

PRICE 10 CENTS

ADJ 8964
Bouwhuis,
Caroline M.

A ROSARY PROJECT



CAROLINE M. BOUWHUIS
MARY GALMBACHER

THE QUEEN'S WORK
3742 West Pine Blvd,
St. Louis, Mo.



Imprimi potest:

Samuel Horine, S. J.

Praep. Prov. Missourianae

Nihil obstat:

F. J. Holweck

Censor Librorum

Imprimatur:

✠ Joannes J. Glennon

Archiepiscopus Sti. Ludovici

Sti. Ludovici, die 20 Augusti, 1934

Any Financial Profit made by the Central Office of the Sodality will be used for the advancement of the Sodality movement and the cause of Catholic Action.

THE QUEEN'S WORK, Inc.
1000 ...
...

Copyright 1934

THE QUEEN'S WORK, Inc.

Deacidified

GENERAL AIMS FOR ROSARY LESSONS



- To teach the correct way to say the Rosary.
- To give students an intelligent understanding of the Rosary.
- To foster devotion to Mary through the Rosary.
- To strengthen the power of concentration in prayer.
- To acquaint children with the influence of the prayer of the Rosary in art.
- To strengthen faith through intelligent and devout saying of the Rosary.
- To learn its potency in time of stress.
- To gain an appreciation of its favor with God.
- To become thoroughly acquainted with Catholic terminology.

**



THE ROSARY

I. INTRODUCTION

It was through Mary that Christ, the Savior of mankind, came to this earth. She became the Mother of God and thus became the channel through which the grace of God comes for the help of mankind. By this special prerogative Mary is our most powerful intercessor in heaven. Since she was so intimately associated with Him in the work of man's salvation, devotion to her is the natural accompaniment of devotion to her Son.

II. COMPOSITION OF THE ROSARY

A. *As a prayer.*

The Rosary is a union of mental and vocal prayer offered in special honor of the Blessed Mother. The vocal prayers, that is, the Lord's Prayer (the Our Father), the Angelic Salutation (the Hail Mary), the Doxology (the Glory be to the Father), are, almost word for word, inspired by the Holy Ghost in the Sacred Scripture. The mental prayer is a heartfelt contemplation of some of the principal mysteries of the life of our Lord and the life of the Blessed Mother. These, too, for the most part, are given in the Sacred Scriptures. The Rosary is defined as a definite form of prayer wherein we separate fifteen decades of the Angelic Salutation by interposing the Lord's Prayer between them and at each decade we recall in devout meditation a different mystery of our redemption.

B. *The beads.*

The complete Rosary consists of fifteen Our Fathers, and Glory be to the Father's, and one hundred and fifty Hail Marys, to be recited on indulgenced beads. It is divided into three parts, each containing five decades. A decade of the Rosary as we ordinarily use the term means one Our Father, ten Hail Marys, and the Glory be to the Father. To each decade is assigned one of the principal mysteries of the life of our Savior or of His Blessed Mother. The beads or the chaplet commonly used in the recitation of the Rosary consist of a short chain at whose free end is a crucifix, followed by one large bead, then three small ones, and another large bead. In addition is another

chain whose ends meet the short chain. On the large chain are strung five groups of small beads, ten in a group, with a large bead intervening between groups. The Hail Mary is said on the small beads and the Our Father and the Glory be to the Father on the large beads.

III. WHY USE BEADS?

1. The use of beads as counters is historical.
2. Passing beads through the fingers holds the attention, makes the body assist in worshipping God as well as the soul.
3. The beads are suggestive of devotion. The presence of the attached crucifix raises the mind to God and induces a prayerful spirit. The carrying of the beads frequently reminds one of the Blessed Mother, fills the mind with the thought of her for at least an instant, helps us to elicit an act of faith.
4. The definite number and arrangement of beads have the sanction of the Church. This particular form of prayer, the saying of the Rosary, does not depend on emotion, but proceeds from the act of the will wishing to worship God in this particular way. The Church grants special blessings and favors to stimulate such acts of worship. Another common bond of prayer throughout the universal Church is thus established; Catholics say the Rosary in every land.

IV. WHY THE REPETITION OF THE SAME VOCAL PRAYER?

1. Ordinarily when two persons nobly love one another, they are not content to state the fact once. We love Christ and His Blessed Mother; we do not mind telling them about it in noble, inspired language. Repetition is the language of love. Of course, we should live up to what we say, and prove our love of Christ by our lives.
2. Even at a football game there is not just one cheer, a second's applause for a brilliant play. If a man or woman has achieved distinction for an heroic deed, or scientific achievement, the person to be honored is not given just one short reception, but prolonged ceremonies are held in city after city. Repetition is the language of enthusiasm and appreciation. We are enthusiastic about Christ and His Blessed Mother, and we appreciate the great things they have done for us.
3. Poems committed to memory usually influence us the most. There are scarcely any sentences in any language that can approach in beauty, sublimity of thought, or devotion, the ideas given us in the Doxology, the Lord's Prayer, the Angelic Salutation. Devout repe-

tition of these prayers keeps our minds filled during their recitation with noble thoughts; we stay in the company of Christ and His Blessed Mother. These prayers are not barren but rich, always prolific of new fruit for the mind.

V. THE MYSTERIES

The fifteen mysteries chosen for the contemplation to accompany the recital of the vocal prayers are divided into three groups, the Glorious, the Joyful and the Sorrowful. They refer to glorious, joyful or sorrowful incidents in the lives of our Lord and His Blessed Mother. Ordinarily, only five decades of the Rosary are said at any time. One may choose any group of mysteries to go with his vocal prayer. There is an appropriateness, however, in choosing:

the glorious mysteries—on Sunday, Wednesday, and Saturday

the joyful mysteries—on Monday and Thursday

the sorrowful mysteries—on Tuesday and Friday.

Sunday, the Lord's Day, is naturally suited to the commemoration of Easter and Pentecost, the Glory of the Ascension, and the special glories of Mary, Christ's Mother; Friday, as the commemoration of Good Friday, naturally suggests itself as the day fitted to recall the sorrows of Christ. However, to do special honor to the mysteries that deal with the birth of our Lord, on the Sundays from the first Sunday of Advent to Septuagesima, the Joyful Mysteries are usually said; and to honor the Sacred Passion, on the Sundays from Septuagesima to Palm Sunday, the Sorrowful Mysteries are usually said.

The five glorious mysteries are:

The Resurrection

The Ascension

The Descent of the Holy Ghost upon the Apostles

The Assumption of the Blessed Virgin into heaven

The Coronation of the Blessed Virgin in heaven

The five joyful mysteries are:

The Annunciation

The Visitation

The Birth of our Lord
The Presentation

The Finding of the Child Jesus in the Temple

The five sorrowful mysteries are:

The Agony in the Garden

The Scourging

The Crowning with Thorns

The Carrying of the Cross

The Crucifixion and Death on the Cross.

VI. MENTAL PRAYER, THE MEDITATION OR CONTEMPLATION OF THE MYSTERIES

The Rosary is not a vocal prayer only, nor is it just meditation. It is sublime vocal prayer, united with meditation.

If we choose to say the joyful mysteries, we fix our minds and hearts on the early life of our Lord. If the sorrowful mysteries are chosen, we think about the sufferings our Lord endured in order to redeem us. In saying the glorious mysteries we rejoice in the triumph of our Redeemer in His victory over sin and death, the triumph of our Blessed Mother upon her reception into heaven and her coronation as Queen.

