

Meditations on the Rosary Bead by Bead



Our Lady Queen of Peace Parish

MEDITATIONS ON THE ROSARY - BEAD BY BEAD:

An Adaptation of the City of God from the Pen of Ven. Mary of Agreda

The Joyful Mysteries of the Rosary

The First Mystery: The Annunciation

The Fruit: Profound Humility



1. Mary, fourteen years old, was enrapt in profound adoration of the Divine Majesty and in the most humble of spirits was in deep contemplation for her Spouse, the Holy Ghost was communicating to her that the fullness of time was at hand, although, in her deep humility, she had no inkling that she was to be the Mother of God.
2. St. Gabriel, the Archangel [and all his celestial cohort] descended to the town of Nazareth and to the humble maid's abode.
3. Mary's modesty and self-abnegation did not permit her to gaze directly upon the holy Angel, which he could not allow, for it was he that must bow before her sublime and august majesty, the majesty of her purity and humility, her nobility above that of the Angels themselves.
4. St. Gabriel saluted his Queen, saying, "Ave gratia plena, Dominicus tecum, benedicta tu in mulieribus." [St. Luke 1:28]
5. Mary was disturbed, not in mind, but because she thought herself the lowest of creatures; although she understood then that she was to be the Mother of the Saviour, she was perturbed in her humility that she had been so chosen. She asked, "How can this be, since I know not and cannot know man?"

6. The Angel Gabriel announced that she would be overshadowed by the Holy Ghost. He also revealed that her cousin Elizabeth, long thought to be barren had conceived a son and was in her six month.

7. "To the Son Whom thou shalt bear, God will give the throne of His Father David and His reign shall be everlasting."

8. As Our Lady exceeded the Angels in wisdom, prudence and in all sanctity, she withheld Her answer, in order to be able to give it in accordance with the Divine Will and that it might be worthy of the greatest of all the mysteries and sacraments of the Divine Power. She reflected that upon Her answer depended the pledge of the Most Blessed Trinity, the fulfilment of His promises and prophecies, the most pleasing and acceptable of all sacrifices, the opening of the gates of Paradise, the victory and triumph over Hell, the redemption of all the human race the satisfaction of the Divine Justice . . .

9. Therefore Mary inspected profoundly this spacious field of the dignity of Mother of God [Prov. 21:16] in order to purchase it by Her fiat; She clothed herself in fortitude, and she tasted and saw how profitable was this enterprise and commerce with the Divinity. She comprehended the ways of His hidden benevolence and adorned herself this beauty. Her Purest Soul was absorbed and elevated in admiration, reverence and highest intensity of Divine love.

10. "Be it done unto me according to Thy word."

Fiat mihi secundum verbum tuum. [St. Luke 1:31]

The Second Mystery: The Visitation **The Fruit: Love of Neighbour**



1. "And Mary rising up in those days went into the hill country with haste into a city of Jude." [St. Luke 1:39] Arising at the bidding of the Lord She lovingly hastened to accomplish His Most Holy Will, in procuring without delay the sanctification of the Precursor of the Incarnate Word, who was yet held prisoner in the womb of Elizabeth by the bonds of Original Sin.

2. Most Holy Mary and St. Joseph made good use of each single moment of the journey. They proceeded alone, without accompaniment of any human creatures; yet with the thousand Angels, which were set to guard the couch of Solomon, the Most Holy Mary, attended upon them [Cant. 3:7]. In the company of the Angels and of St. Joseph, the Mother of Grace journeyed along, filling the fields and the mountains with the sweetest fragrance of Her presence and with the Divine Praises, in which She unceasingly occupied Herself. Sometimes She conversed with the Angels and, alternately with them, sang Divine canticles concerning the different mysteries of the Divinity and the works of Creation and of the Incarnation. In all this Her spouse St. Joseph contributed his share by maintaining a discreet silence, and by allowing his Beloved Spouse to pursue the flights of Her spirit; for, lost in highest contemplation, he was favored with some understanding of what was passing within Her Soul.

3. St. Elizabeth had been informed in a vision that Mary of Nazareth had departed to visit her. She had also in this vision been made aware that the Heavenly Lady was most pleasing in the eyes of the Most High; while the mystery of Her being the Mother of God was not revealed to her until the moment, when They both saluted each other in private.

4. When the most holy Mother Mary arrived at the house of Zacharias, the Precursor of Christ had completed the sixth month of his conception in the womb of St. Elisabeth. The body of the child John had already attained a state of great natural perfection; much greater than that of other children, on account of the miracle of his conception by a sterile mother and on account of the intention of the Most High to make him the depository of greater sanctity than other men [St. Matth. 11:11]. Yet at that time his soul was yet filled with the darkness of sin---after Original Sin contracted by our nature, the womb of the mother must serve as a dungeon or prison for all of us, who have laden upon ourselves this guilt of our father and head, Adam. Christ our Lord resolved to anticipate a great blessing in His Prophet and Precursor by conferring the light of His grace and justification upon him six months after his conception by St. Elizabeth . . .

5. At the sound of Most Holy Mary's voice, St. Elizabeth was filled by the Holy Ghost and so enlightened interiorly, that in one instant she

perceived the most exalted mysteries and sacraments. These emotions, and those that at the same time were felt by the Child John in the womb of his mother, were caused by the presence of the Lord Made Flesh in the bridal chamber of Mary's womb, for, making use of the voice of Mary as His instrument, He, as Redeemer, began from that place to use the power given to Him by the eternal Father for the Salvation and Justification of the Souls. And since He now operated as man, though as yet of the diminutive size of one conceived eight days before, He assumed, in admirable humility, the form and posture of one praying and beseeching the Father. He asked in earnest prayer for the justification of His future Precursor and obtained it at the hands of the Blessed Trinity.

6. St. Elizabeth was wrapt in the joy of the Holy Ghost; and, looking upon the Queen of the world and what was contained in Her, she burst forth in loud voice of praise, pronouncing the words reported to us by St. Luke: "Blessed are 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?"

For behold as soon as the voice of Thy salutation sounded in my ears, the infant in my womb leaped for joy, and blessed art Thou, that has believed, because those things shall be accomplished, that were spoken to Thee by the Lord."

7. These words of praise, pronounced by St. Elizabeth were referred by the Mother of wisdom and humility to the Creator; and in the sweetest and softest voice She intoned the Magnificat as recorded by St. Luke [1:46-55]:

My soul doth magnify the Lord; And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His Handmaid; for behold from henceforth all generations shall call Me Blessed.

Because He that is mighty hath done great things to Me; and holy is His Name. And His mercy is from generation unto generation to them that fear Him.

He hath showed might in His arm; He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat and hath exalted the humble.

He hath filled the hungry with good things; and the rich He hath sent empty away.

He hath received Israel, His servant, being mindful of His mercy; as He spoke to our fathers, to Abraham and his seed forever."

8. St. Elizabeth offered herself and her whole family and all her house for the service of the Queen of Heaven. She asked Her to accept, as a quiet retreat, the room which she herself was accustomed to use for her

prayers, and which was much retired and accommodated to that purpose. The Heavenly Princess accepted the chamber with humble thanks, and made use of it for recollecting Herself and sleeping therein, and no one ever entered it, except the two cousins. As for the rest She offered to serve and assist Elisabeth as a handmaid, for She said, that this was the purpose of visiting her and assisting her in her time

9. Mary retired and placed Herself in the presence of the Most High, asking Him as usual to guide Her and direct Her in that which She was to do during Her stay in the house of His servants Elizabeth and Zacharias; so that She might in any things be pleasing to Him and fulfill entirely His pleasure.

10. The Lord heard Her petition and answered by saying: "My Spouse and My Dove, I will direct all Thy actions and I will direct thy footsteps in the fulfilment of My service and pleasure, and I will make known to Thee the day on which I wish Thee to return to Thy home. In the meanwhile remain in the house of My servant Elizabeth and converse with her.

The Third Mystery: The Nativity **The Fruit: Detachment from the World**



1. The Most Pure Mary and the Glorious St. Joseph departed from Nazareth for Bethlehem alone, poor and humble in the eyes of the world. None of the mortals thought more of Them than what was warranted by Their poverty and humility. They did not walk alone, poor or despised, but prosperous, rich and in magnificence, for They were most worthy of

the immense love of the Eternal Father and most estimable in His Eyes. They carried with Them the Treasure of Heaven, the Divine Saviour Himself. The whole court of the celestial ministers venerated Them.

2. They knocked at the doors of their acquaintances . . . but They were admitted nowhere and in many places they were met with harsh words and insults. The most modest Queen followed Her spouse through the crowds of people, while he went from house to house and from door to door.

3. The most faithful Joseph, said: "My Sweetest Lady, my heart is broken with sorrow at the thought of not only being able to shelter Thee as Thou deservest and as I desire . . . No doubt Heaven, in thus allowing the hearts of men to be so unmoved as to refuse us a night-lodging, conceals some mystery. I now remember outside the city walls there is a cave, which serves as a shelter for the shepherds and their flocks. Let us seek it out . . .

The most prudent Virgin answered: "My spouse and My master, let not thy kindest heart be afflicted because the ardent wishes which the love of Thy Lord excites in thee cannot be fulfilled. Since I bear Him in My womb, let us give thanks for having disposed events in this way. The place of which Thou speakest shall be most satisfactory to me. Let Thy tears of sorrow be turned

4. They entered lodging thus provided for Them and by the effulgence of the Angels They could easily ascertain its poverty and loneliness, which they esteemed as favours and welcomed with tears of consolation and joy.

Without delay They fell on Their knees and praised the Lord, giving Him thanks for His benefit, which They knew had been provided by His wisdom for His Own hidden designs. Of this mystery the Heavenly Princess Mary had a better insight; for as soon as She sanctified the interior of the cave by Her sacred footsteps She felt a fullness of joy which entirely elevated and vivified Her.

5. After their supper they gave thanks to the Lord as was their custom. Having spent a short time in this prayer and conferring about the mysteries of the Incarnate Word, the Most Prudent Virgin felt the approach of the Most Blessed Birth. She requested Her spouse St. Joseph to betake Himself to rest and sleep as the night was already far advanced. The man of God yielded to the request of His Spouse . . .

6. "And She brought forth Her first born Son and wrapped Him up in swaddling clothes and laid Him in a manger . . ." [St. Luke 2:7]

The Infant God was brought forth from the virginal chamber unencumbered by any corporeal or material substance foreign to

Himself. But He came forth glorious and transfigured for the Divine and Infinite Wisdom decreed and ordained that the Glory of His Most Holy Soul should in His Birth overflow and communicate itself to His body, participating in the gifts of glory in the same way as happened afterwards in His Transfiguration on Mount Tabor in the presence of the Apostles [St. Matth. 17:2].

7. The shepherds of the region watching their flocks were especially blessed [St. Luke 2:8]; not only because they accepted the labour and inconvenience of their calling by the Archangel Gabriel with resignation at the hands of God, but also because, being poor and humble, and despised by the world, they belonged in sincerity and uprightness of heart to those Israelites, who fervently hoped and longed for the coming of the Messias. They exhibited in the circumstances of their calling the office, which the good Shepherd had come to fulfill in knowing His Sheep and being known to them. Hence they merited to be called and invited, as the first fruits of the Saints by the Saviour Himself, to be the very first ones, to whom the Eternal and Incarnate Word manifested Himself and by whom He wished to be praised, served and adored. "Ye upright men, be not afraid: for I announce to you tidings of great joy, which is, that for you is born today the Redeemer Christ, Our Lord, in the City of David. And as a sign of this troth, I announce to you, that you shall find the Infant wrapped in swaddling-clothes and placed in a manger" [St. Luke 2:10, 12]. At these words of the angel, suddenly appeared a great multitude of the celestial army, who in voices of sweet harmony sang to the Most High these words: "Glory to God in the highest and earth peace to men of good will."

Prostrating themselves on the earth they adored the Word made Flesh, not any more as ignorant rustics, but as wise and prudent men . . .

8. Bethlehem had its own synagogue, but no sacrifices were offered; this was reserved for the temple of Jerusalem, except when the Lord commanded otherwise. But the priest, who was the teacher of the law was usually also charged with administering the circumcision; in order to show as much exterior reverence for the sacred rite of circumcision as was possible, St. Joseph lighted two wax candles. The priest requested the Virgin Mother to consign the Child to the arms of the two assistants and withdraw for a little while in order not to be obliged to witness the sacrifice.

