass"? Can people say of you individually: "I have never heard an unkind, an uncharitable, a bad word or a sentence from that person's lips"? If this is true of you, you may feel sure that you have, like Mary, taken Jesus to your home after finding Him in your parish Church through a heartfelt repentance.

From Jesus' attitude toward His Mother, whom He dearly loved and toward whom He could not show the least spirit of irreverence or rebellion, we can learn the important lesson of doing God's will in spite of anything or anybody. Though someone be as dear to us and as near to us as Our Mother, and yet God's law is in question, we must choose to disappoint this person—or even cause grief—rather than go contrary to what we know to be God's will for us. That was the spirit behind what might seem a blunt and stern answer of Christ to His Mother: "Didst thou not know that I must be about My Father's business?"

MEDITATIONS ON THE SORROWFUL MYSTERIES

The Way of the Cross, protracted for 15 minutes, fulfills the obligation of meditation of the Five First Saturdays. Such a method now follows.

First Station

AGONY IN THE GARDEN

The zero hour in our Blessed Lord's soul. Depression of spirit, sense of failure, strange fear, burden of men's sins oppress Him—the Strong One of God. Evidence of this soul turmoil—the bloody sweat.

His Prayers: "Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will but as Thou wilt."

Affections: Jesus, sustain me in the zero hour of my soul. (Religious life, crosses, trials, ill-health, little success, misunderstanding, spiritual aridity.)

Second Station

JESUS SEEKS HUMAN COMFORT

Christ is God and Christ is man. In seeking human comfort how like unto us He is. Jesus, I thank you for this tender gesture of humanness.

His so-called friends—His intimates, those of the inner circle are so unspiritual in this one moment when He needs one single look of pity, one single word of encouragement, one knowing pressure of the hand. They are overcome by sleep. Shame on such fair weather associates.

Application for me: Creatures are ineffectual in the struggle of the soul. They are insensible

to our pains. Our keenest pangs we suffer alone, or only with God. Unrest of soul must toss us to God's breast.

Christ prays the same prayer three times.

Lesson for Me: Perseverance when the soul is steeped in darkness. No shortening of religious exercises. Cleave to God.

Third Station

THE CAPTURE

Under the pale eyes of the silvery moon, the God-Man prays. Homage and adoration go up to God above. The moon views another scene that night; a traitor leads his band into the garden. Lights from torches slash the darkness; a few hurried words of instruction and the perfidious Judas approaches and with the sacred sign of friendship kisses the Victim of Mankind.

He is seized, bundled off to judgment, jostled by the cruel soldiery, abandoned by one and all, and left to suffer alone.

Applications: Sin is abandonment of God; a creature is preferred to the Creator. By this act Christ is again turned over to the enemy. I abandon Christ and leave Him to suffer alone. Voluntary Distractions? Willful uncharitableness, deliberate sin, premeditated falls?

Affections: Jesus, let me be wholly Thine.

Fourth Station

HUMILIATIONS OF THE TRIALS

Jesus is treated as a find by Herod. Court life has been dull of late. Now a legerdsmain is at hand. He gathers his sycophants and ladies around him, soft, sensuous music plays when into that sinful setting steps the Holy One of God.

"But Christ spoke not a word." Scorn and contempt and impious gibes are heaped upon Him. He is rated as a fool and clothed in a fool's robe.

Applications: A day of supreme triumph for purity and an eloquent excoriation for open sin and hidden vice as exemplified in Herod and his profligata court.

Affections: Jesus, I have vowed chastity to You. Keep me close to You.

May I count it a high honor to be rated, like You, a fool, for then by the strangest of paradoxes I shall be supremely wise.

Fifth Station

THE SCOURGING

Injustice ran rampant in the trial of Christ.

"I find no cause of death in Him."

Herod's remanding of Christ was equivalent to a "not guilty" charge.

"I will therefore scourge Him and let Him go," said the weak-kneed Pilate. A flagrant, open violation of justice.

"And their testimonies were not in agreement."

The scourging terrible, humiliating, painful: by powerful, brutal, unfeeling Roman soldiers.

Natural feelings of dread, the biting, stinging lashes that ribboned His back, made livid His skin, striped His legs and chest and arms.

"By His stripes we are healed."

