
THE GOLDEN WORD OF MARY SERIES



Mary's Message of Divine Love

Mark L. Prophet · Elizabeth Clare Prophet

Mary's Message of Divine Love



Mark L. Prophet
Elizabeth Clare Prophet

SUMMIT UNIVERSITY  PRESS®

*To all devotees
of the Blessed Mother
and of her Son
Jesus Christ*

MARY'S MESSAGE OF DIVINE LOVE
by Mark L. Prophet and Elizabeth Clare Prophet
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A Word from the Author



As I was brought up Protestant, I did not have an appreciation of Mother Mary, although my natural inclination was to enter all the Catholic churches and to engage in prayer there. However, I had no instruction concerning this and I was rather indoctrinated in a prejudice against the person of Mother Mary for what seemed the idolatry of Catholics deifying her, having statues to her, having medals to her.

Without even realizing it, I had developed that same antipathy toward the Blessed Mother. It was a great lesson to me because I saw that it is so easy from one's upbringing to have prejudice against those things one does not understand, to merely accept what one hears and think it's one's own thought.

I can remember, when I was a student at Boston University, seeing a painting of Mother Mary in the public subway with stars around her head. And it said that this is Mary, the Mother of Jesus, the Queen of Heaven. To me the terminology was so strange, and I thought, "How can she allow herself, if she is the being she is, to be the object of all of this idolatry?" Every time I took the subway, I would see this image and I would experience the same disturbance in my being.

Well, I had a very wondrous experience one day. It was a personal conversion. I was just walking down the street and I looked up and before me I saw Mother Mary. I saw her in all the beauty and sweetness and presence and love of the being we know her to be. I was so moved and so touched by her reality, instead of the unreality that I had been programmed to feel, that I literally ran to the nearest Catholic church. I knelt before her statue—which is something unusual for a Protestant, as you

know—and I asked for forgiveness for these thoughts and feelings I had held. I also gave to her my life and asked her to use me as an instrument of her mothering of all people.

The joy that I've had ever since then of having Mother Mary as a constant companion and adviser in my life is simply boundless. And I am so grateful that Mother Mary was concerned enough about one person to actually show me her presence and her reality, which instantaneously dissolved all of a lifetime's worth of indoctrination. I realized that had she not done this, I would not have had that conversion of the Holy Spirit that she conveyed and I would have been left in ignorance. I would have been left in a state of making that karma of actually disputing the office and presence and person of this one who serves as the Blessed Mother.

In knowing Mary as she really is, I have come to see her as a relentless and constant force, challenging the oppression of her children everywhere, in every faith, in every religion. She is a World Mother, and I have seen this in her tremendous mastery of life. Her knowledge of administration and organization, as she has conveyed it to me, has given me the real teaching of how to administer this organization and with a very capable staff bring it to this level of complexity of service that we are all enjoying.

I want to give acknowledgment to Mother Mary as the great teacher of this order and organization, because some do not realize that that quality of administration is a quality of the Mother flame. When we want to master the details of life in any field, we realize that it is the Mother aspect of God that actually corresponds to Matter or the Matter universe, as *mater* is the Latin for Mother. And so, here on earth, if we are going to accomplish anything, we must invoke the Mother flame. We must understand the Hindu conception of the Mother aspect of God as the Shakti, the active principle, the force that brings into manifestation the Father's will.

As a number of theologians have said, when it comes to the soul, we are all feminine beings. In that polarity of being feminine, we identify God as Father, which is as it should be. But we understand that Father also contains the feminine principle, as in the allegory of Adam and Eve. Eve comes forth out of Adam, symbolizing the breaking apart of the T'ai Chi of Alpha and Omega.

And so, we see that the universal presence of the Mother is actually the reason for the manifestation of our physical bodies. Our spirits are very masculine, or yang, and our spirits are intended to carry the force and the power of the Holy Ghost. But the details of life, our daily jobs, what we accomplish in a twenty-four-hour period—all of this has to do with that mastery of the Mother flame, which is the white light in the base-of-the-spine chakra. The Hindus call it the Kundalini fire. It is the ascension flame. It is the power of locomotion, of movement in this octave.

