



**The Most Holy Rosary**



## REFLECTIONS ON *ROSARIUM VIRGINIS MARIAE* – 4

(APOSTOLIC LETTER *ROSARIUM VIRGINIS MARIAE*  
OF THE SUPREME PONTIFF

**JOHN PAUL II**

TO THE BISHOPS, CLERGY AND FAITHFUL  
ON THE MOST HOLY ROSARY)

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_letters/documents/hf\\_jp-ii\\_apl\\_20021016\\_rosarium-virginis-mariae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_20021016_rosarium-virginis-mariae_en.html)

**Archbishop Angelo Amato, S.D.B.**  
**Secretary of the Congregation for Doctrine of the Faith**

**The Rosary, at heart a 'Christological prayer'**

### I. The Rosary an evangelical prayer

1 The Rosary is one of the devotional practices most highly praised by the Supreme Pontiffs. Pius XII considered it: "the compendium of the whole Gospel" (Pius XII, Letter *Philippinas Insulas*, in *AAS* 38 [1946] p. 419). Bl. John XXIII held it to be an excellent form of meditative prayer, through which "the drama of the Incarnation and Redemption of Our Lord is presented to the mind as in a series of images" (John XXIII, Encyclical Letter *Grata recordatio*. Introduction). Paul VI described it as a Gospel prayer, centred on the mystery of the redemptive Incarnation: "the Rosary is therefore a prayer with a clearly Christological orientation" (Paul VI, Apostolic Exhortation *Marialis Cultus*, n. 46). The Holy Father John Paul II pointed out the Christological aspect in his two-year cycle of Marian catecheses (1995-1997), when he presented the Rosary as the prayer clearly directed to the goal of "the Glorification of Christ" (John Paul II, Prayers to Mary, General Audience, 5 November 1997, n. 2; *ORE*, 12 November 1997, p. 11).



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**"Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.**

- John 2:1-11

### **3. The Proclamation of the Kingdom of God, with the Call to Conversion**

Jesus preaches about the Kingdom of God and calls for conversion. *Repentance and Trust in God*

**After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfilment. The kingdom of God is at hand. Repent, and believe in the gospel."**

- Mark 1:14-15

### **4. The Transfiguration**

Jesus is transfigured before the disciples. *Desire for Holiness*

**While he was praying his face changed in appearance and his clothing became dazzling white.**

- Luke 9:29

### **5. The Institution of the Eucharist**

Christ offers his body and blood as food under the signs of bread and wine. *Adoration*

**Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you."**

- Luke 22:19-20

The Christological dimension, which has been one of the essential features of the Holy Father's magisterium since his first Encyclical, is broadly developed in the recent Apostolic Letter dedicated to the Rosary, in which he expresses his personal participation in its joyful authenticity: "The Rosary is my favourite prayer.... How many graces have I received in these years from the Blessed Virgin through the Rosary: *Magnificat anima mea Dominum!*". I wish to lift up my thanks to the Lord in the words of his Most Holy Mother, under whose protection I have placed my Petrine ministry: *Totus Tuus*" (John Paul II, Apostolic Letter *Rosarium Virginis Mariae*, n. 2. The numbers in parentheses in this text refer to this document).

With the Rosary, which is "at heart a Christocentric prayer" (n. 1), beloved by the Saints and encouraged by the Magisterium, and a compendium of the Gospel message, the Christian people go to the school of Mary in order to contemplate the beauty of the Face of Jesus and to experience the depths of his love. Thus, the Rosary is part of the finest and thoroughly tested traditions of Christian meditation. Developed in the West, it is a simple, popular prayer, corresponding in a way to the "prayer of the heart" or "Jesus Prayer" which took root in the soil of the Christian East (cf. n. 5). For this reason the faithful have made it a genuine school of prayer. In it their hearts are opened to praising the merciful love of Our Lord Jesus Christ, contemplated with Mary in the mysteries of his redemptive life.