We look on each mystery with the heart, so to speak. We do not look merely to get the facts, to be a reporter or a historian. The heart wants a better appreciation, a deeper knowledge, a warmer love of Christ, of the Blessed Mother, which going through the mysteries gives. We want to realize prayerfully, lovingly, what all this means to us, that the Christ whom we love, is found in the Temple, or is whipped by Roman soldiers because we sinned. The Blessed Mother whom we love, who is our model and inspiration, is the one to whom the Angel appears. She goes to visit St. Elizabeth, she is anxious when the Child Jesus, her boy, is lost in the Temple. What we are thinking about and praying about, are not just accounts of somebody who died long ago, but actual experiences of our brother, Christ; actual things that happened to our Mother, Mary. We are concerned about them. We do care. They do matter to us. It makes quite a difference to us that they did happen. This picture in our imagination, that we

try to see with the eye, the words we try to hear with our ears, raise our hearts to God, prayerfully. We try to realize more and more what a sweet thing it is to be with Christ and His Blessed Mother.

A mystery should be mentioned before each decade is begun. Then while reciting the Hail Marys our hearts, through the senses and the imagination, dwell on the mystery, muse about it, think about it a little. For example the first joyous mystery, "The Annunciation," pictures the Blessed Mother at prayer and the unexpected appearance of the Angel Gabriel, bringing her a message from heaven, telling her that she is to be the Mother of God. Thus contemplation is woven in with the vocal prayer.

VII. THE SAYING OF THE ROSARY

Choose the group of mysteries on which you wish to meditate, for example, the Joyful Mysteries.

(Note: To gain the indulgence attached to saying the Rosary, we may, if we wish, begin immediately with the first mystery, omitting the Creed, the Our Father, the three Hail Mary's, and the Glory be to the Father, that are usually said on the crucifix and beads on the short chain. Ordinarily, however, begin the saying of the Rosary by blessing yourself with the crucifix of your Rosary.)

Then holding the first bead, say an Our Father, and using the first group of ten beads as counters say ten Hail Marys, meantime picturing the appearance of the Angel Gabriel to the Blessed Mother at prayer. Conclude the decade by saying one Glory be to the Father, on the large bead immediately following. This ends the first decade. Each decade is said the same way. The only change is in the subject of the meditation, the title and scene of the mystery.



LESSON 1

I. AIMS:

1. To teach the composition of the chaplet.
2. To acquaint the children with the two forms of prayer, vocal and mental.
3. To awaken in children a necessity for an intelligent understanding of the Catholic practice.

II. PREPARATION:

Not long ago a man declared that Catholics are exceedingly ignorant about the practices of their church. They do not understand the meaning of their devotions, but follow them parrot-fashion. He mentioned the Rosary as an example. Now, if this man came into the room and asked you some questions about the Rosary, such as, "Why do you carry one?", "How do you say it?", "Why do you say it?", how many of you could answer intelligently?

Many non-Catholics think that we carry a Rosary as a kind of amulet or rabbit's foot, as if the object itself had power to avert danger or to insure protection against accident. Could we set these people right?

III. PRESENTATION:

TEACHER

PUPIL

Teacher holds up her large Rosary so all in class can see it.

What names are given to this string of beads?

Rosary, the beads, chaplet.

If the term chaplet is not given by the children, the teacher should supply it, since this term is often used in literature. E. g., Evangeline.

Of what does the Rosary or chaplet consist?

Crucifix, beads, chain.

How are the beads arranged?

There are five groups of ten beads. Each group is called a decade.

What separates the decades?

A larger bead.

What is found between the crucifix and the juncture of the long chain with the small one?

A group of three beads with a larger bead before and after.

TEACHER	PUPIL
What prayer is said on the crucifix?	The Creed.
What prayers are said on the large beads?	The Our Father and Glory be to the Father.
What prayer is said on the small beads?	The Hail Mary.
Why do we use beads? (<i>Teacher supplies answer given in parenthesis.</i>)	The beads are used as counters. (<i>From earliest times beads have been used as counters. This custom still obtains in oriental countries.</i>)
Why can't we use our fingers as counters?	The beads are indulgenced and our fingers are not. Using fingers would be too distracting. It would be too difficult to keep a record of the decades. The use of beads is traditional, an old practice of the Church.

So far we have mentioned certain set prayers, namely, the Our Father, the Hail Mary, and the Glory be to the Father, which are said because these prayers are uniform throughout the world in every language they are called formal prayers. They are called vocal prayers because of the old established customs of saying them aloud. When prayers are said aloud, in which we use our own words and not a set form we call them informal prayers.

TEACHER	PUPIL
But is vocal prayer the only form of prayer used in saying the beads?	No. While we are saying the prayers we are thinking about the mysteries.
What kind of prayer do we call thinking about the mysteries?	Mental prayer.
What other names are given to prayer which is mental?	Meditation, reflection, contemplation.

Note to teacher: The following explanation may be given to the children.

In the early days of Christianity it was customary to repeat the Psalms fifty times with genuflections. Simple folk loved to imitate those who they believed were of a higher rank. They could not in their daily tasks find time or occasion to recite the Psalms, so over and over they repeated the first part of the Hail Mary, which they did not think of as prayer in the way we do but as a greeting to our Lady. They spoke to her often in this manner, not in supplication but as an act of love. Later, during the fifth century, when the Church formally declared what she had always believed, that the Blessed Mother is the Mother of God, the second part of the Hail Mary was composed. Since the habit of repeating the fifty salutations had been formed, it was natural to repeat the supplication, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

We often use the expression, "saying the beads", when we mean "saying the Rosary." In Anglo-Saxon the word "bede" meant prayer that is repeated often. In these repeated prayers the actual beads were used, and so it came about that the bedes and beads became practically synonymous.

LESSON 2

THE JOYFUL MYSTERIES

I. AIMS:

1. To give students a better understanding of the Joyful Mysteries.
2. To give children an introduction to mental prayer.
3. To strengthen the power of concentration in prayer.
4. To deepen appreciation of knowledge already possessed by the students.
5. To come to a greater love of the Blessed Mother through increased knowledge of the Joyful Mysteries.

TEACHER

We said that part of the devotion of the rosary consists in mental prayer or contemplation or meditation on the mysteries. Into how many classes are the mysteries divided?

Name the three classes. (*Ask to have the mysteries in each class named.*)

Why are the titles Joyful, Sorrowful, and Glorious given?

In our next lesson we shall take up the Joyful Mysteries. Meanwhile think about them. If possible find in your prayer book or in some book of devotion or in your church history some information on the mysteries.

IV. SUMMARY:

TEACHER

Why should we know all we can about Catholic practices?

What was the subject discussed in class today?

Name two types of prayer used in saying the Rosary.

What is vocal prayer?

What is mental prayer?

PUPIL

Into three classes.

Joyful, Sorrowful, and Glorious.

Joyful because of the happy events in the life of our Lord.

Sorrowful because of the sufferings of our Lord.

Glorious for the triumph of our Lord.

PUPIL

In order to have a better understanding and a greater appreciation of our devotions.

To be prepared to answer questions put to us by others whether Catholic or non-Catholic.

The devotion called the Rosary.

II. PREPARATION:

TEACHER

PUPIL

What two types of prayer are used in saying the Rosary?

Name some vocal prayers.

What do we mean by informal prayer?

Informal vocal prayer is that in which we use our own words rather than set words like the Hail Mary, Our Father, etc.

If the Blessed Mother were to enter the room where you were all alone, at first you would be startled by her radiance, her loveliness, her charm. You would think, "How beautiful she is!" After the first trembling of delight, and perhaps a little fear and a sense of unworthiness, you might look again and think, "How holy she is! How good she is!" Then you might notice the gentleness and kindness in her face, and all your fears would vanish. You would approach her, invite her to stay awhile. As confidence increased and you felt sure that all that concerned you was of great interest to her, you would draw nearer, and her smile would invite you to speak. All your joy at seeing her, your troubles, sorrows, anxieties would pour out to her. She would listen lovingly to all you had to say, and somehow you would be certain of her help.

This lifting up of your heart and mind to the Blessed Mother would be mental prayer or contemplation.

TEACHER

PUPIL

How is mental prayer used in the Rosary?

Thinking or meditating on the mysteries.

III. PRESENTATION:

TEACHER

PUPIL

Today we are going to think about the Joyful Mysteries, our first step in mental prayer.

Name the Joyful Mysteries.

