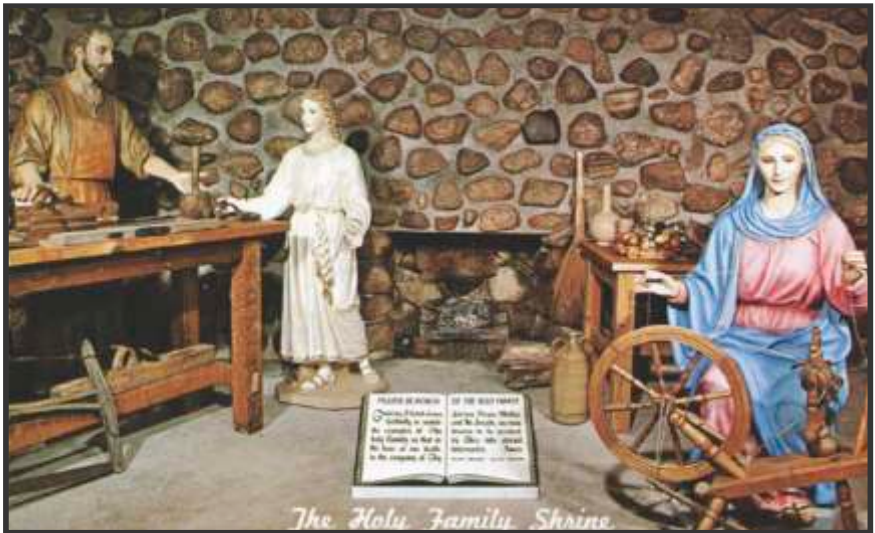


Queen of the Holy Rosary Mediatrix of Peace, Mediatrix Between God and Man



Shrine Newsletter

Volume 20 Spring 2017



The Holy Family Grotto

About Our Cover

The Holy Family Grotto

There are six important places from the Holy Land that are reproduced here on the Shrine Grounds; one being the Holy Family Shrine, which is constructed to look similar to part of Their home in Nazareth when They lived on earth. Though poor in material things, They were very wealthy in the more important spiritual things. St. Joseph was a carpenter and provider, the Blessed Mother took care of the home, and the Christ Child was obedient to Them until He left home at 30 years of age. The humble, simple life of the “World’s Greatest Family” was to be the all-time guide for all families. Parents must unite to protect their families; as the enemy is trying in every way to weaken and destroy the family, for it is the stabilizer of our society. This authentic reproduction is unique to our Shrine at Necedah, because this reproduction is one of only a few in the entire World.

If you are not receiving the Shrine Newsletters, and have in the past or wish to receive the Shrine Newsletter, contact the Shrine with your name and address

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OUR PLEDGE

To stand firmly for God and for Country;
To bring the truth to all people;
To bring peace and unity between home, school and church;
Thus bringing everlasting peace to the nation.

Vigil Schedule at the Shrine

April, 2017

- 6th **Father Martin Death Anniversary** — 8:00 p.m. Vigil
7th **Anniversary of Good Friday 1950** — 8:00 p.m.
Candlelite Procession and 8:15 p.m. Vigil

May, 2017

- 1st **Saint Joseph the Worker** — 8:00 p.m. Vigil
24th **Mary Help of Christians** — 8:00 p.m. Procession and
8:15 p.m. Vigil
28th **Anniversary of Pentecost Sunday 1950** — 12 :00 noon
Procession and 1:00 p.m. Vigil
29th **Anniversary of 1950** — 12 noon Procession and
1:00 p.m. Vigil
30th **Anniversary of 1950** — 12 noon Procession
and 1:00 p.m. Vigil
31st **Queenship of the Blessed Virgin Mary** — 12:45 p.m.
Procession/Crowning and 1:00 p.m. Vigil

June, 2017

- 4th **Anniversary of 1950 —Trinity Sunday and Penetecost
Sunday** 12 noon Procession and 1:00 p.m. Vigil
11th **Trinity Sunday**— 12:45 p.m. Procession and 1:00 p.m. Vigil
13th **St. Anthony of Padua** — 8:00 p.m. Vigil
16th **Anniversary of 1950—Feast of the Sacred Heart**
12 noon Procession and 1:00 p.m. Vigil
19th **St. Romauld**—8:00 p.m. Vigil
23th **Anniversary of 1950—Feast of the Sacred Heart**
12:45 Procession and 1:00 p.m. Vigil
29th **SS. Peter and Paul, Apostles**— 8:00 p.m. Vigil

Shrine Newsletter

FEAST OF ST. JOSEPH - March 19, 1970

“Saint Joseph says to be patient, prudent, to stand up for the truth will win your battles”.

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HEAVEN'S MESSAGES IN REVIEW



OUR LADY'S MESSAGES

The Revelations and Messages shared at the Queen of the Holy Rosary, Mediatrix of Peace Shrine came from the Blessed Mother, or one of the Saints who assisted Her, such as; St. Therese “The Little Flower”, St. Francis, St. Joan of Arc and others.

Pilgrims who have visited the Shrine on Anniversary Days when the Revelations were given have seen Mary Ann in a state of ecstasy, noticing that she was not conscious of anything or anyone around her as she spoke. These Messages were taken down on a tape recorder and in long hand by at least two people. Some Messages were repeated word for word as given by the Blessed Mother; however, in most cases Mary Ann was inspired to speak using her own language, grammar and expressions. Many Messages were also given during suffering periods in her home, especially during Advent and Lent.

In a more general sense, the Revelations and Messages came from the Triumphant Church in Heaven, who used the voice of Mary Ann Van Hoof as a human transmitting device or instrument.

HEAVEN'S MESSAGES IN REVIEW

PRAYER WILL GUIDE

Starting in early 1950 The Blessed Mother at Necedah requested that all should pray; pray as never before; pray with all our hearts. **On August 15, 1950 She said**, *“The time is here now. We cannot forget God. Only Our Lord can save you. Nothing else will. So you must pray, pray, pray hard!”*

Through the years Our Lady specified some of the intentions for these prayers. One of those intentions was to pray for our President and our government officials. We have seen many changes in our country these past generations. Satan is working hard to destroy Christianity and a God-centered society. No one person can change the course for which we are headed. No one person can initiate a return to a Christian society unless that person intercedes to the Almighty, and is supported by the prayers of the people. This is why we must heed Our Lady's request that all Christians work together against the enemy of God as **She stated on May 29, 1950.**

It would be wise for us to ponder and heed the **Message of August 15, 1960** when Our Holy Mother revealed, “*If enough prayers would be said, there is one leader that might, I’m only saying might, help this country out of its shackles; but it takes all of the Christians behind him, not just the mere few. To be a true leader of this nation, he must love and respect and do everything in his power to promote the love of God first. To be a true leader, he must love and respect and honor the flag of his Country. Neither one today loves his God first with Old Glory second. Unless proper prayers and devotion and work for My God and My Country is done to the fullest by all of the Christians of this nation, again there will be failure no matter who the leader will be. You cannot battle the odds alone. It takes the entire Christian world, but there must be enough prayers. Without these prayers, the path will be similar to the one in the past.*”

Another **Message, that of March 31, 1961**, “*Pray and continue to pray for the Leader of our Country. But saying he is the Leader that’s only in words; what everyone, every man, woman, and child believe him to be – the leader. But pray for him and all those beneath him, even those that are of the anti-Christ, so that they awaken and see they cannot survive without God.*”

