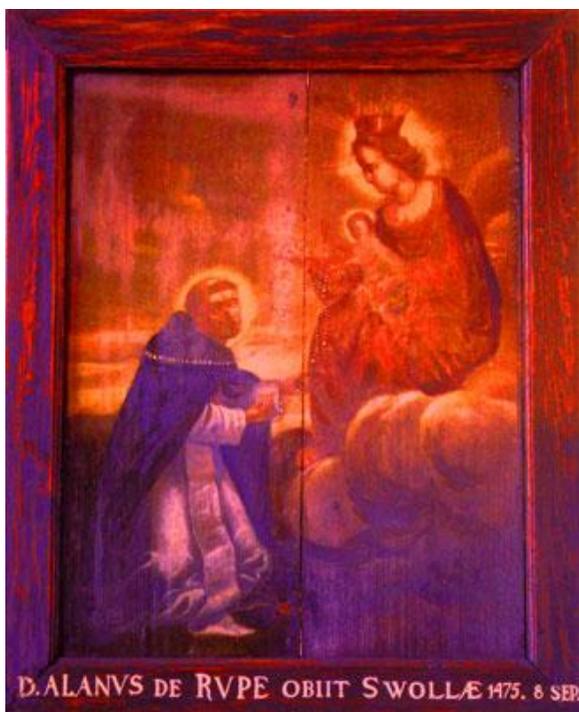


ALANO DELLA RUPE

**IL SALTERIO DI GESU' E DI
MARIA**

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Prima versione inglese a cura di:
Matthieu Vermot



LIBRO PRIMO

L'APOLOGIA DEL ROSARIO (traduzione in corso)

ALANO DELLA RUPE

LIBRO SECONDO

**RIVELAZIONI E VISIONI
DELLA MADONNA DEL
ROSARIO**

CHAPTER I

*Encomiastic Prologue on the
Spouses Rosary, that is to say
on Christ and the Virgin Mary,
Mother of God.*

“I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee” (Ps 144).

Here, the Chanter himself exhorts the worshippers of God: “Sing unto the Lord a new Song; for he has done marvelous things” (Ps 98), with the Incarnation, the Passion and the Resurrection of his son. The wonderful actions of God are accompanied by the gifts of grace, which God gives with munificence, and which ask every Christian to celebrate wholeheartedly the gratitude he owes to God.

It is the same for us, who do not want to show greed, and who want to raise our souls to God to praise him with all our

hearts, with all the words and works that we have, as if it was a challenge.

As the Chanter says, our answer is in the new song that we sing to the Lord.

1. A new song, according to Saint Bernard, since it is the Nuptial Song of the Spouses: the double prayer of the New Testament is indeed divine, for it comes from the mouth of God. It is the Archangel Gabriel who said the *Ave Maria* to Mary, while he was asking her to become the wife of God; as for the *Pater Noster*, the Christ offered it to his

Church. Thus, the *Ave Maria* is called the *Angelic Salutation*, as it received the name of the event to which it was related, while the *Pater Noster* is called the *Lord's Prayer*, taking its title from its own author.

2. Such a New Canticle honors the mother of God in the most dignified way, as a magnificent symphony for divine ears.

3. The *Ave Maria*, indeed, was the beginning of the New Testament as well as the first word of the Gospel, which, as the smallest seed of mustard, begot the tallest tree in the world, the Gospel. In the same way as the whole resides in

each of its parts, the concise words of the *Ave Maria* contain Heaven in its entirety, as the poppy flower contains numerous seeds.

4. The *Pater Noster* which can be found in the Gospel appears throughout the New Testament as the new and only mode of praying and honoring God, established by Christ, and confided to his disciples: thus, the Lord's Prayer became, within the Church, the New Mother, the Source and the Principle of any subsequent laudatory prayers. Therefore, all prayers come from the *Pater Noster* and, as

the rivers of the Earth return to the sea after having gushed forth from it, all the prayers stemming from the Very Lord's Prayer become one again.

II. It is a New Canticle.

1. For it is a new help given to men by Heaven to be redeemed from our mistakes through the extraordinary power of the *Pater* and of the *Ave*;

2. For it is extraordinarily efficient before God, beyond all description; it is infinitely useful, indescribably valuable, and unprecedentedly gentle;

3. For it receives the divine consolations, opens itself to the Holy Revelations and performs momentous miracles. Indeed, in the beginning of the Gospel, through the Angelic Salutation, the Word was made Flesh — the biggest consolation, the highest and brightest revelation, the largest and most admirable miracle that ever took place.

4. For the Church was created from the *Pater* and from the *Ave*; for it grew multiplying the branches of all charismas of Grace, as it contained the vital sap of the Spirit, of the strength of Mary, and of the

Blood of Christ, and has never collapsed, in spite of what might have shaken it.

III. Which Christian, then, would not welcome with joy the two Divine Songs and Nuptial Canticles, those of Christ, spouse of Mary, and of the Bride, the song of their chaste wedding and of their Heavenly Nuptial Hymn?

Indeed, in these Canticles lie the blissful exaltation of the Angels, the eternal Jubilee of Christ and Mary, sung for eternity by the Heavenly Court, while the militant

Church sing it amidst the anxieties of this world.

O beautiful spectacle, given to God, to the Angels, and to man! Who could turn his eyes, his spirit and his heart away from such reality, if only for a moment?

IV. This New Canticle is born from the accord and harmony between the Pater and the Ave.

1. It is a canticle that goes together with David's Psalter. It follows a melody of fifteen alternating phrases, playing ten notes each until they reach the number one hundred and fifty and which the Ancients

have been calling “The Psalter of Christ and Mary” since the origin.

2. The careful observer of the inexpressible melody of the Rosary-Psalter which we have been given as a present will probably notice, worship and admire in them the three extraordinary Sacred, Divine and Universal Jubilees: the one of Redemption of human nature, the one of Grace received and the one of promised Glory. These Jubilees have been every man's help, through Incarnation, Passion, and the

Resurrection of Christ in Glory.

3. In the Law of Moses, the Jubilee is celebrated on the fifteenth year: in Rome too, the Pontiffs, every fifteenth Jubilee year, granted plenary indulgence to Christians: to the Priest who celebrates the Jubilee for the fifteenth anniversary of his priesthood is granted, if he so desires, the exemption from his usual occupations and the enjoyment of the Jubilee privilege for the remainder of his life; in the past, every fifty years, the Law of Moses granted a Jubilee period of

rest, to Levites as well as to slaves, to fields and to camps, for the whole time of the Jubilee.

V. Thus, the *Pater* and the *Ave* are the right praises which suit the Church for the solemn celebration of the Most Holy and Perpetual Jubilee Year of Christ and of Mary, who gave the world the Jubilee of the fullness of times.

The Jubilee celebrated by the Church to honor God is not limited to the number of the servants of God, nor is it linked to any state, order or rank; it is instead a public

Jubilee, and it is for every follower of Christianity; it is universal, and touches every place in the world; it is continual, never interrupted, lasting every hour, in the temporal space of an Uphill Year.

In truth, Divine Providence has funded and set up at the heart of the Angelical Salutation of the *Ave Maria* and of the Lord's prayer a divine Sparta, which is no other than the Reign of Devotion, offered to all: thus, in the Rosary-Psalter of Christ and Mary, this Canticle repeated one hundred and fifty

times did wonders, laid the foundations and raised this divine Sparta: this is what David foresaw when he exclaimed: “I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee” (Ps 144).

CHAPTER II
*The Origins, Traditions,
Revelations and the diffusion of
the Rosary.*

I. The Origins. The three-times Holy Trinity conceived the *Ave Maria* out of its divine mind; the Archangel Gabriel was made responsible of it, as he carried it on Earth and announced it to the Glorious Virgin Mary; through the mouth of Elizabeth, the Holy Spirit completed its third part and added it to the prayer; finally, the Holy Mother Church added a closure. Jesus Christ too, when he conceived

the *Pater Noster*, recommended his disciples, who formed the whole Church and represented it as well, to tell this prayer.

Such is the origin of the Rosary.

II. Concerning the Traditions:

1. A Holy writer wrote that Saint Bartholomew the Apostle prayed God continually and regularly, kneeling, saying one hundred *Pater* and one hundred *Ave* night and day. The Rosary of Mary and Jesus, composed of one hundred and fifty prayers,

consists in this number of three times fifty.

However, Saint Bartholomew added another set of fifty to the other three, out of personal devotion and for a reason known by him and God alone.

2. Successively, the Faithful Church of Christ, wanting to imitate the way of praying of the Synagogue, which uses the Psalter of David, made of one hundred and fifty Psalms, added to the canonical prayers an equal number of *Pater Noster* and of *Ave Maria*.

However, over time, the fervor of faith diminished and the recitation of the Psalter

became again what it was before: indeed, the Psalter had become much longer because of the addition of the *Pater Noster* and of the *Ave Maria*; thus, it was thought to be better to reduce it and to remove the *Pater* and the *Ave*.

III. Transmission of a Revelation which, by virtue of a singular Divine Grace, the Holy Fathers of the desert were given on the Rosary of the Virgin Mary.

1. For a long time they had been tormented by terrible temptations of the devil, and sensed the coming of a serious

danger: they gathered and decided, with the Lord, to say continuous supplications, alone as well as together in the Holy Monastery; in this way, in addition to their compliance with their wishes, to their watches, their fasting and penances which they were incumbent upon, they began to pray God with zeal, as well as the Mother of God and the Saints of Heaven, imploring to be freed from temptations of the devil, or at least hoping to receive from Heaven an efficient remedy which would allow them to endure those

temptations and overcome them.

2. And their supplications had the desired effect: indeed, as they were praying, they felt, as a Revelation, the desire to recite the Rosary of Mary that had been forgotten, and they said it along with the Psalter of David.

In this manner, each passing day saw them saying the Rosary with no interruption, with all their spirits and all their devotion, as an order they had to obey: sometimes they recited the Rosary of Christ and Mary, sometimes they recited the Psalter of

**David, sometimes
alternatively, sometimes at the
same time; and, since the
Rosary was more flowing, it
became dearer to their hearts.**

**3. And the results were beyond
their hopes: the power of
devils were torn to pieces, their
strength annihilated; as for
them, their libido cooled down,
the sea of temptations
simmered down and they felt
deeply peaceful. The Grace of
Roses came out to them, as did
the power of the Crown of
Roses: the perfume of these
saint prayers reached God
and, through the intercession
of the Virgin Mary, religiosity**

and saintliness progressed astonishingly. Extraordinary miracles happened, so that the order and the institution of hermits became worthy of admiration and veneration to the world.

4. However, over the years, when the memory of the Fathers themselves became to weaken, the prayer of the Rosary fell into oblivion; from then on, gradually, the institution and the number of hermits lessened to the point that, in the end, they broke up and the Order disappeared. Alas, the great tree of the Church collapsed, hit and

felled by Islamic obscurantism as told by John the Greek, who tells so in the Life of the Fathers. However, God did not accept that the Rosary be forgotten and transplanted it.

IV. 1. Its circulation increased as time went. In the East, Saint Basil the Great gathered the Monks scattered in deserts and remote places, united them within seven monastic communities and founded new institutions to rule them. In the West too, Saint Benedict made his monastic Order of Life glorious wherever he went and, having become the

illustrious Father of the new Order, taught the monks the Rosary of Mary, which he had been reciting for a long time, not as a duty but out of love for this holy habit of piety which he wanted to introduce in his religious order, as one of his devotees, [Jean du Pré], testifies.

2. Thereafter, over the following years, the Venerable Bede (an admirable man) preached to spread the practice of the Rosary of Mary among the Angles, in Britain and in France; but he brought and spread the salutary use of the Rosary in farther places as

well. And the testimony of the Rosary was not limited to his generation since this devotion is still alive nowadays, particularly among the Angles. However, the boughs dried up where there was less vital sap. Even today the preaching of the Venerable Saint Bede can be heard: the antic devotion to the Rosary has remained here and there in churches, where Crowns of Rosaries are suspended at the disposal of those who wish to use them to pray.

3. Following Bede, Saint Bernard also spread the Rosary: what could the

enthusiast Spouse of Mary have done better? But his ardor did not stop there. Indeed, he had each *Ave Maria* in the Psalter correspond to a Psalm of the Psalter of David, dividing them into Mysteries, according to the content of the Psalms. I saw and touched such composition. The Psalter of Mary gave Saint Bernard his whole humanity and charisma, in a way that allowed him to found and govern a Saint Order of a sheer size, and become one of the greatest Saints. Similar things also happened to numerous Saints.

4. Saint Othon, full of the spirit of Saint Benedict the Founder, and imbued with the charisma of his Sacred Order, was elected Bishop and, sent among the Slavic people, brought them the Rosary as well as the Christian faith: in these way, feeding their spirits of the sap of the Divine Rose, all, men as well as women, wore Rosaries around the neck, which they still do today.

5. Each day, [Sainte Marie Ignacienne] used to recite the whole Psalter of David and, after each Psalm, added one *Ave Maria* and thus recited the Psalter of Mary. She was not

the only one to do so since all Sacred Virgins accomplished in such a way the same act of faith; such exercise was performed in the presence of numerous believers.

V. We will talk about Saint Dominic on the following chapter.

1. Many testify that Saint Francis knew the Psalter of Mary, which he gave his saint Order to be recited; as he used it, he recommended it, which is a testimony more valuable than any written record. What is more, I am certain that I have seen one of the Rosaries

that he used. What is to be said, then, of the illustrious religious people who passed through these two sacred Orders? What can I say of these innumerable religious people as Saint Ludgarde or Sainte Christina of Cologne, of miracles and other infinite signs, which time would not let me enumerate? And even if I tried, would I succeed in telling everything? Let us go back to ancient memories:

2. Saint Augustine, unrivaled Doctor of the Church, adopted the Psalter of Mary. And who could say or even think that such a great man would have

ignored the great Psalter which we know and which the Church uses.

3. We know, thanks to a Revelation, that the Rosary was given by the Virgin Mary; that Saint Jerome said that this way of praying with a number of one hundred and fifty little stones was a wonderful defense against heretics, since such practice provided an extraordinary wisdom and allowed to prevent the Church from errors so as to dazzle the world.

4. We know, thanks to a Revelation from the three

times Holy Mother of God, that Saint Ambrose and Saint George knew the Sacred Dignity of the Psalter as well as its invaluable value. Who could believe or even think that they were lazy and forgot to pray the Rosary?

VI. The holy Carthusians, enthusiastic servants of the Psalter of Christ and Mary, who raised constant prayers for the people of God, have always honored the Psalter of Mary, which is the first of their personal and secret prayers, which we will explain later with examples.

Such is the foundation of the Watch Hour, of the Union of the Rosary, still alive today in the oldest and most important Dominican churches.

CHAPTER III
*The True Story of Saint
Dominic, Preacher of the
Rosary*

I. Through the splendor of his saint life, Saint Dominic has illuminated his family of origin and his Order, and the magnitude of his glory lights up the whole Church.

The first sparks of his childhood already showed the first signs of the light of his sanctity, and foreshadowed his work to come.

From the age of ten, Saint Dominic felt a tender and fervent outpouring of piety

towards Christ and his Holy Mother, and, as a child, he already delighted in the Rosary of Mary; not only did he thread the beads between his fingers, but he also showed diligent devotion in his prayer.

2. He felt great joy praying the Rosary, and also wearing it as a belt, prouder than if he had worn a necklace of gold and jewels. He was still drinking his mother's milk when he was given the Rosary by the priest who was the guide and teacher of his childhood: he was deeply impressed by this prayer, to the point that he became more fervently devout

than anyone, since God had decided that the Crown of the Rosary would be his extraordinary Mistress and that it would prepare him for outstanding experiences.

3. When he was around ten, the Virgin Mary told him for the first time the importance of the Rosary, and he never ceased to wear and pray the Rosary since then.

4. When he became an adult, as he was practicing the rule of Saint Augustine, he used to offer God, several times over the course of the day, three Rosaries; in addition, he dealt

himself the same number of blows with an iron chain.

Nothing, not even his numerous and important occupations, such as saving souls, could turn him away from the double sacrifice of prayer and mortification.

5. On the contrary, when he obtained any particular grace, he hastened to tell nine Rosaries, sometimes twelve, to the rhythm of which he spent almost all his night without sleeping.

6. It is marvelous that a simple man should have shown in such a sublime manner such familiarity with Christ and

Mary, to the point that he received their Secret, that is to say their numerous and extraordinary Visions and Revelations, which were not only about the divine realities, but also about the realities of the Rosary; and that he furthermore succeeded in carrying off immense and exceptional works to the benefit of people, whether through sermons or by telling them of the grace of the miracles.

7. In his sermons, he invoked an infinite number of reasons that incited him to tell the Rosary: he told how the

Rosary, although it had been existing since the origins of Christendom, was elevated by the Madonna to the rank of privileged path to sanctity, because of its divine origin; he told how simple to recite, and how it was suited to all cultures; he showed that it was easy to understand and within the reach of everyone, and that the Church recommended it; he described its fruits, gathered through extraordinary material and spiritual graces, to which countless volumes of examples testified.

8. But the ardent preacher did not limit himself to the recitation of the Rosary, nor to recommending and spreading it to people; nor did he confine himself to wear it on his belt; but, thanks to the generosity of numerous followers, he procured crowns that he gave out to the people during the gatherings; in this way, he went everywhere, announcing the Rosary and performing miracles wherever he was.

Besides, with a lot of mastery and wisdom, he exhorted the Nobles to offer the Crown of the Rosary to all men and women.

9. His wisdom was acknowledged and admired by all, and when he sometimes felt that his sermons failed to move spirits, he did not hesitate, immediately, during the sermon, with the customary precautions and solicitude, to recommend the Rosary: through this subject, which he developed through simple concepts, he enlightened and strengthened magnificently the devout listeners, while he overturned and contradicted heretics; when they leaved, everyone felt relieved and showed veneration and admiration.

The immense number of places and spirits in which he provoked a return to God, through all his miracles, signs and miracles that he performed, in innumerable.

The most sensational event was certainly the conversion of the people of Toulouse, where Dominic instituted a Brotherhood, which foreshadowed the birth of the Dominican Order.

II. The inhabitants of Toulouse, illustrious city of Gaul and once the famous center of a principality, were fighting with strength and

tenacity the heresy of the Albigenses to defend the Church and their families.

1. They were ready to give up their lives rather than give in to heresy.

A certain time had already passed since Saint Dominic had begun to spread the Rosary, in Italy and in Spain, through sermons that God confirmed with miracles, provoking marvelous changes in spirits and in habits.

In Saint Dominic's Bubble of Canonization, Pope Gregory IX testifies that he crucified the pleasures of the flesh and illuminated the unbelievers'

hardened spirits, while the congregations of heretics trembled and the faithful Church exulted.

However, Saint Dominic had never succeeded in infiltrating the city of Toulouse, nor the spirits of the city's people.

2. One day, animated by a burning zeal mingled with a feeling of bitterness, Saint Dominic withdrew, alone, in a cave in a neighboring forest, to invoke with fervor the powerful intercession of the Mother of God.

In addition to prayers, he submitted to fasting, as well as

to severe mortifications of his body.

In this agitation, he dedicated himself to Mary during three days, asking her to impose on him the punishment that was to be inflicted for the mistakes of the people of Toulouse, hurting ceaselessly his feeble body with thorns and brambles until he collapsed, with no strength left.

3. The powerful Mistress and Queen of Heaven came near his disciple, who was lying in his blood on the floor; and with a sight and words full of gentleness, she called the

prostrate Saint Dominic and helped him up.

There was, besides the Most Holy Queen of Heavens, three other Queens accompanying her, with the same face and ornaments as her, yet much less perfect: each of them was surrounded by fifty Virgins in a line , looking stately and far superior to human nature, and dressed with splendor.

The ecstasy of Saint Dominic could be read on his face.

4. The amiable Mother of God told him: “O Dominic, son and intimate spouse, consumed by the love of Jesus; since you

**fought so courageously
enemies of faith while I was by
your side, here I am, running
to your help, you who
beseeched me.”**

**Such were her words, and the
three other Queens picked him
up, almost dying, and brought
him to Mary, showing great
veneration.**

**Mary enveloped him in a
virginal embrace, kissed him
several times, and gave him
the milk of her Most Chaste
Breast, giving him his full
strength back.**

**Then she uttered these words:
“Question your heart,
Dominic, O most loved son:**

are you able to tell me what was the road taken by the three times Holy Trinity, when it decided to redeem humanity?” And Dominic answered: “O Mistress of the world, you know it very well: it is by you that the salvation of the world came; through you, its intercessor, that the world was renewed and redeemed.”

And she said, smiling to her virginal Spouse: “To repair all the sins of the world, the Most Holy trinity chose as its first weapon the *Ave Maria*, in the beginning of the New Testament, which makes up

our Rosary. Thus, if you desire to gather the fruits of your teaching, preach my Rosary, and the Most Holy Trinity will come immediately to your help.”

**Then she told him about the
ORIGIN OF THE ROSARY:**

III. She said to him: “You had the honor to see the three Queens who follow me: they are the representation of the Holy Trinity.”

