

Rosarium de Beata Virgine Maria  
Rosary of the Blessed Virgin Mary

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Oremus

Deus, qui per resurrectionem  
Filii tui, Domini nostri Iesu  
Christi, mundum laetificare di-  
gnatus es: praesta, quaesumus:  
ut, per eius Genetricem Virgi-  
nem Mariam, perpetuae capia-  
mus gaudia vitae. Per eundem  
Christum Dominum nostrum.

R. Amen.

Let us pray

O God, who by the Resurrec-  
tion of Thy Son, our Lord Jesus  
Christ, granted joy to the whole  
world: grant we beg Thee, that  
through the intercession of the  
Virgin Mary, His Mother, we  
may lay hold of the joys of  
eternal life. Through the same  
Christ our Lord.

R. Amen

R. Quia surrexit Dominus vere, alleluia.		R. Because the Lord is truly risen, alleluia.
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Rosarium  
Rosary

The Rosary is perhaps the most popular non-liturgical prayer in the Latin Rite. It has appealed to people of all stations in the Church, rich or poor, educated or uneducated, religious or laity. It has been recommended by recent Popes from Leo XIII to John Paul II, and by saints, such as St. Peter Canisius (1521-1597), St. Louis Marie de Montfort (1673-1716), and St. Alphonsus Liguori (1696-1787). Aside from its spiritual benefits, its appeal no doubt lies with its ease of recitation, its soothing repetitiveness, and its intimate connection with Scripture and the life of Christ.

The standard Rosary with which most people are familiar is known as the Dominican Rosary. It is composed of 15 decades broken into three sets of 5 decades each. This is by no means the only Rosary around. There are numerous other Rosaries, such as the Franciscan Rosary, the Rosary of the Seven Sorrows, and the Brigittine Rosary. Each has its own unique construction and emphasis. For example, the Franciscan Rosary is composed of seven decades in honor of the Seven Joys of the Blessed Virgin Mary. Furthermore, Rosaries are not restricted to devotions to the Blessed Virgin Mary alone. There are rosaries in honor of the Sacred Heart, the Holy Name, the Holy Spirit, the Angels, Saint Joseph, Saint Patrick and many other saints. The one considered here is the standard Dominican Rosary.

The origins of the Dominican Rosary are obscure. There is a popular tradition that the Rosary originated with St. Dominic (c 1170-1221). This legend, however, is unsupported by historical documentation. Critical scholarship, including much research carried out by Dominicans themselves, indicates that St. Dominic had little, if anything, to do with the Rosary. St. Dominic certainly had a deep and abiding devotion to the Blessed Virgin Mary, but there is no mention of his authorship of the Rosary in any of his writings, nor is there any mention by any of his contemporaries or his biographers of his involvement. Given the silence of the historical record of his time, it is difficult to see how St. Dominic could have been its author. Instead the origin of the legend of St. Dominic's involvement appears to have been due to the writings of Alan de la Roche (Alanus

de Rupe) c 1428-1475. It is in his writings that we see the legend of St. Dominic's authorship of the Rosary appear for the first time. Alan de la Roche did much to promote the Rosary, and it is no doubt due to him that the notion of St. Dominic as the author of the Rosary became fixed in people's minds. Eventually what was originally a pious story turned into hallowed history.

Prayer beads themselves are of very ancient usage in the Church, probably originating with the monastics of the early Church. Desert monastics were in the habit of reciting a specified number of prayers daily and such a method of keeping track of them is natural. In the life of the Egyptian Abbot Paul (d. A. D. 341), we read that he used to collect three hundred pebbles every day and throw away each one as he finished the corresponding prayer he was accustomed to recite (Palladius, *Hist. Laus.*, xx; Butler, II, 63). It is easy to see how one can start with pebbles and progress onto a string of pebbles or beads of some sort. The Countess Godiva of Coventry (c. 1075) specified in her will that "the circlet of precious stones which she had threaded on a cord in order that by fingering them one after another she might count her prayers exactly" were to be placed on a statute of the Blessed Virgin Mary (Malmesbury, "Gesta Pont.", *Rolls Series* 311). Fragments of prayer beads have been found in the tomb of the holy abbess Gertrude of Nivelles (d. 659) and in the tombs of St. Norbert and of St. Rosalia, both of the twelfth century. It is thus easy to see that prayer beads are not by any means a recent development.

