

## *To The Bishops, Clergy And Faithful On The Most Holy Rosary*

How many graces I received from the Blessed Virgin through the Rosary: Magnificat anima mea Dominum! I wish to lift up my thanks to the Lord in words of his Most Holy Mother, under whose protection I placed my Petrine ministry: Totus Tuus! I have felt drawn to offer a reflection on the Rosary, as an exhortation to contemplate the face of Christ in union with, and at the school of, his Most Holy Mother. To recite the Rosary is to contemplate with Mary the face of Christ “when the Mother is honoured, the Son ... is duly known, loved and glorified”.<sup>8</sup> In the present historical and theological context the Rosary can risk being wrongly devalued, and no longer taught to the younger generation. So I proclaim the year from **October 2002 to October 2003 the Year of the Rosary**, that the Rosary may be especially promoted.

### **A path of contemplation – Prayer for peace and for the family**

6. At the start of a millennium which began with the terrifying attacks of 11 September 2001, a millennium which witnesses every day in numerous parts of the world fresh scenes of bloodshed and violence, to rediscover the Rosary means to immerse oneself in contemplation of the mystery of Christ who “is our peace”, since he made “the two of us one, and broke down the dividing wall of hostility” (Eph 2:14). Consequently, one cannot recite the Rosary without feeling caught up in a clear commitment to advancing peace, especially in the land of Jesus, still so sorely afflicted and so close to the heart of every Christian.

A similar need for commitment and prayer arises in relation to another critical contemporary issue: the family, the primary cell of society, increasingly menaced by forces of disintegration on both the ideological and practical planes, to make us fear for the future of this fundamental and indispensable institution and, with it, for the future of society as a whole. The revival of the Rosary in Christian families, within the context of a broader pastoral ministry to the family, will be an effective aid to countering the devastating effects of this crisis typical of our age.

### **“Behold, your Mother!” (Jn 19:27) – “and his face shone like the sun” (Mt 17:2) Mary, model of contemplation – Mary's memories – The Rosary, a contemplative prayer**

12. The Rosary, precisely because it starts with Mary's own experience, is an exquisitely contemplative prayer. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: “Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: 'In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words' (Mt 6:7). By its nature **the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord.** In this way the unfathomable riches of these mysteries are disclosed”.<sup>14</sup>

## **POPE JOHN PAUL'S INSTRUCTIONS**

**Beginning** It is good to begin with a Hymn or with the Creed. As we contemplate Christ in the Rosary, we are entrusting ourselves to Mary to help us in the Christian process of conforming ourselves to Christ – so that she might “train us and mold us” as she did for Jesus, her Son.

**Remembering Christ with Mary – Learning Christ from Mary – Being conformed to Christ with Mary – Praying to Christ with Mary – Proclaiming Christ with Mary – Rosary, “a compendium of the Gospel”**

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**The Mysteries** Announce the Mysteries, beginning with the theme of one set of 5. Then announce one mystery from the set. The use of artistic representations will help focus our contemplation on each mystery.

**Scripture** 30. In order to supply a Biblical foundation and greater depth to our meditation, it is helpful to follow the announcement of the mystery with the proclamation of a related Biblical passage, long or short, depending on the circumstances. No other words can ever match the efficacy of the inspired word. As we listen, we are certain that this is the word of God, spoken for today and spoken “for me”. We are listening to the word of God.

**Silence** 31. Listening and meditation are nourished by silence. After the announcement of the mystery and the proclamation of the word, it is fitting to pause and focus one's attention for a suitable period of time on the mystery concerned, before moving into vocal prayer. A discovery of the importance of silence is one of the secrets of practicing contemplation and meditation. One drawback of a society dominated by technology and the mass media is the fact that silence becomes increasingly difficult to achieve. Just as moments of silence are recommended in the Liturgy, so too in the recitation of the Rosary it is fitting to pause briefly after listening to the word of God, while the mind focuses on the content of a particular mystery.