This command caused some hesitation in the Great Lady; for Her humility and spirit of obedience inclined Her to obey the priest, while on the other hand She was withheld by the love and reverence for Her Only

Begotten. In order not to fail against either of these virtues, She humbly requested to be allowed to remain, saying that She desired to be present at the performance of this rite, since She held it in great esteem, and that She would have courage to hold Her Son in Her arms, as She wished not to leave Him alone on such an occasion. All that She would ask would be that the circumcision be performed with as much tenderness as possible on account of the delicacy of the Child. The priest promised to fulfill Her request, and permitted the Child to be held in the arms of His Mother for fulfilling the mystery. He was given the name, Jesus.

9. The three Magi Kings, who came to find the Divine Infant after His Birth, were natives of Persia, Arabia, and Sabba [Ps. 71:10]. By their knowledge of Scripture, and by conferring with some of the Jews, they were imbued with a belief in the coming of the Messiah expected by the people. They were, moreover, upright men, truthful and very just in the government of their countries. In the same night in which the Incarnate Word was born, they were informed of His Birth by the ministry of the Holy Angels.

The Three Kings prepared gifts of gold, incense, and myrrh in equal quantities, and at the same time the Holy Angel, who had brought the news from Bethlehem to the Kings, formed of the material air a most resplendent star, although not so large as those of the firmament; for it was not to ascend higher than was necessary for the purpose of its formation: to guide the Holy Kings to the cave, where the Child awaited them. Its splendour was of a different kind from that of the sun and the other stars; with its most beautiful light it illumined the night like a brilliant torch, and it mingled its own most active brilliancy with that of the sun by day. On coming out of their palaces each one of the kings saw this new star [St. Matth. 2:2] although each from a different standpoint. .

The Magi pursued their journey under the guidance of the star without losing sight of it until they arrived at Jerusalem. As well on this account as also because this city was the capital and metropolis of the Jews, they suspected that this was the birthplace of Their Legitimate and True King. They entered into the city and openly inquired after Him, saying [St. Matth. 2:8]: "Where is the King of the Jews, Who is born? For we have seen His star in the East, announcing to us His Birth and we have come to see Him and adore Him."

Their inquiry came to the ears of Herod, who at that time unjustly reigned in Judea and lived in Jerusalem. The wicked king, panic-stricken at the thought that a more legitimate claimant to the throne, asked the Magi to tell him when and where they found this new King.

10. On leaving Jerusalem the Magi again found the star, which at their entrance they had lost from view. By its light they were conducted to Bethlehem and to the cave of the Nativity. The Three Kings of the East entered and at the first sight of the Son and Mother they were for a considerable space of time overwhelmed with wonder. They prostrated themselves upon the earth, and in this position they worshiped and adored the Infant, acknowledging Him as the True God and man, and as the Saviour of the human race.

With the blessing of Jesus, Mary and Joseph, they departed, so moved by tenderest affection that it seemed to them they had left their hearts all melted into sighs and tears in that place. They chose another way for their return journey, in order not to meet Herod in Jerusalem; for thus they had been instructed by the Angel on the preceding night. On their departure from Bethlehem the same or a similar star appeared in order to guide them home, conducting them on their new route to the place where they had first met, whence each one separated to reach his own country

The Fourth Mystery: The Presentation in the Temple
The Fruit: Docility to the Will of God;
Piety; and or Purity of Heart and Body



1. Already the forty days after the birth of a son, during which a woman, according to the law, was considered unclean and during which she was obliged to continue her purification for her re-admittance into the temple, were coming to a close [Lev. 22:4]. In order to comply with this law and satisfy another obligation contained in Exodus, chapter thirteenth, which

demanded the sanctification and presentation to the Lord of all the first-born sons, the Mother of All Purity prepared to go to Jerusalem, where She was to appear in the temple with Her Son as the Only Begotten of the Eternal Father and purify Herself according to the custom of other women.

2. It happened in Jerusalem that Simeon, the high-priest was enlightened by the Holy Ghost concerning the coming of the Incarnate Word and His presentation in the temple on the arms of His Mother. The same revelation was given to the holy widow and prophetess Anne.

3. The Sacred Humanity of Christ belonged to the Eternal Father not only because it was created like other beings, but it was His Special Property by virtue of the hypostatic union with the Person of the Word, for this Person of the Word, being His Only begotten Son, was engendered of His substance, True God of True God. Nevertheless the Eternal Father had decreed, that His Son should be presented to Him in the temple in mysterious compliance with the law, of which Christ Our Lord was the end (Rom. 10:4). It was established for no other purpose than that the just men of the Old Testament should perpetually sanctify and offer to the Lord their first-born sons, in the hope that one thus presented might prove to be the Son of God and a Child of the Mother of the expected Messiah (Exod. 13:2).

4. This will of the Eternal Father, which was conformable to that of His Son in so far as He was God, was known to the Mother of Life and of the human nature of the Word; for She saw that an His interior actions were in unison with the Will of His Eternal Father. Full of this Holy Science the Great Princess passed the night before His presentation in the temple in Divine colloquies. Speaking to the Father She said: "My Lord and God Most High, Father of My Lord, a festive day for Heaven and earth will be that, in which I shall bring and offer to Thee in Thy holy temple the living Host, which is at the same time the Treasure of Thy Divinity.

5. On the next morning, the Son of Heaven, being now ready to issue from its purest dawning, the Virgin Mary, on whose arms He reclined, and being about to rise up in full view of the World, the Heavenly Lady, having provided the turtle-doves and two candles, wrapped Him in swaddling-clothes and betook Herself with Saint Joseph from Their lodging to the Temple. The Holy Angels, who had come with Them from Bethlehem, again formed in procession in corporeal and most beautiful forms, just as has been said concerning the journey of the preceding day. Joining the other women, She bowed and knelt to adore the Lord in spirit and in truth in His Holy Temple and She presented Herself before the exalted Majesty of God with His Son upon Her arms (John 4:23).

Immediately She Was immersed in an intellectual vision of the Most Holy Trinity and She heard a voice issuing from the Eternal Father, saying: "This is My beloved Son, in whom I am well pleased" (Matth. 27:20). Saint Joseph, the most fortunate of men, felt at the same time a new sweetness of the Holy Ghost, which filled him with joy and Divine light.

6. The holy high-priest Simeon, moved by the Holy Ghost, also entered the temple at that time (Luke 2:7). Approaching the place where the Queen stood with the Infant Jesus in Her arms, he saw both Mother and Child enveloped in splendour and glory. The prophetess Anne, who, as the Evangelist says, had come at the same hour; also saw Mary and Her Infant surrounded by this wonderful light. In the joy of their spirit both of them approached the Queen of Heaven, and the priest received the Infant Jesus from Her arms upon his hands. Raising up his eyes to Heaven he offered Him up to the Eternal Father, pronouncing at the same time these words so full of mysteries: "Now dost Thou 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 peoples: a light for the revelation of the Gentiles, and the glory of Thy people Israel" (Luke 2:29).

7. Simeon, addressing himself to the Most Holy Mother of the Infant Jesus, then added: "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."

Then also the prophetess Anne acknowledged the Incarnate Word, and full of the Holy Ghost, she spoke of the mysteries of the Messiah to many, who were expecting the redemption of Israel. By these two holy old people public testimony of the coming of the Redeemer was given to the World.

At the moment when the priest Simeon mentioned the sword and the sign of contradiction, which were prophetic of the Passion and Death of The Lord, the Child bowed Its head. Thereby, and by many interior acts of obedience, Jesus ratified the prophecy of the priest and accepted it as the sentence of the Eternal Father pronounced by His minister. All this, the Loving Mother noticed and understood; She presently began to feel the sorrow predicted by Simeon and thus in advance was She wounded by the sword, of which She had thus been warned.

8. The ceremony of the Presentation thus being over, the Great Lady kissed the hand of the priest and again asked his blessing. The same She did also to Anne, Her former teacher; for Her dignity as Mother of God,

the highest possible to Angels or men, did not prevent Her from these acts of deepest humility. Then, in the company of Saint Joseph, Her spouse, and of the fourteen thousand Angels in procession, She returned with the Divine Infant to Her lodging.

9. They remained for some days in Jerusalem, in order to satisfy Their devotion and during that time She spoke a few times with the priest about the mysteries of the Redemption and of the prophecies above mentioned.

When the Most Holy Mary and Glorious Saint Joseph returned from the Presentation of the Infant Jesus in the temple, They concluded to stay in Jerusalem for nine days in order to be able each day to visit the Temple and repeat the offering of the Sacred Victim, Their Divine Son, thus rendering fitting thanks for the immense blessing for which they had been singled out from among all men. The Heavenly Lady had a special veneration for this number in memory of the nine days, during which She had been prepared and adorned by God for the Incarnation of the Word; also in memory of the nine months, during which She had borne Jesus in Her virginal womb. In honour of these events She wished to make this novena with Her Divine Child, presenting Him that many times to the Eternal Father as an acceptable offering for Her lofty purposes. They began the devotions of the novena every day before the third hour, praying in the Temple until nightfall. They chose the most obscure and retired place, meriting thereby the invitation of the master of the banquet in the Gospel: "Friend, go up higher."

As an answer to Her petitions He conceded to Her new and great privileges, among which was also this one, that, as long as the World should last, She should obtain all that She would ever ask for Her clients; that the greatest sinners, if they availed themselves of Her intercession, should find salvation.

10. The Most High visited anew His Only Spouse, wishing to prepare Her for the labours that were awaiting Her. Speaking to Her, He comforted Her saying: "My Spouse and my Dove, Thy wishes and intentions are pleasing in My eyes and I delight in them always. But Thou canst not finish the nine days' devotion, which Thou hast begun, for I have in store for Thee other exercises of Thy love. In order to save the Life of Thy Son and raise Him up, Thou must leave Thy Home and Thy Country; flee with Him and thy Spouse Joseph into Egypt, where Thou art to remain until I shall ordain otherwise: for Herod is seeking the Life of the Child. The journey is long, most laborious and most fatiguing; do Thou suffer it all for My sake; for I am and always will be, with Thee." She was not in the least disturbed or moved by this unlooked for order.

Answering, She said: "My Lord and Master, behold Thy servant with a heart prepared to die for Thy Love if necessary. Dispose of me according to Thy will This only do I ask of thy immense goodness, that, overlooking My want of merit and gratitude, Thou permit not My Son and Lord to suffer, and that Thou turn all pains and labour upon Me, who am obliged to suffer them." The Lord referred Her to Saint Joseph, bidding Her to follow his directions in all things concerning the journey.

The Fifth Mystery: The Finding of the Christ Child in the Temple
The Fruit: Conversion of Sinners and Heretics; Union with Jesus
Through Constant Prayer



1. Shortly after their return from Egypt to Nazareth the Lord resolved to try His Most holy Mother in the same manner as He had tried Her in Her childhood as the first-born Daughter of the new Law of grace, the most perfect copy of His ideals and the most pliant material, upon which should be set the seal of His doctrine of holiness, so that the Son and the Mother might be the two true tablets of the New Law of the World (Exod. 31:18). For this purpose of the Infinite Wisdom He manifested to Her all the mysteries of the evangelical law and of His doctrine; and this was the subject of His instructions from the time of their return from Egypt until His public preaching. For this purpose the Lord withdrew Himself, causing Her to lose Him from Her sight, which until then had caused Her to revel in continual joy and delight. ... still remaining with

Her and in Her by and ineffable presence and grace, He hid Himself from Her interior sight and suspended the tokens of His Most Sweet Affection. The Heavenly Lady in the meanwhile knew not the inward cause of this behaviour, as the Lord gave Her no explanation.

Moreover Her Divine Son, without any forewarning showed Himself very reserved and withdrew from Her society. Many times He retired and spoke but few words to Her ... This unannounced and unexpected change was the Crucible in which the Purest Gold of the Love of Our Queen was cleansed and assayed.

