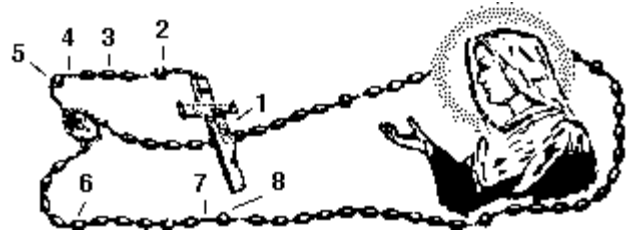


## How To Pray The Rosary, The Biblical Prayer

Praying in set rather than improvised prayers is not necessarily heaping up vain repetitions (Mt 6:7). In the Garden of Gethsemane, our Lord Jesus prayed multiple times to the Father using the same words (Mt 26:44). And in Rev 4:8, the angels "never cease to sing 'Holy, Holy, Holy is the Lord God Almighty'." Just as a husband doesn't say to his wife, "I told you I love you once already, at the beginning of our marriage," but says "I love you!" often, hopefully, many times every day, so sincere and devout, repetitious prayer to God – in time-honored phrases better than any we could ever improvise – is never wasted. We are guided in praying meaningfully and devoutly in the Mysteries of the Rosary, meditating on the life of our Lord Jesus Christ and His mother.

No.	Joyful	Luminous	Sorrowful	Glorious
Day	Monday, Saturday	Thursday	Tuesday, Friday	Wednesday, Sunday
1	Annunciation (Lk 1:26)	Baptism of the Lord (Mt 3:13)	Agony in the Garden (Mk 14:32)	Resurrection (Lk 24:1)
2	Visitation (Lk 1:39)	Wedding at Cana (Jn 2:1)	Scourging at the Pillar (Mt. 27:26)	Ascension (Acts 1:9)
3	Nativity (Lk 2:16)	Proclamation of the Kingdom (Mt 4:23)	Crowning with Thorns (Jn 19:2)	Descent of the Holy Spirit (Acts 2:1)
4	Presentation of the child Jesus in the Temple (Lk 2:22)	Transfiguration (Mt 17:1)	Carrying of the Cross (Jn 19:17)	Assumption of the Blessed Virgin Mary (Ps 132[131]:8)
5	Finding of the young Jesus in the Temple (Lk 2:41)	Institution of the Holy Eucharist (Mt 26:26; Jn 6:67)	Crucifixion and Death of our Lord Jesus Christ (Mt 27:35)	Coronation of the Blessed Virgin Mary (Rev 11:19-12:1)

1. Make the Sign of the Cross and say the "Apostles' Creed."
2. Say the "Our Father."
3. Say three "Hail Marys" (for Faith, Hope and Divine Love).
4. Say the "Glory be to the Father."
5. Announce the First Mystery; then say the "Our Father."
6. Say ten "Hail Marys," while meditating on the Mystery.
7. Say the "Glory be to the Father." Say the "O My Jesus."
8. Announce the Second Mystery; then say the "Our Father."  
Repeat 6 and 7 and continue with Third, Fourth and Fifth Mysteries in the same manner.



The Sign of the Cross (1 Cor 1:23; 1 Cor 2:2; Luke 9:23; Gal 3:1): (Holding your thumb, index finger, middle finger of your right hand together while tucking the ring finger and pinky finger toward your palm, to signify the Holy Trinity), touch your forehead as you say "**In the name of the Father**"; touch your breastbone or top of your belly as you say "**and of the Son**"; touch your left shoulder, then right shoulder, as you say "**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; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead; the third day He arose again. He ascended into heaven, and sits 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<sup>†</sup> Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

The Our Father (Mt 6:9-13): 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 (Biblical references below): Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, (bow your head) Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Glory Be to the Father (Mt 28:19): (Make the Sign of the Cross, as above) 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.

O My Jesus: O my Jesus, forgive us our sins, save us from the fires of hell. Lead all souls to heaven, especially those who have most need of Thy mercy.

Hail, Holy Queen (1 Kings 2:17-20): (Closing Prayer, after the "O My Jesus" prayer of final Mystery) 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 unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary! Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ. Amen. (Close with the Sign of the Cross.)