**“Our Father”** 32. After listening to the word and focusing on the mystery, it is natural for the mind to be lifted up towards the Father. In each of his mysteries, Jesus always leads us to the Father, for as he rests in the Father's bosom (cf. Jn 1:18) he is continually turned towards him. He wants us to share in his intimacy with the Father, so that we can say with him: “Abba, Father” (Rom 8:15; Gal 4:6). By virtue of his relationship to the Father he makes us brothers and sisters of himself and of one another, communicating to us the Spirit which is both his and the Father's. Acting as a kind of foundation for the Christological and Marian meditation which unfolds in the repetition of the Hail Mary, the Our Father makes meditation upon the mystery, even when carried out in solitude, an ecclesial experience.

**Ten “Hail Mary’s”** 33. The first part of the Hail Mary, drawn from the words spoken to Mary by the Angel Gabriel and by Saint Elizabeth, is a contemplation in adoration of the mystery accomplished in the Virgin of Nazareth. These words express, so to speak, the wonder of heaven and earth; they could be said to give us a glimpse of God's own wonderment as he contemplates his “masterpiece” – the Incarnation of the Son in the womb of the Virgin Mary. If we recall how, in the Book of Genesis, God “saw all that he had made” (Gen 1:31), we can find here an echo of that “pathos with which God, at the dawn of creation, looked upon the work of his hands”.<sup>36</sup> Repetition of the Hail Mary in the Rosary gives us a share in God's own wonder and pleasure: in jubilant amazement we acknowledge the greatest miracle of history. Mary's prophecy here finds its fulfilment: “Henceforth all generations will call me blessed” (Lk 1:48).

**The name of Jesus** It is precisely the **emphasis given to the name of Jesus** and to his mystery that is the sign of a meaningful and fruitful recitation of the Rosary. Pope Paul VI drew attention, in his Apostolic Exhortation *Marialis Cultus*; to the custom in certain regions of highlighting the name of Christ by the addition of a clause referring to the mystery being contemplated.<sup>37</sup> This is a praiseworthy custom, especially during public recitation. It gives forceful expression to our faith in Christ, directed to the different moments of the Redeemer's life. It is at once a profession of faith and an aid in concentrating our meditation, since it facilitates the process of assimilation to the mystery of Christ inherent in the repetition of the Hail Mary. When we repeat the name of Jesus – the only name given to us by which we may hope for salvation (cf. Acts 4:12) – in close association with the name of his

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Blessed Mother, almost as if it were done at her suggestion, we set out on a path of assimilation meant to help us enter more deeply into the life of Christ. From Mary's uniquely privileged relationship with Christ, which makes her the Mother of God, Theotókos, derives the forcefulness of the appeal we make to her in the second half of the prayer, as we entrust to her maternal intercession our lives and the hour of our death.

**“Gloria”** 34. Trinitarian doxology is the goal of all Christian contemplation. For Christ is the way that leads us to the Father in the Spirit. If we travel this way to the end, we repeatedly encounter the mystery of the three divine Persons, to whom all praise, worship and thanksgiving are due. To the extent that meditation on the mystery is attentive and profound, and to the extent that it is enlivened – from one Hail Mary to another – by love for Christ and for Mary, the glorification of the Trinity at the end of each decade, far from being a perfunctory conclusion, takes on its proper contemplative tone, raising the mind as it were to the heights of heaven and enabling us in some way to relive the experience of Tabor, a foretaste of the contemplation yet to come: “It is good for us to be here!” (Lk 9:33). In public recitation it could be sung, as a way of giving proper emphasis to the essentially Trinitarian structure of all Christian prayer.

