

ILLUSTRATED

THE HOLY ROSARY

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Scripture references are taken from the
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This work is published for the greater Glory of Jesus Christ through His most
Holy Mother Mary and for the sanctification of the militant Church and her
members.

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THE ASSUMPTION OF THE BLESSED VIRGIN MARY

EUCCHARISTIC ADORATION
IMAGE OF OUR LORD JESUS CHRIST



INSTRUCTION



The *Rosary* is divided into *five decades*. Each decade represents a mystery or event in the life of Jesus. There are four sets of “Mysteries of the Rosary” (*Joyful, Luminous, Sorrowful, and Glorious*). These four “Mysteries of the Rosary” therefore contain, a total of twenty mysteries. The *Joyful, Luminous, Sorrowful, and Glorious* Mysteries are then said on specific days of the week. During private recitation of the *Rosary*, each decade requires devout meditation on a specific mystery.

The Apostle’s Creed is said on the Crucifix; the Our Father is said on each of the Large Beads; the Hail Mary is said on each of the Small Beads; the Glory Be after the three Hail Mary’s at the beginning of the Rosary, and after each decade of Small Beads. In June 13, 1917, Our Lady asked that an additional prayer be added after each decade of the Rosary (The Fatima Prayer). It is a prayer of forgiveness to Jesus and is said following the Glory Be after each decade only.

The Joyful Mysteries are said on *Monday* and *Saturday*, the Sorrowful Mysteries on *Tuesday* and *Friday*, the Glorious Mysteries on *Wednesday* and *Sunday*, finally, the Luminous Mysteries on *Thursday*.

THE 15 PROMISES OF OUR LADY TO SAINT DOMINIC

1. To all those who shall recite my Rosary devoutly, I promise my special protection and very great graces.
2. Those who shall persevere in the recitation of my Rosary will receive some signal grace.
3. The Rosary will be a very powerful armour against hell; it will

destroy vice, deliver from sin and dispel heresy.

4. The Rosary will make virtue and good works flourish, and will obtain for souls the most abundant divine mercies; it will substitute in hearts love of God for love of the world, and elevate them to desire heavenly and eternal goods. Would that souls would sanctify themselves by this means!

5. Those who trust themselves to me through the Rosary will not perish.

6. Those who shall recite my Rosary piously, considering its mysteries, will not be overwhelmed by misfortune, nor die a bad death. The sinner will be converted, the just will grow in grace and become worthy of eternal life.

7. Those truly devoted to my Rosary will not die without the consolations of the Church, or without grace.

8. Those who shall recite my Rosary will find during their life and at their death the light of God, the fullness of His grace, and will share in the merits of the blessed.

9. I will deliver very promptly from purgatory the souls devoted to my Rosary.

10. The true children of my Rosary will enjoy great glory in heaven.

11. What you shall ask through my Rosary you shall obtain.

12. Those who propagate my Rosary will obtain through me aid in all their necessities.

13. I have obtained from my Son that all the members of the Rosary Confraternity shall have as their intercessors, in life and in death, the entire celestial court.

14. Those who recite my Rosary faithfully are my beloved children, the brothers and sisters of Jesus Christ.

15. Devotion to my Rosary is a special sign of predestination.

PLENARY INDULGENCE

A plenary indulgence is granted, if the Rosary is recited in a church or public oratory or in a family group, a religious Community or pious Association; a partial indulgence is granted in other circumstances.

“Now the Rosary is a certain formula of prayer, which is made up of fifteen decades of “Hail Marys” with an “Our Father” before each decade, and in which the recitation of each decade is accompanied by pious meditation on a particular mystery of our Redemption.” (Roman Breviary)

The name “Rosary,” however, is commonly used in reference to only a third part of the fifteen decades.

The gaining of the plenary indulgence is regulated by the following norms:

1. The recitation of a third part only of the Rosary suffices; but the five decades must be recited continuously.
2. The vocal recitation must be accompanied by pious meditation on the mysteries.
3. In public recitation the mysteries must be announced in the manner customary in the place; for private recitation, however, it suffices if the vocal recitation is accompanied by meditation on the mysteries.

THE PRAYERS



1. The Sign of the Cross.
2. The Apostles Creed.
3. The Our Father.
4. The Hail Mary, x3 times.
5. The Glory Be.
6. For each of the 'Mysteries' (shown below) *meditate* on them whilst saying the following for each decade:
 - I. The Joyful Mysteries of the Rosary.
 - II. The Sorrowful Mysteries of the Rosary.
 - III. The Glorious Mysteries.
 - IV. The Luminous Mysteries.
7. The Our Father.
8. The Hail Mary, x10 times.
9. The Glory Be.
10. After each Mystery, say the Fatima Prayer.
11. After completing a group of five Mysteries, say the Hail Holy Queen and The Rosary Prayers.

THE SIGN OF THE CROSS

In the name of the Father, and of the Son and of the Holy Spirit. Amen.

THE APOSTLES CREED

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord. He was conceived by the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He rose again. He ascended into heaven, and is seated at the right hand of God the Father Almighty. He will come again to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE OUR FATHER

Our Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be done, On earth as it is in Heaven. Give us this day Our daily bread, and Forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

THE HAIL MARY

Hail Mary, Full of Grace, The Lord is with Thee. Blessed art Thou among 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 death. Amen.

THE GLORY BE

Glory Be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE FATIMA PRAYER

O my Jesus, forgive us our sins, save us from the fire of hell, lead all souls to Heaven, especially those who are in most need of Thy Mercy.

HAIL HOLY QUEEN

Hail, Holy Queen, Mother of Mercy, our Life, our Sweetness, and our Hope.

