

Dolindo Ruotolo, Priest

Meditations
On the Holy Rosary of Mary

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Dolindo Ruotolo, Priest
“Mary’s little old man”

Father Dolindo advanced in years and weakened by many illnesses and paralysis. He described himself as “the little old man”. Instead he had a quick intelligence and extraordinary intuition, along with many virtues throughout his life. He worked unceasingly for his beloved Church, torn apart by disputes, accusations and desertions, (those were years of world-wide controversy). He endeavored to speak the Truth to souls disoriented and disheartened. In his humility he felt always inadequate, but he found strength in Mary Most Holy with the recitation of daily Rosaries, asking for the graces mankind needed.

Eulogy on the Meditation on the Holy Rosary of Mary

I had the privilege and pleasure of working on these meditations on the Rosary by Don Dolindo Ruotolo and translated by Giovanna Ellis. I found them highly inspirational and rich in meaning, I would recommend this book to any earnest Christian.

Fr. Raymond Steffes,OSC, in the year 2005

Dolindo Ruotolo, Priest
Theologian of the Incarnation of the Word
and Magnificat of Mary

Born in Naples, Italy, on October 6, 1882, Don Dolindo Ruotolo is the author of a huge Commentary on the Holy Scripture in thirty-three volumes. He has left numberless theological, ascetic and mystic writings. He wrote thousands of letters and notes on holy images to give spiritual direction. Don Dolindo was an extraordinary psychologist and had a deep knowledge of the problems of the human soul. He dedicated every instant of his day to prayer, penance and to thousands of attentive listeners who asked for his spiritual direction.

Paralyzed for the last ten years of his life, Don Dolindo Ruotolo died in Naples on November 19, 1970.

Lover of Our Heavenly Mother, Don Dolindo wrote pages of high and very poetic theology in Her praise, with original intuition and mystical heights of intelligence. He was completely overwhelmed by meditation on the Incarnation of the Eternal Word and the Visitation of Mary with St. Elisabeth. In all truth, he can be described as the theologian of the Annunciation and of the Magnificat (the canticle about which he wrote over one hundred explanatory notes.)

It is significant that he gave to his last work, in three volumes still unpublished, the title: Mary Mother of God and our Mother. It makes constant reference to the First and Second Joyful Mysteries of the Rosary.

Father Antonio Maglione

THE RICHNESS OF THE HOLY ROSARY

The following meditations were written by Don Dolindo on sacred images and given to faithful upon request. There are thousands of them. Here are reported fifty-two of them that form this book.

Jesus to the soul:

If you want to live a holy life, cultivate devotion to Mary in your family. Gather your children in prayer and in the recitation of the Holy Rosary. In a manner of a loving parent, help the children feel the beauty of family prayer. Never be anxious and severe, my child, because that will not inspire but confuse them.

Peace and sweetness achieve much more than impatience and outbursts. You can easily become anxious and discouraged, but not, my child, have faith in Me, and everything will be all right.

I bless you.

(Often Fr. Dolindo Ruotolo would write short meditations on holy images for his spiritual children who asked for it. They were women as well as men, including many Priests.)

*“If you let your mind wander,
you are not talking to Me”*

Mary speaks to the soul:

When you pray the Rosary, my child, remain near me with all your heart. It is a time for you to converse with your Mother.

When you let your mind wander, you are no longer speaking to me but to the creatures that go through your mind. Every Hail Mary is a flower of your soul and your distractions tear away a petal and then there remains only a thorny stem. The mysteries are the perfume of the flower and if you do not meditate on them, you will have a flower with colors but without fragrance. Be fervent and loving when you pray the Rosary because without your filial love, the rose you offer to me is artificial. It is a paper flower.

(From a letter of Father Dolindo Ruotolo to Msgr. Giacomo Cicconardi, Naples, Italy Oct.1, 1959)

*A bright cloud of spirituality rising from
every home and every heart*

(Letter to E.C., a spiritual child of
Don Dolindo)

I am writing to you in the light of the Holy Rosary, the prayer that brings us so close to Our Lord and which is today the object of a feast day on the Liturgical Calendar of the Church. One wonders how it is possible that a prayer can be the object of a feast day. The object of a feast is a Divine Mystery, Mary Most Holy or a Saint. With this prayer, however, Mary Most Holy comes to meet Christians in the same way that she meets them at Lourdes, Fatima, Tre-Fontane and any other place where She appeared. She comes with all the riches of the mysteries of the Life, Passion, Death and Resurrection of Our Lord.

Do we not honor the wheat that is used for the Sacrament of the Eucharist? The Rosary is a granary of Graces.

Do we not honor the grapes used for the Sacrament of the Eucharist? The Rosary is the vineyard that produces the fruits of Jesus and Mary. It has been and still is the vineyard of God and the fullness of life for us.

Mary Most Holy wanted the beads to be called Rosary, that is, a rosebush. Roses bloom in the mild weather, but they remain in bloom all year around. The same is true of the Rosary for Christian people. The Rosary is newly born every day. It is a rosebush that we offer to God every day, much as incense was offered to God, on an altar of gold, in ancient times.

The Rosary is not only an instrument for counting the number of the Hail Mary, Our Father, Glory Be's; it is a heavenly garland of precious pearls, in which every part affords a treasure of Indulgences and assurance of mercy for the merits of Jesus and Mary.

Praying the Rosary is like the rolling of the pictures of a movie, a reminder of the great Mysteries of our Redemption, showing them over and over again. The soul is like the big screen on which we see the movie and in this vision the soul can keep attentive to God and His Church.

Who can recall well the Mysteries of our Redemption without the Rosary? The secret of our interior life is in the recalling of the mysteries. They are essential if we want to be good Christians and bear the marks of Christ.

Amid the disharmony of our chaotic lives, the Rosary is the instrument, the harp or the psaltery with its ten chords for each group of harmonies. With the Rosary we continually raise a song of love from earth. In the excessive materialism of our life, it is a bright cloud of spirituality, rising from every home and every heart.

Does not the harpist play a music written by a master? Does he not go over it again and again, with his finger on the chords, making the sweet sounds, written from the heart and produced by the press of his fingers?

Well then, so do we. We recite the Rosary going over the keys of love flowering from the life of Jesus and Mary in the mysteries of their life. On the beads of the Rosary we sing those canticles of love that redeemed us.

As an army has its march music, marking the time for the soldiers, so does the Rosary lovingly mark time for the Church Militant. It is like the clashing of the trumpets accompanying the siege of Jericho and it shook its walls to the foundation. Nor could the Turkish army resist the power of that sound of faith and were put to flight. Nor could the Communist army offer resistance in a situation that was even worse.

This is the prayer to which the Church dedicates a Solemn Feast, a summary of all the other Feasts and a perpetual Rosary in the annual liturgical cycle.

We start this mystical Rosary with Advent and we close it with the Marian Feast in October. Then it proceeds again until the Church Militant triumphs in the glory of the Feast of All Saints.

O Most Holy Rosary, the incense kindled by Mary Most Holy, you are the fragrance mixed by Her with the art of master, because the Joyful, Sorrowful, Luminous and Glorious Mysteries raise a fragrant cloud of the prayer. O Most Holy Rosary, may your flowers bloom on the desolate flowerbeds of unbelievers and let simple and lively Faith come to bloom again.

Rev. Dolindo Ruotolo

SHORT MEDITATIONS ON THE HOLY ROSARY

THE JOYFUL MYSTERIES

(Misteria Gaudiosa)

Jesus speaking to the soul:

In your daily life you also experience the mysteries of spiritual joy and peace. All people on earth experience them, but fail to recognize it.

It is a joy to do God's Will: *Ecce ancilla Domini*, (Behold the handmaid of the Lord).

It is a joy to practice charity for the love of God, *Visitavit Elisabeth*, (She visited Elisabeth).

It is a joy to receive Me truly present, even in the poor stable of a simple heart.

It is a joy to perform your religious devotions in Church, offering yourself to God and purifying yourself of the sins committed in your fallen human nature.

It is a joy to recover Me after you have lost Me.

See, my child, that among the five joys, there are two great sorrows: The prophecy of Simeon to Mary and the loss of Me in the Temple. In the joy of the Spirit there is also suffering and dryness in your life. But in the Divine Will you can find peace. I give you my blessing.

First Joyful Mystery
The Annunciation

Jesus:

You become too anxious in the way you live and too impulsive in the way you act. Always perform your tasks without hurrying. Look first for the Divine Will in everything you do, offering yourself to God, in Mary's words: "Behold you handmaid, O Lord. Be it done to me according to Your Word."

The soul:

O my Jesus, allow me to understand the mysteries of Your love for me, so that I may do only Your will. I have not been grateful for Your love for me and often I am doubtful. Now I do believe in Your love and I offer myself to You: Ecce Ancilla Domini, Behold the handmaid of the Lord.

Second Joyful Mystery
The Visitation to St. Elisabeth

Jesus:

You make many sacrifices for others, but you do not always make them for God. Never work for human convenience, but only for the virtue of charity. Call on the Most Holy Mary, that she may come to sanctify your soul for the glory of God: Magnificat anima mea Dominum, My soul magnifies the Lord.

The soul:

Deign, O my Jesus, to turn Your Face toward this insignificant one of Yours. You give Yourself to me, real and alive in the Holy Eucharist, with Your infinite love.

May I never be ungrateful for this gift. I beg You, and may I glorify You with all my love: Magnificat anima mea Dominum, My soul magnifies the Lord.

Third Joyful Mystery
The Birth of Jesus

Jesus:

Everyday I come to you in the Holy Eucharist and everyday I rest in you as in the stable of Bethlehem. I was born in the silence of the night and in the silence of love I want to work in your soul.

Do not waste My gift with anxiety of soul. Trust in Me because I am faithful and will not permit in you the evil of deceit and illusion.

The soul:

Come, o my Jesus, I believe in You. I adore You. Come into my poor heart and let me warm You with my love. I believe it is You who comes to me and I want to be faithful to You till death.

Fourth Joyful Mystery The Presentation of The Child Jesus in the Temple

Jesus:

The most Holy Mary presented Me in the Temple and you present Me to God in the Eucharistic offering, through the hands of Mary.

When I sacrifice Myself in you, you accept the sorrows of your life just as Mary accepted the sorrows prophesied to Her by the saintly old Simeon. Be faithful to Me in all the discomfort and sorrows of your day.

I give you my blessing.

The soul:

Eternal Father, I offer Jesus to You in reparation for my sins and the sins of the whole world. I offer Him up especially for all sins of impurity and all souls, consecrated to You, may not offend You. I offer You all the sorrows of my life. Jesus I trust in You.

Fifth Joyful Mystery The finding of Young Jesus disputing with the Doctors in the Temple

Jesus:

How many times I gave Myself to you with great love! and without trusting in Me, you lost Me.

When You lose Me, my child, you think I am not yours anymore. Come to the Church and you will find My Tabernacle. Do not become lost in My ways of love. Come to me regularly in the Eucharist.