## **II. The Rosary, a prayer of Christological contemplation**

The Holy Father closely examines the theme of contemplating Jesus. On Mount Tabor and only briefly, Peter, James and John were overwhelmed by the beauty of Jesus, transfigured by the light of his divinity. Mary, on the other hand, diligently devoted herself to the contemplation of her divine Son in Bethlehem and in Nazareth, at Cana and on Calvary. Contemplation of Christ finds in her an incomparable model: "in a unique way the face of the Son belongs to Mary" (n. 10). Throughout her life, Mary, the Mother, never lifted her gaze from her divine Son, treasuring his every word and action. Her memories of Jesus, impressed upon her soul, were to be "the 'rosary' which she recited uninterruptedly throughout her earthly life" (n. 11).

The Rosary is therefore described as an exquisitely contemplative prayer that focuses on the face of Christ, seen through the heart of the One to whom the Lord was closest. This contemplation is composed of five approaches.

## The Luminous Mysteries

### 1. Remembering Christ with Mary

Remembering here is understood in the full biblical sense of remembrance, which makes present today the works God accomplished in the history of salvation. This making present takes place above all in the Liturgy. But, if the Liturgy is the highest salvific action, "the Rosary too, as 'a meditation' with Mary on Christ, is a salutary contemplation" (n. 13). In this way, with participation in the liturgy and with the recitation of the Rosary, the faithful live the Gospel call to ceaseless prayer and the assimilation in their lives of the mystery of salvation.

### 2. Learning Christ from Mary

In the Rosary, Jesus is the *Teacher* who teaches and at the same time, he is the *Lesson* to be learned: "it is not just a question", the Pope says, "of learning what he taught but of *'learning him'*" (n. 14). In this learning no one is more expert than Mary, since "among creatures no one knows Christ better than Mary; no one can introduce us to a profound knowledge of his mystery better than his Mother" (n. 14). Thus, meditating on the scenes of the Rosary means in practice putting oneself in the school of Mary to "read" Christ, to penetrate his secrets, to understand his lesson of truth and of life.

### 3. Being conformed to Christ with Mary

This learning implies not only a theoretical knowledge but a vital experience of the mystery of communion with Jesus. This is Christian spirituality which means being conformed to Christ, sharing his deepest feelings (cf. Phil 2,5), putting on Christ (Rom 13,14; Gal 3,27). The Rosary enables Mary to educate us and to shape us with motherly tenderness until Christ is fully formed in us (cf. Gal 4,19). This is what the Holy Father has personally experienced, as he explains:

### 1. The Baptism in the Jordan

Jesus is baptized in the river Jordan by John the Baptist.  
*Openness to the Holy Spirit*

***Then Jesus came from Galilee to John at the Jordan to be baptized by him. John tried to prevent him, saying, "I need to be baptized by you, and yet you are coming to me?" Jesus said to him in reply, "Allow it now, for thus it is fitting for us to fulfil all righteousness." Then he allowed him. After Jesus was baptized, he came up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. And a voice came from the heavens, saying, "This is my beloved Son, with whom I am well pleased."***

- Matthew 3:13-17

### 2. The Self-Manifestation of Our Lord at the wedding of Cana

Jesus changes water into wine and opens the hearts of the disciples to faith. *To Jesus through Mary*

***On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons.***

***Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him,***

## THE LUMINOUS MYSTERIES

(Thursdays)

Moving on from the infancy and the hidden life in Nazareth to the public life of Jesus, our contemplation brings us to those mysteries which may be called in a special way "mysteries of light". Certainly the whole mystery of Christ is a mystery of light. He is the "light of the world" (Jn 8:12). Yet this truth emerges in a special way during the years of his public life, when he proclaims the Gospel of the Kingdom.... Each of these mysteries is a revelation of the Kingdom now present in the very person of Jesus.

..... *Pope John Paul II*

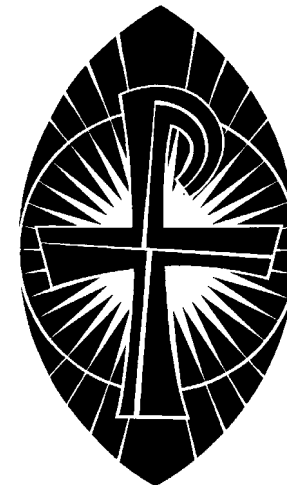
1. [The Baptism in the Jordan](#)
2. [The Wedding at Cana](#)
3. [Proclamation of the Kingdom](#)
4. [The Transfiguration](#)
5. [Institution of the Eucharist](#)



"This role of Mary ... 'does not hinder in any way the immediate union of the faithful with Christ, but on the contrary fosters it'. This is the luminous principle expressed by the Second Vatican Council which I have so powerfully experienced in my own life and have made the basis of my episcopal motto: *Totus Tuus*" (n. 15).