The earliest known prayer form associated with prayer beads was not the Hail Mary. While the Hail Mary had been used since ancient times as an antiphon to our Lady, it really was not used as a prayer form in and of itself until sometime around the 12th or 13th centuries, nor did it take its present day form until the 15th century. Instead the prayer most often associated with these early prayer beads in the Middle Ages was the Our Father. The beads had such a close association with the Our Father that they were commonly known as Paternoster beads, "Pater noster" being the first two words of the Our Father in Latin. Many pious customs of reciting Paternosters existed in the Middle Ages. For example,

Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: praesta supplicibus tuis; ut, qui vere eam Genetricem Dei credimus, eius apud te intercessionibus adiuvemur. Per Christum Dominum nostrum.

R. Amen.

#### Tempore Nativitatis:

V. Post partum, Virgo, inviolata permansisti,

R. Dei Genetrix, intercede pro nobis.

Oremus

Deus, qui salutis aeternae, beatae Mariae virginitate fecunda, humano generi praemia praestitisti: tribue, quaesumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus Filium tuum auctorem vitae suscipere. Qui tecum vivit et regnat in saecula saeculorum.

R. Amen.

#### Tempore Paschali:

V. Gaude et laetare, Virgo Maria, alleluia.

at the message of an angel Thy Word should take flesh in the womb of the Blessed Virgin Mary; grant to Thy suppliant people, that we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through Christ our Lord.

R. Amen.

#### Christmas Season

V. After giving birth, O Virgin, thou remained a virgin.

R. Mother of God, intercede for us.

Let us pray

O God, by the fruitful virginity of Blessed Mary, Thou hast bestowed upon the human race the rewards of eternal salvation; grant, we beseech Thee, that we may feel the power of her intercession, through whom we have been made worthy to receive the Author of life, Thy Son. Who with Thee lives and reigns forever.

R. Amen.

#### Easter Season

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi,

R. exaudi nobis, Domine.

Agnus Dei, qui tollis peccata mundi,

R. miserere nobis.

V. Ora pro nobis, Sancta Dei Genetrix,

R. Ut digni efficiamur promissionibus Christi.

Oremus

Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Christum Dominum nostrum.

R. Amen.

#### Tempore Adventus:

V. Angelus Domini nuntiavit Mariae,

R. Et concepit de Spiritu Sancto.

Oremus

Deus, qui de beatae Mariae

R. spare us, O Lord.

Lamb of God, who takes away the sins of the world,

R. graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world,

R. have mercy on us.

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

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

Let us pray

Grant, we beseech Thee, O Lord God, that we Thy servants, may enjoy lasting health of mind and body, and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow and enter into the joy of eternal happiness. Through Christ our Lord.

R. Amen.

#### Advent Season

V. The angel of the Lord declared unto Mary;

R. And she conceived of the Holy Spirit.

Let us pray

O God, Thou hast willed that

the monks at Cluny were urged to recite 50 Paternosters at the death of one of their fellow monks (Udalric, 1096). The Knights Templar, from a rule dating from about 1128, were required to say the Lord's Prayer 57 times if they could not attend choir, and on the death of any of their brethren they had to say the Pater Noster a hundred times a day for a week.

The Dominican Rosary as we know it today grew out of a combination of many factors, a complete history of which would be far too long to present here. Briefly, the basic origins of the Rosary lie in the monastic practice of reciting all 150 Psalms in one week. In the desire to give the laity a common form of prayer that had ties to the monastic community, the laity were encouraged to recite 150 Paternosters in imitation. Parallel to this practice were those who had a Marian devotion. They used the Angelic salutation (the opening line of the Hail Mary) instead. These prayers were grouped in sets of 50, 100, or 150 Aves, as are the psalms.

