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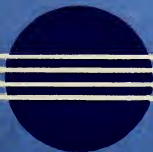
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THE ROSARY

Its History and How
to Say It



By
REV. M. D. FORREST, M.S.C.





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New York
THE PAULIST PRESS
401 West 59th Street

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.,
Censor Librorum.

Imprimatur:

✠ PATRICK CARDINAL HAYES,
Archbishop of New York.

New York, August 25, 1926.

PRINTED AND PUBLISHED IN THE U. S. A.
BY THE PAULIST PRESS, NEW YORK, N. Y.

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THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE
IN THE STATE OF NEW YORK

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THE ROSARY

I. A Beautiful Devotion

AMIDST the rich variety of Catholic devotions, there is one of world-wide popularity, which appeals in a particular manner to every Catholic heart. It is a devotion that has grown with extraordinary rapidity in the Church of Christ; a devotion which was scarcely proclaimed when it already flourished in various Catholic countries; a devotion that is now, like the Church itself, universal. The devotion of which I write is known as the Rosary.

From our tenderest years we have fondly loved the Rosary. Scarcely had we learnt to lisp our prayers at our mothers' knees, when the beads were placed in our hands, and, though we were yet unable to grasp all that the Rosary implied, our Catholic instinct already prompted us to cherish it, and to recite it before the image of our heavenly Mother. We were taught to treasure Mary's chaplet as an emblem

of our faith, and in one of our earliest hymns we professed fidelity to the Rosary unto death—

“I love my cross, I love my beads,
Each emblem of my faith;
Let foolish men say what they will,
I’ll love them until death.”

As the years passed by, the Rosary gradually became more familiar to us, and charmed us with its beauty and sweetness. We beheld our devoted pastor reciting it Sunday after Sunday in the presence of his flock; we saw our pious mother pouring forth her soul in prayer while the beads gently and silently slipped through her fingers; we recited the Rosary frequently with our school-companions; and the closing act of each day was to cluster around our parents, and murmur fervently that sweet devotion which is so suitable as a family prayer.

The Rosary is cherished alike by the learned and the ignorant, by the priest and the layman, by the rich and the poor. The Sovereign Pontiff derives from it supernatural strength to bear his tremendous burden, and light and grace to discharge the duties of his exalted office with Christ-like fidelity; the priest finds in his Rosary

solace and courage in the trials which beset him, and the grace to remain faithful to the superhuman obligations which he has voluntarily taken upon him; the nun draws from this wondrous devotion grace to persevere in the life of angelic purity which she has embraced in imitation of the Immaculate Virgin; the mother rises from the recitation of the chaplet with renewed strength to carry on her unselfish and even heroic life, it may be amidst suffering and poverty, on behalf of the tender children whom God has entrusted to her; the soldier on the battlefield communes with Mary on his beads, and knows full well that the Mother of God will bless and protect him in life and in death; in fact, we cannot mention any class of persons who do not receive the most abundant graces and the sweetest consolation from this heaven-sent devotion—

“Sweet, blessed beads! I would not part
With one of you for richest gem
That gleams in kingly diadem;
Ye know the history of my heart.

“For I have told you every grief
In all the days of twenty years,
And I have moistened you with tears,
And in your decades found relief.

“Ah! time has fled, and friends have failed,
And joys have died; but in my needs
Ye were my friends, my blessed beads!
And ye consoled me when I wailed.

“For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.

“How many a story ye might tell
Of inner life to all unknown;
I trusted you and you alone,
But ah! ye keep my secrets well.

“Ye are the only chain I wear—
A sign that I am but the slave,
In life, in death, beyond the grave
Of Jesus and His Mother fair.”