To Thee do we cry, poor banished children of Eve. To Thee do we send up our sighs mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine Eyes of Mercy toward us, and after this our exile show us the Blessed Fruit of thy Womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us O Holy Mother of God

R. That we may be made worthy of the promises of Christ.

Saint Joseph, foster father of Jesus, pray for us.

THE ROSARY PRAYER

Let us pray: O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal salvation. Grant, we beseech Thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, that we may both

imitate what they contain and obtain what they promise, through Christ our Lord. Amen.

Most Sacred Heart of Jesus, have mercy on us.

Immaculate Heart of Mary, pray for us.

THE JOYFUL MYSTERIES
OF THE ROSARY

To be said on *Monday* and *Saturday*

JOYFUL MYSTERIES DECADE 1

THE ANNUNCIATION



THE ARCHANGEL GABRIEL ANNOUNCES THE
INCARNATION TO THE BLESSED VIRGIN MARY.

Spiritual Fruit: *Humility*

‘ . . . the Angelic Salutation is the rainbow in the sky, a sign of the mercy and grace which God has given to the world.’—*St. Louis Marie de Montfort*

Luke 1:26–38

And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was

Mary. And the angel being come in, said unto her: "Hail, full of grace, the Lord is with thee: blessed art thou among women." Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: "Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end." And Mary said to the angel: "How shall this be done, because I know not man?" And the angel answering, said to her: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy thing which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God." And Mary said: "Behold the handmaid of the Lord; be it done to me according to thy word." And the angel departed from her.

JOYFUL MYSTERIES DECADE 2

THE VISITATION



THE BLESSED VIRGIN MARY VISITS ELIZABETH
WHO IS ALSO WITH CHILD.

Spiritual Fruit: *Love of Neighbours*

‘And because holy charity suffers all things: and can bear no delay, as St. Ambrose remarks, when treating of this gospel: The grace of the Holy Spirit knows no slow movements: therefore not heeding the fatigue of the journey, the tender and delicate maid enquickly set forth on her way.’—*St. Alphonsus Maria de Liguori*

Luke 1:39–56

And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: “Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord

should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.” And Mary said: “My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy: As he spoke to our fathers, to Abraham and to his seed for ever.” And Mary abode with her about three months; and she returned to her own house.

JOYFUL MYSTERIES DECADE 3

THE NATIVITY

THE CHRIST CHILD IS BORN IN
A MANGER IN BETHLEHEM.

Spiritual Fruit: *Poverty* (poor in spirit), *Detachment from the things of the world*, *Contempt of Riches*, *Love of the Poor*

‘Jesus remains in silence in the manger; Mary and Joseph adore and contemplate him in silence.’—*St. Alphonsus Maria de Liguori*

Luke 2:4–20

And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, To be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: "Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger." And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: "Glory to God in the highest; and on earth peace to men of good will." And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: "Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us." And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard, wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

JOYFUL MYSTERIES DECADE 4

THE PRESENTATION



THE CHILD JESUS IS BROUGHT BY JOSEPH AND MARY
TO THE TEMPLE TO FULFIL THE LAW OF MOSES.

Spiritual Fruit: *Purity, Obedience*

‘In order to understand the violence that Mary had to offer herself in making this sacrifice, it would be necessary to comprehend the love which this mother bore to Jesus. Generally speaking, the love of mothers is so tender for their children, that when they are at the point of death, and they are about to lose them, they forget all their faults, their defects, and even the injuries they have received from them, and they suffer an inexpressible grief. And yet the love of those mothers is a love divided among other children, or among other creatures. Mary has one only Son, and he is the most beautiful of all the children of Adam; he is most amiable, for he has all lovable qualities; he is obedient, virtuous, innocent, holy, in one word, he is God. The love of this mother too is not divided among other objects; she has centered all her love upon this only Son, neither does she fear loving him to excess, for this Son is God, who merits an infinite love. And this Son

is the victim whom she had voluntarily to offer to death.’—*St. Alphonsus Maria de Liguori*

Luke 2:21–39

And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb. And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons: And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for him according to the custom of the law, He also took Him into his arms, and blessed God, and said: “Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel.” And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: “Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.” And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. to them.

JOYFUL MYSTERIES DECADE 5

THE FINDING OF JESUS
IN THE TEMPLE

THE CHILD JESUS IS FOUND TEACHING IN THE TEMPLE
AFTER HAVING BEEN LOST FOR THREE DAYS.

Spiritual Fruit: *True Wisdom and True
Conversion, Piety, Joy of Finding Jesus*

“Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread (the Passover), in the feast of weeks, and in that of tabernacles. [Dt 16.16]. The feast of unleavened bread represents the state of beginners, who should celebrate the Passover in the unleavened bread of sincerity and truth [cf. 1 Cor 5.8], and eat the Lamb with wild lettuce [cf. Ex 12.8], the bitterness of their sins . . . The feast of weeks, marked by the offering of two new loaves from the first fruits to the Lord, represents the state of proficients whose inner man is renewed from day to day [cf. 2 Cor 4.16], who offer the Lord the new loaves of purity in mind and body. The feast of tabernacles, or “tent-dwelling,” represents the state of the perfect, who as Isaiah says, sit in the tabernacles of confidence [Is 32.18]. Balaam, in the book of Numbers,

spoke of these tents as beautiful as woody valleys [Num 24.5–6], the humility of poverty which offers shade from the heat of temporal things; and as watered gardens near the rivers, the infusion of grace which cools the thirst of carnal concupiscence.’—*St. Anthony of Padua*

Luke 2:41–52

And his parents went every year to Jerusalem, at the solemn day of the pasch, And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day’s journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: “Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing.” And he said to them: “How is it that you sought me? did you not know, that I must be about my father’s business?” And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

THE SORROWFUL MYSTERIES OF THE ROSARY



To be said on *Tuesday* and *Friday*

SORROWFUL MYSTERIES DECADE 1

THE AGONY IN THE GARDEN



CHRIST PRAYS IN THE GARDEN OF
GETHSEMANE AND SWEATS BLOOD.

