

THE ROSARY: A WAY OF LIFE

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A DAILY OFFICE THE PSALTER OF MARY.

When the Archangel Gabriel stood before Mary in her home in Nazareth, the Holy Spirit inspired him to speak the words which we use in the "Hail Mary," words which put this prayer second to the Lord's Prayer. We need not wonder, then, that the Rosary has become pre-eminently the prayer of the people, adapted alike for the young and the old, the rich and the poor, the learned and the simple. In the "Holy Mary" we all meet on a common level, as creatures of God, poor, erring mortals, conscious of our weaknesses and sins, with a life to live, not merely a living to make, a death to die, and an eternity of happiness to win.

As a form of private devotion the Rosary has been called the Psalter of Mary. In the Rosary the simplest mind can use the beads which are "the books of the poor," and the sublimest mind can find unending food for thought in the contemplation of the mysteries.

We must overcome the false impression that meditation is only for the few, for ascetics, for very holy, and very learned people. If that were so, there would have been no saints among the lowly, and the path to sanctity would be closed to the many. The Rosary as the "daily office" of all is within the power of all to say well, to say it with increasing devotion until one gradually begins to follow the Rosary as a way of life, something to live out daily. A decade of the Rosary, accompanied by meditation on the appropriate mystery, compels even a child to say: "Now I see what God and His Mother have done for me. I must do something for them. What can I do to prove that I mean what I say?" Imagination can paint a picture of the Mystery completely satisfying to a young child, to an unlettered rustic and to a bookless person.

Daily meditation is the spiritual power house of all who aspire to holiness of life. Every person, no matter what his talents be, can draw from this same power house by daily meditation on a portion of the Mysteries of the Rosary. The home that makes a daily practice of the Family Rosary is strong unto selflessness, meets trials courageously, faces life joyously. Father, mother, brothers, and sisters all sense the new feeling of power. The family is not only teeming with life-it is teeming with the life of Christ.

THE ROSARY-THE FIFTH GOSPEL.

In the Rosary, St. Dominic united the prayer of the mind to the prayer of the lips, he wedded mental and vocal prayer, he preached faith and practice, he lifted up the mind and heart of man to God, and he preached to men who had forgotten them, the fundamental doctrines of the Incarnation, the Redemption, and the eternal rewards. He aroused faith; the faith prevailed, and heresy was overcome. Then, by means of the Rosary, he softened the hearts and unsealed the eyes of men who had also forgotten how to pray.

Through meditation on the Mysteries we receive light for our minds, strength for our wills, and unction for our hearts. The practice of the Rosary makes meditation less difficult through the movement of the fingers on the beads, by the movement of the lips reciting the vocal prayers, in the play of the imagination on the scene of the Mystery, and through the stirring of the heart to the appeal of the Mystery.

The Rosary might truly be called the "Fifth Gospel," because it brings the Personality and Humanity of the Redeemer so vividly before us. The Rosary is a compendium of the four Gospels. It fixes, it rivets our attention on Christ. It is a mirror of Our Lord's life on earth, His divine Infancy, His Youth, and His Manhood. It passes in mental review before us the Mysteries of Christ's Passion and Death, and then lifts us out of the earth in the contemplation of His glorious triumph and His Crowning of His Mother Mary. The choicest fruit of this "Fifth Gospel" is to lead us to Jesus through Mary.

While I Live I Must Grow Spiritually.

In Sydney, Australia, there is a business enterprise whose founder set as his ideal the motto: "While I live I grow." He is long dead, but his successors have retained the motto, and each year they plan additions to their plant, a new department, a fresh venture, another field to explore. That spirit never rests satisfied: it is alive, dynamic, youthful, in a word, growing. Of course, the business prospers.

G. K. Chesterton reminds us that the only way to keep a white post white is to continue painting it. Neglect painting that post and soon it will cease to be white, for weather and dust will rob it of its whiteness. Spiritually we cannot stay "put"; either we go ahead or we retreat.

To appreciate more and more the recitation of the Rosary is an urgent spur to growth in holiness. Improvement will come through our own efforts and the grace of God. St. Augustine's words: "Let me seek Thee, Lord, by praying Thy aid," direct us to go to the Rosary so that we may say it better.

Here are some thoughts which will stimulate us to pray the Rosary better.