Numerous forms of these Ave devotions were recited by religious and laity alike over the centuries, some very lengthy and elaborate. We are told of St. Albert (d. 1140) by his contemporary biographer that "A hundred times a day he bent his knees, and fifty times he prostrated himself raising his body again by his fingers and toes, while he repeated at every genuflection: 'Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb.'" A set of 150 short Marian Psalms with an intervening Ave Maria appears in Migne's collection of the works of St. Anselm (ca 1033-1109). It should be noted that by this we can conclude that the recitation of 50, 100, or 150 Aves actually preceded the good St. Dominic by at least 50 years, if not more. Another example can be found in the Hortulus Animae, a popular prayer book whose first known edition was printed at Strasbourg by William Schaffener of Rappeltweiler in 1498. In it we see a set of 50 Aves grouped into 5 decades. After each decade, the Our Father and the Creed are recited. Each Ave is associated with an event in Christ's life, starting with His conception and culminating with His Resurrection and Judgment Day, making a total of 50 mysteries. This form of the Rosary was quite popular in the 14th - 16th centuries and may be said to be an early example of Scriptural Rosaries, where each Hail Mary

has a Scriptural passage relating to the decade's mystery associated with it.

The Rosary as we know it today started to take its final shape in the fifteenth century. In 1483, a Dominican composed a Rosary booklet called Our Dear Lady's Psalter. It had a Rosary of 15 decades with 15 mysteries, all of which except the last two are what we have today. In 1569, Pope Pius V officially approved the 15 decade form of the Rosary we have today, and in 1573 the same Pope instituted the Feast of the Rosary in thanksgiving for the victory at the battle of Lepanto by Christians over Moslem invaders in which the Rosary played an important part.

It should be noted that while the decades and mysteries have been standardized since the time of Pope St. Pius V, the beginning and ending prayers vary with time and place. In the US, for example, the Rosary begins with the recitation of the Creed and ends with the Salve Regina and concluding prayer (Deus, cuius Unigenitus). Another form, as practiced in Rome, begins with the "Domine, labia mea aperies", which is the starting prayer of the Hours, omits the Creed, and ends with the Litany of Loreto. Various other prayers, such as the Sub tuum praesidium have been employed as well. The prayers most often associated with the Rosary have been included here.

The most recent development in the form of Rosary occurred with the publication of Pope John Paul II's "Rosarium Virginis Mariae". In it the Holy Father has added a new set of mysteries, the Luminous Mysteries, which focus on Christ's public ministry from the time of His Baptism until His Passion. Traditionally the Joyful mysteries are recited on Mondays and Thursdays, the Sorrowful mysteries are recited on Tuesdays and Fridays, and the Glorious Mysteries are recited on Wednesdays, Saturdays and Sundays. With the addition of the Luminous Mysteries, Pope John Paul II proposes that the Joyful mysteries be recited on Mondays and Saturdays, the Luminous Mysteries be recited on Thursdays, the Sorrowful mysteries are recited on Tuesdays and Fridays, and the Glorious Mysteries are recited on Wednesdays and Sundays.

Regina Prophetarum,  
R. ora pro nobis.

Queen of Prophets,  
R. pray for us.

Regina Apostolorum,  
R. ora pro nobis.  
Regina Martyrum,  
R. ora pro nobis.

Queen of Apostles,  
R. pray for us.  
Queen of Martyrs,  
R. pray for us.

Regina Confessorum,  
R. ora pro nobis.

Queen of Confessors,  
R. pray for us.

Regina Virginum,  
R. ora pro nobis.

Queen of Virgins,  
R. pray for us.

Regina Sanctorum omnium,  
R. ora pro nobis.

Queen of all Saints,  
R. pray for us.

Regina sine labe originali concepta,  
R. ora pro nobis.

Queen conceived without original sin,  
R. pray for us.

Regina in caelum assumpta,  
R. ora pro nobis.

Queen assumed into heaven,  
R. pray for us.

Regina Sanctissimi Rosarii,  
R. ora pro nobis.

Queen of the most holy Rosary,  
R. pray for us.

Regina familiae,  
R. ora pro nobis.

Queen of the family,  
R. pray for us.

Regina pacis,  
R. ora pro nobis.

Queen of Peace,  
R. pray for us.

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takes away the sins of the world,

R. ora pro nobis.

Turris eburnea,  
R. ora pro nobis.  
Domus aurea,  
R. ora pro nobis.

Foederis arca,  
R. ora pro nobis.

Ianua caeli,  
R. ora pro nobis.

Stella matutina,  
R. ora pro nobis.

Salus infirmorum,  
R. ora pro nobis.