Then the **Message on July 16, 1972** warned, “*Wake up, Oh America; wake up! It’s at your doorstep and many of your larger cities have already been invaded by the enemy. There were times when they would be very cunning, very shrewd, and worked quietly without arousing suspicion; but today they are not hiding it. It is done openly; they’re very bold to show their way. Have you noticed the controls over all humanity? Where is the freedom that we so proudly speak of; where is the freedom? You’re gradually leaving yourself become tightened with controls of agriculture, controls of your medicine, the theatre, your entertainment, your sports; no matter which way you turn, it’s all controlled. Your presses, it’s been given a long time ago that the press is controlled. Yet you so complacently go and seem not to care what happens to your country; to your flag. Wake up! Wake up, and pray. Turn to Thy Holy Mother, the Mediatrix of Peace. She’s the Mediatrix between God and man. Go to Her! Keep yourself beneath Her blue mantle and wipe away those tears...*”

We do not know what the next four years will bring us. All we do know is that the enemy of God is and will continue to be a strong influence on every fiber of our society. This enemy will not back down unless enough prayers are raised to Our God on high. We cannot have peace in our Country, peace in our homes, unless we base that peace on unity; unity in prayer and efforts that place the Ten Commandments and our Constitution in control of all our actions. We must increase our prayer efforts; and if possible, offer an extra Holy Hour during Lent for this intention. After all, “If God is with us, who can be against us?”



SHRINE NEWS



Pilgrims Visiting the Shrine

Many pilgrims that visit the Shrine each year and walk the grounds comment on how peaceful it is. There are fourteen (14) Grottos to view and to pray at. Guides are available in the Information Building from 10:00 A.M. to 4:00 P.M., seven (7) days a week, to tell about the Apparitions and answer questions. Free literature is available; plus, Rosaries, Chaplets, and Books to purchase. Group tours are provided, but call ahead to make arrangements.

The Blessed Mother, as well as many Saints, have visited these grounds since November 1949 giving Messages to Mary Ann Van Hoof. This is holy ground, as many Saints walk these grounds every day as promised.

Pilgrims are asked to dress modestly when visiting the Shrine. Clothing should conceal, not reveal. Wrap-around skirts are available at the Information Building.

Shrine Grounds

Volunteers are needed to help with preparing flower beds for planting, raking of lawns, washing windows, and Grotto cleaning.

House of Prayer

When the weather allows, we will continue removing the forms and support shoring from the fourth concrete pour of the Mezzanine area. We will also continue preparing the fifth and final section of the Mezzanine area by setting up the support shoring, building the remainder of forms, and installing the reinforcement steel rods. God willing, we plan to make this fifth concrete pour in October 2017.

We also welcome volunteers to help us in assembling the concrete block walls that need to be built.

Our Saturday Work Bees begin at 9:00 A.M. Our Saturday volunteers are always pleased with the special treat prepared by the women; as a noon lunch



is offered to the men, so they can continue to work in the afternoon without having to leave for lunch on their own.

May God and His Holy Mother bless the cooks; and also all those volunteers traveling from far and near to help with the House of Prayer and the other projects on the Shrine Grounds.

PRO-LIFE NEWS

When she found out she was pregnant, Laura was a single mom of two girls having struggled without child support, working two jobs, and making ends meet thanks to government assistance for the past eight years. Still, she had scratched and clawed her way into nursing school in Phoenix, Ariz.; and had been looking forward to providing a better life for her daughters.

“When I got pregnant with him, it was really scary—I didn’t know how I was going to do it,” Laura said in a video recorded Jan. 25th at the opening night of Heartbeat International’s “Babies Go to Congress” event in Washington, D.C.

Laura told Cash’s father she was pregnant, but he not only denied that Cash was his child; he also gave her money to get an abortion. That was the last thing Laura wanted to do; but at the time, the fear of raising another baby on her own made abortion feel like her only choice.

That fear was only reinforced when Laura began to fall behind in her classes while she was pregnant. Her professor gave her a failing grade, but the message she sent along with it was infinitely more painful.

“She failed me out by two points and told me my ‘aquatic parasite’ was draining my memory,” Laura said. *“Then, I lost my job; I was losing my house, and going through all of this. It was really hard.”*

So, Laura took Cash’s father’s advice and decided she would go to a Planned Parenthood abortion clinic. Prior to her visit, however, Laura was having dreams where God came to her and reassured her that everything was going to work out for good; for her and her three children.

Planned Parenthood took Laura’s \$600 and led her to the back room for an abortion. Laura couldn’t stop crying, however, so the clinic offered to abort her baby the following Sunday.

That Sunday, Laura and Cash’s father went back to Planned Parenthood. Just before they went in, Laura began to talk with a pro-life sidewalk counselor who engaged her and helped Laura address her burning question: *“What is God trying to tell me?”*

The two women left the clinic together and went to Life Choices Women’s Clinic, which is closed Sundays but opened up just to see Laura. During the free ultrasound, Laura and Cash’s father saw what would not only change her

mind, but save her son's life. *"It was the first time we really saw our baby,"* Laura said. *"Planned Parenthood showed us, basically, a piece of tissue that they were going to remove from my uterus. When I saw my baby, he actually had arms, legs, feet, hands."*

From that moment, Life Choices, which serves women in three locations throughout the Phoenix area, has been a constant companion for Laura. At one point, her computer had crashed, leaving her without her previous coursework and without a way to move forward with her classes. When Laura told her friends at Life Choices, they invited her to the center and surprised her with a new computer. *"Like they said they would, they've always been there for us—always,"* Laura said. *"I'm the happiest Mommy in the whole wide world."*

Joined by her energetic 2-year-old boy, Laura told her story along with six more Moms who, like her, had chosen life for their children when abortion seemed to be their only choice. For five of the seven total Mothers, a free ultrasound at a community-based pro-life Pregnancy Center proved to be a crucial moment in their decision for life. Over 61 percent of Heartbeat International's 1,300 Pregnancy Help Center locations in the U.S. offer free ultrasound services, according to the 2015 Life Trends Report.

The seven Moms will be on Capitol Hill, meeting with members of Congress to tell their stories and show why Pregnancy Help Centers are good for America.

PRAYER TO THE HOLY FAMILY

O Jesus, Word made Flesh, Savior of the world, Your life is for us an example of total dedication to Your Father and to the work He entrusted to You. Help us to live fully our Catholic Faith; to spend ourselves completely in confessing You in our lives. Mary, Mother of God, obtain for us the grace of intimate union with your Divine Son; and in and through Him with the Father and the Holy Spirit. St. Joseph, guardian of the Holy Family, teach us to live a life of prayer, work, and self-forget fullness; that we may become ever more docile instruments of the Will of God. Jesus, Mary, Joseph inspire us so to live our family life that we may be a sign to others that Christ has come; that our hope is centered in Him; and that we look forward to the glory of the Resurrection. O Holy Family, bless and protect all the families of the world; safeguard their unity, fidelity, integrity, and dignity. Enable them to live according to God's Law, that they may fulfill their sublime vocation. May their lives be a reflection of Yours; and may they enjoy Your presence forever in Heaven. Amen.