### 4. *Praying to Christ with Mary*

Being conformed to Christ involves a ceaseless life of prayer. The Rosary sustains the prayer of the faithful and insistent prayer to the Mother of God rests on the confidence that, as she did at Cana, she can obtain all things from the heart of her Son. The Pope says: "she is 'all-powerful by grace', to use the bold expression, which needs to be properly understood, of Bl. Bartolo Longo in his *Supplication to Our Lady*. This is a conviction which, beginning with the Gospel, has become ever more established by way of the experience of the Christian people. The supreme poet Dante expresses it marvellously in the lines sung by St Bernard: 'Lady, thou art so great and so powerful, that whoever desires grace yet does not turn to thee, would have his desire fly without wings' (*Divina Commedia, Paradiso XXXIII, 13-15*)" (n. 16).



## 5. Proclaim Christ with Mary

As well as being a contemplative prayer, the Rosary also becomes "a significant catechetical opportunity" (n. 17). Just as in past centuries it was used to defend the true faith against the spread of heresy, so today, when we face new challenges, the Rosary "retains all its power and continues to be a valuable pastoral resource for every good evangelizer" (n. 17). The Christological heart of this prayer not only renders it catechetically effective, but also gives it an apostolic quality. This is why it is a prayer with a strong Christian identity. In contemplating the mystery of the Incarnation, it becomes a valid reference point of the Christian faith in our multi-faceted, variegated culture.

### III. The Rosary, 'a compendium of the Gospel'

Despite its deeply evangelical character, the Rosary singles out only a few of the mysteries of Christ's life. To complete and reinforce its Christological depth, the Pope felt it appropriate to include the mysteries of Christ's public ministry between his Baptism and his Passion, in which he reveals himself as "the light of the world" (Jn 9,5). Consequently, "it is fitting to add, following reflection on the Incarnation and the hidden life of Christ (*the Joyful Mysteries*) and before focusing on his sufferings of Passion (*the Sorrowful Mysteries*) and the triumph of his Resurrection (*the Glorious Mysteries*), a meditation on certain particularly significant moments in his public ministry (*the Mysteries of Light*)" (n. 19).

On the one hand, this integration confirms the Rosary as a "compendium of the Gospel"; on the other, it enriches it with a spiritual content, making it a "true doorway to the depths of the Heart of Christ, ocean of joy and of light, of suffering and of glory" (n. 19). Therefore to cover the entire event of the Incarnation of the Word, the Holy Father lists and comments on the five new *Mysteries of Light*.

## 4. The Assumption of the Blessed Virgin Mary into Heaven

The Mother of Jesus is taken into heaven.

*Eternal Happiness, Grace of a Happy Death*

***As an apple tree among the trees of the woods,***

***so is my lover among men.***

***I delight to rest in his shadow,***

***and his fruit is sweet to my mouth.***

***He brings me into the banquet hall***

***and his emblem over me is love.***

***Strengthen me with raisin cakes,***

***refresh me with apples,***

***for I am faint with love.***

***His left hand is under my head***

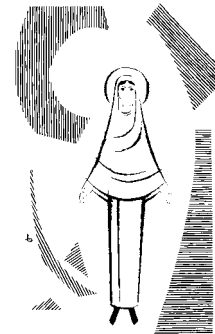
***and his right arm embraces me.***

- Song of Songs 2:3-6

## 5. The Coronation of Our Lady as Queen of Heaven and Earth

Mary is crowned queen of heaven and earth.