A Novitiate Into Effort

We all experience at times a certain aversion to things of the spirit, almost a feeling of tedium in regard to holiness of life. The meditations on the Mysteries of the Rosary steel us to overcome this distaste for effort in our inner lives. Through practice and perseverance we ascend by ever-rising degrees of virtue to imitate the example of Mary, our Mother. The Rosary is a great prayer, and it will do so much for us, provided we do as much for ourselves. The grace of God will do it with us, never for us without our effort.

"**The Imitation of Christ**" warns us to prepare our soul for prayer, to gird ourselves as if we were to tackle a difficult task. And there is no work at our hands which demands more concentration. How quickly we tire! How easily distractions come! Christ said to His favourite three in the garden: "Watch and pray!" By "watch," He warned them to take a hold upon themselves, to be on the alert as a sentry is, for the enemy lurks near and will take advantage of a nodding head.

Two things are essential: First, we, like the Apostles, must ask for grace, saying: "Teach us to pray," for they admitted that they could not lose themselves in prayer as Christ did throughout the long hours of the night.

Secondly, we must make an effort, a persevering effort. This follows naturally from the first. To ask for grace and not to stir ourselves to effort is an impertinence. It is an appeal to God to work a miracle on our behalf. We must not budget for miracles.

There is no sense in praying for the grace to say the Rosary well unless we practice saying it. Of course, like St. Paul, we could be conquered by grace, but we cannot wait for that to happen.

Prayer is hard work, and because the Rosary is so great a prayer it demands much effort from us. A prayer that sanctifies the mind by sacred thoughts, the heart by acts of sorrow and love, the lips by the inspired words of Sacred Scripture, and the fingers by contact with the blessed beads is worth saying as well as we can.

Willing Allies at Our Side

Wisely we seek allies to stand by us as we, to use the expressive words of St Augustine, "leap up to God" through the daily practice of Mary's Rosary. Mary, to whom the Rosary is addressed, will help us to persevere in saying the Rosary.

In our times she has brought the people in great pilgrimages to Lourdes in France, to La Fatima in Portugal, and to Knock in Ireland, to say her beads in surroundings where the fervour of devotion catches them and elevates them.

St. Anne, Mary's Mother, will also be at our side as we pass her daughter's beads through our fingers. How often, as grandmothers do, she took care of the child Jesus, while Mary was visiting someone sick in the village. At her knee the Divine Child learned to say His prayers. And the busy carpenter of the village, St. Joseph, who began his day's work with prayer in which his apprentice foster Son joined, will help us to honour the Virgin Mother through the Rosary. St. Dominic, who walked through city, town, and countryside gathering little groups to recite the Rosary with him, has lost none of his ardent love and apostolic zeal for this Prayer, which worked such wonders in his day. He will

speaking for us in Heaven that our efforts to live the Rosary will be blessed with increasing fruit. That heroic French child, St. Bernadette, will be at hand when we join in her son of the Rosary to the Immaculate Mother-Maid.

Practice and Progress

The art of living demands thought, care, and persevering effort. Accepting the Rosary as a way of life, a philosophy of living, then we must say it daily and apply its meditation on the Mysteries to our daily lives. Applying it to ourselves we shall pause often while saying it to get inside the mind and heart of Mary, to measure our co-operation with grace and our doing of the Will of God with Mary's absolute surrender, and to learn that Mary had to make decisions and pay the price; for example, her all-powered "Fiat," "be it done unto me," at the Annunciation, was her own, and given with an understanding of what it would cost her in pain and suffering.

How absorbing and stimulating is the thought that if we give this prayer so much time and attention, then why not get more out of it by putting more into it? Here is a goal that few of us propose to ourselves, namely, to set out to improve our recitation of the Rosary. How much of our daily lives do we put into the Rosary? How far does the Rosary influence our lives? We draw from the Rosary just what we put into it.

To Walk the Second Mile

The Rosary meditations are the best introduction to the Life and Passion of Our Blessed Lord, for we go to Him through Mary. Meditating on Mary's part in His Life and Passion will lead to an imitation of her virtues. Our growth in holiness, then, depends upon the quality of our meditations, and they will progress according to what we put into them. Why all this striving and effort in our saying of the Rosary? Because He awaits us there, waiting for us to discover Him. As a prospector must carry on through unrewarded stretches in the heat and dust, urged on with the hope that there is gold awaiting his search, so must we with equal hope persevere in our saying of the Rosary till some day we will strike it rich as the prospector for gold does, and a spark will fly from one particular decade which will set fire to something within us. That is what He means when He says to us: "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you."