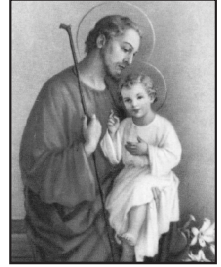
**Consecrate Your Family
To THE HOLY FAMILY**

SAINTS IN REVIEW

Saint Joseph

(March is the month of Saint Joseph)

(With information and quotes from “The City of God” by the Franciscan nun, Venerable Mary of Agreda, and from “The Life of Christ” by the stigmatist German nun, Blessed Anna Katharine Emmerick)



It is strongly believed that Joseph was born in Bethlehem, the city of David to wealthy parents of royal lineage. His father, Jacob, and his mother were overjoyed that God blest them with this son. They were holy and generous with their wealth. From little on Joseph was taught to share with the poor and less fortunate. Joseph was very talented and learned quickly. He was simple in his tastes, gentle and pious.

At the age of twelve, he would often visit some of the very pious old Jewish women and prayed with them in their devotions. It was at this time that he made the vow of chastity which he faithfully kept. He also spent time with a master carpenter in the neighborhood, which eventually led him to his trade.

About the age of eighteen Joseph left his father’s house giving away almost all of his inheritance and carried on his carpentry trade in Libona, then Thanach, later in Tiberias, and finally in Nazareth. Joseph lived very piously and humbly; and was loved and esteemed by all, especially for his charity. He prayed much for the coming of the Messiah and eventually moved to Jerusalem to be able to spend more time in the Temple.

It so happened that about this time Mary had just reached the age of fourteen and was to leave the Temple and marry. Mary had made the vow of chastity and had hoped to remain unmarried. Joseph was now thirty-three years of age, a handsome person and most chaste in thought and conduct. The priests of the Temple requested that all unmarried men in Jerusalem, who were descendants of the tribe of Juda and of the race of David, gather in the Temple. Joseph was one of them. Of all these men who gathered and prayed that they be governed by the Holy Spirit, only Joseph felt himself unworthy and wanted to keep his vow of chastity.

While they were thus engaged in prayer, the staff which Joseph held was seen to blossom and at the same time a dove of purest white was seen to descend and rest on the head of Joseph. At this manifestation the priests declared Joseph as the spouse of the maiden Mary. Calling her forth the priests espoused her to the chaste and holy Joseph.

After Mary gave thanks to all of them for the favors received at their hands during her stay in the Temple, Joseph took Mary to his home in Nazareth.

Upon arriving in Nazareth, they were welcomed and visited by Mary's parents, relatives, and friends with joyful congratulations customary for such occasions. After they had complied with the natural duties of friendship and politeness, Joseph and Mary were left alone for the first time.

Joseph took this first opportunity and said to Mary: *“My spouse and Lady, I give thanks to the Lord most high God for the favor of having designated me as your husband without my merits, though I judged myself unworthy even of thy company; but his Majesty, who can raise up the lowly whenever He wishes, showed this mercy to me, and I desire and hope, relying on thy discretion and virtue, that Thou help me to make a proper return in serving Him with an upright heart. Hold me, therefore, as thy servant, and by the true love that I have for thee, I beg of thee to supply my deficiencies in the fulfillment of the domestic duties and of other things, which as a worthy husband, I should know how to perform: tell me, lady, what is thy pleasure, in order that I may fulfill it.”*

Mary heard these words with a humble heart, and yet with a serene earnestness, answered him: *“My lord and spouse, it is just that we give praise and glory with all reverence to our God and Creator, who is infinite in goodness and incomprehensible in His judgments. To us, who are so needy, He has manifested His greatness and mercy in choosing us for His service. I acknowledge myself among all creatures as more beholden and indebted to Him than all others, and more than all of them together; for, meriting less, I have received from His liberal hand more than they. At a tender age, being compelled thereto by the force of this truth, which, with the knowledge of the deceitfulness of visible things, His divine light made known to me, I consecrated myself to God by a perpetual vow of chastity in body and soul; His I am and Him I acknowledge as My Spouse and Lord, with fixed resolve to preserve for Him my chastity. I beseech thee, my master, to help me in fulfilling this vow, while in all other things I will be thy servant, willing to work for the comfort of thy life as long as mine shall last. Yield, my spouse, to this resolve and make a like resolve, in order that, offering ourselves as an acceptable sacrifice to our eternal God, He may receive us in the odor of sweetness and bestow on us the eternal goods for which we hope.”*

The most chaste spouse Joseph, full of interior joy at the words of Mary, answered her: *“My Mistress, in making known to me thy chaste and welcome sentiments, thou hast penetrated and dilated my heart. I have not opened my thoughts to Thee before knowing thy own. I also acknowledge myself under greater obligation to the Lord of creation than other men; for very early He has called me by his true enlightenment to love Him with an upright heart; and I desire Thee to know, Lady, that at the age of twelve years I also made a promise to serve the Most High in perpetual chastity. On this account I now gladly ratify this vow in order not to impede thy own; in the presence of His*

Majesty I promise to aid Thee, as far as in me lies, in serving Him and loving Him according to thy full desires. I will be, with the divine grace, thy most faithful servant and companion, and I pray Thee accept my chaste love and hold me as thy brother, without ever entertaining any other kind of love, outside the one which Thou owest to God and after God to me."

By divine operation the two holy and chaste spouses felt an incomparable joy and consolation. Joseph immediately set about trying to serve his spouse Mary, and she lovingly sought to execute his will and pleasure.

Joseph was poor in earthly possessions, so he asked Mary whether it was agreeable to her that he continue in his trade as a carpenter in order to be able to serve her. She said that he should continue in his trade and that they should remain poor and be lovers of the poor - helping them as their means would allow.

Six months and seventeen days later Angel Gabriel appeared to Mary asking her to be the mother of Jesus. And upon her acceptance, Mary conceived through the power of the Holy Ghost. It was then that she was also told about her cousin, Elizabeth, who was already six months with child. Mary asked Joseph to take her to see Elizabeth. After traveling four days, they arrived at the town of Juda where she lived with Zachary, her husband.

After three days, Joseph returned to Nazareth while Mary remained for three months assisting Elizabeth. Upon the birth of Elizabeth's son, John (the Baptist), Joseph was summoned to come for Mary and they returned to Nazareth.

Mary's condition advanced to where after five months Joseph became troubled and full of anxious doubts. Knowing he had no part in her pregnancy, and soon her condition would become public, he dreaded her shame and disgrace. To prevent this he decided to divorce her by secretly leaving her and spend the rest of his days in the desert. During this last night of troubled prayer and hurried sleep, an angel spoke to him and reassured him that Mary was with child because she was to be the Mother of the Messiah. Joseph awoke with full realization and quickly gave thanks to God for revealing the mystery to him.

Now knowing of the mystery and the sacrament of the Incarnation, Joseph treated Mary and the Son of God which she bore with the utmost care and respect, even to the point of worship on bended knee. Mary asked him to do so only in private, so no distinction was externally made in public. Joseph humbly conformed to her wishes.

When the edict of Caesar Augustus was proclaimed in Nazareth, Joseph was concerned about Mary making the journey to Bethlehem. Mary reassured him that it was ordained by the King of Heaven in fulfillment of the prophecies, so Joseph diligently prepared for their departure. The most pure Mary and holy Joseph departed, poor and humble in the eyes of others, though they carried with them the Treasure of Heaven, the Deity itself.