**Concluding short prayer** 35. In current practice, the Trinitarian doxology is followed by a brief concluding prayer, which varies according to local custom. Without in any way diminishing the value of such invocations, it is worthwhile to note that the contemplation of the mysteries could better express their full spiritual fruitfulness if an effort were made to conclude each mystery with a prayer for the fruits specific to that particular mystery. In this way the Rosary would better express its connection with the Christian life. One fine liturgical prayer suggests as much, inviting us to pray that, by meditation on the mysteries of the Rosary, we may come to “imitate what they contain and obtain what they promise”.<sup>38</sup>

**Rosary beads** 36. The traditional aid used for the recitation of the Rosary is the set of beads. At the most superficial level, the beads often become a simple counting mechanism to mark the succession of Hail Mary's. Yet the first thing to note is the way the beads converge upon the Crucifix, which both opens and closes the unfolding sequence of prayer. The life and prayer of believers is centred upon Christ. Everything begins from him, everything leads towards him, everything, through him, in the Holy Spirit, attains to the Father. As a counting mechanism, marking the progress of the prayer, the beads evoke the unending path of contemplation and of Christian perfection. Blessed Bartolo Longo saw them also as a “chain” which links us to God. A chain, yes, but a sweet chain; for sweet indeed is the bond to God who is also our Father. A “filial” chain which puts us in tune with Mary, the “handmaid of the Lord” (Lk 1:38) and, most of all, with Christ himself, who, though he was in the form of God, made himself a “servant” out of love for us (Phil 2:7). A fine way to expand the symbolism of the beads is to let them remind us of our many relationships, of the bond of communion and fraternity which unites us all in Christ.

**Closing** 37. The Rosary is then ended with a prayer for the intentions of the Pope, as if to expand the vision of the one praying to embrace all the needs of the Church. Prayed in this way, the Rosary becomes a spiritual itinerary in which Mary acts as Mother, Teacher and Guide, sustaining the faithful by her powerful intercession. Is it any wonder, then, that the soul feels the need, after experiencing so profoundly the motherhood of Mary, to burst forth in praise of the Blessed Virgin, either in that splendid prayer the Salve Regina or in the Litany of Loreto? This is the crowning moment of an inner journey which has brought the faithful into living contact with the mystery of Christ and his Blessed Mother.

### **The Joyful Mysteries – (Monday, Saturday)**

20. The first five decades, the “joyful mysteries”, are marked by the joy radiating from the event of the Incarnation. To meditate upon the “joyful” mysteries, then, 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, euangelion, “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.

#### **The First Joyful Mystery – the Annunciation**

The very **first mystery, the Annunciation**, is clearly marked by the joy radiating from the event of the Incarnation. Gabriel's greeting to the Virgin of Nazareth is linked to an invitation to messianic joy: “Rejoice, Mary”. The whole of salvation history, in some sense the entire history of the world, has led up to this greeting. If it is the Father's plan to unite all things in Christ (cf. Eph 1:10), then the whole of the universe is in some way touched by the divine favour with which the Father looks upon Mary and makes her the Mother of his Son. The whole of humanity, in turn, is embraced by the fiat with which she readily agrees to the will of God.

#### **The Second Joyful Mystery – the Visitation**

Exultation is the keynote of the encounter with Elizabeth, where the sound of Mary's voice and the presence of Christ in her womb cause John to “leap for joy” (cf. Lk 1:44).

#### **The Third Joyful Mystery – the Birth of Jesus**

Gladness also fills the scene in Bethlehem, when the birth of the divine Child, the Saviour of the world, is announced by the song of the angels and proclaimed to the shepherds as “news of great joy” (Lk 2:10).

#### **The Fourth Joyful Mystery – the Presentation of Jesus in the Temple**

The final two mysteries, while preserving this climate of joy, already point to the drama yet to come. The Presentation in the Temple not only expresses the joy of the Child's consecration and the ecstasy of the aged Simeon; it also records the prophecy that Christ will be a “sign of contradiction” for Israel and that a sword will pierce his mother's heart (cf Lk 2:34-35).