### The Catechism of the Catholic Church, on the *Ave Maria* (Hail Mary) — §2673–§2677; §2679

In communion with the holy Mother of God – (Every time we say "Hail Mary," she says "I love You" to Jesus.)

[The title *Mother of God* stems from that of *Theotokos* (God-Bearer), formally affirmed at the Third Ecumenical Council held at Ephesus in 431 AD. Employing the straightforward syllogism " Mary is the mother of Jesus; Jesus is God; therefore Mary is the Mother of God", this formulation served in defeating the Nestorian heresy which taught Christ to be two distinct persons, one Divine and the other human. Mary is not the mother of God's Eternal Nature; one is not the parent of a *nature*, but of a *person*. Thus Mary's status as the Mother of God served to highlight the fact that Jesus is a single person (*hypostasis*) with two natures, one human and one Divine.]

§2673 In prayer the Holy Spirit unites us to the person of the only Son, in his glorified humanity, through which and in which our filial prayer unites us in the Church with the Mother of Jesus.<sup>27</sup>

§2674 Mary gave her consent (Lk 1:38) in faith at the Annunciation and maintained it without hesitation at the foot of the Cross (Jn 19:25). Ever since, her motherhood has extended to the brothers and sisters of her Son (Rev 12:17) "who still journey on earth surrounded by dangers and difficulties."<sup>28</sup> Jesus, the only mediator, is the way of our prayer; Mary, his mother and ours, is wholly transparent to him: she "shows the way" (*hodigitria*), and is herself "the Sign" of the way, according to the traditional iconography of East and West.

§2675 Beginning with Mary's unique cooperation with the working of the Holy Spirit (Lk 1:38; Gen 3:15), the Churches developed their prayer to the holy Mother of God, centering it on the person of Christ manifested in his mysteries. In countless hymns and

<sup>†</sup> "Where Jesus Christ is, there is the Catholic Church." - St. Ignatius of Antioch (on his way to be martyred at Rome), *Letter to the Smyrneans*, 107 A.D.

antiphons expressing this prayer, two movements usually alternate with one another: the first "magnifies" the Lord for the "great things" he did for his lowly servant and through her for all human beings;<sup>29</sup> the second entrusts the supplications and praises of the children of God to the Mother of Jesus, because she now knows the humanity which, in her, the Son of God espoused.

[Prayer as godly spiritual communication is distinguished from the *adoration* due only to God. When, in the parable of Lazarus and the rich man (Lk 16:24), the rich man prayed to Abraham, Jesus was not advocating that the rich man should adore Abraham, but was simply making a demonstration of spiritual communication from one realm to another.]

§2676 This twofold movement of prayer to Mary has found a privileged expression in the *Ave Maria*:

*Hail Mary* (Lk 1:28): the greeting of the angel Gabriel opens this prayer. It is God himself who, through his angel as intermediary, greets Mary. Our prayer dares to take up this greeting to Mary with the regard God had for the lowliness of his humble servant and to exult in the joy he finds in her.<sup>30</sup>

*Full of grace, the Lord is with thee* (Lk 1:28): These two phrases of the angel's greeting shed light on one another. Mary is full of grace because the Lord is with her. The grace with which she is filled is the presence of him who is the source of all grace. "Rejoice... O Daughter of Jerusalem... the Lord your God is in your midst."<sup>31</sup> Mary, in whom the Lord himself has just made his dwelling, is the daughter of Zion in person, the ark of the covenant [Rev 11:19; Ps132(131):8], the place where the glory of the Lord dwells. She is "the dwelling of God... with men."<sup>32</sup> Full of grace, Mary is wholly given over to him who has come to dwell in her and whom she is about to give to the world.

*Blessed art thou among women and blessed is the fruit of thy womb, Jesus* (Lk 1:42): After the angel's greeting, we make Elizabeth's greeting our own. "Filled with the Holy Spirit," Elizabeth is the first in the long succession of generations who have called Mary "blessed."<sup>33</sup> "Blessed is she who believed..."<sup>34</sup> Mary is "blessed among women" because she believed in the fulfillment of the Lord's word. Abraham, because of his faith, became a blessing for all the nations of the earth.<sup>35</sup> Mary, because of her faith, became the mother of believers, through whom all nations of the earth receive him who is God's own blessing: Jesus, the "fruit of thy womb."