After the four long days of travel, Joseph was saddened to find Bethlehem so crowded that there was no room for them in any of the inns. It was nine o'clock at night when the most faithful Joseph, full of bitter and heartrending sorrow, spoke to his most prudent spouse and said: *"My sweetest Lady, my heart is broken with sorrow at the thought of not being able to shelter Thee as Thou deserves and as I desire, in not being able to offer Thee any kind of protection from the weather, or a place of rest, a thing rarely or never denied to the most poor and despised in the world. 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, Lady, that outside the city walls there is a cave, which serves as a shelter for shepherds and their flocks. Let us seek it out; perhaps it is unoccupied and we may there expect some assistance from heaven, since we receive none from men on earth."* Mary answered in return: *"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, I beseech thee, 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 into tears of joy, and let us lovingly embrace poverty, which is the inestimable and precious treasure of my most holy Son. He came from heaven in order to seek it, let us then afford Him an occasion to practice it in the joy of our souls: certainly I cannot be better delighted than to see thee procure it for me. Let us go gladly wherever the Lord shall guide us."*

Joseph and Mary entered the lodging thus provided for them and without delay fell on their knees and praised the Lord, giving Him thanks for His benefit, which they know had been provided by His wisdom for His own hidden designs. Joseph, mindful of the majesty of his heavenly Spouse, hastened to set about cleaning the cave and starting a fire for warmth. After partaking of the food which they brought, they again gave thanks and Joseph went to the entrance of the cave to rest and pray. It was during this time that the Most High announced to His Virgin Mother that the time of His coming into the world had arrived and how it would be fulfilled and executed. After an hour of beatific rapture, the Only-begotten of the eternal Father and of Mary was born, leaving Her untouched and forever sacred. It was the Will of God that the most blessed Virgin should look upon her Son, the God-man, for this first time in a glorified state so She would conceive the highest reverence for her Son, the God-man, and to reward her fidelity and holiness.

When it was time, the most faithful Joseph was awakened from his ecstasy, in which he was informed by divine revelation of all the mysteries of this sacred Birth. The first sight of his eyes was the divine Child in the arms of Mary and he fell to his knees in profoundest humility and in tears of joy. After wrapping Him in swaddling-clothes, Mary laid the Child in a hay-filled crib

while an ox from the neighboring field entered the cave to join the donkey which they had brought with them. And thus the prophecy was fulfilled: *“the ox knoweth his owner, and the ass his master’s crib; but Israel hath not known Me and My people hath not understood.”* (Is. 1: 3.)

Shepherds in the area of the cave suddenly were bathed in the celestial radiance of Angel Gabriel who said: *“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 truth, I announce to you, that you shall find the Infant wrapped in swaddling-clothes and placed in a manger”* (Luke 2:10-12).

These shepherds were especially blest because they accepted the inconvenience of their calling and, because of being poor and humble, they were despised by the world. They belonged to the sincere and upright Israelites, who longed for the coming of the Messiah. Then upon hearing the good news, they hastened to the cave and found the Child as they were told.

After the birth Joseph and Mary took counsel concerning the name to be given to the Divine Infant in Circumcision, and Joseph said: *“My Lady, when the holy angel of the Most High informed me of the great sacrament, he also told me that thy most sacred Son should be called JESUS.”* Mary then replied: *“This same name was revealed to me when He assumed flesh in my womb; and thus receiving this name from the Most High through the mouth of His holy angels, His ministers, it is befitting that we conform in humble reverence with the hidden and inscrutable judgments of His infinite wisdom in conferring it on my Son and Lord, and we call him JESUS.”* Thus it was proposed to the priest and was inscribed in the register along with the other circumcised children.

When the three Magi Kings came to adore the Child Jesus and show reverence toward his Mother Mary, they also congratulated Joseph and extolled his good fortune in being chosen the spouse of the Mother of God. The many valuable treasures that they left as an offering were soon given away to the poor as was customary for this holy family.

In compliance with the Jewish law, Joseph and Mary took the Child Jesus to the Temple in Jerusalem for the Presentation. Joseph was humbled at the inspired words of the holy high-priest Simeon: *“Now, Lord, thou wilt release me from the bondage of this mortal body and let me go free and in peace. For this is the light which is revealed to the Gentiles for the glory of thy chosen people of Israel”* (Luke 2: 29-32).

While staying in Jerusalem for a nine-day novena, on the night of the fifth day an angel of the Lord appeared to Joseph while he was asleep and spoke to him as recorded by Saint Matthew: *“Arise, take the Child and its Mother and flee into Egypt; there shalt thou remain until I shall return to give thee other advice; for Herod is seeking after the Child in order to take away*

his life.” Shortly after midnight Joseph obediently, and without delay, took Mary and Jesus on a journey to Egypt.

After a long and difficult journey they finally reached Egypt and the Divine Infant in the arms of Mary, raised his eyes and hands to the Father asking for the salvation of these inhabitants held captive by Satan.

At the same instant idols crashed to the ground, the altars fell to pieces, and the temples crumbled to ruins. Joseph and Mary knew this to be the work of the incarnate Word; and they praised Him in holy admiration. The Egyptian people were astounded at these happenings. Ever since Jeremiah was in Egypt, the learned knew of the ancient tradition that a King of the Jews would come and that the temples of the idols would be destroyed; however, this prophecy the common people had no knowledge of. After pursuing their way through many towns performing these and other miracles, their holy guardian angels instructed them to settle in the city of Heliopolis. The Holy Family stayed there seven years befriending, guiding and influencing those they came in contact with. Again Joseph was instructed by an angel to return to Nazareth with Jesus and Mary, for Herod and those who sought the life of the Child were dead. This news brought much sadness to the many who were cured, helped, and counseled during their stay in Heliopolis..

When they arrived back at Nazareth, they were greeted warmly by their friends and relatives. Jesus began spending more time with Joseph helping him in his trade which gave him an indescribable joy. Each year Joseph and Mary tried to make visits to the Temple in Jerusalem as Jews were obliged to do. When Jesus was twelve years old, during their return trip to Nazareth after a visit to Jerusalem, Joseph and Mary discovered that Jesus was not with either one of them. They were overwhelmed with guilt and, with deepest sorrow, searched among their relatives and friends in an attempt to find Him. Since none of them had so much as seen Him, they anxiously went back to Jerusalem in search of Him. After three sleepless days searching the streets of Jerusalem for their lost Child, they were told of a child that fit the description who was seen visiting the inmates, leaving some alms and speaking words of much consolation to the afflicted. Seeing that He was no longer with the poor, they thought that maybe he had gone back to the Temple. Joseph and Mary arrived at the Temple just in time to hear Him finish His last remarks to the priests and holy men in the Temple, who were amazed at His wisdom and knowledge for a boy of twelve. As Joseph and Mary embraced Him with tears of joy, the Divine Child received them with signs of pleasure. When they asked why He had left them, He explained that He had to be about His Father’s business. With great consolation and with prayers of thanksgiving, they returned to Nazareth.

During his years in Nazareth, Joseph suffered much. He suffered humiliation at the hands of those who took advantage of his goodness, ridicule from those who didn’t understand his circumstances, and in his later years a

deterioration of his health. All through these trials he showed nothing but kindness, forgiveness, and patience.