Affections: O battered, humiliated, outraged Jesus, devoutly I adore Your scourged and battered Body made so for love of me. Accord me the high honor of pouring into those smarting wounds and deep, dark cuts the soothing ointment of a heartfelt love and sympathetic sorrow.

Sixth Station

THE CROWNING WITH THORNS

“Art Thou a King?”

“Thou hast said it.”

In mockery of His Kingship, scoffing soldiers weave a crown for this King and—fasten it securely on the sensitive Head of our suffering Lord. Deep, long and sharp thorns embed themselves in the forehead. They are pressed down by mailed fist and must be just so. Homage is paid this King. A reed, the mock scepter, is placed in His hand. The knee is bent before Him. Jeers and cat-calls and howling glee greet Him on every side.

“Hail, King of the Jews.”

Applications: Marvel, at the long suffering of God. The triumph of iniquity and the persecution of the just is short-lived. It ends with time. Then comes the terrible retribution of God in eternity.

A reversal of roles: the pure will be blessed, the persecuted rewarded, sin will be punished and virtue triumphant.

Affections: My thorn-crowned King, let me be derided, scoffed and persecuted for Thy sweet sake, only spare me in eternity.

Seventh Station

JESUS AND MARY

What a meeting for Son and Mother!

Mary had been Christ's constant comfort and companion. She had cradled Him in Bethlehem, cooked for Him, clothed Him, sheltered Him. All she was she owed to Him,—Her singular privilege of virginal motherhood—Her Immaculate Conception.

With Him she was the world's most singularly honored woman.

Brave Mother who accepted not only the glories of motherhood but also its opprobrium.

Hence this brave Mother fares forth on the highway and meets her Son going up the hill, the World's greatest and most outstanding failure. She will be known, and court to-day the honor of being publicly acclaimed through this meeting as the Mother of this Failure. Their eyes meet in sympathetic understanding.

Affections: O Brave Mother! O courageous Son impart to my cowardly heart a tithe of such magnificent courage to be brave under the storm of temptations and loyal in keeping the duties of my state of life.

Eighth Station

JESUS AND VERONICA AND THE WOMEN

Women played a beautiful part in the passion of Christ.

a. His Holy Mother with Him on the Dolorous Way.

b. Pilate's wife warned him to have nothing to do with this just man.

c. Women wept with compassion for His suffering and He spoke to them.

d. Veronica now proffers Him a towel, a linen cloth and He graciously accepts. In testimony of His gratitude, a first class miracle is performed; on it He imprints the likeness of His Sacred countenance.

Affections: I grieve, O Jesus, to think of the beauty of countenance that was once Yours as the tiny Babe, the growing Youth, the perfect Man. And now—wounds, blood, cuts, blows and falls have disfigured It.

This is a perfect picture of my soul. Once it too, was beautiful in Baptism but sins have ruined it. Restore it to its former beauty, O Jesus. Do this as a perfect keepsake of Thy Sacred Passion.

Ninth Station

THE FALLS OF JESUS

Little care, if any, was expended on the physical side of Jesus since His capture the night before.

Into those awful hours had been crowded the capture, the mock trials, the commuting before the different tribunals, the buffeting, the scourging, the crowning, the carrying of the cross, a mental and a physical suffering unparalleled in history.

Is it any wonder that He fell once, twice, thrice and even more times in His bloody climb!

Affections: Oh, weakened and suffering Savior, devoutly I adore every drop of Blood shed in this painful journey for me.

By the merits of these falls strengthen my spiritual weakness, and lagging steps in following Thee, my slothfulness in Thy holy service and give me apostolic zeal to burn myself out in carrying my cross courageously and bravely up to Calvary, "The mount where lovers are made."

—St. Francis de Sales

Tenth Station

JESUS IS UNCLOTHED

Behold the wounds of the Lamb of God reopened by the violent unclothing on Calvary's heights.

A fresh anguish, a new type of suffering, is experienced by this "worm and no man."

Truly in Him there is no sound spot. He is like one struck by God and afflicted. We have gazed upon Him and found no beauty in Him; a leper.

—Isaias

Reflections: This disrobing by civil soldiers Jesus suffered for our lack of modesty and Christ-like decorum.

We were clothed in Christ's purity at Holy Baptism, and in subsequent confessions. In Holy Communion, to quote St. Agnes, "His Blood reddens our cheeks." It flows afresh mystically at every Holy Mass."