2. After Our Queen with Her Most Holy Son and Saint Joseph had settled in Nazareth, the time of the year in which the Jews were obligated to present themselves before the Lord in the Temple of Jerusalem, was at hand. This commandment obliged the Jews to this duty three times each year, as can be seen in Exodus and Deuteronomy. But it obliged only the men, not the women (Exod. 23:17); therefore the women could go or not, according to their devotion; ... The Most Pure Mother was drawn by Her piety to worship the Lord in the temple; ... The Israelites visited the temple on the feast of the Tabernacles (Deut. 16:13), the feast of the Weeks, or Pentecost, and the feast of the Unleavened Breads or the Pasch of the preparation. To this latter the Sweetest Jesus, Most Pure Mary, and Joseph went up together. .. when the Divine Child was twelve years old and when it was time to allow the splendours of His inaccessible and Divine Light to shine forth, They went to the temple for this feast (Luke 2:42). This festival lasted seven days, according to the command of the Divine Law; and the more solemn days were the first and the last. On this account our Heavenly Pilgrims remained in Jerusalem during the whole week, spending their time in acts of worship and devotion.

3. Having thus spent all the seven days of the feast, They betook themselves on their way home to Nazareth. When His parents departed from Jerusalem and were pursuing their way homeward, the Child Jesus withdrew from them without their knowledge. For this purpose the Lord availed Himself of the separation of the men and women, which had become customary among the pilgrims for reasons of decency as well as for greater recollection during their return homeward. The children which accompanied their parents were taken in charge either by the men or the women, since their company with either was a matter of indifference. Thus it happened that Saint Joseph could easily suppose that the Child Jesus had remained with His Most Holy Mother, with whom He generally remained.

The thought that She would go without Him was far from his mind, since the heavenly Queen loved and delighted in Him more than any other

creature human or angelic. The Great Lady did not have so many reasons for supposing that Her Most Holy Son was in the company of Saint Joseph: but the Lord Himself so diverted Her thoughts by holy and Divine contemplations, that She did not notice His absence at first. When afterwards She became aware of Her not being accompanied by Her sweetest and beloved Son, She supposed that the Blessed Joseph had taken Him along and that the Lord accompanied His foster-father for His consolation.

4. Thus assured, Holy Mary and Joseph pursued their home journey for an entire day, as Saint Luke tells us. The Most Holy Mary and Saint Joseph found themselves at length in the place where they had agreed to meet on the first evening after leaving Jerusalem. When the Great Lady saw that The Child was not with Saint Joseph and when the Holy Patriarch found that He was not with His Mother, the two were struck dumb with amazement and surprise for quite a while. Both, governed in their judgment by their most profound humility, felt overwhelmed with self-reproach at their remissness in watching over their Most Holy Son and thus blamed themselves for His absence; for neither of them had any suspicion of the mysterious manner in which He had been able to elude their vigilance.

5. After a time they recovered somewhat from their astonishment and with deepest sorrow took counsel with each other as to what was to be done (Luke 2:45). The loving Mother said to Saint Joseph: "My Spouse and My Master, My Heart cannot rest, unless we return with all haste to Jerusalem in order to seek My Most Holy Son." This they proceeded to do, beginning their search among their relations and friends, of whom, however, none could give them any information or any comfort in their sorrow; on the contrary their answers only increased their anxiety, since none of them had so much as seen their Son since their departure from Jerusalem.

6. Thus this sincerest Dove persevered in Her tears and groans without cessation or rest, without sleeping or eating anything for three whole days. Although the ten thousand Angels accompanied Her in corporeal forms and witnessed Her affliction and sorrow, yet they gave Her no clue to find Her lost Child. On the third day the Great Queen resolved to seek Him in the desert where Saint John was; for since She saw no indications that Archelaus had taken Him prisoner, She began to believe more firmly, that Her Most Holy Son was with Saint John. When She was about to execute Her resolve and was on the point of departing for the desert, the Holy Angels detained Her, urging Her not to undertake the journey, since the Divine Word was not there.

7. She wanted also to go to Bethlehem, in the hope of finding Him in the cave of the Nativity; but this the Holy Angels likewise prevented, telling Her that He was not so far off. Although the Blessed Mother heard these answers and well perceived that the Holy Angels knew the whereabouts of the Child Jesus, She was so considerate and reserved in Her humility and prudence, that She gave no response, nor asked where She could find Him; for She understood that they withheld this information by command of the Lord.

Not all the sorrows suffered by all the martyrs ever reached the height of the sorrows of Most Holy Mary in this trial; nor will the patience, resignation and tolerance of this Lady ever be equaled, nor can they; for the loss of Jesus was greater to Her than the loss of anything created, while Her love and appreciation of Him exceeded all that can be conceived by any other creature. Since She did not know the cause of the loss, Her anxiety was beyond all measure ... Moreover, during these three days the Lord left Her to her natural resources of nature and of grace, deprived of special privileges and favours; for, with the exception of the company and intercourse with the Angels, He suspended all the other consolations and blessings so constantly vouchsafed to Her Most Holy Soul.

8. She failed not in reverence and in the praise of the Lord, nor ceased in Her prayers and petitions for the human race, and for the finding of Her Most Holy Son. With this heavenly wisdom and with greatest diligence She sought Him for three successive days, roaming through the streets of the city, asking different persons and describing to the daughters of Jerusalem the marks of Her Beloved, searching the byways and the open squares of the city and thereby fulfilling what was recorded in the Canticles of Solomon (Cant. 5:10). Some of the women asked Her what were the distinctive marks of Her lost and only Son; and She answered in the words of the Spouse:

"My Beloved is white and ruddy, chosen out of thousands." One of the women, hearing Her thus describing Him, said: "This Child, with those same marks, came yesterday to my door to ask for alms, and I gave some to Him; and His Grace and Beauty have ravished my heart. And when I gave Him alms, I felt myself overcome by compassion to see a Child so gracious in poverty and want." These were the first news the sorrowful Mother heard of her Only-begotten in Jerusalem ... Then the thought struck Her, that, since He was not with the poor, He no doubt tarried in the Temple, as in the house of God and of prayer. The glorious patriarch Saint Joseph at this moment again met his Spouse, for, in order to increase their chance of finding the Divine Child, they had separated in

different directions, By another Angel he had now been likewise ordered to proceed to the temple.

During all these three days he had suffered unspeakable sorrow and affliction, hastening from one place to another, sometimes without his Heavenly Spouse, sometimes with Her. His sincere and exquisite love for the Divine Child made him so anxious and solicitous to find Him, that he would have allowed himself no time or care to take nourishment.

{Meanwhile} He [the Christ Child] betook Himself to the temple. On the day which the Evangelist mentions it happened that also the rabbis, who were the learned and the teachers of the Temple, were all seated in their places filled with the sense of authority customary to those who are teachers and considered as learned. The Child Jesus came to the meeting of these distinguished men; and He that was the King of Kings, and Lord of Lords (Apoc. 19:16), the Infinite Wisdom Itself (1 Cor. 1:24), presented Himself before the teachers of this world as an Humble Disciple, giving them to understand that He had come to hear their discussion and inform Himself on the question treated of, namely: whether the Messiah was already come, or, if not, concerning the time in which He should come into the world. He stepped into their midst with exceeding majesty and grace ... The scribes and learned men who heard Him were all dumbfounded.

9. The Heavenly Lady approached Her Most Loving Son and in the presence of the whole assembly, spoke to Him the words recorded by Saint Luke: "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing" (Luke 2:48). This loving complaint the Heavenly Mother uttered with equal reverence and affection, adoring Him as God and manifesting Her maternal affliction. The Lord answered: "Why is it that You sought Me? Did you not know that I must be about My Father's business?"

The Evangelist says that They did not understand the mystery of these words (Luke 2:50); for it was hidden at the time to Most Holy Mary and Saint Joseph. And for two reasons; on the one hand, the interior joy of now reaping what They had sown in so much sorrow, and the visible presence of Their Precious Treasure, entirely filled the faculties of their souls; and on the other hand, the time for the full comprehension of what had just been treated of in this discussion had not yet arrived for them. Moreover, for the most solicitous Queen there was another hindrance, just at that time, and it was, that the veil, concealing the interior of Her Most Holy Son had again intervened and was not removed until some time later.

10. The Divine Child received Her with signs of pleasure and offered Himself as Her Teacher and Companion until the proper time should arrive. Thus was the dove-like and affectionate heart of the Great Lady appeased, and They departed for Nazareth.

They arrived at Nazareth, where They occupied themselves in what I shall record later on. The Evangelist Luke compendiously mentions all the mysteries in few words, saying the Child Jesus was subject to His parents, namely Most Holy Mary and Saint Joseph, and that His Heavenly Mother noted and preserved within Her Heart all these events; and that Jesus advanced in wisdom, and age, and grace with God and men (Luke 2:52).

The Sorrowful Mysteries of the Rosary

The Sixth Mystery: The Agony in the Garden

The Fruit: Perfect Sorrow for Sin



1. After Christ had partaken of the Supper with His Apostles and conferred upon them their priestly powers and they were about to receive Holy Communion, Judas, resolved to betray his Master resolved not to partake of the Sacred Species if at all possible. He was able to depart without the other Apostles knowing and made for the Pharisees and Jewish priests.

2. Our Redeemer left the Cenacle with the Eleven for the Mount of Olives by crossing the torrent of Cedron (John 18:1) and into the Garden of Gethsemane. He told the Apostles to wait for Him there (Matth, 26:36) while He went up further to pray; He left eight of them there, taking with Him Saints Peter, John and James.

3. Being with the three Apostles He raised His eyes up to the Eternal Father confessing and praising Him as was His custom; while interiorly He prayed in fulfilment of the prophecy of Zacharias, permitting death to approach the Most Innocent of Men offering Himself anew to the Eternal Father in satisfaction of His Justice for the rescue of the human race; and He gave consent, that all the torments of His Passion and Death be let loose over that part of His Human Being which was capable of suffering. From that moment He suspended and restrained whatever consolation or

relief would otherwise overflow from the impassable to the passable part of His Being. so that in this dereliction His Passion and Sufferings might reach the highest degree possible.

4. The Eternal Father granted these petitions and approved this total Sacrifice of the Sacred Humanity.

This prayer was as it were the floodgate through which the rivers of His Suffering were to find entrance like the resistless onslaught of the ocean, as was foretold by David (Ps. 68:2). And immediately He began to be sorrowful and feel the anguish of His Soul and therefore said to the Apostles: "My Soul is Sorrowful unto Death" (Mark 14:34).

5. He threw Himself with His Divine Face upon the ground and prayed to the Eternal Father: "Father, if it be possible, let this Chalice pass from Me" (Matth. 24:38). This prayer Christ Our Lord uttered, though He had come down from Heaven with the express purpose of really suffering and dying for men; though He had counted as naught the shame of His Passion, had willingly embraced it and rejected all human consolation; though He was hastening with most ardent love into the jaws of death, to affronts, sorrows and afflictions; though He had set such a high price upon men, that He determined to redeem them at the shedding of His Life-blood. Since by virtue of His Divine and human wisdom and His inextinguishable love He had shown Himself so superior to the natural fear of death, that it seems this petition did not arise from any motive solely coming from Himself. ... This agony of Christ Our Saviour grew in proportion to the greatness of His charity and the certainty of His knowledge, that men would persist in neglecting to profit by His Passion and Death (Luke 22:44).

6. His Agony increased to such an extent, that great drops of bloody sweat were pressed from Him, which flowed to the very earth. Although this prayer was uttered subject to a condition and failed in regard to the reprobate who fell under this condition; yet He gained thereby a greater abundance and secured a greater frequency of favours for mortals. Through it the blessings were multiplied for those who placed no obstacles, the fruits of the Redemption were applied to the Saints and to the Just more abundantly, and many Gifts and Graces, of which the reprobates made themselves unworthy, were diverted to the Elect. The human will of Christ, conforming itself to that of the Divinity, then accepted suffering for each respectively: for the reprobate, as sufficient to procure them the necessary help, if they would make use of its merits, and for the predestined, as an efficacious means, of which they would avail themselves to secure their salvation by co-operating with grace. Thus was set in order, and as it were realized, the salvation of the

Mystical Body of His Holy Church, of which Christ the Lord was the Creator and Head.

7. As a ratification of this Divine Decree, while yet Our Master was in His agony, the Eternal Father for the third time sent an Archangel to the earth in order to comfort Him by a sensible message and confirmation of what He already knew by the infused science of His Most Holy Soul; for the Angel could not tell Our Lord anything He did not know, nor could he produce any additional effect on His Interior Consciousness for this purpose.

8. While Our Saviour occupied Himself in praying to His Father for the spiritual salvation of the human race, the perfidious disciple Judas sought to hasten the delivery at Christ into the hands of the priests and Pharisees. At the same time Lucifer and his demons, not being able to divert the perverse will of Judas and of the other enemies of Christ from their designs on the life of Christ their Creator and Master, changed the tactics of their satanic malice and began to incite the Jews to greater cruelty and effrontery in their dealings with The Saviour. ... the devil was filled with great suspicions lest this most extraordinary Man be the Messiah and The True God.