The most fortunate of men, Joseph reached an age of sixty years and a few days. On the day before he died, being wholly inflamed with love on account of the many blessings he had received during his life, he was wrapped in an ecstasy which lasted twenty-four hours. When he came out of this ecstasy his face shone with wonderful splendor. He asked his blessed Spouse to give him her benediction; but, She requested her Divine Son to bless him in her stead, which He did. Then the great Queen of humility, falling on her knees, besought Joseph to bless Her, as being her husband and head. The man of God fulfilled this request and She kissed the hand with which he blest Her. Then this man of God, turning to Jesus in profoundest reverence, wished to kneel before Him. But the sweetest Jesus, coming near, received him in His arms, where, reclining his head upon them, Joseph said, "*My highest Lord and God, Son of the eternal Father, Creator and Redeemer of the World, give Thy blessing to Thy servant and the works of Thy hand; pardon, O most merciful King, the faults which I have committed in thy service. I extol Thee and render heartfelt thanks to Thee for having, in Thy ineffable condescension, chosen me to be the spouse of Thy true Mother; let Thy greatness and glory be my thanksgiving for all eternity.*" The Redeemer of the world gave him his benediction, saying: "*My father, rest in peace and in the grace of my eternal Father and mine; and to the Prophets and Saints, who await thee in limbo, bring the joyful news of the approach of their redemption.*" At these words of Jesus, and reclining in his arms, the most fortunate saintly Joseph expired and the Lord himself closed his eyes.

Saint Joseph is rightly honored by such titles as: Patron of Fathers, of Workers, of Travelers, of the Sick, of the Dying, of the Universal Church, etc. He is also called upon by those seeking help in building virtues such as: Purity, Piety, Patience, Humility, Charity, etc. Is there any wonder why the Church regards him so highly?

**PRAYER TO ST. JOSEPH
GIVEN THRU MRS. FRED VAN HOOFF
MAY 30, 1950
FOR PRIVATE USE**

Hail Holy Joseph, Chaste Spouse of Mary, chosen by God the Father, as pure as the Lily Flower, to protect the Son of God. Bless me a sinner, St. Joseph, to be as pure as thee in my daily thoughts and actions. Saint Joseph, pray for me.

THE LITANY OF ST. JOSEPH

An indulgence of 5 years. A plenary indulgence once a month under the usual conditions, if this Litany with its versicle and prayer is cited daily for a month. (No. 462).

Lord, have mercy.

Christ, have mercy.

Lord, have mercy. Christ, hear us.

Christ, graciously hear us.

*** Have mercy on us.**

God the Father of Heaven,*

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, One God,

**** Pray for us.**

Holy Mary, **

St. Joseph,

Renowned offspring of David,

Light of Patriarchs,

Spouse of the Mother of God,

Chaste guardian of the Virgin,

Foster father of the Son of God,

Diligent protector of Christ,

Head of the Holy Family,

Joseph most just,

Joseph most chaste,

Joseph most prudent,

Joseph most strong,

Joseph most obedient,

Joseph most faithful,

Mirror of patience,

Lover of poverty,

Model of artisans,

Glory of home life,

Guardian of virgins,

Pillar of families,

Solace of the wretched,

Hope of the sick,

Patron of the dying,

Terror of demons,

Protector of Holy Church,

Lamb of God, You Who take away the sins of the world, ***spare us, 0 Lord!***

Lamb of God, You Who take away the sins of the world, ***graciously hear us, 0 Lord!***

Lamb of God, You Who take away the sins of the world, ***have mercy on us.***

V. He made him the lord of His household.

R. *And prince over all His possessions.*

Let us pray. 0 God, in Your ineffable providence, You were pleased to choose Blessed Joseph to be the spouse of Your most holy Mother; grant, we beseech You, that we may be worthy to have him for our intercessor in heaven whom on earth we venerate as our Protector. Who live and reign, world without end. **R. Amen.**

THE LAST SEVEN WORDS

Feature Article

This article is taken from excerpts of the book, “The Cross and the Beatitudes”, by Bishop Fulton Sheen. In the book he draws parallels between the last seven Words of Our Lord on the Cross to His practice of the Beatitudes in those last hours of His life on this earth. Our Lord’s public life began on the Mount preaching the Beatitudes and ending on the Mount of Calvary, teaching us until His last breath. St. Thomas Aquinas said, the eighth Beatitude “*is a confirmation and a declaration of all those that precede.*”

Our Lord began His preaching of the Beatitudes with: “*Blessed are the meek, for they shall possess the land.*” He finished His public life on the Hill of Calvary by practicing that meekness: “*Father, forgive them, for they know not what they do.*” He preached meekness, saying: “*You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever shall force thee one mile, go with him another two... You have heard that it hath been said: Thou shalt love thy neighbor, and hate thy enemy. But I say to you: Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you that you may be the children of your Father who is in Heaven, who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? Do not even the publicans do this? And if you salute your brethren only, what do you do more than others? Do not also the heathens do this? Be you therefore perfect, as also your Heavenly Father is perfect.*”

But He not only preached meekness; He practiced it. When His own people picked up stones to throw at Him, He threw none back in return; when they swore to kill Him, He did not use His power to strike dead even a single enemy; and now on the Cross, meekness reaches its peak.

A weak man can never be meek, because his is never self-possessed; meekness is that virtue which controls the combative and violent powers of our nature, and is therefore the best and noblest road to self-realization. The meek man is not a man who refuses to fight, nor is he a man who will never become angry. A meek man is a man who will never fight when his conceit is attacked, but only when a principle is at stake.

Our Lord is meekness itself; that is why He addressed Judas as “*Friend*” when he kissed Our Lord; that is why Our Lord from the Cross prays for the forgiveness of His enemies. Rather He forgave them, for “*they know not what they do.*” If ever innocence had a right to protest against injustice, it was in the case of Our Lord. And yet He extends pardon.

If then we have enemies, let us forgive them. If we suffer unjustly, then we can practice the virtue of Charity. If we suffer justly, and we probably do for we have sins to atone for, then we practice the virtue of Justice.

What right have we to hate others, since our own selfishness is often the cause of their hatred. The first Word from the Cross and the Beatitude of Meekness both demand that we tear up self-love by the roots. We know it is not the worldly thing to do - to pray for those who nail us to a cross. But that is just the point, Christianity is not worldliness; it is turning the world upside down.

At the beginning of His public life, on the Hill of the Beatitudes, Our Lord preached: *“Blessed are the merciful; for they shall obtain mercy.”* At the end of His public life, on the Hill of Calvary, He practiced that Beatitude as He addressed the thief: *“This day thou shalt be with Me in Paradise.”*

The beatitude of the world is quite different; it runs like this: “Blessed is the man who thinketh first about himself.” Life for the world is a struggle for existence, in which victory belongs only to the egotists. Liberality, generosity, and graciousness are rare. How often the world insists on “rights”, how rarely does it emphasize “duties”; how often it uses the possessive “mine”, and how rarely the generous “thine”. How full it is of “courts of justice”, and how few are its “courts of mercy”.

Our Lord came to correct such an exaggerated justice which knew no mercy. Mercy, He reminded us, was something more than a sentimental, emotional tender-heartedness. Mercy is a compassionate understanding of another’s unhappiness.

A person is merciful when he feels the sorrow and misery of another as if it were his own. Disliking misery and unhappiness, the merciful man seeks to dispel the misery of his neighbor just as much as he would if the misery were his own. Mercy is one of the dominant notes in the preaching of Our Lord. Take for example the hundred sheep, the ten pieces of money, and the two sons. Of the hundred sheep, one was lost; of the ten pieces of money, one was lost; of the two sons, one led a life of debauchery. All these illustrations Our Lord followed with the simple truth: *“There shall be more joy in Heaven upon one sinner that doth penance; more than upon ninety-nine just who need not penance.”* When Peter inquired of Our Lord just what limitation should be placed upon mercy, Our Lord responded, *“Not till seven times, but till seventy times seven times.”* And that means infinity.