Affections: O Jesus, by the Precious Blood that flowed at Your unclothing on Calvary, heal the wounds and evil tendencies of my sensuous nature and make me prize holy purity and Holy Communion, "the bread which germinates virgins." Then again through Your purifying and cleansing Blood I will be made a new edition of the Holy Spirit.

Eleventh Station

JESUS IS NAILED TO THE CROSS

An unspeakable moment in the history of man's redemption.

Has it come to this, O God, that all creation turns against Thee?

a. "The briar by the wayside which Thou didst adorn with fragrance and blossom forgot its Lord and turned against Thee to be the prickly, ungracious crown of thorns.

b. The iron formed in the earth by Thy Almighty power was forged into cruel, hard and incisive nails to pinion Thee, to a hard cross.

c. The tree upon which Thou didst pour Thy rain and spill Thy sunshine and warmth, forgot its benefactor and was fashioned into two cross beams on which Thou wast cruelly nailed." (—Msgr. Sheen—from Memory).

And now at the crucifixion which we contemplate, "Christ stretches forth His hands as if to cover up the vilest deed of earth and throw Himself between God and man, between heaven and earth.

“When He spread His arms, He wanted to ward off the lightnings of God. When He placed His head upon His thorny pillow and looked up to the sky with His tear-stained blood-shot eyes the earth, and the sky, and sinful man, and His Father in heaven heard His ever memorable historic seven words from the pulpit of the Cross.”—Prohaszka

Affections:

What have I cost Thee!

And how hast Thou loved me!

Twelfth Station

JESUS DIES ON THE CROSS

A hard cross and nails through sensitive nerves and a thorn-crowned head, and a quivering lacerated Body. What a death bed! What a contrast to the soft, curving arms that cradled Him at birth.

“Elsewhere when one of our loved ones dies, everyone walks on tiptoes (quite zone); the hinges of the doors are carefully oiled to prevent the smallest, disturbing squeak; the bed is remade several times daily, the covers are constantly being rearranged; every smallest request is fulfilled.

“But for Jesus: His bed is a hard beam; His body is shivering, weakened, feverish, no cooling soothing hand or potion for Him; instead of a quilt of down, a pitiful loin cloth; instead of oiled hinges, the musketry of hammers, the jangling of nails, the clinking of dice, the blasphemy and cursing of coarse, unfeeling soldiers, the taunts of enemies and heartless persecutors; instead of balm and bandages, vinegar and gall.”—Prohaszka

Affections: O dying Jesus, let me live for You who died for me; let me die for You who lived for me; then dying I shall live for You and living I shall be dead to all but You.

Thirteenth Station

DESCENT FROM THE CROSS

"Gently, reverently Jesus is taken down from the Cross and given to His Mother.

"She holds the crown of thorns in her hands. How cruel, how sharp, how bloody. How hard, how heavy, how sharp, how bloody. His Blood, Her Blood. The Body of her boy—how limp, how cold, how disfigured. She fondles each hand, each single wound with a mother's touch." (—Kane—from memory).

Mary, Jesus has come home to you. It is as if He now says:

Thou who didst wrap me in swaddling bands, now put me in the funeral shroud.

Thou who didst so often imprint a kiss upon your Son's shining eyes, now close those lustreless eyes of your Son in death.

Affections: O Jesus! O Mary! I am now resolved, to live a stricter life so as not to cause You, my Redeemer, and you, My Mother, any more pain and anguish. O Dolorous Mother, strengthen me in the love of Jesus Crucified.

Holy Mother, pierce me through
In my heart each wound renew
Of my Savior Crucified.

Fourteenth Station

JESUS IS LAID IN THE SEPULCHRE

All through life Jesus practiced the strictest poverty and abnegation.

1. He was born in no ordinary home but in a stable.

2. In life, during His public career, "The birds have their nests, the foxes have holes, but the Son of Man hath not whereon to lay His Head."

3. In death no ordinary bed—a hand cross.

St. Bernard says: "Poor in birth, poorer in life, poorest on the Cross." For burial He is placed in another man's tomb.

"If we give Jesus our time, He gives us His eternity.

If we give Jesus our sins, He gives us His graces; if we give Jesus our coldness, He gives us His devotion.

If we give Jesus our poverty, He gives us His riches." (—Thoughts from Msgr. Sheen.)