So if you want to know how to get things done and how to get them done because your aim is helping people and glorifying God—which is our only reason for being—then ask Mother Mary. And you will find that she is truly a master and not an ignorant peasant woman who happened to be called to give birth to beloved Jesus, as some would have us believe.

We know Mother Mary as an angel. We understand in God's divine plan that over a million years and more, many angels of heaven have taken embodiment on earth out of a concern for God's children, to minister to them. And thus you find upon earth people of a very devotional nature who love to serve, who are in many fields—doctors, nurses, waitresses, hairdressers, even secretaries, people who are performing a service to others. There are all kinds of occupations that these angels take up, but their love is to help others realize their goal. And so you find them among the support system to the executives and the driving people who get things done, and they enjoy that role.

Angels historically have taken embodiment to become ministers to life. They are characterized as people with great feeling and an abundance of love. They may not always be the most brilliant because they have not necessarily worked in fields of the development of the mind. Rather they have developed the feelings, because angels as orders of heavenly beings actually exist to impart to the sons and daughters of God faith, hope, constancy, compassion and love—these very necessary feelings that we must have in order to get along with each other and to help each other.

Without those uplifting feelings we could become very dreary and cynical and hopeless. We might not get through the crisis of death or the various calamities that come upon us. And so, in those moments of great need we sometimes feel an overwhelming presence of love and support, and it is God extending his care to us through the invisible angels. And sometimes he does this through angels in embodiment.

Mother Mary is of the hierarchy and evolution of angels. These hierarchies also serve on the seven rays of the Godhead that emerge through the prism of the Christ consciousness. Mother Mary's ray is the fifth ray, the ray of emerald green, the ray of healing. It is the ray of science, of medicine, of supply and abundance. The economy also comes under the fifth ray. Those who serve on it and master that ray also become masters of precipitation, which means bringing down the energy of God into practical application in form.

Mother Mary, then, has great talents in many areas. I don't think there is a field of human endeavor where she does not have the expertise and understanding to teach others how to realize and implement the highest and best goals. Mother Mary's mind is vast, vast beyond comprehension.

In Catholic pictures that retain somewhat of a traditional image of the Mother, we see perhaps the Mother of Sorrows or the heart pierced or the sense of the immaculate virgin. But as we see

Mother Mary in the present day, we move to the understanding of a woman in our midst—a Mother Mary who is as modern, as liberated, as tough, as determined as many of the finest women you might meet on earth who are fighting for various causes.

We need to see her as friend, as companion, as sister, although she may rightfully be called “goddess” because of the tremendous God consciousness she has. We must not place her on the pedestal that forces us to become idolaters of her image. But we should revere her in the sense that she has great attainment and great standing in heaven and was chosen to be the mother of Christ because she had the ability to hold the light and the balance for his entire mission.

So we have to realize the meaning of reverence and respect as opposed to worship or that sense of ourselves as the abject sinner and herself as the unreachable Virgin. We have to understand that God has not created the gap between ourselves and the hosts of heaven. This has come through mass guilt imposed upon the race by self-condemnation, by a tremendous emphasis upon sin and guilt rather than upon the joy of forgiveness, repentance, reunion with God and absolute freedom from our past.

When God forgives, he forgives permanently. But upon this planetary home, people do not readily forget one’s past, one’s mistakes, even though one may have gone miles and miles from that point and sincerely regret the error. So when we know we have received God’s forgiveness, we must leave the dregs of an existence of guilt and condemnation, thinking we can never rise again.

I read a story recently of a very devout young woman, Catholic, serving in her church with great joy. And all of a sudden this girl mysteriously died—or was killed or even perhaps committed suicide. From the moment I heard her name and saw this article in the paper in Los Angeles, my heart was gripped with a sense that here was a soul who met a crisis she could not face.

Something happened to her. Perhaps she made a mistake. Perhaps she did something that in her eyes was not equal to the life of devotion she had begun. But I wept over her death, and I felt such a great loss of this beautiful soul of light.

One evening before I went to bed, I went outside to meditate and be at peace for a while. I called to Mother Mary for the assistance to her soul, and Mother Mary showed me this particular one. She was being borne by Mother Mary's angels, and she was wrapped in a swaddling garment of light. The soul of this young woman appeared as it would appear in its native innocence, almost in the childhood or baby state, and yet it had the full presence as she was when she passed from the screen of life.