(Let one pupil write them on the board in column form. Note the spelling and capitalization.)

TEACHER

Write the first Joyful Mystery, the Annunciation, on a separate panel.

What does the word "Annunciation" mean?

When you hear the word "Annunciation," what picture comes to your mind?

PUPIL

A message. Act of delivering a message. Act of announcing or telling. (*Teacher may accept any meaning which shows that the student has the correct idea.*)

The Blessed Mother is kneeling in prayer in her room. Suddenly a bright light appears and the Angel Gabriel speaks, telling the Blessed Virgin that she is to be the Mother of God. (*This is a probable answer. However, if no clear statement is given, the teacher should give one and should amplify.*)

Exposition by the teacher:

For a long time the Jewish people had waited for a Redeemer to come. Each new baby was welcomed with the hope that it might be the promised child. Every Jewish maiden hoped that the Infant Christ might be sent to her.

The Blessed Virgin in her infancy had been dedicated to God in the Temple. She had become very holy, and so was especially prepared by God's grace to receive the Christ Child. Of course, she was too humble to think herself worthy of so high an honor.

When she was just a very young woman, she was married to Saint Joseph, a poor but holy man of the house of David. They lived quietly in the little town of Nazareth in Galilee. Mary had been most faithful in her observance of all the laws of the Jewish religion, which was then the true religion. She spent a portion of each day in prayer, as she had learned to do when only a small child in the Temple. One day, while her heart and mind were lifted up to God in prayer, she was startled by the voice of an angel, who said, "Hail, full of grace, the Lord is with thee; blessed art thou among women"—the first words of the prayer which we call the Hail Mary.

Imagine her surprise at this heavenly greeting and the momentary fear she experienced. But the angel continued, "Fear not, Mary; for thou hast found favor with God." Gabriel went on to tell her that she was chosen to be the Mother of Christ, the Mother of God, that the Holy Ghost would come upon her and the power of the Most High overshadow her.

As soon as the Blessed Virgin realized what the angel meant by his message, she knew that God had indeed selected her above all others for this most sacred mission. Humbly she bowed assent, saying, "Behold the handmaid of the Lord. Be it done unto me according to thy word." Immediately the conception of the Infant Savior took place. In many books dealing with the life of our Lady, the sonorous, rich Latin words, "Fiat mihi secundum verbum tuum," meaning "Be it done unto me according to thy word," are found.

Imagine the great joy Mary must have felt as she thought, over and over, "The Christ-Child is coming to me! The Christ-Child is coming to me! He will be my very own!"

As we picture the scene for our first decade while we say the Hail Marys, we are really meditating or contemplating. Our hearts warm towards our Blessed Lady as we think of her great holiness, and we beg to be more holy too. Now we are praying mentally. Just the wish to be a little more like her is a bit of mental prayer.

(The teacher lists points under the title "The Annunciation" as the children give them.)

1. Preparation of the Blessed Virgin for the great blessing—previous holiness.
2. The Blessed Virgin at prayer.
3. The Angelic Salutation or Hail Mary.
4. Mary's answer—acceptance of God's Will.

Read St. Luke, Chapter I, verses 26-38 and verses 39-57.

Note—Teacher read to class all biblical references. List on board the chapter and verse.

TEACHER

What is the second mystery?

PUPIL

The Visitation.

(Teacher lists points.)

1. Elizabeth, cousin of our Lady, had been promised the baby John.

2. Our Lady desires to congratulate Elizabeth and help with household tasks—charity.

3. The joyous welcome given by Elizabeth, who seemed to know without being told by Mary that she is the hostess of the Mother of God.

4. Elizabeth's greeting, "Blessed art thou among women..." Thus completing the Hail Mary that the angel had begun.

5. The delight of Elizabeth that Mary would come so far to help her.

6. Elizabeth's humility—"Whence is it to me that the Mother of my God should come to me?"

Note: Have pupils memorize the Magnificat as a poem and then learn to chant it.

Now let us picture the third Joyful Mystery.

The Birth of our Lord.

Note: St. Luke, Chapter II, verses 1-20.

(Here the facts are so well known that the pupils can readily give the points.)

1. The Son of God had no place to lay His head. No one to give Him shelter.

2. Blessed Virgin and St. Joseph are the first worshipers of the Holy Child.

3. Shepherds' great faith and obedience to the angel—"Let us go and find Him."

4. Mary's maternal pride in the Holy Babe.

5. The Holy Child's love for His mother. A stable glorified by the presence of the Holy Family.

6. Voices of angels for lullaby.

7. Just as the Blessed Mother made a soft resting place of the clean straw in the manger, so we prepare our hearts for His coming by purity, charity, and kindness, etc.

The students will discover that as they draw upon their latent knowledge new thoughts come and devotion gradually accompanies these thoughts.

Catholics say, "Had I been in Bethlehem I would have offered the very best to our Lady and St. Joseph. The Holy Babe would have been most royally welcomed." This thought can be developed by the students.

Now we are ready for the fourth Joyful Mystery.

Read St. Luke, Chapter II, verses 21-40. Have pupils memorize, "Nunc Dimittis."

Have someone name it, "The Presentation in the Temple."

1. The Babe is taken to the Temple in accordance with the law of Moses—humility and obedience, even though Joseph and Mary knew that the Holy Child was God.

2. The gift of turtle doves by the holy pair, the offering of the poor.

3. The joy of Simeon when he beheld the Holy Child. The joy of the Mother mixed with sadness. Simeon's prophecy, "And thine own soul a sword shall pierce."

4. Our Lady's love for the Babe increasing with each new day. The sorrow that she must have felt, knowing the suffering that her Blessed Child must face in manhood.

What is the fifth Joyful Mystery?

Read St. Luke, Chapter II, verses 41-52.

1. Obedience to the law of Moses—going to the Temple of Jerusalem for the Feast of the Pasch.

2. The agony of Mary and Joseph when they discovered the loss of the Child.

3. Their great joy when they found Him safe and in the Temple.

4. The Blessed Mother's remark, "We have sought you sorrowing," and her Son's reply, "Did you not know that I must be about my Father's business?" Again we see joy mixed with sorrow. The Blessed Mother's realization that Her Son must, all too soon, be about His Father's business.

5. He went back with them and was subject to them. The Divine Child is obedient to Mary and Joseph.

When we are saying the Rosary, let us try to remember these points. It is quite possible that many other thoughts about these mysteries will suggest themselves to us. The more we think the greater the variety will our thoughts possess.

IV. SUMMARY:

In order that the teacher may be sure that the students have acquired added information about the lesson, these questions will be given to the class. Answers are to be written by each student, either as a homework lesson or during a study period. These answers are to be discussed in the next lesson.

1. What virtues were practiced by the Blessed Mother as shown in the first mystery?
2. In what way does the second mystery prove that the Blessed Mother practices charity?
3. How can we show that the Christ Child would find a welcome were He to come now?
4. Why was the Divine Child presented to God in the Temple?
5. What promise had been made to Simeon? Was it fulfilled?
6. How did it happen that the Boy Jesus was lost?

SUGGESTIONS:

Obtain from library:

- I. *The Christ Child*, as told by Matthew and Luke.

Made by Maud and Miska Petersham.

Published by Doubleday, Doran & Co., Garden City, New York (Price \$2.50).

II. *Twelfth Night*, by Sigrid Undset.
(Price \$1.00.)

III. In *Ben-Hur*, by Wallace, there is a well-written account of the Nativity.

The first book is recommended for beautiful illustrations.

The second and third books recommended are fine for oral reading on the part of the teacher.

Secure also for excellent picture interpretation:

(a) *The Gospel in Art*, by A. E. Bailey.

(b) *The Art of the Berlin Galleries*, by David C. Preyer.

(c) *The Work of Botticelli*. Published by Frederick Warner & Co., 36 East 22nd St., New York City.