#### **The Fifth Joyful Mystery – the Finding of Jesus in the Temple**

Joy mixed with drama marks the fifth mystery, the finding of the twelve-year-old Jesus in the Temple. Here he appears in his divine wisdom as he listens and raises questions, already in effect one who “teaches”. The revelation of his mystery as the Son wholly dedicated to his Father's affairs proclaims the radical nature of the Gospel, in which even the closest of human relationships are challenged by the absolute demands of the Kingdom. Mary and Joseph, fearful and anxious, “did not understand” his words (Lk 2:50).

### **The Mysteries of Light – (Thursday)**

21. 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

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Gospel of the Kingdom... as we can see... in five significant moments – “luminous” mysteries – during this phase of Christ's life: (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. Each of these mysteries is a revelation of the Kingdom now present in the very person of Jesus.

### **The First Luminous Mystery – the Baptism in the Jordan**

The Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became “sin” for our sake (cf. 2Cor 5:21), the heavens open wide and the voice of the Father declares him the beloved Son (cf. Mt 3:17 and parallels), while the Spirit descends on him to invest him with the mission which he is to carry out.

### **The Second Luminous Mystery – Jesus Manifests Himself at the Wedding in Cana**

Another mystery of light is the first of the signs, given at Cana (cf. Jn 2:1- 12), when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers. The role she assumed at Cana in some way accompanies Christ throughout his ministry. The revelation made directly by the Father at the Baptism in the Jordan and echoed by John the Baptist is placed upon Mary's lips at Cana, and it becomes the great maternal counsel which Mary addresses to the Church of every age: “Do whatever he tells you” (Jn 2:5). This counsel is a fitting introduction to the words and signs of Christ's public ministry and it forms the Marian foundation of all the “mysteries of light”.

### **The Third Luminous Mystery – Jesus Proclaims the Kingdom and calls to conversion**

Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion (cf. Mk 1:15) and forgives the sins of all who draw near to him in humble trust (cf. Mk 2:3-13; Lk 7:47- 48): the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church (cf. Jn 20:22-23).

### **The Fourth Luminous Mystery – the Transfiguration of Jesus**

The mystery of light par excellence is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to “listen to him” (cf. Lk 9:35 and parallels) and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit.

### **The Fifth Luminous Mystery – Jesus Institutes the Eucharist and His Paschal Mystery**

A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies “to the end” his love for humanity (Jn 13:1), for whose salvation he will offer himself in sacrifice.

### **The Sorrowful Mysteries – (Tuesday, Friday)**

22. The Gospels give great prominence to the sorrowful mysteries of Christ. From the beginning Christian piety, especially during the Lenten devotion of the Way of the Cross, has focused on the individual moments of the Passion, realizing that here is found the culmination of the revelation of

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God's love and the source of our salvation. The Rosary selects certain moments from the Passion, inviting the faithful to contemplate them in their hearts and to relive them. The meaning, origin and fulfilment of man is to be found in Christ, the God who humbles himself out of love “even unto death, death on a cross” (Phil 2:8). The sorrowful mysteries help the believer to relive the death of Jesus, to stand at the foot of the Cross beside Mary, to enter with her into the depths of God's love for man and to experience all its life-giving power.

### **The First Sorrowful Mystery – Jesus’ Agony in the Garden**

The sequence of meditations begins with Gethsemane, where Christ experiences a moment of great anguish before the will of the Father, against which the weakness of the flesh would be tempted to rebel. There Jesus encounters all the temptations and confronts all the sins of humanity, in order to say to the Father: “Not my will but yours be done” (Lk 22:42 and parallels). This “Yes” of Christ reverses the “No” of our first parents in the Garden of Eden.

### **The Second Sorrowful Mystery – Jesus Is Scourged at the Pillar**

And the cost of Jesus’ faithfulness to the Father's will is made clear in the following mysteries; by his scourging, his crowning with thorns, his carrying the Cross and his death on the Cross, the Lord is cast into the most abject suffering: Ecce homo! This abject suffering reveals not only the love of God but also the meaning of man himself. Ecce homo!