I saw how she was being borne to other realms and truly cared for. And yet I had the sense that if I had been near that young woman in the hour of her crisis, if I could have held her hand and prayed with her, that that death would have not come to pass.

It burdened my heart because I see so many times the emphasis upon sin and all the accusations that people face—whether from their communities or through the press or the media—condemnation heaped upon condemnation. Many people are not able to bear the censure and the scorn of public opinion that decides, according to its moral codes or whatever, that this is the unforgivable sin. And under the weight of public opinion, people take their lives or they quit their helping people. They resign from their jobs; they resign from public life. They are not able to face even the truth of saying to the world or to those who are their friends, "Yes, I have made a mistake; I have made an error. Forgive me, and let me continue to serve."

I think that this is prevalent all over the world. I think there is a tremendous sense of guilt if people are not living up to certain codes of behavior. And as I have been in the heart of Mother Mary since last evening I feel these are the things that are on her heart.

And were she to ask us a favor in this hour, it would be to pray for the alleviation of that burden of suffering of people who suffer under this censure of others.

And so, the Mother comes to heal us all of our sense of sin regarding ourselves or other people. She comes to liberate us, especially in the Christian world, of the enormous division that renders Christianity ineffective. And, of course, she comes carrying the sorrow of the people of every single nation on the planet and the determination to help them as we give the prayers and the calls.

One of the greatest teachers I have known in the past twenty-five years is Mother Mary. From her heart come two great teachings. Mother Mary has taught us the cosmic clock, charting the cycles of our returning karma and our initiations. Those teachings are a wonder to behold, and you can find them in numerous books and tapes which we have available.¹

The second teaching is the rosary, the walking of the fourteen stations of the cross, understanding the cross as the symbol of world karma and individual karma. The cross that Jesus bore on those fourteen stations on the way to Calvary was the cross of the weight of world karma, bearing the sins of mankind, sin and karma being synonymous terms.

Walking the fourteen stations with Jesus and the Mother has been an exercise in the transmutation of world karma, coming to understand what it means to bear our brother's burden, to bear one another's burden, which is the admonishment of Christ.

What is your burden? Your burden is always your karma. Even the heaviness of the gravitation of the earth is actually an effect of planetary karma. The full weight of all transgressions upon the law of God of all humanity of all centuries remains until transmuted, until consumed by the sacred fire in answer to our call. This is why it is so difficult to resolve planetary problems, why people never stop their disputes in the Middle East, for example.

They cannot get over their arguments because they are based on an ancient karma. They have to give up the desire to conquer the other one, to get even for that past sin. When will they ever cease getting even for something that happened a half a century and more ago? One has to forgive in order to be free of one's past karma. One has to say, "We will not go on killing to get even for what happened a century ago or ten thousand years ago." Unless you do this, you will never be free from karma. So, you see, forgiveness and freedom can only come when there is a change of heart, a change of spirit and soul.

It takes a lot to say, "I am no longer going to hold this thing against you. You burned my house down. You caused the death of my mother. You did all these things to me." You can either let go of it and put it into the flame, or you can carry it with you for ten lifetimes. You may not remember why you hate this person, but when you meet him you hate him on sight because in your soul you have never forgiven, you've never resolved the hatred, you've never put it into the flame. You are bound by that hatred, and you are binding the other person or a whole nation. If the Jews, for example, never forgive the German people for what the Nazis have done, they will remain bound. It's as simple as that.

At some point you have to say, "Christ is greater than all these things," and realize that being wronged is really a test to see if you can contain the quality of mercy, if you can be Christlike. Or are you a follower of him in lip service only? If you can't forgive, don't call yourself a follower of Christ.

Now the rosary is given to us in bearing world and personal karma on those fourteen stations of the cross.² El Morya came to me in June of 1972 as I was meditating in a Catholic church in Hawaii and he said, "You will begin walking these stations on June 27, 1972." And so, certain events came to pass where it was very clear that I was walking these stations and that I should exercise the Science of the Spoken Word in giving the Our Father, the

Hail Mary, the invocations to Archangel Michael to transmute the effects of the burden and weight of those stations—the weight of the condemnation of Christ, world condemnation, the weight of world karma.