I give you my blessing.

The soul:

O my Jesus, my love is for You alone and I want to love You always above all things. Never allow the love of others to prevail in me. I only want to love You who are above all things. In this way I shall never lose You and You will be with me always.

THE MYSTERIES OF LIGHT

The Mysteries of Light were proposed and included in the Rosary by Pope John Paul II with the Apostolic Letter of October 10, 2002

The Mysteries of Light are taken from the Commentary on the Gospel of St. Luke and St. John written by Father Dolindo Ruotolo.

If during the recitation of the Holy Rosary the Commentaries of Father Dolindo are found to be too long, they can be shortened at the discretion of the people involved.

First Mystery of Light

The Baptism of Jesus

Thou are my beloved Son, in Thee I am well pleased.

(Lk 3, 21-22)

The life of John the Baptist represented for the Hebrew people a marvel, and even though he did not perform any miracles, many thought that he was the Christ, the awaited Savior.

This suspicion, instead of being an honor for John, was a burden for him.

Immediately, he tried to clear up this mistake as much as he possibly could, explaining openly the truth: He was baptizing with water, which was a symbol of penance and humiliation. The Savior, being God, infinitely more powerful than he, for Whom he was not worthy to unloosen the latchet of His sandals, would baptize pouring out the graces of the Holy Spirit and the fire of love. Hence His Baptism would be a true rebirth. John threatened the punishments of God but he had no power over souls. The Savior, instead, would have the 'candelabra' in His Hand, that is, He would be the Judge of souls. He would save the righteous and condemn the reprobates as useless straws for the eternal fire of hell. It would be wrong to exchange the symbol for the reality or the servant for the Master. God Himself took care to confirm the witness of John. Even Jesus Christ, in fact, went to be baptized. When he received the water and was covered by all our sins, the sky opened up, and appeared a strong light, almost as if the sky had been turned asunder, showing the eternal light. In that splendor the Holy Spirit descended upon Jesus as a halo of light, in the shape of a dove with dazzling light and the voice of the Father could be heard, Who said: "Thou are my beloved Son, in You I am well pleased." The white Dove of Light and the voice of the Father revealed the sanctity of Jesus Christ and His Divinity.

The Holy Spirit consecrated His Humanity in the fullness of grace that touched the infinite and the voice of the Father expressed clearly that He was his Eternal Son, the object of His satisfaction. In this way the testimony of John was sealed and his mission could be said to have come to an end with the beginning of the public ministry of Jesus. (From: The Commentary on St. Luke's Gospel by Fr. D. Ruotolo –2nd Ed. 2002 pp. 108 & following)

The Second Mystery of Light

The Wedding at Cana

“They have no more wine”

(John 2,1-11)

“They have no more wine!” How many times Mary must have uttered this prayer, when in the house of Nazareth there was no more bread or what else She wanted to give to the poor? She was sure to receive what She wanted, as it was enough for Her to ask Her Divine Son. She knew by experience of the power of mediation that she had over the Heart of Jesus. It is nonsense to think that the Lord wanted to be independent of his Mother in his work of Redemption, when He entrusted all to Her from the beginning, and He wanted to have Her Co-Redemptrix at the foot of the Cross. It is even more nonsense to think that He wanted to reproach Her, when She was making a request out of charity.

He then answered Her: “What there is between you and Me, Woman? My hour is not yet come”. And He wanted to say exactly this, as it is very clear in the context of what Jesus did thereafter: What difference is there between you and Me and what can I do that you cannot do? My hour is not yet come, the hour of my glorious manifestation, and that miracle that you want from Me, you can do it too. Mary with the words: “They have no more wine” claimed a miracle, either the multiplication of the last bit of wine remaining in some of the vessels or the transubstantiation of the water. “My hour is not yet come”. Was Jesus thinking already in that moment of the hour of the Eucharistic banquet of the Last Supper? When He spoke in the Cenacle of His hour, and of the desire he had desired it (Lk 22,15) make us believe that He always was thinking about it because the very purpose of His love was that of giving of Himself. His love had almost an aversion to give wine... He wanted to give his Blood; since his hour had not yet come he would have preferred that Mary perform the miracle.

The Most Holy Virgin did not want only to give wine, but She wanted to give His apostles a reason for faith in Jesus. She wanted to strengthen them with a miracle and for this reason She persisted with Jesus for an action, saying to the servants: “Do whatever He tells you.”

By quick insight, She immediately understood the allusion of Her Son to transubstantiation and engaged the servants to provide the water for the miracle. As we can see, instead of being apart or almost stranger to each other, Jesus and Mary understood each other at once. Mary, as Mistress and Queen, entered into the intimacy of that Divine Heart and Jesus entered the delicate desires of the Immaculate Heart of his Mother.

In the courtyard or in the vestibule of the house, there were six stone vessels called idrie. These were vessels for the water, each to contain two barrels of it, in Greek three metrete, some smaller, some bigger. The metreta, which means measure, was the biggest measure of capacity for liquids. It equaled 40 liters. Every vessel, then, had about 80 to 120 liters and all together between 480 to 720 liters.

Jesus gave order to the servants to fill them. With an interior act of omnipotent will, He ordered the water for those people who took care of the wine for the banquet; He

ordered it like He did when in the beginning, when He created things from nothing and ordered harmony.

The chief of the banquet in that moment was to distribute wine and not water and Jesus bidding him draw it, changed it into excellent wine. His hour to give his own Blood had not yet come, but He desired, with that miracle, to withhold that greatest miracle of His love. Interiorly He said to that water: “This is the wine for the chief of the banquet”, like one day He would say on that wine: “This is my Blood that shall be shed for you.” The water immediately became wine. “And His disciples believed in Him”.

(From: The Commentary on the Gospel of St. John by Father Dolindo Ruotolo 2nd Ed. Napoli, Italy 1989 pp. 62-65)

Third Mystery of Light
The Proclamation of the Kingdom of God
“The Spirit of the Lord is upon Me”
(Lk 4,16-22)

In the Synagogue of Nazareth was given the scroll of the prophet Isaiah to Jesus. He unrolled the scroll and found a passage that spoke of Himself. The Prophet was talking about the Messiah to come, saying: “The Spirit of the Lord God is upon me, hence he has anointed me to bring glad tidings to the poor, to heal the brokenhearted, he has sent me to proclaim liberty to the captives and restore sight to the blind, to let the oppressed go free, and proclaim a year acceptable to the Lord and the day of vengeance of our God. (Is 61, 1& following).

This was the mission of the labor of Jesus till the end of time, the synthesis of His spiritual mission and the marvelous work that would accompany it. He, then anointed of the Holy Spirit was to evangelize the eternal truth to the poor, that is to the people, the sinners, the ignorant, all those deprived of light and supernatural grace; He was to heal the brokenhearted, that is, the afflicted, the timid and those who being humiliated by their own sins wished to be healed. While redeeming the people, He would announce to them their freedom. With the words of truth He would give light to the blind; with the spreading of the Gospel over all the earth He would give freedom to captives filling their heart with the joy of the grace of God; with the propagation of the Divine Mercies He would announce the year of favor, that is, the time of great grace for souls, and the final Judgment.

However these benefits represented greater things that He would propagate for his Church through the centuries. He made seven great annunciations that can be regarded as prophecies of the seven periods of the History of the Church:

1. The evangelization to the poor.
2. The renewal of human society, brought low by paganism.
3. The triumph of the Church, reduced to bloody servitude by the Caesars of Rome.

4. The illumination of the truth throughout the world through the Doctors of the Church.
5. Freedom from persecutions at the time of the apostasy of nations and the triumph of the Church oppressed by tyranny.
6. The Year of Favor, that is, a period of great graces and the triumph of the Church of God, the Church in the Kingdom of God.
7. Finally the last deception and the Final Judgment.

Jesus, rolling up the scroll again, handed it back to the attendant of the Synagogue and sat down. He looked around to gather all in his Heart and said to them: “Today this scripture passage is fulfilled in your hearing.”

(From: The Commentary on the Gospel of St. Luke by Father Dolindo Ruotolo – 2nd Ed. Napoli, Italy 2002 pp. 129-131)

Fourth Mystery of Light
The Transfiguration of Jesus
*“And while Jesus was praying his Face
 changed in appearance...” (Lk 9,29)*

Jesus wanted to show himself to three witnesses on earth and two witnesses from Heaven: Peter, James and John representing mankind and Moses and Elijah representing the many who longed for the Redemption in the Old Testament.

Hence Jesus took with him Peter, James and John and went up the mountain to pray. Since he often prayed during the night, we are right to believe that it was already dark when he began to go up with the apostles. This is clear also because the apostles were overcome with sleep: after a day busy with activities, in the calm solitude of the mountain, in the humidity of the night, it is understandable that they fell asleep. However they had gone with Jesus to pray and they were trying to stay awake, as it can be understood from the Greek Text which says that “they were awake in spite of their drowsiness”, and that they became aware of the grandiose scene that took place on the mountain.

Jesus prayed and His Transfiguration makes it possible for us to understand what His prayer was. He was inflamed by infinite love in front of the Father and all rapt by His glory. His face changed in appearance and became dazzling white by divine light and this intense light made his clothing also white.

It was the most sublime ecstasy. It was the Word coming forth, we could say: His assumed humanity becoming completely diaphanous by the divine light and being enlightened.

The sight was sublime, immense, and so great that it is not possible to imagine it. The true God was visible in it, just as in His concealment He was perceived as the true man. The Word glorified the Father knowing and appreciating Him and the assumed humanity shined in Jesus and through Him like a flame of holocaust.

Jesus prayed in that mysterious splendor. His prayer raised up so far above the poor earthly atmosphere, just as his divine splendor had to reach far beside and well past the immensity of the firmament.

Jesus prayed and the splendor of his Soul and Body was proportioned to the humiliation that he was going to be subject to, during His Passion. It was, in fact, conforming to the divine Glory, that the Man-God was sacrificed, but it was a demand of His glory that He was recognized for what He was.

Jesus prayed as He spoke of His departure with Moses and Elijah; it was a sublime canticle rising to the One and Triune God, like a grandiose Psalm going through a dazzling parallel because Moses and Elijah exalted God for His promises, and Jesus exalted Him accepting in Himself the accomplishment of them, showing the perfect harmony in his life. The two Testaments were side by side, the shadow became the light of reality and the reality enlightened the truth of the symbols and of the figures. In this canticle was the entire ancient story of infinite harmony, answered in the Man-God with a triumphant harmony of love.

The great light did not yet completely awake the apostles, and Peter spoke without knowing what he was saying. When they saw the light wrapped around Jesus, Moses and Elijah, because of the sudden contrast between the intense light and the shadow of the cloud, they woke up completely and they became frightened because in that cloud appeared the Father solemnly pointing to His Son as Master of humanity. From the cloud indeed came forth a voice that said: “This is my beloved Son. Listen to Him!”