### **The Third Sorrowful Mystery – Jesus Is Crowned With Thorns**

(The soldiers roughly stripped Jesus of his clothes, exposing his nakedness for all to see. He endured this indignity like a poor man without rights, like a criminal, like one caught in the jaws of the law – guilty and deserving of the severest punishment ever known to human civilization.)

### **Fourth Sorrowful Mystery – “Jesus, Freely Accepting to Carry Our Sins As His Cross”**

(Jesus, abandoned by his apostles and disciples, no longer surrounded by his team, having willingly surrendered himself into the hands of jealous, proud religious leaders and merciless civil and military authorities, with considerable effort struggles to carry his cross and see it through. The heart and hands that forgave sins, healed illness, and restored sight and breath, must now assist in his own execution.)

### **Fifth Sorrowful Mystery – “Jesus, Divine Love Unveiled, Crucified and Dying on the Cross”**

(It was only after a very long agony – hanging from pierced wrists and feet for hours – pushing up with agonizing effort to briefly alleviate excruciating spasms of asphyxiation, that Jesus finally breathes his last. Still, He found time and energy to show mercy to the merciful thief next to him, and to pray out loud that his Father forgive all his tormentors – even offering an excuse on their behalf.)

### **The Glorious Mysteries – (Wednesday, Sunday)**

23. “The contemplation of Christ's face cannot stop at the image of the Crucified One. He is the Risen One!”<sup>29</sup> The Rosary has always expressed this knowledge born of faith and invited the believer to pass beyond the darkness of the Passion in order to gaze upon Christ's glory in the Resurrection and Ascension. The glorious mysteries thus lead the faithful to greater hope for the eschatological goal towards which they journey as members of the pilgrim People of God in history. This can only impel them to bear courageous witness to that “good news” which gives meaning to their entire existence.

**The First Glorious Mystery – Jesus Rises From the Dead**

Contemplating the Risen One, Christians rediscover the reasons for their own faith (cf. 1Cor 15:14) and relive the joy not only of those to whom Christ appeared – the Apostles, Mary Magdalene and the disciples on the road to Emmaus – but also the joy of Mary, who must have had an equally intense experience of the new life of her glorified Son.

**The Second Glorious Mystery – Jesus Ascends Into Heaven**

In the Ascension, Christ was raised in glory to the right hand of the Father. Wondrously, just as He promised his apostles, Jesus remains present in the world through his Church, continuously meeting those who believe in Him in the mysterious encounters we call the Sacraments, in the Holy Spirit.

**The Third Glorious Mystery – The Descent of the Holy Spirit at Pentecost**

At the centre of this unfolding sequence of the glory of the Son and the Mother, the Rosary sets before us the third glorious mystery, Pentecost, which reveals the face of the Church as a family gathered together with Mary, enlivened by the powerful outpouring of the Spirit and ready for the mission of evangelization. The contemplation of this scene, like that of the other glorious mysteries, ought to lead the faithful to an ever greater appreciation of their new life in Christ, lived in the heart of the Church, a life of which the scene of Pentecost itself is the great “icon”.

**The Fourth Glorious Mystery – Mary Is Assumed Into Heaven**

Mary herself would be raised to that same glory in the Assumption, enjoying beforehand, by a unique privilege, the destiny reserved for all the just at the resurrection of the dead.

**The Fifth Glorious Mystery – Mary Is Crowned Queen of Heaven and Earth**

Crowned in glory – in the last glorious mystery – Mary shines forth as Queen of the Angels and Saints, the anticipation and the supreme realization of the eschatological state of the Church.