1. “The first Queen whom you can see, dressed with splendor in white, symbolizes the omnipotence of God the Father, who wanted me as his

Bride so as to incarnate and give birth to his Most Holy Son. The fifty Virgins whom you can see, also radiating in splendor, symbolize the Grace and Glory of the first Jubilee, the one of omnipotence, gift of God the Father.”

“The second Queen, dressed in crimson, represents the Wisdom of the Son of God, who redeemed the world through his Passion.”

“The fifty Virgins, her companions also dressed in crimson, symbolize the Grace and Glory of the Second Jubilee, the one of the Fiftieth year, which comes from the

Merits of the Passion of Christ.”

“The third Queen, who wears stars, symbolizes the indulgence of the Holy Spirit, which manifested itself in the sanctification of the purified world, thanks to Mercy: the fifty Virgins who follow her in the twinkling of the stars which cover their clothes, symbolize the Grace and Glory of the third Jubilee, the one which come from the Holy Spirit and flows in It.”

2. “It is right that you should know that I am, as Queen of the three Queens, also Queen of the three Jubilees, in this

life as well as in eternity: as such, I am the Queen of the Natural Law, of the Codified Law and of the Law of Grace, which are immutable in the blessed Reign of Heaven.”

“It is for this reason that the Holy Trinity crowned me and made me Queen of the Holy Rosary, with a crown made of one hundred and fifty jewels, fifty of them being the white gems of Incarnation, fifty other the crimson gems of the Passion of the Son, and the last fifty, sparkling as stars, the gems of the Resurrection of Christ and of the Glory of Saints.”

3. “Thus, take this Rosary, and spread its teaching wherever you go; as for me, I shall never leave you.”

“Take arms with courage and go into the city, among the enemies, and there, where numerous people will meet, praise and recommend the Rosary; recommend the Crown of the Rosary and be confident: you shall immediately see the greatest wonders of divine might.”

So she said, and she disappeared among the stars.

IV. 1. Saint Dominic believed in her promise, obeyed the

command, and entered the city of Toulouse; at the same moment, all the bronze bells of the main church rang out miraculously, from the top of their towers, with a peculiar and unknown sound.

Terror, emotion and astonishment took hold of everyone's spirits, as did the desire to know what they were hearing and what its cause was. The whole city immediately went to the main Parrish, and there Saint Dominic appeared in full view of everyone, the intrepid and admirable preacher of the Rosary who, despite their

resentment at his hammering the hearts, they let speak, and they observed him with an astonishment due more to the sound of bells than to his preaching stature. Because of what was happening, everyone was impressed by his presence, affected and unsettled; however, their heretic obstinacy was not diminishing. Suddenly, a tempest broke in the sky, in a deafening roar.

2. The energy of the skies exploded, thunder resounded, flashes of light pierced the sky, and lightning hit the ground with a crash: the whole city was upside down, its

**inhabitants racked by terror
faced with this terrifying
spectacle.**

**The ground seemed to shrink,
the land seemed to blend with
the sky and the waves with
flames.**

**But this was not all: the earth
became a mass of mud, and it
began to tremble from
everywhere; all felt that they
were on the verge to be swept
away into an abyss.**

**Even the waters had ceased to
follow their courses, as they
were deflected and started to
flow free; winds blew in full
strength, howling and
whistling.**

3. While this was happening, everyone was marveling at the fact that, in spite of the uproar, they were able to hear the voice of Saint Dominic preaching the Rosary, which did not falter, and was actually reaching clearly the ears of the listeners.

As his voice was prevailing over the turmoil, it also reached the hearts of heretics.

His voice shook them, moved them, softened them, transformed them; then Dominic said these words: “Such is the right of the Highest, the voice of the angry God, O dwellers of the city.

His aim is to correct you, not to kill you. However, the punishment is above your heads: if you want it, avoid the sentence and fear the ultimate punishment, the eternal one. Take example on those, stubborn, who crucified Jesus Christ, while similar miracles had plunged them into terror, and hope for the benevolent salvation of Jesus and the Mother of Jesus. Pray the Virgin Mary of the Savior, the Mother of Pity, Advocate, so that the loved Son would refuse nothing to the Mother he loves. Love their prayers, and pray the Rosary. Beside

God, pray Mary, reject heresy and make a profession of faith.”

“And be confident: I promise you salvation, the mercy of the mother of God will confirm my promise and, by the will of God, calm and security will free you immediately from these torments.”

“Believe me: I see in the distance one hundred and fifty rows of Angels of Wrath sent by Christ and the Virgin Mary to punish you from your viciousness.”

4. While the Saint was so speaking, the sinful voices of the unbelievers and the

confused laments of the devils could be heard: “Poor us! Because of the infinite might of the Rosary, the Angels have tied us with chains of fire and, taken away from this world, were are pushed into the darkness of Hell. O, poor us!” Frightening screams could be heard, screams so loud that they seemed to cover the voice of the Preacher of the Rosary, which would have happened if God had not given him a louder voice.

5. In the end, a terrible and marvelous miracle concluded all the others.

In the main church a statue of the Mother of God was exhibited in an elevated place, in sight of everyone. Everyone saw it rise its right hand and extend it three times towards the sky, as if it was giving a repeated warning, as if it was saying: 'If you do not obey, then you shall perish.'

Saint Dominic thus immediately interpreted the gesture, saying: “The punishment and the terrible threats will only disappear when you give up your obstinacy and, through the Rosary, asks for salvation from the Advocate of Mercy.

Thus, ease his wrath with the sacred prayers of the Rosary, and the Mother of God shall lower her threatening arm.”

V. 1. God had already penetrated the heart of everyone, and Saint Dominic had pierced them. O, to see all of them desperate, on the ground, supplicating, joining their hands towards God and the Mother of God, with their pale faces, their trembling arms, their entire bodies showing terror! To hear the moans coming from the depths of their hearts, their cries punctuated with groans, and

the blended cries of men and women! Tears were streaming down their faces, and they were covered with mud, hitting their chest and throwing themselves in the rubble, lacerating their knees, pulling off their hair, all together asking for mercy, just as if they had witnessed their own burial, while being still alive, as their own spectators.

2. Watching this moving sight, Saint Dominic turned to the statue of the Mother of God and, kneeling, beseeched her and prayed: “O Mistress of Earth and heavens, powerful Virgin, look, and listen to the

supplicating penitents: the shame of the past and the pain of the present are a promise for a better future. Give up your wrath, revoke the threats and put your arm down again in the bosom of your mercy.”

The tender Mother listened, and the statue withdrew its arm.

All of a sudden, the winds, the flashes of lightning, the quakes and everything else died down.

3. The people from Toulouse who had lived these terrors and dangers put back their hands and hearts in the hands of the Only God, guided by Saint Dominic.

Peace arose, a profound tranquility set in, and the spirits of everyone, in wonderment, were completely converted.

The rejected errors, the blackness of heresy were repelled, and the light of Catholic Faith blossomed.

4. The following day, the inhabitants of the city renewed their promise.

Dressed in white, they carried lit candles and went to pray in the same church as the day before.

When they were gathered, Saint Dominic began his teaching of the Rosary, as

much as he saw fit. At the same time and later again, numerous miracles were accomplished, according to the will of God, by his servant.

VI. 1. All this happened three or four years before the foundation of the Sacred Order of the Preachers.

2. As an eternal remembrance of the event, Foulque, the Bishop of Toulouse, gave Saint Dominic and his Friars the Sixth of his church for eternity.

3. Such were the beginnings of the Sacred Order of the Preachers, in the Church of

Saint Roman which was, however, founded and dedicated to the Most Holy Trinity and to the Blessed Virgin Mary.

4. But the beginnings of the Order coincided with those of the Rosary which, at this point, began to be transmitted in the whole world.

The Rosary thus entered the Order, where it is still passed on nowadays.

5. Concerning the foundation of the Sacred Dominican Order and of the Rosary, it is obvious that, as shown by their greatness, they are the work of God and of the Mother of God,

**as everyone wherever
Christendom extends knows.**

ATTESTATION. These words full of love were told by the Virgin Mary, Mother of God, to the one she married by a ring made of her own hair, and a marvelous Crown of the Rosary hanging on the spouse's neck; all these events are real and truthful.

Such is the solemn moment of the handing over of the Holy Rosary to Saint Dominic, in Toulouse, little town of Haute-Garonne in France, in 1212.

CHAPTER IV

The Blessed Alan himself tells how he became the spouse of the Mother of God and the Apostle of the Rosary (cf. Apologia Chap.10).

I. The sublime God of Mercy and Solace, full of Goodness, Forgiveness and Love, liked to reveal to a Dominican Friar the Rosary of Christ and Mary, long doomed to forgetfulness.

1. Thus, the Grace of God deigned to carry out incredible works and innumerable miracles, through this Preaching Friar, who was

particularly devoted to the Rosary of Jesus and Mary.

2. This Father, even before he reached, out of divine calling, the extraordinary grace of this sermon, had been used to offer God, in accordance with a daily and unremitting devotion, the Rosary of Mary, Advocate and Mother of God; thanks to the Rosary, he was delivered from the temptations of the devil, of the flesh and of the world and, henceforth preserved from them, he was leading a peaceful life in company with God, in the Institute of his vocation. Yet, while he was protected from

such temptations, he was afflicted by the harassment of unbearable temptations and by many cruel battles, against which he had to struggle.

3. Indeed, God allowed it, in the same way that he is the only one able to free from temptation—which the Church knows from experience, as do those who suffer—and Alan was cruelly tempted by the Devil during seven full years, and beaten with his sticks and coshes. The blows were so ferocious that they continually tormented the course of his life, and they would have driven him to

despair if the Virgin Mary, feeling sorry for him, had not given him assistance and remedy.

4. Sometimes, the occult strength of his torturer was so fierce and vigorous that he was submerged by despair, to the point that he tried to take his own life, shedding his blood or snatching his vital breath with a knife, or by any other means. Once, as his spirit was sinking in a conscious state of despair, the Most Holy Mary suddenly appeared to him in the Church of his Sacred Order, warding off temptation.

5. When, alas, in one of these moments of despair, he took his knife out of its sheath and, not realizing the seriousness of his act, turned his blade against himself, moving it near his throat in such a decided way that he would certainly have cut his throat and died instantly if the Benevolent Mary had not suddenly appeared, rushed to his help and held back his arm swiftly, to prevent the horrible act, and slapped the desperate man in the face¹. “What are you

^{1 1} The Latin 'alapa' stands for the slap traditionally given to the slave when he is freed: in this way, the Madonna foreshadows the liberation of Alan from the tyranny of the devil.

doing, O infidel! If you had asked for my help as you have already done, you would not have sunk in such great danger,” she told him. Then she disappeared, and the unfortunate was left alone.

II. 1. Not long after, he was stricken by a serious and incurable physical disability, to the point that everyone who knew him thought that he was at death's door.

2. When he was out of the Church, he went into his cell where he found himself again surrounded from all sides by devils, who harassed his

conscience, and further worsened his illness. He was lying in his bed, desperate, crying his eyes out, and thus he prayed and called upon the Virgin Mary: *“Poor me, so close to death! Alas! Why am I so unfortunate? Why is Heaven against me? Why is it so cruel with me? Hell harasses me; men abandon me. I know not what to think, I know not what to say, nor do I know whom to talk to. I, who, O Mary! thought myself so strengthened from the Assistance you gave me, so full of certainty from the Help you gave me, how miserable I am now! How bitter! A terrible*

malediction crushes me. Alas! Why am I born? Poor me, why have I seen the light? Why did I enter this Order, and why did I dedicated myself to God? Why has vocation put me through such a lengthy and painful duty? Where is then the truth in the words of the One who said “My yoke is easy, and my burden is light”? Where is the truth of the words according to which He does not allow us to be tempted beyond our strength? To tell the truth, I know that my irreverent words are an offense against God, but I'd rather have not existed, or be a rock, than live like this.”

So was he speaking, beseeching God, as Job and Jeremiah did, asking himself what the meaning of his lifelong service to God was now, and if time had not come to renounce.

III. While he was harassed by these questions, the Most Holy Mary came to help him.

1. Indeed, as he was struggling between several states of mind, sometimes favoring one, sometimes favoring the other, and as the middle of this dramatic night came, sometime between the tenth and the eleventh hour, in the

cell in which he was lying, a holy light suddenly shone, in the middle of which the Most Blessed Virgin appeared, full of majesty, and greeted him with kindness.

2. After a holy discussion, the Virgin poured her pure milk on the numerous deadly wounds inflicted by the devils, which were cured immediately.

3. At the same time, in the presence of Lord Jesus Christ and of numerous Saints who surrounded them, she married her servant, and gave him the band of her maidenhood, which was made of her own

virginal hair². Words lack to describe the exceptional nature of this Band of Glory which the Most Holy Mary slipped on his finger and according to which, in a heavenly and secret way, he was bound to her in marriage, a Wonder that nobody witnessed. From then on, he felt prodigiously assisted and preserved from temptation.

4. In the same way, the Blessed Virgin, Mother of God, put a chain round his neck, a chain made of her virginal hair, on which one hundred and fifty

²

jewels were shining, shared out into fifteen groups of ten, in accordance with the number of her Rosary.

5. After that, the Madonna told him that he was to do the same, in an invisible and spiritual way, to those who would tell the Rosary with devotion. The band also contained the same number of jewels, although of a lesser size.

6. Then the sweet Virgin kissed him, and made him drink the milk of her Virginal Breast, which he swallowed with veneration. He had at last the feeling that he had found

peace, and that he was lifted into Heaven. Afterwards, the Mother of God regularly made him a present of the immense Grace of her Milk.

IV. These events are worthy of everyone's admiration.

1. After the marriage, the Queen of Earth and Heaven often appeared to him, and, as she enchanted him, she strengthened him considerably. She revived him in order that he should be able, in a similar way, to provide other devout persons the help of the Rosary of the Mother of God. One day she

told him: “O my beloved, from now on you shall not believe that I am far from you, nor should you leave my protection and my service: the bond between us is so deep, so superior to all carnal unions of this world, since it is a Spiritual Union: carnal love is vain and weak, but our love is spiritual and divine. And Spiritual Love gives birth in virginity to new sons of God, and enriches spirits: this truth cannot be grasped by everyone, save by those who have the power to receive it.”

2. “Take heart, then, my Beloved : if, in accordance

with the marriage law everything must be common to each of us, I now want to share with you, in this Spiritual Union, the Graces related to myself.”

3. “Also remember that bodily marriage is a Holy Sacrament within the Church, as the symbol and image of the spiritual union between Christ and the Church.”

4. “Thus, since I married you through the Angelic Rosary, as God the Father married me through this Angelic Rosary of the *Ave Maria* with a view to give birth to his Son, I have been, in the same way, united

to you through marriage, I, pure and reserved Virgin, so that the world would be renewed by my Son through Sacraments and Virtues.”

5. “Let no one have wrong thoughts about our wedding. Indeed, the spontaneous generation of spirits is purer than the sun, clearer than the stars, since it is contained in the embrace of the infinite Trinity, the Most Holy Trinity in which, in the same way, our marriage will be consumed, since everything is in it, everything comes from it, and everything exists through it.”

6. “Rejoice, O my spouse, just as you gladdened me so many times, every time you hailed me through my Rosary. It is right that, as I was remaining in a tender bliss you were often seized by anguish, severely afflicted by the weight on your shoulders; but do you know why? I had decided to give you all these joys, and this is why I submitted you to such bitterness for so many years. Now, rejoice! Look at what I give you: fifteen Jewels, as numerous as the lilies of my Virginal Psalter.”

CHAPTER V

The Fifteen jewels offered By Mary to her spouse, the Blessed Alan.

I. *First Jewel:* the final Remission of sins. “I obtained for you, O Spouse, the remission of all sins, regardless of their seriousness: you will not die in sin, and yet if you were to make a mistake, you will be punished in this world, since you so often hailed with the *Ave* the one who is *flawless*.” She offered him this Jewel because he had been, for a long time, a great sinner, because he had fallen for the

charm of all sorts of sin. And this gift was also an example for others so that other sinners could keep their hope in her. Thus, Mary did not chose an man without sin, in the same way that Christ called the grateful Magdalene to the spiritual wedding, in order to give hope to all those who repent. And Magdalene was called to incarnate the mystical spousal, as a whish of good omen, immediately followed by her daughter Catherine, also a Spiritual Spouse of Jesus Christ, who was faithful to him in his martyrdom.

II. *Second Jewel*: the Presence of Mary: “Here I give you my Presence, as a marvelous Dazzling Light, since you have so often appealed to *Mary* as a *star of light*: I will always come to your help and give you assistance, and you will see me even more often, and even better, than if you saw me with your eyes and perceived me with your senses.”

III. *Third Jewel*. The Grace to obtain what is asked for: “Since you often asked for my *Gratia* through which I pleased God, and of which I was made Dispenser, for the benefit of the world, here it is; I give you

the Grace to obtain whatever you ask for, as long as you ask for it while praying the Rosary³ and, little by little, you will be able to attain things far superior than what you imagined.” And he experience this gift so many times!

IV. *Fourth Jewel*: the help of Heavens. “Since you quite often called me *Plena*, Lily full of Virtue, Merit and Grace, I give you the gift of sensing the Help of God, with your inner and outer senses, in your whole body, in the joys and the hardships of life, and in each

³ *Rosary* translates the expression “you shall ask in the correct way”.

of your works.” It happened exactly in this way. He could sense indeed, very often, deep down, a Light that shone in himself and, in an unutterable manner, lead him in full union with the divine Will and the Holy Trinity.

V. *Fifth Jewel*: the Presence of God. “Since you quite often called me *Dominus*, Lily of the Most Holy Trinity, I obtained for you that the Lord always be present inside you.” From this moment, he always felt deep down the presence of the Most Holy Trinity, which united him to her, so that he would not anymore see himself

but the Most Holy Trinity, in which he saw three distinct persons, where One was entirely the Other, where the whole was in the part, and where the Being of every Person was also expressed in others. However, this vision was not linked to imagination, nor to the senses, but came from his faith, the Light of which outshone the life of all sciences. Thus, he could see and sense, according to his degree of disposition or of devotion. If by chance he happened to realize that he was not devout enough, or that he spent his time in mundane

affairs, or that he was idle, the vision disappeared for some time, and then, through devotion and penance, came back as before.

VI. *Sixth Jewel.* The Presence of the Saints. “Since you called for me in yourself (*Tecum*) so often, as the Tabernacle of the Most Holy Trinity, I give you the right to see and feel in you the whole Heavenly Court and, with it, the whole world, in a clear and distinct way.” And this happened exactly as Mary had said. He could see, inside himself, the Saints and the Angels, he knew their names, and he worshipped

them with a marvelous veneration. And, which was more spectacular, he perceived in himself a Light illuminating him, which gave him an immense joy, and made him deeply regret his sins.

VII. *Seventh Jewel:* The way of speaking of the Saints. “Since you called me by the name of *Benedicta*, because of my blessed way of speaking, I also give you the comprehension of My language and that of the Saints, so that you be able to hear our discussions.”

And this became true: very often, he could perceive inside him what appeared as

affirmations, sometimes from the Father, sometimes from the Son, or from the Holy Spirit, some other times from Mary and the Saints; this voice did not come from imagination, nor from senses, but it was unique, clear and distinct; it came from the heart, and was knowledgeable. Nature does not know any similar reality.

VIII. *Eighth Jewel:* the knowledge of heavenly and earthly realities: “Because you often called for me as the Healer who gives remedies, gives support and help to the disabled among the people, through the *Tu* which confirms

the link of affection and trust that exists between us; I give you the science that no human spirit can conquer, for it is infused with my Grace alone.” From this moment, he became an expert in all sciences, whether divine, moral or human, and he no longer needed the help of books. He learned much more than before, and faster, prying the Virgin Mary, than he would spending his time in the most well-stocked library. In the same way, the Virgin Mary also revealed him the secret of human sciences: if men could know them, they would scorn

human conjectures because of their great imperfection.

IX. Ninth Jewel. The Innocence of Women.

“Because you called for me with the praise in *Mulieribus*, blessed, not among the bad, but Lily among the Saints; here I grant you the Grace by which women will never be, in any case, the cause of your fall. And since you wanted me as Spouse I also grant you the help, support and devotion of my Maidens, that is to say of all Saints.” From this moment, I saw quite often Saint Anne accompanied with her daughters Saint Mary, Saint

Magdalene, Sainte Catherine, Virgin and Martyr, Saint Catherine of Sienna, Saint Agnes, and many others, never without great devotion and Angelic joy.

X. *Tenth Jewel.* The Wisdom of Language. “Since you often called for me as Word of Wisdom through *Et Benedictus*, I give you the Blessing so that you can, through your words and your speeches, see in you the marvels of God, and perceive the celestial harmonies of glory. What manifests itself in you will become apparent through your words.” And so

it happened: he began to see and perceive these realities, when the Most Holy Trinity manifested itself in its fullness, and when he saw the Three Persons in their totality, Equality, Power and Perfection. The Virgin added: “I gift you with this Grace: when you will pray or teach, if you care about your faith and your spiritual life, you will feel Christ in you, who will tell you what you have to say; similarly, I will talk to you when you pray, when you teach, when you meditate.” And so it was.