LESSON 3

THE SORROWFUL MYSTERIES

I. AIMS:

1. To help students gain a deeper knowledge of the Sorrowful Mysteries.
2. To increase appreciation of our Savior's love for all of us.
3. To teach students something of the joy of contemplation.
4. To quicken their love of our Savior through a knowledge of the price of redemption.
5. To increase fervor during the recitation of the Rosary.

II. PREPARATION:

In our last lesson on the Rosary we discussed the early life of our Lord, His birth, the Presentation in the Temple, and the chief incidents of His boyhood—namely, His presence in the Temple among the doctors.

TEACHER	PUPIL
What name is given to these mysteries?	The Joyful Mysteries.
Why are they called joyful?	Because they are joyful events in the life of our Lord and of our Blessed Lady.
What forecast of sadness do we find even in the Joyful Mysteries?	The loss of the Divine Child; Mary's three days of sorrow before finding Him; her realization that her Son must one day be about His Father's business. Simon's prophecy is beginning to be fulfilled. (St. Luke, Chapter 2, verses 21-40, omitting verse 23.)

III. PRESENTATION:

TEACHER	PUPIL
What is the second group of mysteries?	The Sorrowful Mysteries.
Why are they called sorrowful?	Because they tell of the sufferings of our Lord.
Name the Sorrowful Mysteries.	<i>(Teacher or student may write them on the blackboard, using a separate panel for each title.)</i>
What is the first Sorrowful Mystery?	The Agony in the Garden.
When and where did this event take place?	On Thursday, the night before our Savior's crucifixion and death; in the garden of Gethsemane near the Mount of Olives.
Who accompanied Him there?	His apostles.
Which of them did He invite to stay near Him?	Peter, James and John.

TEACHER

On what other occasions were these disciples so signally favored?

Why did our Savior withdraw Himself from His companions?

What command did our Lord give to His apostles at this time?

What words did our Savior use which indicated mental suffering?

How did the favored disciples fail their Master during this time of anguish?

What sorrow did He endure in His agony?

PUPIL

During the Transfiguration. (St. Luke, Chapter 9, verses 28-36. St. Matthew, Chapter 17, verses 1-10. St. Mark, Chapter 9, verses 1-10.)

Just previous to the Transfiguration Jesus questioned the apostles as to the belief of the people regarding Him. They answered, "Some think you are Elias; others think you are Moses." Then He questioned Peter, "Who do you say I am?" "Thou art Christ, the Son of the living God." (Matthew, Chapter 16, verses 13-18.)

It was after this outburst of faith that Peter was made head of the Church. (Continue St. Matthew, Chapter 16.)

He wished to go apart to pray for strength to face the coming ordeal.

"Watch ye and pray lest ye enter into temptation."

"My soul is sorrowful even unto death."

They slept when His anguish was keenest.

The burden of the sins of mankind; the oppression of evil which was so repugnant to His holy nature. The knowledge that in spite of His sufferings and death many would be lost.

TEACHER

What pain did He suffer in anticipation?

What prayer of our Savior expressed His wish to conform to the will of His heavenly Father?

Who comforted our Savior after this prayer?

What physical suffering did Jesus endure during His agony?

What further sorrow was caused by an unfaithful apostle?

What was the real cause of the great anguish of our Lord at this time and of all the sufferings to follow?

EXPOSITION:

The disobedience of our first parents was so serious an offense that it merited for them and for the whole human race the loss of heaven forever. That original sin and every subsequent sin had to be expiated and atoned for. And what mountains of evil had piled up throughout the centuries! But Jesus, our elder Brother, loved us too much to let us suffer the consequences of original sin and offered Himself to His Heavenly Father as a Redeemer for every single member of the human race. At last He came down from heaven and dwelt among us. The Second Person of the Blessed Trinity became man, suffered and died, not content until He had given all that He had to give, full measure pressed down and running over. So great was His delight to be with the children of men that on the last night before He died He instituted the Blessed Sacrament by which His presence might be perpetuated among us. And after this most solemn act of love had been accomplished He took with Him His apostles and went a short distance in a garden to pray. Up to this time the sufferings of our Savior were not of a public nature, but in the second mystery humiliation was added.

PUPIL

Being God, He anticipated all the tortures of the crucifixion.

"Father, if thou wilt, remove this chalice from me; but yet not my will, but thine be done." (St. Luke, Chapter 22, verse 42.)

An angel from heaven.

His sweat became as drops of blood, trickling down upon the ground.

The betrayal of Judas.

The sins of mankind.

TEACHER

What is the second Sorrowful Mystery?

What does the word scourge mean?

What is meant by pillar?

Why did Pilate command that our Lord be scourged?

What offer did he make to the Jews?

What choice was made?

Who urged the people to make the choice?

PUPIL

The scourging at the pillar.

To punish severely by lashing or whipping.

It is a column or post to which a person was bound in order that the lash might not miss its mark.

Pilate did not feel convinced that the divine prisoner was guilty of any crime; yet the bloodthirsty people would not be satisfied until our Savior was made to suffer. (Read St. Luke, Chapter 23, verses 1-24; St. John, Chapter 18, verses 28-40; Chapter 19, verses 1-13.)

Pilate did not want to take the responsibility of condemning our Lord and hoped that some punishment less severe than death would serve to satisfy the angry mob. He commanded that Jesus be scourged. The piteous spectacle of the Sacred Body torn and bleeding did not move the stony hearts of the people. Pilate made one more attempt to save our Lord from a shameful death.

He presented for their choice Jesus and Barabbas and asked which one they wished released.

Barabbas.

The high priests. (St. Mark, Chapter 15, verses 6-11.)

As we read the gospels which relate the passion of our Lord, we

TEACHER

PUPIL

learn that the high priests were the instigators of the unjust trial and condemnation.

But who else was really responsible for these dreadful sufferings?

We were, because of our sins.

EXPOSITION:

History tells us that scourging practiced by the people of that time was a most terrible punishment. Heavy thongs with metal tips were used to lash the body of the condemned. The scriptural phrase, "He was bruised for our offenses", has very deep significance. We must remember that an added indignity was suffered by our Lord when, before the scourging, He was stripped of His garments and His Sacred Body exposed to the vulgar gaze of the populace. Then His hands and feet were bound with heavy cords as if He were a common criminal. Throughout all the dreadful torture not a sound of complaint did He utter. Each lash on His Sacred Body was endured for love of us.

In the Sorrowful Mysteries we have just discussed, two distinct kinds of suffering compel our attention, keen mental anguish and severe bodily torture. While it is true that physical pain accompanied the mental agony, we note this, that in the first instance our Savior cried out to His heavenly Father for comfort, but that in the second, although the lash cut cruelly into the Sacred Flesh and lacerated it so that the thought of it makes us shudder, He did not implore help from on high.

TEACHER

PUPIL

Can you think of a reason why the prayer, "Let this chalice pass from me . . ."—a prayer so indicative of agony, was uttered at this time rather than at the scourging?

During the agony in the garden our Savior took upon Himself the burden of the sins of man; to the singular purity of the holy nature these sins must have been revolting in the extreme.

Note: If the teacher can draw from students the thought that to take the blame for the wrongdoing of another is one of the most difficult trials one can undergo, there will come some glimmering of comprehension of the way our Lord felt at this time.

This question may elicit the thought: How many have ever been accused of something they didn't do?

That has been a common experience. How resentful we felt at the punishment. But the pain of the punishment was not so bitter as the pain of suffering a false accusation, especially if the evil charge against us were shameful, something our whole nature revolted against, something that urged us to prove our innocence. We can picture to some extent how our Savior must have shuddered as He took upon Himself the weight of our sins.

TEACHER

Now, was our Redeemer obliged to undergo the passion?

Do you recall any incident following the agony that shows that our Lord could have prevented the continuance of His passion had He chosen to do so?

Why, then, if our Lord had done enough to win our salvation, did He undergo all that subsequent torture?

What terrible suffering and humiliation followed the scourging?

PUPIL

No. The Incarnation alone would have been adequate to redeem us. Indeed any slightest act of Christ would have sufficed to gain salvation for us.