Tabor was truly the Sinai of the New Covenant from which the Son revealed Himself, just as the Cenacle was the mountain where the Holy Spirit was revealed. On Tabor the cloud represented also the Holy Spirit which unites the Father with the Son, and the Son to the Father in Infinite Love; but in the Cenacle the manifestation was special as that of the Son on Tabor and that of the Father in heaven on Sinai.

(From: The Commentary on the Gospel of St. Luke by Father Dolindo Ruotolo – 2nd Ed. Napoli, Italy 2002 pp. 254 & following)

Fifth Mystery of Light
The Institution of the Eucharist
*“With desire I have desired to eat
this Pasch with you”*
(Lk 22:14)

Jesus was at the center of the table; His appearance was spiritualized and divine. His most beautiful face had an air of majesty, of love, goodness, and peace and of a sweet inner sorrow like the shadow of a most beautiful painting that made Him even more beautiful. The Divinity hidden by the most holy Humanity surfaced from his features

mysteriously incisive and most beautiful; His eyes were sparkling and Heaven was mirrored in them. He was the Bridegroom of the Canticles, who in that moment was offering himself, opening the door of his Mercy and love. He embraced the souls of all ages; embraced His Church and offered His life to her; He gazed around at His disciples and his sight embraced all of them with love, like a bare and wet rock in the rising sun. They were needy and poor of heart and did not even understand what He was going to do, but they were His and He loved them immensely. He had come to earth to make right the human failure and he was offering Himself as He gave them His life. The very misery of his Apostles increased his tenderness and He said: “With desire I have desired to eat this Pasch with you before I suffer”. The moment was solemn, and the Angels came down from Heaven to see it. In that moment the greatest miracle of God was accomplished, and it was accomplished in one moment with a single utterance of the Incarnate Word. He was already transfigured, but became even more transfigured. His face was like the face of God: Power, Wisdom and Love. He had the assurance of one who can do everything, the vigor of one who knows everything and accomplishes all with wisdom, the gentleness of one who gives with a most pure love.

The Angels were in sublime awe and the Heavens stopped their music. He took the bread, looked up to Heaven, and gave thanks, that is, He prayed fervently and thanked the Father for this great gift He was giving to mankind, broke the bread, hand it to the Apostles and spoke with a calm and loving tone. Before that the law of creation stopped in adoration and obeyed, as if vanishing before Him: “This is my Body which is given for you. Do this in remembrance of Me”. The substance of the bread was as if struck by the Omnipotent Word and disappeared, giving place to the substance of the Body of the Redeemer; and because He did not pronounced His Omnipotent Word on the quantity of the bread it remained, together with the accidents, suspended like a veil over that divine substance. But He was not satisfied. He had given Himself as food, He wanted to give Himself also as drink; He had given His whole Body, now he wanted to give His Blood as well, in a sacrifice of love. He wanted to separate it, at all cost, from his Body, to anticipate its outpouring and perpetuation in all ages until the end of time. And He took the cup full of wine and giving it to His dear apostles, spoke with the same Omnipotent and Transubstantiating Word: “This chalice is the New Testament of My Blood, which shall be shed for you.” He not only shed it, He gave it; and making it sacramental, separated from his Body, he gave it as a sacrifice of love. It was his real Blood, not just a symbol: it was the same Blood that would be shed, not just a figure. It was the Blood of the same sacrifice of the Cross which would shortly be consummated by the betrayal of Judas; and for this reason, Jesus, to eliminate all doubts, added: “But yet behold, here is the hand of him who betrays Me. He is here with Me at the table”.(From: The Commentary on the Gospel of St. Luke by Father Dolindo Ruotolo – 2nd Ed. Napoli, Italy 2002 pp. 487-490)

THE SORROWFUL MYSTERIES

(Misteria dolorosa)

Jesus:

Unite yourself to Me in your suffering and the bitterness will become for you like incense, through the joy of offering them with Me for the salvation of souls.

Suffer with patience. Do not lose your temper. Do not make others suffer for your impatience.

Be at peace with everyone and forgive those that make you suffer, because forgiveness for others is a pledge of forgiveness for yourself, on the part of Divine Mercy.

I bless your suffering and it will be highly regarded for your eternal life. Be at peace.

I give you my blessing.

First Sorrowful Mystery Jesus Prays in the Garden

Jesus:

Fulfill the Divine Will in the suffering of your life and especially in the agony of your sensitive heart. Do not become disheartened in your life. Keep your eyes on your final destination, which is Heaven. Do not grieve, but trust in God and confide entirely in Him. Do not become despondent but bear all things with patience and spread peace around you.

The soul:

O Jesus, I am so weak. Teach me to follow Your Divine Will and strengthen me in my suffering. Soothe my nerves and tame my lively nature. Be You be blessed, my God, in each of my suffering. Amen.

Second Sorrowful Mystery Jesus is scourged at the Pillar

Jesus:

As I was scourged for love of you, so you must bear your physical pains for love of Me. Offer your tiredness for those who are weary in the ways of God; offer your suffering for those who seek pleasures of the flesh. Be holy in your suffering and give the example of your peace and your union with the Divine Will.

The soul:

O my Jesus, I offer You all my suffering in union with Yours for the conversion of sinners and the sanctification of souls. Grant me consolation. Give me strength.

Third Sorrowful Mystery
Jesus is crowned with thorns

Jesus:

I was crowned with thorns to expiate the faults of leaders and to restore to health poor lost minds. Pray to the wounds of My Head to keep in sound health your mind and the ones who are dear to you, because every disorder of the conscience has its roots in the disorder of the mind. Do not indulge in daydreams but ask the Holy Spirit to enlighten you, that you may know how to act with confidence and peace in all your deeds.

The soul:

O my Jesus, I beg You that I may I never, either stray from your truths or dishonor Your Name with strange and unholy ideas.

Make me wise and prudent in the Holy Spirit.

Fourth Sorrowful Mystery
Jesus carries His Cross to Calvary

Jesus:

I go on carrying My Cross for love of you and you follow Me for love of Me. You hesitate to carry the cross because your nature seeks joy. But how can you have joy if you don't carry the cross?

So many souls would like to create their own cross and they want to make them light. When they do this by themselves, the Cross instead becomes much heavier, causing great distress and discouragement.

Unite yourself to the Divine Will and bear your daily crosses with patience, with courage and submission. Trust in Me, for I am your Simon of Cyrene. I will help you. What good are impatience and rebellion? Why must you seek your will in everything, which can only cause you problems? Live with patience and you shall live in peace.

I give you my blessing.

Fifth Sorrowful Mystery
Jesus dies on the Cross

Jesus:

Gaze on Me crucified and all your pains will become sweeter. Don't be afraid. From My Cross I open My arms of Mercy to you and I save you. Trust in Me. Trust in Me. You are not on the wrong path because it is I who am leading you on your way with special love. Be at peace and join Me at the foot of the Cross, sacrificing yourself for Me.

I give you My blessing.

The soul:

My Jesus, make me faithful to You until death.

Let me be like the holy women who always followed You with a lively faith. Like them, keep me committed to your truth.

THE GLORIOUS MYSTERIES
(Misteria gloriosa)

Jesus:

Suffer in peace and hope in the happiness waiting for you. Life is a test and death itself is but sleep. Bear your suffering now and later you will be happy. You will rise from the tomb to be united to Me in body and soul.

Bear your suffering. The sorrows of your life will be overcome, because every pain, suffered patiently, ends and it is transformed into glory.

Lift high your aspirations; live in the Grace of the Holy Spirit. Love the Most Blessed Virgin Mary and follow Her, imploring Her protection and invoking Her as your Queen, the Queen of the Most Holy Rosary.

Do not lose yourself in dark thoughts, do not see everything black and beyond repair. Trust, trust because what is lost shall be found and what is dead in you shall be revived.

I give you my blessing.

First Glorious Mystery
The Resurrection of the Lord

Jesus:

I am the Resurrection and the Life.

Trust in Me through every pain and be certain of the triumph of My glory in your life. Be strong and live by My love and charity. Rise to a new life after you have crucified all your miseries on the cross of penance and mortification.

I give you my blessing.

The soul:

O my Jesus, restore me in Your grace, because I remain the same, in spite of all the many graces you bestow upon me. Put in my heart a new grace of contrition, that I may change my life and do Your Holy Will.

Second Glorious Mystery
The Ascension of Jesus into Heaven

Jesus:

Rise up and detach yourself from earthly things. You cannot rise if you do not first become small, humble and full of charity. Submit yourself because you are still full of yourself and you know that if a balloon is not filled with air, it cannot ascend. You need to empty your nature and be filled with the Holy Spirit.

I give you my blessing.

The soul:

O my Jesus, I am mortified by the very little progress I made since You called me to a more perfect life! Have mercy on me. Stretch out Your Hand to me that I may follow You, with all my heart, to the heights of a holy life.

Third Glorious Mystery
The Descent of the Holy Spirit

Jesus:

As you are bound by your physical nature, you allow yourself to be guided more by impulses and enthusiasm, rather than by Grace.

When you sense a bit of fervor, you believe that all is well, yet you do not know to be faithful to Me, in the darkness and the anguish of the spirit.

Invoke the Holy Spirit that He may lead you. Place your whole being in His Hands that He may lead you to God in the ways of Love.

I give you my blessing.

The soul:

Come, O God the Holy Spirit, come and fill my heart completely.

O Mary, Mother dear, pray for me that the Holy Spirit will inspire me that, like the Apostles, I may be transformed and renewed.

**Fourth Glorious Mystery
The Assumption of the
Most Blessed Virgin Mary**

Jesus:

You contemplate the Most Holy Virgin Mary assumed into Heaven with Her body and Her soul, yet you do not consider that the way, which brought Her to this great triumph, was the way to Calvary.

If Mary suffered so much for Me, should you not also? It seems to you that you only have pains in your life here, and yet if you suffer for love of God, every bitter disappointment becomes a seed of Eternal Life. Accept your cross if you want to reach the glory of eternal triumph.

I give you my blessing.

The soul:

Draw me near to You, O Immaculate Virgin, and give me a great spirit of patience and peace. Draw my family and my children to God and pray for our salvation.

**Fifth Glorious Mystery
Mary is crowned
Queen of Heaven and Earth**

Jesus:

The Most Holy Mary is your dearest Queen. Give Her the homage of your soul and love Her with all your heart.

Devotion to Mary is the last hope of salvation for this troubled world and for your soul.

Cultivate in your soul this devotion, contemplating the glory of your Mother and reciting the Holy Rosary with devotion. The Rosary is your special love for Her, I know. The Rosary saves you from despair and opens to you the luminous ways of charity and

holiness. The Rosary is your comfort in your life and the sweet chain that unites you to God.

I give you my blessing.

The soul:

Thank You, o Jesus, for all the graces You bestow upon me. I beg you for perseverance in charity. In Your goodness, give me the crown in Heaven!