It is interesting to note that the Merciful Savior not only forgave the penitent thief, but even gave him the Divine Promise: *“This day thou shalt be with Me in Paradise.”* Because the thief on the right was merciful and compassionate, he received mercy and compassion. Because he was thoughtless of self, someone thought of him. There is a law about mercy, just as rigid as the laws of nature. What we sow that also we reap.

In other words, by thinking of others we get God to think of us. If our heart is filled with the sand of our ego, how can God fill it with the fire of His Sacred Heart? If there is no “for sale” sign on the selfishness of our souls, how can God take possession of them?

Give and you shall receive; be merciful and you shall receive mercy. When therefore you are on a cross of pain or sorrow, always think of that cross as the cross of the thief on the right. As such, let your prayers go out to those on the left cross, that they may be mindful of the expiator value of their suffering; let your love also go out to the Good Shepherd on the Central Cross who suffers so innocently for all men, and you will hear the reward of Mercy from the Central Cross: “*This day thou shalt be with Me in Paradise.*” In that way you become another Good Thief; for a Good Thief is one who steals Paradise!

On the Hill of the Beatitudes, at the beginning of His public life, Our Lord preached: “*Blessed are the clean of heart, for they shall see God.*” Now at the end of His life, on the Hill of Calvary, He speaks to the clean of heart: “*(Son) behold thy mother. Woman, behold thy son.*” This of course is not the beatitude of the world. The world is living today in what might be described as an era of carnality, which glorifies sex, hates restraint, identifies purity with coldness, innocence with ignorance; and turns men and women into Buddhas with their eyes closed, hands folded across their breasts, intently looking inward, thinking only of self.

The third Beatitude and the third Word are related as theory to practice and as doctrine to example, for it was the purity of Our Lord that made the gift of His Mother possible. This is the one supreme lesson to be drawn from this Word, namely, that Mary became Our Mother because Her Divine Son was Purity itself. On no other condition could He have given Her to us so completely and whole-heartedly.

Flesh is essentially selfish, even in its legitimate satisfaction. All its pleasures look to itself and not to another. But God in His wisdom has instituted two escapes from the selfishness of the flesh: the sacrament of Matrimony and the vow of Chastity. Each not only breaks the circle of selfishness but makes possible a greater and wider field of service. The greater the purity of heart, the less the selfishness.

Matrimony crushes selfishness, first of all, because it merges individuals into a corporate life in which neither lives for self but for the other; it crushes selfishness also because the mutual love of husband and wife takes them out of themselves into the incarnation of their mutual love, their children. And the rearing of children demands sacrifice.

Generally less selfishness is found in large families. A mother and father must die to themselves in order to live for their offspring. Where their heart is, there is their treasure also. They lay their flesh on the altar of sacrifice that others may live, and this is the beginning of love.

But God has provided still another escape from the selfishness of flesh, one more complete than the sacrament of Matrimony, and that is the vow of Chastity. The man or woman who takes this vow does so, not to escape the sacrifices which marriage demands, but to detach himself from all the ties of the flesh, in order that he may be free of greater service.

As St. Paul puts it: *“He that is with a wife is solicitous for the things of the world, so he may please his wife, and he is divided. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God.”*

The vow is a higher form of sacrifice than Matrimony, simply because it purchases greater release from the claims of the flesh. The greater the purity, the less the selfishness. That is why the Church asks those who consecrate themselves to the redemption of the world to take a vow and to surrender all selfishness, that they may belong to no one family and yet belong to all. That is why in that larger family of the Kingdom of God, the priest is called “Father” – because he has begotten children not in the flesh, but in the spirit. And the superior of a religious community of women is called “Mother”. Then there are certain order of men called “Brothers”, and why women bound in religious life by the vow of chastity are called “Sisters”.

If a person becomes less and less egocentric as he becomes more pure, then what should we look for in perfect sinlessness and perfect purity? If greater purity means greater selflessness, then what should we expect of innocence? The answer is: perfect sacrifice.

“For greater love than this no man hath, that a man lay down his life for his friends.” Given a purity which arises above all family ties and bonds of blood, and then, as Our Lord told us: *“he that doth the Will of the Father in Heaven is a father, a mother, a brother, and a sister.”*

Given a purity which is the Purity of Our Lord on the Cross, and you have someone so detached from the ego, so strange to selfishness, so thoughtless of the flesh that He looks upon His mother, not uniquely as His own, but as the mother of us all. Perfect Purity is Perfect Selflessness. He gave Her who is the Mother of God to us as the mother of men. No human person could do that because the ties of flesh and the selfishness of the flesh are too close. But Absolute Purity can. Purity is not merely the absence of sensuality; it is selflessness born of love and the highest love of all. Everyone with a vow is in love, but not in love with that which dies, but with that love which is eternal – the love of God.

Purity then is surrender; it is thoughtfulness of others; it is sacrifice. It can reach a peak where the Mother of Jesus can become our mother. Love is not blind. Open our eyes and see even Our Lord and His Holy Mother.

At the beginning of His public life on the Hill of the Beatitudes Our Lord preached: *“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.”*

At the end of His life on the Hill of Calvary He now practices that poverty of spirit by His fourth Word from the Cross: “*My God, My God, why hast thou forsaken me?*” Both the Beatitude and the Word are foreign to the spirit of the world, it judges worth not by righteousness but in terms of possessions.

The poor in spirit are those who are so detached from wealth, from social position, and from earthly knowledge that, at the moment the Kingdom of God demands a sacrifice, they are prepared to surrender all.

Our Lord not only preached Poverty of Spirit; He also lived it, and He lived it in such a way to conquer the three kinds of pride – the pride of what one has, which is economic pride; the pride of what one is, which is social pride; and the pride of what one knows, which is intellectual pride.

Christ chose His Mother from the poorer classes and His foster father from the village tradesmen; and He Who owned the earth and the fullness thereof, chose for His birthplace a deserted shepherd’s cave.

He was poor in His mission as He explained: *The Spirit of the Lord is upon Me, wherefore He hath anointed Me to preach the Gospel to the poor.*” He was poor in the eyes of government. He was poor in His death, for He was stripped of His garments – the last remnant of earthly possessions. He was executed on a cross erected at public expense, and buried in a stranger’s grave.

Thus, did He atone for those who are proud of what they have. He who was rich became poor for our sakes that we might be rich; and He is therefore the only one in all history of whom neither the rich nor the poor can say: “He came from our ranks. He is one of our own.” Reparation had to be made not only for the pride of wealth, but also for the snobbery and pride of social position. These too, He atoned for; not only by veiling the glory of His Godhead under human form, but also by the most poignant social abandonment. “*He came unto His own, and His own received Him not.*”

Finally, He atoned for the intellectually proud, for all those who think they know and who rely on the sufficiency of human knowledge without faith, by becoming spiritually poor. During His public life, He rejoiced that the sublime truths of the Kingdom of Heaven were given only to the humble: “*Thou hast hid these things from the wise and prudent, and hast revealed them to little ones.*”

Our Lord lives the Beatitude of the Poor in Spirit by proclaiming the last and greatest poverty of all -the spiritual poverty of seeming abandonment by God: “*My God, Why hast thou forsaken me?*” The Father had not really abandoned Him, but Our Lord restrained His Divinity from mitigating even with one drop of consolation the bitterness of His Chalice. It was hard to surrender Divine consolation in a moment of agony to atone for self-wise, the intelligentsia, and the conceited who refuse to bow their heads to the Wisdom of God. This Word from the Cross was a revelation of how much mental agony there must be in the world in those minds, and souls, and hearts who are without God.