1. Indeed, when he was talking, he often felt an indescribable joy, which did not come from any of his five senses, but that manifested itself in an inexpressible way; this joy took hold of him especially after having received the Most Holy Eucharist.

2. Mystery out of our reach! He often felt clearly a human presence which blended with him, its head with his head, its arms with his arms, and so on with the other members, according to the words of Saint Augustine: “You will not

make me become you, but you will become me.”

3. And this human presence, which had blended in him, followed each of his moves, each of his words, each of his steps, etc., according to the rule “You are not the one speaking, it is the Spirit of Your Father which speaks in you.” However, these moves were heavy and clumsy, especially when his faith and his piety were mild.

XI. *Eleventh Jewel.* The Presence of Christ: “Since you appealed to me as Lily of Virginity with *Fructus*, which is my Son, in whom live all the

Fruits of the Holy Spirit, and who desire for him, above all, the heart and the soul; it is in my Heart, and not in my Flesh, that I conceived him: offering my heart to God, I received God in my heart, dressed with my Flesh. This is why I grant your heart this Blessing: that you can feel the full life of my Son in your heart.” And so it was.

1. He began to feel, in his heart, something like a globe, in which he admired with stupor the life of the Lord Jesus, that is to say the Incarnation, Passion and Glory. And therefore, his heart

at times moved towards joy, at time towards compassion.

2. In the same way, in the intimacy of his heart, he could clearly see an extraordinary Light, which encouraged him marvelously to perform good deeds, to confront adversity and to drive back the evils of wrath, resentment and the remaining passions. But, if at time this light disappeared, he would immediately feel utterly maladjusted.

As for the Twelfth, Thirteenth, Fourteenth and Fifteenth *Jewels*, the Spouse has not revealed them, and he has not even disclosed the reason why;

**they may be so secret and
sublime that he does not
consider them fit to be
revealed to mortals.**

CHAPTER VI

Revelation of the Holy Virgin to the Blessed Alain about the contemplation of the Madonna of the Rosary

I. Once, the Blessed Virgin appeared to her young spouse as he was asking her: “What is the best way to honor the Mother of God and the Saints of Heaven?” The Bride answered thus: “My spouse, keep one of my images in sight and contemplate it, without dwelling on my earthly life or my human nature, which are secondary to the fundamental

aspects of my existence.

Listen:

1. My life in Grace, for I am the Temple of all of the Graces of God, and each of them transcends the Grace of the Saints itself.

2. My life in Glory besides Christ, who infinitely transcends the Glory of all the Saints.

3. My life in God, for my Spirit has become the shelter of the Most Holy Trinity in Essence, Presence and Power, in an infinitely superior way to all other creatures: indeed, by virtue of Grace, I have become the Dispenser of Power, of

Grace and of Glory of the Most Holy Trinity.

4. The life in me, as I am the Mother of the Son of God.”

II. “On the dawn of life, God designed my form so that men receive my resemblance. A form that God had conceived before my coming to the world, and the brilliance of which is unthinkable. But when you come to Heaven, you will see me under this human Form, of Grace and Glory, filled with the Most Holy Trinity, and this last form is far superior to the previous one.

The Motherhood of Mary is fourfold: Mary is the True Mother according to Nature; but her motherhood is even truer in the order of Grace; and truer still in the order of Glory; finally, her Divine Motherhood, which has her sheltering the Most Holy Trinity, is infinitely truer.

This is the reason why I, Mary, am the Queen of all that exists, on Earth and in Heaven; I am the one who keeps this whole and governs it, as I am the first-born Form of all of the creatures that God created. Thus it is fundamental that you think about Mary, that

you know Mary and that you love Mary; that you make it so that she thinks to her Servants, that she knows and loves them. As I became the Mother of the Word of God, I was the one who united the human and the divine nature. And only the Annunciation could make it so that the human nature in Myself was blessed by divine motherhood. I am the prime Form, from which the Person of Jesus and of the Saints came. Thus, O loved Spouse, observe the following way of praying, which Jesus, my Only Son,

commands you, for the progress of your spirit.

FORM OF PRAYER

Meditation, revealed by the Mother of God, about the body parts of Jesus and Mary.

In the first Fifty. “**1. Meditate on my Spirit, Supreme Reward of merits and Dispenser of Rewards, so that the Most Holy Trinity remains in me. 2. Meditate on my eyes which, illuminating, by God, all sciences, make them worth of splendor; through my eyes, you will enjoy a most luminous**

sight. 3. Meditate on the musicality and the melody of my Prayer, of its Word and its Chant, which delights God and all the Saints.”

In the second Fifty. “1. Meditate on my Hearing, so that your words always resonate to my ears and to the ears of the Saints as the accord of all virtues and gifts of Grace. 2. Meditate on my Belly, dispenser of sweetness and joy. 3. Meditate on my Bosom, fragrance of solace and softness. 4. Meditate on my left hand, which contains all human benedictions of grace and joy. 5. Meditate on

my right hand, which contains all joys.”

***In the third Fifty.* “1. Meditate on my Lap, my lordly delivery which marvelously exalted my virginity. 2. Meditate on the strength of my Sides. 3. Meditate on my Knees, my tireless prayer to redeem you and save you from evil. 4. Meditate on my Legs, which lulled the Lord. Meditate on my Feet, carriers of mobility and stability etc. And meditate also on the Most Holy Body of Christ.”**

IV. You shall pray and meditate in this way, on

condition that you use the wings of the superior powers of the Spirit: Intellect, Will, Memory, the Quick-tempered power, and the one of Concupiscence; as well as the Wings of Common Sense: Imagination, Inventiveness, Judgment and Memory. With them you will fly towards the spiritual realities, which are infinitely finer, more dignified, true, saint, pure and radiant than all things created in this world.

V. As the Spouse was asking “Is it possible that the realities that have been created could

ever reflect on the perfection of heavenly realities?”, the Queen answered : “Yes, it is possible, thanks to the three Powers of the Spirit: 1. By lifting the intellect: indeed, if the Holy Trinity is everywhere in Essence, Power and Presence, it is also present in each image created; because I was the first Form conceived, since the dawn of time, by the spirit of God, before I became his Wife. Thus, the Trinity is more linked to what has been created than the form to matter, or than a building to the ground. It is possible to go back to God from any

creature.” 2. Immediately, the Spouse lived the mystic experience of the Most Holy Body of Mary: he could see, in the bosom of the Wife of God, the whole human kind, as if the infinity of human creatures was in her. 3. The Spouse looked at the Spirit of the Most Holy Mary through Intellect and Will, and he seemed to find his own spirit in the one of the Holy Virgin, while she saw, heard and acted through the Spirit. During these Visions, the Madonna gave her Spouse a kiss, and made him drink the Milk of her Virginal Bosom, etc., as he

testifies himself in his Revelations. Only the one who had such experiences is able to comprehend them.

VI. Then, raising himself with Intellect and Will, in the same way the Mother of God did, he saw the Person of Christ and the Saints. It appeared to him that the Saints did not like to be honored and imagined by humans through the criteria of their own human nature which, to them, was of no value. However, they accepted to be venerated in this way, in accordance with the ordering

established by the Most Holy Trinity.

VII. “Thus, respect their difference and their rank, said the Bride. The Most Holy Trinity, Christ, the Saints and myself shall receive, through cult, adoration and veneration, in two different ways. 1. The most Holy Trinity must be adored and venerated. 2. I must be venerated through the Cult, since Christ elevated me above Heavens, and thus gave me absolute priority over all other creatures. This is the way the Most Holy Trinity shall be adored, for it created

me, since the dawn of times, as the Spouse of all the Saints and of Christ, in the same way that Christ is the Spouse of all of those who redeem themselves.” This is the way the young Spouse discussed in private with Christ and Mary.

CHAPTER VII

Brief revelations made to the Blessed Alan by the Mother of God

1. The Most Holy Trinity infinitely appreciates the praises of the Rosary made by men, as used to be praised the Psalter of David which contained, in a concealed manner, in each of its psalms, the *Pater* and the *Ave* of our Psalter of Jesus and Mary. Therefore, praise the King and the Queen in the Rosary.

2. A long time ago, the Mother of God revealed to the Venerable Bede, Saint

Dominic, Saint Catherine of Siena and, more recently, to her new spouse, who has been associated to the recitation of the Rosary a long time ago, how much her spouse was liked by God.

3. When he recited the *Pater* and the *Ave*, he [the Blessed Alan] imagined that Christ was placed at the right of the altar, and, alternating his prayers, recited the Rosary. Saint Dominic too was used to reciting the Rosary in this manner.

4. As he recited the Psalter of Mary, the New Spouse felt immensely peaceful and

supremely joyful. In these moments, the Virgin Mary, his Most Holy Spouse, sometimes honored him with numerous Revelations, which were always very brief. Here they are reported, in the very words of the Mother of God.

I. “The Most Holy Mother of God, whatever her request to God, will always see it answered; whatever its object, whatever its size, whatever its frequency and value, in spite of all that is opposed to it.”

II. “God has decided that no Mercy would be granted but

through the intercession of the Most Holy Mary.”

III. “The world would have perished for a long time had the Most Holy Mary not granted it her support.”

IV. “The Mother of God feels an immense love for the salvation of all sinners, to the extent that, should God allow, she would be disposed to endure each day the punishments of the world and of Hell (except sin) for the conversion of all. Consequently, sinners, who are regarded so highly by the Mother of God, shall not be held in contempt.”

V. “The smallest acts of piety offered to the Virgin Mary, be it a single *Ave*, is worth a thousand more than the devotion directed at Saints : the Mother of God is infinitely superior to them, in the same way that Heaven is infinitely superior to any star.””

VI. “The Mercy of the Mother of God far surpasses that of the Saints.”

VII. “From the New Testament, all the Saints have dedicated their highest works to the praise of the Mother of God. As Saint Dominic, Saint Francis, Saint Vincent, Saint Thomas, Saint Bernard, etc.,

who showed great devotion in the veneration of Mary through the Psalter.”

VIII. “All those who will have been steadfast in their adoration of the Madonna of the Rosary will receive a special grace. As Saint Dominic, Saint Francis, etc., have received the worthiness of becoming the founders of Holy Orders, and as Saint Dominic the worthiness to be called Son of God, Brother of Christ, Son and Spouse of Mary.”

IX. “The Lord Jesus, when one receives the Holy Communion, even after the

species have been consumed, still remain in the one who took them, until he reaches a state of grace. The host sparkles in a pure soul, for to be in a soul is the end and the cause of the species (Eucharistic). And the presence of Christ in a pure soul is more splendid than the presence of Christ in species (bread and wine), although they are a different mode of presence of Christ. The New Spouse, when he received the communion, felt Christ living in him, as much spiritually as through his senses, in the same

way as Sainte Catherine of Siena and many other saints.”

X. “Our Advocate loves (us), far more than one could ever love someone else.”

XI. “To recite a single *Ave* is far more precious than anything else under Heaven, and far more than any transient good of the body, of the soul, of existence, etc.”

XII. “The worship of Saints is like silver, the worship of myself is like gold, the worship of Christ is adorned with precious stones, and the worship of the Most Holy Trinity is like the splendor of the stars.”

XIII. “In the same way that, in the world, the sun bring us more comfort than the stars, I am more helpful to my little servants than the Saints are.”

XIV. “The worship of Saints would not have much effect if I did not showed it to Christ, united to my Merits and to my Light.”

XV. “My true worshippers will not die without having received the sacraments, and, until the end, will not lose the ability to speak, or the use of reason.”

XVI. “The worship of Myself benefits all the Saints.”

XVII. “The names of Jesus and of Mary are the two Blazes of Charity, which burn and torment Devils, which purify the souls of the devout, which inflame spiritual life and make flesh chaste.”

XVIII. “In the same way that God chose the *Ave Maria* to give birth to the son of God and repair the world, it is necessary that those who offer themselves to generate and renew others with zeal hail me with the *Ave*.”

XIX. “In the same way that God touched men through me, it is necessary that they touch

Christ in turn, through my Help and my Grace.”

XX. “Know that God the Father wanted me as spouse, the Son as Mother, the Holy Spirit as Friend, the Most Holy Trinity as Dispenser, and that I like to be venerated with these names.”

XXI. “The true followers of my Rosary will have a special place in Glory: they will enter, in Heaven, the first Hierarchy, which is called Epiphany.”

XXII. “The unity of Spirit is expressed in the glorious bodies of the Saints: all have the same beauty in their face, similar to Mine, and there is

between them the Jubilee of the Most Chaste Love of the Husband and the Wife.”

XXIII. “The day of their death, I will come to deliver them (the true followers of my Rosary) from the Purgatory.”

XXIV. “If Men did contemplate Heavenly Realities, they would quickly reach the ways of Charity, of Faith, of Hope and of the Fear of God.”

XXV. “O my Spouse, I want you to meditate on the presence of Christ in yourself, of His Head in your head, of His Foot in your Foot, and so on. I see Christ in you, when I

take you into my arms to help you defeat your enemies.”

XXVI. “The Mass is the Memory of the Passion of my Son, who would like to suffer for those who listen to the Mass, as often as they come, and who reward them with his infinite merits.”

XXVII. “The Most Holy Mary, every time she sees her New Spouse becoming absorbed in Christ, is pleased to give him, with kindness and tenderness, the name of Spouse, and he feels marvelously blessed.”

XXVIII. “Those who celebrate the Mass must feel Charity strongly enough to desire to be

crucified for those to whom their offer the Sacrifice.”

XXIX. “I consider my Sons almost equal to Christ, as well as my servants followers of the Rosary, and I take them together in my arms.”

XXX. “To reach God thanks to the scale of the truths of faith is a pious gesture of devotion, imagining them one by one as if heavenly realities were manifested in all their splendor.”

XXXI. “There is a spiritual bond between angels and men. For this reason, we must hold them in high esteem: they are, indeed, personal Guardians,

while I am the Universal Guardian of all men, and that my eyes, as the eyes of God, are pointed at good people and bad people.”

XXXII. “God is a Spouse full of love and mightily helpful to his devout Sons. The spousal happen when one consider oneself to be nothingness, giving oneself forever to God, in order for him to think, want, act, suffer and do everything.”

XXXIII. “O my New Spouse, you were a great sinner, but I prayed for you, with the desire to front, for you, if I could, every suffering to redeem you.

**For the sinners who become
converts are My Glory.”**

CHAPTER VIII

The Blessed Alan receives the vision of the Blessed Virgin Mary

I. The Rosary of Mary triumphs over all the schemes and immoral acts of the Devil, of the flesh and of the world; for, through the *Ave Maria*, the *Word* of God came to the world and was *made flesh*. Saint Jerome said about it that “It is just that Mary be the Queen of all men, for, as she generated the Word of God, she also regenerated all the things in the world;” hence the

Verse of the Antiphony of the Assumption.

The New Spouse of Mary, the day of the Celebration of the Blessed Virgin Mary taken to Heaven, after he received the Heavenly Sacrament, felt suddenly that he was crossing the Heavens, and contemplated the sublime assumption of the Virgin Mary at the very moment it was taking place, while in Jerusalem, among the apostles who surrounded her, she was transported in an ecstasy of love⁴.

⁴ The Latin verb *obdormivit*, which usually means *to fall asleep*, means in the present case a state of contemplation mingled with an ecstasy of love, which numbs the senses.

1. He also saw, coming from the Temple of her Body, the splendid light of her spirit shining, seven times brighter than the Sun, while she threw herself, with marvelous haste, in the arms of her Son and Spouse Jesus Christ, in the presence of the triumphant Church, preceded by the Choir of Angels guardians of men. As soon as she reached the gates of Heaven, the voice of God could be heard: “Open, O doors, lift yourselves O ancient doors; may the King and Queen of Glory enter⁵:” at

⁵ From Psalm 23.

the same time as his Spouse, who was leaning on him, “entered the Lord, mighty and powerful in battle.”⁶”

2. And the Joys of Heaven broke out, as the Heavenly Regiments met and, kneeling, in an unspeakable harmony, declaimed the *Ave Maria*, which accompanied the Heavenly triumph among veneration, jubilation and magnificence (of all Heaven). No Heavenly Creature could be seen without its musical **Psalter-Rosary**⁷, and nothing

⁶ From Psalm 24.8.

⁷ The word *Rosary* is added to *Psalter* in order to underline the continuity between the two words in the works of the Blessed Alan.

but the *Ave Maria* could be heard, in a soft and enchanting symphony.

3. Here is its description:

THE FORM OF THE PSALTER- ROSARY

II. (The Psalter-Rosary) was similar to an immense musical instrument, made of 150 Psalter-Rosaries, each of them made of 150 pipes in each of which 150 melodies were ringing, so well-tuned, producing such a wonderful harmony that no other music could match them.

Saint Michael the Archangel was the conductor, and he was surrounded by 150 musicians; near them stood the Guardian Angel of Christ, when the latter was a pilgrim in the world.

This chant really seemed to lift all the hearts!⁸ The New Spouse, who heard it, felt stricken by the enchanting love of Christ and Mary.

4. The choirs alternated in the following way: after the chants on this glorious Psalter: “*Ave Maria, Gratia Plena, Dominus*

⁸ In the 1847 edition, due to a print error, *mortui* (meaning the dead) replaced *motui* (meaning feelings) which appeared in previous editions.

Tecum,” the whole court of Heaven would answer: “*Benedicta Tu in mulieribus, et benedictus Fructus Ventris Tui Iesus Christus.*” As soon as this name was uttered, a new melody started again, and so on, the words having each time a new signification and comprehension. This Psalter-Rosary seemed to have been gifted with the innate and infinite Wisdom of God.

5. The New Spouse then heard his guide tell him: “Through this Phrase, the entire world has been redeemed, the King of Heavens has become incarnate and the ruin of the

Angels has been mended. This is the reason why the Angelic Spirits will play forever this New Canticle for God.” Then, all Heavenly Spirits would get closer to Mary, through the pipes, which were no more than 150, and each Angelic Spirit would appear with his Psalter-Rosary.

6. As the New Spouse was very much surprised, someone told him: “Why are you surprised? This number is the most holy of all and it appears in Noah's Arch, in the tabernacle of Moses, in Salomon's Temple, which dimensions were, mysteriously, multiples of ten;

this is also true of the dimensions of the New Temple, as seen by Ezekiel, the Psalms of David still used by the Church today, which are 150, each of them prophesying on Christ and his Mother. Indeed, the Psalter-Rosary is the New Psalter given to the Church by the Most Holy Trinity, from which come 150 prayers of intention for men, in which the Heavenly Creatures are united, and God honored. It is the will of God that you may hear and see such marvelous things, so that you can preach to everybody that He loves immensely these 150 prayers.

III. Your sermon will be as follows: “The Rosary came to the world in a critical moment, because of the evils that were happening. All those who will take it in their hands will find strength and support in it: those who will ignore it will be assaulted by all evils to come. The world is devastated, and only the Angelic Rosary, which once saved the world, can end this devastation.” The Spouse heard these words and, coincidentally turning his eyes at the world that was lying at his feet, saw that three

catastrophic events were about to ravage it.

1. Up North an extremely deep chasm was widening, from which came flames and dark smokes, devastating the world. Then the voice of an Eagle who was flying could be heard: “Beware, beware of the flesh and the blood, which have been devoured by the flames and now set the world ablaze, which will become a gigantic inferno.

2. In another area, the New Spouse caught a glimpse of the preparations of an impending war about to spread over the world with its immense

tragedies, among tempests, thunder and sudden flashes of lightning, shattering the world. And, in the middle of this, the voice of a woman could be heard: “Beware, beware of these evils!” She was also shouting: “Since Mercy is not of this world anymore, do not ask Heaven for its leniency: the End is near, the End is near.”

3. In yet another area, the New Spouse saw innumerable crowds of devils, who, armed with three lashes, were pushing almost everybody in the frightening chasm of the 150 furnaces of Hell, and

inflicting them endless torments of all kinds.

How deafening, how horrible! The New Spouse came to know that these three lashes⁹ originated from the three evils of the world, Lust, Meanness and Pride, and that only the Psalter-Rosary could overcome them.

IV. Then the King Jesus, after having aided the rise of the Queen of Heaven over the Choir of Angels, told her: “My Mother, Virgin Spouse and Queen, the moment has come to show the Holy Trinity the

⁹ The original text mentioned two lashes first, then detailed the three lashes mentioned in this text.

Merits that are yours for having helped the world. Those who come from the earth offer their benefactions to the merits of the Holy Trinity. I will accompany you: you are going to receive, indeed, the ownership of the Heavenly Kingdoms.” Such were his words, and after he spoke the New Spouse suddenly saw before him something spectacular:

THE VISION OF THE PSALTER- ROSARY

Fifteen high Queens, unrivaled by earthly women, appeared;

each of them was surrounded by her Maidens.

1. The first five, as well as their fifty Maidens, were holding, in their hands, the same number of Roses, all incredibly beautiful; on the first one could be read in gold letters: *Ave*, on the second: *Maria*, on the third: *Gratia*, on the fourth: *Plena*, on the fifth: *Dominus*.