Mother Mary says that when we say, “Hail, Mary,” we are not giving in an idolatrous way our worship to a figure, a person; but we are saluting the Mother ray, the Ma-ray, which is what the name Mary means. We are giving devotion to the principle of God that is Mother. This is universal in all cultures and religions, even in primitive cultures. The acknowledgment of the Mother principle, whether as a goddess of fertility or in many other guises, is fundamental to life, to birth, to crops, and so forth.

So we salute the Mother ray in God, in the universe, in Mother Mary. Truly we give adoration to the light in each of the saints—to the one light that is God—rather than to the personality. Worship one God, then, adore the light, and realize the light is also in yourselves.

Elizabeth Clare Prophet

The Flame of Freedom Speaks conference
July 3, 1984



Foreword



This work is a tribute to the World Mother and to Mary, who, as the Mother of Jesus, was her foremost representative in the Piscean age. It is a trilogy of wisdom, love and power that flows from the heart of the Mother to her children. It contains not only the worded revelations of Mary through our messengership, but also the light emanations of her Presence made manifest to us. Thus we would bear witness to her immortal soul that does continually magnify the LORD.

The three parts of each of the three books of the Golden Word of Mary series fulfill the words of Jesus "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."¹ The leaven is the Christ consciousness, the woman is the Divine Mother, and the three measures of meal are the three aspects of God made manifest in man as the Holy Trinity.

We have endeavored to make a measure of the Trinity understandable in each book. Book One shows forth the glorious wisdom of the Son, Book Two reflects the comforting love of the Holy Spirit, and Book Three defines the perfection of the Father's goodwill.*

The whole of humanity's consciousness will ultimately be leavened by the wisdom of the Mother as she raises her children to the true awareness of Father, Son and Holy Spirit. The Mother teaches the law of the great Three-in-One through the understanding she imparts of the Holy of holies and the Christ flame that burns upon the altar of the heart. This threefold flame is the spark of his Spirit, the flame of his flame, that is God's gift of life

* Book One is *Mary's Message for a New Day*. Book Two is *Mary's Message of Divine Love*. Book Three is forthcoming.

to every one of his sons and daughters.

Part One of this book is composed of "Fourteen Letters from a Mother to Her Children" and is intended to anchor the wisdom aspect of the Holy Spirit within the self-awareness of the disciple. These letters were dictated by Mother Mary to us as messengers for the heavenly hierarchy in the hope that her children might "stay with the dream of God, shut out the clamoring wakefulness of the outer mind, and never lose touch with the components of Reality in all parts of life."²

The instruction in these fourteen letters also introduces the devotee of Mary to an illumined awareness of the fourteen stations of the cross, whose challenge each soul destined for the immortal reunion with the Spirit of God must one day meet.

These letters, originally distributed as *Pearls of Wisdom* to disciples of Mary's son throughout the world, are the gift of the Cosmic Mother for the tutoring of the heart in her wisdom and in the immaculate concept she holds for all of her children. Entrusted to her by the Father, this image pure and undefiled of the perfection of each one, immaculately held in heart and mind, is the hope, the faith, the charity of the Godhead toward an evolving humanity.

Part Two of this book includes "Five Mysteries of the Rosary by the Mother for Her Children"; it shows forth the love aspect of the Holy Spirit. These mysteries were dictated by Mother Mary to me as the Mother of the Flame.

They continue the rosaries included in Book One in this series, which has the seven rosaries for the seven mornings of the week (corresponding to the seven rays of the Christic light that emerge from the Holy Spirit) and the eighth mystery, given Sunday evening (which focuses the power of the eighth ray).

By daily giving the rosary in this format, devotees of the Mother anchor the love of Mother Mary within their heart's chalice, thereby consecrating their life's energies to the expansion of

the Mother's light throughout the planetary body.

When Mother Mary came to me and told me of her desire to have devotees throughout the world give a Scriptural Rosary for the New Age, she first announced the seven mysteries for the seven rays, together with the prayer format that was to be used.