Refugium peccatorum,  
R. ora pro nobis.

Solacium migrantium,  
R. ora pro nobis.

Consolatrix afflictorum,  
R. ora pro nobis.

Auxilium Christianorum,  
R. ora pro nobis.

Regina Angelorum,  
R. ora pro nobis.

Regina Patriarcharum,  
R. ora pro nobis.

R. pray for us.

Tower of ivory,  
R. pray for us.  
House of gold,  
R. pray for us.

Ark of the covenant,  
R. pray for us.

Gate of heaven,  
R. pray for us.

Morning star,  
R. pray for us.

Health of the sick,  
R. pray for us.

Refuge of sinners,  
R. pray for us.

Comfort of migrants,  
R. pray for us.

Comforter of the afflicted,  
R. pray for us.

Help of Christians,  
R. pray for us.

Queen of Angels,  
R. pray for us.

Queen of Patriarchs,  
R. pray for us.



Initium

Signum Crucis

**I**N nomine Patris, et  
Fili, et Spiritus  
Sancti. Amen.

Beginning

Sign of the Cross

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

**Romae:**

V. Domine, labia mea aperies,

R. Et os meum annuntiabit laudem tuam.

V. Deus in adiutorium meum intende,

R. Domine ad adiuvandam me festina.

**Ad Crucem:**

## Symbolum Apostolorum

**C**REDO in Deum Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, re-

**In Rome:**

V. Thou, O Lord, wilt open my lips,

R. And my tongue shall announce Thy praise.

V. O God come to my assistance,

R. O Lord, make haste to help me.

**At the Crucifix:**

## 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 power of the Holy Spirit and born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into heaven and is seated at the right hand of God, the Father Almighty; from there He will come to judge the living and the dead. I believe in the Holy

R. ora pro nobis.

Virgo praedicanda,

R. ora pro nobis.

Virgo potens,

R. ora pro nobis.

Virgo clemens,

R. ora pro nobis.

Virgo fidelis,

R. ora pro nobis.

Speculum iustitiae,

R. ora pro nobis.

Sedes sapientiae,

R. ora pro nobis.

Causa nostrae laetitiae,

R. ora pro nobis.

Vas spirituale,

R. ora pro nobis.

Vas honorabile,

R. ora pro nobis.

Vas insigne devotionis,

R. ora pro nobis.

Rosa mystica,

R. ora pro nobis.

Turris Davidica,

R. pray for us.

Virgin most renowned,

R. pray for us.

Virgin most powerful,

R. pray for us.

Virgin most merciful,

R. pray for us.

Virgin most faithful,

R. pray for us.

Mirror of justice,

R. pray for us.

Seat of wisdom,

R. pray for us.

Cause of our joy,

R. pray for us.

Spiritual vessel,

R. pray for us.

Vessel of honor,

R. pray for us.

Singular vessel of devotion,

R. pray for us.

Mystical rose,

R. pray for us.

Tower of David,



R. ora pro nobis.	R. pray for us.
Mater spei, R. ora pro nobis.	Mother of hope, R. pray for us.
Mater purissima, R. ora pro nobis.	Mother most pure, R. pray for us.
Mater castissima, R. ora pro nobis.	Mother most chaste, R. pray for us.
Mater inviolata, R. ora pro nobis.	Mother inviolate, R. pray for us.
Mater intemerata, R. ora pro nobis.	Mother undefiled, R. pray for us.
Mater amabilis, R. ora pro nobis.	Mother most amiable, R. pray for us.
Mater admirabilis, R. ora pro nobis.	Mother most admirable, R. pray for us.
Mater boni Consilii, R. ora pro nobis.	Mother of good counsel, R. pray for us.
Mater Creatoris, R. ora pro nobis.	Mother of our Creator, R. pray for us.
Mater Salvatoris, R. ora pro nobis.	Mother of our Savior, R. pray for us.
Virgo prudentissima, R. ora pro nobis.	Virgin most prudent, R. pray for us.
Virgo veneranda,	Virgin most venerable,

missionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

*Ad grana maiora:*

Oratio Dominica

**P**ATER noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

*Ad grana minora:*

Ave Maria

**A**VE Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus,

Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*On the large beads:*

The Lord's Prayer

**O**UR 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.

*On the small beads:*

Hail Mary

**H**AIL Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sin-

nunc, et in hora mortis nostrae.  
Amen.