Spiritual Fruit: *Sorrow for Sin, Uniformity with the will of God*

“Then did all the sufferings he was to endure pass distinctly before his eyes, as well as all the insults that he should endure from the Jews and from the Romans; all the injustice of which the judges of his cause would be guilty towards him; and, above all, he had before him the vision of that death of desolation which he should have to endure, forsaken by all, by men and by God, in the midst of a sea of sufferings and contempt. And this it was that caused him so heavy grief that he was obliged to pray for consolation to his eternal Father. O my

Jesus! I compassionate Thee, I thank Thee, and I love Thee.’—*St. Alphonsus Maria de Liguori*

Luke 22:39–46

And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: “Pray, lest ye enter into temptation.” And he was withdrawn away from them a stone’s cast; and kneeling down, he prayed, Saying: “Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done.” And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: “Why sleep you? arise, pray, lest you enter into temptation”

SORROWFUL MYSTERIES DECADE 2
THE SCOURGING AT THE PILLAR



CHRIST IS SCOURGED AT THE PILLAR.

Spiritual Fruit: *Mortification, Purity*

‘And how canst Thou, O Eternal Father, bear with this great injustice? How canst Thou behold Thy beloved Son suffering thus, and not interfere in his behalf? What is the crime that he has ever committed, to deserve so shameful and so severe a punishment?’

For the wickedness of My people have I struck Him. I well know, says the Eternal Father, that this my Son is innocent; but inasmuch as he has offered himself as a satisfaction to my justice for all the sins of mankind, it is fitting that I should so abandon him to the rage of his enemies.

Hast Thou, then, my adorable Saviour, in compensation for our sins, and especially for those of impurity, that most prevalent vice of mankind, been willing to have Thy most pure flesh torn in pieces? And who, then, will not exclaim, with St. Bernard, “How unspeakable

is the love of the Son of God towards sinners!”^c—*St. Alphonsus Maria de Liguori*

Mark 15:6–15

And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: “Will you that I release to you the king of the Jews?” For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to them: “What will you then that I do to the king of the Jews?” But they again cried out: “Crucify him.” And Pilate saith to them: “Why, what evil hath he done?” But they cried out the more: “Crucify him.” And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

SORROWFUL MYSTERIES DECADE 3
THE CROWNING WITH THORNS



CHRIST IS CROWNED WITH THORNS.

Spiritual Fruit: *Contempt of the world, Courage*

“The crown of thorns embraced his head most tightly, and came down as low as the middle of the forehead.”—*St. Bridget of Sweden*

John 19:1–6

Then therefore, Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: “Hail, king of the Jews”; and they gave him blows. Pilate therefore went forth again, and saith to them: “Behold, I bring him forth unto you, that you may know that I find no cause in him.” (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: “Behold the Man.” When the chief priests, therefore, and the servants, had seen him, they cried out, saying: “Crucify him, crucify him.” Pilate saith to them: “Take him you, and crucify him: for I find no cause in him.”

SORROWFUL MYSTERIES DECADE 4

THE CARRYING OF THE CROSS



CHRIST CARRIES THE CROSS.

Spiritual Fruit: *Patience*

‘They then take two rough beams, and of them they quickly construct the cross, the length of which was fifteen feet, as St. Bonaventure says, with St. Anselm, and they lay it upon the shoulders of the Redeemer.

But Jesus did not wait, says St. Thomas of Villanova. for the executioner to lay the cross upon him; of his own accord he stretched forth his hands, and eagerly laid hold of it, and placed it upon his own wounded shoulders: “He waited not till the soldier should lay it upon him, but he grasped hold of it joyfully.” Come, he then said, come, my beloved cross; it is now three-and-thirty years that I am sighing and searching for thee. I embrace thee, I clasp thee to my heart, for thou art the altar upon which it is my will to sacrifice my life out of love for my flock.’—*St. Alphonsus Maria de Liguori*

Luke 23:26–32

And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: “Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?” And there were also two other malefactors led with him to be put to death.

SORROWFUL MYSTERIES DECADE 5

THE CRUCIFIXION



CHRIST IS NAILED TO THE CROSS.

Spiritual Fruit: *Salvation, Forgiveness*

‘O my Jesus, when I behold Thee upon this tree, I find nothing in Thee from head to foot but pain and sorrow.’—*St. Bernard*

Luke 23:44–49

And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying out with a loud voice, said: “Father, into thy hands I commend my spirit.” And saying this, he gave up the ghost. Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

THE GLORIOUS MYSTERIES
OF THE ROSARY

To be said on *Wednesday* and *Sunday*

GLORIOUS MYSTERIES DECADE 1

THE RESURRECTION



CHRIST RISES FROM THE DEAD, LEAVING BEHIND THE
EMPTY TOMB AND APPEARING TO THE DISCIPLES.

Spiritual Fruit: *Faith*

‘Obedience to the commandments is the resurrection of the dead, for by nature life follows upon virtue.’—*St. Thalassios the Libyan*

Luke 24:1–12

And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus. And it came to pass, as

they were astonished in their mind at this, behold, two men stood by them, in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they said unto them: "Why seek you the living with the dead? He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee, Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they remembered his words. And going back from the sepulchre, they told all these things to the eleven, and to all the rest. And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles. And these words seemed to them as idle tales; and they did not believe them. But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass.