At the instigation of Judas they hastily gathered together a large band of people to apprehend the Most Innocent Lamb, Who was awaiting them and Who was aware of all the thoughts and schemes of the sacrilegious priests, as foretold expressly by Jeremias (Jer. 11:19). All these servants of malice, bearing arms and provided with ropes and chains, in the glaring torch and lantern light issued forth from the city in the direction of Mount Olivet; while They were approaching, the Lord returned the third time to His Apostles and finding them asleep spoke to them: "Sleep ye now, and take your rest. It is enough: the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold he that will betray Me is at hand" (Mark 14:41). They arose and Jesus went with them to join the other eight Apostles.

9. Judas advanced in order to give the signal upon which he had agreed with his companions (Matth. 26:48), namely the customary, but now feigned kiss of peace, by which they were to distinguish Jesus as the One Whom they should single out from the rest and immediately seize. The traitor then ran up to the meekest Lord, and, as a consummate hypocrite, hiding his hatred, he imprinted on His countenance the kiss of peace, saying: "God save Thee, Master." By this so treacherous act the perdition of Judas was matured and God was justified in withholding His grace and help. On the part of the unfaithful Apostle, malice and temerity reached their highest degree; for, interiorly denying or disbelieving the

uncreated and created wisdom by which Christ must know of his treason, and ignoring His power to destroy Him, he sought to hide his malice under the cloak of the friendship of a true Apostle; and all this for the purpose of delivering over to such a frightful and cruel death his Creator and Master, to Whom he was bound by so many obligations. In this one act of treason he committed so many formidable sins, that it is impossible to fathom their immensity; for he was treacherous, murderous, sacrilegious.

10. The soldiers asked Him if He was Jesus of Nazareth and He said "I am He." (John 18:5). They continued to wait as if not certain Whom it was before them. Jesus again said that he was Jesus of Nazareth. Peter, having possession of a sword, drew it and struck one of the servants, Malchus, of the high priest and cut off his right ear. And Jesus said to Peter: "Put up thy sword ... the chalice which My Father hath given Me, shall I not drink it?" (John 18:8-11). And they led Him away to Annas, the father-in-law of Caiphaz the high priest.

The Seventh Mystery: The Scourging at the Pillar **The Fruit: Mortification of the Senses**



1. At dawn on that Friday morning (Matth. 27:1; Mark 15:1; Luke 22:66; and John 11:47) the chief priests and scribes commanded Jesus be brought from the dungeon in order to question Him, in order to fabricate a charge against Him. They considered Him worthy of death and as such

that He should be brought before Pontius Pilate, the Roman governor of Judea.

2. Jesus was still bound with the same ropes and chains in which He had been led from the Garden of Olives. One of the accusations of the Jews and the priests before Pilate was, that Jesus Our Saviour had begun to stir up the people by His preaching in the province of Galilee (Luke 23:6). This caused Pilate to inquire, whether He was a Galilean; and as they told him, that Jesus was born and raised in that country, he thought this circumstance useful for the solution of his difficulties in regard to Jesus and for escaping the molestations of the Jews, who so urgently demanded His death. Pilate was at enmity with Herod, for the two governed the two principal provinces of Palestine, namely, Judea and Galilee, and a short time before it had happened that Pilate, in his zeal for the supremacy of the Roman empire, had murdered some Galileans during a public function in the temple, mixing the blood of the insurgents with that of the holy sacrifices. Herod was highly incensed at this sacrilege, and Pilate, in order to afford him some satisfaction without much trouble to himself, resolved to send to him Christ the Lord to be examined and judged as one of the subjects of Herod's sway. Pilate also expected that Herod would set Jesus free as being innocent and a Victim of the malice and envy of the priests and scribes.

3. When Herod was informed that Pilate would send Jesus of Nazareth to him, he was highly pleased. He knew that Jesus was a great friend of John the Baptist, whom he had ordered to be put to death (Mark 6:27), and had heard many reports of his preaching. ... he harboured the desire of seeing Jesus do something new and extraordinary for his entertainment and wonder (Luke 23:8). The Author of Life therefore came into the presence of the murderer Herod, against whom the blood of the Baptist was calling more loudly to this same Lord for vengeance, than in its time the blood of Abel (Gen. 4:10). But the unhappy adulterer, ignorant of the terrible judgment of the Almighty, received Him with loud laughter as an enchanter and conjurer.

In this dreadful misconception he commenced to examine and question Him, persuaded that he could thereby induce Him to work some miracle to satisfy his curiosity. But the Master of Wisdom and Prudence, standing With an humble reserve before His most unworthy judge, answered him not a word. For on account of his evil-doing he well merited the punishment of not hearing the words of life, which he would certainly have heard if he had been disposed to listen to them with reverence.

4. This disappointed Herod. In his presence the Lord would not open His

lips, neither in order to answer his questions, nor in order to refute the accusations. Herod was altogether unworthy of hearing the truth, this being his greatest punishment and the punishment most to be dreaded by all the princes and the powerful of this earth. Herod was much put out by the silence and meekness of Our Saviour and ordered Him to be sent back to Pilate, who was again confronted with Jesus, bestormed anew by the Jews to condemn Him to death of the Cross. Convinced of the innocence of Christ and of the mortal envy of the Jews, he sought to placate the Jews in different ways. One of these was a private interview with some of the servants and friends of the high-priests and priests. He urged them to prevail upon their masters and friends, not any more to ask for the release of the malefactor Barabbas, but instead demand the release of Our Redeemer; and to be satisfied with some punishment he was willing to administer before setting Him free. This measure Pilate had taken before they arrived a second time to press their demand for a sentence upon Jesus. Pilate, aware of the obstinate hostility of the Jews against Jesus of Nazareth, and unwilling to condemn Him to death, of which he knew Him to be innocent, thought that a severe scourging of Jesus might placate the fury of the ungrateful people, and soothe the envy of the priests and the scribes.

5. The fury of the priests and of their confederates, the Pharisees, against the Author of Life was implacable. For Lucifer inspired them with his own dreadful malice and outrageous cruelty. Pilate, placed between the known truth and his human and terrestrial considerations, chose to follow the erroneous leading of the latter, and order Jesus to be severely scourged, though he had himself declared Him free from guilt (John 19:1). Thereupon those ministers of Satan, with many others, brought Jesus Our Saviour to the place of punishment, which was a courtyard or enclosure attached to the house and set apart for the torture of criminals in order to force them to confess their crimes. It was surrounded by a low, open building, surrounded by columns, some of which supported the roof, while others were lower and stood free. To one of these columns, which was of marble, they bound Jesus very securely; for they still thought Him a magician and feared His escape. They cruelly widened the wounds which His bonds had made in His arms and wrists. Having freed His hands, they commanded Him with infamous blasphemies to despoil Himself of the seamless tunic which He wore. This was the identical garment with which His Most Blessed Mother had clothed Him in Egypt when He first began to walk.

6. Thus the Lord stood uncovered in the presence of a great multitude and the six torturers bound Him brutally to one of the columns in order to

chastise Him so much the more at their ease. Then, two and two at a time they began to scourge Him with such inhuman cruelty, as was possible only in men possessed by Lucifer, as were these executioners.

7. The first two scourged the Innocent Saviour with hard and thick cords, full of rough knots, and in their sacrilegious fury strained all the powers of their body to inflict the blows. This first scourging raised in the Deified Body of the Lord great welts and livid tumours, so that the Sacred Blood gathered beneath the skin and disfigured His entire body. Already it began to ooze through the Wounds.

8. The first two having at length desisted, the second pair continued the scourging in still greater emulation; with hardened leather thongs they levelled their strokes upon the places already sore and caused the discoloured tumours to break open and shed forth the Sacred Blood until it

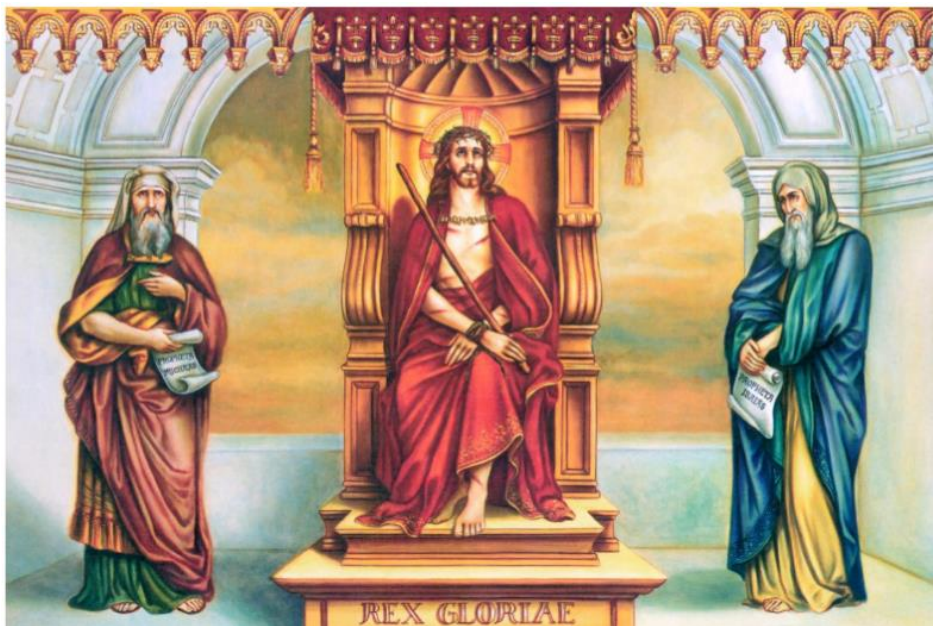
bespattered and drenched the garments of the sacrilegious torturers, running down in streams to the pavement. 9. Those two gave way to the third pair of scourgers, who commenced to beat the Lord with extremely tough rawhides, dried hard like osier twigs.

They scourged Him still more cruelly, because they were wounding, not so much His Virginal Body, as cutting into the wounds already produced by the previous scourging. Besides they had been secretly incited to greater fury by the demons, who were filled with new rage at the Patience of Christ. As the veins of the Sacred Body had now been opened, His whole Person seemed but one continued Wound, the third pair found no more room for new wounds. Their ceaseless blows inhumanly tore the Immaculate and Virginal Flesh of Christ Our Redeemer and scattered many pieces of it about the pavement; so much so that a large portion of the shoulder-bones were exposed and showed red through the flowing Blood; in other places also the bones were laid bare larger than the palm of the hand. In order to wipe out entirely that Beauty, which exceeded that of all other men (Ps 44:3), they beat Him in the face and in the feet and hands, thus leaving unwounded not a single spot in which they could exert their fury and wrath against the Most Innocent Lamb. The Divine Blood flowed to the ground; gathering here and there in great abundance. The scourging in the face, and in the hands and feet, was unspeakably painful, because these parts are so full of sensitive and delicate nerves. His Venerable Countenance became swollen and wounded that the Blood and the swellings blinded Him.

10. In addition to their blows the executioners spurted upon His Person their disgusting spittle and loaded Him with insulting epithets. The Great

Lord and Author of all creation in His Human Flesh and for our sake, was reduced to a Man of Sorrows as prophesied (Is 53:3).

The Eighth Mystery: The Crowning with Thorns The Fruit: Mortification of Pride



1. Thereupon they took Jesus to the praetorium, where, with the same cruelty and contempt, they again despoiled Him of His garments and in order to deride Him before all the people as a counterfeit king, clothed Him in a much torn and soiled mantle of purple colour.
2. They placed also upon His Sacred Head a cap made of woven thorns, to serve Him as a crown (John 19:2). This cap was woven of thorn branches and in such a manner that many of the hard and sharp thorns would penetrate into the skull, some of them to the ears and others to the eyes. Hence one of the greatest tortures suffered by the Lord was that of the Crown of Thorns.
3. Instead of a sceptre they placed into His hands a contemptible reed.
4. In this array of a mock-king the perfidious Jews decked out Him, Who by His nature and by every right was the King of Kings and the Lord of Lords (Apoc. 19:16). Then all the soldiers, in the presence of the priests and Pharisees, gathered around Him and heaped upon Him their blasphemous mockery and derision.
5. Some of them bent their knees and mockingly said to Him, God save Thee, King of the Jews.