Our soul is the sepulchre for Christ in Holy Communion. Through His touch our soul becomes resplendent with glory and takes on new life, an anticipated participation in the life of the Risen Savior.

LESSONS OF THE STATIONS

It must be precious indeed if the God of all Wisdom thought it worth His while to undergo the ignominies of the Passion and die for me.

Rise from your knees "a new creature," throw back your shoulders in grateful pride and realize your newly acquired importance in the sight of Heaven "purchased not by corruptible gold and silver, but by the Blood of the Immaculate Son of God." (St. Peter)

Resolution: To put into daily practice at once the exhortation of St. Paul:

"If you be risen with Christ seek the things that are above."

III

MEDITATIONS ON THE GLORIOUS MYSTERIES

THE RESURRECTION

And when it begun to dawn toward the first day of the week, came Mary Magdalen and the other Mary, bringing sweet spices to the sepulchre that they might anoint Jesus. And behold an Angel of the Lord descended from Heaven and rolled back the stone from the mouth of the sepulchre and was sitting on the right side. And his countenance was as lightning, and his raiment as snow. And he said: 'Fear not; ye seek Jesus of Nazareth, who was crucified. He is risen. He is not here. But go, tell His Disciples and Peter that He goeth before you go into Galilee; there you shall see Him as He told you.' (St. Matt. 18, Verses 1, 2, 3, 5; St. Mark 16, Verses 6 & 7.)

The Resurrection symbolizes the new life in Christ. The numbing, paralyzing and unproductive winter period has passed. Now there is only surging energizing, responsive spring time at hand. The winter of Christ's sufferings is over. The glorious, joyous spiritual spring-time is at hand.

1. The Might of the Resurrection

The power of God is made manifest in the Resurrection. Man's seeming might in the military front of the Romans, in the religious and prevailing fanaticism of the Jews, in the fury of the rabble, in the sweep of human respect that undid Pilate, has now crumbled before the might of God. "Who is like unto God?" All opposition is feeble and futile.

The Resurrection is like a colorful reinvestiture of Christ with those qualities which were always co-natural to His nature: might, power,

vigor, dominion, Life that is surging and effulgent. In Christ's Resurrection I see mirrored my own resurrection.

2. Christ's Resurrection

So over-powering to St. Paul was the connection of Christ's Resurrection with his own, that he boldly affirms: "If Christ be not risen again, then is our preaching vain; and your faith is also vain." (1 Cor. 15, v. 14). Reflect that the Resurrection of Christ is the facsimile of your own resurrection.

THE IDENTICAL BODY

Christ rose in the same body that submitted to seeming defeat and ignominy on Good Friday. Recall the scene. On Good Friday what a sickening sight! See Christ's body battered and bruised and torn. How fearfully it is gashed! Wounds, blood, lacerations, spittle, dirt, dust, scars disfigure it. Truly the words of Isaias are fearfully fulfilled "a worm, and no man." Mary's Heart is crushed at the sight of it. Her memory is cruelly tortured: Bethlehem and Nazareth. Now her soul is seared by the keen-edged blade of sorrow.

EASTER MORNING

On Easter morning, behold the change! Christ's body leaps forth triumphantly from the jaws of the grave. It is gloriously transformed! Like a blinding sun it emits lustrous rays. His holy Head is encircled with a shining numbus. His sacred wounds flash forth golden lancelets of brilliance. His whole body is bathed in glowing splendor. This is Christ the Victor who exults like a giant to run His course. All hail to Thee, O Risen Christ, as pattern of our own resurrection.

3. Christ Our Model

In parallel glory to Christ's, will the body of the just be clothed on the glorious morning of the general resurrection. For this, our life must parallel Christ's. As was Christ's resurrection, so will be ours. How grateful we should be to Christ for His glorious resurrection.

REFLECTION

Let us finally rejoice in knowing that the very body that we now keep in subjection, that we mortify, that we use as the instrument of the soul, will one day rise in glory.

Truly we should often say, in the face of the doctrine of the resurrection: Remember dust that thou art splendor.

The measure of the body's glory will be in proportion to the measure of its sharing in the sufferings of Christ.

"If we suffer with Christ, we will likewise be glorified with Him." Rom. 8, 17.

Immaculate Heart of Mary, confirm our faith in Christ's Resurrection.