Faith in God, faith in prayer, hope in Christ, devotion to Our Blessed Mother, belief in the Eucharist, and in infallibility – all this may seem foolish to the self-wise; but “*the foolishness of God is wiser than man.*” If then we are called to be poor economically, poor socially, and poor intellectually, let us rejoice in the hope that for us is reserved the Kingdom of Heaven; and for the present see, in our fleeting poverty, “the shade of His hand outstretched caressingly.”

At the beginning of His Public Life on the Hill of the Beatitudes Our Lord preached the necessity of zeal: “*Blessed are they that hunger and thirst after justice: for they shall have their fill.*” At the end of His Public Life on the Hill of Calvary He practiced that beatitude as there fell from His lips the cry of apostleship: “*I thirst.*”

The world cannot understand either this Beatitude or this Word, for the world by its nature is seated in indifference. It is very fond of talking about religion, but dislikes doing anything about it. It dismisses zeal and intense love of God with the sneer of “mysticism,” and regards religion as something incidental to human life, like poetry. It is just against the filling of the animal wants in us, and the starving of the spiritual, that Our Lord said: “*Woe to you that are filled: for you shall hunger.*” “*Your Father knoweth that you have need of all these things. Seek ye therefore first the Kingdom of God and His justice, and all these things shall be added unto you.*” He also warned, “*Everyone therefore that shall confess Me before men, I will also confess him before My Father who is in Heaven. But he that shall deny Me before men, I will also deny him before My Father who is in Heaven.*”

Our Lord’s whole mission in life was one of zeal, a hunger and thirst for the justice of God which He perhaps best expressed in Words of fire: “*I am come to cast fire on the earth: and what will I, but that it be kindled? And I have a baptism wherewith I am to be baptized: and how am I straightened until it be accomplished!*” “*And other sheep I have, that are not of this fold: them also I must bring; and they shall hear My voice, and there shall be one fold and one shepherd.*”

And now at the end of His life, He yearns still more for justice; as He who called himself the Fountain of Living Waters, and He who was figuratively the Rock that gave forth water as Moses stuck it in the desert, now cries from out His Sacred Heart the shepherd’s call to all the souls of the world: “*I thirst.*” It was a spiritual thirst that troubled Him – the thirst for the Beatitude of Justice – an insatiable thirst for the souls of men. It was His zeal which brought Him to the Cross.

Strong love makes strong actions, and the measure of our zeal in bringing souls to the feet of Christ is the measure of our love of Him. A Christian soul is apostolic – it loves perfection, wholeness, completeness, happiness: God. And therefore it wants everyone to be God-like and God-ward. Away with

mediocrity! Lift up your hearts! The world is looking for light. Will you hide yours under bushels? The earth is looking for savor, will you let the salt lose its savor? This is our Christian duty; for we do not save our souls alone, but only in companionship with others.

At the beginning of His public life on the Hill of Beatitudes, Our Lord preached, *“Blessed are the peace-makers: for they shall be called the Children of God.”* At the end of His life on the Hill of Calvary He practiced that Beatitude as, concluding peace between man and God, He uttered the triumphant cry: *“It is consummated.”*

The most perfect definition of peace ever given was that of S t. Augustine: *“Peace is the tranquility of order.”* Therefore the subjection of senses to reason, reason to faith, and the whole man to God as his eternal end and final perfection – that is the basis of peace.

Before Our Lord died He pronounced the last and final Words of peace: *“It is finished.”* What is finished? War is finished! The war against sin! The war against evil! The war against God! The work of atonement with God was completed. His Father’s decade of the Sorrowful Mysteries was finished, and the Glorious ones were about to begin. It was not just an armistice, it was victory; it was consummation- something done that could not be undone – Peace with God.

At the Last Supper He made an important distinction between the two kinds of peace: *“My peace I give unto you; not as world giveth, do I give unto you.”* *“These things I have spoken to you, that in Me you may have peace. In the world, you shall have distress: but have confidence: I have overcome the world.”* It is evident from these Words that Our Lord offers a peace and a consolation which He alone can confer, a peace which comes from the right ordering of conscience, from justice, charity, love of God, and love of neighbor. And blessed are those peace-makers who continue to spread that message of peace, for they shall be called the Children of God; that is, they shall be recognized as possessing a divine characteristic which shall stamp them as God-like.

But these very lovers of peace, who follow in His footsteps, who take up their crosses daily, who love Him more than all the world, who surrender all to be completely His, who trust in the Providence which feeds the birds, who have the faith of little children, and who love Christ and therefore seek that interior peace of conscience which only Christ can give – they will by that very fact be hated by the world.

We must be prepared to suffer scorn, if for no other reason than because we are peace-makers; who must ever be ready to be hated by the world, for Our Lord told us we would be hated because of Him. We must stay until *“it is finished,”* even though that staying makes our fellow-men hate us. This life is not a victory; this life is a war.

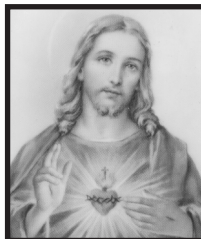
At the beginning of His Public Life on the Hill of the Beatitudes Our Lord preached: *“Blessed are they that mourn; for they shall be comforted.”* At the end of His Public Life on the Hill of Calvary, He found that blessed comfort: *“Father, into Thy hands I commend My spirit.”*

The world can no more understand the Beatitude of Mourning, than it can understand the Cross. Shall we place our joys in time or in eternity, for we cannot have them in both. We cannot have our reward both in Heaven and on earth. Which of the two roads then shall we take: the royal road of the Cross which leads to the Resurrection and Eternal Life, or the road of selfishness which leads to Eternal Death? The first road is filled with thorns, but if we traverse it far enough, we find it ends in a bed of roses; the other road is filled with roses, but if we traverse it far enough, it ends in a bed of thorns. But we cannot take both roads, because we cannot love both God and Mammon, any more than we can be both alive and dead at the same time. No man can serve two masters: *“either he will hate the one, and love the other; or he will sustain the one, and despise the other.”*

In fulfillment of the Beatitude of Mourning, Our Lord lets ring out over Golgotha’s hills in a commanding voice the last Word He ever uttered on this earth as a suffering man, and it was a Word of joy and triumph: *“Father, into Thy hands I commend My spirit.”* It was the Word of one who is strong and vigorous. No one was taking His life away. He was laying it down of Himself. Death was not coming to Him; it was He who was going to it. The exiled King was going back home, returning to the Father’s House.

In a Word, suffering naturally follows the Christian’s conflict with the evil of the world. The servant is not above the master. That is the reason then why we must mourn: Because we have chosen the Man of Sorrows. But *“blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly for my sake: Be glad and rejoice, for your reward is very great in Heaven.”*

There is another reason why we should mourn, and that is because of the sorrow we caused Our Lord’s Blessed Mother. We can never grieve enough for grieving Her who is Our Mother, too. The repercussion of sin is enormous. There is a personal equation between that Cross and us. Life with its rebellions, its injustices, its sins, all played a role in the Crucifixion. We can no more wash our hands of our guilt than Pilate could wash his, as he held them up under a noon-day sun and declared himself innocent. It was not Our Lord’s enemies who caused His greatest sorrow. It was we, who grieved Him most, for we know what we do; we have tasted His sweetmeats; we have broken Bread with Him; we are His familiars. That is our sorrow – that He who came to heal the broken hearts, had His own Heart broken by us. To all you who mourn, He has said: *“Blessed are you, for you shall be comforted.”* He has saved much for you. For it will end in the triumphant flight into the Father’s embrace.