6. Others buffeted Him; others snatched the cane from His hands and struck Him on His crowned head; other ejected their disgusting spittle upon Him; all of them, instigated by furious demons, insulted and affronted Him in different manners.

7. It seemed to Pilate that the spectacle of a man so ill-treated as Jesus of Nazareth would move and fill with shame the hearts of that ungrateful people. He therefore commanded Jesus to be brought from the praetorium to an open window, where all could see Him crowned with thorns, disfigured by the scourging and the ignominious vesture of a mock-king.

8. Pilate himself spoke to the people, calling out to them: "Ecce Homo!" "Behold, what a man!" (John 19:5). See this Man, Whom you hold as your enemy!

9. What more can I do with Him than to have punished Him in this severe manner? You certainly have nothing more to fear from Him. I do not find any cause of death in Him."

10. As the priests and Pharisees, in their eager and insatiable hostility, were determined upon taking away the Life of Christ Our Saviour, nothing but His Death would content or satisfy them; therefore they answered Pilate: "Crucify Him, Crucify Him!" (John 19:6)

The Ninth Mystery: The Carrying of the Cross

The Fruit: Patience in Daily Trials; Submission to the Will of God



1. To the great satisfaction of the priests and Pharisees Pilate then decreed the sentence of death on the Cross against Life itself, Jesus Our Saviour. [First Station of the Cross.] Having announced it to the One they had thus condemned in spite of His innocence, they brought Him to

another part of the house of Pilate, where they stripped Him of the purple mantle, in which they had derided Him as mock-king. All happened by the mysterious dispensation of God; though on their part it was due to the concerted malice of the Jews; for they wished to see Him Undergo the punishment of the Cross in His Own clothes so that in them He might be recognized by all.

Only by His garments could He now be recognized by the people, since His Face had been disfigured beyond recognition by the scourging, the impure spittle, and the crown of thorns. They again clothed Him with the seamless tunic, which at the command of the Queen was brought to Him by the Angels; for the executioners had thrown it into a corner of another room in the house, where they left it to place upon Him the mocking and scandalous purple cloak.

2. The sentence of Pilate against Our Saviour having been published in a loud voice before all the people, the executioners loaded the heavy Cross, on which He was to be crucified, upon His tender and wounded shoulders.

In order that He might carry it they loosened the bonds holding His hands, but not the others, since they wished to drag Him along by the loose ends of the ropes that bound His body. In order to torment Him the more they drew two loops around His throat. The Cross was fifteen feet long, of thick and heavy timbers. [Second Station of the Cross.]

3. The executioners, bare of all human compassion and kindness, dragged Our Saviour Jesus along with incredible cruelty and insults. Some of them jerked Him forward by the ropes in order to accelerate His passage, while others pulled from behind in order to retard it. On account of this jerking and the weight of the Cross they caused Him to sway to and fro and He fell the first time. [Third Station of the Cross.]

4. From the house of Pilate the Sorrowful and Stricken Mother followed with the multitudes on the way of Her Divine Son, accompanied by Saint John and the pious women. As the surging crowds hindered Her from getting very near to the Lord, She asked the Eternal Father to be permitted to stand at the Foot of the Cross of Her Blessed Son and see Him die with Her own eyes. With the Divine consent She ordered Her Holy Angels to manage things in such a way as to make it possible for Her to execute Her wishes.

The Holy Angels obeyed Her with great reverence; and they speedily led the Queen through some bystreet, in order that She might meet Her Son. Thus it came that both of Them met face to face in sweetest recognition of each Other and in mutual renewal of each Other's interior sorrows. Yet They did not speak to one another, nor would the fierce cruelty of the

executioners have permitted such an intercourse. [Fourth Station of the Cross.]

5. But the most prudent Mother adored Her Divine Son and True God, laden with the Cross; and interiorly besought Him, that, since She could not relieve Him of the weight of the Cross and since She was not permitted to command Her Holy Angels to lighten it, He would inspire these ministers of cruelty to procure someone for His assistance. This prayer was heard by the Lord Christ; and so it happened, that Simon of Cyrene was afterwards impressed to carry the Cross with the Lord (Matth. 27:32). [Fifth Station of the Cross.]

6. Mary of Agreda is abbreviated at this point, so we continue with our meditations with the assistance of the Stations: Jesus' face was so swollen and encrusted with His Sacred Blood that He evoked much pity from the women who were along the Via Dolorosa. Among them was a holy woman, Veronica who offered her veil to the Saviour as some small relief. [Sixth Station of the Cross.]

7. Weighed down with the heavy Cross and now so depleted by the loss of His Blood, prodded on by the soldiers, Our Lord fell a second time.[Seventh Station of the Cross.]

8. There were a number of pious women who were weeping on the Way to Calvary, grieved by the torture to the Son of God. Ever conscious of His Mission as he was from the moment of His conception in the virginal womb of Mary, Our Saviour stopped to speak with the women, telling them not to weep for Him but for their children and themselves. (Luke 23:28 ff.) [Eighth Station of the Cross.]

9. Again Jesus fell to the ground, almost crushed by the Cross and weak from loss of Blood and lack of water to relieve His thirst. [Ninth Station of the Cross.]

10. And when they arrived at Golgotha or the Place of the Skull, they stripped Him of His garments, which they would divide among themselves when He was crucified. (Matth. 27:35). [Tenth Station of the Cross.]

The Tenth Mystery: The Crucifixion
The Fruit: Zeal for the Salvation of Souls; Horror of Sin



1. One of the executioners seized the hand of Jesus Our Saviour and placed it upon an auger hole that been bored, while another hammered a large and rough nail through the palm. The veins and sinews were torn and the bones of the Sacred Hand, which made the heavens and all that exists, were forced apart. When they stretched out the other hand, they found that it did not reach up to the auger hole; for the sinews of the other arm had been shortened and the executioners had maliciously set the holes too far apart, as I have mentioned above. In order to overcome the difficulty, they took the chain, with which the Saviour had been bound in the garden, and looping one end through a ring around His wrist, they, with unheard of cruelty, pulled the hand over the hole and fastened it with another nail. Thereupon they seized His feet, one above the other, stretching them with barbarous ferocity down to the third hole. Then they drove through both feet a large nail into the Cross. Thus the Sacred Body, in which dwelled the Divinity, was nailed motionless to the Holy Cross, and the handiwork of His deified members, formed by the Holy Ghost, was so stretched and torn asunder, that the bones of His body, dislocated and forced from their natural position, could all be counted. The bones of His breast, of His shoulders and arms, and of His whole body yielded to the cruel violence torn from their sinews.

After the Saviour was nailed to the Cross, the executioners judged it necessary to bend the points of the nails which projected through the back of the wood, in order that they might not be loosened and drawn out by the weight of the body. For this purpose they raised up the Cross in order to turn it over, so that The Body of The Lord would rest face downward. [Eleventh Station of the Cross.]

2. As the Wood of the Cross was the Throne of His Majesty and the Chair of the Doctrine of Life, and as He was now raised upon it, confirming His Doctrine by His example, Christ now uttered those words of highest charity and perfection: "Father, forgive them, for they know not what they do!" (Luke 23:34.) Such was the difference between the behaviour of ungrateful men favored with so great enlightenment, instruction and blessing; and the behaviour of Jesus in His most burning charity while suffering the Crown of Thorns, the Nails, and the Cross and unheard of blasphemy at the hands of men. [First of the Last Words from the Cross.]

3. Now two thieves were being crucified with Jesus, one on each side. Moved by true sorrow and contrition for his sins, one turned to his companion and said: "Neither dost thou fear God, seeing that thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man hath done no evil." And thereupon speaking to Jesus, he said: "Lord, remember me when Thou shalt come into Thy kingdom!" (Luke 23:40.)

In this happiest of thieves, in the centurion, and in the others who confessed Jesus Christ on the Cross, began to appear the results of the Redemption.

But the one most favored was this Dismas, who merited to hear: "Amen, I say to thee, this day shalt thou be with Me in Paradise." [Second of the Last Words from the Cross.]

4. Having thus justified the good thief, Jesus turned His loving gaze upon His afflicted Mother, who with Saint John was standing at the Foot of the Cross. Speaking to both, he first addressed His Mother, saying: "Woman, behold thy son!" and then to the Apostle: "Behold thy Mother!" (John 19:26.)

The Lord called Her Woman and not Mother, because this name of Mother had in it something of sweetness and consolation, the very pronouncing of which would have been a sensible relief. During His Passion He would admit of no exterior consolation, having renounced for that time all exterior alleviation and easement. By this word "woman" he tacitly and by implication wished to say: Woman blessed among all women, the most prudent among all the daughters of Adam, Woman,

strong and constant, unconquered by any fault of Thy own, unailing in My service and most faithful in Thy love toward Me, which even the mighty waters of My Passion could not extinguish or resist (Cant. 8:7), I am going to My Father and cannot accompany Thee further;

My Beloved Apostle will attend upon Thee and serve Thee as his Mother, and he will be thy son. All this the Heavenly Queen understood. The Holy Apostle on his part received Her as his own from that hour on; for he was enlightened anew in order to understand and appreciate the greatest treasure of the Divinity in the whole creation next to the humanity of Christ Our Saviour. In this light He revered and served Her for the rest of Her life. Our Lady also accepted him as Her son in humble subjection and obedience. [Third of the Last Words from the Cross.]

5. Already the ninth hour of the day was approaching, although the darkness and confusion of nature made it appear to be rather a chaotic night. Our Saviour spoke again from the Cross in a loud and strong voice, so that all the bystanders could hear it: "My God, My God, why hast Thou forsaken Me?" (Matth. 27:46.) Although the Lord had uttered these words in His own Hebrew language, they were not understood by all.

Since they began with: "Eli, eli," some of them thought He was calling upon Elias, and a number of them mocked Him saying: "Let us see whether Elias shall come to free Him from our hands?" He grieved that his copious and superabundant Redemption, offered for the whole human race, should not be efficacious in the reprobate and that He should find Himself deprived of them in the Eternal happiness, for which He had created and redeemed them. [Fourth of the Last Words from the Cross.]

6. In confirmation of this sorrow the Lord added: "I thirst!" The sufferings of the Lord and His anguish could easily cause a natural thirst. But for Him this was not a time to complain of this thirst or to quench it; and therefore Jesus would not have spoken of it so near to its expiration, unless in order to give expression to a most exalted mystery. He was thirsting to see the captive children of Adam make use of the liberty, which He merited for them and offered to them, and which so many were abusing. He was athirst with the anxious desire that all should correspond with Him in the faith and love due to Him, that they profit by His merits and sufferings, accept His friendship and grace now acquired for them, and that they should not lose the Eternal happiness which He was to leave as an inheritance to those that wished to merit and accept it. This was the thirst of our Saviour and Master; and the Most Blessed Mary alone understood it perfectly and began, with ardent affection and

charity, to invite and interiorly to call upon all the poor, the afflicted, the humble, the despised and downtrodden to approach their Saviour and thus quench, at least in part, His thirst which they could not quench entirely. But the perfidious Jews and the executioners, evidencing their unhappy hard-heartedness, fastened a sponge soaked in gall and vinegar to a reed and mockingly raised it to His mouth, in order that He might drink of it. Thus was fulfilled the prophecy of David: "In My thirst they gave me vinegar to drink" (John 16:28; Ps. 68:22). [Fifth of the Last Words from the Cross.]

7. The Saviour then pronounced: "Consummatum est," "It is consummated" (John 19:29). Now is consummated this work of My coming from Heaven and I have obeyed the command of My Eternal Father, Who sent Me to suffer and die for the salvation of mankind. Now are fulfilled the Holy Scriptures, the prophecies and figures of the Old Testament, and the course of My earthly and mortal life assumed in the womb of My Mother. Now are established on earth My example, My doctrines, My Sacraments and My remedies for the sickness of sin. Now is appeased the justice of My Eternal Father in regard to the debt of the children of Adam. [Sixth of the Last Words from the Cross.]

8. Having finished and established the work of Redemption in all its perfection, it was becoming that the Incarnate Word, just as He came forth from the Father to enter mortal life (John 16:8), should enter into immortal life of the Father through death. Therefore Christ Our Saviour added the last words uttered by Him: "Father, into Thy hands I commend My spirit." The Lord spoke these words in a loud and strong voice, so that the bystanders heard them. In pronouncing them He raised His eyes to Heaven, as one speaking with the Eternal Father, and with the last accent He gave up His spirit and inclined His head. By the Divine force of these words Lucifer with all his demons were hurled into the deepest caverns of Hell, there they lay motionless. [Last of the Words from the Cross and Twelfth Station.]