THE ASCENSION

Now whilst they were speaking these things, Jesus stood in the midst of them and said to them: 'Peace be to you; it is I, fear not.' And He showed them His hands and His feet. . . . And He led them out as far as Bethania and lifting up His hands He blessed them. And it came to pass whilst He blessed them He was carried up to Heaven; and sitteth on the right hand of God. (St. Luke 24, Verses 35 & 50; St. Mark 16, Verse 19).

The mystery of the Ascension invites us to ponder upon three thoughts:

1. Heaven in the other world.
2. Its acquisition in this world.
3. The cycle of the Redemption closes with the Ascension.

1. Heaven in the Other World

If Christ is our head, and we His members, then one day we too must go back to Heaven with Him. Where the head is, there the members must likewise be. The Church encourages us to ponder on Heaven. The pity is that we do not utilize this pleasing doctrine of Heaven more often to stimulate us to saintly ways. In fact the Church has condemned the proposition which stated that it is wrong to propose Heaven to ourselves as the reward of a virtuous life. If this has been declared reprobate, and it has, then the correct doctrine is that we may, and should, ponder upon Heaven as the legitimate reward for faithful service here below.

THE JOYS OF HEAVEN

The doctrine of Heaven intrigues us to rest calmly in its consolations and joys. Heaven will fully satisfy our every longing. In Heaven there will be exquisite joys, says St. Paul. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the joy, God has in store for those who love Him." (Cor. 2.9)

In Heaven we will enjoy the noble companionship of Christ and of Mary, His Mother, of St. Joseph, the martyrs, the confessors, the virgins, the doctors; in a word of good people in abundance "gathered from every tribe and tongue, and people."

In Heaven there will be beauty untellable, satiety most refreshing. We will drink from the torrents of God's joys. We will be filled with good things from the rich larder of God's Treasure-trove. We will be regaled by the effulgence of the Beatific Vision of God. Nothing will cloy us. And, remember, O devout soul, all this not for a day, not for a year, not for a century or millenium, but forever. Ponder

this and revolve in holy reverie these stimulating truths of our holy faith. The word is Heaven.

2. Its Acquisition is in This World

Wrapped in ecstasy the Apostles stood gazing, as if in a daze, at the clouds that had enveloped the ascending Christ in their soft, billowy whiteness. They are startled in their trance by two men in white garments who also said: "Ye men of Galilee why stand ye looking up to Heaven? This Jesus who is taken up from you unto Heaven shall so come as you have seen Him going into Heaven!" (Acts 1. v. 10-11). As much as to say: rouse yourselves now to action. Go now and interest the world in the things that are Christ's. "Go ye into the whole world and preach the Gospel to every creature." Traffic while it is day and lay up for yourselves rich treasures in Christ's eternal bank that when He returns to judgment at the end of all time you may come carrying, with joy and exultation, your abundant sheaves of merits, of good works. Work now, exert yourselves in His cause. Become expendable now. In other words, let each of you become a missionary in the cause of Christ.

3. Christ's Ascension and the Divine Cycle

Christ's Ascension closes the divine cycle. It climaxes as with a gesture of finality the decree of the Incarnation. This mystery of the Word-being-made.

In this stupendous Fact of the Word-being-made-Flesh, the Ascension closes the earthly cycle of the Incarnation. He, the mighty Eagle, with talons of love has swooped down to earth. Those who espouse His cause, who by a devout life enter upon this mystery which has been hidden from ages and generations" (Col. 1 c.

26) He has seized upon us as His precious prey. He has carried them aloft to the crags of the eternal hills to be His forever. There in unalloyed contemplation on the lofty mount, we will spend our blessed eternity. Thither Christ in His Ascension has gone to prepare a throne for us for "in My Father's House are many mansions." Ours now the blessed and sacred duty to apply ourselves to our sanctification "while it is yet day" and before the encircling gloom of night and barren activity descends to paralyze our powers for good.

Let us prepare each day for this thrilling moment by devout meditation upon the mystery of the Ascension.

Immaculate Heart of Mary, focus our thoughts more often on Heaven.

THE DESCENT OF THE HOLY GHOST

And when the days of Pentecost were ended they were all together in one place. And suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost, and began to speak with divers tongues according as the Holy Ghost gave them to speak. (Acts 2, Verses 1-4).