These mysteries are: The First Ray: The Joyful Mysteries, which amplify the will of God; The Second Ray: The Teaching Mysteries, which extol the wisdom of God; The Third Ray: The Love Mysteries, which magnetize the love of God; The Fourth Ray: The Glorious Mysteries, which show forth the purity of God; The Fifth Ray: The Healing Mysteries, which demonstrate the truth and the science of God; The Sixth Ray: The Initiatic Mysteries, which exemplify the ministration and service of God; and The Seventh Ray: The Miracle Mysteries, which bear witness to the transmutation, the freedom and the forgiveness of God.

When these rosaries were completed under her direction, the Blessed Mother released The Masterful Mysteries for the eighth ray, which focalize the majesty and the mastery of God. In her third appearance, the Holy Virgin presented the mysteries and the prayer format for the five secret rays, which she said were to be given at eventide Monday through Friday.

These secret-ray rosaries, which are released in this volume, are: The First Secret Ray: The Inspiration Mysteries; The Second Secret Ray: The Action Mysteries; The Third Secret Ray: The Revelation Mysteries; The Fourth Secret Ray: The Declaration Mysteries; and The Fifth Secret Ray: The Exhortation Mysteries. Mother Mary said that when a sufficient number of people would have established their daily ritual of reciting these rosaries she would dictate the fourteenth rosary, which is to be released in Book Three.

Mary's Scriptural Rosary for the New Age teaches the disciple the devotional aspect of the love of Mother and Son—their love for him and his love for them—while reinforcing the pattern of

the life and works of Mary and Jesus as they set forth for all the highest and best example of the Christian way of life and laid the foundation for the Christian dispensation.

The giving of this rosary, formulated by our spiritual Mother to meet the needs of the hour, affords a universally Christic experience calculated by heaven to awaken the soul to the realities of the Divine Woman and the Manchild. For it is their light that goes forth from each one who elects to be a part of the rosary of life that garlands the earth. This living rosary is composed of every son and daughter of the flame who daily consecrates his energies both in heaven and on earth in the ongoing service of Jesus and Mary.

The rosary of souls is an endless chain of floral offerings to the Mother, which she receives, blesses and returns to her children to make them one—heart, soul and mind—as the great body of Christ³ on earth, the living Church Universal and Triumphant. These prayers are the true and lasting praise of the saints who shall overcome the accuser of our brethren by the blood (the essence of the sacred fire) of the Lamb (of the Christ). This is the word (the spoken Word) of their testimony—of them that loved not their lives unto the death.⁴

And when the oneness of the children of the light is made manifest in the flow of their communion with the Father and the Mother—affirming “I and my Father are One/I and my Mother are One”—then shall they be found with one accord in one place.⁵ And they shall hear “a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.”⁶

Christians have prayed to God through Jesus and Mary from the founding of the early church to the present. Thus it will be seen that the giving of the rosary is the exaltation of the Motherhood of God and of the divine Sonship that can never be con-

fined to one church or one dogma. Just as the theme of the Son of God conceived of the Cosmic Virgin is heard over and again in many of the world's religions, so all mankind will one day revere the Mother as the source of life and the Son of God as the Saviour of the Christic light within all.

The "Adorations of the Rosary," which precede the mysteries in Part Two, consist of the prayers outlined by Mother Mary for the five secret rays. And in "Mary's Ritual of the Rosary," the giving of the rosary is explained in fourteen steps so that all who read and feel the love of the Mother may return that love by immediately offering these meditations, salutations and affirmations even while they recall the sacred events in the life of our Lord, whose grace is sufficient for us and whose hope is our eternal salvation.

Part Three of this book is a collection of "Fourteen Messages of the Word of Life" dictated by Mother Mary to us as we have journeyed throughout the world preaching the gospel of the kingdom.⁷ As a part of the mission of the heavenly hierarchy to the age, the spoken Word of God has been delivered through our twin flames from the body of saints whom we know as ascended masters. In this giving of the testimony of the sacred fire and of the Law of the Logos, hierarchy has proclaimed that the work of the two witnesses⁸ has been accomplished.

The Word of Mary set forth in these fourteen messages also prepares the individual consciousness for the initiatic experiences of Jesus' last days on earth. As the disciple assimilates Mother Mary's own awareness of the perfect will of God for every son and daughter, he is blessed by Jesus' momentum of overcoming at each of the fourteen stations (initiations) on the *via dolorosa*.