9. The Evangelist Saint John tells us that near the Cross stood Mary, the Most Holy Mother of Jesus, with Mary Cleophas and Mary Magdalen. Although this is said of the time before Jesus expired, it must be understood, that the Unconquerable Queen remained also afterwards, always standing beneath the Cross and adoring Her Dead Jesus and His Divinity inseparably united to his Sacred Body. But now She was specially solicitous for the burial of the Sacred Body of Her Divine Son and how to procure someone to take It down from the Cross.

She soon saw an armed band approaching Calvary; and in Her dread of some new outrage against the Deceased Saviour, She spoke to Saint John

and the pious women: "Alas, now shall My affliction reach its utmost and transfix My heart! Is it not possible, that the executioners and the Jews are not yet satisfied with having put to death My Son and Lord? Shall they now heap more injury upon His Dead body?" It was the evening of the great Sabbath of the Jews, and in order to celebrate it with unburdened minds, they had asked Pilate for permission to shatter the limbs of the three men sentenced, so that, their death being hastened, they might be taken from the crosses and not be left on them for the following day. With this intent the company of soldiers, which Mary now saw, had come to Mount Calvary. As they perceived the two thieves still alive, they broke their limbs and so hastened their end (John 19:31). But when they examined Jesus they found Him already dead, and therefore did not break His bones, thus fulfilling the mysterious prophecy in Exodus (Ex. 12:46), commanding that no bones be broken in the Figurative Lamb to be eaten for the Pasch. But a soldier, by the name of Longinus, approaching the Cross of Christ, thrust his lance through the side of the Saviour. Immediately water and blood flowed from the wound, as Saint John, who saw it and who gives testimony of the truth, assures us (John 19:34). The Most Prudent Queen then perceived the Mystery of this lance-thrust, namely that in this last pouring forth of the Blood and Water issued forth the New Church, cleansed and washed by the Passion and Death of Jesus, and that from His Sacred side, as from the roots, should now spread out through the whole World the fruits of Life Eternal. (And He was taken down at last from the Cross.) [Thirteenth Station of the Cross.]

10. The evening of that day of the parasceve was already approaching, and The Loving Mother had as yet no solution of the difficulty of the burial of Her Dead Son, which She desired so much; but the Lord ordained, that the tribulations should be relieved by Joseph of Arimathea and Nicodemus, whom He had inspired with the thought of caring for the burial of Their Master. They were both just men and disciples of The Lord, although not of the seventy-two; for they had not as yet openly confessed themselves as disciples for fear of the Jews, who suspected and hated as enemies all those that followed Christ. A procession of Heavenly Spirits was formed and another of men, and the Sacred Body was borne along by Saint John, Joseph, Nicodemus and the centurion, who had confessed the Lord and now assisted at His burial. They were followed by the Blessed Mother, by Mary Magdalen and the rest of the women disciples. Besides these a large number of the faithful assisted, for many had been moved by the Divine Light and had come to Calvary after the lance-thrust. All of them, in silence and in tears, joined the

procession. They proceeded toward a nearby garden, where Joseph had hewn into the rock a new grave, in which nobody had as yet been buried or deposited (John 19:41). In this Most Blessed Sepulcher they placed the Sacred Body of Jesus. Before they closed it up with the heavy stone, the Devout and Prudent Mother adored Christ anew, causing the admiration of men and Angels. They imitated Her, all of them adoring the crucified Saviour now resting in His Grave; thereupon they closed the sepulcher with the stone, which, according to the Evangelist was very heavy (Matth. 27:60). The Jews, confused and disturbed by the events, went to Pilate on the morning of the Sabbath and asked him for soldiers to guard the Sepulcher; for Christ, this seducer, they said, had openly announced, that after three days He would arise; hence His disciples might steal the body and then say that He had arisen. Pilate yielded to this malicious measure and gave them the guard they desired, which they stationed at the Sepulcher (Matth. 28:12). [Fourteenth Station of the Cross.]

The Glorious Mysteries of the Rosary

The Eleventh Mystery: The Resurrection The Fruit: A Lively Faith



Our Lady retired, after the burial of Christ, to the house of the Cenacle. During this evening she contemplated the doings of the Most Holy Soul of her Son after It left the Sacred Body. For from the first the Blessed Mother knew that the Soul of Christ, united to the Divinity, descended to Limbo in order to release the Holy Fathers from the subterranean prison, where They had been detained since the death of the first just man that had died in expectance of the Advent of the Redeemer.

Then the Lord commanded the Angels to bring all the Souls in Purgatory, and this was immediately done, and they were glorified with the other souls of the just by the Beatific Vision. Thus on that day of the presence of the King were depopulated the prison houses of both Limbo and Purgatory.

3. The Divine Soul of Christ Our Redeemer remained in Limbo from half past three of Friday afternoon, until after three of the Sunday morning following. During this hour He returned to the Sepulchre as the victorious Prince of the Angels and of the Saints.

4. In the sepulchre were many Angels as its guard, venerating the Sacred Body united to the Divinity. The Most Holy Soul reunited with the Body, giving It Immortal Life and Glory. Instead of the winding-sheets and the ointments, in which it had been buried, it was clothed with the Four Gifts of Glory, namely: with Clearness, Impassability, Agility and Subtility (John 19, 40).

5. Christ Our Saviour, arisen and glorious, in the company of all the Saints, made His appearance to His Mother. She prostrated Herself upon the ground and adored Her Divine Son; and the Lord raised Her up and drew Her to Himself. In this contact, which was more intimate than the contact with the humanity and the wounds of the Saviour sought by Magdalen, the Virgin Mother participated in an extraordinary favour, which She alone, as exempt from sin, could merit.

6. The Evangelist Mark (Mark 15, 47) mentions the special notice, which Mary Magdalen and Mary Joseph took of the place where they had seen the Body of Jesus deposited. Accordingly they, with other Holy Women, went forth on the evening of the Sabbath from the Cenacle to the city and bought additional ointments and spices in order to return, early the following morning, to the sepulchre, and show their veneration by visiting and anointing the Holy Body once more. On the Sunday, entirely ignorant of the grave's having been sealed and placed under guard by order of Pilate (Matth. 27, 65), they arose before dawn in order to execute their pious design. On their way they thought only of the difficulty of removing the large stone, which they now remembered had been rolled before the opening of the sepulchre; but their love made light of this hindrance, though they did not know how to remove it. A little before the Marys thought and spoke of the difficulty of removing the stone, a violent and wonderful trembling of the earth took place; at the same time an Angel of The Lord opened the sepulchre and cast aside the stone that covered and obstructed the entrance (Matth. 28, 2). At this the guards of the sepulchre fell prostrate to the earth, struck motionless with fear and consternation, although they did not see the Lord. For the body of the Lord was no more in the grave; He had already arisen and issued from the monument before the Angel cast aside the stone. The Marys saw the Angel who had thrown aside the stone, seated upon it, refulgent in countenance and in snow-white garments (Mark 16, 5). He spoke to them saying: "Be not frightened; you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here; behold the place where they laid Him." Then they saw two other Angels seated at each end of the slab, who said to them: "Why seek you the Living with the dead? Remember

how He spoke unto you, when He was yet in Galilee (Luke 26, 4-5), that He was to rise on the third day. But go, tell His Apostles and Peter, that He goeth before you into Galilee, there shall you see Him (Mark 16,7)."

7. Although the Disciples and Apostles considered the tale of the Marys mere preposterous talk, Saint Peter and Saint John, desirous of convincing themselves with their own eyes, departed in all haste to the sepulchre, closely followed by the Holy Women (John 20, 3). Saint John arrived first, and without entering saw the winding-sheets laid to one side. He waited for the arrival of Saint Peter, who, passing the other Apostle, entered first. Both of them saw that the Sacred Body was not in the tomb. Saint John then was assured of what he had begun to believe and then professed his belief.

8. Mary Magdalen, in great excitement and tears, re-entered the sepulchre to reconnoitre. Although the Apostles had not seen the Angels, she saw them and they asked her: "Woman, why dost thou weep?" (John 20, 5). She answered: "Because they have taken away My Lord; and I know not where they have laid Him." With this answer she left the garden where the sepulchre was, and met The Lord. She did not know Him, but thought it was the gardener. And the Lord also asked her: "Woman, why weepest thou, Whom dost thou seek?" (John 15). Magdalen, ignorant of His being the Lord, answered Him as if He were the gardener and, without further reflection said: "Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away." Then the loving Master said: "Mary," and in pronouncing her name He permitted Himself to be recognized by the tone of His voice.

9. The Evangelists do not state when The Lord appeared to Saint Peter, although Saint Luke supposes it; but it was after He had appeared to the women. He appeared to him in private as the head of the Church and before He appeared to all of the Apostles together or to anyone of them. This happened on that same day, after the Holy Women had informed him of His apparition to them. Soon after also happened the apparition of the Lord to the two Disciples going that afternoon to Emmaus. The one of them was called Cleophas and the other Was Saint Luke himself. The two had left Jerusalem, after they had heard the reports of the women. On the way they continued to converse about the events of the Passion. In the midst of this conversation Jesus appeared to them in the habit of a pilgrim and as one who happened to meet them on the way. He saluted them and said: "Of what do you speak, for it seems to Me you are sad?" Cleophas answered: "Art Thou the only stranger in Jerusalem, that Thou

dost not know what has happened during these days in the city?" We are going to Emmaus in order to await the drift of these events." Then The Lord answered: "O foolish and slow of heart to believe, since you do not understand, that it might be so, that Christ suffer all these pains and so frightful a death in order to enter into His Glory." And when they were already near to the castle of Emmaus, the Divine Master gave them to understand, that He was to pass on in His journey; but they eagerly begged Him to stay with them, as it was getting late in the evening. The Lord yielded and, invited by the disciples, sat down to supper with them according to the manner of the Jews. The Lord took the bread, blessing it and breaking it as usual, He imparted to them, with it, the certainty that He was their Redeemer and Master. They knew Him, because He opened the eyes of their souls.

10. Without delay they returned to Jerusalem (Luke 24, 33) going to the house, where the rest of the Apostles had secreted themselves for fear of the Jews and they found them discussing the news of the Risen Saviour and how He had already appeared to Peter. At this meeting was present also Saint Thomas, who, although hearing the arguments of the Apostles and the testimony of Saint Peter asserting that he had seen the Master risen, refused credit to the three Disciples and the Women, persevering in doubt and unbelief. In a somewhat hasty manner, caused by his incredulity, he left their company. Shortly after, the doors being locked, the Lord entered and appeared to the others. In their midst He saluted them, saying: "Peace be with you. It is I; do not fear."

Thomas persevered for eight days in his disbelief, when the Saviour again returned through locked doors and appeared in the midst of the Apostles including Thomas. "He saluted them as usual, saying: "Peace be with you," and then calling Thomas, He sweetly reprimanded him. Come, Thomas, and with your hands touch the openings of My hands and of My side, and be not so incredulous, but convinced and believing." Thomas touched the Divine Wounds and was interiorly enlightened to believe and to acknowledge his ignorance. Prostrating himself to the ground he said: "My Lord and My God!" to which the Lord replied: "Because thou hast seen Me, thou hast believed; but blessed are those who do not see Me and believe Me." The Lord then disappeared, leaving the Apostles filled with light and joy. They immediately sought Most Holy Mary in order to relate to Her what had happened.