TWO MEANINGFUL WRITINGS OF FATHER DOLINDO RUOTOLO ON TWO MYSTERIES OF THE ROSARY

The Annunciation of the Lord --- The Visitation to St. Elisabeth

*“A careless Rosary is a Rosary with torn dead leaves.”
(Fr Dolindo to Maria Sanseverino 14.9.1959)*

THE ANNUNCIATION OF THE LORD

Lk 1,26-56

God Alone!

**The fullness of Grace
The fullness of humility**

Mary to the soul:

I was in the little and humble house of Nazareth, recollected in deep prayer for the coming of the Kingdom of God, imploring the Divine Mercy that He may soon send the Redeemer. Then an Archangel came in my little room, in visible form. The Gospel affirms that the Archangel comes to me.

The ‘coming in’ implies a movement and, therefore, it was not a sudden vision, but a gradual one, like the footsteps of someone who approaches; nor it was just an intellectual vision, purely internal, so that I could imagine I was dreaming.

God disposes of everything with an admirable wisdom. I did not see the Archangel as a man but in the light of an angelic spirit. His head and his face showed a brilliance of intelligence; his body a radiant halo of purity; his hands a brilliant manifestation of his angelic actions.

In greeting me Archangel said: “Hail, full of grace, the Lord is with Thee: blessed are Thou among women.”

He did not called me by name, but in what he did, identified me in my soul. A person’s name, in fact, is needed to distinguish people for who they are, either in their body or in the circumstances of their life or in their birthright. The Archangel spoke to me, penetrating me with the light of his spirit. The human word is a sound that manifest the thought, the angelic word is a light that penetrates the mind; it is not a harmony of sounds, but a harmony of ideas and truth.

In the depth of my humility I was troubled because I believed that the greeting was a reproach of God, just as a creature does when he is praised ironically and is reproached. The light and the radiant beauty of the Archangel increased immensely in myself the feeling of my littleness. That humility became fear and that fear in me demanded an explanation for that manner of salutation. For this reason the Gospel says that “She thought with herself” on the meaning of that salutation. The idea of fear came to the Archangel in the expression of my face and from the revelation in my mind, as understood by the angelic spirit. If mortal creatures know by intuition, with a look, what a

person is thinking, the Archangel did not know by intuition, but penetrated with his intellect, my thought, and therefore he answered me from the light of his intellect: “Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father and he will rule in the house of David forever, and of his kingdom there will be no end.”

In greeting me the Archangel called me “Full of Grace” because he greeted my soul: Immaculate and rich in grace. In answer to my fear, he called me by name: “Mary” because fear come from my humility which made me believe I was poor in grace and worthy of the reproach of God.

The Archangel greeted me in the splendor of my soul coming to me, and after called me by name because of the fear in me; the fullness of grace was from God and because of that plentitude, I was designated with the name given to me by God, for my name means: a creature preferred by God. The fear was all from me, from my own self, from my heart and the Archangel called me Mary, answering to my fear. The message of God was directed to me as “full of grace”. But the fear of my soul was directed “to full of humility. That is why I sang in the Magnificat: God has regarded the humility of his handmaid and the Archangel announced to me my divine maternity.

A mystery of love and delicate embroidery of God!

How can this be?

My profound humility did not lead me to think about this extraordinary action of God in me, this miracle of His grace. Therefore, I interpreted the Annunciation of the Divine Maternity as an announcement in the natural order. Since I had consecrated my virginity to God and I neither wanted nor I could violate this vow of my love, it seemed impossible for me to conceive a son. Yet I could hear the truth in the announcement of the Archangel. I felt it in my soul, wholly desiring to obey the Divine Will. Therefore, I said to the Archangel: “How can this be because I know not man?”

I was married to Joseph because this had been for me the Will of God and the mystery of the Incarnation of the Word of God in my womb was not to be mistaken for the mystery of sin, that is, infidelity to my vow made to God. My marriage to St. Joseph was the union of two wills in the Will of God, not the union of two will in the flesh: “Non ex voluntate carnis, sed ex Deo” (Gv 1,13). St. Joseph most pure also had consecrated his virginity to God and accepted me as a bride from the High Priest, not to violate the lily but to graft himself to the purer lily. He did not enter into the marriage, except as a lily of purity, and bloomed luxuriant with this wedding, loving me in God and for God. This is why He was seized by anguish when he realized that I was a mother and he needed the light of an Angel to know the hidden mystery of my maternity. However, his very anguish was in God’s designs, because it excluded completely any human involvement in the Incarnation of the Word. (Mt 1, 18-25).

The anguish of St Joseph was a confirmation of my word: “I do not know man”. In the admirable Providence of God, the sorrow of that pure heart was like tender nuptial

harmony, in the context of my sublime marriage with the Holy Spirit. The Will of God married St. Joseph to me but, crying full of sorrow for a painful unknown, he later recognized, while revering my marriage with the Holy Spirit, the Eternal Will of God Himself. In my marriage there were two wills united with the Will of God. Knowing the mystery of my marriage with the Holy Spirit, Saint Joseph had to offer his faith, his will and his love as a nuptial hymn of perfect harmony.

To my question to the Archangel: “How can this be because I know not man?” The Archangel made clear the sublime mystery: “The Holy Spirit shall come upon you and the power of the most High shall overshadow you. Therefore the child who shall be born of you shall be called Holy, the Son of God.”

I had proposed to the Archangel a difficulty of the natural order: “I do not know man”, confirming the absolute purity of my marriage to St. Joseph, a garden well protected by his and my virginity. The Archangel wanted to confirm that my divine maternity would be the work of God. He had an argument of the natural order that would become real by the power of God. His argument kept into account human reasoning and human freedom, because God always works with respect and loving deference toward man in the two gifts that He gives to him: reason and freedom. Therefore, the Archangel said: “And behold, Elisabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing is impossible with God.”

Since the power of God made fruitful, in the natural order, an old woman, barren from her youth, and made the germ of life in her viable, which in the natural order could not give life to a son, the power of God could also make my virginity fruitful by the Holy Spirit and without human intervention. He is the Son of the Eternal God.

The two characteristics that the Archangel gave to the Son, whom I, Mary, am to conceive mean, in all its divine brevity, that my son is to be Man and God. The characteristic ‘holy’ is in reference to the humanity that he would receive from Me, because the humanity is to be sanctified, being God’s sanctity in essence, in fact, infinite, and therefore without possibility of increasing. About Jesus the truth is stated: “Jesus advanced in wisdom and age and favor before God and man.”

The characteristic of the son whom I, Mary, would conceive: “Will be called Son of God”, was in reference to the Divine Person, the Eternal Word of God, generated ab aeterno (from eternity) by the Father.

Hence, the Son whom the Archangel announced to me would be the Man-God. The words with which the Archangel answered my question: “How this will be?” reveal the mystery: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you.”

The Holy Spirit, coming into me, would impregnate in perfect purity my womb making it possible for me to conceive the “man”. The Divine Person of the Word, united hypostatically to the human nature, would make possible for me to conceive the Eternal Son of God, making me the true Mother of God, leaving my virginity intact.

The mysterious words: “The power of the Most High will overshadow you” means: As the Omnipotent One, the Father, begot in infinite purity the Word ab aeterno (from eternity), in the same way He will overshadow you, which means, you will be on earth like a shadow of Him, truly begetting the Word of God in time.

The Eternal Father, knowing Himself, begot the Word in the ineffable purity of his Divine Mind and I, overshadowed by Him, would conceive the Word in time by his power.

The Father, knowing Himself in his infinity and his perfections, begot the Word, being subsistent and infinite in His knowledge, which is persona (person).

With the Word flowed the Holy Spirit, which is the Eternal Love, who united Him to Himself. By the Eternal Love, the Father loved the Word and He loved Him in return.

The Father generated and He responded. This is why He is called Son of God in a truly divine sense, just as it is in a divine sense that the Holy Spirit, Infinite Love, Divine breath of Divine Charity, does the eternal, loving and subsisting Will of God, who creates everything and directs it to his glory, spreading His goodness in His creation.

In the creation of the Word I was “overshadowed by the power of the Almighty”, that is, by the Father. However, a shadow does not shine like the person who produces it. This is the reason why, in deep almost infinite humility, it resulted in an encounter with God. I conceived the Word, as the Father conceived Him, but in the sublime shadow of the humility.

Knowing myself in the light of God, I completely humiliated myself, loving Him above all things and consecrating to Him my virginity.

My consecration was not simply a promise not to belong to the world, but a dedication to the love of God. Because I knew my own littleness, God made me full of grace from my conception. In the act of conception I had the gift of reason that I may know my littleness. In this knowledge, which was ordered to my eternal destiny as Mother of God, I remained humble in my love of Him.

I was like a flower that gives away its perfume in its blooming.

My humility grew in grace, and in growing up flooded my soul.

My nuptials with the Holy Spirit

Humility entering the Temple, at the contact with the glory of God that filled it to an unfathomable depth, I was flooded by the Archangel with the Holy Spirit. It was an act of my will given entirely to God: *Ecce ancilla Domini* (Behold the handmaid of the Lord), I truly was espoused by the Holy Spirit and begot the Incarnated Word.

On earth the marriage is always accomplished by two wills that reach a consensus of love. The Sacrament of Matrimony is accompanied by this consensus, which makes the newly married couple the Ministers of this Sacrament.

The priest, like the angel of God, received and blesses this consensus, and he is the first witness, because he receives it from the lips of the newly married. In fact the Priest asks first to the bridegroom: “Do you want receive N.N. here present as your wife, according to the prescription of the Catholic Church?” And with his affirmation – Yes -, he asks the same question to the bride: “And you, N.N. do you want to receive N.N. here present as your legitimate husband, according to the prescription of the Catholic Church?” To her affirmation –Yes -, the Priest bids them join their hands together and he declares their marriage accomplished with the blessing of God: “I unite you in marriage in the name of the Father and the Son and the Holy Spirit.”

Everything afterwards is ordered to the procreation of children, the main purpose of the marriage, and to the loving union of the bridegroom to the bride, which represents Jesus first, and secondly, the Church.

It is Jesus who weds the Church to form the Mystical Body, and it is the Church who gives to him children from her Mystical Body. It is Jesus who vivifies the Church and it is the Church that He cultivates with the Grace of the Sacraments. The Eucharist, especially, is the life, communicating with Him, to form the children of the Kingdom of God in the Church.

This consensus that unites forever two creatures in one, is not made on the spur of the moment; it requires an understanding between the couple, a mutual conversation that assures each one of the soundness and the freedom of consensus that they give each other. For this reason, before the engagement, they explain to each other their position as future partners, and with the official engagement, they communicate spiritually their understanding. Thus, they offer their consensus with reason and freedom. These are the gifts that God always respect when He gives a mission to a reasoning creature.

And this was the reality of my marriage to the Holy Spirit.

I wed Saint Joseph at the will of the High Priest. According to the Jewish law, engagement was to find its fulfillment in marriage, with the wedding ceremony, for which the bridegroom would bring his bride to his home.