GLORIOUS MYSTERIES DECADE 2

THE ASCENSION



CHRIST ASCENDS INTO HEAVEN, AND IS
SEATED AT THE RIGHT HAND OF GOD.

Spiritual Fruit: *Hope and desire for ascension to Heaven*

“Thus, our Lord Jesus, all glorious and resplendently shining, ascended into heaven, triumphantly leading with him the noble tribe of holy Fathers, and fulfilling that which the prophet Micah had said long before his ascension: “And their king shall pass before them, and the Lord at the head of them.” So that they all followed him with unspeakable joy, singing canticles of praises and thanksgiving to him, for their deliverance from all sorrow, and their entrance into all joy, and neverending felicity.—*St. Bonaventure*

Acts 1:6–11

They therefore who were come together, asked him, saying: “Lord, wilt thou at this time restore again the kingdom to Israel?” But he said to them: “It is not for you to know the times or moments, which the Father hath put in His own power: But you shall receive the power of

the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.” And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments. Who also said: “Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.”

GLORIOUS MYSTERIES DECADE 3
THE DESCENT OF THE HOLY SPIRIT



THERE IS A SOUND LIKE A RUSHING WIND
AND THE HOLY GHOST DESCENDS.

Spiritual Fruit: *Holy Wisdom to know the truth and share with everyone,
Divine Charity, Worship of the Holy Spirit*

They had all fled after seeing Christ die on the cross; they had gone into hiding, afraid of death. But after receiving the Holy Spirit, they came together again and gathered in the same place; there they encouraged one another and urged one another to suffer for the name of Jesus Christ. In such suffering they considered themselves blessed, and they rejoiced.—*St. Jean Baptiste de la Salle*

Acts 2:1–12

And when the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with

the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: "Behold, are not all these, that speak, Galileans? And how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God." And they were all astonished, and wondered, saying one to another: "What meaneth this?"

GLORIOUS MYSTERIES DECADE 4

THE ASSUMPTION



THE BLESSED VIRGIN MARY IS ASSUMED INTO HEAVEN.

Spiritual Fruit: *Grace of a Happy Death and True Devotion towards Mary*

“The holy Church teaches us, in the collect of the Mass for the Vigil of the Assumption, that the divine mother has been removed from this earth that she might intercede for us with God, in sure confidence of being graciously heard. Hence Mary is named by St. Justinian, Arbitress: “Sequestra.””—*St. Alphonsus Maria de Liguori*

2 Timothy 4:7–8

I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.

Canticle of Canticles 6:7–9

There are threescore queens, and fourscore concubines, and young maidens without number. One is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her. Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

GLORIOUS MYSTERIES DECADE 5

THE CORONATION



THE BLESSED VIRGIN MARY IS CROWNED IN HEAVEN.

Spiritual Fruit: *Perseverance and Crown of Glory,
Trust in Mary's Intercession*

‘Her Son placed seven lilies in the crown, and between the lilies he placed seven gems . . . The fifth gem is power, for she is so powerful before God that she can crush anything that has been created or made.—*St. John the Baptist, ‘The Revelations of St. Bridget of Sweden’*

Judith 15.10–13

And when she was come out to him, they all blessed her with one voice, saying: “Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people: For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.” And all the people said: “So be it, so be it.”

Judith 13:23–25

And Ozias the prince of the people of Israel, said to her: “Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies. Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.”

Apocalypse 12:1–2

And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailing in birth, and was in pain to be delivered.

Esther 4:17

And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi.

THE LUMINOUS MYSTERIES
OF THE ROSARY

To be said on *Thursday*

LUMINOUS MYSTERIES DECADE 1

THE BAPTISM OF THE LORD



JESUS IS BAPTISED BY JOHN THE BAPTIST AND THE HOLY SPIRIT DESCENDS ON HIM IN THE FORM OF A DOVE.

Spiritual Fruit: *Openness to the Holy Spirit, the Healer*

John 1:29–33

The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world. This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him. And I

knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost.

LUMINOUS MYSTERIES DECADE 2

THE WEDDING OF CANA

JESUS'S PERFORMS HIS FIRST MIRACLE
AT THE INTERCESSION OF MARY.

Spiritual Fruit: *To Jesus through Mary. The understanding of the ability to manifest-through faith*

John 2:1–11

And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the

waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

LUMINOUS MYSTERIES DECADE 3

THE PROCLAMATION
OF THE KINGDOM



JESUS PROCLAIMS THE GOOD NEWS TO THE PEOPLE.

Spiritual Fruit: *Trust in God* (Call of Conversion to Messiah)

Luke 11:20

But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you.

Luke 17:21

Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

LUMINOUS MYSTERIES DECADE 4

THE TRANSFIGURATION



JESUS IS TRANSFIGURED ON THE MOUNTAIN
WITH MOSES AND ELIJAH.

Spiritual Fruit: *Desire for Holiness*

Matthew 17:1–9

And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them, Arise, and fear not. And they lifting up their eyes saw no one but only Jesus. And as they came

down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

LUMINOUS MYSTERIES DECADE 5

THE INSTITUTION
OF THE EUCHARIST

JESUS SHARES HIS BODY AND
BLOOD WITH THE APOSTLES.

Spiritual Fruit: *Adoration*

Matthew 26:17–30

And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen. I say to you, that one of you is about to betray me. And they being very much troubled, began everyone to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will

not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet.

HISTORY OF THE ROSARY



IN THE WESTERN CHURCH

The rosary (from Latin *rosarium*, meaning “Crown of Roses” or “garland of roses”) is a Roman Catholic sacramental and Marian devotion to prayer and the commemoration of Jesus Christ and events of his life. Throughout centuries, the rosary has been promoted by several popes as part of the veneration of Mary. The rosary also represents the Roman Catholic emphasis on “participation in the life of Mary, whose focus was Christ,” and the Mariological theme “to Christ through Mary,” taught by Saint Louis de Montfort.