The Twelfth Mystery: The Ascension
The Fruit: A Firm Hope and Ardent Longing for Heaven



1. For forty days Our Lord walked among His Apostles, teaching all things in Scripture that referred to Himself and those things not in Scripture that, they, too, must know.
2. He commanded Peter three times to feed His sheep. This was a parallel to the three times that Peter denied Him in the courtyard of Caiphas.
3. He Commissioned the Apostles to preach the Gospel throughout the world, and to Baptize in the name of the Father, the Son and the Holy Ghost.
4. A few days before the Ascension of The Lord, the Eternal Father and the Holy Ghost appeared in ineffable splendour surrounded by the choirs of Angels and Saints to the Blessed Virgin. Then the Incarnate Word ascended the throne and seated Himself with the other Two. The ever humble Mother of the Most High, in deepest reverence adored the Most Blessed Trinity, and in it Her Own Incarnate Son. The Eternal Father commanded two of the highest Angels to call Mary, in sweetest voices intimating to Her the Divine Will. She arose from the dust with the most profound humility and modesty accompanied by the Angels and approached the foot of the Throne, humbling Herself anew. The Eternal Father said to Her: "Beloved, ascend higher!" (Luke 14, 10). As these words at the same time effected what they signified, She was raised up and placed on the throne of Royal Majesty with the three Divine Persons. The Father then said: "My Daughter, to Thee do I entrust the Church founded by My Only Begotten, the new law of grace He established in

the World, and the people, which He redeemed; to Thee do I consign them all." The Holy Ghost spoke to Her: "My Spouse, chosen from all creatures, I communicate to Thee My Wisdom and Grace together with which shall be deposited in Thy heart the Mysteries, the works and teachings and all that the Incarnate Word has accomplished in the world." And the Son also said: "My Most Beloved Mother, I go to My Father and in My stead I shall leave Thee and I charge Thee with the care of My Church; to Thee do I commend its children and my brethren, as the Father has consigned them to Me." ... Whoever shall call upon Her from his heart shall not perish; whoever shall obtain Her intercession shall secure for himself eternal life. What She asks of Us, shall be granted, and We shall always hear Her requests and prayers and fulfil Her will; for She has consecrated Herself perfectly to what pleases Us."

5. On that same day, by Divine dispensation, while the Lord was at table with the eleven Apostles, other disciples and pious women gathered at the Cenacle to the number of one hundred and twenty; for the Divine Master wished them to be present at His Ascension. Moreover, just as He had instructed the Apostles, so He now wanted to instruct these faithful respectively in what each was to know before His leaving them and ascending into Heaven: "My sweetest children, I am about to ascend to My Father, from Whose bosom I descended in order to rescue and save men. I leave with you in My stead My Own Mother as your Protectress, Consoler and Advocate, and as your Mother, whom you are to hear and obey in all things. Just as I have told you, that he who sees Me sees my Father, and he who knows Me, knows also Him; so I now tell you, that He who knows my Mother, knows Me; he who hears Her, hears Me; and who honours Her, honours Me. All of you shall have Her as your Mother, as your Superior and Head, and so shall also your successors. She shall answer your doubts, solve your difficulties; in Her, those who seek Me shall always find Me; for I shall remain in Her until the end of the World, and I am in Her now, although you do not understand how." The Lord thus fulfilled that which He promised in saint Matthew: "I am with you to the consummation of the World" (Matth. 28, 20).

6. The Lord added and said: "You will have Peter as the Supreme Head of the Church, for I leave him as My Vicar; and you shall obey him as the chief high priest. Saint John you shall hold as the son of My Mother; for I have chosen and appointed him for this office on the Cross."

7. They longed to detain Him, although they could not, because they saw it was not befitting; words of parting rose to their lips, but they could not bring themselves to utter them; each one felt sentiments of sorrow arising amid feelings both of joy and yet also of pious regret. Some of them

broke their silence and exclaimed: "O Most Loving Lord and Father! O joy and life of our souls! Now that we know Thee as Our Redeemer, Thou departest and leavest us! Take us along with Thee, O Lord; banish us not from Thy sight. To these and other pleadings the Lord answered by bidding them not to leave Jerusalem and to persevere in prayer until He should send the Holy Spirit, the Consoler, as promised by the Father and as already foretold to the Apostles at the Last Supper.

8. The most auspicious hour, in which the Only Begotten of the Eternal Father was to ascend by His own power and in a most wonderful manner to the right hand of God, had come. In order to celebrate this mysterious day, Christ Our Lord selected as witnesses the hundred and twenty persons, to whom, He had spoken in the Cenacle. They were the Most Holy Mary, the eleven Apostles, the seventy-two Disciples, Mary Magdalen, Lazarus their brother, the other Marys and the faithful men and women making up the above-mentioned number of one hundred and twenty.

9. With this little flock Our Divine Shepherd Jesus left the Cenacle, and, with His Most Blessed Mother at His side, He conducted them all through the streets of Jerusalem. The Apostles and all the rest in their order, proceeded in the direction of Bethany, which was less than half a league over the brow of Mount Olivet. The Resurrection of Jesus of Nazareth was already divulged throughout Jerusalem and Palestine. Although the perfidious and malicious princes and priests had spread about the false testimony of His being stolen by the disciples, yet many would not accept their testimony, nor give it any credit. It was divinely provided, that none of the inhabitants of the city, and none of the unbelievers or doubters, should pay any attention to this holy procession, or hinder it on its way from the Cenacle. All, except the one hundred and twenty just, who were chosen by The Lord to witness His Ascension into heaven, were justly punished by being prevented from witnessing it.

10. They then ascended Mount Olivet to its highest point. Then Our Lady prostrated Herself at the feet of Her Son and, worshipping Him with admirable humility, She adored Him as the True God and as the Redeemer of the World, asking His last blessing. All the faithful there present imitated Her and did the same. Weeping and sighing, they asked the Lord, whether He was now to restore the Kingdom of Israel (Acts 1, 6). The Lord answered, that this was a secret of the Eternal Father and not to be made known to them; but, for the present, it was necessary and befitting, that they receive the Holy Ghost.

Jesus, having taken leave of the faithful, His countenance beaming forth peace and majesty, joined His hands and, by His own power, began to

raise Himself from the earth, leaving thereon the impression of His sacred feet. In gentlest motion He was wafted toward the aerial regions, drawing after Him the eyes and the hearts of those first-born children, who amid sighs and tears vented their affection. And as, at the moving of the First Cause of all motion, it is proper that also the nether spheres should be set in motion, so the Saviour Jesus drew after Him also the Celestial Choirs of the Angels, the holy Patriarchs and the rest of the Glorified Saints, some of them with body and soul, others only as to their soul. All of them in heavenly order were raised up together from the earth, accompanying and following Their King, Their Chief and Head. The new and mysterious sacrament, which the right hand of the Most High wrought on this occasion for His Most Holy Mother, was that He raised Her up with Him in order to put Her in possession of the glory, which He had assigned to Her as His True Mother and which She had by Her merits prepared and earned for Herself.

The Thirteenth Mystery: The Descent of the Holy Ghost Upon Mary and the Apostles

The Fruit: Gratitude to God; Wisdom; Zeal for Souls



1. In the company of the Great Queen of Heaven, and encouraged by Her, the twelve Apostles and the rest of the Disciples and Faithful joyfully waited for the fulfilment of the promise of The Saviour, that He would send them the Holy Ghost, the Consoler, Who should instruct them and administer unto them all that they had heard in the teaching of Their Lord (John 14, 26).

2. They were so unanimous and united in charity, that during all these days none of them had any thought, affection or inclination contrary to

those of the rest. They were of one heart and soul in thought and action. Although the election of Saint Mathias had occurred, not the least movement or sign of discord arose among all those first-born children of the Church; yet this was a transaction, which is otherwise apt to arouse differences of opinion in the most excellently disposed; since each one is apt to follow his own insight and does not easily yield to the opinion of others. But into this Holy Congregation no discord found entrance, because they were united in prayer, in fasting and in the expectation of the Holy Ghost, Who does not seek repose in discordant and unyielding hearts.

3. The Queen of the Angels, Most Holy Mary, in the plenitude of Her wisdom and grace, knew the time and predestined hour for the sending of the Holy Ghost upon the Apostolic College. When the days of Pentecost were about to be fulfilled (Act 2, 1), (which happened fifty days after the Resurrection of the Lord our Redeemer), the Most Blessed Mother saw, how in heaven the Humanity (John 14, 26) of the Word conferred with The Eternal Father concerning the promised sending of The Divine Paraclete to the Apostles, and that the time predetermined by His Infinite Wisdom for planting the faith and all His gifts in His Holy Church, was at hand.

4. On Pentecost morning the Blessed Virgin Mary exhorted the Apostles, the disciples and the pious women, numbering about one hundred and twenty, to pray more fervently and renew their hopes, since the hour was at hand in which they were to be visited by the Divine Spirit from on high. At the third hour (nine o'clock), when all of them were gathered around Their Heavenly Mistress and engaged in fervent prayer, the air resounded with a tremendous thunder and the blowing of a violent wind mixed with the brightness of fire or lightning, all centering upon the house of the Cenacle. The house was enveloped in light and the Divine Fire was poured out over all of that holy gathering (Acts 2, 2). Over the head of each of the hundred and twenty persons appeared a tongue of that same fire, in which the Holy Ghost had come, filling each one with Divine Influences and Heavenly Gifts and causing at one and the same time the most diverse and contrary effects in the Cenacle.

5. The Holy Virgin received more than all the rest of the Saints. Her glory for that space of time, exceeded that of the Angels and of the Blessed. She alone gave to the Lord more glory, praise and thanksgiving than all the universe for the benefit of the descent of His Holy Spirit upon His Church and for His having pledged Himself so many times to send Him and through Him to govern it to the end of the World. The Blessed Trinity was so pleased with the conduct of Mary on this

occasion, that It considered Itself fully repaid and compensated for having created the World; and not only compensated, but God acted as if He were under a certain obligation for possessing such a peerless Creature, whom the Father could look upon as His Daughter, the Son as His Mother, and the Holy Ghost as His Spouse.

6. The Apostles, as Saint Luke says (Acts 2, 11), were also replenished and filled with the Holy Ghost; for they received a wonderful increase of justifying grace of a most exalted degree. The twelve Apostles were confirmed in this Sanctifying Grace and were never to lose it. In all of them, according to each one's condition, were infused the habits of the seven gifts: Wisdom, Understanding, Science, Piety, Counsel, Fortitude and Fear. In this magnificent blessing, as new as it was admirable in the World, the twelve Apostles were created fit ministers of the New Testament and founders of the Evangelical Church for the whole World.

7. In all the rest of the disciples and the faithful, who received the Holy Ghost in the Cenacle, the Most High wrought proportionally and respectively the same effects, except that they were not confirmed in Grace like the Apostles but according to the ministry they were to hold in the Holy Church. The same proportion was maintained in regard to the Apostles; yet Saint Peter and Saint John were more singularly favoured on account of the high offices assigned to them: the one to govern the Church as its head, and the other to attend upon and serve the Queen and Mistress of Heaven and of Earth, Most Holy Mary. The sacred text of Saint Luke says, that the Holy Ghost filled the whole house in which this Happy Congregation was gathered (Acts 2, 7), not only because all of them were filled with the Holy Ghost and His admirable gifts, but because the house itself was filled with wonderful light and splendour.

8. This plenitude of wonders and prodigies overflowed and communicated itself also to others outside of the Cenacle; for it caused diverse and various effects of the Holy Spirit among the inhabitants of Jerusalem and its vicinity. All those, who with some piety had compassionated Our Saviour Jesus in His Passion and Death, deprecating His most bitter torments and reverencing His Sacred Person, were interiorly visited with new light and grace, which disposed them afterwards to accept the doctrine of the Apostles.

9. On account of the visible and open signs, by which the Holy Ghost descended upon the Apostles, the whole city of Jerusalem with its inhabitants was stirred to wonder. When the news of the astounding events at the house of the Cenacle spread about, the multitude of the people gathered in crowds to know more of the happening (Acts 2, 6). On that day was being celebrated one of the Paschs or Feasts of the

Jews; the city was crowded with foreigners and strangers from all parts of the world. For to them the Most High wished to manifest the wonders of the first preaching and spreading of the New Law of Grace, which The Incarnate Word, Our Redeemer and Master, had ordained for the Salvation of men.

10. The Sacred Apostles, who were filled with charity by the plenitude of the Gifts of the Holy Ghost and who knew that an Jerusalem was gathering at the doors of the Cenacle, asked permission of Their Mistress and to go forth and preach to them; they all left the house of the Cenacle and, placing themselves before the multitudes, began to preach the Mysteries of the Faith and of Eternal Life. Though until then they had been so shy and seclusive, they now stepped forth with unhesitating boldness and poured forth burning words, light like a flashing fire penetrated to the souls of their hearers.

This miracle, that all the men of so many different tongues then assembled in Jerusalem, should hear the Apostles in their own language, joined to the doctrine which they preached, caused great astonishment. Yet I wish to remark, that though all the Apostles, on account of the plenitude of science and of gifts gratuitously received, were able to speak in the languages of all nations, because that was necessary for the preaching of the Gospel, yet on that occasion they all spoke the language of Palestine. Using only this idiom they were understood by all the different nationalities there present, as if they had spoken in the several idioms. This miracle the Lord wrought at the time in order that they might be understood and believed by those different nations, and in order that Saint Peter might not be obliged to repeat in the different languages of those present, what he preached to them concerning the Mysteries of Faith. He preached only once and all heard and understood him, each in his own language, and so it happened also with the other Apostles.