*Devotion to Mary and Final Perseverance, Trust in Mary's Intercession*



***And Mary said,***

***"My soul proclaims the greatness of the Lord; my spirit rejoices in God my saviour.***

***For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed."*** Luke 1:46-48

ASSUMPTION

## The Glorious Mysteries

### 1. The Resurrection of Our Lord

Jesus rises from the dead. *Faith*

***He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'"***

- Mark 16:6-7

### 2. The Ascension of Our Lord

Jesus ascends into heaven. *Hope*

***While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven."***

- Acts 1:10-11

### 3. The Descent of the Holy Ghost upon the Apostles

The Holy Spirit comes to the apostles and the Blessed Mother. *Wisdom, Love of God, Zeal, Fortitude*

***When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.***

- Acts 2:1-3

If it is true that Christ's whole ministry is light since he is "the light of the world" (Jn 8,12), it is equally true that this dimension emerges in a special way during the years of his public life, when he proclaims the Gospel of the Kingdom: "In proposing to the Christian community five significant moments—'luminous' mysteries—during this phase of Christ's life, I think that the following can be fittingly singled out: (1) his Baptism in the Jordan, (2) his self-manifestation at the wedding of Cana, (3) his proclamation of the Kingdom of God, with his call to conversion, (4) his Transfiguration, and finally, (5) his institution of the Eucharist, as the sacramental expression of the Paschal Mystery" (n. 21).

The introduction of these mysteries, which constitute a few essential moments of pre-paschal Christology, give the Rosary that "biographical" completeness that make it extraordinarily suitable not only for contemplation, but also for telling the story of Jesus. It integrates with the word prayed what the people of God have learned down the ages through the painted word, in other words, the image. Indeed the life of Jesus has been the greatest source of inspiration for artists of all times and cultures. Someone might perhaps object that in these five mysteries, Mary's presence remains in the background. However, the recommendation which at Cana she addresses to the whole Church: "Do whatever he tells you" (Jn 2,5), is an appropriate Marian horizon for all the mysteries of light.



#### IV. The Rosary, the way to the mystery of Christ and the mystery of man

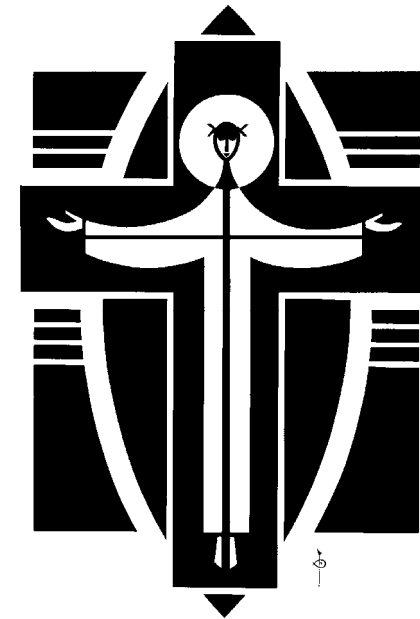
The biblical cycles of meditation that the Rosary proposes are by no means exhaustive, but they call to mind what is at the heart of the Gospel, what is essential, introducing the faithful to "a thirst for a knowledge of Christ continually nourished by the pure source of the Gospel" (n. 24). Everything in the life of Jesus is a sign of his mystery, and the Apostle's greeting is addressed to every member of the faithful: "May Christ dwell in your hearts through faith..." (Eph 3,17). The Rosary is at the service of this ideal. It offers the "secret" which leads easily to a profound and inward knowledge of Christ. This is why the Holy Father calls it "*Mary's way*". In the Rosary, "*the mysteries of Christ* are also in some sense *the mysteries of his Mother*, even when they do not involve her directly, for she lives from him and through him" (n. 24). However, the contemplation of Jesus also leads to contemplation of the mystery of the human being, since the mystery of Christ recapitulates, reveals and redeems the mystery of the human person. And here the Pope makes a very fine and original anthropological analysis. In reviewing the mysteries of Jesus, the faithful rediscover the truth about their own human existence: "Contemplating Christ's birth, they learn of the sanctity of life; seeing the household of Nazareth, they learn the original truth of the family according to God's plan; listening to the Master in the mysteries of his public ministry, they find the light which leads them to enter the Kingdom of God; and following him on the way to Calvary, they learn the meaning of salvific suffering. Finally, contemplating Christ and his Blessed Mother in glory, they see the goal towards which each of us is called, if we allow ourselves to be healed and transformed by the Holy Spirit. It could be said that each mystery of the Rosary, carefully meditated, sheds light on the mystery of man" (n. 25).