*Ad finem decadam:*

Doxologia Minor

**G**LORIA Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

*On Good Friday, the following may be used in place of the Gloria Patri*

R. Christus factus est pro nobis oboediens usque ad mortem.

V. Mortem autem crucis.

*On Holy Saturday, the following may be used in place of the Gloria Patri*

R. Christus factus est pro nobis oboediens usque ad mortem, mortem autem crucis.

V. Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.

Oratio Fatima

ners, now, and in the hour of our death. Amen.

*At the end of the decades:*

Glory Be

**G**LORY be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever. Amen.

*On Good Friday, the following may be used in place of the Gloria Patri*

R. Christ became obedient for us unto death.

V. Even unto death on the Cross.

*On Holy Saturday, the following may be used in place of the Gloria Patri*

R. Christ became obedient for us unto death, even unto death on the Cross.

V. For which God hath exalted Him and hath given Him a name which is above all names.

Fatima Prayer

Kyrie, eleison.  
Christe, audi nos.  
R. Christe, exaudi nos.

Pater de caelis, Deus,  
R. miserere nobis.

Fili, Redemptor mundi, Deus,  
R. miserere nobis.

Spiritus Sancte Deus,  
R. miserere nobis.

Sancta Trinitas, unus Deus,  
R. miserere nobis.

Sancta Maria,  
R. ora pro nobis.

Sancta Dei Genetrix,  
R. ora pro nobis.

Sancta Virgo virginum,  
R. ora pro nobis.

Mater Christi,  
R. ora pro nobis.

Mater Ecclesiae,  
R. ora pro nobis.

Mater Misericordiae,  
R. ora pro nobis.

Mater Divinae gratiae,

Lord, have mercy on us.  
Christ, hear us.  
R. Christ, graciously hear us.

God the Father of heaven,  
R. have mercy on us.

God the Son, Redeemer of the world,  
R. have mercy on us.

God the Holy Spirit,  
R. have mercy on us.

Holy Trinity, one God,  
R. have mercy on us.

Holy Mary,  
R. pray for us.

Holy Mother of God,  
R. pray for us.

Holy Virgin of virgins,  
R. pray for us.

Mother of Christ,  
R. pray for us.

Mother of the Church,  
R. pray for us.

Mother of mercy,  
R. pray for us.

Mother of divine grace,

tuos misericordes oculos ad nos  
converte. Et Iesum, benedic-  
tum fructum ventris tui, nobis  
post hoc exsilium ostende.

O clemens, O pia, O dulcis  
Virgo Maria. Amen.

V. Ora pro nobis, Sancta Dei  
Genetrix.

R. Ut digni efficiamur promi-  
sionibus Christi.

Oremus  
DEUS, cuius Unigenitus per  
vitam, mortem et resurrectio-  
nem suam nobis salutis aeternae  
praemia comparavit, concede,  
quaesumus: ut haec mysteria  
sacratissimo beatae Mariae Vir-  
ginis Rosario recolentes, et imi-  
temur quod continent, et quod  
promittunt assequamur. Per  
eundem Christum Dominum  
nostrum. Amen.

*In locis quibusdam:*

Litaniae Lauretanae

Kyrie, eleison.

R. Christe, eleison.

cate, 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. Amen.

V. Pray for us, O Holy Mother  
of God.

R. That we may be made wor-  
thy of the promises of Christ.

Let us pray  
O GOD, Who by the life, death,  
and resurrection of Thy only-  
begotten Son, hath purchased  
for us the rewards of eternal sal-  
vation, grant, we beseech Thee,  
that meditating on these mys-  
teries of the most holy Rosary  
of the Blessed Virgin Mary, we  
may imitate what they contain  
and obtain what they promise,  
through the same Christ our  
Lord. Amen.

*In certain places:*

Litany of Loreto

Lord, have mercy on us.

R. Christ, have mercy on us.

O MI IESU, dimitte nobis de-  
bita nostra, libera nos ab igne  
infernus, conduc in caelum omnes  
animas, praesertim illas quae  
maxime indigent misericordia  
tua.