Saint Joseph, most pure lily, carried out the plan that the Divine Will had with myself and with him, who was called to protect from profane eyes the sanctity of my maternity.

My marriage to him, in a most pure virginal love, only prefigured what would be mine with the Holy Spirit, from whom Saint Joseph also had obtained fullness of grace. For this reason, the nuptial rite determined the marriage in its human form, according to the Jewish law, “*antiquam convenirent*” (before they came together), says the Gospel. The Archangel announced to me, that since there would be a legal marriage to Saint Joseph, I would united with the Holy Spirit, in virginal purity, worthy of His most pure and infinite Spirit.

In the legal marriage, to take the bride into the home solemnly, was the clear sign of the bride’s virginity, being subject to the bridegroom, while renouncing it. Therefore, God wanted the Archangel to announce to me my marriage to the Holy Spirit and the Incarnation of the Word in me. In the most pure light of my virginity, Saint Joseph’s act of taking me into his home, “*antequam convenirent*”, would in a certain way facilitate my witnessing of my most pure and holy virginity.

Only later, after the Incarnation was accomplished, Saint Joseph became the protector of the Divine Eternal Paternity. He became a hidden and silent figure, under whom Jesus is Son of Joseph, to the eyes of the world, son of the carpenter of Nazareth.

The Annunciation of the Archangel, before the marriage, was the preliminary proclamation of the choice of God the Father of me as His bride, the consent of God who was asking for my consent. My question and my exchange with the Archangel were the intervention of my reason and my will to the consent that God was asking of me. He wished me to be the Mother of the Word, who was to become Incarnate.

The words of the Archangel: “The Holy Spirit will overshadow you” was the reality that announced it. It was the consent of the Holy Spirit, the Eternal Will of God.

The Archangel clearly could not have said that by himself. He was the ambassador of the consent of the Holy Spirit. He was “Gabriel missus a Deo ad virginem.” (Gabriel sent by God to the Virgin). It was necessary that my consent complete this admirable marriage bond.

The Archangel did not ask it to be a consent of blind obedience to a command of God, but rather a consent of my reason and will, as is required in a marriage. For this reason, he confirmed his admirable request with the miraculous conception of Saint Elisabeth. It was indeed a miracle, but was real and tangible, and therefore proportionate to reason. To bring reason to the act of will, the Archangel confirmed the request with a deed, which excluded any doubt that would cause hesitation in my consent: “St. Elisabeth was in her six month”. And he sealed the request for my consent by confirming the miraculous event of St. Elisabeth, that “Nothing is impossible with God.”

To my humility which did not know how to give its consent to an announcement that seemed impossible, the Archangel addressed my littleness and dispelled my loving darkness: “Nothing is impossible with God.” Therefore, in my deepest humility, I was left only faced with the Divine Will, and I pronounced my consent: “Here is the handmaid of the Lord. May be done to me according to your word.”

“Then the Angel departed”, says the Gospel.

He departed rejoicing in the consent received, written now in the Book of God.

The marriage was now consummated: “The Word was made flesh”.

An earthly mother, when she conceives a child, feels inside herself something that transforms her physically and morally, to the point that she can compute the beginning of the conception in order to plan for the time of the birth.

It is a feeling of deep joy, almost always obscured by the uncertainty: a physical disorder or nausea, a change that can be interpreted as a sickness, when it starts showing itself.

The mother is absorbed in her thoughts and she does not yet dare to talk about her new condition, which might also seem abnormal for the reflexes that she may have in her nervous system. A mother does not always welcomes her maternity for the responsibility that it brings. But even in those cases, she feels, in the depth of her heart, a tenderness toward this bud that it is blossoming in her. Sorrow and love blend together as two harmonious chords.

My maternity was divine and virginal and I felt, in the act of the Conception of the Word, a divine life shining within me. An intimacy of grace and love increased my profound humility and led me to adore God with an immense emotion of love.

My soul glorifies the Lord

Grace was in me, to a fullness that wanted to come out, just as water overflows from a fountain, when it is filled. That is why, as the Gospel says, “during those days I set out in haste to the house of Zechariah” to bless the son, conceived by Elisabeth, as the Archangel told me.

I did not go with a caravan; I went off by myself in haste because I felt very light, spiritualized, almost flying, and hardly touching the ground. A deep elevation rapt my soul and in entering the house of Zechariah, I greeted Elisabeth. I said words of blessing that sprung from the Word of God, Savior of the world, which sanctified the infant in her womb and caused him to leap in exultation. The fullness of the Holy Spirit, which was in me, extended to St. Elisabeth who also exulted. Therefore, because of the enthusiasm that provoked in her the splendor of the Grace that shined in me, she was inspired with the Incarnation of the Word of God and cried aloud, in an impetus of joy that could not be stopped: "Blessed are you among women and blessed is the fruit of your womb. And how does this happen to me that the mother of my Lord should come to me? For the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

Those last words St. Elisabeth spoke with a note of sorrow, because St. Zechariah, her husband, was mute, since he did not believe the Angel who announced to him the birth of a son.

To the exclamation of praise of me of St. Elisabeth, I who was full of the Divine Word, answered this eternal and substantial praise of the Father, with praise to God for what He did for me and for what He would do through the centuries, in the great ages of the world. I cried out with a most profound spirit of humility:

- *My soul proclaims the greatness of the Lord.*

Only He is worth of praise for what He has done for me, first for applying to me beforehand the merits of His Son, the Savior of the world, saving me, then making me Immaculate. Therefore,

- *My spirit rejoices in God my Savior.*

Hence do not ascribe to me the greatness that you see in me;

- *For He has looked upon his handmaid's lowliness, and the Word became incarnate in me.*

- *Behold from now on will all ages call me blessed,*

Through me, all ages will have the Redeemer and His mercy. You exalt me and call me blessed because I believed; but future generations will call me blessed for what God has done for me, and because of me the mercy and grace of God will flow out on all generations.

Hence I added, without concealing my nothingness, which was most profound:

- *The Almighty has done great things for me and holy is his name.*

In His power He will lead me to do great things: from His sanctity He will allow me to pour graces upon the souls: the mercy that pardons them and the grace that sanctifies them. His mercy, through me, He will be pour out on all generation still faithful to Him, that is, the Church. It will be poured out on the unbelieving, extinguishing evil with great, superior miraculous power, because it will work wherever, humanly speaking, return to God seems impossible, since the kingdom of Satan, dominates with great pride and with invincible material strength...

Therefore I added:

- *He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down rulers from their thrones but lifted up the lowly. The hungry He has filled with good things; the rich He has sent away empty. He has helped Israel His*

servant, remembering His mercy, according to his promise to our fathers, to Abraham and to his descendants forever.”

In these words there is contained the plan and the summary of the history of the centuries, starting with the Incarnation of the Word in my womb.

Jesus Christ at the center of history:

The past times, the development of events that unknowingly converge on Him.

The present time, the development of the grandiose work of the Redemption of the world for the Church.

The future time, all filled with apostasy, errors, material power attracting all souls, dragged down by the accursed kingdom of Satan, and in the future the victory of the Kingdom of God. The complete scattering of the thoughts of men, proud of their apostasy and the fall of the kingdoms and earthly powers, in revolt against God and apostasy to the Redeemer, and the exaltation of the people in their obedience to God in the humility of their heart and their love.

The mankind deranged by the horrors, seditions, and wars; mankind crying in misery and sorrow in the face of selfishness and exploitation of the tyranny of the world; mankind deranged by the errors and the vices, pride and defilement, thirsty for light, peace, and also for a serene and simple living. Let it be returned by its Savior, to the light of the Church, filled up with goodness in view of the ruin of those who betrayed her, who will remain empty, defeated and swept away by the power of God:

-Inanes (empty): with no power, no display, no arrogant authority of the wealth;

-Inanes (empty): like a dark cloud evaporates with a burning wind or like a cloud of dust dissipated by the triumphant winds of the mountains;

-Inanes (empty), like thorn-bushes which look luxuriant in the bush and now wither, devoured by the fire; flames that purify the parched barren land and leave her full of flowers and fruit trees, because of the blessing of God.

This are the final days of human history, the return of the Jewish people to God in the Catholic Church and the generation of the sons of God, numberless as the stars in the sky and the grain of sand on the shores, as God promised to Abraham and his descendants forever.

In one word, summarized by Saint Paul:

Christ yesterday, today and forever.

My soul then, on seeing in myself the beginning of the ‘today of God’, with the Incarnation of the Word in my womb, burst out in praise of God: My soul proclaims the goodness of the Lord.

The infant in Saint Elisabeth’s womb exulted in joy at my greeting, a greeting of benediction and sanctifying grace, for the Incarnated Word that I had in my womb. Also St. Elisabeth exulted with joy, and I exulted in my soul, recognizing that flood of grace from God my Savior. Truly mine, because he was my Son, truly my Savior, because for His merits I am “immaculate” and “full of grace”.

Elisabeth praised me as Mother of her Lord and called me blessed, and I gave praise to my Lord, because he had looked down to my lowliness and He gave me His Son, after I declared myself to be His handmaid: *Ecce ancilla Domini*, Behold the handmaid of the Lord.

I was blessed by divine mercy and blessed all generations would call me for the greatness God had done for me and for the mercy that, because of me, would spread. The

Church, in the world, in every age and in the last centuries of the world with the triumph of the Kingdom of God and the final defeat of the kingdom of Satan, are bringing back to Jesus' ship-fold the souls that were lost.

God established me, in fact, as a flag of victory over Satan, since people fell into sin and in their miserable fall opened the way to Satan.

He made me Satan's enemy, terrible as an army, encamped to make war on him until his final defeat, saying of me: "She shall crush thy head and thou shalt lie in wait for her heel." (Gen: 3, 14).

Through a woman Satan entered the world; through a woman at the foot of a tree, "*For a fruit good to eat, and fair to the eyes, and delightful to behold*"; and through a woman full of grace, in the Holy Spirit, Mother of God and men, at the foot of the Cross; through the Divine Fruit, wholly disfigured in appearance and for the bitterness of my heart, Satan shall be driven out from the world.

For this reason I said at Fatima that, through my Heart and through devotion to my Heart, the Church shall triumph and the Kingdom of God will come.

In the apostate world, all that is against God, shall rebound from my Heart the hymn of faith and love, with which I introduced the Redeemer in the world: *Magnificat anima mea Dominum, My soul magnifies the Lord.*

Through the Eucharist I continue to offer Him to the world.

The Priest in the consecration says: "This is my Body, this is my Blood". It is the Body I gave to Jesus, my Blood that gave Him life in my womb. The Body that I gave to Him in the Holy Spirit, Eternal Love, inflamed my Heart with love, and in His love and mine, He made me Mother of the Word of God, made Flesh in me.

Again the love of my Heart shall bring the Holy Spirit to souls and shall generate the sons of God, the Mystical Body of Jesus. Again, from my Heart, the purest lily, shall come the light that shall reawaken faith in the hearts, gone astray by the filth of impurity.