He is the hidden rich ore that awaits our search in the practice of the Rosary. To ask is the first step, and that gives us the help to go to the second step, which is to seek, and having gone so far, we shall persevere to the end, which is to knock. Then it shall be opened to us. Our Lord is always asking from those who wish to love Him more to do a little extra, to walk the second mile with Him, to carry on a little longer, for He is waiting to reward those who persevere. As a very small child is encouraged to try out his wobbling legs and to do the distance between his parents on the nursery floor, the parents watching, ready to save him from falling, but leaving the effort to himself, spurring him on all the time, and then covering him with caresses when he succeeds, so is the Lord watching our stumbling approach to Him.

The Remedy Against Worldliness

In the Postcommunion of the Mass of the Most Holy Rosary we pray: "May we be helped, O Lord, we beseech Thee, by the prayers of Thy most holy Mother, whose Rosary we are celebrating, that we may draw strength from the mysteries which we reverence and obtain the effect of the Sacraments which we have received, Who livest and reignest." We need that strength to fight against the spirit of worldliness which surrounds us. The worldly spirit expresses itself in the three great evils which afflict society, namely, (1) A distaste for the simple and laborious life; (2) a repugnance of suffering of every kind; and (3) a forgetfulness of the life to come. The first of these evils is combated by the Joyful Mysteries, the second by the Sorrowful Mysteries, and the third by the Glorious Mysteries.

Distaste for Simplicity and Work

There is a growing contempt for the humble duties and virtues which make up the beauty of home life. Children are eager to withdraw themselves as speedily as possible from obedience to their parents and from home control of any kind. Men and women no longer take a pride and joy in their work. What is known as "the Government stroke" is slowly but surely killing the ideal of an honest day's work for an adequate wage. To shrink from toil and to be

discontented with one's lot is to grow envious of others, and to hanker for what is beyond one's reach. Young people are keen to abandon the simple, peaceful life of the country for the excitement and pleasures of the city.

In the Joyful Mysteries we have set before us an object lesson in all the virtues of the Christian Life. "Let us take our stand," wrote Pope Leo XIII, "before that earthly and divine home of holiness, the House of Nazareth. How much we may learn from the daily life which is led within its walls! What an all-perfect model of domestic society! Here we behold simplicity and purity of conduct, perfect agreement, an unbroken harmony, mutual respect and love. Here is the patient industry which 'in the sweat of the brow' provides what is needed for food and raiment, which is contented with little, which seeks rather to diminish its wants than to increase its resources. Better than all, we find that supreme peace of mind and gladness of heart—that never-failing possession of a tranquil conscience."

Shrinking from Pain

A second evil today is a repugnance to suffering and an eagerness to escape whatever is painful to endure. This attitude is dangerous, because it leads men to seek their happiness in a chimerical civilisation, in which all that is unpleasant shall be eliminated, and varied delights provided for every sense. By this insatiable thirst for pleasure the mind is enervated, the character is demoralised, and men sink under the varied hardships of the battle of life.

In meditating on the Sorrowful Mysteries, we see how Christ, the "Author and Finisher of our faith;" began "to do and to teach," that by His example we might learn to bear our burden of labour and sorrow. We behold Him overwhelmed with anguish, so that drops of blood flow from every pore. We see Him bound like a malefactor, condemned by the ungodly, loaded with insults, covered with shame, assailed with false accusations, torn with scourges, crowned with thorns, nailed to the Cross. Here, too, we contemplate the grief of His most Holy Mother, whose soul was pierced by the sword of sorrow, that she might be called, and might in truth be, the "Mother of Sorrows." Witnessing with the eyes of faith these examples of sublime patience and meekness, who is there whose heart will not glow with desire to walk along the Way of the Cross in the footsteps of Jesus and Mary?