St. Matthew, Chapter 26, verses 50-54. "Thinkest thou that I cannot . . ."

When the rabble laid hands on Jesus, Peter rushed to defend Him, drew out his sword and cut off the ear of a soldier. Then our Lord told Peter that His heavenly Father would give Him more than twelve legions of angels did He but ask.

It was a superabundance of love for us, a greater love than we can understand. Read Isaiah, Chapter 53, especially verse 7.

After that most cruel scourging the sacred body had lost its unearthly beauty, ugly gashes and welts disfigured it and the prophecy of Isaiah was fulfilled.

The crowning with thorns.

TEACHER

Why did the Jews crown our Savior with thorns?

What added indignities did they inflict on Him because He called Himself king?

PUPIL

Because He had declared Himself king of the Jews. This was done in mockery.

Our Savior was clothed in a purple garment, purple being the color of royalty. A scepter, the symbol of authority, was placed in His hand, they knelt in derision before Him and cried, "Hail, King of the Jews."

Read St. Matthew, Chapter 27, verses 22-30; St. Mark, Chapter 15, verses 12-20. On three different occasions we find Pilate reluctant to pronounce sentence upon our Savior and even attempting to shift the responsibility to Herod. (St. Luke, Chapter 23, verses 1-15.) Pilate loved power, and the high priests played upon that weakness to win their point. Jesus was accused of having stirred up sedition among the people; but when Pilate examined the evidence, he declared, "I find no cause in this man." (St. Luke, Chapter 23, verses 1-24.)

But the people found one point on which to focus Pilate's attention. They said that Jesus forbade the people to give tribute to Caesar and that He called Himself king of the Jews. It was evident to the people that Pilate wavered in pronouncing judgment and that he would have been glad to see the hearts of the rabble softened toward the divine prisoner. Fearing that the sentence of death

TEACHER

What other reason besides that of believing that our Savior was a just man and the victim of the envy of the high priests caused Pilate to exonerate himself of all blame in the matter?

What did Pilate do to show the people that the sentence of death was not his will?

Note: Just a few years ago the Holy Father instituted a new feast, that of Christ the King, to be celebrated on one Sunday each October. It must please our Savior that we pay homage to Him as our king and that we try to make some reparation for the cruel mockery suffered by our Lord during His passion.

It would seem that all the agony endured by our Lord so far in His passion must have moved the hearts of the multitude to compassion. The gentle hands so often raised to heal and bless are bound by cords that cut the tender flesh. Eyes that looked with mercy and love are blinded by the blood that trickles from the thorn-crowned brow. But sin coarsens the mind and soul and makes us cruel.

Once when a Frankish king had heard the story of the passion he cried out, "Had I and my Franks been there, this would not have happened." We like to think that we would have said that too, but every fall into serious sin adds our voice to the many who cried out, "Crucify Him! Crucify Him!"

When Pilate asked, "What shall I do with Jesus that is called Christ?" they say, "Let Him be crucified," and so we answer today

PUPIL

would not be passed upon Jesus, the mob led Pilate to believe that in releasing our Savior he would be disloyal to Caesar and therefore in danger of losing his governorship. (St. John, Chapter 19, verses 1-15, emphasis on verse 12.)

Pilate's wife sent a message saying that in her dreams she had suffered because of our Lord and begged that he have nothing to do with "that just man." (St. Matthew, Chapter 27, verses 17-25.)

He washed his hands and said, "I am innocent of the blood of this just man. Look you to it." (Matthew, Chapter 27, verse 24.)

when temptation assails us and we give in to it. By our sins we imitate Pilate, who delivered our Savior to be crucified. In each of the gospels we notice the part played by the high priests in instigating the people to cry out against Jesus and to chose Barabbas.

TEACHER

Is there any way in which we may sometimes sin as the high priests did?

The sentence has been passed. We have come to the fourth mystery—The Carrying of the Cross.

Where was the place of execution?

Why was this location chosen?

What added indignity was forced upon our Lord?

In spite of the cruel suffering of our Lord, what incident shows His thoughtfulness and compassion for others? (St. Luke, Chapter 23, verses 27-28.)

What effect did the loss of blood have upon our Savior?

What was offered to our Lord to assuage His thirst?

PUPIL

Yes, by bad example. If we help others to sin, we are guilty of great evil too.

At a place called Golgatha, where Calvary is also.

It was the customary place for the execution of criminals.

He was compelled to carry the cross and so bear the weight of shame publicly. He was treated as a criminal and was further humiliated by having two thieves for company.

A multitude of people followed our Savior. Many of the women lamented and bewailed His sufferings. Our Savior, appreciative of this human sympathy, spoke gently, saying, "Weep not for me but for yourselves and for your children."

He was so weakened that He fell three times under the weight of the cross. A burning thirst added to His sufferings.

Wine mingled with myrrh. (St. Mark, Chapter 15, verse 23; Psalm 68, verses 21-22.)

TEACHER

When it was evident that our Savior had become too weak to continue carrying the cross, what did the executioners do?

At last the place of execution was reached, and now let us consider the fifth Sorrowful Mystery—The Crucifixion.

Again our Savior is stripped of garments. He is nailed to the cross.

On what day did this happen?

Why do we call that day Good Friday?

Note: Our Savior had raised the dead to life, given sight to the blind, healed the leper, fed the multitudes of hungry, and yet there is no record that any of these who had received benefactions came forward in His hour of anguish to assist Him or to comfort Him.

TEACHER

What apostle remained near the cross?

What precious gift was made to St. John, and so to us?

Again, although in the very throes of death, our Savior takes thought of those He loves. Mary His mother is confided to St. John and we are confided to her.

(It would be effective at this time, perhaps during the music period, to give the poem called "An Old Legend," by Florence Hoare, which is set to music by Tschaiikowsky. It has devotional appeal without being too sentimental. The music is in a minor key and conducive to a spirit of contrition. A copy of the words and music may be found in the Laurel Music Reader, Special Edition, Birchard and Company, Boston, Massachusetts.)

PUPIL

They called upon Simon the Cyrenean, to help carry the cross the remaining distance.

On Friday—which we call Good Friday.

It was the day on which our Lord bought our salvation—a day of great good for us.

PUPIL

St. John.

The Blessed Mother. (St. John, Chapter 19, verses 26-27.)

Suggested music: "Before the Crucifix," by La Forge; "Improperium," by Witt.

For chorus work: "Seven Last Words," by Dubois. The "Stabat Mater" and "O Faithful Cross," by Rev. J. G. Hacker, S. J.

IV: SUMMARY:

TEACHER

What mysteries did we contemplate today?

Which of them do you think reveals the keenest of our Lord's suffering? (*Answer will vary according to temperament of individuals.*)

PUPIL

The Sorrowful Mysteries.

LESSON 4

THE GLORIOUS MYSTERIES

I. AIMS:

1. To give a broader knowledge of the Glorious Mysteries.
2. To teach how to meditate on these Mysteries while saying the Rosary.
3. To deepen an appreciation of the value of these mysteries in that they increase our hope of future glory.
4. To inculcate devotion to the Holy Ghost, the Comforter and Inspirer.
5. To give a better understanding of the intercessory power of the Blessed Mother as Queen of Heaven.

II. APPROACH:

TEACHER

PUPIL

Today we shall learn how to meditate on another group of the mysteries of the Rosary.

What two groups have we considered?

The Joyful and the Sorrowful Mysteries.

Which group deals with the early part of Our Lord's life?

The Joyful Mysteries.

What group deals with the Passion of our Savior?

The Sorrowful Mysteries.

Name another group of mysteries.

The Glorious Mysteries.

What are the Glorious Mysteries? (*Teacher may write these on the blackboard or have a pupil do so.*)

Who took charge of the burial? (*Teacher should supplement pupil's answer.*)

Joseph of Arimathea.