To know Mary the Mother we must become aware of the appearance of the individualization of her God flame during the centuries of her service to the Father, to the Son and to the Holy Spirit. Therefore in our Introduction, "The Soul of Mary in Heaven," we have desired to acquaint the children of the Mother—

those who have known and acknowledged her flame and those who have not—with new insight and a better understanding of the functions of this ascended lady master. For as the patroness of the youth of the world, she holds a key position in the hierarchy of ascended masters who have set forth the scriptures for the golden age in the teachings and publications of The Summit Lighthouse.

Mother Mary has bequeathed to humanity the archetype of the New Age woman. By her example and constancy, she calls forth the Divine Woman in us all. She not only shows us *how* the feminine principle can be redeemed, but *why* it must be redeemed in order that the Divine Manchild as the unfolding Christed man and Christed woman might appear within every son and daughter beloved of God.

This is the Divine Manchild who must go forth to rule all nations—every aspect of the human consciousness—with the rod of iron.⁹ The meaning of *rod* is “radiance of divinity.” The meaning of *iron* is “I,” or the I AM, “rule over nature.” And nature includes the four planes of God’s consciousness designated as fire, air, water and earth, which correspond to the four lower bodies of man and of the planet.

The ruling of the nations with the rod of iron is the “radiance of divinity in the I AM rule over nations.” The establishment of this rule is the goal of the incarnation of the feminine ray in this and every age. The culmination of the mission of the divine Feminine, the energy spiral of Omega in both man and woman, is the realization of the Christ consciousness.

Until the feminine principle of the Godhead is ennobled in each man and each woman, the Christ cannot be born. And until Christ is born in the individual, the evolving identity of man and woman cannot experience the new birth. Thus the rebirth of the Christ in man and woman, often referred to as the Second Coming, is necessary for the salvation of the soul; indeed the individual Christ Self is the Saviour of the world of the individual.

When the Christ is born in the heart of man and woman, his consciousness dethrones the Antichrist, whom Paul referred to as the carnal mind that is enmity against God.¹⁰ For the Son of God comes forth to slay the dragon of the lower self—the human ego—which must be put down that the Divine Ego may appear.

Without the Mother there can be no Son. Therefore this trilogy is dedicated to all devotees of the Blessed Mother and of her Son, Jesus Christ, who personified the glory of the only begotten Son of God that we might behold his light—"the true light which lighteth every man that cometh into the world"¹¹—thus be molded in his image.

It is the fond hope of the Mother and her fervent faith that her children, following the precepts of the Father, shall succeed beyond their farthest dreams. Thus she beckons with a poem and a smile:

The house of divine Sonship
Holds open still the door.
The darkness of the mortal mind
Cannot, shall not, be anymore.

For just beyond the mortal sunset
Lies the light's immortal dawn,
Trembling on the face of morning,
Shining promise from now on.

Day of life's immortal gladness
Echoes from the dim-lit past,
Shimmering freshness of the Daystar,
Crystal diamonds in the grass.

Like a dewdrop ever fairer
You reveal the bright new day;
In the fervor ever nearer
Christ's own face is seen today.

Like a gossamer veil atremble
With the thunder of the sun,
Beauteous doorway of forever
Swings wide open for each one!

In Her service I remain

Elizabeth Clare Prophet



Mary's Message of Divine Love

In the twentieth century alone, more than two hundred appearances of Mary, the Mother of Jesus, have been reported in over thirty countries. Some claim Mary has appeared to them as they pray. Others say they have watched her statues “weep” or have seen her images on walls or windows. And some tell us that Mary has revealed to them urgent prophecies and secrets.

Mary has entrusted her messages to unlikely ambassadors—not prelates or popes, presidents or politicians, but children and simple folk, innocent ones who could receive her messages in humility and convey them with undiluted simplicity.

For forty years Mother Mary gave messages through Mark and Elizabeth Prophet to comfort and enlighten spiritual seekers of all paths. This groundbreaking book records Mary's precious messages of wisdom, hope and love to a troubled world. It also includes the text of five nondenominational rosaries—one for each evening Monday through Friday.



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