Indifferent to the Hereafter

The third evil is a forgetfulness of the world to come. At our Universities, among our leaders in Government, with the heads of our armed forces, in art, and on the stage, in letters and in industry, in public and private life there are many thinking men and women, but their thinking is guided by the intellect alone. "All the land is made desolate because there is none who considered in his heart." People today, as in the days of the prophets, do not think in the heart because the flame of the spirit is not fed with the oil of God's grace. To most of our modern thinkers living is bounded by the grave. In their thinking and in their living they are actually pagans, for whom the smoke of the crematorium means final annihilation. To them death is dissolution, desolation, and destruction. To the worldly-minded, which means pagan-minded, death is the end of everything, the end of their world, which began and will finish in darkness.

They forget that the death of Christ on the Cross was His greatest victory. When Christ was crucified, those responsible little dreamt that they had defeated themselves: Christ's death was a great deliverance; and for those who followed in His path, Calvary was the gate-way to eternal victory. That is the reason for celebrating a saint's death as his feast day, because on that day he won his victory.

Seek First the Kingdom of God

Christ commands us to seek first the kingdom of God, not, however, that we may be deprived of, but that all things may be added unto us. The same God is the author of nature and grace; and it is not His will that they should be in conflict, but rather in alliance, that under their joint leadership we may reach that immortal happiness for which we were created: "But men of carnal mind," Pope Leo XIII declares, "who love nothing but themselves, allow their minds and hearts so to grovel upon things temporal that they become incapable of lifting them to higher things."

From this danger we shall be rescued by frequent contemplation of the Glorious Mysteries. Through those Mysteries we learn by faith what are the good things which God has prepared for those who love Him; that death is not the end of all things, but a passing from life to life, as the Preface for the Dead says, "that life is changed, not taken

away," that the path to heaven lies open to all men, and, as we behold Christ ascending, we recall the sweet words of His promise: "I go to prepare a place for you." By these Mysteries we are reminded that a time will come when "God will wipe away every tear from our eyes, and there shall be neither mourning nor crying, nor sorrow shall be any more"; and "we shall be always with Our Lord and like to Him"; for we shall "see Him as He is," and "drink of the torrent of His delight," as "fellow-citizens of the saints," in the blessed companionship of our glorious Queen and Mother.

Dwelling upon such a prospect, our hearts are kindled with desire, and we exclaim in the words of a great saint: "How vile grows this earth when I look up to Heaven!"

Learn to Live Our Rosary

The development of these points will show us what rich lures of spiritual power and strength lie hidden in the Rosary, if we would dig deep enough to find them.

Is there any way open to us all, the brainy and the dull, to bring the fundamental truths of religion home to us, so that they direct our daily living, and find a place within the warm recesses of our hearts? Yes, the Rosary prayer has the answer to all the problems and questions of life. When we meditate upon the Mysteries of the Rosary we are enlightened to see far beyond anything that can be learned from books.

In all our decisions, big and small, in all our difficulties and worries, when crosses and loss of peace of mind are with us, let us go to the Rosary and associate ourselves with Mary in her joys, sorrows, and triumphs. In a word, let us learn to live our Rosary.

Fruits of the Rosary

Our devotion to Mary's Rosary will grow when we remember the rich fruits that are to be gathered from the practice of saying the beads. Here are some of those precious fruits.

1. It Restores and Deepens Faith

It will increase our faith, and restore that priceless gift to anyone who may have doubts and difficulties. The Rosary revived and redeemed the growth of faith in the 13th century, when heresy, like a blight laden fog, had withered it.

Two centuries before Luther nailed his protest to a church door and let loose the forces which created the Protestant Reformation, the soul of France was scourged by a heresy which had all the horrors of a bitter civil revolution. The heresy, known as the Albigensian, denied the Trinity, the Incarnation, and therefore Christianity itself. It loosened the bonds that bind society, and urged freedom from restraint in morals. It preached and practised licence. Such a creed had many followers; the nobleman favoured it, and the peasant liked it, The heresy spread from castle to cottage, from city to countryside, and in its wake came civic riots and bloodshed.

St. Dominic Teaches the Rosary

In the story of God's Church the waves of heresy have hurled themselves with the fury and violence of men's passions, and for a time, the Rock of Peter seems to be submerged. But in every crisis God sends His champion, who calms the waves and once again the sun shines on the steadfast rock.