Joseph of Arimathea had been secretly a follower of our Lord. He was a very rich and influential man; so it was easy for him to get permission to take charge of our Savior's body. As it was customary in those days among the Jews to embalm the body with spices and to wrap it in clean linens, Joseph prepared the body of our Lord accordingly. He gave his own new monument as a burial place for our Savior.

TEACHER

PUPIL

How did it happen that our Lord didn't have a sepulcher of His own? (*Teacher should supplement answer.*)

Our Savior and the Blessed Mother were poor.

It was in truth said, "The Son of Man had not a place to lay His head." This was so in death as well as in life. If Joseph of Arimathea had not offered the use of his monument, our Lord's body

would have been buried in a potter's field—a place provided for the poor. This was one ignominy which the Son of Man was spared. His final resting place had been hewn from living rock. No other body had ever occupied it.

TEACHER

What precaution was taken to make sure that our Lord was really dead?

What was done with the bodies of the two thieves?

Teacher's note: Nicodemus was also secretly a follower of Our Lord. You remember that he brought one hundredweight of spices with which to embalm the sacred body. After this the tomb was sealed in such a way as to exclude all air. If our Lord had not really died on the cross, He would have died from suffocation in the sepulcher.

TEACHER

Why is it necessary for us to prove that Christ really died?

PUPIL

One of the soldiers pierced the sacred side with a lance and from the wound flowed blood and water. This indicated a rupture of the heart. It can be truly said that the Son of God died of a broken heart.

The bones of the legs were broken to hasten death; for the Jews did not want the bodies of the crucified to remain on the crosses over the Sabbath day.

PUPIL

It is the basic thought underlying the Resurrection. The miracle upon which our faith rests is the Resurrection of Christ. Jesus had declared, "Destroy this temple and in three days I shall build it up." The Resurrection proved that He was truly God and that His promises would be fulfilled. Upon this great truth lies our belief in the resurrection of our own bodies.

TEACHER

How was the fact of Our Savior's Resurrection discovered?

PUPIL

Mary Magdalene and her companion wished to anoint the body of our Lord as a final act of love. Mary was perturbed, wondering how it would be possible to roll away the ponderous stone which helped keep the sepulcher closed. As she approached, she saw that the stone had already been removed and the seal placed upon the sepulcher had been broken. The tomb was empty and she cried, "They have taken my Master away and I know not where they have laid Him." Thereupon a figure of a young man clothed in white and shining like the sun appeared and spoke to her.

(Read from the Sacred Scripture the account of the Resurrection in St. John, Chapter XX, verses 1-28, and St. Luke, Chapter XXIV, verses 1-12.)

TEACHER

How long did our Savior remain on earth after He arose from the dead?

PUPIL

Forty days.

What do you think He did during that time?

He probably spent much of the time with the Blessed Mother and His disciples.

Yes, He visited the Apostles and taught them many things he wished them to know. (Read aloud St. John, Chapter 21, to 25th verse.)

After the Resurrection what was the next great mystery?

The Ascension.

TEACHER

How long after the Resurrection did this take place?

Do you know where this event took place?

Do you remember any promises our Savior made to the Apostles during the days preceding His passion?

Let us read Chapter 14, St. John. We learn that our Savior told the disciples He was going away to prepare a place for them. He spoke of His death, of His resurrection, and then there is a foretelling of His ascension.

Who were present when Jesus ascended into heaven?

PUPIL

Forty days.

In Bethany.

"If you ask anything in my name, that will I do."

The Blessed Mother and the Apostles.

As onlookers during the dreadful scenes of the passion, our hearts were lifted up to our Divine Redeemer. We were moved to overwhelming sorrow at His agony and death. Now the Resurrection has been accomplished and we share the blessed companionship of Jesus, His holy Mother and the beloved disciples. We listen entranced to the heavenly words which flow from His lips and say over and over, "Stay with us, Lord." Our Savior smiles tenderly upon us. We remember that once He said, "I go to prepare a place for you." The forty days have passed and He must leave us. As we gaze upon Him, fearing to turn our heads lest we miss one gentle glance, one inflection of that sweet voice, our vision seems to blur, a mist enfolds the beloved form—It ascends; like a cloud It rises, higher and higher. We are transported by the beautiful sight; a feeling of exaltation lifts up our spirits. We continue to gaze even though all sign of our Savior has disappeared. Then two shining angels speak: "Why stand you looking up to heaven?" (Acts of Apostles, Chapter I, verses 1-10-11.) Remembering that last command to remain in Jerusalem, the disciples return to their abode and await the coming of the Paraclete, the Comforter, the Holy Ghost. How they miss the presence of our Blessed Lord! Mary is with them too and she yearns to be united with her divine Son in heaven, but since it is the will of God that she remain here a while longer, it is her will too.

TEACHER

How long had the Blessed Mother and the Apostles to wait for the Holy Ghost?

How was that time spent?

(Teacher may explain that the Blessed Mother and the Apostles made the first novena at that time; also that a novena is a devotion consisting of a prayer or prayers said on nine successive days, asking for some special blessing.)

What other event of great importance took place during these nine days?

We have come to the third Glorious Mystery. Name it.

Where were the Apostles on this day?

How long after the Ascension did this happen?

What name is given to this day?

What does the word Pentecost signify?

How did the Holy Ghost appear?

PUPIL

Nine days.

The holy women and the Apostles spent the hours in prayer, to be ready to receive the Holy Spirit.

The eleven apostles chose Matthias to take the place left vacant by Judas. (Read Chapter I, Acts of the Apostles, 12-26.)

The descent of the Holy Ghost.

They were gathered in one place in Jerusalem.

Ten days after the Ascension.

Pentecost.

It means the fiftieth day after the Resurrection.

There was a sound as of a mighty wind, and then there appeared what seemed like tongues of fire which sat upon every one of them. All were filled with the Holy Ghost.

TEACHER

What effect did this have upon the Apostles?

What other result followed?

Just before the Last Supper, our Savior promised the Apostles that He would send them help, a comforter, one who would bring all things to their minds whatsoever He had commanded. (Read Chapters XIV-XV, St. John.)

The most bounteous gifts of our Savior to the Apostles were made also to us. We share in all His promises to them.

TEACHER

What words tell us that the Holy Ghost is an inspirer?

What does the word Paraclete mean?

Then, if we do share in the gifts of the Holy Ghost, what may we hope to receive from Him?

To what Person of the Blessed Trinity may we confidently turn when we must make an important decision?

PUPIL

Previous to the coming of the Holy Ghost they were fearful, timid men. Even Peter, who did truly love our Savior, had denied Him. Now his fear was cast out. All spoke openly and bravely and with the voice of authority.

The Apostles, speaking in their native tongue, could be understood by the Jews of other nations and of other tongues. (Read Chapter II, Acts of Apostles.)

PUPIL

Our Savior calls Him the Spirit of Truth; and again, "He will teach you all things." (Chapter 14, verse 26, St. John.)

Comforter.

Inspiration, comfort, peace.

To the Holy Ghost.

TEACHER

You remember the timidity of the Apostles previous to the coming of the Holy Ghost. With what quality do you think they were imbued on Pentecost?

To whom may we pray, then, in our own need of courage?

At this time the words of the *Veni Creator Spiritus* both in English and Latin, ought to form part of the morning exercises. The hymn might be sung. The music should be that approved by the Church, preferably Gregorian chant.

Allow pupils who have artistic ability to draw scenes on the blackboard. Hymns referring to the Resurrection found in the Roman Hymnal might well be taught here, preferably in Latin. The *Terra tremuit* is especially fine.

We have been conscious all during the study of the previous mysteries of the very close union existing between the Blessed Mother and our Savior. This leads us to the Fourth Glorious Mystery.

TEACHER

What is the Fourth Glorious Mystery?

What does the word "assumption" mean?

What is the teaching of the Church on the fact of the Assumption?

PUPIL

With courage.

To the Holy Ghost.

PUPIL

The Assumption of our Lady.

It is the act of being taken up bodily into heaven.