The sequence of prayers is the Lord’s Prayer, the Hail Mary ten times, and the Glory Be to the Father, sometimes followed by the Fatima Prayer. Each sequence is known as a decade. Five decades are prayed, after beginning with the Apostle’s Creed and five initial prayers. The praying of each decade is accompanied by meditation on one of the Mysteries of the Rosary, which recall the life of Jesus Christ.

The traditional 15 Mysteries of the Rosary were standardized based on the long-standing custom, by Pope St. Pius V in the 16th century. The mysteries are grouped into three sets: the Joyful mysteries, the Sorrowful mysteries, and the Glorious mysteries. In 2002, Pope John Paul II announced a set of five new optional mysteries called the Luminous mysteries, bringing the total number of mysteries to 20.

“The Rosary,” says the Roman Breviary, “is a certain form of prayer wherein we say fifteen decades or tens of Hail Marys with an Our Father between each ten, while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption.” The same lesson for the Feast of the Holy Rosary informs us that when the Albigenian heresy was devastating the

country of Toulouse, St. Dominic earnestly besought the help of Our Lady and was instructed by her, so tradition asserts, to preach the Rosary among the people as an antidote to heresy and sin. From that time forward this manner of prayer was “most wonderfully published abroad and developed [promulgari augerique coepit] by St. Dominic whom different Supreme Pontiffs have in various past ages of their apostolic letters declared to be the institutor and author of the same devotion.” That many popes have so spoken is undoubtedly true, and amongst the rest we have a series of encyclicals, beginning in 1883, issued by Pope Leo XIII, which, while commending this devotion to the faithful in the most earnest terms, assumes the institution of the Rosary by St. Dominic to be a fact historically established. Of the remarkable fruits of this devotion and of the extraordinary favours which have been granted to the world, as is piously believed, through this means, something will be said under the headings FEAST OF THE ROSARY and CONFRATERNITIES OF THE ROSARY. We will confine ourselves here to the controverted question of its history, a matter which both in the middle of the eighteenth century and again in recent years has attracted much attention.

Let us begin with certain facts which will not be contested. It is tolerably obvious that whenever any prayer has to be repeated a large number of times recourse is likely to be had to some mechanical apparatus less troublesome than counting upon the fingers. In almost all countries, then, we meet with something in the nature of prayer-counters or rosary beads. Even in ancient Nineveh a sculpture has been found thus described by Lavard in his “Monuments” (I, plate 7): “Two winged females standing before the sacred tree in the attitude of prayer; they lift the extended right hand and hold in the left a garland or rosary.” However this may be, it is certain that among the Mohammedans the Tasbih or bead-string, consisting of 33, 66, or 99 beads, and used for counting devotionally the names of Allah, has been in use for many centuries. Marco Polo, visiting the King of Malabar in the thirteenth century, found to his surprise that that monarch employed a rosary of 104 (? 108) precious stones to count his prayers. St. Francis Xavier and his companions were equally astonished to see that rosaries were universally familiar to the Buddhists of Japan. Among the monks of the Greek Church we hear of the kombologion, or komboschoinion, a cord with a hundred knots

used to count genuflexions and signs of the cross. Similarly, beside the mummy of a Christian ascetic, Thais, of the fourth century, recently disinterred at Antinöe in Egypt, was found a sort of cribbage-board with holes, which has generally been thought to be an apparatus for counting prayers, of which Palladius and other ancient authorities have left us an account. A certain Paul the Hermit, in the fourth century, had imposed upon himself the task of repeating three hundred prayers, according to a set form, every day. To do this, he gathered up three hundred pebbles and threw one away as each prayer was finished (Palladius, *Hist. Laus.*, xx; Butler, II, 63). It is probable that other ascetics who also numbered their prayers by hundreds adopted some similar expedient. (Cf. "Vita S. Godrici," cviii.) Indeed when we find a papal privilege addressed to the monks of St. Apollinaris in Classe requiring them, in gratitude for the pope's benefactions, to say Kyrie eleison three hundred times twice a day (see the privilege of Hadrian I, A.D. 782, in Jaffe-Löwenfeld, n. 2437), one would infer that some counting apparatus must almost necessarily have been used for the purpose.

But there were other prayers to be counted more nearly connected with the Rosary than Kyrie eleisons. At an early date among the monastic orders the practice had established itself not only of offering Masses, but of saying vocal prayers as a suffrage for their deceased brethren. For this purpose the private recitation of the 150 psalms, or of 50 psalms, the third part, was constantly enjoined. Already in A.D. 800 we learn from the compact between St. Gall and Reichenau ("Mon. Germ. Hist.: Confrat.," Piper, 140) that for each deceased brother all the priests should say one Mass and also fifty psalms. A charter in Kemble (*Cod. Dipl.*, I, 290) prescribes that each monk is to sing two fifties (*twa fiftig*) for the souls of certain benefactors, while each priest is to sing two Masses and each deacon to read two Passions. But as time went on, and the *conversi*, or lay brothers, most of them quite illiterate, became distinct from the choir monks, it was felt that they also should be required to substitute some simple form of prayer in place of the psalms to which their more educated brethren were bound by rule. Thus we read in the "Ancient Customs of Cluny," collected by Udalrio in 1096, that when the death of any brother at a distance was announced, every priest was to offer Mass, and every non-priest was either to say fifty psalms or to repeat fifty times the

Paternoster (“quicumque sacerdos est cantet missam pro eo, et qui non est sacerdos quinquaginta psalmos aut toties orationem dominicam,” P.L., CXLIX, 776). Similarly among the Knights Templar, whose rule dates from about 1128, the knights who could not attend choir were required to say the Lord’s Prayer 57 times in all and on the death of any of the brethren they had to say the Pater Noster a hundred times a day for a week.