The champion chosen by Providence was a Dominican monk, who came barefooted, with staff in hand, walking over the Appenines and as he walked he prayed. From the peaks of the Appenines he gazed down in pity on gentle France, that fair land, the eldest daughter of the Church, and a vision red and terrible brought tears to his eyes. A torn and distracted land lay at his feet: churches, monasteries, convents demolished: the abiding presence of God denied a tabernacle: all gone in the red reek of religious war. And this sad state not for a month, or a year, but for many years.

It was a mighty task, and its magnitude appalled the young monk. With confidence in God he began his mission travelling back and forth throughout the land, preaching in city, town, and rustic village, and all to no purpose.

Disheartened, almost beaten, the young monk fell, crushed in spirit, before a statue of the Virgin, and appealed to the Mother of Mercy to show him a way to change the hardened hearts of the heretics. And tradition has it that Mary

appeared to the despondent monk, and handing him a Rosary beads, said: "Take this and teach the people the practice of the Rosary. Teach them to pray it, and as they pray, to meditate on the Mysteries of the Life of My Divine Son. As the Hail Mary from the lips of the Archangel Gabriel was the beginning of the world's redemption, so should it be the beginning of salvation for these heretics."

And St. Dominic, for he was the monk, went forth with Mary's Rosary, and in the busy market-place, and in the quiet country-side, among the peasants, he gathered around him little groups to say the Rosary together.

He discarded his arguments and relied solely on Mary's Rosary. Within a few years thousands came back to the practice of their faith, and the heresy that had almost strangled the life of faith in France was completely stamped out by the Rosary.

What the Rosary did for France in its day of trial, it will do for us in our days of doubt and difficulties. Through Mary we go to Jesus, and in that going is our salvation. For she is "Janua Coeli," the gateway to heaven, and there is no other way to enter.

2. It Teaches Restraint and Self-Discipline

The second fruit of the practice of the Rosary is that it will curb our passions. It will teach us self-restraint, self-discipline, self-control. That comes only from self-denial, and that is ever an onerous and distasteful discipline for all of us. And yet there is no sanctity without self-denial.

Mary's Rosary will lead us to accept sufferings with resignation, and to impose upon ourselves some form of self-denial each day, and she will give us the strength to accept it cheerfully. Through Mary's Rosary we shall all learn to welcome crosses in His name and for His sake.

Looking back over history's pages for evidence of this special fruit of Mary's Rosary, I can recall an incident in my own experience, which happened in Ireland. When St. Patrick converted the land of the Irish in 432, he did so without the shedding of the blood of a single martyr. Ireland was not to be the exception to the principle that the blood of the martyr is the seed of faith. The growing tree first planted by St. Patrick had its baptism of blood some years later, when its limbs were pruned with the knife of suffering, sorrow, and death. For five hundred years the baptism of blood and suffering continued throughout that long night of horror known as the penal days, when hell released all its diabolical forces in a vain endeavour to rob the people of their faith.

Within recent years that night of horror was re-awakened from the past and a horde of irresponsible men were let loose upon Ireland in a vain attempt to cower that proud people.

It was my lot to live through some terrible experiences during the "Black-and-Tan" invasion of Ireland in 1919-1921.

The Hanging of Kevin Barry

I recall one scene where the Rosary of Mary played a part in strengthening the people to bear with fortitude a terrible cross. Some hours before the dawn, on a cold, wet morning, a band of University students gathered before the walls of Mountjoy Prison, Dublin. There in the slush and puddle made by a drizzling rain, they knelt to say the Rosary for one of themselves, a young undergraduate, who was to be hanged that morning. He was a favourite, and his death, which all those kneeling in the rain believed to be unjust, was a sore trial for ardent patriotic youth. The beads moved slowly through their fingers, and they dwelt lovingly on the sorrowful mysteries, so that courage and strength might come to them through the contemplation of Mary's own sorrows.

The reveries of that vast assembly of Irish youth were abruptly ended by the grating clang, clang of the prison bell announcing that the youthful Kevin Barry was walking his last walk on earth, from his cell to the gallows.

The painful, emotion-charged minutes, went creepingly by, and to each of those University students came a picture of Kevin, the lovable boy, facing death so young. Breaking hearts found release in tears, and many a young man had to grip his beads tightly to suppress the emotion that was welling up within him. It was, a severe trial to put upon ardent youth on fire with the injustice of the thing. Had not Mary's beads been entwined through their fingers, who can tell what their feelings might have driven them to? The Rosary saved a massacre that morning, for without it those Irish youths would have hurled themselves on the prison walls to be mowed down by the machine guns.