From Apostolic times it has been believed that the Blessed Mother died in fulfillment of the edict passed upon all the human race, namely, death, but her body was not subject to corruption, since it had been the tabernacle of the Son of God.

Actual separation of body and soul took place, but the stain of original sin had never violated the purity of her soul, and as a con-

TEACHER

Where do we secure foundation for the beliefs of our religion?

What is meant by tradition?

In what way can we test the accuracy of tradition?

PUPIL

sequence her flesh was not subject to dissolution or decomposition. Furthermore the body of our Lady had truly furnished the physical elements necessary for the Incarnation and so possessed a sacredness second only to the body of Christ. It would be unseemly that Mary's body should be subject to corruption.

From the sacred Scriptures and from tradition.

The deposit of faith which was handed down from the Apostles to succeeding generations. It contains many truths which were not recorded. During the time our Lord spent on earth after His resurrection He taught so many things to the Apostles (St. John says, Chapter XXI, verse 25) that innumerable books would be needed in which to inscribe all the truths which Christ had revealed to them.

Our Savior promised that the Holy Ghost would teach the Apostles, and of course their successors, all truths. He declared that He Himself would be with the Church and that the gates of hell should not prevail against it. Then, from earliest times, churches of other rites than the Roman, for example the Greek, have celebrated feasts which are not mentioned in the Scripture, and among them is that of the Assumption.

In the ages when faith was strongest, pictorial representations of truths were very common. Few people could read; yet they knew and understood the doctrines of the Church. Pictures of the Assumption appear in old missals, on walls of chapels, and on canvasses.

(Read from the Daily Missal, Don Gasper Lefebure, O. S. B., Page 1585.)

Pope Leo IV, in 847, instituted the Octave. The feast of the Assumption was solemnized in the East at the end of the sixth century, and in the seventh century it was solemnized in Rome.

Reflection: We can well imagine that earth held little for our Lady after the ascension of her Son and that her one desire was to be reunited with Him. Once our Savior said, "I will not leave you orphans," and promised the Holy Ghost. But He also left His Blessed Mother with St. John and the other disciples, and her sweet presence must have been a holy comfort to them. In moments of discouragement her gentle words must indeed have spurred them on in their apostolic labors. Our Lady loved them dearly. She saw all their needs and pleaded for them, especially when she came into her kingdom as Queen of Heaven. What a royal welcome was hers when, after her death, her whole being, body and soul, became transfigured and was assumed into heaven! How her Son greeted her! The Holy Ghost, her true spouse, received her and the Heavenly Father glorified her. Angel choruses sang hymns of praise, and the glory of heaven was increased. She is no longer a Sorrowful Mother but our Lady of Victory. Now we rejoice in her triumph in the Fifth Glorious Mystery.

TEACHER

What is the Fifth Glorious Mystery?

PUPIL

The Coronation of the Blessed Mother.

It is the act of crowning. In earthly courts, when a king or queen assumes the dignity of kingship or queenship and becomes sovereign ruler, an elaborate ceremony takes place during which the royal crowns are placed on the heads of the rulers. By this act all know that the crowned persons have authority to rule and are entitled to respect and obedience.

What is the meaning of coronation?

If "eye hath not seen nor ear heard the things that God hath prepared for those that love Him," we can have only a hazy picture of the triumph of Our Lady and of Her unutterable joy.

TEACHER

Why do we contemplate this particular mystery?

PUPIL

Because the mother of our Savior is our mother, too, and whatever touches her closely is of great importance to us. We rejoice with her in her gladness as we commiserate with her in her sorrows on earth. Jesus Himself honors her and loves her above all other creatures. It pleases Him when we pay homage to her, the Queen of Heaven. And since she loves us and holds so exalted a position, we remember her great intercessory power. We have indeed a friend at court who will plead for us. Our Lady wants us to be saved and awaits us smilingly. It is our blessed privilege to be presented to her one day before the throne of God. We shall join the host of angels singing, "Holy, holy, holy, Lord, God of Hosts."

SUMMARY:

Upon which of the Glorious Mysteries rests the foundation of our faith?

Why did the Holy Ghost descend upon the Apostles?

By what authority do we declare our belief in the Assumption of our Blessed Mother?

Note: The questions in the summary may be given as assignments for research work.

APPENDIX 1

A Little More About Meditation

To make the saying of the Rosary more fruitful, and to make contemplation easier, it is suggested that occasionally, outside the actual saying of the Rosary, we deliberately think over the various mysteries in a more or less formal way. We cannot do this so well while actually saying the Rosary. Then it is that we wish to use the fruit of the meditation already made. The mind has gone over the matter well, easily recalls it; the heart has more of an opportunity to appreciate the scene we are contemplating.

Suppose that we were to consider the Annunciation, the first of the Joyful Mysteries. Our procedure might be about as follows:

1. Read the Scriptural account of the Annunciation in the first chapter of St. Luke's gospel.
2. Try to form a definite mental picture of the little cottage, the very room, the Blessed Virgin at prayer, the Angel Gabriel appearing to her.
3. Ask God for an increase of knowledge and love of our Lord and His Blessed Mother, so that we may be a bit closer to them in all our actions.
4. Then we try to make our own contemplation, seeing the PERSONS concerned; the Blessed Virgin and the angel, particularly appreciating who they are, what they have done before this, what there was about the Blessed Virgin Mary that pleased God.
5. Then, listening to the WORDS, just as if we were right there ourselves, hear the conversation, the way they speak, their wonder, or joy, or excitement, trying always to realize prayerfully what it is all about.
6. Then observe the ACTIONS of those concerned, the posture of prayer, the modesty, the humility, reverence, the look of wonder at the appearance of the angel, any gestures, or whatever else we may know or may reasonably picture to have gone on.

We could spend considerable time on each mystery. We see how to recall the scene and make it vivid and clear. The understanding grasps partially the full significance of the scene; the salutation; the humility of the Blessed Virgin; her ready acceptance of the divine plan, once she is assured that she can keep her virginal purity; the operation of the Holy Ghost; the awesomeness of it all; our Savior made man; and such kindred thoughts. Above all we should strive for a prayerful realization of what this means to us. It is, so to speak, the heart using all these faculties that the whole man may love God more.

APPENDIX 2

The Use of Art

The proposed lessons on the mysteries of the Rosary can be made much more profitable by the use of pictures representing the scenes of the mysteries as painted by famous artists. Titian, Della Robbia, Murillo, Corregio, Rubens, Velasquez, Luini, Fra Angelico are just a few of the great masters who have done remarkably fine work in depicting religious subjects.

1. Students will begin research work in an easy and delightful manner.
2. They will become accustomed to helping themselves in their own mental development.
3. Another avenue to the mind will be opened up by means of visualization.
4. A study of the great masters will help form the judgment for artistic appreciation and cultivate the taste for what is noble in conception and beautiful in representation.
5. There will be an increase in the spirit of reverence for the truths of our priceless faith.
6. A greater love for our Lord and His Blessed Mother will result.
7. The mind, being filled with what is beautiful, will have little room for that which is ugly.

Excellent colored prints can be obtained from the following sources:

The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo.

Art Extension Society, 65 East 56th St., New York City

Elson Art Publishing Co., Belmont, Mass.

The Medici Prints, Foster Brothers, 4 Park Square, Boston, Mass.

F. W. Owen Publishing Co., Dansville, New York

Perry Picture Co., Malden, Mass.

Students will enjoy having small prints or even colored post cards, which can be obtained from the Metropolitan Museum of Art, New York City.

A note book can be made of manila paper. Let each student mount a picture on the upper half of the page and underneath it paste two neatly written paragraphs, one giving the name of the artist, the location of the original, what the artist is trying to tell and how he achieves his purpose; the second giving the points learned about the particular mystery represented.

It would be well to encourage students to study plain block lettering to use for this work. Alphabet books can be secured at the public library. Colored ink would add to the attractiveness of the page.

Since at least nine different artists have depicted the story of the first Holy Night, or, as it is sometimes called, The Nativity, no two students need have picture books alike.