§2677 *Holy Mary* (Lk 1:28), *Mother of God* (Lk 1:43): With Elizabeth we marvel, "And why is this granted me, that the mother of my Lord should come to me?" (Lk 1:43) Because she gives us Jesus, her son, Mary is Mother of God and our mother; we can entrust all our cares and petitions to her: she prays for us as she prayed for herself: "Let it be to me according to your word."<sup>37</sup> By entrusting ourselves to her prayer, we abandon ourselves to the will of God together with her: "Thy will be done."

*Pray for us sinners* (Rev 5:8; Rev 8:3-5; 1 Tim 2:1-4), *now and at the hour of our death*: By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the "Mother of Mercy," the All-Holy One. We give ourselves over to her now, in the Today of our lives. And our trust broadens further, already at the present moment, to surrender "the hour of our death" wholly to her care. May she be there as she was at her son's death on the cross. May she welcome us as our mother at the hour of our passing<sup>38</sup> to lead us to her son, Jesus, in paradise.

§2679 Mary is the perfect *Orans* (pray-er), a figure of the Church. When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. Like the beloved disciple we welcome Jesus' mother into our homes,<sup>39</sup> for she has become the mother of all the living. We can pray with and to her. The prayer of the Church is sustained by the prayer of Mary and united with it in hope.<sup>40</sup>

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27 Cf. Acts 1:14. All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren [cousins].

28 (Vatican II Dogmatic Constitution) *Lumen Gentium* (Light of Nations) §62. This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession [Rev 5:8; Rev 8:3-5; 1 Tim 2:1-4] continued to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and cultics, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficacy of Christ the one Mediator. For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source. The Church does not hesitate to profess this subordinate role of Mary. It knows it through unfailing experience of it and commends it to the hearts of the faithful, so that encouraged by this maternal help they may the more intimately adhere to the Mediator and Redeemer.

29 Cf. Luke 1:46-55. And Mary said: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For He has looked upon His handmaid's lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is His name. His mercy is from age to age to those who fear Him. He has shown might with His arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry He has filled with good things; the rich He has sent away empty. He has helped Israel His servant, remembering His mercy, according to His promise to our fathers, to Abraham and to his descendants forever."

30 Cf. Luke 1:48; Zephaniah 3:17b. [Luke 1:48] - "For He has looked upon His handmaid's lowliness; behold, from now on will all ages call me blessed."

[Zephaniah 3:17b] - He will sing joyfully because of you.

31 Zephaniah 3:14, Zephaniah 3:17a. [Zephaniah 3:14] - Shout for joy, O daughter Zion! sing joyfully, O Israel! Be glad and exult with all your heart, O daughter Jerusalem!

[Zephaniah 17a] - The LORD, your God, is in your midst, a mighty savior; He will rejoice over you with gladness, and renew you in His love.

32 Rev 21:3. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be His people and God Himself will always be with them (as their God)."

33 Luke 1:41, 48. 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" ... "For He has looked upon His handmaid's lowliness; behold, from now on will all ages call me blessed." [David dancing before the ark of the covenant (2 Sam 6:14) is a type of the pre-born John the Baptist leaping in Elizabeth's womb in the presence of Mary, the living Ark of the New Covenant, bearing not lifeless objects associated with holiness, but living Holiness personified.]

34 Luke 1:45. "Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

35 Cf. Genesis 12:3. "I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you."

37 Luke 1:38. Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

38 Cf. John 19:27. Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

39 *ibid.*

40 Cf. (Vatican II Dogmatic Constitution) *Lumen Gentium* (Light of Nations) §68-§69. In the interim just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come, so too does she shine forth on earth, until the day of the Lord shall come, as a sign of sure hope and solace to the people of God during its sojourn on earth. It gives great joy and comfort to this holy and general Synod that even among the separated brethren there are some who give due honor to the Mother of our Lord and Savior, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin. The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men [Jn 19:26] that she, who aided the beginnings of the Church by her prayers, may now, exalted as she is above all the angels and saints, intercede before her Son in the fellowship of all the saints, until all families of people, whether they are honored with the title of Christian or whether they still do not know the Savior, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most Holy and Undivided Trinity.