Then, on this world, desolate by the horror of the red dragon, and therefore oppressed by thorns, shall triumph the Cross, in the splendor of love.

Father Dolindo Ruotolo
Naples, Italy, March 26 1962

THE VISITATION OF MARY MOST HOLY TO SAINT ELISABETH

Preached in the Parish of the Ascensione a Chiaia for the month of the Rosary

Naples, October 1958

Only God!

Naples, 16 October 1958

I shall write today what I can remember of the sermon I gave yesterday.

I go on the pulpit completely empty; almost always I don't even know the subject on which I am supposed to preach. All is fruit of grace for the intimate light I feel when I start talking. All of it is the work of the mercy of the Lord. There remains with me only my confusion and a profound feeling of my own nothingness.

My dearest brothers and sisters:

Last night we reflected on the first Joyful Mystery: the Annunciation of Mary Most Holy; this evening we will meditate on the second Joyful Mystery: the Visitation of Mary Most Holy to Saint Elisabeth.

Because we are accustomed nowadays to abbreviate everything, which I would call it to 'condense' it, or as we say it in Naples, in a modern way, to *arrunzà* (press down) the works of piety, almost as if they were a heavy burden let us we announce this Mystery: "The Visit to Saint Elisabeth".

Tonight, instead, we will announce it in the old way: In the second Mystery we reflect that the Most Blessed Virgin paid a visit to St. Elisabeth and remained with her three months.

It is a mystery of very great importance, because it is the first outpouring of the Grace of Jesus through Mary.

The Most Holy Virgin journeyed to the house of St. Elisabeth to Ain-Karin. It is the first journey of the Divine Grace, which Mary would continue thereafter in the centuries, until the end of time. It is always she who pours out grace into the souls; it is always Mary who brings us to Jesus. She, indeed, brings us to Jesus. For this reason the Church, celebrating the feast of the Visitation of Mary, calls this day as the Feast of Our Lady of Grace, that is, the feast of the grace poured out through Mary.

What did happen in Mary when she said those mysterious words, "Here is the handmaid of the Lord, be done to me according to Your Word"? God, who deals with great reverence toward His creatures, wants their free consent when He has a plan for them. Since He is infinitely high-class, He wants this consent to respect the most beautiful gift He gave to his creature: the free will.

The human freedom that accept the plans of God is love that offers itself: *Ecce ancilla Domini* (Behold the handmaid of the Lord); it is a love that obeys for love: *fiat mihi* (be it done to me); it is a love that gives itself in deep humility to the light of the Word of God and in the splendor of the Infinite Love: *Ecce ancilla Domini, fiat mihi secundum verbum tuum*. (Behold he handmaid of the Lord. Be it done to me according to your word).

The word of the Angel was the Word of God; the plan that the word revealed, was the expression of the Divine Will, that in God is Infinite Love, which is the Holy Spirit.

Therefore, Mary, giving freely of herself to God at the word of the Angel, was in contact with the Infinite Power, with the Infinite Word, with the Infinite Love; the Power of God willed the Redemption, the Word made flesh accomplished it, the Spirit made it fruitful.

How many mysteries there are in these simple words of Mary: "*Here is the handmaid of the Lord, be done to me according to thy word!*" Just as an electric current does not give light, without the positive being put near the negative pole and the latter coming near to positive, almost giving itself to it, so that the work of the current be done, also the consent of the creatures to the plans that God wants to accomplish in them and through them, is the coming close to God by the nothingness of the creature and raising of the creature to God, infinite Power, infinite Wisdom and infinite Love.

This is what the consensus of Mary was: *Here is the handmaid of the Lord, be done to me according to thy word.*

Her consent of loving dedication to the Divine Will, to the Infinite Love, to the Holy Spirit pouring forth on Her, so to speak, overshadowed her. It possessed her in all her faculties, and in all her life, like an ardent flame, that wraps around on a small wood stick, can possess, surround, and make it itself incandescent, radiant of its own flame. In this way was inseminated in Mary by the Holy Spirit, the offshoot of life. Receiving from Him the insemination, there bloomed the first embryo cell of the Body of the Redeemer, Victim of the Redemption, for the salvation of mankind. In that very instant the Word of God completed that first cell which, for the insemination of the Holy Spirit, was already in embryo a human body, to which the soul was infused. In that union it would become a person, and the Person of the Word completed it, therefore, true God, as it was true man.

What a wonderful mystery!

Mary remained a human creature but she already had in her womb the Person of the Word, who had completed the human nature and this had to be done by the humanity of Mary, blessed among all women and Mother of the Word become flesh in Her, from her flesh and from her life, true Mother, Mother of God, since she is Mother of the Man-God.

There was no need of another supernatural intervention of God. The little embryo already formed needed to grow according to the natural laws of her maternity for nine months, then the passage in the world would open up to continue to grow in the arms of Mary, for the nourishment, for her care, and for Him to arrive to maturity and give Himself as Teacher and Victim for Redemption.

It started in Mary, as soon as she conceived the God-Man, I would almost say, an admirable exosmosis and endosmosis ¹ of two lives: one human, the maternal life of Mary; the other Divine, the temporal life of the God-Man, who lived and grew in the womb of Mary through the maternal life of Mary. The blood of Mary circulated in Him,

¹ *Exosmosis*: passage of two different liquids from the interior to the exterior.

Endosmosis: passage of two different liquids from the exterior to the interior of a porous membrane.

and His Blood, which was Divine, circulated in her, who gave human blood and received Divine Blood. Hence her maternal life is Divine, because of the Word who became flesh in Her.

Admirable exosmosy and endosmosis was realized in Mary, just as through Her the Mystical Body of Jesus had to be accomplished in the Church. It was the Church, who had to give itself to Jesus, to form His Mystical Body and had to receive from Jesus through Mary, the Divine life of grace.

Exosmosy and endosmosis which were accomplished in Mary in the act of conception, when God, in anticipation of the merits of Jesus, already present in God, in whom everything is always present, filled her with grace, making her Immaculate.

How could Mary not be Immaculate, if she gave her life to the One who was to destroy sin and crush, through Her, the head of Satan, and destroy his dark kingdom and humiliate his pride, with the humiliation of the Incarnation and the extreme humiliation of the Cross?

Mary, then, was full of grace, to the admiration of the Archangel in greeting her: Hail full of grace. She was completely united with God because of her Immaculate fullness, blessed among women: *Dominus tecum, benedicta tu in mulieribus*, The Lord is with you. Blessed are you among women. In the act of the Incarnation of the Word she received the fullness of the life of grace. The Divine Life, because the Word was made flesh in Her, was her Son and was the life of her life, and gave to her His Divine Life as her life, since He was her Son.

How did Mary Most Holy remain after the Incarnation of the Word

Most Holy Mary, after the Incarnation of the Word in Her, found her soul as if it were submerged in the infinite ocean of the Most Holy Trinity.

The fullness of grace that the Archangel greeted in Her and the grace that she had found in the presence of God, made her full of the Power, the Wisdom and the Infinite Love of God, Who surrounded and enliven her. Hence She started a new life: She remained in deep recollection, adoring and loving God, One and Triune, with the same adoration and with the same love of the Word Incarnate, who was now her Son and lived her life, growing inside Her, in the humanity He had assumed.

I can almost see her, with her radiant face, hands crossed on her breast, in deep humility and silence!

How beautiful She was. How much did the fullness of grace, from all her being, emanate from Her and made Her radiant!

But the fullness that she felt was to extend to souls, because she had to give the Redeemer to the world. She already felt, in the life of her Divine Son, His desire to ignite the flame of love in souls and to be baptized, with the Baptism of the Blood of His Immolation.

God created heaven and earth and all the marvels of the Universe, diffusing ad extra, outside of Himself, His goodness. Mary, who had Him in her womb, as her Son, also was called to an outburst of expansion. Thus, she did not keep still in their poor

place at Nazareth. The Archangel told her that her cousin, Elisabeth, was in her six month of a miraculous pregnancy. Most likely he also told her that the son she had in her womb had the mission of preparing the way for her Divine Son. And she went in a hurry to the mountain country, where Elisabeth lived, to bring Grace to her and to her child: *Abiit in montana cum festinatione* (Lk 1,39), She went to the mountain country with all haste.

Why was she in such a hurry? She was full of celestial bliss, very full of grace, and she could not be anymore full of the heaviness of her body anymore. Some modern artist thought of painting her as being part of a convoy, traveling on a camel. This is nonsense, and has no foundation in the Gospel. Mary went by herself, walking, almost flying over the ground, all absorbed in God.

Sometimes it may have happened to you feeling very light in walking. Maybe when you are immersed in a spiritual fervor or in an outburst of charity. At that time, you do not feel tired, nor do you even feel the very walking. You hurry, calm and composed, as if the wind is carrying you.

If you ever felt like that you can get an idea of how it was with the journey of Mary 2.

The Visitation to St. Elisabeth The profound sublimity of the Magnificat

Mary entered into house the house Zackary, and greeted Elisabeth.

What kind of greeting was it? It was, indeed, an invocation to God, a blessing to her and to her son, miraculously conceived. In that greeting there was certainly an extraordinary diffusion of grace on Elisabeth and her son. She was filled with the Holy Spirit and her child inside her was sanctified and purified from the Original Sin. Mary also, full of the Holy Spirit, diffused it on her cousin. The Divine Mother of the Redeemer poured out on the child His redeeming mercy, purified and sanctified him. St Elisabeth, on seeing Mary and embracing her, felt these outpouring of graces; the child leaped in her womb for joy and she rejoiced out of love toward God and out of surprise to see Mary exalted above her human nature. She understood the mystery that had been accomplished in Her and then, moved and rejoicing, she cried out in a laud voice and said:

-“Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me that the mother of my Lord should come to me? For, at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed in the message of the Archangel, while Zachary did not

² According to some witnesses, it seems that Don Dolindo sometimes experienced the phenomenon of levitation and also bilocation. Sometime he was seen going up the stairs, light as a feather, almost as if he were flying, particularly in the last years of his life. Notwithstanding his weakness and his paralysis! He was seen floating in the air with the Blessed Sister Giuseppina, a Carmelite at Ponti Rossi in Napoli.

This very account of Don Dolindo seems as to confirm the phenomenon he experienced.

If St. Joseph of Cuppertino, St. Padre Pio of Pietralcina, St. Francis of Assisi and so many other saints had the experience of similar phenomenon, why should we not submit, at least as an hypothesis, that Mary also made use of it, so full was her soul with the joy of possessing the Son of God?

believe and remained mute, because what was spoken to you by the Lord would be fulfilled.” (Lk 1,41-45)

What the Archangel said to Mary was already done, since she had conceived by the Holy Spirit, but the words in regard to her Son had still to be accomplished through the centuries. In view of this horizon of graces and mercy, Mary recollected herself in her humility and her soul sang to God a marvelous canticle (Lk 1,46-55) which summarized her entire mission and all the work of God, and she said:

- My soul does magnify the Lord

All that you see in me is not to my glory. My soul, full of grace, glorifies God, Who filled my soul with goodness for His glory. He redeemed my soul with anticipated Redemption, making me Immaculate on the merits of the Redeemer, and that is why

- My spirit rejoiced in God my Savior

The merits of the Redeemer, applied to me in the moment of my conception, made my spirit rejoice in God my Savior.