The Mission World and the Upper Room

Christ's Life on earth laid the foundation for His celebrated command to the Apostles: "Going therefore teach ye all nations." How comprehensive in its sweep was such a command! It was world-embracing. Every continent, every island, every city and hamlet, the very inhabitants of the bleak northland, the dwellers of the torrid southland, were to hearken to the reverberations of the mission-

ary's words. Well could he, the missionary, stagger under the impact of such a world-revolutionizing mandate. On whom could he rely for sustenance and support? From whom could he expect encouragement and impelling power? From whose arsenal could he look for a martyr's spiritual ammunition? The answer comes from Our Savior's words: "Stay ye in the city until ye be endued with power from on high." In other words, Our Lord bids them to await the coming of the promised Paraclete, and by Him and from Him and in Him the mission work in its magnificence and magnitude would be auspiciously inaugurated.

The Holy Ghost and the Incarnation

In sending the Holy Ghost upon the Apostles to compensate, as it were, for His bodily presence, Our Lord, we may delicately say, was rendering back to the same Holy Spirit a personal debt of gratitude. To understand this more clearly, let us here recall the beautiful mystery of the Incarnation. When the Archangel Gabriel came to Mary with his message of hope for mankind seeking the Motherhood of Mary, he was full of deepest reverence and awe as he said: "Hail, full of grace." Mary was startled. The Archangel then unfolds before her, like a gorgeous rose opening up in its full efflorescence, the mystery hidden for ages in the depths of the Godhead. He communicated to Mary God's wish that she assume the Motherhood of God. When this is all clear to her, she bows to the wish of the Most High, having been assured that the mystery of the Divine Conception would not impare her vowed virginity. The Archangel banishes this apprehension in the words: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born

shall be called the Son of God." (Lk. I, 35). Mary acquiesces which means that thereby Our Saviour owes His Humanity to the power of the Holy Spirit. In this sense Our Lord contracts a debt, as it were, to the Third Person of the Adorable Trinity. Being ever grateful, Our Saviour, in establishing His Church and in giving her the mandate to spread throughout the world, will likewise include in a special manner, the cult of the Holy Spirit. Moreover, He will automatically, thereby, further the devotion to the Holy Spirit in His newly established earthly Kingdom. On Pentecost this promised Holy Spirit descended upon the Apostles in tongues of fire. He sat on each one of them and took complete possession of them. He actually, not merely figuratively, "fired" them with the spiritual ambition to sally forth and to set the world on fire by beginning the conquest of the world for Christ and His Church.

Pentecost the Church's Birthday

Pentecost, is, therefore, the official birthday of the Church. It is the inauguration day of Christ's spiritual invasion of the mission fields. The Holy Ghost will be the heartbeat of that spiritual conquest. The Holy Ghost will be the driving power back of the missionary movement. The Holy Ghost will be the expression of christianity. Where His Spirit blows, there will be life, and activity, and fruitfulness and expansion. Even as in the beginning. "the earth was void and empty and darkness was upon the face of the earth" until "the Holy Spirit moved over the waters", so today in the mission fields there is the starkness of death, there is the domination of evil and unproductiveness, until the advent of the Holy Spirit through Christ's workers.

Under His divine plan, and relying on His heavenly power, and impelled by His gracious

inspirations, mission work today is encircling the globe.

Only when all are united to the Central Current, the Divine Spirit, will the day dawn when Christ, the Light of the world, and Mary the lesser Light, under Christ, will illuminate the pagan world. When such a happy day dawns, then will be fulfilled, thanks to the Holy Spirit, the ardent missionary prayer of the Venerable Arnold Janssen, Founder of the Divine Word Missionaries, that the darkness of sin and the night of paganism may vanish before the Light of the World and the Spirit of grace so that the Heart of Jesus may live in the hearts of men.

We can all, active and potential missionaries, foreign as well as enforced "stay-at-homes", help push forward the hands of the clock to the joyous hour by praying daily to the Holy Spirit for His abundant blessings upon the mission fields, missionary projects, for more missionary vocations, and for more missionary zeal and interest, that our lives may daily become more Christ-centered and thereby more Catholic and more missionary.

Immaculate Heart of Mary, and Spouse of the Holy Ghost, increase our devotion to the Holy Spirit.

THE ASSUMPTION

Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? (Cant. 8, Verse 5; 6, Verse 9).