Learning the prayers in Latin is to be highly commended. It is truly awe-inspiring to hear a whole congregation chanting the Credo in a European cathedral or in the solemn procession at Lourdes. Since Latin is the language of the Church and the medium by which the Holy Father speaks to the whole world, it is all the more desirable that Catholics should have familiarity with it.

Memorization through singing is the easiest possible way to learn the formal vocal prayers of the Rosary in Latin. Furthermore, the pure and sonorous tone of the vowel sounds will assist the singer in acquiring a fine voice production and a clear, distinct enunciation, not only in singing but in speaking.

An old French priest once declared, "He who sings, prays twice."

The Roman hymnal and the St. Gregory hymnal contain excellent examples of church music. The Pius X School of Liturgical Music, College of The Sacred Heart, 133rd Street and Convent Avenue, New York City, can give information about the correct type of music to be used for religious purposes.

Excellent records of Gregorian chant as sung by the Benedictine Monks of Solemnnes can now be obtained for victrolas. Frequent playing of these records will train the ear to an appreciation of rich, beautiful, flowing sound and convince the student of the rightness of this kind of setting for the prayers of the Church.

Since most people like the music which they learn in childhood, the taste for fine music should be cultivated at an early age. The human voice is one of God's greatest gifts and should be used to His honor and glory. To make it raucous by singing wretched music and by the improper placing of tone is to defeat its purpose and to abuse a noble gift.

Art should be the handmaid of religion. It was through art in painting, sculpture, mosaics, stained glass, architecture, poetry, drama and liturgy that the Church taught her children so effectively before the advent of the printing press. It fulfilled a noble purpose. It should continue to do so.

Throughout the lessons, references to Holy Scripture have frequently been made. If possible, every student should own a copy of the New Testament. Cheap copies are obtainable, but we do not recommend them. Since the book is expected to give long, hard service, the best one can afford should be secured. The written word of God deserves a place of beauty as well as of permanency. Graduates associate tender memories with the books they have used during their school days. This, in addition to the reverence we should have for the word of God, will induce students to purchase a Bible that is beautiful in structure and with print that is easy to read.

If every student can have a Bible it would be most advantageous to give the references mentioned in the lessons and let the class read them. This would be far more beneficial than for the teacher alone to do the reading. Of course, for the teacher to read aloud while the class is reading silently will have the advantage of using two avenues of approach to the mind, hearing and sight.

Every medium through which the soul can be brought closer to God and His holy mother should be used. The Church has bequeathed to us a rich heritage of culture. Let us take advantage of it. Let noble sculpture, fine pictures and inspiring music draw us nearer to heaven.

APPENDIX 3

Outline for Project on the Rosary

- Lesson
- I. Introduction.
Explanation of the beads.
Difference between formal and informal vocal prayer.
 - II. Joyful Mysteries.
 - III. Sorrowful Mysteries.
 - IV. Glorious Mysteries.
 - V. Proper Way to Say the Rosary.
 - VI. Question Box.
Children bring in questions. Teacher answers those which class cannot explain.
 - VII. Oral reading of stories and poems about the Blessed Mother. The teacher will supply these stories and poems. Their purpose is to enkindle devotion to the Blessed Mother.
 - VIII. Let students bring in poems and stories found in magazines or anthologies in which references to the Blessed Mother are reverently made. Encourage students to get all possible information from the public library. In all large cities the public libraries maintain a readers' bureau which will secure books on any subject. This service is given graciously and without cost. Catholic students should be encouraged to take advantage of this service. Incidentally, they will be participating in one form of "Catholic Action."

Official Sodality Supplies

Sodality Manuals and Booklets

	Each	Per 100
Manual (Father Garesche's) (\$4.50 a dozen)	\$0.50	\$33.00
Sodality Rules . . . . .	.07	5.50
A. B. C. of Sodality Organization . . . . .	.10	7.00
Sequel to the A. B. C. . . . .	.10	7.00
Little Office of the Immaculate Conception (Lots 25, \$2.00) . . . . .	.10	6.00
An Explanation of the Sodality Office . . . . .	.10	7.00
Parish Sodality Helps . . . . .	.10	7.00
Nurses' Handbook of Sodality Organization . . . . .	.10	7.00

Leaflets

	Per 100		Per 100
Be a Sodalist	\$0.40	The Sodality of Our Lady (Its Ideals and Possibilities)	\$1.00
Acts of Consecration . . . . .	.40	How to Establish a Sodality	5c each
Our Lady's Date Book	1.50	How Much Do You Love Our Lady?	1.00
Sodality Indulgences . . . . .	.50		
Union of Sodalists in Prayer . . . . .	.40		

Cards

	Per 100		Per 100
Absentee	\$1.00	Membership	\$1.00
Invitation	1.00	Due . . . . .	.50
Acts of Consecration	1.00		
		Each	Per 100
Little Office of the Immaculate Conception (Lots 25c, \$2.00; 50 for \$3.50)	\$0.10		\$ 6.00
Reception Programs (50c a dozen) . . . . .	.05		....

Medals

	Each	Per 100
Aluminum—Large size	\$0.12	\$10.00
Aluminum—Small size . . . . .	.10	8.75
New Medal—Burnished gold plate or oxidized silver, made up on blue silk badge or with blue silk cord (Lots 25 or more, 50c each) . . . . .	.60	50.00
Sodality Pins—10-kt. bright gold finish	1.25	....
(Lots 10 to 25, \$1.15 each; 25 or more, \$1.00 each)		
Jeweled Sodality Pins—14-kt. gold with pearls and sapphires	5.00	....
With guard and one initial	6.50	....
Write for a sample of the plain pin on approval, with full explanation of its meaning		

Diplomas

	Each	Per 100
Membership (25 to 100, 25c each)	\$0.30	\$20.00

The Queen's Work Catechetical Series

For Grade Schools, High Schools and Colleges

1. An Examination of Conscience for Boys and Girls

Rev. A. J. Wilwerding, S. J.

This booklet is for children only. It presents the points for examination in a simple, clear way, adapted to the child's mind.
 100 for \$2.25 500 for \$10.00 1,000 for \$18.00

2. Chalk Talks or Teaching the Catechism Graphically

Jerome F. O'Connor, S. J., and William Hayden, S. J.

A series that embraces the entire Baltimore Catechism. Published in four parts containing sufficient matter for a four-semester course in Catechism. The teacher's edition contains fifty-three drawings simple enough for anyone to duplicate. A way of impressing indelibly on the child's mind the truths of the Catechism.

Teacher's Edition

Parts I, II, III and IV

Single copy \$0.20
 50 copies 8.00

Child's Edition

Parts I and II only

Single copy \$0.15
 50 copies 6.50

3. A Graphic Story of the Bible

Jerome V. Jacobsen, S. J.

A three-color map (28x12 $\frac{3}{8}$ inches) giving the history of the Bible in graphs and explaining by text the origin and development of the modern Bible. Just the thing for the religion class, for church-history students, for the convert class.

Single copy \$0.20 50 copies \$ 7.50
 25 copies 4.00 100 copies 14.00

LEAFLETS

Vocation Day.....	50 for \$1.00	100 for.....	\$1.50
Growth of the Churches.....	50 for 1.00	100 for.....	1.50
Religions of the World.....	50 for 1.00	100 for.....	1.50
A Particular Examen.....	100 for 2.00	500 for.....	7.50
Mass and Benediction.....		100 for.....	.75

Spiritual Exercises of St. Ignatius

Single copy \$0.05 100 copies \$3.50

The Queen's Work Catechetical Series

For Grade Schools, High Schools and Colleges

An Examination of *Woman's Work* by Rev. A. J. W. ...

The book is for children and is printed in large type on a single sheet, bound in the style of the ...

Chalk Talks on Teaching by ...

THE QUEEN'S WORK
3742 West Pine Blvd.
St. Louis, Mo.

Teacher's Edition ...

A Catechetical ...

A handbook ...

For ...

...

PRINTED IN U. S. A.

...