2. The next five, as well as the fifty Maidens who were carrying them, were adorned with fifty very valuable precious stones; on the first one could be read *Tecum*; on the second *Benedicta*; on the

third *Tu*; on the fourth *In mulieribus*; on the fifth *Et benedictus*.

3. The last five, as well as the fifty Maidens, brought to the feet of the Mother of God five stars. On the first one could be read: *Fructus*; on the second, *Ventris*; on the third, *Tui*; on the fourth, *Iesus*; on the fifth, *Christus*.

And the Son said to his Mother: “Sweet Mother and Dear Spouse; there are three supreme Empires of Heavens, which form a unit: the Empire of the Father, the Empire of the Son and the Empire of the Holy Spirit, each of them

composed of five Kingdoms. It is fair that you be the Queen of Heavens; not only their Ally and Friend, as all Saints are, but also the Lady of Empires. Here is for you."

FIRST ONE: THE EMPIRE OF THE FATHER

V. There are five Kingdoms which form the Empire of the Father are: 1. Fatherhood; 2. Likeness; 3. Sovereignty; 4. Immortality; 5. The Created Universe. This Empire advocated the Fear of God and submission. The Holy Virgin and Mother, pleading, with

great humility, came before the Kingdom of Fatherhood of God Almighty, saying: “Ave, Father, Being of all Beings. In my name, and in the name of all my followers, I offer you this rose, which I received at my birth.” When Mary, having received a Rose from the First Queen, on which was engraved *Ave*, offered it to the Father, for the Imperial Kingdom of Fatherhood, the Father told her: “This Rose is full of dignity and glory! Thanks to it, you will forever be the Queen of the Kingdom of the Father, the only Mother of all beings, since, through the

***Ave*, you conceived my Son, the Creator of all that exists.” It seemed to the New Spouse that the whole Heavenly Court was busy recording in a book this donation (of God the Father) to Mary and her Reciters of the Rosary.**

II. When she came to God, King of the Kingdom of Unity, Mary offered him a rose and said: “*Ave*, O King of the Living, here is the Rose of infinite Likeness, the source from which you give birth to all that exists; I, Mary, offer it to you in my name and in the name of my Reciters of the

Rosary, as you know and want it.”

Having received the Rose, The King (God the Father) said: “You will be the Blessed Queen of the Kingdom of my Likeness. I want the Likeness of all creatures to be in your Power.”

III. The Most Holy Mary came to God the Father, King of the Kingdom of Sovereignty, and offered him a Rose bearing the following inscription: *Gratia*, and she told him: “*Ave*, O good King, I give you this present in my name and in the name of my Reciters of the Rosary; I hope that it will please you and

that you will accept it.” The King said in return: “It pleases me and I accept it, and I welcome it. Be the Queen of my Power: may all powers, on Earth and in Heaven, be granted to you, for you conceived the Son of the Power of the Father, who is the Grace of the World.”

IV. The Most Holy Mary was introduced to God, King of the Kingdom of Immortality and, pleading, told him: “Receive, in my name and in the name of my followers, the Reciters of the Rosary, the *Rose Plena*.” And the King told her: “You, O Mother of Fullness of

Immortality, will get, as reward for your Merit, this Kingdom of Eternity.”

V. The Most Holy Mary offered, in the same way, the Rose to God the Father, King of the Kingdom of the Created Universe. The Lord told her: “Receive, O Queen, the Kingdom of the Created Universe, who conceived the Son Creator.” After this, the Jubilation of the Heavenly Spirits was inexpressible.

SECOND ONE: THE EMPIRE OF THE SON

This Empire is made of the five Kingdoms, of the Joys that are Properties of the Son: 1. Filiation; 2. The Word; 3. Wisdom; 4. Redemption; 5. Providence.

The Virgin, who was to come to the Kings of these Kingdoms, was following humbly her guide.

I. Thus, after she spoke to him with the same words, she offered God the Son, King of Filiation, in her name and in the name of her Reciters of the Rosary, the precious stone *Tecum*, for the Kingdom of the Sons of God.

II. Similarly, she gave God the Son the Precious Stone *Benedicta*, for the Kingdom of the Word Incarnate; and the Queen was given the Kingdom in return.

III. For the Kingdom of Wisdom, she gave God the Son the precious stone *Tu*, and she became the Queen of Wisdom in return.

IV. For the Kingdom of Redemption, she gave God the Son the precious stone *In mulieribus*, and she became the Queen of Redemption.

V. For the Kingdom of Providence, she gave God the Son the precious stone *Et*

benedictus, and she became the Queen of Providence.

And again, the inexpressible Jubilation and the marvelous praises of the Heavenly Spirits could be heard.

THIRD ONE: THE EMPIRE OF THE (HOLY) SPIRIT

God, the Holy Spirit, possesses five Kingdoms, properties of the Holy Spirit: 1. The Sanctifying Spirit; 2. The Gifts; 3. The Advent; 4. Goodness; 5. Care.

I. Mary gave to the King, Holy Spirit of God, and the Star *Fructus*. And the King told

her: “Dear Friend, take the Kingdom of all spirits; may your Will be done on them, for you accepted to receive in yourself the Fruit of the Holy Spirit.”

II. The King told Mary, who offered him the Star *Ventris* for the Kingdom of Gifts: “Be the Queen of the Gifts of God; no one shall receive any Natural or Moral Gift, no grace nor glory, safe by your intervention, you, the Mediator who saves souls.”

III. To Mary, who offered him the Star *Tui* for the Kingdom of the Advent, the King said: “In the same way that your

Holy Bosom gave the world all its goods, the Advent of the Son who grew up in yourself was the greatest event of my life. Thus, you will be the Queen of the Advent in Heaven and on Earth, and no change shall take place without your assent.”

IV. To Mary, who gave him the star *Iesus*, for the Kingdom of Goodness, the King said: “You will be the Queen of Goodness, which I will grant to no one without your Mediation.”

V. To Mary, who gave him the Star *Christus* for the Kingdom of Care, the King said: “Without you, nothing,

whether coming from nature or from Grace, shall be preserved. You, indeed, O immutable Queen, gave birth to the Savior of the World.”

After this, tremendous cries of joy again.

HERE IS NOW THE CONCLUSION

VI. Finally, the Most Holy Mary offered herself to the Most Holy Trinity, in her name and in the name of her worshippers of the Rosary. And God told her: “I command and I want that the Gifts that you receive be

recognized eternally. You shall be the Generous Dispenser of the Most Holy Trinity. Through the Assumption and the singular Glorification, I shall be entirely in you, and you will be entirely present in me. I shall never refuse anything to your Will.” And he added: “Since you associated the fifteen Gifts to my ten Commandments, to my ten singular Virtues, opposites to the ten Flaws of the World, and to the ten Species of human nature that must be repaired, I want you to be worshipped through this same number (150) on Earth and in

Heaven.” In the end, the Spouse, Mary, turned towards the New Spouse, told him: “Preach all that you saw and heard. Do not fear: I am with you, I shall help you, as shall all my Reciters of the Rosary. I shall punish those who will oppose You: I shall cause their ruin, as you already witnessed.”

“Now, however, concentrate...”

CHAPTER IX

Second part of the Vision, the struggle of the Queen of Mercy against (the Kingdoms) of Justice, etc.

At the end of the chapter, the Virgin will say these words to the Blessed Alan: “Peace reigns in Heaven, without discord, ad God knows no change: but his human sensitivity allowed him to appreciate the changes caused by time, from the time of the Law until that of the Gospel. The wrath of God has been swept by his Grace.”

1. The Rosary of Mary is the Key and the Vase of Mercy: the Source of the Mother of Mercy, like the vase full of water of Rebecca¹⁰ before, is the source which refreshes pilgrims. This is the lesson of the second part of the Vision, which teaches us to ward off evils, and to ask for the advent of goodness with the Rosary. This Vision was followed by another one, full of majesty and consolation. Here it is.

¹⁰ See Gen. 24, 16: Rebecca was the spouse of Isaac, who fell in love with her thanks to her goodness, when she made him drink to her amphora.

THE VISION OF THE PSALTER- ROSARY

Mary had already been elected Empress of the three Empires of Heaven and Queen of the Fifteen kingdoms, and she was about to inaugurate her Empire of Mercy.

At the same time, her opponents were restless and furious: they were the three other Empires, originating from the world of man, the fallen world usurped from God rebelling against the new Kingdoms of the Mercy of God and of the Mother of God. It seemed to the New Spouse that

the events unfolded as follows. God, disappointed by the fall of his progeny, gave up on clemency and began to rule Creatures with the iron rod of his Might, of Justice and of Truth; in the fullness of time, God welcomed the Oblation of the Son, loosened the bridles of Mercy in the Empire of the World; but to establish this new Triple Empire, it was necessary to remove the Old Triple Empire that had been usurped from God. Thus, the three Queens of the Empress, Might, Justice and Truth, convened together and said: “So The Sovereign Mercy

rules alone on all things? If we yield, we shall perish. If Law is broken, the influence of the Might and Power of God over Villains will be broken, as well as the Sentence of Truth over the damnation of villains. Shall we fight her?” This proposal was unanimously accepted. The New Spouse then saw a marvelous sight:

I. THE MIGHT OF THE EMPIRE OF THE FATHER

II. This Empress was moving accompanied by her court, and was heading to the battle. Five perfidious Queens were

following her: 1. Affliction; 2. Ignorance; 3. Severity; 4. Poverty; 5. Slavery. They were followed, in the most complete chaos, by countless threats, which looked the same as the Queens. The Queens of Might reached their destination and stopped before Mary, Queen of Mercy. Mary was counting on the detachments of Mercy, of Virtues and of the Merits of Christ, her own and those of the Saints. These detachments were mounted on white horses, and they defeated the opposing army. They Came, they Saw and they Conquered: they captured the austere Might of

the Father, as well as all her Queens and her militia, the grandeur and pride of which had been undefeated until then. While they had their hands tied in their back, the Queen told them: “O mighty sovereigns, the Will of God must be done, his Wisdom must be crowned, and his Goodness must show itself. Since God was pleased to call me, although I was not worthy of this Grace, to be Empress of Mercy, it was necessary for me to defend my Empire with all my strength. You have been driving Mercy away from this world for more than four

thousand years, preventing it from descending upon Earth. Now, in compliance with the judgment of God, I, your Queen and the Queen of all, by virtue of the authority of the holy Trinity, pardon you and free you. At the same time, I declare you Sovereigns of Mercy, and much more, I give you back your kingdoms.

I. However, O Affliction, you shall change: come closer to my Blessing of the Kingdom of *Ave*, which is free of trouble!

II. O Ignorance, long mighty in the world, you shall change: Illumination, walk into the Kingdom of *Maria*.

III. And you, O Severity, flee the bitter realities: Good Grace, come closer to the Kingdom called *Gratia*.

IV. O inhumane Poverty, who until now has reduced all good things to nothing, go away: make way for Fullness, and her reign in the Kingdom *plena*.

V. O cruel Slavery, disappear, make way for the Freedom of the Son of God, and reign in the Kingdom of *Dominus*.

Now, listen to me: your Kingdoms must flourish and change from the past. And you all, who practice the Rosary, receive your privileges: listen!

I want you, living, dead and after your death, to receive Blessing, Illumination, Grace, Fullness and Freedom, and to be safe from Affliction, Blindness, Severity, Poverty and Slavery. For them to obey me in the kingdoms of the Might of the Father, now called Mercy, *Ave, Maria, Gratia, Plena, Dominus.*

II. THE JUSTICE OF THE EMPIRE OF THE SON

III. This Empress learnt about the prison her sister destined her to and took up arms, calling for help her five Allied

Queens. These cruel Queens rushed to her help, accompanied with the many Adverse Evils: exile; dishonor; cruelty; insensibility; adverse destiny. They gathered and declared war on the Mother of God, Queen of Mercy. The fight occurred and the valorous warriors of Mary defeated Justice and captured her Militias. With wounds to her head, hands and feet, Justice said these words to Mary's mercy: "You hurt my heart, my sister; your burning arrows spread misfortune wherever they pass." The Merciful Mary answered:

“You have been dominating the sons of Adam for too long; this is the reason why I order you to end your rule. From now on, the cruel despots will act as follows:

I. You, O Exile, stop banishing poor mortal to isolated places, without earth or sky. Go away: come here, my Queen of Hospitality, and take hold of the kingdom *Tecum*.

II. O shameful Dishonor, enemy to the name of man, go away! Make way for Good Reputation in the kingdom *Benedictus*.

III. O Cruelty, go away from the kingdom, you who have

been rejecting the mediator for so long. O Conciliation, take hold of the kingdom *Tu*.

IV. O Insensitivity, go away, and you, Compassion, come into the kingdom *mulieribus*.

V. O adverse destiny, go away; and come here, Favorable Fate, in the kingdom named *Est benedictus*.

And Mary added: Listen to me, all of you. I want those who practice my Rosary to find in me the Dispenser of the Holy Trinity: 1. Hospitality. 2. A Good Reputation before God. 3. My mediation, that of the Son and of the Saints. 4. Compassion. 5. Favorable fate.

May they be freed of all that is contrary to these, for they obey me in the kingdoms *Tecum Benedicta, Tu, in Mulieribus et Benedictus.*

III. THE TRUTH OF THE EMPIRE OF THE HOLY SPIRIT

IV. Truth then threw herself into the battle, with five Allies and their Kingdoms, thought about new plans, increased the strength of her army. Mary, with the help of the Holy Spirit and of her own friends, invaded, fought, vanquished, captured Truth and carried her to the Trial of the Holy

**Trinity, were Mary said aloud:
“She is the one who until now
has deprived of Truth the sons
of our Father Adam and kept
them in the darkness of her
shadow. Go away now, leave
the Empire. You too, her
sovereigns, go away: 1.
Infertility; 2. Sterility; 3.
Misery; 4. Prison; 5. Wrong
death. Go away from our
Kingdoms, which are named:
*Fructus, Ventris, Tui, Iesus,
Christus*. And, instead of them,
come closer, O Queens of the
Holy Spirit: 1. Fertility; 2.
Fecundity; 3. Abundance; 4.
Liberty; 5. Health and Happy
Life. I want those who practice**

**my Rosary to enjoy, on earth,
all these, and to be protected
from their contraries.**

CONCLUSION

**V. The Holy Trinity, who
witnessed the struggle, was
called to help by Might,
Justice and Truth, who were
held captive. It answered: “My
dear Daughters, my other
daughter, Peace, shall serve as
a mediator. Listen to her.”
Peace was here, and she said:
“Each one of you shall receive
what belongs to her, and peace
shall reign between your
armies. O three times holy**

Trinity, I shall give a double verdict. Here is the first: Mary has chosen the best part of the fifteen Kingdoms, that is to say Mercy. Thus, whoever, through the Psalter of Christ and Mary, serves faithfully in the fifteen Kingdoms will have to be counted out of the Kingdom of the other Queens, who will then suffer a loss, and will enjoy happiness in the exclusive Realm of Mary.” The Almighty agreed and, following his assent, the whole court burst into applause. Then Peace proclaimed the second part of the Sentence for the prisoners: “In turn, Might,

Justice and Truth will exercise their rule; but their rule shall only apply to those who, in the Kingdom of Mercy, refuse to submit to the Rosary of Christ and Mary; this refusal will be expressed through Pride and sins.” To this, the Trinity added: “So be it, for eternity.” All the Saints added, “So be it, amen, amen.”

Truth added with a smile:

VI. “Of course, O three times blessed Mary, your kingdom will be minuscule, and ours immense, since only a small part will comply with the rule of the prayer and of the Rosary. The Path leading to

Heaven is narrow, and not many take it and reach its end. Most of them bloom and purify themselves under our rule, and this purification is endless.”

WARNING

Finally, the Holiest of the Holy warned her Spouse with these words: “Do not think that war is waged in heaven and that discord is spread. Do not think so. Here, peace is infinite. You have seen these things, and how they happened, to your benefit and that of the men who you must teach, telling

them about the Grace of God and of the Rosary, which transforms the Wrath of God into Grace.”

She spoke, kissed him and made him drink his virginal Milk, as a confirmation of the Truth of the Vision. The Spouse then felt full of joy, as if he was disgusted of all human and earthly things. But, coming back to humanity, he understood that this Vision was true to the songs of the Church: “Today Mary went to Heaven, because, along with Christ, she reigns for eternity.”

CHAPTER X

The treasures of the Ave Maria which Jesus reveals to the New Spouse of Mary

The New Spouse of Mary received the remarkable grace of seeing and hearing Jesus speaking to his Mother: “Dear Mother and Spouse, I love so much to praise you through the *Ave Maria* that I want to reveal to your New Spouse the inexpressible heights of your Praises.” Jesus looked at the New Spouse and told him: “My Son, I appeared to you in a vision to tell you what you offer to the Mother of God

when, full of piety, you say *Ave* to her.” The Spouse answered: “O Love and Joy, Sweet Jesus: I thank you for your infinite compassion: you deigned to visit me, an ungrateful sinner, even though I cannot give you back what I owe you, since I am not worth anything; then I pray you humbly: teach me what I do not know.” Jesus: “My Son, experience the treasures of the Mother of God, which I will compare to the extraordinary realities of the world.”

**THE SEVENTY-TWO
TREASURES OF THE AVE MARIA**

FIRST ROSARY. *First fifty.* 1. “The *Ave Maria* is the paradise, in which Adam and Eve, the Christ and Mary, have been introduced, for the salvation of men.” (Saint Bernard) 2. “The *Ave Maria* is the sky full of stars of virtue, of graces, of science and of merits.” (Saint Augustine) 3. “The *Ave Maria* is the sun that reigns and illuminates the world with its rays of Pure light.” (Saint Anselm) 4. “The *Ave Maria* is a source of ecclesiastic life, which purifies sinners, heals the disabled, quenches the thirsty, irrigates

the gardens of knowledge.” (Saint Augustine) 5. “The *Ave Maria* is the Tree of Life, which resurrects the dead, heals the disabled, and helps the living.” (Saint Jerome) *Second fifty.* 6. “The *Ave Maria* is the Tree of Knowledge of Right and Wrong; tasting it taught me to do good and flee evil.” (Saint Anselm) 7. “The *Ave Maria* is the garden of the flowers of virtue, which produce balms for the salvation of the living and the dead.” (Saint Anselm) 8. “The *Ave Maria* is the gold mine of my riches and the fortified city which prevents the enemies

from attacking.” (Saint Albert the Great) 9. “The *Ave Maria* is a mine of jewels, that is to say of virtues, which are the crown of souls.” (Saint Augustine) 10. “The *Ave Maria* is the star of the sea which illuminates the world and the darkness of sins, and guides us to the harbor.” (Saint Bernard)

Third Fifty. 11. “The *Ave Maria* is the crown of glory, made with the gems of the merits and the gold of charity, which covers the brow of the Mother each time we salute her.” (Saint Augustine) 12. “The *Ave Maria* is the royal cloak of

Mary, which covers the sinners and decorates the righteous.” (Saint Bernard)

13. “The *Ave Maria* is the heavenly fortress of the Holy Trinity.” (Saint Bernard)

14. “The *Ave Maria* is the garden full of the fruits of grace and of virtue, where the Dove of the Holy Spirit rests, where the bird of grace feeds, where we contemplate the kind deeds of spiritual consolation and breathe the perfumes of virtue.” (Saint Bernard)

15. “The *Ave Maria* is the city built on the jewels and the gold of the Church Militant.” (Saint Bernard)

SECOND ROSARY. *First fifty.* 16. “The *Ave Maria* is the temple of Salomon, where victims, vows, sacraments are offered to God, where sins are pardoned, where tribulations are diverted, where we can get the help of Saints, where we can hear the melodies of the heavenly spirits, where the Son of God was made flesh.” (Saint Augustine) 17. “The *Ave Maria* is a vine which produces the balm that heals the sick, lights the blind, helps the living and protects the dying.” (Saint Augustine) 18. “The *Ave Maria* is the ladder and the star of

Jacob, on which we climb to look at Heaven.” (Saint Jerome) 19. “The *Ave Maria* is the bow of the Old Testament, where we can find the Tablets of Stone of the wisdom of God and the manna of consolation.” (Saint Bernard) 20. “The *Ave Maria* is the arch of Noah, by which the world was freed from the deluge of sins, saved from the flood and suffering.” (Saint Anselm) *Second fifty.* 21. “The *Ave Maria* is the rainbow of clemency, which gave its pardon after Vanity, the avarice of riches and the unfaithfulness.” (Saint

Augustine) 22. “The *Ave Maria* is the Mount of God, which makes us fly over earthly realities, where the heart begins to live again, fleeing far from the fire of Sodom.” (Saint Jerome) 23. “The *Ave Maria* is the field of virtues.” (Saint Basil) 24. “The *Ave Maria* is the organ which sows joy in heaven, the zither which fills the Church with enthusiasm; the melody which puts sinners in flight.” (Saint Ambrose; Saint Bede) 25. “The *Ave Maria* is the forest of the solitary prayer, where we draw away from the world, and do penance under the

stars.” (Saint John of Damascus)

Third Fifty. 26. “The *Ave Maria* is the meadow of delights where graze the flocks of Christ.” (Saint Anselm) 27.