The rejoicing of her spirit was at its perfect union with God and, therefore, the use of reason from her conception, since at her conception, her body was an embryo cell but her soul was full of grace, all in God and all for God. She did not have the need of her body to act nor to develop her reason. She was like a glorified soul, who in Heaven, without her body, has the beatific vision of God and glorifies Him: *My soul magnifies the Lord*. It was logical, as all the works of God are, that the one who was to be the Mother of the Redeemer, would receive, first before everyone else, the riches of His merits, and therefore she says: *“Hath rejoiced”* for she does not rejoice now but she rejoiced in the Immaculate Conception in God my Savior. “My” because He was her Son and she was the only one that could call Him “my Savior”.

This marvelous privilege was a gift of God to Her and to all mankind. Mary does not take glory in it for herself, but she ascribes it all to the mercy of God, who has a loving view of the littleness of his creature and, thus, she says:

- For He has looked upon the lowliness of His handmaid’s

And He does it for all people who will draw their salvation from Her through her Redeemer-Son, Who in Her became Incarnate, when she declared herself to be his handmaid. She considered herself very little in view of His Majesty and declared herself to be His handmaid: *Ecce ancilla Domini* (behold the handmaid of the Lord).

- And behold all ages will look at Her as the Mother of the Word of God and the marvelous channel of graces, will call her blessed, rejoicing in Her who gives us the Redeemer, and for this She shall be called their mother.

Mary is then the heart and the center of the work of God, because in Her is revealed the Divine Power; in her shines the ray of the infinite sanctity of God. For this Mary added with a deepest meaning:

- The Mighty One has done great things for me and holy is His name.

Mary is greater than the whole creation, more a Saint than the Angels and all the Saints. All the marvels of creation come from God, and all the greatness of the sanctity comes from the sanctity of God, through the graces shed upon souls.

God created Mary great, and He did in her great things, pouring into her His Power and making known in Her the plenitude of the grace of His Sanctity. If it is true, and it is very true, that God cannot produce a greater and more saintly creature than Mary, favorite daughter of the Father, Mother of the Word Incarnate and Bride of the

Holy Spirit. It is also true that in Her is made known and effected the Power of God and His Sanctity, as much as it is possible in a creature. For this reason She is above the whole Creation and all the Angels and Saints.

In her very profound humility, Mary does not believe herself to be great and above all creatures, but calling herself handmaid of the Lord, she knows herself to be the handmaid and channel of the Divine Mercy, at work through Her.

- *From age to age to those who fear him.*

This is also logical because, in giving the Redeemer to the world she bestowed the Mercy that redeems and forgives, and it is the Salvation of those who freely accept salvation, that is, the people who fear the Lord.

Speaking of those who fear Him, on whom is shed his Mercy and therefore their salvation, Mary paints a marvelous picture of the destiny of those who do not fear Him, those who fail to recognize His infinite power. They stray in their foolish thoughts. They raise themselves in their self-conceit and the pride makes them believe they are self-sufficient and filled with vanity.

Mary counters them with Divine Power that makes great, those who fear the Lord, just as His power disperses those who do not fear him. It is a marvelous opposition, embracing all ages, starting with Lucifer, so proud of himself and his rebellious Angels;

- *He has shown might with his arm, he has scattered the proud in the conceit of their heart.*

He dispersed Lucifer, proud of himself and the rebellious Angels; He scatters the proud in every generation, in the foolish thoughts of their proud mind, filled with errors. The errors are dispersed by the light of God, just as the shadows and the darkness from the light of the sun. He deposed Lucifer and the rebellious Angels from their place of glory and angelic power, and also all who are rebellious to the Divine Power are deposed from their places of pride, their royal seats and their chairs of falsehood.

The seats of the rebellious angels are taken by the Saints, the humble who love and glorify the Lord, while the seats of the proud, blundering in their mistakes, shall fall at the light of the truths of faith, with the infallible Magisterium of the Church.

With this Magisterium, those who yearn for the truth shall be satisfied and those who obstinately go astray shall be emptied of all goodness:

-*Esaurientes implevit bonis et divites dimisit inanes.* He filled the hungry with good things and the rich He has sent away empty.

This is the fulfillment of the Kingdom of God, the fulfillment of His promises to the end of times:

Israel shall convert and go back to God and God, in His mercy, will take him back: *Suscepit Israel, puerum suum, recordatus misericordiae suae*. He received Israel, His servant, mindful of His mercy.

The promises of God to Abraham and to his descendant for all ages shall be fulfilled.

His descendants, more numerous than the sand on the shores and the stars in the sky, is the Church, militants in his marvelous unity with the converted Israel. With all its peoples shall be united with the Church and triumphant in heaven at the end of the world, and in the glorious union with God.

The union of our hearts to Mary in this decade of the Rosary

The great riches of the Hail Mary

The Rosary is not a tedious prayer in which we repeat always the same thing. This is the belief of those who look for an excuse not to say it. The Rosary has very great riches, both in the Hail Mary and in the mysteries contemplated.

It is not a monotonous mumbling. It is a marvelous harmony, just as a musical instrument does not play a dull repetition of a note, but a melodic and harmonious variation, which raises the soul and arouses in it much affection and sweet and pure thoughts. It is almost a vibration of waves and the delicacy of musical chords.

The piano, for instance, has a keyboard with many keys all of the same form and length, and yet each of these keys have a different sound, and its artistic union makes a moving harmony and raises the spirit with its sweet melody. The notes are all different, just as the chords are different, not only materially but also spiritually, depending on the artistic expression of the performer. They vary also in the modes of the composition, showing feeling of heart. The minor keys, pathetic and almost lamenting; the major keys, joyful and almost triumphant, are used for occasion of joy. In the Church's chants, the Gregorian Chants, there are not just two modes, as in the case of modern music, but there are eight modes, and each one of them express a special state of the spirit. There is an immense harmonic and melodic richness that takes place in the movements of the heart in the Hail Mary and in the mysteries of the Rosary. As usual, the Church is a thousand times richer than the world in its manifestation of the spirit, both in thought and art.

Luminous and transforming ascensions

He who prays with the recitation of the Rosary ascends through the Hail Mary, as on a brilliant ladder that brings him to God through Mary, and he glides, so to speak, in a sea of light, with the contemplation of the mysteries.

The mountains have slopes that, with every step, climb at a higher level. They are splendid when the sun makes them golden and transform them from fearsome nocturnal giants in joyful heights. They invite us to climb and pass over the obstacles as well, to do acrobatic climbing, to reach the top, and let the eyes and soul savor the open view.

This is what the Rosary does so well, as what the Hail Marys and the mysteries do. The soul, in the ascent of the prayer, is elevated and in contemplation is transformed. It is for her a galvanoplastic bath that will render her silver and gold. In the galvanoplastic bath the object that has to become silver is immersed in a bath, saturated with silver or gold. Then, it is crossed by an electrical current with two poles, one negative and the other positive, united to the bath and the object. The silver or gold fall on the object and transform it. If the silver is used, the object becomes white. Otherwise with the gold becomes yellow. Taken out of the basin, it is worked until it becomes a brilliant white or yellow.

The soul in contemplation is transformed and becomes golden with the light of the mysteries. It prays in humility, while imploring. The soul is like a negative pole

dashing through Mary to God and in contemplation becomes united to the positive pole. The current of Grace transforms her and she can become a new creature.

Powerful prayer against Satan

The Rosary is also a powerful prayer against Satan and against the assaults of evil. Our Church brought, and continues to bring, great triumphs because of this prayer. The decades of the Rosary, from this point of view, are like the belt of a machine-gun: every bead is a shot, every affection of the soul is as an explosion of faith that frightens off Satan, and Mary once more crushes his head. The soul conquers because of the Queen of Victories. In climbing toward God for its salvation, the soul possesses the Key of Heaven in the Rosary.

The soul is sinful but implores the mercy of Mary: pray for us sinners.

The soul is a sorrowful pilgrim, passing from earth, but it is supported by the prayer of Mary: Pray for us sinners, now in the dangers that surround our lives and at the hour of our death. In the anguish of our death, the last step of the luminous ladder of the Rosary introduces us into eternity, covered by the merits of Jesus, gilded and silvered, galvanized by the contemplation of the mysteries.

As musical variations

What a great thing is the Rosary!

In this second joyful mystery, the soul follows Mary, who goes in haste toward the mountain: *Abiit cum festinatione*. She goes with haste.

Mary is all absorbed in the Word of God, Whom she has in her womb and His soul is united with Her: Hail Mary.

With the first bead of the Rosary, one feels Her coming close, with the second bead, She becomes united to one's heart. With the third bead, the Spirit begins to ask for the soul's filial trust, in the fourth it feels the sorrow of poor sinners and the supplication becomes more intense, in the continuous variation of affections that bring the prayer into harmony.

Just as in musical variation, the melodic theme is always constant, yet it varies all the time. One time there is the violin, another the bass, another is the combination in counterpoint. In so doing, it always becomes new in this artistic variation. One time there are arpeggios, another time there is more concentration on the harmonies, but it is always touching. This is what happens also with the Hail Marys, for a soul who follows Mary going over the mountain. Each Hail Mary has a special and touching melody of love and faith. The soul does arpeggios on the Rosary, following Mary who enters the house of Elisabeth. In contemplation the soul admires the greeting of Mary and participates in the joy of St. Elisabeth, while itself feels transformed with the grace. It also greets Mary, answers Her, and shares with her the Holy Spirit, with which also the soul is filled. In each Hail Mary, well recited, and in the contemplation of the mystery, uniting the soul to Mary and living Her life, there is an outpouring of grace on behalf of the Virgin.

If someone greets you, do you not answer to the greeting, acknowledging the person who greets you, asking: “How are you?” Most likely you will offer your help: “May I help you?”

Thus, you can be sure that Mary answers the greeting repeated to Her fifty, one hundred, one hundred and fifty times.

Through the contemplation of the mystery, you become familiar with her, you almost live in the friendship of love that praises her, suffers with her, and exults with her. Could you think that She does not return your love with Her love? She is the greatest Queen, the most noble and rich. She always answers the greeting of a soul with grace.

Does this way to recite the Rosary seem too difficult for you?

We are too accustomed to recite it carelessly, I know, and it seems almost impossible for us to concentrate on this prayer. However, in every beautiful thing, in every art, in order to succeed, it is necessary to practice it in order to learn it.