In the introit for the Assumption we read:

"Let us all rejoice in the Lord, celebrating a feast in honor of the Blessed Virgin Mary, over whose Assumption the angels rejoice and praise the Son of God."

Mary, the different woman

Mary is proudly proclaimed in the Catholic world as the different woman.

She is different in her Conception: "Thou art all fair, O Mary, and the stain of original guilt is not in thee."

She is different in her beautiful life of virtue. No stain of actual sin ever sullied her pure soul. Even the Protestant poet pays beautiful tribute to her Immaculateness: "Our tainted nature's solitary boast."

She is different in her sorrows. A seven-fold sorrow lanced her sinless soul. She is different in her death. The Fathers of the Church, especially of the Eastern Church, speak reluctantly of the close of her earthly exile. They avoid the use of the word death. They seek to soften the sting of death in her regard to which she was in no wise subject as far as death is a punishment for sin.

They refer gently to her passing as a "Dormition" or "Sleeping Away."

Mary is especially and uniquely different in her Assumption which is an anticipated resurrection.

The Tradition

Recall here the honored tradition which says that Mary died out of sheer love of God, and was duly buried. Later St. Thomas, who was absent for the interment, returned and asked to see her holy body. At the opening of the tomb it was found emptied of its treasure. Sweet fragrance filled the air. God had not allowed that sacred body, the tabernacle of the Most High, and Christ's first ciborium upon earth, to suffer the dank corruption of the grave. With a reverend becomingness that holy body, from whose unsullied blood Christ had taken His own earthly humanity, was assumed bodily into Heaven. Christ, for His Mother,

anticipated in her person, the resurrection. We know, further, that no one has been so bold as to claim the possession of a relic of Mary's holy body. And, now, as we go to press, we are happy to note that the Holy Father has made the announcement that on All Saints Day (1950) he will officially declare the Assumption of Mary's body into heaven an article of faith.

A Parallel

As the Ascension closed the divine cycle of Christ's earthly career, so the Assumption is the counterpart for Mary.

Mary's series of wonders began in eternity when the Blessed Trinity focused their gaze upon this fairest child of earth. They vie with each other in honoring her.

God the Father elects her as His daughter.

God the Son chooses her as His Mother.

God the Holy Ghost enriches her soul with exquisite adornments and selects her as His Immaculate Spouse.

These wonders, and all that they imply, as far as earth and time are concerned, have their climax in the mystery of the bodily Assumption of Mary into Heaven.

The Assumption a Full Life

In the Assumption Mary enters fully upon that life which is life indeed.

Through the Incarnation Mary had supplied the human elements for the formation of Christ's physical body. She was responsible for His earthly career, through the Divine agency of the Holy Spirit. We profess this doctrine when we affirm in the Apostles Creed: "Who was conceived by the Holy Ghost, born of the Virgin Mary." She was truly the Mother of God.

In the Assumption Christ beautifully reciprocates this gift of life to Mary but in a different way. In dowering Mary with the life of Heaven through the Assumption, we behold Christ's unique way of rendering back to His Mother a life that is at once eternal, heavenly, and unmixed with any limiting earthly alloy. As Mary's advent prayers and yearnings for the Redeemer may be said to have hastened the coming to earth of Christ, so once more her yearnings and hungering for Christ after His Ascension merited beforehand the resurrection which, in Mary's case, we call her Assumption. May Mary's Assumption, which we contemplate in this mystery, help us to treat our bodies in such holiness as to merit for them a like assumption into Heaven with Mary in God's good time.

Immaculate Heart of Mary, keep our bodies pure like yours.

THE CORONATION

And the Temple of God was open in Heaven, and the ark of His testament was seen in His Temple. And a great sign appeared in Heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (Apocalypse XI, Verse 19, XII, Verse I).

To John on lonely Patmos came the enchanting vision of "A Woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars." (Apoc. 12, v. 1). It was a glorious picture vouchsafed St. John of Mary's role as crowned Queen even of the visible material universe. Tradition cannot furnish us a background for the mystery of the Coronation. We rely solely upon the constant practice of Holy Mother the Church in incorporating this mystery into the recitation of the Rosary so thoroughly in accord with the sentiments and feelings of every christian

heart. This mystery was commonly recited in the Rosary from the 13th century. It is also the subject matter of one of the frescoes painted by the delicate hand of Fra Angelico. We readily accept the fact that her Assumption into Heaven and her subsequent coronation occasioned a threnody of joy and jubilation quite in keeping with that land of happiness and bliss. It is easy to see, likewise, how the present day descendants of St. Thomas's preaching in India hail Mary in their liturgy and religious life with the beautiful title of "the Second Heaven."