**The family: parents...** 41. As a prayer for peace, the Rosary is also, and always has been, a prayer of and for the family. The family that prays together stays together. The Holy Rosary, by age-old tradition, has shown itself particularly effective as a prayer which brings the family together. Individual family members, in turning their eyes towards Jesus, also regain the ability to look one another in the eye, to communicate, to show solidarity, to forgive one another and to see their covenant of love renewed in the Spirit of God. Many of the problems facing contemporary families, especially in economically developed societies, result from their increasing difficulty in communicating. Families seldom manage to come together, and the rare occasions when they do are often taken up with watching television. To return to the recitation of the family Rosary means filling daily life with very different images, images of the mystery of salvation: the image of the Redeemer, the image of his most Blessed Mother. The family that recites the Rosary together reproduces something of the atmosphere of the household of Nazareth: its members place Jesus at the centre, they share his joys and sorrows, they place their needs and their plans in his hands, they draw from him the hope and the strength to go on.

**... and children** 42. It is also beautiful and fruitful to entrust to this prayer the growth and development of children. Does the Rosary not follow the life of Christ, from his conception to his death, and then to his Resurrection and his glory? Parents are finding it ever more difficult to follow the lives of their children as they grow to maturity. In a society of advanced technology, of mass





**Prayers for the Fruits of Contemplation at the End of Each of the Mysteries – (Fr. Gilles)**

**First Joyful Mystery** – Father, grant each of us and all your children a heart humble like that of Mary; to truthfully see our human condition and complete dependence on You, and yet remain open to your Word, trusting in your care, ready to obey your will, and eager to please You in all things. Amen.

**Second Joyful Mystery** – Father, fill us with your divine love, that like Mary we too may be so filled with love of our neighbor that we joyfully join her in serving them without concern for ourselves. Amen.

**Third Joyful Mystery** – Father, lead us in the obedience of your plan and will for us; mold our hearts in poverty of spirit, ready to endure every privation and bear in solidarity the sufferings of others. Amen.

**Fourth Joyful Mystery** – Father, as Mary and Joseph obeyed your will in all the requirements of their religious duties; so help us – like them – to know and fulfill all that our faith requires of us. Amen.

**Fifth Joyful Mystery** – Father, in the boyish zeal of Jesus You reveal the One who became our Good Shepherd; who tirelessly gives us the joy of being found. Grant us the same zeal to seek out souls that wander from You and get lost; that we might give Jesus greater joy in helping Him find them. Amen.

**First Luminous Mystery** – Father, by the light radiating from Jesus' Baptism, give us the mind and heart of Christ to be – like Him – attentive and obedient to your Holy Spirit. Amen.

**Second Luminous Mystery** – Father, by the light radiating from Mary, the first to believe in Jesus as our Savior, focus our mind, heart, and will on Jesus, and do whatever He tells us. Amen.

**Third Luminous Mystery** – Father, by the light radiating from Jesus' proclamation of the Kingdom and call to conversion, let a spirit of repentance make us generous ministers of your Mercy. Amen.

**Fourth Luminous Mystery** – Father, by the light radiating from the Transfiguration of Jesus with Moses and Elijah, encourage us to gladly accompany Jesus into the time of our own passion. Amen.

**Fifth Luminous Mystery** – Father, by the light radiating from the Holy Eucharist and Jesus' Paschal Mystery, transform us into the One we eat and drink, glad to spend ourselves for love of others. Amen.

**First Sorrowful Mystery** – Father, let your Son's agony ever move us to deeper regret for our sins and sorrow for those of others. May it move us to determined resistance to every temptation. Amen.

**Second Sorrowful Mystery** – Father, may Jesus' torment at the pillar purify our hearts of every evil or unchaste desire, and free will to follow our Savior with undivided hearts and care for others. Amen.

**Third Sorrowful Mystery** – Father, Jesus' crown of suffering reveals his kingship as a service of love. Galvanize our will to imitate and follow Him with courage in the total service of your love. Amen.