“The *Ave Maria* is the enchanting and fertile river, which feeds and irrigates the land of the Church.” (Saint Basil) 28.

“The *Ave Maria* is the serene sea, free of tempests, which leads us to heaven.” (Saint Albert the Great) 29.

“The *Ave Maria* is the house of the Most Holy Trinity, which provides a shelter for those who need one.” (Richard of Saint Victor)

**30. “The *Ave Maria* is the scales of all human works.”
(Saint John of Damascus)**

**THIRD ROSARY. *First Fifty.* 31. “The *Ave Maria* is the library of divine and human knowledge.” (Saint Ambrose)
32. “The *Ave Maria* is the chamber of treasures of God, who gives out to the necessitous the goods of Heaven, of Christ, etc.” (Saint John of Damascus) 33. “The *Ave Maria* is the venture which restores the world.” (Saint Augustine) 34. “The *Ave Maria* is the valley in which we obtain humility.” (Hayim) 35.**

“The *Ave Maria* is the attic of mercy, which feeds souls.”

***Second Fifty.* 36. “The *Ave Maria* is the altar of the living God, our harbor.” (Origen) 37.**

“The *Ave Maria* is the perfume which give our works a suave smell and heightens them.”

(Saint Bede) 38. “The *Ave Maria* is the book of life and the book of the Righteous.”

(Saint John of Damascus) 39.

“The *Ave Maria* is the way that leads to the homeland and to the reward.” (Saint Anselm)

40. “The *Ave Maria* is the shield on which the burning stings of evils and adversity

are squashed.” (Saint Bernard)

Third Fifty. 41. “The *Ave Maria* is the bow which sends arrows on enemies, for the glory of the Lord.” (Saint Basil) 42. “The *Ave Maria* is the hair shirt of chastity, the veil of honorability, the belt of dignity, the ring of the heavenly marriage.” 43. “The *Ave Maria* is the crown of flowers which the Blessed wear.” (Saint Augustine) 44. “The *Ave Maria* is the door of Heaven, through which souls enter, safe and sound.” (Saint Albert the Great) 45. “The *Ave Maria* is the oven where the

bread of angels is made, which gives life to the world.” (Saint Bernard)

FOURTH ROSARY. *First Fifty.*

46. “The *Ave Maria* is the surrounding wall of the city and the line of defense against enemies.” (Saint Anselm) 47.

“The *Ave Maria* is the Cloud which waters the world, thanks to which it blooms and bears fruit.” (Saint Augustine)

48. “The *Ave Maria* purifies evils.” (Saint Bernard) 49.

“The *Ave Maria* is the Mirror in which we contemplate the Realities of Heaven.” (Saint Anselm) 50. “The *Ave Maria* is

the New World, which mended the old one.”

Second Fifty. 51. “The *Ave Maria* is the vase of the power of the Father, of the Wisdom of the Son, of the Goodness of the Holy Spirit.” (Saint Bernard) 52. “The *Ave Maria* is the heavenly city of the Blessed.” (Saint Augustine) 53. “The *Ave Maria* is the supreme trial of justice for the Saints, before which peace is made; the *Ave Maria* is the lord of all realms.” (Saint Basil) 54. “The *Ave Maria* holds darkness in respect.” (Saint Peter Damian) 55. “The *Ave Maria* is the safe-conduct of all kingdoms, and

that of Heaven.” (Breviarium Blesense)

Third Fifty. 56. “The *Ave Maria* is the splendor of a city that enjoys endless resources.”

(Saint Augustine) 57. “The *Ave Maria* is the angelic hymn of the humanity of Christ, against the pride of Lucifer.”

(Saint Bernard) 58. “The *Ave Maria* has been the oldest hope of the patriarchs, which announced the Incarnation¹¹”

(Saint Augustine) 59. “The *Ave Maria* is the queen of all prophecies, for it was the subject of all prophecies.”

¹¹ A reference to the Woman prophesized in Genesis 3, 15, who would crush the serpent’s head.

(Saint Jerome) 60. “The *Ave Maria* is the faith of the Apostles, through which all kinds of marvels were made.”
(Saint Ambrose)

FIFTH ROSARY. *First Fifty.* 61. “The *Ave Maria* is the fortress of the Martyrs, which triumphed of all their tortures.” (Saint Albert the Great) 62. “The *Ave Maria* is the science of doctors, which allows them to analyze and judge.” (Saint Denis) 63. “The *Ave Maria* is the Power of the Pontiffs, which they received to preserve the Incarnation, through the sacraments of the

Church.” (Saint Albert the Great) 64. “The *Ave Maria* is the perseverance of the confessors who accomplish their rule.” (Rhabanus) 65. “The *Ave Maria* is the life of the monks, who come up to God and die to the world.” (Cassiodorus)

Second Fifty. 66. “The *Ave Maria* is the glory of priests, that of having received an authentic and mystic power over the body of the Lord.” (Saint Bede) 67. “The *Ave Maria* is the purity of the Virgins, with which they married God, refusing any other love, remaining angelic.”

(Saint Jerome) 68. “The *Ave Maria* is the first directive to the world, to learn to distinguish between the poor, the rich and the nobility.”

(Saint Augustine) 69. “The *Ave Maria* is the patience of penitents to bear many punishments for their salvation.” (Saint Augustine)

70. “The *Ave Maria* gives help to the novice.” 71. “The *Ave*

Maria gives the strength to progress along the path.” 72.

“The *Ave Maria* is the contemplation of the one who reaches perfection.”

When Jesus had finished, the New Spouse thanked him

humbly for his words, and was then able to testify of his vision of Christ in all his Majesty, as not being able to meet him before the day of his Judgment would have been torture to him. He thanked Christ for his words, which Saint Dominic had also received in a revelation from Saint James the Greater, in Spain; he was then near death, but this revelation gave so much vigor to his spirit and his body that he healed immediately.

CHAPTER XI
*Revelations on the signs
preceding damnation*

The New Spouse was used to reciting the Ave Maria in this particular way: “Ave, O Merciful Mary and Mother of God, full of Grace, the Lord is with you, blessed are you amongst all women, and Jesus, the fruit of your womb, is blessed: a true man and a true God who, for all the sinners, was born, suffered and resurrected, and then lived and still lives in the Sacraments: you, O Virgin, conceived him in a Holy Spirit,

when you answered to Gabriel with infinite humbleness: I am the servant of the Lord, let it be to me according to your word, amen.” Mary often appeared to him, a sign that she appreciated his prayer, each word of which evoked the perfection of the Mother of God. And Mary concluded with these words: “O tender Spouse, I will tell you the secret of the divine providence. I. Know, understand and be certain of the things you will have to announce to others afterwards. Do you know which way leads to eternal damnation? It is neglecting the

Ave Maria, or remaining lukewarm towards it. II. To love the *Ave Maria* is the beginning of the path of Glory. III. Because those who unite with me through the *Ave Maria* unite with me forever, until they join me in heaven.”

CHAPTER XII

Jesus reveals the Mysteries of his Passion to the Blessed Alan.

I. The Rosary of the Most Holy Trinity, to the glory of the Merits of Our Lord Jesus Christ and of the Blessed Virgin Mary, provides marvelous comfort : he who commits mistakes finds the Way again, and he who progresses in Virtues goes on. Indeed, these (merits) embellish the conscience of the faithful and provide them with gifts, with the Fruits of the Holy Spirit. Here is one, sweet and admirable, which

was revealed in our day. As a man was praying the Rosary of Christ and Mary with devotion, through the grace and the will of God, he felt that something took hold, not of his body or thoughts, but of his spirit. During this rapture, he felt totally one with the body of Christ, as if he had transferred into Him, feeling on his head the Crown of Thorns, and on his hands and his feet the pain of the stigmata of Jesus Christ. Everything was as if his thoughts and his will had been taken away, while the Wisdom and the Will of Christ had

been granted to him: he felt that he was finally in Heaven, although he could see himself on Earth, praying. This is something extraordinary for the man, but not for him who achieve wonders alone.

II. The Lord Jesus, in his Spirit, said these words: “You, and many others, are used to say: “There, the Lord suffered the Passion for half a day, but since he is God that did not weigh much on him. On the contrary, if he had wanted, he could have endured more difficult hardships, even if that did not happen. But we, his

servants, have been tormented for years, by the world, the flesh, the devil; and we are not God; we are not made of steel. Whereas we, the pitiful, must endure continuous trials, Christ went through the Passion in a short time.’ Come, and look at what I shall show you.” He said. And they found themselves unexpectedly in a majestic palace, in the royal room, where stood a maiden equally beautiful, humble and virtuous. Before her was the Angel Gabriel, to whom she was saying: “I am the servant of the Lord, may your will be done.” Right when she uttered

these words, the New Spouse felt that his eyes had become brighter than the Sun and that they could see inside the most pure Heart of Mary; where he saw that a child had just been conceived, small and similar to a newborn bird, yet already fully formed. And Jesus told him: “Watch carefully.” He saw the very young man holding the world in a single hand, and seemed to stare at the city of Jerusalem, in which he was to suffer. And Jesus told him: “See how much I suffered from endless torments for you, and for all of Adam's sons, from the time I was

conceived to the hour of my death. Watch carefully:”

III. And at that moment, he saw the young Jesus hanged to the immense tree of the Cross, and the sight aroused such compassion that it seemed to embrace all creatures from earth and heaven in the love of the crucifix. Then, as he was absorbed in the contemplation of this sight, Jesus said: “Here is everything I endured for you. Tell the others of what you saw: 1. For each sin, I suffer thus; and it is an atrocious pain, as if I had as many lives as there are

creatures on earth, and if I died as many times in this way if God brought me back on earth. 2. I suffered all this for the Love of you, to institute a holy priesthood for the Church. 3. I endured all these torments so that all could earn the gift of Glory. And if I had had as many lives as there are men on earth and in heaven, as there are grains of sand in the sea and stars in the sky, I would have died at every moment, if God the Father had allowed me. Do you want to know why? Because, as the Word, I bear the Fullness of the Divinity, as well as the

Passion I endured for all sinners and all offenders of God. And this pain is so much bound to my divine person that it will never end, as long as I will not have borne all the sins of the world. The glory of my person reaches its fullness when it unites with suffering. And suffering equals my glory, as well as my merits and my virtue.”

IV. The New Spouse was looking and listening as if he was hearing Christ inside himself; at the same time, he felt drawn to the Cross of Christ. When he had reached

the Tree of the Cross, the New Spouse felt, inexplicably, that all was contained in the Virgin Mary as in a Temple. What a magnificent sight this was! The New Spouse could hear the young man, pleading from the cross: “O son of Adam, have pity on me! It is for you that I suffer this way.” This I ask you in the name of the Passion of the Lord Jesus Christ: from now on, each time you hear these words, you shall welcome them with all your heart, so as to flee from evils, present and future. This is

THE VISION OF THE ROSARY

V. I saw an immense Tree, laden with fruit, on which all the Saints had taken place. From the single trunk stemmed three limbs, which were divided in five branches, in the middle of which the Child Jesus, who was crucified, told me: “Here is all from which I suffer. Look at the pain, infinite not only since the Incarnation, but in three degrees: 1. The suffering of the Being (God), when I was still the Word of God; 2. The suffering of the hypostatic union of human nature to

divine nature; 3. The suffering of the rebirth of grace and glory. From the moment of my conception, it was as if I had been crucified three times: 1. As the Word of God, I was suffering, in the desire and the infinite will to compensate the Father, through the infinite love of men. 2. And I was suffering to the point that, if the Word of God could have been a creature, it would have desired to die many times, if it had been allowed to. But since the Word of God could not die, he chose to become incarnate, to die for the love of you. 3. O men, why don't you trust in

this love? O you who love me, who are pious, wonder is there exist a pain and a love similar that equal mine!”

VI. First Fifty. God must be recited for the infinite Passion of the Lord as the Word of God. The New Spouse was watching this immense tree, made of *Pater Nosters* and *Ave Marias*; the five Branches were the first five words of the two prayers (according to the Revelation of Jesus).

First branch: “Ave.” “I am dying on the cross, since the first moments of my conception, to free you from

the curse of Eve. I die, I, your Father, who gave you life through the creation and the redemption. May all other fathers, who have been and who will be, come here with their love: of course, it will not come near to the hundredth part of my love. Stop crucifying him with your sins, but pray him through the *Pater Noster*.”

Second branch: “Mary.” “I have been suffering on the cross, since the hail of the Angel to Mary, when I entered in her with my light so that I, being of beings, could save the world. Thus, pray for me, and

say “who art,” for I am in each one of you, in your being, your presence and your faculties, more firmly anchored in you than your own spirit. If the death of the body is painful, that of the spirit is even worse and my death has been even more devastating. And where is your compassion?”

Third branch: “Grace.” “I have been cruelly crucified by love, so that I could obtain the grace for the world. But who am I? The Light and the Glory of heavens, for whom you pray: “in heaven.” And what a death it was! If heavens could die, so would all living

creatures; but I am even more necessary to your life. I am burning for you with the fire of love, a fire that burns more than all earthly things would if they caught fire at once. And what do you offer me in return?”

Fourth branch: “During the Crucifixion, I felt endless pain for you to earn the love of God, to take you away from the emptiness of riches, and to offer you the fullness of my grace and glory. But who am I? I am the Saint of Saints, whom you pray with these words: “hallowed be.” And what a death! If all saints and

martyrs had died on the cross at the same time, their death would have stood for nothing against mine. If you feel compassion for a suffering bug, why can you not feel it for me?”

Fifth branch: “Lord.” “I suffered to free men from the tyranny of the devil, and to let the Kingdom of the Lord come. But who am I? I am your noble and kind Lord, to whom you tell “thy name,” before whom knees bend, in the name of whom you have been baptized, earning the right to be called Christians, and to be written down in the

**book of life. And what a death!
No word can describe it. And
you, don't you hear my
moaning on the cross? You, at
least, you my friends, have
pity on me! Look at the
wounds of the man crucified to
death, and his countless woes!
Try to number them! I have
been crucified to these five
branches to make up for the
offenses you made against the
Ten Commandments of God.
And it happens that the fifty
painful wounds earned you my
infinite love. Why won't you
give me back my love, at least
with fifty Ave Marias? Is this
the way you love me? Is this**

**the way you suffer for me?
How can you, then, aspire to
reign at my side?”**

**VII. Second Fifty. Pray for the
Passion of the Lord, which was
infinite, because of the
hypostatic union. Watch the
endless pain of my crucifixion,
due to the hypostatic union (of
human nature with divine
nature).**

**First branch: “With you.”
“The Word incarnate is, here,
the one crucified, so that the
world receives the crucified
God, who put the Devil to
flight. What is the Word of
God? The one to which you**

ask “Thy kingdom come.” It is the supreme king. And what a death! Inexpressible, precious, uninterrupted after the end of the world. If a servant did not feel pain in front of the death of his master or king, would he not be unfaithful? What about, then, those who feel no pain before me? Those who crucify me restlessly are even more numerous.”

Second branch: “Blessed.” “I suffered on the cross, because of the union between man and God, so that the human kind could receive the Blessing. But who am I? I am the Lord of Freedom, from whom you

have received the freedom of the sons of God in your person, action and being, and to whom you ask: “Thy will be done.” And what a death! It revealed such strength of will that, if all existing wills could blend, they would never come near to its strength. Watch out, all the ungrateful who do not honor the Liberator! Watch out, all of those who offend him! You will forever be slaves to the devils of hell.”

Third branch: “You.” “I have suffered on the cross because of the union between men and God in order for God to appear openly to men. Who is

the man who suffered? He is the one who remains united with God, the first living force, the one who animates all things and without whom all these things would perish. He is the one you pray “as in heaven.” In Heaven lives the First living force of all living beings. And what a Passion! If there existed someone who, from the beginning of the world, could withstand all lightning, thunders, and storms of the skies, he would never come near to a hundredth of my Passion.”

Fourth branch: “Between all women.” “I suffer on the cross

because of the union between human nature and divine nature, in order to receive mercy for all mortals. But who am I? I am the one who freed the world of its dust, to whom you say: “on earth.” And what a death! If all earthly things caught fire, were flooded, fragmented, and this until the end of the world, that would be nothing compared to my Passion. Is there anyone inhumane enough to refuse to stand beside me? He will be swallowed by the earth, as were Dathan and Abiram; he will be burnt as Sodom, etc.”

Fifth branch: “Blessed.” “I am the victim of a curse, I, who am God made man, in order to merit the eight beatitudes. But who am I? I am the one who sustains all creatures of this world, to whom you ask “our daily bread.” And what a death it was! If it were possible to endure in one time all the hunger and thirst of all the living, until the end of the world, that would be nothing compared to my thirst when I was on the cross. Why will you not feel any compassion for the one who sustain you? You! Offer me, in the name of all, the second set of fifty, for my

infinite pain, through this small quantity of *Ave Marias*, for these are the five sufferings I suffered during the crucifixion until death, to earn men the three theological virtues: Faith, Hope and Charity; the four cardinal virtues: Prudence, Justice, Temperance, Strength; and the three moral virtues: humbleness, spiritual joy, the love of God for the weaker.”

VIII. Third Fifty. To pray for the excesses of the Passion the Lord suffered in his spirit. “See, O son, that my spirit will be sad until I die, and this

sadness, from my conception on, came from the depth of my soul, while the heights (of my soul) enjoyed the blessed vision. Suffering welcomed them by virtue of Charity, Grace, Strength, Prayer, and the hatred of sin. My soul was so closely united with my divine nature that it could withstand pain beyond all limit. Indeed, the endless pain that the Word felt in its soul amounted to that which my infinite will could withstand; and to wish to suffer more was impossible. Now, you can understand the five points of Passion.”

First branch: “Fruit.” “I suffered the Passion to give the world the twelve fruits: Joy, Peace, Patience, etc. But who am I? The one who gives all in abundance, whom you pray “give us this day.” And what a passion it was! If all spirits of all the tyrants allied to invent the most varied and cruel tortures, they would be nothing against what I suffered. The corporal Passion, indeed, does not come near to the spiritual Passion. If you could save a life, by offering bread or a simple fruit, would you refuse to do so? But then, why do you not

offer a just a little bit of your love and of your strength to my soul?”

Second branch: “Your Heart.”

“I suffered the Passion in order for you to become the foster sons of God. But who am I? I am the one who possesses the Key of David, who binds and unbinds, and whom you pray: “forgive us our trespasses.” And what a pain it was! It amounts to all the sins combined from which, if God transformed the smallest pain of the soul into physical pain, all creatures would die. If I had suffered this way for the devils, they

could have been saved; and, believe me, I withstand all of this in Grace.”

Third branch: “You.” “I suffered the Passion in order to free men from the tyranny of Passion and Hell. But who am I? I am the King of Mercy, whom you pray: “as we forgive those who trespass against us.” And what a justice, superior to all injustices! In the same way that the Glory of Christ exceeds the glory of all Saints, the sadness of my soul exceeds all human sadness. O ungrateful souls of men, why

can you not give me at least a little bit of your compassion?”

Fourth branch: “Jesus.” “I suffered the Passion to save the world. But who am I? I am the one who frees from temptation, pains, etc. whom you pray: “lead us not into temptation.” And what a death! All the existing deaths, trials, temptations, pains, etc. past and future, are nothing compared to my death. My death indeed exceeds the weight and measure of all things, because of my strength, of my example, of my love, etc.”

Fifth Branch: “Christ.” “I suffered the Passion in order for you to receive the Sacraments. But who am I? I am the strength and the power which you pray: “but deliver us from evil.” And what a death! But death shall not have any end, for the will, the love and the Passion are unending in me, for your compassion is so scarce; even though I help you in everything, guide you, serve you, save you. O the ungrateful! Watch how I suffer in these five branches of the cross, to repair the nine choirs of the angels for the benefit of

the tenth, that of men! Will you not hail me, devout and steadfast, fifty times, in the third set of fifty of the Rosary? The *Ave Maria* was the beginning of my Passion, and of the Incarnation and the Gospel. My Passion amounts to the power of God.”

IV. After hearing these words, the New Spouse saw countless souls being drawn to the abyss by devils. 1. He heard their terrible cries. 2. He saw the justice of God, riding a horse that traveled over the world at the speed of light to devastate it. And he heard: “Since then,

it has been ruling the world." 3. Then the mercy of God showed him the remedies to bring: the prayers of the Rosary of Christ, through the Mediator, his Mother. 4. Then, a terrible voice shouted: "In the same way that, through the Ave Maria, I allowed, at once, the redemption of all things through the Son, with the Ave Maria, I want to repair this depraved world, with the help of all those who praise me through the Rosary, and who will preserve their conscience."

CHAPTER XIII

Jesus Christ reveals the punishments of Hell to the New Spouse of Mary.

I. According to Saint Ambrose, praying is man's best way to bring him back together with God; and the Rosary is the Queen of prayers, because of the great power it bears. Indeed, the peculiar strength of the Rosary is rooted in life, in the Passion and Glory of Christ, and, what is more, in the Merits of the Mother of God and the Saints.