FOOD FOR THE SOUL



VIRTUE OF PURITY

Imitation of the saints will foster the growth of virtues in our lives. St. Basil tells us that *“chastity makes man very similar to God Himself, who is a pure spirit.”* On this account Our Lord chose a virgin for His Mother; a virgin for His foster father, St. Joseph; and a virgin for His precursor, St. John the Baptist. Similarly, St. Jerome says that Our Lord loved St. John the Apostle more than the rest on account of this virtue. To this Virgin Apostle He entrusted His Immaculate Mother. Thus, Our Lord prizes highly the virtue of purity.

Our body is the most powerful weapon the devil possesses to make us his slaves. He, therefore, who would preserve the virtue of chastity must use the greatest precaution. You must constantly watch over yourself. The Divine Mother once revealed to a pious soul that those consecrated to Jesus Christ must, above all virtues, love holy purity for it is this in particular that makes them similar to their Heavenly Spouse. Prudent people of the world who desire to enter the state of Matrimony are careful to inquire and find out who would most likely be the worthiest and most desirable partner for life.

Holy Marriage was instituted in the Garden of Paradise; where, as yet, there had never been any disorder of concupiscence or anything unbecoming. So that which is a good thing, holy and commanded, is requisite in marriage for the bringing up of children into the world and multiplying the populace. This is the primary purpose of marriage. The gift of our sexuality must be used in accordance with God’s plan. We have been placed on this earth to serve God, not for our pleasure.

Impurity can take many forms. Our thoughts, words, or deeds can be destructive of innocence. Unchaste persons are degraded to the level of brute beasts; for they are unlike God and displeasing to Him. Through this sin man defiles the image of God in which he was created. Modesty in dress, actions, and speech raise man; and brings health to his soul and light to his understanding. Purity enables man to gaze undazzled upon the Sun of Justice. It also endows the soul with heroic courage.

We read in Holy Scripture how God has chastised those who violate chastity. The Deluge was sent on the earth on account of that sin; and the Lord rained down brimstone and fire upon Sodom and Gomorrha because of the

transgressions of the inhabitants who had become exceedingly grievous against the virtue of purity. And if in the present day God does not treat impurity with the same punishment, it is because an infinitely fiercer chastisement awaits the sinners of our time.

If we have fallen, in the virtue of purity, we must call to mind Mary Magdalene. The sorrow and remorse for her past life gave her the grace to repent. Her love for Our Divine Lord became so strong, that she stood beside Our Holy Mother at the Crucifixion. To preserve this virtue we must be temperate; accustom ourselves to exercise self-control; be in the habit of custody over our eyes; receive the Sacraments frequently; pray to the Immaculate Heart of Mary; and invoke St. Joseph, Her Most Chaste Spouse, to assist us in this struggle.

All around us we see an acceptance of impurity and a casting aside of virtue. We, as children of God and heirs to His kingdom, need to stand for Christian virtue. When we truly love God and strive every day of our lives to do His Will, we will grow in virtue; we will conquer the devil; and we can even change the World.

Mail Corner

Canada: Find enclosed a check for my yearly donations. Thanks be to God for what you are doing for the world that needs it. My best wishes for the New Year 2017. With love, peace, health, and hope keep up the good work. Many thanks! God loves you; and so do I.



Minnesota: I wish you all a very Holy Season! I appreciate your wonderful information in the Shrine Newsletters. Keep it up!

Texas: May the Lord Jesus bless you all this Christmas! May God and Blessed Mother grant you joy and happiness for your faithful services at the Shrine!

Pennsylvania: A friend gave me your books to read, which she had for a long time. I totally believe all of it. It is true, and that's why I would like to have them also. I hope I paid you enough for those books, because they don't sound too expensive. If you have a surplus in my check, it is a donation.

Ohio: Thank you for sending your Shrine Newsletters! We enjoy reading them. Enclosed is a donation to use as needed. Thank you again!

Montana: There is a sadness in my heart. I know I will never get back to the Shrine again. My sister and I were back there 10 years ago. We both enjoyed our visit. I am hopeful, that with this new year and a new President, things will turn back to God. I trust that God will see us through it. Thanks for your Newsletters! Glad things are going forward. Keep up the good work. Sending you some money to help. Please pray for me.

Pennsylvania: Thank you for your fine Newsletters! May God bless and protect you all.

Holy Father Spiritual Bouquet

We would like to again thank all of you who participated in the Spiritual Bouquet that has been sent to Our Holy Father. Our Blessed Mother asked us to offer our first prayer each day for him, so we can be assured that our efforts will be of benefit to him.

A Novena of 27 Holy Masses has been said for him starting January 15, 2017.

Holy Masses	<u>42,483</u>	Acts of Penance	
Holy Communions	<u>42,453</u>	and Sacrifice	<u>16,894</u>
Holy Hours	<u>11,213</u>	Stations of the Cross	<u>12,278</u>
Ejaculations	<u>16,606</u>	Other Prayers	<u>12,431</u>
Rosaries	<u>36,343</u>	Days of Fasting	<u>4,477</u>
Angelus	<u>14,670</u>	Spiritual Holy Communions	<u>37,627</u>

FRIDAY, DECEMBER 14, 1962

Pray for Holy Father, pray for the Holy Father, he needs us all.

Oh Lady, Mediatrix of Peace, pray for our Holy Father.

**REQUEST OF THE QUEEN OF THE HOLY ROSARY,
MEDIATRIX OF PEACE**

Pray for Our Holy Father first each day, then our other prayers.
Include the Bishop and Parish Priest.



673 The Passion and Death of Our Lord Jesus Christ

(Hard Cover)

As envisioned and narrated by Mrs. Mary Ann Van Hoof, 1950 - 1974. Compiled over the years, during the suffering of Mrs. Mary Ann Van Hoof. You see first hand the tremendous sufferings of Our Lord to reopen the gates of Heaven for all mankind. A spiritual treasure for all times and people. Four - color cover with colored pictures of Stations of the cross.

\$3.50 each 10 to 24: \$3.35 each



674 The Passion and Death of Our Lord Jesus Christ

(Soft Cover)

(See description above.)

\$2.00 each 10 to 24: \$1.85 each



653 My Daily Way of the Cross

This little booklet complete with pictures, contains brief, thought provoking Stations of the Cross as envisioned and narrated by Mrs. Mary Ann Van Hoof. It aids the reader to recall Christ's cruel death which He endured for our salvation and helps us also to carry our own small crosses.

\$0.35 each 10 to 50: \$0.30 each



656 The Holy Sacrifice of the Mass

Mary Ann was shown in vision the beautiful details of the First Mass offered to Christ.

To better understand the Holy Sacrifice of the Mass, read *The Passion and Death of Our Lord Jesus Christ* as explained by the Blessed Virgin Mary to Mary Ann Van Hoof (1950 - 1974).

\$0.50 each 5 to 24: \$0.35 each

Contact the shrine for our price catalog or see web site for Books, Rosaries, Chaplets, Crucifixes and Medals or for more items.

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