**Fourth Sorrowful Mystery** – Father, show us the daily cross Jesus calls us to carry in following Him. Grant us to learn that patience is simply the willingness to endure out of love whatever comes. Amen.

**Fifth Sorrowful Mystery** – Father, Jesus your Beloved Son was faithful in carrying out your will to the very end. By your Holy Spirit, strengthen us to persevere in the imitation of Christ. Amen.

**Let us pray.** O God, whose only begotten Son, by his life, death, and resurrection has purchased for us the rewards of eternal life; grant, we beseech Thee; that meditating upon these mysteries in 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.

**First Glorious Mystery** – Father, may Jesus' radiant Resurrection victory over sin, suffering and death instill in us the faith to obey You as He did and surrender our lives with trust to Jesus' Lordship. Amen.

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**Second Glorious Mystery** – Father, in Jesus’ Ascent into Heaven we see his confidence that your will in us shall be fulfilled. Let this hope inflame our hearts to obey Jesus’ command to love. Amen.

**Third Glorious Mystery** – Father, let your Holy Spirit – the purifying fire of divine love – transform us into living images of Jesus, your Love incarnate, loving You and others today and every day. Amen.

**Fourth Glorious Mystery** – Lord Jesus, You have placed your Church and us in your Mother Mary’s care. As we honor You in her, keep us in the intimate embrace of your love until our death. Amen.

**Fifth Glorious Mystery** – Holy Spirit, it pleases the Father and the Son to share with Mary their work of grace. Grant us trust in her intercession and deeper communion with Father and Son in You. Amen.

**Let us pray.** O God, whose only begotten Son, by his life, death, and resurrection has purchased for us the rewards of eternal life; grant, we beseech Thee; that meditating upon these mysteries in 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.

**Prayer to St. Michael** – St. Michael the Archangel, defend us in the day of battle. Be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the Heavenly Host, by the Power of God, cast into hell Satan and all the other evil spirits, who prowl through the world seeking the ruin of souls. Amen.

### **The Memorare of St. Bernard**

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence, I fly to Thee, O Virgin of Virgins, my Mother! To Thee do I come, before Thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy, hear and answer me. Amen.

**Mary, Queen of Holy Angels, pray for us!**

### **Prayer For Vocations**

Heavenly Father, bless your Church with an abundance of holy and zealous priests, deacons, brothers and sisters. Give those You have called to the married state and those You have chosen to live as single persons in the world, the special graces that their lives require. Form us all in the likeness of your Son so that in Him, with Him and through Him we may love You more deeply and serve You more faithfully, always and everywhere. With Mary we ask this through Christ our Lord. Amen.

### **Prayer To Know One’s Vocation**

Lord Jesus, up until now You have been quietly preparing me to be your disciple. Now the time of preparation is ending. I seem to hear You say to me as once to Peter: “Will you also go away?” You were saddened then by friends who failed You. But Peter did not fail. “Lord,” he said, “to whom shall we go? You have the words of eternal life.” I stand with Peter. Through prayer and counsel, show me, Lord, where it is in your vineyard that You want me to serve. Then give me strength to be faithful. Mary, Mother and Model, help me to respond in generous love to the call of your divine Son.

### **Prayer For Our Country**

Heavenly Father, we commit this our beloved land to the Kingship and Lordship of Jesus Christ. We ask You to renew our country in the power of the Holy Spirit that all Canadians will bow their knee and confess with their tongue that Jesus Christ is Lord. We pray that our political leaders receive wisdom and knowledge from on high to govern this land according to your sovereign Will; so we may prosper in justice and in peace, in love and in truth; until Christ our Lord is indeed the King of Canada from coast to coast, from sea to sea. We pledge a covenant of prayer and witness so that the powers of evil be defeated and the enemy of God, Satan, be subdued. Let Jesus Christ be Sovereign in every City Hall, every Parliament and every Court in our land until the day of his glorious coming. Amen.