II. As he was reciting the Sorrowful Mysteries, a

follower of the Rosary of Christ often felt in his body the pains of the Passion of Christ. One day, as he was celebrating Mass, he saw Jesus Christ in the sacred Host, and heard him say: “You crucify me for the second time.” And he replied: “O Lord Jesus Christ, how could I commit such a horrible crime?” And the Lord replied: “Your sins crucify me; I'd rather be crucified than see God offended by these sins with which you offend against him. And when you do not crucify me with your sins, you do so with your omissions. You have

the knowledge, the freedom and the ministry of preaching: thus you are responsible for the evils that you could prevent if only you preached my Rosary. But you have become a mute dog, unable to bark while the world is full of wolves. If you do not mend your ways, I promise you before the Father Almighty that you will end up suffering the fate of the worldly.”

III. With that, he saw a staggering abyss open, where lay priests, monks, princes, monarchs and many others; and fire, snow, ice and the wind of tempests were only a

small part of their bitter lot: while lying among snakes, they were buried up to the neck with all the most appalling creatures in the world, which made them cry with horror. They were surrounded by devils, devils that looked like women, whose ugliness was beyond all words; these monstrous beings pierced and set the private parts of these poor men on fire with burning spears, and snakes and toads of fire slipped in their naked posteriors; these torments were followed by even more cruel ones. He identified several of these men as once

part of the world of the living. And Jesus told him: “There will be the place of your eternal rest, if you neglect again the sermon. Preach my Rosary: I promise you: I will fight, with the whole Heavenly Court, against all those who will try to oppose you. Live according to what you preach, so that you do not suffer the fate of those you have just seen, who did not live according to their words.”

CHAPTER XIV

Vision of ecstasy of the compassion for the suffering of Christ.

I. One day, the Spouse of Mary had a vision in which all things seemed about to die with God, and all creatures on earth and in heaven showed compassion for Christ who expressed his pain in an awe-inspiring cry. The one who saw this was astounded and felt on the verge on dying. But the hand of the Lord comforted him and picked him up, and a voice rang: “We feel great compassion for the Lord; not

only for his pain, but also for his will and his desire.”

II. Then the Most Holy Trinity appeared to him and told him, in tears: “Watch this, not to believe that sadness and pain reign in me, but to understand that, if I had a mortal body, able to hold Divinity, I would cry this way and feel the same pain, with the suffering Son. And if you watched me with compassion, as the Blessed do, you would not be able to tolerate this suffering, and would feel even more pain for Christ, (but less) than his own Mother when she was crying in front of the Cross.”

III. Then, speaking to Jesus with much love, he asked: “O Jesus, do you feel the pain?”

And Jesus answered:

1. “I do not suffer from the event itself, since it only happened once, but I have the will and desire to suffer, with infinite love, and forever, for the sinners to find salvation.”

2. “Thus, I have not been crucified in my flesh, but in my limbs, that is to say in the Church and the daily sins, which have weakened me more than being crucified on the Calvary; but affects derive from will, not from the senses, and this is the way I would like

to suffer, if I had still a mortal body. Because I, Advocate of the sinners, would easily soothe Divine Justice if the wretched adopted my Psalter, and, in this way, partook in my merits!”

CHAPTER XV

Why are there fifteen Prayers of the Lord in the Psalter?

Saint Bernard, a Spouse most loved by Jesus and Mary, dedicated numerous lengthy prayers to Jesus, expressing his compassion for the suffering of Christ, anxious both to discover what he could do to comply with Christ and most of all to be agreeable to Christ by showing him reverence.

He touched the wounds of the Passion of the Lord in such a way that, during the ecstasy, he saw Christ in his mind, who

had the same face as when he was sentenced to death. Such a spectacle aroused compassion and tears, even from rocks! Then Saint Bernard, who was crying with the others, heard a voice: *My dear Bernard, help me, for I suffer so much for you.* Bernard hurried and took the Cross on his shoulder: *Allow me, O Lord, to bear this,* he said. And the Lord answered: *May all those who want to bear the Cross with me recite, each day, for my pains, fifteen Pater and Ave, during a whole year, which amounts to the number of my wounds.* This is about five thousands four

**hundred and seventy-five
prayers.**

CHAPTER XVI

Why are there one hundred and fifty Salutations in the Rosary? Revelation of the Blessed Virgin Mary.

Let us hear with fervor this message of the Blessed Virgin Mary, who gives us twenty reasons.

1. Because the Psalter of David contains one hundred and fifty Psalms, which contain symbolically the *Pater* and the *Ave*, as the fruit in the flower.

2. Because I experienced one hundred and fifty spiritual joys, which were all invaluable, during the

(immaculate) conception and gestation of my Son, through ecstasies, visions, revelations and inspiration.

3. Because I experienced one hundred and fifty joys during the birth and the feeding of my Son.

4. Because I experienced one hundred and fifty joys during the Sermon of my Son, through his words and his works.

5. Because I bore, during the Passion of my Son, one hundred and fifty great pains of all kinds. The pain of my compassion, indeed, was commensurate with my love.

6. Because of the one hundred and fifty gifts God made to the world, from his birth to his death.

7. Because of the one hundred and fifty pains felt by Christ, which refer to ten entities: I. God; II. the soul; III. the body; IV: the Saints; V: myself; VI: the disciples; VII: the Judean; VIII: Judas; IX: the people; X: the souls of the Purgatory. Moreover, he suffered intensely through fifteen things, that is to say through the five senses: the five inner senses, the five outer senses, and the five superior powers that are Intellect, Will,

the tendency to concupiscence and anger, and the driving force.

8. Because of the one hundred and fifty joys of my Son, which were also mine, during the Resurrection.

9. Because of the one hundred and fifty passion fruits of the Lord.

10. Because of the one hundred and fifty Main Virtues for the salvation, which are the theological virtues, the cardinal virtues, the capital virtues, the moral virtues, the eight beatitudes, etc.

11. Because of the one hundred and fifty faults opposed to these virtues.

12. Because of the one hundred and fifty miseries of the world, which are hunger, thirst, heat, nudity, infamy, disease, discord, fire, floods, the wild beasts, slavery, ignorance, etc.

CHAPTER XVII
*Birth, Statutes, Fruits and
Nature of the Brotherhood.
Revelation of Mary to the
Spouse.*

I. One day, the blessed Mary appeared to the New Spouse and told him: “O my sweet spouse, I will reveal you many beautiful, useful and without a doubt necessary things, which I revealed in part, some time ago, to your blessed Father, my spouse Dominic, the very day of the Annunciation of the Lord. In order to be seen by the whole world, the Revelation he received makes

everyone listen to the Mother of Truth, who will talk through the mouth of my beloved spouse Saint Dominic and of the Confraternity, and will tell the beginnings of the Rosary. The members of the Confraternity were called the Brothers of Jesus Christ and the Virgin Mary, in the prayer of the Angelic Psalter.

STORY

The origin of the brotherhood of the Psalter.

II. 1. Saint Dominic, who had become a truly apostolic man, had traveled all over the lands

of Spain (which the Saracen, enemies of Christ, had once overrun), where he preached his doctrine, and observed the other people around him. Almost a fortnight before the glorious day of his death, while he had not yet undertaken the foundation of the Sacred Order of the Preachers, since he still belonged to the rule of Saint Augustine, he happened to fall in the hands of pirates, along with Brother Bernard, not far from Santiago de Compostela. The two companions were taken and brought to the enemy ships. They were subjected to

countless interrogations and received whip lashes, and were assigned to the basest tasks. As lambs in front of ferocious wolves, they left it to Christ and endured everything that was happening to them, without renouncing to pray God, day and night, although they were surrounded by barbarian leaders.

2. Three months of hard work among their abductors passed; they had endured this time with surprising perseverance and patience. *And I, Saint Mother of Mercy, looking at my beloved spouse, was feeling sorry for him with all the*

strengths of Charity. I held a power over the villains which, as soon as I wanted and gave the order, as they had undertaken to cross the sea, produced a complete shift in the sky which was covered with black clouds, until it became pitch black; winds died down, and the abductors began to fight against the sea, where a terrible storm was unleashing, with a lot of flashes of lightning and claps of thunder. The whole ocean was upside down and bits and pieces floated in the waves, which had become three time higher. In spite of their best efforts, the enemies,

using rows and uniting their strength, were unsuccessful and ended up, desperate, lamenting over their fate.

3. Left alone, Saint Dominic and his companions were neither surprised nor distressed about this turn of events; Saint Dominic, endowed with a virile mind and reassured by the Spirit, tried to raise the spirits of his enemies, with his usual sermon. “My brothers,” he said, “God is showing you his anger. These earthly and celestial menaces, the wrath of wind and water, everything is the sign of the wrath of God.

When God is appeased, so will everything else be. Your wrongdoings motivate the vengeance of God and wreak havoc in the seas. O unfortunate men, condemn your crimes in your souls; ask the mercy of God, invoke and beseech the Star of the Seas, Mary, Mother of God, have confidence and learn to know the Lord.” So he spoke, but in vain.

4. The cruelty of these desperate men shifted into furor, and they took it out on the man who had taught them such just things. They outraged him with sarcasms,

beat him and, worse, heaped blasphemies on God and Mary, the Saint among the Saints. Instead of mending their ways, these impious persons made things worse. Some of them, indeed, who were close to the Saracen, had repudiated their faith; others, although they had committed numerous crimes, had abandoned penance. The man of God, who was suffering in the name of Christ, closed his eyes willingly on the blows and the insults he had received, and asked God to pardon him for the blasphemies of the impious.

5. A second night followed that of the tempest (it was the day before the Annunciation) and this feast encouraged Dominic in his effort to prompt his enemies to venerate the great Queen of Piety, with a delicate sermon meant to penetrate the hearts of the cruel criminals, who were already weeping about their fate. The savior of souls and of the desperate began to speak, with humility and devotion, to calm down, as much as possible, the violence of his enemies and invite them to pray God, Jesus and Mary.

6. However, hearing these sweet names heightened again

the furor of these desperate hearts, who became even more malevolent and began to heap blasphemies on Jesus and Mary with even more violence than before. But Dominic do not have the time to add another word, as an enormous wave arose, submerging everyone, heralding an imminent ruin. It is then that the combined action of the winds, of the storms, of the sea and of darkness triumphed of the indecisive: the pilot died in the waves; the rows were ripped out by the tide; the mast broke, the hull was shattered and an abyss

opened; and for the desperate, the slowness of the death to come was even more cruel than death itself.

7. The men were demoralized by the violence of the storm, as if the waves did not deign to engulf them. The solemn festivities for the Virgin Mary were imminent, as the sun was rising and beginning to illuminate the dark sky. Saint Dominic, for his part, was dutifully devoting himself to the prayers of the Annunciation. He was gnawed by the salvation of the pirates, although he had few doubts about his own life, to which

did not grant much importance; as he prayed her, his Advocate, Mary, who only him could see, appeared, moved towards the Spouse, dazzling in the light of the day, and said to him: “Be brave, Dominic. Keep struggling to obtain what you desire; these men would have perished if you had not saved them. Be brave, for if you want to persevere in this way, I will lead the ship with a light wind and, for the love of you, will pardon the sacrilegious men, even if they pardon us nothing. Their punishment will be that of having delayed the

punishment, since the misfortune that will beat down on them will be even heavier. You will give them the choice: either they perish for eternity, or they welcome my Psalter and lead a straight life, and build, with you, who will be the founder, a brotherhood dedicated to Jesus and Mary. If they accept, the tempest will calm down as soon as they make the sign of the Cross. I will take care of appeasing the wrath of the Son against us. Otherwise, be certain that you will be the only one to make it out of these waves, and that Hell will engulf the others. Tell

them with confidence what I have just told you.”

8. He obeyed the order, and Saint Dominic repeated the threats and directives; he told of the heavenly wrath, threatened his enemies of death and struggled to make these hard hearts break at last. Finally, through a more benevolent speech, he told these inexperienced spirits of Mary, Jesus and their Psalter, and of the Brotherhood; he told them of penance and finally convinced them, as God slowly reached their spirits. The fact that a tempest of such magnitude had been appeased

thanks to simple words and thanks the Cross played a crucial part in the change that happens in these spirits. Then the words and the desires of all the beseechers became unanimous: they accepted to execute the orders given by Dominic. Giving up treachery, crime and their past life, they submitted to penance and received the Psalter from the hands of their savior. They could be seen so humble as to fall on the ground, and threw themselves at the feet of Saint Dominic, imploring his pardon and his help, while he took them out of the water.

9. Indeed, after he pronounced this sentence: *In the name of Jesus Christ and his mother Mary, be quiet*, silence settled; but in the ship, death, which had been left to enter, was visible. The broken bow, the shattered hull, the hold broken down by the reefs had created so many openings from which water leaked that, both in the ship and in the water, all the men had to swim. But they were all stupefied by the fact that after such a violent storm, after the tempest that had fallen down on the ship, Dominic was not in the least wet, although he had been

standing in the middle of the others. But, comforted by the presence of the saint, and feeling somehow safe from drowning, they still kept crying for help. And suddenly, all witnessed a heavenly sight.

10. The Most August Virgin Mary, Mother of God, was standing above the men, shining with intense light; full of majesty and grace, she inspired both wonder and awe; the hearts were beating, torn between hope and fear, while the eyes were fixed on the Saint, who spoke thus: “O unfortunate men, and yet lucky! Have confidence! You

have listened to my Dominic; listen to me now! From one man, only from Dominic, you will learn the faith in Jesus and myself, Mary; piety and virtue earn the man his reward. And so I save the ones who I welcome in my Psalter. In the beginning, only Dominic could see me; I remained hidden from your eyes because they were not worthy. You did not recognize me, and were hostile towards me; now, rejoice in the fact that I have become visible and made peace with you, in order for you to have faith and obey the orders, while fulfilling your

promises!” So she spoke, turned to the skies, and disappeared.

11. At the same time, the men, left to themselves, saw that the ship was not moving: they marveled at the fact that while it was, several minutes earlier, mangled by the waves, it was now in good shape, and with no damage. Remaining silent, full of marvel, near the boat as in a harbor, they observed the sky and the sea in minute detail: a quiet wave came towards them, straightened up the ship and refloated it.

12. And Dominic, secretly advised by the Spouse, said

these words to those who kept silent and did not even know themselves: “Brothers, this is the Grace of Jesus; the Mercy of Mary, Mother of God. Praise God, glorify Jesus, hail Mary, who worried about the sinking. Sing to the Lord the New Chant of the Psalter, because it has accomplished miracles. I will say psalms in the honor of God and the Virgin during my entire life. Mary, who came to rescue us, gave us back the belongings, the merchandise and all that you threw overboard in the height of the storm. You will find everything intact, on the

British coast; but make sure to avoid these unpleasant lands, and entrust your life to favorable winds.”

13. Fear, marvel, and the honor of God and the Saint kept the mouths of the men shut; but deep inside them, their souls were screaming. With great difficulty, everyone said a few words, all the while giving thanks themselves: “O Jesus, O Mary, I make this vow: God, I will sing you a new chant; on the Psalter with ten strings, I will psalmody in the honor of my God, for the rest of my life.” And so on.

14. Immediately, there could be heard around horrible screams from devils: “Poor us,” they screamed, “That man, Dominic, won’t stop tormenting us! Oh! He takes possession of our loot, frees our slaves; makes our prisoners free men, chain us to his Psalter, flagellates us, throw us in prison, relegates us far from hell. Poor us!”

15. In the meantime, the ship continued its course and got closer to the British harbor; all the dangers being left behind, songs rose to the glory of the Psalter. On the shore, as expected, they found back

everything they had thrown overboard, even the wine, all these goods having become more valuable. They were new men, who worshipped the Brotherhood and dedicated themselves to the Psalter, in the institutes of Penance.

**STATUTES OF THE
BROTHERHOOD OF THE
PSALTER**

III. Immediately after, the Queen of the Psalter and Patron of the Brotherhood provided this brotherhood with the support of laws. Here they are, as she wanted them

and revealed them to Saint Dominic:

I. My confraternity of the Psalter must be founded in the name of Jesus Christ and Mary. Everyone can become a member, regardless of his origin, as long as he observes the prescribed rites, that is to say the Statutes: each future member will have to declare first that he will persevere in this Brotherhood, then to give his name, which will be written in the registers. And these names, as well as the names of the deceased, will be read in public once a year.

II. The principle of this brotherhood is that the merits of each one are common to all.

III. These decisions and rites, if they are not properly observed, will not imply any punishment, but only the privation of merits; those who commit omissions will be forbidden to partake in the reward, in proportion of the prayers not recited; the participation to all other merits of the Confraternity remains intact.

IV. Regarding the entrance and admission to the brotherhood, no sum shall be paid either directly or

indirectly, except if freely desired, for the decoration of the church, the lights and other necessary things for the divine cult, depending on each one's devotion.

V. Every year, all priests will celebrate three masses: one for the Holy Cross, another one for the Queen and a third one for the defunct Brothers; those who are not priests will, once a week, say a Rosary; one day of solemn festivities must be held in addition to the weekly psalter to the Son, on which occasion the brothers shall offer me, Mary, a full Rosary. Then, the young, the ill, or

those who cannot do otherwise, shall offer, each day, a *Pater* and an *Ave*. It shall be the same for the deceased, to whom a mass shall be dedicated.

VI. Regarding admission to the order, it is necessary beforehand to confess and receive the Eucharist the same day, or after, in a suitable moment, and to recite the *Pater* and the *Ave* to the Son and myself seven times, against the seven deadly sins, to the benefit of the Brothers and Sisters.

VII. In addition to the Easter confession, members shall

confess at least three times a year, that is to say on Pentecost, on Saint Dominic's day and on Christmas.

VIII. For a deceased of the Brotherhood, everyone shall say one *Pater* and one *Ave*, and be present, whenever possible, at the burial; and so members will honor each other, because they will save themselves.

IX. This rule of the Confraternity must be made public, so that everyone can acquaint himself with it.

X. Finally, the following rules are not orders, but advice:

1. Anyone who offers Psalters to Mary, with one hundred

and fifty *Ave* and fifteen *Pater* each day, will do well.

2. Anyone who adds a Psalter of Christ, with one hundred and fifty *Pater* and fifteen *Ave*, will do better.

3. Anyone who recites the great Psalter of Christ and Mary, with one hundred and fifty *Pater* and *Ave*, and one hundred and fifty *Credo*, *Pater* and *Ave*, will do even better.

4. But anyone who shows discipline in his offerings and his prayers will do even better.

5. Finally, anyone who adds soul and life, that is to say the meditation on the life, death

and glory of Christ, will exceed all measure.

I appreciate nothing more than these prayers, after the three times blessed Sacrifice of mass. Then, the help of the Son, as well as my protection, will be granted to those who recite the Rosary. For them, I will be a mother, a guide and a friend; my Son will be a father, a guide and a friend. This is how I want us to be seen, and to be trusted.

**FRUITS OF THE BROTHERHOOD
OF THE ROSARY.**

IV. What is more, my dear Dominic, the more this Brotherhood will be very dear to you, the more its members will know its fruits, among which:

FIRST ROSARY. *First Fifty.* To preserve oneself from miserliness, simony and sacrilege. 2. To be close to the Saints. 3. The peace of realms, republics, cities and towns. 4. The orations to Christ and myself. 5. The pardon to trespass and reconciliation. 6. Charity. 7. To help one's neighbor. 8. Fraternal

propriety. 9. The purity of consciences. 10. Sharing.

Second Fifty. 11. To free souls from the Purgatory. 12. A life more angelic and Christian. 13. To strengthen hope, thanks to the prayers of all. 14. The raise of everyone's merits. 15. The consolation of grief.

Third Fifty. 16. The monastic sharing between brothers. 17. A better disposition towards good. 18. The aspect and form of a Christianity in keeping with Christ, the Apostles and the Primitive Church. 19. The fortress against temptation. 20. The spiritual joy of a society full of graces.

SECOND ROSARY. *First Fifty.*

21. The peace of the conscience, freed from remorse. **22.** The education of the young, the adolescent, the youth, and the guide to all kinds of virtue. **23.** The protection from common calamities and miseries of life and the world. **24.** The protection against a horrible death. **25.** The superiority of this brotherhood, compared to any other institution.

Second Fifty. **26.** The easiness to enter this brotherhood, which is free. **27.** The love of spiritual brothers, superior to that of fleshly brothers. **28.**

The fear of God, purer and more filial. 29. A greater perfection of active life, regarding one's neighbor. 20. A greater tendency towards the love of a spiritual life, through the elevation of the self, thanks to time and experience. This is what I revealed to my spouse Dominic.

**RULING OF THE
BROTHERHOOD, REVEALED TO
THE NEW SPOUSE.**

V. Now, you too, O my new Spouse, son of an equally great father, listen to the teaching of your mother.

1. After my Spouse Dominic fell asleep, a terrible plague among both the clergy and the people devastated the world, who experienced more avarice and laziness than in the past; they led the Psalter, the brotherhood and the writings of the brothers to their ruin.

2. However, the earliest forms remained, preserved here and there, in Spain and Italy, written on manuscripts, on the walls, and even on windowpanes, for posterity.