The Rosary has been productive of marvelous fruits in the Church of God. It was the powerful weapon that St. Dominic used so successfully against the pestilential heresy of the Albigensians; it has accounted for the manifold graces of conversion that have accompanied the preaching of zealous missionaries; it has been one of the secrets of Ireland's constant fidelity to the faith that Patrick planted on her soil. The bright light of faith has

continued to shine in all its pristine splendor, within the shores of Erin, despite the cruelest and most tyrannical persecutions, for, although despotic rulers could hunt down her priests like wolves, and murder them as they offered the adorable sacrifice on the mountainsides of the Emerald Isle, such tyrants could never tear from the hearts of Erin's faithful children their tender, undying love for Mary Immaculate, and, when those heroic Catholics were unable to partake of the Eucharistic Sacrifice, and were deprived of the ministrations of the priest of God, they assembled in their cottages, around an image of the Mother of God, and recited with childlike confidence the holy Rosary.

II. Why the Rosary Is So Effectual

The spontaneous, constant love of Catholics for the Rosary, and the remarkable results attributed to it, are easily understood when we carefully consider the nature of this devotion.

The great means of salvation and sanctification, the means which God has established for procuring efficacious grace to resist every temptation and acquire every virtue, the means that fertilizes, so to say, the sacerdotal ministry, is prayer. We need but read the Gospels attentively to

be persuaded of this truth. Now, there are two kinds of prayer, mental and vocal, which consist respectively in pious reflection or meditation on the mysteries of our faith, and in earnest petition for graces both for ourselves and for others. The Rosary beautifully unites these two kinds, and is thus a perfect form of prayer. And it derives special efficacy from the fact that it is directed to the Mother of God, whose intercession on our behalf before the Throne of Grace is endowed with extraordinary power, so that Mary is fittingly called "Mother of Divine Grace," and "All-powerful Suppliant."

In the Rosary we survey, or rather ponder on, the entire series of mysteries enacted in the lives of Jesus and Mary from the moment of the Incarnation until the Coronation of the Queen of Heaven. In the Joyful Mysteries we contemplate Mary becoming the Mother of the Word made flesh, visiting her cousin St. Elizabeth, bringing forth the Saviour of men, offering to God the Infant Jesus as a tender victim, and finding Him, after the three days' loss, in the temple of Jerusalem. The Sorrowful Mysteries set before our minds the Incarnate Word agonizing in the Garden of Olives for love of us, undergoing an inhuman scourging in Pilate's

hall, wearing a thorny crown of ignominy, laden with a heavy cross, and finally sacrificing His life, in supreme anguish, on Calvary for our redemption. In the Glorious Mysteries we consider Christ's triumphant resurrection and ascension, the coming of the Holy Ghost, the Comforter, and the assumption and coronation of the Virgin Mother.

Who shall measure, or even describe the salutary influence which the successive prayerful contemplation of these fifteen mysteries exercises on the soul? Do we not thereby literally steep our mind and will and heart in the most sacred truths of Christianity, and thus flood our souls with celestial light, strengthened them with supernatural unction?

While our mind is engaged in the contemplation of the mysteries of the Rosary, we devoutly recite the Hail Mary; which is at once a salutation and an invocation—a salutation that was first addressed to the Holy Virgin by an Archangel inspired by the Blessed Trinity, and an invocation imploring Mary's constant protection during life, and her powerful assistance in our dying moments. The Hail Mary is as it were the heavenly anthem whose sweet strains accompany the contemplation of the touching mysteries of the lives of Jesus and

Mary. It is the prayer that gives most honor to the Immaculate Maiden, and which most effectually procures for us her powerful help, and hence it is a prayer that Mary's children delight in offering their heavenly Mother.

"The Hail Mary," writes Blessed Grignon de Montfort, "is a heavenly dew which waters the soul, and renders it fruitful in all virtues; a soul not watered by this prayer, brings forth no fruit, nothing but briars and thorns. . . . The Hail Mary is the sanctification of the soul, the joy of the Angels, the song of the predestined, the canticle of the New Testament, the pleasure of Mary, the glory of the most Holy Trinity. The Hail Mary is a loving kiss we give to Mary; it is a brilliant rose we present to her; a special pearl we offer to her; a cup of ambrosia and divine nectar we give to her. All these comparisons are made by the saints."