In Holy Reverie

In this meditation imagine the scene of grandeur called Mary's Coronation. We mentioned before, in the meditation on the Assumption, of the Trinity's emulation in vesting Mary with every supernatural adornment. Fully completely, and to the utmost satisfaction of the Triune God had Mary responded by perfect compliance to Their every wish. In proof now of the Heavenly Father's complacency let us see Him signalizing His pleasure by crowning Mary as expressive of her dutifulness in the role of loving daughter. See in spirit the beaming countenance of Jesus whose features He received from Mary as He bestows on her through the coronation the corresponding Queenship in His heavenly Kingdom. Hear Him saying: "Mother dear, what is mine is wholly thine." See the joyous eagerness of the Holy Spirit as He again hovers over Mary and crowns her in Heaven as His eternal spouse.

The Heavenly Court

May we now in spirit see the whole heavenly court filing by Mary at the behest of the Holy Trinity. They pay their deference to

Mary their crowned Queen. Recall here, from the Litany of Loretto, the beautiful titles of her Queenship:

Queen of Angels
Queen of Patriarchs
Queen of Prophets
Queen of Apostles
Queen of Martyrs
Queen of Confessors
Queen of Virgins
Queen of all Saints

As crowned Queen, Mary has now focused on her the heavenly gaze and attention and rapture of the whole heavenly court which will continue through all eternity. May we one day be among that happy group!

The Coronation God's Gesture

The coronation is God's unique way of honoring the humility, the virginity, the obedience, the loyalty, the sacrifices and the prayers of the Blessed Virgin. For Mary's beautiful service of Christ in time, Mary has won for herself the eternal gratitude of Christ in heaven.

As She on earth denied Him nothing, so in Heaven He can refuse her nothing. In a special way Christ shares with Mary, His Mother, the role of advocate and distributor of His graces. Mary we fondly hail as the mediatrix of all Graces. She is the spiritual channel of all Graces that descend from the throne of Heaven and cascade like a mighty torrent upon mankind. Each grace, and all graces, come to us perfumed by the hand of Mary. Such is God's will.

The Holy Spirit and Mary

The Holy Spirit, too, extends to Mary, by her coronation some of the might of His power over the demon-world. As He, the Heavenly Fire, came upon the Apostles (and Mary) in

the form of fiery tongues and sent them forth to set the world on fire, so, too, today and every day He gathers His elect around Mary and by devotion to her, "fires" all souls with the ambition of sainthood.

Enkindled by such fire they will never fall into the fiery dungeon of hell. They will meet fire with fire.

Extension of her Queenship

We can say that Mary's Queenship is co-extensive with Christ's Kingship. To Christ has been given dominion over all people. His Kingdom extends from shore to shore. It embraces every age and generation. His Kingdom will endure eternally. His Kingdom is aptly described in the Preface for Christ the King as a Kingdom eternal and universal; a Kingdom of truth and life; a Kingdom of holiness and grace; a Kingdom of justice, love and peace. Mary, as Christ's Mother and crowned Queen, must have a parallel Kingdom as to time and extent and power and durability. Exultingly, for instance, we chant in the Nicene Creed at Holy Mass, "And of His Kingdom there will be no end." Of such also will Mary's Queenship be.

A Summing up

Rejoice exceedingly in the contemplation of this mystery of the Holy Rosary wherein Mary comes truly into her own. Unstintingly Mary had dowered Christ with all He possessed as to His perfect humanity. In the Incarnation it is Mary, a creature imprinting her features upon her God. In the Coronation it is the Creator reciprocating the plenitude of His gifts upon a creature, Mary. To the extent of that creature's capabilities of reception, Christ dowers Mary with a shared fullness of His power, beauty and glory.

Since Mary is Christ's and Christ is ours, let us be unsparing in our efforts to appropriate every grace as it comes along in our own life.

This fidelity will assure us of partaking eternally in the glory of that Heavenly Kingdom over which Christ reigns supreme as King and Mary as His crowned Queen, and Mother.

Immaculate Heart of Mary, crown our efforts to serve you well.

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