3. But there is more: the Order of Saint Dominic, known as the Order of Penance, began

to exist, and arose from these days.

4. All brothers and sisters of his Order, in accordance to the examples and advice of Saint Dominic, served us, my Son and myself, with devotion, in this Psalter of the Most Holy Trinity, so that each brother, day after day, offered daily the full Rosary. Thus:

5. The more this Psalter remained in this Saint Order, the more science, wisdom, miracles, and divine glory flourished. But with the waning of the Rosary, the Order of the Preacher inevitably declined, at least

from what books, paintings and epigraphs of the deceased tell of it, since no one wants to accept such a thing. On the contrary, in these beginnings of the Spirit, all were convinced of one thing; to forget to recite a Rosary on one day was to lose that day.

7. Thanks to the Rosary, numerous miracles and prodigies flourished in Spain, Italy and France, and almost everywhere in the world, and they were so frequent that they outshined all others. Several volumes would not be enough to contain them all.

8. Through them, one could admire the conversion of sinners: everywhere, in Temples, in the most remote places, there were only complaints and moaning, and penance, often admirable, coming from very young people; now, this seems incredible! It was as if the Angels themselves were dwelling on earth.

9. Why? The ardor of faith made the Heretics flee, and it did good to all Christians, who dedicated their life to their faith.

VI. The hero Simon de Montfort, as well as his army,

learned the Rosary from my friend Dominic, and had become used to reciting it. Thanks to this prayer, he was victorious and repelled his enemies. The triumph of men over their enemies, which Heaven grants to the faithful, illuminates history.

1. In Albi, with five hundred men, Simon de Montfort put ten thousands heretics to flight.

2. Another time, with thirty men, he repelled three thousand.

3. Another time again, with three hundred men near Toulouse, he crushed the king

of Aragon and his army, and won the battle and the war.

4. Sometimes, it happened that, thanks to the divine strength of the Psalter, which they usually carried along with them, they faced unexpected enemies, who were dangerous and innumerable.

5. They were then seen as more numerous by their enemies; in reality, it was my angels having come to help them. This militia, on earth and at sea, at peace in their homeland, achieved great things.

VII. The fruits and works of the Rosary are most important:

1. The renewal, construction and embellishment of new temples and altars; the appeal of numerous revelations, signs and feats; the saintliness of life, the honesty of customs, and the candor of spirits; the disregard of the world; the honor and exaltation of the Church; the justice of Princes; the balance of community, the peace of townspeople, the way of life in households.

2. The workers, servants, employees, who did not began to work before having first

hailed the Son in the Psalter; and did not sleep before having offered, in the course of the day, an act of piety to God, on their knees. Many men who, once in bed, remembered that their duty of the day had not been fulfilled, got up again to recite the Rosary.

3. The Psalter was held in such consideration by all good and bad people that only the most devout could be Brothers of Mary in the Rosary. A man less disciplined in his ways was not considered a brother of the Rosary.

4. Concerning my Order and yours, you must know that, if a

man was considered more careless than before, he was warned: Brother, either you do not recite the Psalter of the Blessed Mary enough, or you do not show enough devotion.

5. Now, may all hear of the day when my glory was honored by the Order! These times are long gone by now. And what about the constancy of miracles? Where are these saint men, who used to be numerous? Where is the strength of discipline, the rigor of life? Where is the zeal leading to the salvation of souls? As much as my son and I love perfection and your

salvation, we are upset by the current lack of conviction and the laziness concerning the Rosary. If we had too a human nature, we would suffer, but the rain of tears has ended and is but a distant memory. *But I warn those who deprive me and the Son from the honor of the Psalter. May they try to right their wrongs with my help, the help of the Queen of Piety, Mercy and of the sinners, and may they come back soon to the ancient Psalter of the Fathers and Sisters.*

END OF THE SECOND PART

ALANO DELLA RUPE

LIBRO III

I SERMONI DI SAN DOMENICO

(testo incompleto, in attesa di
completamento della
traduzione)

CHAPTER I

*First sermon on the Pater
Noster, which was revealed by
Jesus Christ to Saint Dominic
in Toulouse, and then to the
New Spouse of Mary.*

I. The Rosary, Psalter of the Most Holy Trinity, grants Wisdom to those who love it, and, by means of it, praise the Spouses through the Song of the Jubilee. This is why Saint Jerome wrote: “God's great goodness filled our hearts when the Divine Majesty came to fill the virginal breast (of Mary). In the child, (humanity) and divinity were indissolubly bound and, on that Christmas day, the Trinity appeared.” (Jesus) was conceived through the Ave Maria and his sermon teaches us to pray the Pater Noster instead of the prayer to the

prophet (David). This is the reason why the prayers of the Pater Noster and the Ave Maria should be held in high veneration by all, and recited with dedication, to allow the ways of God to emerge out of the obscure dangers of darkness. In truth, everyone, is subject to the Devil. The New Spouse of Mary received in a revelation the sermon that Jesus, the Spouse of Mary, three times blessed, had once revealed to Saint Dominic, and which he prayed in the Basilica of Toulouse¹².

¹² This sermon from Saint Dominic in the Basilica of Toulouse can be dated back to the beginning of the Dominican Order,

STORY.

II. Saint Dominic, Preacher of Christ and patriarch of the Order of Preachers, was roaming through the fields of discord of the Albigenses and the surrounding lands fraught with the sharp thorns and tribulations of the heretical curse, to spread the good seed of Christ.

And, although he was very skilled and experienced, since he was immensely cultured and knowledgeable, as well as

around 1215, three years after Mary handed the Rosary to Dominic and the miraculous conversion of the Albigenses.

talented at preaching, which allowed him to improvise even without any books, his heart could not find pleasing and interesting themes that could be exposed to people. Such a thing happens to all the preachers loved by God, so that they feel humble and ask God for a good sermon. Indeed, the conversion of souls is not the result of any human power, but that of the Strength of God. It is (God), indeed, who grants proper and effective Speech to evangelists, so that preachers, as Samson did with the jaw of an ass, can put down Philistines, that is to

say sins, devils and unordered desires.

III. By dint of punishment and sacrifice, Saint Dominic intended to conquer souls with a sermon that was less sententious than strong, and asked for it to receive the Grace of his amiable Savior of Souls: and God gifted him with the ability to comfort with the sermon, and he gave him instructions. The Savior, then, who appeared to him from time to time, taught him to preach the useful things (regarding salvation) rather than the vain ones, and the

thoughtful realities rather than the admirable ones, saying : "Dearest Dominic, you bring me joy, because of your humility and your desire to save souls rather than to please men. I do not love those who dedicate themselves to the search for the futile things and forget the humble, those who love to preach astounding sermons instead of what is useful to salvation. The latter do not bring ill souls closer to me and do not allow me to be an efficient remedy.

Even more than nonbelievers, highly cultured men must be led on the path of devotion, in

particular that of my angelic Rosary, made of the Ave Marias I dictated to the Archangel Gabriel, and the Pater Nosters, which I established on my own with the seven invocations. It is necessary for those who thrive to bring the fruit of salvation to souls to advise people to pray the Rosary. The Mercy of God, indeed, is magnanimous towards the faithful who pray with devotion. This is the true fruit of the sermon. Preach my word, O Dominic, and so preach my Rosary : thus do I desire that you devoutly break the pride of heretics, the

hardness of sinners, and that, with the Pater Noster and the Ave Maria, you encourage them to praise me. With this aim in view, I will reveal to you the fifteen benefits of my Rosary. As for you, question your listeners, encourage them to examine themselves! Shake their consciences! You will be given the Means, the Place and the Time.”

FIRST SERMON OF SAINT DOMINIC

THEME: **Matthew, 6**
In praying, don't use vain repetitions, as the Gentiles do.

Pray like this: ‘Our Father in Heaven,’ etc.

First fifty of the Rosary:

1. “I am asking you, my friends: in a desert and savage land, would your young children, who have trouble walking, not need the presence of a father to accompany them in their travel and take care of them? I say they would, and you will agree. And we are these children, in the desert of the world: we do not have the strength to walk, nor to make anything with our hands: all our strength comes from God. This is why we need to know

the Pater Noster, through which our Father remains present, when we say “*Pater Noster / Our Father*”.”

2. “I am asking you: if some travelers crossed a land in which they risked their lives, because of the presence of snakes and dragons, would they not need a strong man as a guide to carry them on his back to cross all the rivers and paths? No one denies this. And we are those travelers, who live in the land of infernal dragons and sinners. Christ is our parent and our irreplaceable guide. He is

Death to death and the tormentor of Hell. He is the one who cannot die, whom death cannot overcome. Let us welcome him in ourselves, trust him and say “*Qui es / who art*”, that is to say the Being of Beings, the immortal Being: “I AM has sent me to you” (Ex 3, 14).

3. “I am asking you: if we had to wander through the dark lands of Egypt, would we not need the splendor of the sun, of the moon and the stars? You will, without a doubt, tell me that we would. And we are the ones living in the land of

sinners, of darkness and along with death, and this is why we need the light of Heaven. To receive this spiritual light, we always pray (Jesus): “*In coelis / in heaven.*” Christ, indeed, is the heaven of heavens and the splendor of all heavens. He is the Sun of Justice and the Star of Jacob.”

4. “I am asking you: if you lived in a land where the one caught committing a deadly sin was immediately sentenced to death, would he not need, in order not to be condemned, either to live in a state of sanctity or, if he wanted to live

in the City of the Righteous, to find a powerful support to escape death! You will agree easily. And we are the ones living in this land. Indeed, when the soul has committed a deadly sin, it is destined to death, and sentenced to the deprivation of grace and eternity. Let us take the Rosary and pray: “*Sanctificetur* / hallowed be thy name,” to be sanctified and helped by God.”

5. “I am asking you: would a man wandering through regions where an unknown language is spoken not have to

learn it, or at least to resort to a trusted interpret? Obviously the answer is yes. And we are these pilgrims in a foreign land, searching for the City to come were it is necessary to speak the language of Angels. Then, either the exile will learn this language, or he will be estranged from the homeland. There are, however, two schools that teach this language: that of the Pater Noster, and that of the Ave Maria. So let us attend them, to accustom ourselves to this language which says “*Nomen tuum / thy name.*” This language is the Word of God,

by which everything was created, without which we have to ask for help God himself, who masters this language so well. This is why Saint Bernard says these words: “O my good Jesus, your name is a sweet name, a saint name, a powerful and adorable name.”

Second fifty.

6. "If a man had to cross the realm of a Tyrant who is used to putting to death anyone, should he not seek the help of a King, to get away from these lands of violence alive? Of course, he should. And ours is

this Realm of Tyranny, which reduces men to slavery and death and which, after depriving them of everything, only leaves them with a vile cloth to cover their corpses. And we are the strangers who have to cross this realm to reach the homeland. All that is left to us to defend ourselves is to implore God's help with these words: “O Lord, *Veniat Regnum Tuum* / your kingdom come!” This is the only way to make for to the kingdom of all kingdoms, that of the Son, victor of all realities, of whom Saint Chrysostom said: “Your

Kingdom, O Jesus Christ, is better than all kingdoms of this world, and allows all the faithful¹³ to reach safely the kingdom of heaven, for you are the King of Kings and the Lord of Lords” (Ap. 19).

7. “Would a man set on a trip to a foreign land known for its violence not need to ask a powerful Emperor for a safe-conduct? Of course he would. And we are the ones crossing a land haunted by hostility, and we would walk towards our death if the highest Imperial

¹³ The Latin text from 1847 reads: “fide es”, while previous texts read “fideles”.

Power had not protected us. We try to get an imperial safe-conduct (from the highest of Emperors) to remain free and only be subject to the Lord of the Lords, the Will of whom is the sole guarantee of our security and liberty. We pray him: “*Fiat Voluntas / thy will be done.*” Indeed, “the highest degree of liberty” according to Saint Augustine is to “carry out the will of God. To serve God is to rule.”

8. “If a man had to cross a marshland, would he not need a boat, a cart or any other means of transport? Of course

he would. And we are the ones immersed in the misfortunes of present life: and so, as Saint Basil says, this world is no more than a flood of sinners. And so our refuge is in Heaven, and we pray: “*Sicut in cielo / as it is in heaven.*” In Heavens are the star chariots, the Milky Way, the Sea Star, and Mary: let us hail her through the Rosary so that, from the sky, her graces descend over earthly realities.”

9. “If a pilgrim was to get over mountains and cross wild forests, between precipices, marshes, and earth tremors,

would he not need, so as not to be taken by surprise by death, to find a path through which to flee and reach his aim? Of course he would! And our soul is the pilgrim of our body, a soul surrounded by weaknesses and covered with the thorns of vicissitudes, caught between the endless concerns and trials of life, between uncertainty, expectations and fears. So let us take the Heavenly Path of the Rosary, and say “*Et in terra / on earth.*” This prayer is the path leading to Heaven.”

10. “Imagine that we lead a miserable life in a dry land, where hunger and dearth, desolation, ruin and death rule; would we not try to find then something to eat and drink? Of course we would. But is this not life as we live it? Is not life equally miserable? As Saint Gregory says, we are on a desert land, a place of considerable solitude, hunger and death: only prayer, as Saint Basil says, provides the bread and water needed to survive. So let us pray the Rosary and say: “*Panem nostrum quotidianum* / our daily bread.”

Third fifty.

11. “If some men had dedicated their whole existence to the Prince, to the extent that they accepted food only from him; and if the Prince had decided to give food only to those who bear the royal seal, would that not be extremely preoccupying? Of course it would. And we are the ones living under the Powerful Hand of the Lord, who satisfies all living beings, on the condition that we bear the royal seal he gave us. So, since the prayer of the Gospel is, as Saint Jean Chrysostom says,

the authentic pass of Divine Goodness and Power, it is necessary to use the Rosary every day: “*Da nobis hodie / Give us this day.*”

12. “If some men had a large debt towards a cursed King, who would sentence them to death; and if the King was good enough to cancel the sentence of all those who beseeched him, would it not be intolerable that they refused to show the King this simple gesture of reverence? Of course it would! And we all have a debt towards God and should, for that reason, be tied

to eternal chains and locked in a torture chamber, under the rule of persecutors: and yet a single prayer would allow us to escape these tortures. Who, among us, would take a chance at not praying God through the Rosary? “*Dimitte nobis debita nostra* / forgive us our trespasses.” Indeed, according to Saint Remigius, the Pater Noster is the prayer of the children who ask God to relieve human misery and dispel evils with his gifts.”

13. “If some men had been imprisoned by a Prince because of their cruel crimes,

and sentenced to death, but could be pardoned if they agreed to forgive all the minor insults they endured; and if their refused to forgive, would they not be insane? Of course they would. It is such commiseration towards our fellow man that we ask for as we pray “*Sicut et nos dimittimus debitoribus nostris /* as we forgive those who trespass against us.”

14. “If some men were subject to the temptation of the devil, of the flesh and the world, as well as to suffering, and could be freed by wearing a simple

precious stone: could they ever give up wearing such a small stone, or refuse to do it? They would have to be insane to do so, and would deserve no compassion! And Saint Augustine tells us that the Pater Noster is this small stone which protects us from ruin. So we are to pray “*Et nos inducas in tentationem / and lead us not into temptation.*”

15. “If, finally, we should sail in a sea full of whales, with the risk of drowning among reefs, abysses, monsters, mermaids, griffins, tempests and pirates; and if the King and the Queen,

at the harbor, gave us jewels with the power to free us from all these evils, and if we refused them, would we not show utter disarray? And we are the ones sailing through the oceans of the world, of the devils, of dark and manifest sins of luxury, etc. Christ is the King, and Mary the Queen who give us the jewels of the Pater Noster and the Ave Maria, for whom we pray in the rosary: “*Sed libera nos a malo* / but deliver us from evil.”

CONTINUATION OF THE STORY.

IV. Jesus, the savior, revealed the following to Saint Dominic:

1. The following day, in the church of Toulouse (where the Virgin Mary was celebrated), Saint Dominic, clothed as by miracle with evangelic peace, joy, hope and Holy Spirit, delivered to a numerous crowd of faithful and clerics the sermon which had been revealed to him by the Lord. And his words were so strong and effective that almost all, from the youngest to the eldest, were stricken, and they

burned with such love for the Rosary that a great many of them decided to use it forever in their prayers.

2. After the sermon, the faithful praised its wonder, while heretics condemned their errors and joined back the Church.

3. Among them were three men of peculiar reputation, inflexible heretics who, after renouncing their heresy in public, converted to Catholicism: the Master Norbert de la Vallée, doctor in canon law, the Master Guelrin

de Fracmo, philosopher, the Master Barthelemy de Prato, doctor and theologian. With much humility, they took the Rosary off the hands of Saint Dominic. Then, along with him, they began to preach the Rosary at length, and this was the beginning of the Institute of Preachers of Saint Dominic.

4. From then on, the Sacred Order of Dominicans converted heretics with marvelous success and spread the love for the Crown of the Rosary, a devotion which was abundantly fruitful, to the

**benefit of God and the
Church.**

CHAPTER II

*Saint Dominic tells the Blessed
Alan, the New Spouse (of
Mary), of a sermon that was*

formerly revealed to him by the Mother of God.

1. Saint Dominic was pleased to reveal the following to a Dominican, the Blessed Alan, New Spouse of Mary, who appealed and prayed to him.

STORY

1. *Saint Dominic appeared unexpectedly to the Blessed Alain and told him: “(My) brother, be sound in your sermon, and be careful not to seek praises and vain glory, but pursue tirelessly the salvation of souls. I want to*

reveal to you what happened to me when I used to live in Paris: there, the cathedral is dedicated to the Honors of Mary, Mother of God and Immaculate Virgin. One day that I had been asked to preach in that church, I had prepared my sermon with a sophistication that I found unsatisfying, as each theme that I dealt with appeared vain to me. Among the audience were numerous scholars and noblemen, believers of all kinds, and I was wondering how to make these truths obvious in their simplicity, so that they pervade spirits and

be fruitful. While I was engaging in a hour-long private prayer in a chapel behind the high altar, reciting the Rosary, as I was used to before a sermon, I entered a state of ecstasy and felt transported out of my body and, in wonder, I saw before me, in a dazzling light, my friend and very dear Spouse, the Mother of God, whom I had been invoking since I was young. She was holding a small book in her hand and held it out to me, saying "O dear Spouse, Dominic, although what you want to preach is proper, I bring you a

better sermon which I appreciate very much." I was carried away by the view and the Amiable presence (of the Madonna) and was wonderfully overcome with joy: I took the booklet, read it with devotion and attention, and discovered what Mary wanted me to (preach). She thanked me and disappeared. It was almost the hour set for the sermon, and the benches of the church were crowded with famed people: all the teachers of the University of Paris were here, as well as noblemen, members of the Senate and a lot of common people. There

was no doubt that the rumor of the miracles had been going around and prompted people from all classes to come and hear with attention. In addition, it was the Day of the solemn Festivities of John the Apostle. From the top of the altar, I left aside the story of the life and the signal qualities of the Apostle and Evangelist (Saint John) and sang his praise in a few words, describing him as the one who deserved to be the special guardian of the Virgin Mary, Mother of God and Queen of the Sky and earth. She is the one who owns the fifteen

remedies, effective and available to all, against all the dangers of the world. I stressed this point and carried on with my sermon.”

SECOND SERMON OF SAINT DOMINIC

Luke 1, 28

Having come in, the angel said to her, “Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!”

First fifty of the Rosary

II. “O most Christian listeners, dear masters. In this (church),

your learned ears are used to listening original and elaborate prayers. But as I am speaking to you now, I will not be using the cultured words of human wisdom, but those of the expression of the Spirit and its power. Pray, listen, with Christian respect.”

1. “If you had to wander through a land full of dangers, would you not like to be guided, for your own safety? Is this not a matter of prime importance? Of course it is! And we are the ones living among enemies, and the Ave Maria is the sign of salvation.

Is the Ave not the redeemer of all the sins of Eve? ‘Ave’ is the first word of the gospel, omen of goodness, happiness and prosperity. Why then should we not, we sons of Eve, transport ourselves with the One who will guide us, and free us from all misfortunes? Indeed, through the Ave, everyone has been freed from the curse of Eve.”

2. “If we had to cross a land full of caves and dark dens, would we not like to have a lantern? Of course we would! And we are the ones walking towards the dark caves of the

end of life. Should we not carry forever this light, called Mary? Let us call for her and recite the Ave Maria, burning with the fire of love and devotion, and we shall be illuminated! Mary is the Star of the Sea, the One who enlightens us.”

3. “Imagine that the King of France was tired of your dishonesty: would you not be overrun with joy if you won the favor of the Queen, and if the dislike of the King faded? Of course you would! And we are the ones who offend against God in many respects.