III. Where the Rosary Is Best Recited

The Rosary is a devotion which may be practiced in any circumstances of life. We may recite it kneeling or walking or sitting; we may even recite it before rising or after retiring to rest. We may choose

it as our morning prayer, and offer it as the first-fruits of our piety each day; or we may set it apart as our evening prayer. We may recite it on our journey to work, whether we drive, or ride by train, or walk; or we may possibly find a quiet quarter of an hour during the day, when we can withdraw from the distracting worry of our duties, and silently commune with the Mother of God.

But there is one circumstance especially, in which we shall derive most abundant fruit from the recitation of the Rosary—in the seclusion of the Church, before our Eucharistic God. There our minds are easily raised above the fleeting joys of this changing life; there we easily close our eyes to the false glamour of this world, which allures us away from God; there our hearts are quickly inspired with holy and lofty aspirations and ideals. The heavenly fragrance and supernatural sweetness that linger around the Tabernacle calm our troubled souls, which no longer resemble a stormy sea, but rather a clear, placid lake, wherein God's perfections are distinctly reflected. Oh, how sweet it is to kneel in the presence of our God veiled beneath the sacramental species, and there reflect upon the mysteries of Redemption while we lovingly breathe forth the Hail

Mary, thus earnestly entreating Mary to intercede on our behalf before the Eucharistic Heart of Jesus!

Pope Leo XIII, who is known as the Pontiff of the Rosary, recognized this truth, and ordered the Rosary to be publicly recited during the month of October, in the presence of the Blessed Sacrament exposed. It would need an Angel to describe the wondrous graces that inundate earth during this holy month, when the adorable Eucharist is enthroned on myriads of Catholic altars, and the voices of the faithful unite in reciting the Rosary, thus making sweet music which is wafted heavenwards to the throne of the glorious Queen of Heaven.

The Rosary is especially popular as a form of family prayer, and no Catholic father or mother should allow a night to pass without assembling the children, and offering together to the Mother of God this tribute of praise and of supplication. Surely every family can consecrate a quarter of an hour each day to this practice, which will bring down on the family as a whole, and on each member in particular, the richest graces that Mary's sinless hands can bestow, and will be at the same time a pledge of her gracious and powerful protection in life and in death.

As I write these lines, a vision comes before my eyes, and a sentence uttered long ago echoes in my ears. I seem to behold, in the dim and distant past, a mother stretched upon a bed of sickness, gradually sinking, yet perfectly calm. She is about to leave those on whom she has ever impressed, by word and example, the need of devotion to the Mother of God, and amongst her farewell requests there is one that is still deeply imbedded in my memory: "Don't forget to say the Rosary together every night; and offer it for three months for the repose of my soul."

Dear readers, though our earthly mother may not have explicitly expressed that wish to us, we all know that it is the ardent desire of our heavenly Mother that we should daily recite her Rosary in token of our filial attachment to her. O, let us regard that practice as one of the most sacred duties of our life; let us daily present the Rosary to Mary as a crown of roses; let us incessantly honor her by that sweet devotion until we are at last admitted into the courts of Heaven, there to sing for all eternity the glories of Jesus and of His Immaculate Virgin Mother.

IV. What "The Pontiff of the Rosary" Tells Us

I have said previously that Pope Leo XIII is known as "The Pontiff of the Rosary." I cannot refrain from quoting a portion of the touching Encyclical which that great Pontiff directed to the Universal Church on September 8th, The Feast of Our Blessed Mother's Nativity, 1892. Space allows me to give but a few extracts from that celebrated Encyclical, the burning words of which should sink deeply into every Catholic heart.

To show the excellence of the Rosary from its very nature, Pope Leo XIII wrote: "When in our prayers we fly to Mary, we fly to the Mother of Mercy, who is so disposed towards us that in whatever necessity we are struggling, especially in our striving after the attainment of life eternal, she is at once by our side, and indeed, quite spontaneously—without awaiting our appeal—and lavishes upon us gifts from the treasury of that grace of which she received from the beginning a full supply from God, Whose Mother she was worthy to be. . . . When, using the words of the Angel, we salute her as full of grace, and weave that repeated salutation into a wreath, it is almost impossible

to tell what pleasure and delight we give her, for thus often we revive the remembrance both of her exalted dignity and of the beginning of mankind's redemption through her. Thereby we also commemorate that Divine and perpetual bond by which she is linked with Christ in His joys and sorrows, in His humiliation and triumph, in ruling men and helping them unto their eternal destiny.