To count these accurately there is every reason to believe that already in the eleventh and twelfth centuries a practice had come in of using pebbles, berries, or discs of bone threaded on a string. It is in any case certain that the Countess Godiva of Coventry (c. 1075) left by will to the statue of Our Lady in a certain monastery “the circlet of precious stones which she had threaded on a cord in order that by fingering them one after another she might count her prayers exactly” (Malmesbury, “Gesta Pont.,” Rolls Series 311). Another example seems to occur in the case of St. Rosalia (A.D. 1160), in whose tomb similar strings of beads were discovered. Even more important is the fact that such strings of beads were known throughout the Middle Ages—and in some Continental tongues are known to this day—as “Paternosters.” The evidence for this is overwhelming and comes from every part of Europe. Already in the thirteenth century the manufacturers of these articles, who were known as “paternosterers,” almost everywhere formed a recognized craft guild of considerable importance. The “Livre des métiers” of Stephen Boyleau, for example, supplies full information regarding the four guilds of *patenôtriers* in Paris in the year 1268, while Paternoster Row in London still preserves the memory of the street in which their English craft-fellows congregated. Now the obvious inference is that an appliance which was persistently called a “Paternoster,” or in Latin *fila de paternoster*, *numeralia de paternoster*, and so on, had, at least originally, been designed for counting Our Fathers. This inference, drawn out and illustrated with much learning by Father T. Esser, O.P., in 1897, becomes a practical certainty when we remember that it was only in the middle of the twelfth century that the Hail Mary came at all generally into use as a formula of devotion. It is morally impossible that Lady Godiva’s circlet of jewels could have been intended to count Ave Marias. Hence there can be no doubt that the strings of

prayerbeads were called “paternosters” because for a long time they were principally employed to number repetitions of the Lord’s Prayer.

When, however, the Hail Mary came into use, it appears that from the first the consciousness that it was in its own nature a salutation rather than a prayer induced a fashion of repeating it many times in succession, accompanied by genuflexions or some other external act of reverence. Just as happens nowadays in the firing of salutes, or in the applause given to a public performer, or in the rounds of cheers evoked among school-boys by an arrival or departure, so also then the honour paid by such salutations was measured by numbers and continuance. Further, since the recitation of the Psalms divided into fifties was, as innumerable documents attest, the favourite form of devotion for religious and learned persons, so those who were simple or much occupied loved, by the repetition of fifty, a hundred, or a hundred and fifty were salutations of Our Lady, to feel that they were imitating the practice of God’s more exalted servants. In any case it is certain that in the course of the twelfth century and before the birth of St. Dominic, the practice of reciting 50 or 150 Ave Marias had become generally familiar. The most conclusive evidence of this is furnished by the “Mary-legends,” or stories of Our Lady, which obtained wide circulation at this epoch. The story of Eulalia, in particular, according to which a client of the Blessed Virgin who had been wont to say a hundred and fifty Aves was bidden by her to say only fifty, but more slowly, has been shown by Mussafia (*Marien-legenden*, Pts I, ii) to be unquestionably of early date. Not less conclusive is the account given of St. Albert (d. 1140) by his contemporary biographer, who tells us: “A hundred times a day he bent his knees, and fifty times he prostrated himself raising his body again by his fingers and toes, while he repeated at every genuflexion: ‘Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb.’” This was the whole of the Hail Mary as then said, and the fact of all the words being set down rather implies that the formula had not yet become universally familiar. Not less remarkable is the account of a similar devotional exercise occurring in the *Corpus Christi* manuscripts of the *Ancren Riwle*. This text, declared by Kölbing to have been written in the middle of the twelfth century (*Englische Studien*, 1885, P. 116), can in any case be hardly later than 1200. The passage in question gives directions how fifty

Aves are to be said divided into sets of ten, with prostrations and other marks of reverence. (See *The Month*, July, 1903.) When we find such an exercise recommended to a little group of anchorites in a corner of England, twenty years before any Dominican foundation was made in this country, it seems difficult to resist the conclusion that the custom of reciting fifty or a hundred and fifty Aves had grown familiar, independently of, and earlier than, the preaching of St. Dominic. On the other hand, the practice of meditating on certain definite mysteries, which has been rightly described as the very essence of the Rosary devotion, seems to have only arisen long after the date of St. Dominic's death. It is difficult to prove a negative, but Father T. Esser, O.P., has shown (in the periodical "*Der Katholik*," of Mainz, Oct., Nov., Dec., 1897) that the introduction of this meditation during the recitation of the Aves was rightly attributed to a certain Carthusian, Dominic the Prussian. It is in any case certain that at the close of the fifteenth century the utmost possible variety of methods of meditating prevailed, and that the fifteen mysteries now generally accepted were not uniformly adhered to even by the Dominicans themselves. (See Schmitz, "*Rosenkranzgebet*," p. 74; Esser in "*Der Katholik* for 1904-6.) To sum up, we have positive evidence that both the invention of the beads as a counting apparatus and also the practice of repeating a hundred and fifty Aves cannot be due to St. Dominic, because they are both notably older than his time. Further, we are assured that the meditating upon the mysteries was not introduced until two hundred years after his death. What then, we are compelled to ask, is there left of which St. Dominic may be called the author?