Meditationes Rosarii

*In feria secunda et sabbato*

I. Mysteria Gaudiosa

1. Quem, Virgo, concepisti. [Mt  
1:18, Lc 1:26-38]

2. Quem visitando Elisabeth  
portasti. [Lc 1:39-45]

3. Quem, Virgo, genuisti. [Lc  
2:6-12]

4. Quem in templo praesentasti.  
[Lc 2:25-32]

5. Quem in templo invenisti.  
[Lc 2:41-50]

*In feria quinta*

II. Mysteria Luminosa

O my Jesus, forgive us our sins  
and save us from the fires of  
Hell. Lead all souls to heaven,  
especially those in most need of  
Thy mercy.

Meditations

*On Mondays and Saturdays*

I. Joyous Mysteries

1. Him Whom thou didst con-  
ceive. [Mt 1:18, Lk 1:26-38]

2. Him Whom thou didst carry  
while visiting Elizabeth. [Lk  
1:39-45]

3. Him Whom thou didst give  
birth to. [Lk 2:6-12]

4. Him Whom thou didst  
present in the temple. [Lk 2:25-  
32]

5. Him Whom thou didst find  
in the temple. [Lk 2:41-50]

*On Thursdays*

II. Luminous Mysteries

1. Qui apud Iordanem baptizatus est. [Mt 3:13, Mc 1:9, Jn 1:29]
2. Qui ipsum revelavit apud Canense matrimonium. [In 2:1-11]
3. Qui Regnum Dei annuntiavit. [Mc 1:15, Lc 10:8-11]
4. Qui transfiguratus est. [Mt 17:1-8, Mc 9:2-9]
5. Qui Eucharistiam instituit. [In 6:27-59, Mt 26:26-29, Mc 14:22-24, Lc 22:15-20]

In feria tertia et feria sexta

### III. Mystera dolorosa

1. Qui pro nobis sanguinem sudavit. [Lc 22:39-46]
2. Qui pro nobis flagellatus est. [Mt 27:26, Mc 15:6-15, In 19:1]
3. Qui pro nobis spinis coronatus est. [In 19:1-8]
4. Qui pro nobis crucem baiulavit. [In 19:16-22]
5. Qui pro nobis crucifixus est.

1. He Who was baptized in the Jordan. [Mt 3:13, Mk 1:9, Jn 1:29]
2. He Who revealed Himself at the wedding feast of Cana. [Jn 2:1-11]
3. He who announced the Kingdom of God. [Mk 1:15, Lk 10:8-11]
4. He Who was transfigured. [Mt 17:1-8, Mk 9:2-9]
5. He Who instituted the Eucharist. [Jn 6:27-59, Mt 26:26-29, Mk 14:22-24, Lk 22:15-20]

On Tuesdays and Fridays

### III. Sorrowful Mysteries

1. He Who sweated blood for us. [Lc 22:39-46]
2. He Who was scourged for us. [Mt 27:26, Mk 15:6-15, Jn 19:1]
3. He Who was crowned with thorns for us. [Jn 19:1-8]
4. He Who carried the Cross for us. [Jn 19:16-22]
5. He Who was crucified for us.

[In 19:25-30]

In feria quarta et Dominica

### IV. Mystera gloriosa

1. Qui resurrexit a mortuis. [Mc 16:1-7]
2. Qui in caelum ascendit. [Lc 24:46-53]
3. Qui Spiritum Sanctum misit. [Acta 2:1-7]
4. Qui te assumpsit. [Ps 16:10]
5. Qui te in caelis coronavit. [Apoc 12:1]

Orationes ad Finem Rosarii Dicendae

**S**ALVE, Regina, mater misericordiae, vita, dulcedo, et spes nostra, salve. Ad te clamamus exsules filii Hevae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle.

Eia, ergo, advocata nostra, illos

[Jn 19:25-30]

On Wednesdays and Sundays

### IV. Glorious Mysteries

1. He Who arose from the dead. [Mk 16:1-7]
2. He Who ascended into heaven. [Lk 24:46-53]
3. He Who sent the Holy Spirit. [Act 2:1-7]
4. He Who assumed thee into heaven. [Ps 16:10]
5. He Who crowned thee Queen of Heaven. [Rev 12:1]

Prayers at the End of the Rosary

**H**AIL 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 Advo-