

# INTERNATIONAL FATIMA ROSARY CRUSADE

## Newsletter

HELPING OUR LADY REACH OUT TO  
MILLIONS OF FAITHFUL SOULS

VOLUME 8 - ISSUE 22 - SEPTEMBER, 2004



### The Infancy of Mary

**O**n September 8 the Church celebrates the Feast of the Nativity of the Blessed Virgin Mary. Due to Original Sin, humans are born in pain and sorrow. When we come into the world the stain of Original Sin marks us as enemies of God, in rebellion against Him, and thus friends of satan. This state is inescapable, and every human being since the Fall has been subject to it, save four: Jesus, the Blessed Virgin Mary, St. John the Baptist and Jeremiah the prophet. Scripture tells us that St. John the Baptist and Jeremiah — though conceived with Original Sin — were sanctified in their respective mothers' wombs months before their births. The Church teaches us that the Blessed Virgin was conceived without Original Sin.

Mary, destined from the beginning of time to be the Mother of God, is the only human person God created in

this way since the Fall, so that Christ would have a pure and spotless en-

try into the world. The Son of God not only willed to become a man, a member of our race, for our salvation, but chose to be born as we are. Instead of coming into the world as a grown man, as Adam did, He chose to be born a helpless child. Therefore He required a human mother, and He chose Mary for this role. It is only through Her, through Her birth and subsequent Fiat, that God's plan for the redemption of mankind was able to be fulfilled.

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### The Spirit of Prayer

by Edward F Garesché, S.J.

As good Catholics, it is part of our duty to cultivate a spirit of prayer. This may sound a little difficult and not very attractive, but it is only the words that are so. Such spirit of prayer in itself is a very happy, pleasant thing and it is not at all difficult for a good Catholic to cultivate. The first step may be to learn what a spirit of prayer really is, and the second, to make a real effort to cultivate it, after asking God earnestly to help us by His grace.

St. Paul bids us to "pray always." Now he evidently does not mean that we should always be occupied with saying vocal prayers. To pray always in this way would be to neglect our other duties. True, we can and should utter a good many vocal prayers during the day. Little ejaculations such as "Jesus, Mary and Joseph," "My God and my All!" "Sweet Heart of Jesus be my love! Sweet Heart of

Mary be my salvation!" Such little prayers take only an instant. They can be said under any circumstances. They can be interspersed with all the acts of the day. Like little, but fiery, darts of love, they speed up to Heaven and touch the Heart of Jesus.

But St. Paul, when he told us to pray always, meant more than

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this. He wished to encourage all Catholics to cultivate the *spirit* of prayer. This spirit of prayer means the habit of talking with God, the habit of thinking with God, of walking in His paths. We know by faith that God is everywhere, and reason tells us the selfsame thing. Within us and without us, God is ever present. It is He who sustains everything in existence. "In Him," as St. Paul says again, "we live and move and have our being." It is only necessary, therefore, for us to remember the presence of God, and to speak to Him with our hearts. Those who frequently remind themselves of God's nearness, who converse familiarly with Him on all occasions, who think of Him often and quietly open their inmost thoughts before His loving eyes, truly have the spirit of prayer.

Everything ought to remind you of God. It is He who has created all, and all that is about you is a mirror of Him. When you visit a great art gallery and find yourself in the midst of a collection of pictures by some master, you learn a great deal about the beauty of his mind, the greatness of his skill and the sublimity of his imagination by merely looking at the pictures. Every one of these pictures, which adorn the walls of the museum in eloquent beauty, first passed through the painter's mind and heart. Something of himself shines out from the beautiful pictures.

Now as we walk through the world, we are in a gallery, so to say, of God's masterpieces. When your eye rests upon the smoldering beauty of a sunset, reflect that God is mirrored there. He conceived it, brought it to be. The work of man is also a mirror of God's beauty and loveliness. Not a single one of all the noble characters of history could have existed except that God invented them and made them. All your friends, your dear ones, are His handiwork. He spoke and they were made. He commanded and they were created. Heaven and earth are full of His glory. Even in the midst of wonderful cities of men, surrounded on all sides by man's great work, you are really in the midst of the achievements of God. For, if the skill of man is wonderful, how much more wonderful is the power of God, Who created the men that were able to achieve the marvels of civilization.