“If we owe it to Christ that He has communicated in a certain manner to us the right that belongs to Himself of calling and having God as Father, we likewise owe to Him the right He has most lovingly communicated of calling and having Mary as Mother. Now, since nature itself has made the name of mother the sweetest name and in her has established the pattern, as it were, of tender and provident love, our tongue can scarcely express, though pious souls can truly feel, the intense flame of benevolent and active love that burns in the heart of Mary—in her who has been given to us not by men, but by Christ, as our Mother.

“And much more does she know and clearly see all our needs—what helps we need in life; what dangers, public and private, threaten us; in what straits and evils we are oppressed, how keen especially

is the conflict with the bitterest enemies of our salvation; in these, as well as in the other difficulties of life, she has a most beneficent power, and she most ardently desires to bring us comfort, strength and health of every kind.

“Therefore, let us go to Mary, not timidly nor carelessly, and implore her by those maternal bonds, by which she is most closely united to Jesus and to us. Let us most religiously invoke her immediate aid in that form of prayer (the Rosary) which she personally designated and holds most dear. Then we can rightly rest secure and happy under the protection of this excellent Mother.”

V. How to Say the Rosary

The Rosary really consists of fifteen decades, and each decade is made up of one Our Father, ten Hail Marys, and one “Glory be to the Father.” Thus the complete Rosary consists of fifteen “Pater Nosters” and “Glorias,” and one hundred and fifty “Ave Marias.” This devotion is usually, though not necessarily, recited on beads, and it is highly recommended to have these beads blessed and indulgenced. It has been stated above that, while reciting each decade, we meditate on some

particular mystery in the lives of Jesus and Mary.

Custom has divided the Rosary into three parts, each of which consists of five decades. In fact, when we now speak of saying the Rosary, we generally refer to the recitation of five decades, and the Rosary beads are arranged accordingly.

The three parts of the Rosary commemorate respectively the joyful, the sorrowful and the glorious mysteries in the lives of Jesus and Mary; hence there are five joyful, five sorrowful, and five glorious mysteries. The Joyful Mysteries are assigned to Mondays and Thursdays throughout the year and to the Sundays of Advent, as well as to the Sundays from the Feast of the Epiphany until Lent. The Sorrowful Mysteries are prescribed for Tuesdays and Fridays, and for the Sundays in Lent. The Glorious Mysteries are designated for Wednesdays and Saturdays, and for the Sundays from Easter to Advent.

It is customary to commence the Rosary by reciting the Apostles' Creed, one "Our Father," three "Hail Marys," and one "Glory be to the Father." We then proceed to the five decades with the respective mysteries. At the beginning of each decade a brief outline of the accompany-

ing mystery is often read in order to help us to fix our mind upon that particular mystery while reciting the decade. At the end of each decade, before announcing and reading the reflection on the following mystery, a suitable prayer regarding the fruit to be derived from the previous decade is frequently recited.

At the end of the five decades the "Hail, Holy Queen" is generally said.

In the last part of this pamphlet I submit meditations and prayers that have been consecrated by long usage. These reflections and prayers will assist those who desire to derive the greatest fruit from the recitation of the Rosary, that beautiful devotion so dear to the Immaculate Heart of our Blessed Mother.