But the Queen of the Sky, with her heart full of mercy, desires to bring us together (with God): we only have to practice with constancy her ‘grace’ in the Rosary to show her our gratitude. I tell you again, from the bottom of my heart: here and now, take the Rosary in your hands; do not waste time, for tomorrow we could all be dead.” When I was done with this speech, which revealed the thoughts of my heart¹⁴, four chancellors, who lead a rather libertine life, said with contempt: “We were

¹⁴ This account is referred to as an example in the Latin text, even though it is the follow-up to the story.

expecting to hear an excellent speech; what we heard was a lesson for children.” This very evening, these men feasted and went to see prostitutes. But as pleasure is the mother of anger, in the arms of these prostitutes, they came to draw weapons to the point of murder: two of them were killed and the two others were fatally wounded. The latter were thrown in jail where they soon expired, between two profanities.”

4. (Saint Dominic resumed his speech and said:) “If we were to cross desert places and

desolate lands, deprived of any food for men, would we not need to bring with us something to eat? If not, which sensible man would set off in such a venture? We all agree about this. But this desert land, unattainable, arid, devoid of heavenly goods, vain and void, is that of our pilgrimage. Why then do we not haste to receive the gifts of abundance of the One ‘*full*’ [of grace]? We only need to read her words in the Rosary to receive these Goods.”

5. “The earth falls into ruin: plunged into barbaric wars,

overrun with thieves, there is no safe refuge to be found, except in an unassailable castle; and would a man who looks at life with disdain hesitate to take shelter there? But this land is no other than the one where we live, and our refuge is no other than the Lord. Why then do we invoke him so little, and without any love, through the Ave Maria? Why do you hesitate to say, in the Ave Marias of the Rosary, (the word) ‘*Dominus / Lord*’?”

IV. At this point of his speech, Saint Dominic told the New Spouse (the Blessed Alan), an

incident on this matter, as an example. “As I was continuing my sermon, the Most Holy Mary, Mother of God, was still standing at my side to help me: it was precisely as if she was reading the book to me, suggested the words one after another, and whispered them to me; as if she was supporting my strength, my soul, my being, comforted me and whispered these audacious words which reached the ears of my listeners as burning stings. To many, they were like burning coals, which set the sins of their conscience on fire, and burned them to the

ground while the fire of the Love and Fear of God was rising. I was about to reach the end of the first part of the speech, with the following words: ‘We know well how careless we are regarding the veneration and respect of the Ten Commandments of God because of the frailty and malice of humans! How insane we are! May God save us from this ruin! The five aforementioned dangers are sins against the Decalogue, which lead to the death of the soul. Then, in order to ward off and prevent the first fifty of evils, the best and most

simple remedy for all is none but the first fifty of the Rosary: the Crown of Mary, which is the frame of our defense.”

Second fifty

V. 6. “Let us imagine that, on a deep night, someone was unexpectedly prompted to start a journey, under the threat of dreadful beasts and tormented with horrible monsters. Would he not then need armed companions able to defend him? Of course he would. And we are the ones walking in the darkness of the world, undertaking a difficult

travel among the ferocious monsters of men and sins. Nobody like us and we have no friends. Yet, be cautious, lonely traveler: we need a guide and a defender. And here comes to us the Adorable Virgin Mary: pray the Queen, and take her ‘*Tecum*’, with you. Does the Ave Maria not come along with us wherever we go, in the Rosary?”

7. “Imagine that it was necessary to get into houses or other places marked by infamy and corruption: would a man worried about his reputation dare to get inside?”

In case he could not avoid it, would he not bring with him virtuous and irreproachable men as companions and witnesses? But this place of corruption and infamy that has to be crossed is no other than this world: lucky is the one whose back bears no mark of infamy, even though the only one in this case is, in truth, the '*Benedicta*', Blessed: the one walking with her will keep his dignity, and will add to those who have the pleasure to hail the Blessed with love in the Rosary. It is the Virgin, the unfailing Witness of live and the Keeper of reputation."

8. “If your noble desire to learn a subject led you to a school where it was taught in a foreign language, would the enthusiasm of your noble desire not prompt you, before all, to seek a language teacher? And would you not feel a desire to thank him? Would everybody not envy you and desire to receive his teaching? And we are the ones who come to learn the secrets of heaven and come to school without understanding the language. Who will be this language teacher? Here he is, who comes to us, ready to give us a

lesson in our language. The Ave Maria is the teacher of those who pray the Rosary, in a language which says ‘*Tu,*’ You, and teaches us the Spirit, the Divine Master of the Mother of God. In your prayers, ask this teacher to help you become the friend of Mary.”

9. “Imagine that you had to go to a nation where you are not allowed to take anything with you, inside or outside, and where you can only live from alms, where men are cruel and merciless, and have hearts harder than steel; but if, on

the contrary, women were of a more benevolent nature, inclined to goodness, would it not be desirable to try and appeal to their mercy? And this mother of mercy is our Most Holy Mother Mary! If all angels and saints showed unwearable hardness towards us, because of our offenses towards God, Mary would still remain a mother of Goodness. For this reason, let us praise her: *‘In mulieribus,’* between all women.”

10. “According to Saint Gregory (and it is also known from experience), as we cross

each day the bitter ways of the world, should we not seek the company of someone to converse pleasantly? And Christ asks to accompany us; will we then not pray the '*Benedictus*,' Blessed, of the Rosary, so that he may come with us? Indeed, among the five dangers that threaten our salvation roar the frightening monsters of deadly sins: that is to say, the seven deadly sins, united with treachery, presumption and despair. There is no doubt that nobody is such an enemy to himself as to reject the possibility to ward off these monsters! He would

be insane, and would need to be pitied as someone with no hope left. So, in order to protect yourself from the ten most dangerous monsters, present in each of the five dangers, may the second fifty of the Rosary be useful.”

Third fifty.

VI. 11. “And again: what could be more pleasant for the exhausted, hungry and thirsty vagrant with no refuge to rest than to be faced with a tree laden with wonderful fruit and a spring of fresh water gushing out of the ground? And we are these vagrants on the arid

roads of life, and the tree that comes to us is the Virgin Mary, Tree of the ‘*Fructus*,’ Fruit, three times blessed, and the source of life: then let us hail the Tree and the Fruit in the Rosary.”

12. “Imagine as well (why should we not?) that one of us should become King in a Realm where all subjects are sterile, where none of them can become mother or father. If the new King discovered a jewel that had the power to make them all fertile, and if he was wise and really loved his kingdom, would he refuse to

use it? And we are all Kings in the Kingdom of our body. Yet, this kingdom lies in a land of curses and thorns, where sterility rules. The Kingdom will only become happy if sterility is replaced by fertility, and for that, all should adopt the jewel of the Ave Maria, since the Virgin Mary has removed sterility from the spiritual world, especially if we pray her (in the Rosary).”

13. “Remember that (Jesus) told us: trade, and wait for my coming. But everyone could say: I am a poor beggar, I have neither gold nor silver, so what

can I trade? However, if there existed a rich Queen, lavish with her goods, would we not try to please her in every possible way? And this Queen is Mary, who grants us her goods: '*Tui,*' your. You indeed, O Virgin, own both worlds, heaven and earth, to our advantage; we only need to serve you in the Rosary."

14. "If a man was chained in a dark prison, and was offered the key with which, once his hands free and the doors of the prison open, he could make a sensational escape; and if he refused this key, would he not

be insane, his own enemy? But we are the ones chained in misery! Why then do we not seize the key of David, who is ‘*Jesus*,’ Jesus, in the Ave Maria through which he was conceived? Why do we neglect to take, embrace, venerate the Rosary, which is the Realm of the Ave Marias?”

15. “For those who live in the unhealthy lands, would a remedy not be needed to secure their health? But we are these miserable sons of death, who neglect their bodies and souls in this pestilential world, and so are we during all

our lifetime until our death and burial, hoping for immortality, preparing to suffer and be miserable forever and ever. Where is the remedy? Where to find a cure? The salve needed by Christians is no other than ‘*Christus*,’ which means: ointment, as he acted as a ointment to us; and the provider of this ointment is no other than Mary, who gave Christ to this pestilential world: she will also give him to you if you venerate her through the Ave Maria in the Rosary.” “Why then, among so much ruin and in the prospect

of impending death, do we take a long time to obtain the Remedy that saves life? Indeed, there are five toxic poisons, which spread and poison the air, and we absorb them when we breathe. Since it is so easy then to be infected by plague through the ten senses (five external and five internal) let's be efficient and obtain the remedy, saying fifty times the Ave Marias in the Rosary.”

END OF THE STORY

VII. “Here is the content of my sermon, my son (Saint

Dominic said to the New Spouse of Mary, the Blessed Alan), as recommended by our most holy Mary; and with this sermon, as when the gladiator throws his net, I captured almost all the city of Paris, and it was so fruitful that it gave rise numerous conversations in town and in the surroundings, in every corner of the realm, in almost every family.

This passionate sermon generated sublime callings among the young students whom, thanks to the power of the divine Spirit, formed the head of the new Institute of Preachers. Indeed, as they

gave up society life, many young people entered the Sacred Order and chose me, Dominic, as their Master of life. It is then that we began, in Paris, to lay the foundation of our Monastery, which evolved into a University, which can still be admired today, thanks to the help of the Bishop, of the King and the City, to the glory of God and the Mother of God.”

CHAPTER III

Mary reveals (to the new Spouse) that the Rosary saves from sorcery.

I. The present story was kindly revealed by the Most Blessed

Virgin Mary to her New Spouse.

1. Mary, the Spouse of God, spoke thus: “My dear (New) Spouse, after Saint Dominic went to Rome¹⁵, he took the road to Paris across Germany, escorted by six other Brothers of the Order; along his way, he had the habit of gathering people, especially in monasteries and convents. And although he used an interpret for his sermons in foreign languages, even though he spoke Spanish, those who did

¹⁵ This trip may be dated back to 1215.

not know this language understood him perfectly well, as if he was speaking their own.

2. He had, indeed, received a special gift from the grace of God, that of being able to be understood in any language, even the most obscure. And he used this exceptional gift for languages in their advantage: indeed, the strength of the divine spirit that was infused in his humanity for the salvation of the world was about to come to light, and was not to be delayed or stopped in any way by the

ignorance of a language; this is the reason why he had been granted this gift by God. Besides, he was the first channel through which God planned to send the preaching brothers in all Regions and Nations of the world.

3. And if he spoke all languages, it was not thanks to an outright gift of God, but also thanks to his own merit, since, driven by the spirit, he had asked Him to grant him this grace. In the same way in France (he had asked for the grace to preach) to certain Alemanni and, for days on, he

had given sermons in Alemannic.

4. I¹⁶ had obtained from my Son, for the salvation of souls, that my Spouse (Dominic) be understood easily by people. Then, in every nation he went, the sermon was, thanks to grace, immediately adapted to the own language of the people. For that reason, he went, as Apostle of the Lord, wherever the Spirit led him. And he had been sent in a dying world, where the Love of God was languorous, to bring it back to life.”

¹⁶ The Virgin is speaking.

II. But now, let us move on to this true story that is to be retold forever, because of its exceptional character. There was in Alemannia a well-protected castle, both because of its situation and its strong construction; there lived a soldier, a valorous fighter, and his fourteen officers, powerful men of courage, trained and readied for all sorts of fights and conquests. Consequently, they were rather brutal in spirit and violent in nature, to the extent that at the end of the day they rejoiced more about the spoils they got

through their villainous actions than about what they had conquered after a real battle. They only thought about raiding and shedding blood. And their inhumanity was so insane! These fourteen (officers), who were under the control of one Prince, had many other men under their control, not only soldiers who had enlisted in the army, but also those who had joined this despicable group of criminals. They stormed the places they aimed and robbed, massacred and committed other crimes, throwing the numerous corpses in the waters of the

rivers (the Rhine and the Danube). Saint Dominic had reached the neighborhood of this vile castle and, before he set off again, while he was officiating at the Altar of the Lord, at the time of the sacrifice of Mass, I, the Blessed Mother of God, became visible to him and him only, and urged him with these words:

1. “O my dear Dominic, friend of God, until now your trip have been pleasant and without obstacles; however, it will be different today, for you will be attacked in this strange

country. Your fate is in the hands of God. You will fall in the hands of cruel bandits, but I will save your life.

2. Now, I will tell you what you have to do. When you are prisoner of these bloodthirsty monsters, ask them to be led to their Prince: neither he nor his officers will know who you are, nor that you are here for their salvation! But your words will be put in action straight away: so as their lives will be in your hands, warn them about the impending danger that threaten them. Never has the world seen

things similar to what these ferocious men are going to hear and see.

3. Now, be careful: in this castle live five women so exceptionally beautiful and elegant that these passionate men see them as true delights of beauty and grace. They made the Prince and his Officers lose their heads, seducing them with their ploys, and it is on their word that they committed many of their crimes. They are the rulers of these soldiers, and they only seem humane: indeed, they are true devils of

hell, and, more precisely, alas, Witches. However, these fifteen men are absolutely convinced that they are goddesses (or faeries, as people call them). Their friendship is considered a good omen, and their advice oracle. How many of these women populate the world? Furies are gentle, and seduce with honey: then they kill cruelly, with their snake venom. They wreak havoc in the world.

4. Here is what you will do: you will wear a Most Holy Particle of the Lord, take the road again and part with the

chasuble that you wear to celebrate the rite of Mass in public. You will be informed about all by heaven, until your complete success: indeed, you will be captured by bandits, but you will hold their fates in your hands, as hostages in a war, which you will bring to God. You are about to triumph of the Devils who rob the unfortunate traveler.

5. Once they have captured you, when you will face the Prince of bandits, ask that all inhabitants of (the castle) be convened: tell them cautiously of their vile crookedness,

provide them with details on the impending dangers which threaten them, for, the same day, they will want to lead everyone to their death; let the infernal Spirits reveal themselves; to escape from their magic, recite the Rosary along with these men. Triumph over these souls! You will be rewarded for your effort.” She said these words and disappeared.

III. The events unfolded exactly as they had been announced to Saint Dominic.

1. He had started his trip and arrived in the vicinity of the castle (I do not name this place out of consideration for its current occupants, who would be sorry to be stained by this infamous mark, all the more so as some could believe that similar horrors still happen there today). As Dominic and his companions were forging ahead, they were taken over by the bandits. And, for the second time, the Mother of God appeared to Saint Dominic (only him could see her), and she said: “there, I sent you to these sinners: indeed, they have not gone to

confession nor expiated their sins for the past thirty years, and they do not even attend the Saint Mass: they are all servants of the Infernal Witches. Preach the Rosary, insist as much as you can: show them the fifteen remedies against the fifteen sins. With God, you will triumph.”

2. Bound hand and foot, they were taken away by the bandits, who laughed at them and beat them; the Devils were unleashing furiously against them all, but were especially ferocious against Saint Dominic, because of the hatred

they had been nourishing against him for a long time. They brought the prisoners to the Castle, and they would certainly have been killed cruelly without the intervention of God. The man of god God asked to speak in private to the Prince. Once before him, the first words he uttered won over his spirit and aroused his clemency. And Saint Dominic revealed, to him only, his secrets, and showed him the monsters that lived along with him, promising to reveal the infernal beasts, so that he could see them with his eyes.

3. Paralyzed with fear, the Prince was infuriated; he sent for his Officers, before whom he interrogated the Saint and asked him when he had learnt of the monsters he was talking about, and what they had to do to avoid perishing in a disaster! The Saint answered: “Facts speak better than words: I will have you touch with your hands, see with your eyes and hear with your ears the things I have just told you about; you only need to order everyone in the castle to convene here, O Prince.” The Prince complied. Everyone

was present, safe for the ladies who asked to be excused, pleading their multiple occupations. Yet, they were sent for, but refused to appear. And Dominic said: “In the name of the most holy Trinity and the might of the Rosary, I order you all to bring them here immediately.” And he said to those who surrounded him: “O men, why are you so indolent? Mark your chest and your forehead with the sign of the cross, and be faithful; and you will gaze upon terrible monsters of Hell.”

4. As the maidens had been compelled to come, one could hear how upset they were, as they protested loudly, trying to get away, but to no avail: carried by an occult force, they appeared, blaspheming and cursing God, Jesus, the Mother of God and the Saints with blind rage. Saint Dominic ordered the Witches to be silent and, for the second time, said: “Everyone make the sign of the cross.” They all complied, except the women: on the contrary, they were restless and louder than ever.

IV. The man of God took the Host, three times Saint, out of his bosom, and showed it, saying:

1. “I swear on the Person you can see in my hand that there are, in this place, furious Witches of Hell: ask them now: Who are you? Where do you come from? Speak openly, you first, O Monster of Vanity.” The latter, furious, her face distorted by rage, rolling her dark eyes all around, began to shout savagely: “Cursed be the day that saw you come to this place! Cursed be her who,

with her Son, made you come here! How come you destroyed the work of a whole year in only one hour? Alas, I have no choice but to reveal your secret, O urbane Princesses: we are but horrible devils! We have been weakening these men's reason for years now; through them, we slaughtered and caused damage, and we brought them with us in Hell. They only needed to know that ships were ready to sack a whole country on the other side of the sea with five hundred men! But today they were to become our own

forever, as a storm should have drowned them.”

2. “Why have you not done it before?” the man of God asked:” “We did not lack the will, but an occasion,” she answered. “Why this way?” he asks. “You have heard enough already; why torment us more?” she answers. “I want to know; and I order you, by the power of Christ, to speak!” he says. “Alas, that woman from Judah always prevented us, because each day the men would hail her, on the order of the Prince!” the witch answers, screaming. And the

Saint: “How many times did they pray her?” “As many times as you recommend in your sermon,” she said.

3. And, to Saint Dominic who insisted: “Where did they learn it?” she answered: “I do not know. Why insist? This old prayer, which, alas, used to be widespread in the world, is no longer today thanks to our tricks; and you come to revive it, for our ruin. Many wear the crown of the Rosary and, today as before, honor it, and recite it in a low voice. In fact, they ignore what they are doing. One of our enemies, the

father of the Prince, used to force him to recite it, and the habit remained; and in spite of all his misdeeds, he wanted all the soldiers to carry the Rosary with them, and to pray it. Today, however, they were preparing for war, and had not prayed yet. This is why we could have drowned them in the unleashing waves, and finish them off in the flames of hell.” After these words, Saint Dominic said: “Truth is in the open. O men, it has been confirmed: all that has been said is the very truth. Now listen: if the Rosary was so potent with villains, will it not

be even more so with the righteous?”

4. Moaning and crying, they urged the men to let them go: they kneeled, pledging not to be kept. However, they had not yet shed the mask of their feminine guise, and were still marvelously beautiful; so, in order to convince the men to let them go, they assumed such humble features, nearly crying, that they softened the hard heart of these men. Indeed, the men threw themselves to the ground, begging, and pleaded their cause to Saint Dominic,

arguing that they were already tormented by the divine Power of the holy (Eucharistic) Presence. They said: “They are most dear to us, they have always been available and respectful for us, and we have thought highly of them.”

V. 1. And Saint Dominic, burning with divine zeal, said: “O insane and absurd men, why do you continue to refuse to believe me, and why can you not see the imminent dangers? Repent from your infamies, and do not fear to unmask the witches, who stirred up terrible villainies

and deadly dangers! I tried, with the help of God, to extract the root of your love and desire for them. So, in the name of God, Jesus, the Rosary and his Mother: be strong and stay here, until you can see the immense obscenity of these monsters and pity your own fate. And you, monsters of hell, terrible beasts, show your true colors, and show them your true face, in all your badness. I order you, by the might of Jesus Christ present here, and by his Rosary.”

2. In no time, the women turned into the most frightening monsters of Hell. And, had a peculiar grace of God not given those watching them the force to, they would have fallen unconscious out of horror. But the man of God let them no respite: “I command you to speak: who are you? You, speak first, O Princess of Beasts.” She roared to make the blood run cold: “We are the fifteen Queens of hell, the enchantresses of the world, and have corrupted this Prince so that he, with his royal and imperial blood, be a favorable means to our aims, to drive

people in our nets, to make Christian faith disappear. And we have been successful, at least until now. Moreover, we teach our art to thieves and sorcerers, and we are held in high regard by Astrologers, the omens of whom, which they believe come straight from the stars, are but our own fabrication.” She said many other things, about the way they bewitched the Princes, and spread wars and evils on their way.

3. Meanwhile, the other Beasts remained still, all alike both in looks and nastiness. Saint

Dominic told them: “Leave immediately, and drown in the darkest places of Hell.” They immediately vanished in a black smoke; then the men threw their weapons on the boats ready to leave and burned them, in front of the whole army which was witnessing the scene, astounded.

VI. 1. Still terrified, the Commander and his men (they were not more than five hundred), dropping all their plans, kneeled, begging, at the feet of the Saint, and beseeched him to ask them

what he desired and to give them advice on their salvation, assuring him that they would obey him in everything.

2. But Dominic only gave them this recommendation: “O men, purify your temples through confession, give up the dishonoring deeds that have been yours until now, and do good. And during all your life, praise the Lord Jesus and his Mother the Virgin Mary in their Rosary.” Then he sent the converts to rest for the remainder of the day. They were indeed stunned and impressed, because they

lacked strength in their soul and body. But for Dominic too it had been quite something to see in just a day such unbelievable reality, having unmasked culprits and realized God's design.

3. The following day, the men stayed again with Saint Dominic, who described to them in a long sermon the forms, the different kinds and the nature of monsters of hell, of which they had already seen a manifestation.