The three thousand, who were converted by the first sermon of Saint Peter, were from all the nations then gathered in Jerusalem, so that forthwith all nations, without excluding any, might partake of the fruits of the Redemption, all might be gathered to the Church, and all might experience the Grace of the Holy Spirit; for the Holy Church was to be composed of all nations and tribes. After their preaching the Apostles retired that evening within the Cenacle, in order to give an account to the Mother of Mercy, the Purest Mary. With them also entered a great number of the new children of the Church, in order that they might come to know and venerate The Mother of Mercy.

As the Apostles continued their preaching and wonders in Jerusalem, the number of the converted and Baptized reached five thousand after seven days.

**The Fourteenth Mystery: The Assumption of Mary
into Heaven, Body and Soul
The Fruit: The Grace of a Happy Death**



1. As the New Law of Grace continued to spread in Jerusalem so the number of the faithful increased and the New Evangelical Church was augmented day by day (Acts 5, 14). In like manner did the solicitude and attention of Its Great Queen and Teacher, Mary, expand toward the new children engendered by the Apostles through their preaching. As they were the foundation-stones of the Church, on which the security of that building was to depend, the Most Prudent Lady lavished especial care upon the Apostolic College. From the Acts we learn that Saint Peter went to Lydda and Jaffa, where he raised Tabitha from the dead and performed other miracles, returning again to Jerusalem. Saint Luke relates these excursions after speaking of the death of Saint Stephen.

2. In all their difficulties and labours the Most Loving Mother thus assisted them, besides offering up for them Her continual prayers and thanksgiving. With all the other faithful She proportionately exhibited the same care; and although there were many converts in Jerusalem and in Palestine, She remembered

them all in their necessities and tribulations. And She thought not only of the needs of their souls, but of those of the body, and many She cured of most grave sicknesses. Others, whom She knew were not to be cured miraculously, She visited and assisted in person. Of the poor She took a still greater care.

3. In an especial manner Her Maternal Kindness exhibited itself to those who were in the agony of death; for she attended many of the dying and would not leave them, until they had secured their eternal salvation. For those who went to Purgatory She offered up most fervent prayers and performed some works of penance, such as prostrations in the form of a cross, genuflections and other exercises, by which She satisfied for their faults. Then She sent one of Her Angels in order to draw them from Purgatory and present them to Her Son in Heaven as His own and as the fruits of His Blood and Redemption. This happiness the Queen of Heaven procured to many souls during Her stay upon earth. And, as far as was made known to me, this favour is not denied in our days to those, who during their earthly life dispose themselves properly for meriting her presence.

4. The Most Holy Mary had arrived at the age of sixty-seven years without having tarried in Her career, ceased in Her flight, mitigated the flame of Her Love, or lessened the increase of Her merits from the first instant of Her Conception. The overwhelming attraction of the Divinity to unite Itself with Her with Eternal and most close bonds, (according to our mode of speaking) had attained the summit of power in Her; and the earth itself, made unworthy by the sins of mortals to contain the Treasure of Heaven, could no longer bear the strain of withholding Her from Her True Lord. The eternal Father desired His Only and True Daughter; the Son His beloved and Most Loving Mother; and the Holy Ghost the embraces of His Most Beautiful Spouse. The Angels longed for Their Queen, the Saints for Their Great Lady; and all the heavens mutely awaited the presence of Their Empress Who should fill Them with glory, with Her beauty and delight. All that could be alleged in favour

of Her still remaining in the world and in the Church, was the need of such a Mother and Mistress, and the love, which God Himself had for the miserable children of Adam.

5. But as some term and end was to be placed to the earthly career of our Queen, the Divine Consistory conferred upon the manner of glorifying the Most Blessed Mother and established the kind of loving reward due to Her for having so copiously fulfilled all the designs of the Divine Mercy among the children of Adam during the many years in which She had been the Foundress and Teacher of his Holy Church. The Almighty therefore resolved to delight and console Her by giving Her definite notice of the term still remaining of Her life and revealing to Her the day and hour of the longed for end of Her earthly banishment. For this purpose the Most Blessed Trinity dispatched the Archangel Gabriel with many others of the Celestial Hierarchies, who should announce to the Queen when and how Her mortal life should come to an end and pass over into the eternal. The Holy Prince descended with the rest to the Cenacle in Jerusalem and entered the oratory of The Great Lady, where they found Her prostrate on the ground in the form of a cross asking mercy for sinners.

6. The Most Holy Mary heard this message with ineffable jubilee of Her purest and most loving spirit, and, prostrating Herself again upon the earth, She answered in the same words as at the Incarnation of the Word: "Ecce ancilla Domini, fiat mihi secundum verbum tuum." "Behold the handmaid of the Lord, be it done according to Thy word" (Luke 1, 38). Then She asked the Holy Angels and Ministers of the Most High to help Her give thanks for this welcome and joyful news.

7. The Devout Queen resolved to take leave of the holy places before Her departure into Heaven, and having obtained the consent of Saint John She left the house with him and with the thousand Angels of Her guard. The Heavenly Princess, setting aside human occupations in order to enter upon Her journey to the real and true fatherland, visited all the memorable places of our Redemption, marking each with the sweet abundance of Her

tears, recalling the sorrowful memories of what Her Son there suffered, and fervently renewing its effects by most fervent acts of love, clamours and petitions for all the faithful, who should devoutly and reverently visit these holy places during the future ages of the Church. On Calvary She remained a longer time, asking of Her Divine Son the full effects of His redeeming Death for all the multitudes of souls there snatched from destruction. ...

8. Three days before the most happy Transition of the Great Lady the Apostles and Disciples gathered. The first one to arrive was Saint Peter, Who was transported from Rome by the hands of an Angel. At that place the Angel appeared to Him and told Him that the passing away of the Most Blessed Mary was imminent. Then came Saint Paul, to whom the Queen showed



the same reverence with similar tokens of Her pleasure at seeing Him. The Apostles saluted Her as the Mother of God, as their Queen and as Mistress of all creation; but with a sorrow equal to their reverence, because they knew that they had come to witness Her passing away. After these Apostles came the others and the Disciples still living. Three days after, they were all assembled She received them with profound humility, reverence and love, asking each one to bless Her. All

of them complied, and saluted Her with admirable reverence.

9. They all betook themselves to the oratory of the Great Queen and found Her upon a couch, on which She was wont to recline for short rest. They saw Her full of beauty and celestial light, surrounded by the thousand Angels of Her guard. The natural condition and appearance of Her Sacred and Virginal Body were the same as at Her thirty-third year; for, from that age onward it experienced no change. The Apostles held a conference concerning the burial of their Queen and Lady. They selected for that purpose a new sepulchre, which had been prepared mysteriously by the providence of Her Divine Son.

10. Then the Purest Soul of the Queen, at the command of the Lord, entered the Virginal Body, reanimated it and raised it up, giving it a new life of immortality and glory and communicating to it the four gifts of Clearness, Impassability, Agility and Subtlety, corresponding to those of the soul and overflowing from it into the body.

Endowed with these gifts the Most Blessed Mary issued from the tomb in body and soul, without raising the stone cover and without disturbing the position of the tunic and the mantle that had enveloped Her Sacred Body.

**he Fifteenth Mystery: The Coronation of Our Lady
as Queen of Heaven and Earth
The Fruit: True Devotion to the Mother of God**



1. After placing the Most Blessed Mary on her exalted and supereminent Throne, The Lord declared to the Courtiers of Heaven all the privileges She should enjoy in virtue of this participation in His Majesty. The Person of the Eternal Father, as the first principle of all things, speaking to the Angels and Saints, said to them: "Our Daughter Mary was chosen according to Our pleasure from amongst all creatures, the first one to delight Us, and who never fell from the title and position of a True Daughter, such as We had given Her in Our Divine Mind; She has a claim on Our dominion, which We shall recognize by crowning Her as the legitimate and peerless Lady and Sovereign."

2. The Incarnate Word said: "To My True and Natural Mother belong all the creatures which were created and redeemed by Me; and of all things over which I am King, She too shall be the legitimate and Supreme Queen."

3. The Holy Ghost said: "Since She is called My Beloved and Chosen Spouse, She deserves to be crowned as Queen for all eternity."

4. Having thus spoken the Three Divine Persons placed upon the head of the Most Blessed Mary a crown of such new splendour and value, that the like has been seen neither before nor after by any mere creature. At the same time a voice sounded from the throne saying: "My Beloved,

chosen among the creatures, Our Kingdom is Thine; Thou shalt be the Lady and the Sovereign of the Seraphim, of all tale Ministering Spirits, the Angels and of the entire universe of creatures. Attend, proceed and govern prosperously over them, for in Our Supreme Consistory We give Thee power, majesty and sovereignty. Receive now the Supreme Dignity deserved by Thee and, as a participation in Our Divinity, the dominion over all the creatures of Our Omnipotence. By the power We give thee, thou shalt subject Hell with its demons and inhabitants.

5. In Thy hands and at Thy pleasure We place the influences and forces of the Heavens ... Thou shalt be the Empress and Mistress of the Militant Church, its Protectress, its Advocate, its Mother and Teacher. Thou shalt be the special Patroness of the Catholic countries; and whenever they, or the faithful, or any of the children of Adam call upon Thee from their heart, serve or oblige Thee, Thou shalt relieve and help them in their labours and necessities. Thou shalt be the Friend, the Defender and the Chieftainess of all the just and of Our Friends; all of them Thou shalt comfort, console and fill with blessings according to their devotion to Thee. In view of all this We make Thee the Depository of Our riches, the Treasurer of Our goods; we place into Thy hands the helps and blessings of Our grace for distribution; nothing do We wish to be given to the world, which does not pass through Thy hands; and nothing do We deny, which Thou wishest to concede to men.

6. Grace shall be diffused in Thy lips for obtaining all that Thou wishest and ordainest in Heaven and on Earth, and everywhere shall Angels and men obey Thee; because whatever is Ours shall be Thine, just as Thou hast always been Ours; and Thou shalt reign with Us forever." In the execution of this decree and privilege conceded to the Mistress of the World, the Almighty commanded all the Courtiers of Heaven, Angels and men, to show Her obedience and recognize Her as their Queen and Lady.

Psalm 146: The Lord taketh pleasure in them that fear Him: and in them that hope in His mercy.

7. Altogether festive was this day, and it produced new glory in all the Heavens. Those that partook more especially therein were Her most fortunate spouse Saint Joseph, Saint Joachim and Anne and all the other relatives of the Queen, together with the thousand Angels of Her guard.

8. Within the glorious body of the Queen, over Her Heart, was visible to the Saints a small globe or monstrance of singular beauty and splendour, which particularly roused and rouses Their admiration and joy. It was there in testimony and reward of Her having afforded to the Sacramental Word an acceptable resting place and sanctuary, and of Her having

received Holy Communion so worthily, purely and holily, without any defect or imperfection, and with a devotion, love and reverence attained by none other of the Saints.

9. In regard to the other rewards and crowns corresponding to Her peerless works and virtues, nothing that can be Said could give any idea; and therefore I refer it to the Beatific Vision, where each one shall perceive them in proportion as his doings and his devotion shall have merited.

10. We leave the Great Lady at the right hand of Her Divine Son, reigning through all the Ages of Eternity. The words of the Queen:

How much My intercession and the power I have in Heaven is worth has never been hidden in the Church, for I have demonstrated My ability to save all by so many thousands of miracles, prodigies and favours operated in behalf of those devoted to Me. With those who have called upon Me in their needs I have always shown Myself liberal, and the Lord has shown Himself liberal to them on My account. The Most High still wishes to give liberally of His Infinite Treasures and resolves to favour those who know how to gain My intercession before God. This is the secure way and the powerful means of advancing the Church, of improving the Catholic reign, of spreading the Faith, of furthering the welfare of families and of states, of bringing the Souls to Grace and to the Friendship of God.

Prepared by *Una Voce* Vancouver Island Association (U.V.V.I.A.)
7th September, 2024, Rev. 1

Based on An Adaptation of the 'City of God' from the Pen of
Venerable Mary of Agreda

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