

The Rosary

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Dear pilgrim,

Throughout our pilgrimage, we will be invited to recite the Rosary or to say the Rosary.

What is it about? A rosary is a crown of roses; as for the chapelet, it is a little hat of flowers. To say one's rosary or to recite the Rosary is to **weave a crown of prayers for the Blessed Virgin**.



However, as Saint John Paul II reminds us in the Apostolic Letter *Rosarium Virginis Mariae*, to which we will often refer in the following remarks: "... while having a **Marian characteristic**, the Rosary is a prayer whose **center** is **Christological**... It concentrates in itself the depth of the entire Gospel message, of which it is almost a summary. »

What is the rosary made of?

Traditionally, a Rosary consists of three rosaries, each rosary itself comprising **five mysteries**, that is, five meditations centred on the main events in the lives of Jesus and Mary:

- five joyful mysteries: those of Jesus' childhood;
- five sorrowful mysteries: those of the Passion of Christ;
- five glorious mysteries: those of the triumph of God.

To these fifteen mysteries, which constitute the traditional framework of the Rosary, Pope John Paul II, taking up a custom dating back to the Middle Ages, proposed (without imposing it) to add five "luminous mysteries" corresponding to the most significant facts of Jesus' **public life**, so that, according to his expression, the Rosary constitutes a true "summary of the Gospel".

How is the rosary recited?

Let us let Saint John Paul II speak: " *The Rosary is both meditation and supplication... It is also a journey of proclamation and deepening .*"

The recitation of each Rosary begins with an "I believe in God", " *as if to place the profession of faith at the starting point of the path of contemplation that one undertakes ,*" the Holy Father remarks. Then we recite (or sing) an "Our Father", followed by three "Hail Marys" and a "Glory to the Father".

For the statement of the first mystery, which will serve as the framework for the first meditation, the pope observes that " *in order to give a biblical foundation and a greater depth to meditation, it is useful that the statement of the mystery be followed by the proclamation of a corresponding biblical passage .*" Moreover, after this reading, " *it is appropriate to stop for a significant time to fix one's gaze on the mystery meditated on before beginning the vocal prayer .*" This vocal prayer consists of the recitation (or singing), in French or Latin, of:

- an "Our Father" (*Pater*),
- ten "Hail Marys" (*Ave*),
- a "Glory to the Father" (*Gloria*), followed by the short prayer that the Blessed Virgin taught us during one of her apparitions at Fatima:
" *O my Jesus, forgive us our sins, preserve us from the fire of hell, and lead to heaven all souls, especially those who are most in need of your holy mercy. »*

Two remarks about the recitation of the Lord's Prayer:

- **The "vouvoie "**: out of respect for God, the Father Almighty, Creator of heaven and earth, we "vouvoie". This practice of the vow of God and of the Virgin Mary is a rule of our pilgrimage, and must be applied in the public prayer of all the chapters: it is thus a pledge of unity between our different chapters, and a sign of filial piety for the Christians who before us walked and prayed the rosary on the road to Chartres. Certainly, some great mystics, because they have a great intimacy with Jesus, sometimes allow themselves to address him on a first-name basis; but they are great mystics...
- The use of the formula "***don't let us succumb to tendency***". This is the traditional formula, inherited from the ancient pilgrims, which also guarantees unity between all the chapters, and which corresponds to the

to the formula of the Greek original, according to the *Catechism of the Catholic Church* (C.E.C. 2846). " *God does not experience evil; Nor does he feel anyone.*"¹ On the contrary, he wants to free us from them.

Meditation and graces to ask for

Thus, each meditation will focus on a moment in the life of Christ, but in order to draw conclusions for our present life and in connection with the theme that is proposed to us each day during the pilgrimage: these will be the fruits of the mystery and the graces to be asked. This is what Pope John Paul II expressed in this formula: "*Each mystery of the Rosary, well meditated, sheds light on the mystery of man... Meditating on the Rosary consists in entrusting our burdens to the merciful Hearts of Christ and of his Mother.*"

What, then, are these meditations, and what can be the graces to be asked for as the fruit of these mysteries?

Joyful Mysteries

- ▶ The Annunciation; the fruit of the mystery: "*humility*".
- ▶ The Visitation; the fruit of the mystery: "*fraternal charity*".
- ▶ The Nativity; the fruit of the mystery: "*the spirit of poverty*".
- ▶ The Presentation of the Child Jesus in the Temple; the fruit of the mystery: "*obedience and purity*".
- ▶ The Recovery of Jesus in the Temple; the fruit of the mystery: "*the search for God in all things*".