These positive reasons for distrusting the current tradition might in a measure be ignored as archaeological refinements, if there were any satisfactory evidence to show that St. Dominic had identified himself with the pre-existing Rosary and become its apostle. But here we are met with absolute silence. Of the eight or nine early Lives of the saint, not one makes the faintest allusion to the Rosary. The witnesses who gave evidence in the cause of his canonization are equally reticent. In the great collection of documents accumulated by Fathers Balme and Lelaidier, O.P., in their "*Cartulaire de St. Dominique*" the question is studiously ignored. The early constitutions of the different provinces of the order have been examined, and many of them printed, but no

one has found any reference to this devotion. We possess hundreds, even thousands, of manuscripts containing devotional treatises, sermons, chronicles, Saints' lives, etc., written by the Friars Preachers between 1220 and 1450; but no single verifiable passage has yet been produced which speaks of the Rosary as instituted by St. Dominic or which even makes much of the devotion as one specially dear to his children. The charters and other deeds of the Dominican convents for men and women, as M. Jean Guiraud points out with emphasis in his edition of the *Cartulaire of La Prouille* (I, cccxxviii), are equally silent. Neither do we find any suggestion of a connection between St. Dominic and the Rosary in the paintings and sculptures of these two and a half centuries. Even the tomb of St. Dominic at Bologna and the numberless frescoes by Fra Angelico representing the brethren of his order ignore the Rosary completely.

Impressed by this conspiracy of silence, the Bollandists, on trying to trace to its source the origin of the current tradition, found that all the clues converged upon one point, the preaching of the Dominican Alan de Rupe about the years 1470–75. He it undoubtedly was who first suggested the idea that the devotion of “Our Lady’s Psalter” (a hundred and fifty Hail Marys) was instituted or revived by St. Dominic. Alan was a very earnest and devout man, but, as the highest authorities admit, he was full of delusions, and based his revelations on the imaginary testimony of writers that never existed (see Quétif and Echard, “*Scriptores O.P.*,” 1, 849). His preaching, however, was attended with much success. The Rosary Confraternities, organized by him and his colleagues at Douai, Cologne, and elsewhere had great vogue, and led to the printing of many books, all more or less impregnated with the ideas of Alan. Indulgences were granted for the good work that was thus being done and the documents conceding these indulgences accepted and repeated, as was natural in that uncritical age, the historical data which had been inspired by Alan’s writings and which were submitted according to the usual practice by the promoters of the confraternities themselves. It was in this way that the tradition of Dominican authorship grew up. The first Bulls speak of this authorship with some reserve: “*Prout in historiis legitur*” says Leo X in the earliest of all. “*Pastoris aeterni*” 1520; but many of the later popes were less guarded.

Two considerations strongly support the view of the Rosary tradition just expounded. The first is the gradual surrender of almost every notable piece that has at one time or another been relied upon to vindicate the supposed claims of St. Dominic. Tournon and Alban Butler appealed to the *Memoirs* of a certain Luminosi de Aposa who professed to have heard St. Dominic preach at Bologna, but these *Memoirs* have long ago been proved to a forgery. Danzas, Von Löe and others attached much importance to a fresco at Muret; but the fresco is not now in existence, and there is good reason for believing that the rosary once seen in that fresco was painted in at a later date ("The Month" Feb. 1901, p. 179). Mamachi, Esser, Walsh, and Von Löe and others quote some alleged contemporary verses about Dominic in connection with a crown of roses; the original manuscript has disappeared, and it is certain that the writers named have printed *Dominicus* where Benoist, the only person who has seen the manuscript, read *Dominus*. The famous will of Anthony Sers, which professed to leave a bequest to the Confraternity of the Rosary at Palencia in 1221, was put forward as a conclusive piece of testimony by Mamachi; but it is now admitted by Dominican authorities to be a forgery ("The Irish Rosary, Jan., 1901, p. 92). Similarly, a supposed reference to the subject by Thomas à Kempis in the "Chronicle of Mount St. Agnes" is a pure blunder ("The Month," Feb., 1901, p. 187). With this may be noted the change in tone observable of late in authoritative works of reference. In the "Kirchliches Handlexikon" of Munich and in the last edition of Herder's "Konversationslexikon" no attempt is made to defend the tradition which connects St. Dominic personally with the origin of the Rosary. Another consideration which cannot be developed is the multitude of conflicting legends concerning the origin of this devotion of "Our Lady's Psalter" which prevailed down to the end of the fifteenth century, as well as the early diversity of practice in the manner of its recitation. These facts agree ill with the supposition that it took its rise in a definite revelation and was jealously watched over from the beginning by one of the most learned and influential of the religious orders. No doubt can exist that the immense diffusion of the Rosary and its confraternities in modern times and the vast influence it has exercised for good are mainly due to the labours and the prayers of the sons of St. Dominic, but the historical evidence serves plainly to show that their interest in the subject was only awakened in the last years of the fifteenth century.

That the Rosary is pre-eminently the prayer of the people adapted alike for the use of simple and learned is proved not only by the long series of papal utterances by which it has been commended to the faithful but by the daily experience of all who are familiar with it. The objection so often made against its “vain repetitions” is felt by none but those who have failed to realize how entirely the spirit of the exercise lies in the meditation upon the fundamental mysteries of our faith. To the initiated the words of the angelical salutation form only a sort of half-conscious accompaniment, a bourdon which we may liken to the “Holy, Holy, Holy” of the heavenly choirs and surely not in itself meaningless. Neither can it be necessary to urge that the freest criticism of the historical origin of the devotion, which involves no point of doctrine, is compatible with a full appreciation of the devotional treasures which this pious exercise brings within the reach of all.