#### THE GLORIOUS MYSTERIES (Wednesdays and Sundays)

The Glorious Mysteries reveal the mediation of the great Virgin, still more abundant in fruitfulness. She rejoices in heart over the glory of her Son triumphant over death, and follows Him with a mother's love in His Ascension to His eternal kingdom; but, though worthy of Heaven, she abides a while on earth, so that the infant Church may be directed and comforted by her "who penetrated, beyond all belief, into the deep secrets of Divine wisdom" (St. Bernard).

..... *Pope Leo XIII*

1. [The Resurrection](#)
2. [The Ascension](#)
3. [The Descent of the Holy Spirit](#)
4. [The Assumption of the Blessed Virgin Mary](#)
5. [The Coronation of the Blessed Virgin Mary](#)



#### 4. The Carrying of the Cross

Jesus carries the cross to Calvary. *Patience in Suffering*

***[A]nd carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha.***

- John 19:17

#### 5. The Crucifixion and Death of Our Lord on the Cross

Jesus dies on the cross for our sins. *Self-denial, Perseverance*

***After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.***

- John 19:28-30



#### V. The Rosary, a way of assimilating Christ

The Rosary, with its simple and repetitive rhythm and its characteristic meditation on the Gospel, expresses and, at the same time, satisfies the believer's heartfelt need for spirituality and full conformity with Christ, according to the Apostle's striking phrase: "For me to live is Christ, and to die is gain" (Phil 1,21); "It is no longer I who live, but Christ who lives in me" (Gal 2,20). For this reason the Rosary is truly the prayer of all the hours and seasons of life. Whether it is recited in a group or prayed in private, the Rosary is the breath of personal prayer for the elderly and for the young, for parents and for their children. With the Rosary, the bonds of communion and fraternal charity are reinforced. The Year of the Rosary will therefore propose again the Jubilee experience of our pilgrimage towards Jesus in the company of Mary. This daily Marian practice will be marked by the seeds of hope and peace which contemplation of Jesus will abundantly sow in the hearts of men and women and on the highways of the whole world.



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Archbishop Fulton Sheen said, "*The rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the rosary is beyond description.*"

### **How To Pray the Rosary:**

While the rosary and the indulgences attached to it by the Church essentially concerns the decades and the meditation upon the mysteries only, the following is a customary way of preparing for the rosary and concluding it.

#### **1. Preparation**

Start by making the sign of the Cross:

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



### **The Sorrowful Mysteries**

#### **1. The Agony in the Garden**

Jesus undergoes his agony in the Garden of Gethsemane.  
*Spirit of Prayer, Sorrow for Sin*

***Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch with me." He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will."***

- Matthew 26:38-39

#### **2. The Scourging at the Pillar**

Jesus is scourged at the pillar. *Modesty and Purity*

***Then Pilate took Jesus and had him scourged.***

- John 19:1

#### **3. The Crowning with Thorns**

Jesus is crowned with thorns. *Courage*

***The soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him.***

- Mark 15:16-17

## THE SORROWFUL MYSTERIES

(Tuesdays and Fridays, may be said on Sundays during Lent )

In the Sorrowful Mysteries we stand beneath the Cross of Jesus, coming face to face with the truth of his insistence that the Christ must suffer and die. No matter that we long to cry out, if only we had been there; we still encounter the reality of our human position and the truth that is Our Lord's. We sense the sword piercing the heart of his Mother, and pray that it may open our whole being to the agony and the power that the infinite love of Jesus in his Passion chose and endured for us

1. [The Agony in the Garden](#)
2. [The Scourging at the Pillar](#)
3. [The Crowning with Thorns](#)
4. [The Carrying of the Cross](#)
5. [The Crucifixion](#)



Then recite the Apostle's Creed:

**I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried.**

**He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead.**

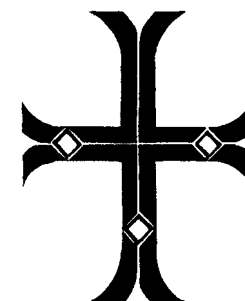
**I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.**

Then say 1 Our Father, 3 Hail Mary's (for the virtues of Faith, Hope and Charity) and then 1 Glory Be:

**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.

**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.

**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.





## 2. The Rosary Proper

The Rosary is essentially the decades and their associated mysteries, and only these *must* be prayed to "pray the rosary", either in satisfaction of Our Lady's requests, or, to gain the indulgences attached to praying the rosary.