VI. Reflections and Prayers

THE FIVE JOYFUL MYSTERIES

(1) The Annunciation

Let us contemplate, in this Mystery, how the Angel Gabriel saluted our Blessed Lady with the title, Full of Grace, and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Mary, Queen of Virgins, through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit He hath bestowed upon us, in vouchsafing to become our Brother, and in giving thee, His own beloved Mother, to be our Mother also. *Amen.*

(2) *The Visitation*

Let us contemplate, in this Mystery, how the Blessed Virgin Mary, understanding from the Angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Virgin, spotless Mirror of humility, by that exceeding love which moved thee to visit thy holy cousin St. Elizabeth, obtain for us through thine intercession that our hearts being visited by thy divine Son, and freed from all sin, we may praise and give thanks to Him forever. *Amen.*

(3) *The Birth of Jesus Christ in Bethlehem*

Let us contemplate, in this Mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid Him in a manger, because there was no room for Him in the inns of Bethlehem.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O pure Mother of God, through thy virginal and most joyful delivery, whereby thou gavest to the world thine only Son, our Saviour, obtain for us, we beseech thee, through thine intercession, the grace to lead such pure and holy lives in this world that we may become worthy to sing, without ceasing, the mercies of thy Son, and His benefits to us by thee. *Amen.*

(4) *The Presentation of Our Blessed Lord in the Temple*

Let us contemplate, in this Mystery, how the Blessed Virgin Mary, on the day of her Purification, presented the Child Jesus in the Temple, where holy Simeon,

giving thanks to God, with great devotion received Him into his arms.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Virgin, most admirable example and pattern of obedience, who didst present in the Temple the Lord of the Temple, obtain for us, of thy Blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify Him forever. *Amen.*

(5) *The Finding of the Child Jesus in the Temple*

Let us contemplate, in this Mystery, how the Blessed Virgin Mary, after having lost her beloved Son in Jerusalem, sought Him for the space of three days; and at length found Him in the Temple, sitting in the midst of the Doctors, hearing them, and asking them questions.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Most Blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeak-

able joy wherewith thy soul was filled when at length thou didst find thy dearly beloved Son in the Temple, teaching in the midst of the Doctors, obtain of Him that we may so seek Him and find Him in His holy Catholic Church as never more to be separated from Him. *Amen.*

THE FIVE SORROWFUL MYSTERIES

(1) *The Prayer and Bloody Sweat of Our Blessed Saviour in the Garden*

Let us contemplate, in this Mystery, how our Lord Jesus was so afflicted for us in the Garden of Gethsemani that His Body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Virgin, more than martyr, by that ardent prayer which our beloved Saviour poured forth to His Heavenly Father, vouchsafe to intercede for us, that, our passions being subjected to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. *Amen.*

(2) *The Scourging of Our Blessed Lord at the Pillar*

Let us contemplate, in this Mystery, how our Lord Jesus Christ was most cruelly scourged in the house of Pilate; the number of stripes inflicted upon Him being, it is said, about five thousand.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Mother of God, Fountain of patience, through those stripes thy only and dearly beloved Son vouchsafed to suffer for us, obtain of Him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer anything rather than offend God. *Amen.*

(3) *The Crowning of Our Blessed Saviour with Thorns*

Let us contemplate, in this Mystery, how those cruel ministers of Satan plaited a Crown of Thorns, and cruelly pressed it on the Sacred Head of our Lord Jesus Christ.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Mother of our Eternal Prince, the King of Glory, by those sharp Thorns wherewith His Sacred Head was pierced, we beseech thee to obtain, through thine intercession, that we may be delivered from all emotions of pride, and escape that shame which our sins deserve on the day of judgment. *Amen.*

(4) *Jesus Carrying His Cross*

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being sentenced to die, bore, with most amazing patience, the Cross which was laid upon Him for His greater torment and ignominy.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Virgin, model of patience, by the most painful carrying of the Cross, in which Thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, through thine intercession, courage and strength to follow His steps, and bear our cross after Him to the end of our lives. *Amen.*

(5) *The Crucifixion of Our Lord
Jesus Christ*

Let us contemplate, in this Mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of His clothes, and His Hands and Feet were cruelly nailed to the Cross, in the presence of His most afflicted Mother.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Mary, Mother of God, as the Body of thy beloved Son was for us stretched upon the Cross, so may we offer up our souls and bodies to be crucified with Him, and our hearts to be pierced with grief at His most bitter Passion; and thou, O most sorrowful Mother, graciously vouchsafe to help us, by thy all-powerful prayers, to accomplish the work of our salvation. *Amen.*