It is not possible to learn the piano all at one time, nor is possible to paint, in a moment, to sculpture or embroider. The soul can teach itself how to recite the Rosary, by keeping in mind the beautiful images of the mysteries, and it can be helped by begging Mary to bring its prayer life by her grace. To know how to pray is a gift of God. It is part of the gift of piety, a gift of the Holy Spirit. With diligent practice every day, it is possible to succeed in reciting the holy Rosary worthily.

The echo of the Magnificat in our soul³

In contemplating Mary, who answered to the praise of St. Elisabeth with the sublime canticle of the Magnificat, our soul hears like an echo of that canticle. When a little girl learns a prayer from her mother, she does not recite it all after her. She listens and repeats the last word from her, like an echo resounds when we talk. The echo repeats our entire sentence, but only the last word seems to come back to our ear.

The mother says to her little girl:

Say after me: *Hail Mary full of grace.*³

And the child says only: *Of grace.*

And the mother: *The Lord is with you, blessed are you among women.*

And the child: *Women.* Talking where there is an echo, we say: *Blessed be God forever.*

And the echo repeats: *Forever.*

You sing, oh Mary, and your canticle finds an echo in our hearts, and in greeting You and praying to You with the Hail Mary, we seem to recite it, creating an echo of your canticle.

You say: *My soul magnifies the Lord.*

And the soul, praying you, glorifies God and echoes your voice: *Lord.*

You continue: *My spirit rejoices in God my Savior.*

And the echo of the soul responds: *My Savior.*

³The following is an admirable and very original intertwining of the Magnificat and the Hail Mary. We have noticed it also in other writings of Fr. Dolindo.

The soul, in greeting you while you sing, hears the Lord in His glory, and the Savior in His mercy. The echo of your admirable canticle gives in the heart feelings of love toward God, which is also an echo of the beating of your Immaculate Heart.

You sing: *For He has looked upon his handmaid's lowliness.*

And the soul repeats with a feeling of humility: *Your handmaid.*

You continue: *Behold, from now on all ages will call me blessed.*

And the echo of the heart repeats: *All ages*, knowing, on greeting you, that you are the admiration of all ages and the glory of the Church.

You sing: *The Mighty One has done great things for me and His name is 'holy'.*

And the echo of the heart repeats: *Mighty, Holy.*

And greeting you in the Hail Mary we recognize in you the power and the sanctity of God.

You exclaim, Mary, that you are great because you are the Mother of the Redeemer: *His mercy is from age to age to those who fear him.*

And the echo in our heart begs you: *Holy Mary, Mother of God pray for us sinners now and at the hour of our death*, and repeats in the sweet assurance of your maternal goodness: *Mercy of God, Fear of God.*

You sing the mercy of God, spreading it around, and you exalt the justice of God, Who in His mercy, redeemed mankind. He has shown might with His arm and dispersed the arrogant of mind and heart. He has destroyed the kingdom of Satan and the kingdom of evil, but lifted up the lowly, who fear God. The hungry He has filled with good things, with the fruits of the Redemption, while the rich He leaves empty-handed, the proud and the ones who believe that they are rich.

And the echo answers inside the soul and greets her in a holy atmosphere of mercy and peace, like the wind that breathes down the valley. It has a resounds like a sweet zephyr, smelling of flowers, a gentle reminder of the vale of tears, blooming in gratitude for the Redemption. It is for the accomplishment of the promises of God to Abraham, to his peoples, that is, to the Church, His mystical descendants.

You sing, Mary, and the soul feels to be the *heir of the promises of God*, because it is Daughter of the Church, and, as your Daughter, it therefore, greets and invokes You with a heart full of love.

The echo of your canticle enters into the heart of the soul, who contemplates you, without uttering any other word but the HAIL MARY, because, with that greeting and with that prayer the soul is near to you and lives your very life.

Directions of the soul in the mystery of the Rosary

In each mystery of the Rosary there is a spiritual orientation for the soul, that raises it to love more and better and traces for it a path of virtues.

In the *Annunciation* the soul remembers its own vocation in life and offers itself to the Will of God: *Ecce ancilla Domini*. Behold the handmaid of the Lord. Whatever is its state of life. This is especially true for souls consecrated to God and those who have

great responsibilities, such as, parents or those who fill high public offices. For young people who do not have this condition, the prayer and contemplation of the first mystery directs them into the uncertainty of the future, with a resolve to do the Will of God.

The soul also prays for reparation, because every prayer can have the value to amend and compensate those who live as sheep disturbed by their passions, or even worse, in rebellion to the Will of God. The *Ecce ancilla Domini* of Mary had this value of reparation, because She is the second Eve, just as Jesus is the second Adam, and She makes amends for the rebellion of the first Eve, submitting her will to the Will of God.

In the second joyful mystery, *the Visitation to St. Elisabeth*, the soul learns from Mary the charity that is active and the love that gives to God every honor and glory. It becomes prompt to aid others, to pray for them, and share the gifts that it received from God. Instead of growing proud, it gives all glory only to God.

In the third Joyful mystery, *the Birth of Jesus*, the soul adores the Divine Redeemer as a Child, unites itself to the Choir of Angels and offers to Jesus its gifts, as did the shepherds and the magi. It makes reparation in this way for its own ingratitude and the ungratefulness of others toward Jesus. The soul offers itself to Him with the loving tenderness with which the little Newborn inspires it.

In the fourth Joyful mystery, it is the soul that offers itself to God with Mary, enriched by the merit of the Eucharistic Jesus. The soul also offers to Him, almost like two doves of loving sacrifice, the soul and the body, together with Mary, who offered two doves, presenting her Son in the Temple. Mary offered the gift of poverty, in the humility of her heart, and this gift replaced the lamb, the offering of the rich people. It was all so logical. Mary, in fact, offers in the Temple the true Lamb of God and she offers herself and Saint Joseph most pure, as two doves. Two doves and one Lamb. The soul, in its sacrifice as victim soul, offers itself to God with Jesus, and offers the suffering of its body and spirit, as two doves, or mourning turtledoves.

In the fifth Joyful mystery, the soul accompanies Mary in the pain of having lost Jesus, and in the joy of finding Him again. The soul considers what a loss it is to neglect Jesus in its own life, because of its sins, and how necessary it is to find him again in the temple of God, with the Sacrament of Reconciliation. The soul thinks of all others and the nations who have lost Him, and unites itself to the sorrows of Mary. She endured so much, making amends for poor and wretched souls, deprived of Jesus, inept in their thoughts and cheated by the bad influence of the world around them.

It is scientifically proven, that the wrist-watches of those who work near electrical currents, television, radio and so on, become magnetized and indicate the time without sense, when the transistor is made of steel.

Souls, gone astray by errors and vices, are in contact with the world and satanically influences. They become magnetized, so to speak, because of those devastating influences. They cannot reason anymore and become disoriented by their own deprivation and they do not indicate anymore the times of God, which are indicated on the heavenly dial and on the course of the sun. The soul prays to Mary, finding Jesus in the Temple, among the doctors of the law, that in Her immense sorrow, all souls and depraved nations may find Jesus in the Church, and in the doctrine of the Church.

In the sorrowful mysteries, the soul unites itself to the sorrows of Jesus and Mary. It becomes trained in the sorrow and learns to make amends of its own sins, with the sorrows of its own life and for the sins of others, with the offering of its pains.

In the first mystery we contemplate the suffering of the souls; in the second the suffering of the body; in the third the suffering of the head and the pain of the body, that flows toward the nervous system into the head; in the fourth mystery, the moral pains, the injustices, the persecutions and the condemnations; in the fifth mystery, the self-sacrifices and the crucifixion of life and the last terrible pain that includes them all: death. Feeling pity for Jesus and Mary, the soul learns not to lament or to be anxious for its own sorrows, because, being near to someone who is suffering more than it does, it feels its pain less.

In the glorious mysteries, the soul contemplates the triumphs of Jesus and Mary over death; the soul becomes more courageous because it has in front of itself horizons of peace, love and divine life. Hope returns to the soul and it prays for unbelievers and for those in despair. The soul makes amends for them and calls them back, with the happy sound of the prayer of glory.

In the second joyful mystery the soul implores Mary to visit it with her graces, to satisfy it in all circumstances of life. It opens to Mary its heart and greets Her ten times with loving insistence. It feels for Her a filial tenderness, singing with Her the song of glory to God; the soul confesses to be nothing before God and draws to itself the eyes of His mercy.

Oh Mary, in these very perilous times for the world, you visited our earth and enraptured it with your love: *Visitasti terram and inebriasti eam*. You visited the land and enriched it. You visited the mountains, in the Grotto of Lourdes, you visited in Fatima, in Rome and in so many other places we still do not know. You shed tears in Syracuse, Sicily, for the desolation of the world and the calamities that our sins deserve. Your tears have been precious pearls of maternal love. Visit us again, oh Mary, and just as at sound of your voice, John exulted in the womb of his mother and was sanctified, so also make our apostate world rejoice again in the faith, and may it be converted and sanctified through the mercy that flows from generation to generation. We again implore this mercy greeting you: Hail Mary, full of grace, the Lord is with thee. Blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

Don Dolindo Ruotolo
Naples, November 16, 1958

Practical suggestions for the recitation of the Rosary

The holy Rosary was always, and still is the most acceptable devotion to the Heart of Mother Mary. It is among the dearest practices recommended by the Church. It is a garland of flowers offered everyday by the devotees of Mary, and it makes for the strongest bond of Christian families and the most rich in graces. It can be recited everywhere, and it can be recited one decade apart from another or all together, even during manual labor.

O God, come to my aid
O Lord, make haste to help me
Glory be to the Father...
Jesus forgive us...
The Joyful Mysteries
The Luminous Mysteries
The Sorrowful Mysteries
The Glorious Mysteries

After announcing each mystery recite, 1 Our Father, 10 Hail Marys, 1 Glory to be and the invocation: Jesus, forgive us for our sins, save us from the fire of Hell, lead all souls to Heaven, especially does most in need of Your Mercy.

At the end of the Rosary:
Salve Regina...
The Memorare
The Litanies of Loreto
Hymn: Tota pulchra
Prayer to St. Joseph

Finally, honor your Mother with a Rosary of small acts of virtue inspired by the mystery. For example:

A friendly greeting when you feel anxious:	the first Joyful Mystery
An act of charity giving help:	the second Joyful Mystery
A simple act of love toward Baby Jesus	the third Joyful Mystery
An offering of self during the Holy Mass	the fourth Joyful Mystery
A prayer for the sinners who are lost	the fifth Joyful Mystery

The Rosary is not a tedious prayer just because the person is always repeating the Hail Mary. Each Hail Mary recited, with the contemplation of the mysteries, is always said with a different feeling and the intensity of the prayer is not monotonous. It is an intensity of love.

Does not a child call his mother all the time? His cry: “Mom!” is different according to the need that inspires and animates it. Therefore, recite the Rosary like a

child, invoking our Heavenly Mother and imploring her help. Do not be discouraged in your daily sorrows. Bless the Lord.
I give you my blessing.

Don Dolindo Ruotolo