If you have a very vivid faith, as every good Catholic should have, and are anxious to see God everywhere, it is easy for you to see Him with the eyes of your mind. What is more natural, then, than that wherever you are you should speak to God. You will tell Him your joys and your sorrows. When a pleasant thing occurs to you, your heart will rise in gratitude to God. When something un-

pleasant and disagreeable comes to you, you will similarly confide in Him and ask for His help. You will thank Him for your food, for your clothing, for every blessing which comes your way. You will confide your interests to Him, will tell Him of your likes and your desires. Having created you, He is interested in everything that concerns you. Nothing about you is too great or too little for Him.

This frequent thought of God will cause you to make acts of faith in Him, of hope in Him, of love of Him. These are the three great theological virtues by which we deal with God. When you think of Him, it will be natural for you to make acts of belief in all He has revealed and all His holy Church teaches, of hope in His blessed promises, of confidence that He will give you all that is needful for salvation, of love of Him for His own sake, because He is so good in Himself and worthy of all our love.

Naturally you will often speak to God about your necessities and desires, but you ought also to be sure to thank Him often. "Thanks be to God!" How often should this prayer ring through our heart even when we cannot express it with our lips. Everything is an occasion for thanking Him. There is not a moment of your life that does not depend on His bounty. All the occurrences of this day, pleasant or painful, are gifts of His Divine goodness. The good comes from His hand. The evil He allows to occur, so as to give you an opportunity of showing your fidelity to Him. Thus everything ought to remind you to thank Almighty God.

You will see much sin and evil in your way through the world. It always should remind you to make acts of reparation to God, of atonement to His Divine majesty, acts of love and compassion for the Sacred Heart of Jesus, and the Immaculate Heart of His Mother.

To pray well and to pray often requires, it is true, a certain amount of effort. So does every good thing worth having. Without effort nothing is won. But what earthly blessing is to be compared with the constant habit of prayer? You go to a great deal of trouble to obtain things which pass away with you. You seek the good things of this world and work for them. The spirit of prayer will in its consequences and blessings endure forever. It is worth any amount of effort, trouble, striving.

By means of prayer, you can become a better and better Catholic. You can achieve, for yourself and others, all manner of blessings. The spirit of prayer borrows for you the omnipotence of God. "Teresa alone can do very little," said the good St. Teresa of Avila, "but Teresa and God together can do anything that God can do." ■



# Novena to the Infant Mary

Holy Child Mary of the royal house of David, Queen of the angels, Mother of grace and love, I greet Thee with all my heart. Obtain for me the grace to love the Lord faithfully during all the days of my life. Obtain for me, too, a great devotion to Thee, Who art the first creature of God's love.

† Hail Mary, full of grace, the Lord is with Thee. Blessed art Thou amongst women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

O heavenly Child Mary, Who like a pure dove was born Immaculate and beautiful, true prodigy of the wisdom of God, my soul rejoices in Thee. Oh! Do help me to preserve the angelic virtue of purity at the cost of any sacrifice.

† Hail Mary, etc. Hail, lovely and holy Child, spiritual garden of delight, where, on the day of the Incarnation, the tree of life was planted, assist me to avoid the poisonous fruit of vanity and pleasures of the world. Help me to engraft into my soul the thoughts, feelings and virtues of Thy divine Son.

† Hail Mary, etc. Hail, admirable Child Mary, Mystical Rose, closed garden, open only to the heavenly Spouse. O Lily of paradise, make me love the humble and hidden life; let the heavenly Spouse find the gate of my heart always open to the loving calls of His graces and inspiration.

† Hail Mary, etc. Holy Child Mary, mystical dawn, gate of Heaven, Thou art my trust and hope. O powerful advocate, from Thy cradle stretch out Thy hand, support me on the path of life. Make me serve God with ardor and constancy until death and so reach eternity with Thee.

† Hail Mary, etc. Blessed Child Mary, destined to be the Mother of God and our loving Mother, by the heavenly graces Thou dost lavish upon us, mercifully listen to my supplications. In the needs which press upon me from every side and especially in my present tribulation, I place all my trust in Thee. O holy Child, by the privileges granted to Thee alone and by the merits which Thou hast acquired, show that the source of spiritual favors and the continuous benefits which Thou dost dispense are inexhaustible, because Thy power with the Heart of God is unlimited.