THE FIVE GLORIOUS MYSTERIES

(1) *The Resurrection of Our Lord
from the Dead*

Let us contemplate, in this Mystery, how our Lord Jesus Christ, triumphing glo-

riously over death, rose again the third day, immortal and impassible.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Glorious Virgin Mary, by that unspeakable joy thou didst receive in the Resurrection of thy Divine Son, we beseech thee obtain for us of Him that our hearts may never go astray after the false joys of this world, but may be wholly employed in seeking the true and solid joys of heaven. *Amen.*

(2) *The Ascension of Christ Into Heaven*

Let us contemplate, in this Mystery, how our Lord Jesus Christ, forty days after His Resurrection, ascended into heaven, attended by Angels, in the sight of His most Holy Mother and His holy Apostles and Disciples.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Mother of God, consoler of the afflicted, as thy beloved Son, when He ascended into heaven, lifted up His Hands,

and blessed His Apostles, as He departed from them, so vouchsafe, most holy Mother, to lift up thy pure hands to Him on our behalf, that we may enjoy the benefits of His blessing, and of thine, here on earth, and hereafter in heaven. *Amen.*

(3) *The Descent of the Holy Ghost Upon the Apostles*

Let us contemplate, in this Mystery, how the Lord Jesus Christ, being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon His Apostles, Who, after He had ascended, returned to Jerusalem, and continued in prayer and supplication, waiting for the fulfillment of His promise.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee to obtain, by thine intercession, that this Comforter, whom thy beloved Son sent down upon His Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the way of virtue and good works. *Amen.*

(4) *The Assumption of the Blessed Virgin Mary Into Heaven*

Let us contemplate, in this Mystery, how the glorious Virgin, twelve years after the Resurrection of her Son, passed out of this world unto Him, and was by Him taken up into heaven, attended by the holy Angels.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Holy Virgin, who, entering the heavenly mansions, didst fill the Angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that, being delivered from the illusions and temptations of the devil, we may joyfully pass out of this earthly estate to enjoy the happiness of eternal life. *Amen.*

(5) *The Coronation of the Blessed Virgin Mary in Heaven*

Let us contemplate, in this Mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole Court of heaven, crowned by her Son with the brightest diadem of glory.

Our Father. Hail Mary, ten times. Glory be to the Father, etc.

LET US PRAY

O Glorious Queen of all the heavenly host, we beseech thee to accept these prayers, which, as a Crown of Roses, we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us until it shall be changed into the happy fruition of thy blessed sight. *Amen.*

VII. Selected Prayers

The Apostles' 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 Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, 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 Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the 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 our death. Amen.

Glory Be to the Father

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

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 vale of

tears. Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

P. Pray for us, O holy Mother of God.

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

The Litany of the Blessed Virgin

(Also called "The Litany of Loreto.")

We fly to thy patronage, O holy Mother of God. Despise not our petitions in our necessities: but deliver us from all dangers, O ever glorious and blessed virgin.

Lord, have mercy on us.
Christ have mercy on us.
 Lord, have mercy on us.
 Christ hear us.
Christ, graciously hear us.
 God the Father of heaven,
have mercy on us.
 God the Son, Redeemer of
 the world, *have mercy*
on us.
 God the Holy Ghost, *have*
mercy on us.
 Holy Trinity, one God,
have mercy on us.

Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother inviolate,

Pray for us.

Mother undefiled,
 Mother most amiable,
 Mother most admirable,
 Mother of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual Vessel,
 Vessel of honor,
 Singular vessel of devotion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,

Pray for us.

Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the sick,
 Refuge of sinners,
 Comforter of the af-
 flicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,

Pray for us.

Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen conceived with-
 out original sin,
 Queen of the most holy
 Rosary,
 Queen of Peace,

Pray for us.

Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *have mercy on us, O Lord.*

P. Pray for us, O holy Mother of God.

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

LET US PRAY

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Christ Thy Son, by the message of an angel, so, by His Passion and Cross, we may be brought to the glory of His resurrection: through the same Christ, our Lord. Amen.