Luminous Mysteries

- ▶ The Baptism of Jesus; the fruit of the mystery: "*the state of baptismal grace*".
- ▶ The Wedding at Cana; fruit of the mystery: "*trust*".
- ▶ The preaching of the kingdom of God; Fruit of the mystery: "*conversion*".
- ▶ The Transfiguration of Jesus; the fruit of the mystery: "*the grace of an interior life*".
- ▶ The Institution of the Eucharist; the fruit of the mystery: "*Eucharistic devotion*".

Painful Mysteries

- ▶ The Agony of Our Lord in the Garden of Olives; Fruit of the mystery: "*regret for our sins*".
- ▶ The Flagellation; the fruit of the mystery: "*the mortification of our senses*".

1. Jas 1:13.

- The Crowning with Thorns; the fruit of the mystery: " *the mortification of our pride* ".
- The Carrying of the Cross; the fruit of the mystery: " *patience in trials* ".
- The Crucifixion; the fruit of the mystery: " *a greater love of God and of souls* ".

Glorious Mysteries

- The Resurrection of Jesus; fruit of the mystery: " *faith* ".
- The Ascension of Jesus into Heaven; the fruit of the mystery: " *the hope and desire for Heaven* ".
- Pentecost: the fruit of the mystery: " *charity and apostolic zeal* ".
- The Assumption of Our Lady; the fruit of the mystery: " *the grace of a good death* ".
- The Coronation of Mary in Heaven; fruit of the mystery: " *a greater devotion to Mary* ".

The benefits of the Rosary

Pope John Paul II extolled the merits of the Rosary as follows: " *The Rosary, thanks to Mary, brings down, so to speak, the saving light of all the mysteries of Christ in the circumstances and difficulties of normal daily life, of work, of fatigue, of doubt, of suffering, of social and family life, and transfigures everything, elevates everything, purifies everything.* "

The Rosary: a prayer of the family, for unity and peace

The Rosary recited in the family is a leaven of union and harmony.

This is what Pope Pius XII said on this subject: "In reciting the Rosary, the family prays united... ***If the family prays, in fact, it lives; and if it prays united, it lives united.*** Few means seem to us to be as effective in promoting and preserving the union of minds as the common prayer recited in the family, under the affectionate and smiling gaze of Mary. And again: "It is above all within families that we want the practice of the Rosary to be widespread, religiously preserved and constantly developed. ***It is in vain that we try to halt the decline of civilization if we do not bring back to the law of the Gospel the family,*** the principle and foundation of society."

The Rosary is also a remedy for the great evils of our time.

Leo XIII affirmed: " *We place the greatest hope in the Rosary. May it please God that, according to our wishes, this holy practice of piety may be*

Everywhere restored to its ancient honor; may it be loved and followed in the cities and in the country, in families and in the workshops, as a striking sign of the profession of Christian faith and an excellent and sure means of attracting divine clemency. Jucunda Seper (1894)

The Rosary: the prayer recommended by the Blessed Virgin

Whenever Our Lady appeared at Fatima in 1917, she wore a Rosary and did not fail to recommend the recitation of the Rosary:

- *" Recite the Rosary every day, in order to obtain peace for the world and an end to war ";*
- *" I want ... you said the Rosary every day ";*
- *" I am Our Lady of the Rosary. Let us continue to recite the Rosary every day... ".*

Finally, appearing to Sister Lucy in the convent of Pontevedra on December 10, 1925, the Holy Mother of God, accompanied by the Child Jesus, said to her, pointing to her heart: *"Behold, my daughter, my heart surrounded by thorns, which ungrateful men are sinking into it at every moment by their blasphemies and ingratitude. You at least try to console me and say **that to all those who for five months, on the first Saturday, will go to confession, receive Holy Communion, recite a Rosary, and spend fifteen minutes with me, in a spirit of reparation, I promise to assist them at the hour of death, with all the graces necessary for the salvation of their souls.**"*

Dear pilgrims, let us remain silent for a few moments to meditate on these last words of the Blessed Virgin and to resolve to follow her recommendations: for peace in the world and for our salvation.



Some reference works...

- SAINT JEAN-PAUL II, Apostolic Letter *"Rosarium Virginis Mariae"*, ed. Téqui, 2002.
- Charles JOURNET, *Petit catechisme de la Saint Vierge*, Ed. Saint-Augustin.



Quotes A - The Rosary

This angelic greeting is infinitely pleasing to the Blessed Virgin, because it seems that by this they renew the joy she felt when the angel Gabriel announced to her that she had been chosen to be the Mother of God.

Saint Alphonsus Maria de Liguori