The traditional Rosary is divided into three parts, each having five mysteries: Glorious, Joyful and Sorrowful. In his apostolic letter [The Rosary of the Virgin Mary](#), Pope John Paul II proposed a new set of mysteries, which he called the Luminous, and which concern the period of the public life of Our Lord. For those who wish to say all 20 decades at once during the course of a day, they may be said in the following order:

**Joyful, Luminous, Sorrowful and Glorious.**

For those who wish to say only 5 decades per day, the Holy Father proposed the following schedule:

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<a href="#">Joyful</a>	<a href="#">Sorrowful</a>	<a href="#">Glorious</a>	<a href="#">Luminous</a>	<a href="#">Sorrowful</a>	<a href="#">Joyful</a>	<a href="#">Glorious</a>

## 4. The Presentation of the Child Jesus in the Temple

Jesus is presented in the Temple. *Obedience to God's Will*

***" Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the gentiles, and glory for your people Israel"***

- Luke 2:29-32

## 5. The Finding of Our Lord in the Temple

Jesus is found in the Temple. *Fidelity to Vocation, Joy in finding Jesus*

***When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us?"***

***Your father and I have been looking for you with great anxiety."***

***And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?"***

***But they did not understand what he said to them.***

***He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced [in] wisdom and age and***

***favour before God and man.***

- Luke 2:48-52

## The Joyful Mysteries

### 1. The Annunciation to Mary

The Messenger of God Announces to Mary that she is to be the Mother of God. *Humility*

***Then the angel said to her, "Do not be afraid, Mary, for you have found favour with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."***

- Luke 1:30-33

### 2. The Visitation of Mary

Mary visits and helps her cousin Elizabeth. *Love of Neighbour*

***When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb."***

- Luke 1:41-42

### 3. The Nativity of Our Lord

Mary gives birth to Jesus in a stable in Bethlehem. *Spirit of Poverty*

***The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today, in the city of David a saviour has been born for you who is Messiah and Lord"***

- Luke 2:10-11



For those who prefer to follow the traditional order of the days it is:

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Joyful	Sorrowful	Glorious	Joyful	Sorrowful	Glorious	Glorious

While meditating on the Mysteries, recite:

**One Our Father** (large beads), **Ten Hail Mary's** (small beads) and **One Glory Be** (before the next large bead) to make a complete decade of the rosary.

After each decade the Fátima Prayer **may** also be said (Pope Pius XII).

**O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those who are in most need of Thy mercy.**

### 3. Concluding Prayers

After the completion of five mysteries (5 decades), or 15 or 20, the following is customarily said:

Hail Holy Queen (or Salve Regina may be sung)

**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.**

(Verse) Pray for us, O Holy Mother of God.

(Response) That we may be made worthy of the promises of Christ.

Rosary Prayer

**(Verse)** Let us pray,

**(Response)** 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.**

#### **4. For the Intentions of the Holy Father**

Catholics who say the rosary in a group, or, individually before the Blessed Sacrament, may gain a plenary indulgence under the usual conditions, which includes prayer for the intentions of the Holy Father.

**For the intentions of the Holy Father.  
Our Father, one Hail Mary, and one Glory Be.  
In the Name of the Father, and of the Son and of the Holy Spirit.  
Amen.**



## **THE JOYFUL MYSTERIES**

( Mondays and Saturdays, may be said on Sundays during Advent and Christmas)

The Joyful Mysteries are marked by the joy radiating from the event of the Incarnation. To meditate upon the joyful mysteries is to enter into the ultimate causes and the deepest meaning of Christian joy. It is to focus on the realism of the mystery of the Incarnation and on the obscure foreshadowing of the mystery of the saving Passion. Mary leads us to discover the secret of Christian joy, reminding us that Christianity is, first and foremost, evangelization, "good news", which has as its heart and its whole content the person of Jesus Christ, the Word made flesh, the one Saviour of the world.

- *Pope John Paul II*

[1. The Annunciation](#)

[2. The Visitation](#)

[3. The Nativity](#)

[4. The Presentation](#)

[5. The Finding of Jesus in the Temple](#)