Deign, through the immense profusion of graces with which the Most High has enriched Thee from the first moment of Thine Immaculate Conception, to grant me, O Celestial Child, my petition, and I shall eternally praise the goodness of Thine Immaculate Heart. Amen. ■

IMPRIMATUR In Curia Archiep Mediolana; die 7-12-1931, Can Cavezzali, Pro Vic. Gen. Suore di Carita, S. Sofia 13, Milano 20122

## THE INFANCY OF MARY continued from page 1

Mary's birth marked the ending of the world's sorrowful wait for salvation, and began its joyful anticipation of redemption. In the Office of the Nativity of the Blessed Virgin Mary, the Church exclaims: "Thy birth, O Virgin Mother of God, has filled all the world with joy, for from Thee hast risen the Sun of Justice, Jesus Christ, Our Lord, Who, breaking the chains of malediction where-with we were bound, hast brought us every blessing; and putting death to flight, hast given us life eternal."

Thus, we salute Our Lady in Her Litany as the "Cause of our Joy." The birth of Mary brought joy to both Heaven and earth. Our Lady Herself said to Saint

Bridget: "In very truth, My daughter, My birth was the source and beginning of all joy." (*Revelation of St. Bridget*, Book 6, Chapter 56)

In his book *The Wondrous Childhood of the Holy Mother of God*, St. John Eudes tells us "the

Son of God willed His most worthy Mother to pass through the state of infancy that this Mother might bear within Herself a living image and perfect resemblance to all the states of life through which Her Divine Son should pass, and that She, with Her Son, in all conditions of life, might be the model and the rule of our life."



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# INTERNATIONAL FATIMA ROSARY CRUSADE

## Mail



Dear Father Gruner and the Fatima Crusaders,

Keep up the good work, don't give up. God sees what you are doing, and the evil forces see it too. We are praying for you every day.

Reading the speeches from the book *The Divine Impatience* reminds me of how important the conversion of Russia and the whole world is needed at this time. Everyone should be placed under the reign of Jesus' Mother.

How soon it will happen will depend on us. What an awesome Consecration it would be; what peace and love all over the world when it happens. What a grand day that will be for Russia and the world.

Yours in Christ,

Francine Z., B.C.

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**THE "DIVINE IMPATIENCE"**  
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FROM ADDRESS BELOW

## Apostolate News

Now the *entire* text of the monumental book *The Devil's Final Battle* is available online, in English, Italian and Portuguese. *The Devil's Final Battle* documents how the current rejection of the Message of Fatima has caused the present crisis in the Church and the world. If you wish to understand why both the world and the Catholic Church are currently in such a state of confusion, and who is behind it, you must read this book. We encourage you to read *The Devil's Final Battle* online, and to tell all of your friends and family members about it.



In English: [www.devilsfinalbattle.com](http://www.devilsfinalbattle.com)

In Italian: [www.devilsfinalbattle.com/it](http://www.devilsfinalbattle.com/it)

In Portuguese: [www.devilsfinalbattle.com/port](http://www.devilsfinalbattle.com/port) ■

THE INFANCY OF MARY  
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In all of the aspects of Her life, Our Lady was united to Her Son. She lived a hidden life with Her Son in Nazareth. She imitated Him in His solitary and penitential life in the desert. She accompanied Him in His public life. In Her Heart She shared His sufferings during His Passion.

"Thus," St. John Eudes explains, "has He willed that She should embrace the lowliness, feebleness and necessities of infancy, as He Himself was to do later on, to the end that the Infant Mary might be a living image and pattern of the Infant Jesus, that together they might be, in the state of infancy, an example and a rule of life for all Christians to follow. We are obliged by the law of the Gospel to be children of innocence, in simplicity, in humility, in obedience, in purity, in mildness and meekness, 'as newborn babes ... without guile'" (1 Pet. 2:1-2).

The nativity of the Blessed Virgin Mary, therefore, is a joyful occasion, the beauty and importance of which we should reflect upon. Let us give due honor to the birth of Her who St. Methodius the martyr called "the beginning and the end of our holy joys," and let us imitate Her childlike virtues always. ■

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