A prison official came outside the gate some minutes after eight and pinned a notice on the wall, stating that the sentence of death by hanging had been carried out on Kevin Barry.

The great gathering of University students moved away, sullen, silent, sad. Mary had controlled them with her Rosary, and consoled them on their going.

3. It Gives Guidance in Every Difficulty

In every decision let us take the beads in our hands and go to Mary for light and guidance.

In the darkest hour of World War I, a soldier entered a village church near the French command. His eyes growing accustomed to the dim light, for the shades of evening were falling, he saw the figure of a man with the beads in his hands, kneeling before a statue of the virgin. Curiosity urged the soldier closer to discover that the man praying was Field-Marshal Foch. Foch found time for his Rosary every day during those months of confusion among the allied command. Eventually he struck and who outside heaven can say how much of his success was due to his Rosary?

Louis Pasteur prefaced his research work by saying the Rosary. And he died with the beads twined around his fingers. The father of bacteriology, the scientist who saved millions of lives and who refused to commercialise his discoveries most honoured name in Europe at his death, declared that in the meditations of the Rosary he found "the living springs of great thoughts and great actions." To his children he wrote: "The more I know the more nearly is my faith that of the Breton peasant. Could I but know all I would have the faith of the Breton peasant."

4. It Soothes and Refreshes a Tired Head

In this bustling age, with its extremes of noisy gaiety and silent gloom, when depression descends upon us, let us to the Rosary, so that Mary, our Mother, may lift up our hearts and send us again on our way refreshed.

Cardinal Faulhaber, Archbishop of Munich, pays this tribute to the evening Rosary: "I confess to you, Catholic men, that when my head is tired and heavy with the manifold duties of my daily work, and when at last in the evening I say the Rosary with my household, repeating ten times, and then ten times again, fifty times the same 'Hail Mary,' and meditating on those mysteries of our Redemption, that are ever old and ever new, then I find in this a true rest for my mind after the feverish rush of the day's work, and it is as if the Mother of God lays her hand on the tired head and strokes the weariness away. Prayer is an art of living which the unbeliever cannot know."

5. It Breaks the Habit of Sin

We cannot continue to say the Rosary in the proximate occasion of sin. Persevere with the Rosary and the habit of sin must cease. The Rosary is a powerful weapon against sin.

Saying the Rosary brings the habitual sinner to an abrupt pause, makes him think, and decide that he cannot salute Mary with: "Hail full of grace," and pursue a sinful life. How could we call her "full of grace" when we are conscious of mortal sin? How could we congratulate her with the words: "The Lord is with Thee," if we are forced to admit that God cannot be with us because we are in sin?

How could we say: "Blessed art thou among women," and at the same time lead a life of sin? In such a case it would be better and more profitable to omit everything else and say only: "pray for us sinners."

Engaged couples should often say the Rosary together as a preparation for their marriage. If they persevere in this practice, the Rosary will keep them chaste with each other. The memory of the Rosary they have said will abide with them throughout the evening they spend together.

The present Holy Father, Pope Pius XII in his audiences, presents beads to newly married couples and exhorts them never to let a single day pass, despite the greatest fatigues and preoccupations, without reciting the Rosary. He also appeals to them to honour every anniversary of their marriage with a special Rosary to Mary in thanksgiving for her care during the past year.

6. It Makes Us More Generous

We serve the God of generosity, Who loves the giving hand. Mary comes next to her Son in generosity. In her Rosary we shall learn the truth that it is better to give than to receive, and we shall experience the glow of giving. On

her great days let us be generous enough to wish her a happy feast-day with the whole Rosary, five decades in the forenoon, five later in the afternoon, and five in the evening family circle. It was the custom in the Middle Ages, as formerly among the Romans, for noble personages to wear crowns of flowers called chaplets. These crowns were offered to persons of distinction as a feudal due. The Blessed Virgin, as Queen of Heaven, has a right to the same homage. Therefore, on her feast-days let us offer to her, as Daughter of the Father, Mother of the Son, and Spouse of the Holy Ghost a triple chaplet, three crowns of roses, a crown of white roses for joys, a crown of red roses for her sorrows, and a crown of golden roses for her triumphs. Let us say it with flowers. Yes, with spiritual flowers on her feast-days.