As regards the origin of the name, the word *rosarius* means a garland or bouquet of roses, and it was not unfrequently used in a figurative sense—e.g. as the title of a book, to denote an anthology or collection of extracts. An early legend which after travelling all over Europe penetrated even to Abyssinia connected this name with a story of Our Lady, who was seen to take rosebuds from the lips of a young monk when he was reciting Hail Marys and to weave them into a garland which she placed upon her head. A German metrical version of this story is still extant dating from the thirteenth century. The name “Our Lady’s Psalter” can also be traced back to the same period. Corona or chaplet suggests the same idea as *rosarium*. The old English name found in Chaucer and elsewhere was a “pair of beads,” in which the word bead originally meant prayers.

IN THE GREEK CHURCH, CATHOLIC AND SCHISMATIC

The custom of reciting prayers upon a string with knots or beads thereon at regular intervals has come down from the early days of Christianity, and is still practised in the Eastern as well as in the Western Church. It seems to have originated among the early monks and hermits who used a piece of heavy cord with knots tied at intervals upon which they recited their shorter prayers. This form of rosary is still used among the monks in the various Greek Churches, alt-

hough archimandrites and bishops use a very ornamental form of rosary with costly beads. The rosary is conferred upon the Greek monk as a part of his investiture with the mandyas or full monastic habit, as the second step in the monastic life, and is called his “spiritual sword.” This Oriental form of rosary is known in the Hellenic Greek Church as kombologion (chaplet), or komboschoinion (string of knots or beads), in the Russian Church as vervitza (string), chotki (chaplet), or liestovka (ladder), and in the Rumanian Church as mata-nie (reverence). The first use of the rosary in any general way was among the monks of the Orient. Our everyday name of “beads” for it is simply the Old Saxon word *bede* (a prayer) which has been transferred to the instrument used in reciting the prayer, while the word *rosary* is an equally modern term. The intercourse of the Western peoples of the Latin Rite with those of the Eastern Rite at the beginning of the Crusades caused the practice of saying prayers upon knots or beads to become widely diffused among the monastic houses of the Latin Church, although the practice had been observed in some instances before that date. On the other hand, the recitation of the Rosary, as practised in the West, has not become general in the Eastern Churches; there it has still retained its original form as a monastic exercise of devotion, and is but little known or used among the laity, while even the secular clergy seldom use it in their devotions. Bishops, however, retain the rosary, as indicating that they have risen from the monastic state, even though they are in the world governing their dioceses.

The rosary used in the present Greek Orthodox Church—whether in Russia or in the East—is quite different in form from that used in the Latin Church. The use of the prayer-knots or prayer-beads originated from the fact that monks, according to the rule of St. Basil, the only monastic rule known to the Greek Rite, were enjoined by their founder to pray without ceasing” (1 Thessalonians 5:17; Luke 1), and as most of the early monks were laymen, engaged often in various forms of work and in many cases without sufficient education to read the prescribed lessons, psalms, and prayers of the daily office, the rosary was used by them as a means of continually reciting their prayers. At the beginning and at the end of each prayer said by the monk upon each knot or bead he makes the “great reverence” (he *megale metanoia*), bending down to the ground, so that the recitation of the

rosary is often known as a metania. The rosary used among the Greeks of Greece, Turkey, and the East usually consists of one hundred beads without any distinction of great or little ones, while the Old Slavic, or Russian, rosary, generally consists of 103 beads, separated in irregular sections by four large beads, so that the first large bead is followed by 17 small ones, the second large bead by 33 small ones, the third by 40 small ones, and the fourth by 12 small ones, with an additional one added at the end. The two ends of a Russian rosary are often bound together for a short distance, so that the lines of beads run parallel (hence the name ladder used for the rosary), and they finish with a three-cornered ornament often adorned with a tassel or other finial, corresponding to the cross or medal used in a Latin rosary.

The use of the Greek rosary is prescribed in Rule 87 of the “Nomocanon,” which reads: “The rosary should have one hundred [the Russian rule says 103] beads; and upon each bead the prescribed prayer should be recited.” The usual form of this prayer prescribed for the rosary runs as follows: “O Lord Jesus Christ, Son and Word of the living God, through the intercessions of thy immaculate Mother [tes panachrantou sou Metros] and of all thy Saints, have mercy and save us. If, however, the rosary be said as a penitential exercise, the prayer then is: O Lord Jesus Christ, Son of God, have mercy on me a sinner. The Russian rosary is divided by the four large beads so as to represent the different parts of the canonical Office which the recitation of the rosary replaces, while the four large beads themselves represent the four Evangelists. In the monasteries of Mount Athos, where the severest rule is observed, from eighty to a hundred rosaries are said daily by each monk. In Russian monasteries the rosary is usually said five times a day, while in the recitation of it the “great reverences” are reduced to ten, the remainder being simply sixty “little reverences” (bowing of the head no further than the waist) and sixty recitations of the penitential form of the prescribed prayer.

Among the Greek Uniats rosary is but little used by the laity. The Basilian monks make use of it in the Eastern style just described and in many cases use it in the Roman fashion in some monasteries. The more active life prescribed for them in following the example of Latin monks leaves less time for the recitation of the rosary according to

the Eastern form, whilst the reading and recitation of the Office during the canonical Hours fulfils the original monastic obligation and so does not require the rosary. Latterly the Melchites and the Italo-Greeks have in many places adopted among their laity a form of to the one used among the laity of the Roman Rite, but its use is far from general. The Ruthenian and Rumanian Greek Catholics do not use it among the laity, but reserve it chiefly for the monastic clergy, although lately in some parts of Galicia its lay use has been occasionally introduced and is regarded as a latinizing practice. It may be said that among the Greeks in general the use of the rosary is regarded as a religious exercise peculiar to the monastic life; and wherever among Greek Uniats its lay use has been introduced, it is an imitation of the Roman practice. On this account it has never been popularized among the laity of the peoples, who remain strongly attached to their venerable Eastern Rite.