

*Rosarium de Beata Virgine Maria*



*Rosary of the Blessed Virgin Mary*

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## Signum Crucis [Sign of the Cross]

The Sign of the Cross is not only an action, but a statement of faith. In this simple gesture one is not only making a sign of our redemption, the Cross, but is also expressing faith in the Blessed Trinity. It was with this simple action that the faithful of the early Church fortified themselves despite difficult times. Tertullian, writing in the third century, tells us that Christians made the Sign of the Cross upon rising, as they were dressing, upon entering or leaving their houses, on going to the bath, on sitting down at the table, on lighting their lamps, in fact, at the beginning of every action. St. Augustine tells us "It is by the sign of the Cross that the Body of the Lord is consecrated, that baptismal fonts are sanctified, that priests and other ranks in the Church are admitted to their respective orders, and everything that is to be made holy is consecrated by the sign of our Lord's cross, with the invocation of the name of Christ." (Serm. LXXXI).

The original Sign of the Cross was a "mini-cross" made by tracing a cross on the forehead, lips, and breast with the thumb, as is the custom today of doing so before the Gospel is read. It is difficult to determine exactly when the current custom of blessing oneself with a large cross going forehead to breast and then from shoulder to shoulder came about. Historical records in this regard are open to multiple interpretations and Church historians have divergent views on the subject. That the written record is unclear on the subject is to be expected, since such a custom would more likely be taught by example than by written instruction. It is likely that this large cross was first used in formal blessings by the clergy starting sometime during the Arian controversy of the fourth century and then eventually adopted by the laity. Clearly written instructions for using the large cross form to bless one's self appear by the 12/13th century, by which time it is also clear that the custom had been in use in some form or another for a long time, possibly since the 8th century.

As noted by various medieval authors, this large Sign of the Cross is rich in symbolism. When Christ came to redeem the world, He descended from the Father, was born of the Virgin Mary, died, was buried, and descended to the dead. He then rose from the dead and ascended into heaven where He sits at the right hand of the Father. Thus when making the Sign of the Cross, one uses the right hand, which symbolizes Christ who sits at the right hand of the Father. Starting at the forehead, which symbolizes the Father, the Creator and source of all things, one then descends to the lower chest. This symbolizes the Incarnation, for Christ came down from heaven from the Father and became flesh in the womb of the Virgin Mary through the power of the Holy Spirit.

In the West, one then proceeds from the left shoulder to the right shoulder to finish the Sign of the Cross. The left in this case is usually associated with death and darkness, while the right symbolizes truth and light. Thus the action represents the transition from misery to glory, from death to life, and from hell to paradise. As Christ passed from death to life and sits at the right hand of the Father (left to right), so too may we pass from death to life in Christ through the sanctification of the Holy Spirit. In Eastern Christian traditions, the opposite direction is taken. One proceeds from the right to the left, so the symbolism is somewhat different.

A partial indulgence is granted to the faithful who devoutly make a sign of the cross.

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19)

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

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

## Symbolum Apostolorum [Apostles' Creed]

While the present form of the Apostles' Creed first appeared in the 6th century in the writings of Caesarius of Arles (d 542), it can be traced in one form or another back to Apostolic times. Rufinus' Commentary on the Apostle's Creed (ca 407) contains the prayer in a form very close to what we have today. The Creed can also be found in a letter to Pope Julius I (340 AD) and even earlier in a circa 200 document containing the Roman baptismal liturgy. It appears that originally this Creed was a baptismal creed summarizing the teachings of the Apostles and was given to the catechumens when they were baptized. Instead of the continuous prayer as we have it today, each line was rather in the form of a question to which the catechumen gave assent indicating he both understood and believed. This form is similar to the form found in the Easter Liturgy for the renewal of the Baptismal promises. Eventually this question and answer style was modified into the prayer form as we have it today.

A partial indulgence is granted to the faithful who recite the 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, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

**I**BELIEVE in God, the Father almighty, Creator of heaven and earth. I believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day He rose 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 Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

## Oratio Dominica [The Lord's Prayer]

This prayer was given to us by our Lord Jesus Christ Himself when the apostles asked Him to teach them how to pray (Mt 6:9-13) and thus the prayer has been a part of the Church since the very beginning. The Didache (1st-2nd century) commends the prayer to be recited by the faithful three times during the day. In the latter part of the 4th century it became an official part of the Mass and was recited after the breaking of the bread. Later, Pope St. Gregory the Great, influenced by St. Augustine, moved it to just before the breaking of the bread where it has been ever since. Today, the Didache's tradition of reciting the prayer thrice daily continues in the Church with the Lord's Prayer being recited at Mass and then twice more during the Liturgy of the Hours, at Lauds and Vespers.

Prior to the Protestant Reformation, the Our Father was universally recited in Latin in the West by clergy and laity alike. The rather curious English translation we have today is due to Henry VIII's efforts to impose a Standard English version across his realm.

**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.

**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.

## Ave Maria [Hail Mary]

The Ave Maria is perhaps the most popular of all the Marian prayers. It is composed of two distinct parts, a Scriptural part and an intercessory part. The first part, the Scriptural part, is taken from the Gospel of St. Luke and joins together the words of the Angel Gabriel at the Annunciation (Lk 1:28) together with Elizabeth's greeting to Mary at the Visitation (Luke 1:42). The joining of these two passages can be found as early as the fifth, and perhaps even the fourth, century in the eastern liturgies of St. James of Antioch and St. Mark of Alexandria. It is also recorded in the ritual of St. Severus (538 AD). In the west it was in use in Rome by the 7th century for it is prescribed as an offertory antiphon for the feast of the Annunciation. The great popularity of the phrase by the 11th century is attested to in the writings of St. Peter Damian (1007-1072) and Hermann of Tournai (d.c. 1147). Later, probably by Pope Urban IV around the year 1262, Jesus' name was inserted at the end of the two passages.

The second half of the prayer (Holy Mary..) can be traced back to the 15th century where two endings are found. One ending, Sancta Maria, Mater Dei, ora pro nobis peccatoribus, is found in the writings of St. Bernardine of Siena (1380-1444 AD) and the Carthusians. A second ending, Sancta Maria, Mater Dei, ora pro nobis nunc et in hora mortis nostrae, can be found in the writings of the Servites, in a Roman Breviary, and in some German Dioceses. The current form of the prayer became the standard form sometime in the 16th century and was included in the reformed Breviary promulgated by Pope St. Pius V in 1568.

**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, nunc, et in  
hora mortis nostrae. Amen.

**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 sinners, now,  
and in the hour of our death. Amen.

## Doxologia Minor [Glory Be]

A short expression of praise to the Trinity from the very early Church. Authors such as Hippolytus (d. 235) and Origen (ca 231) use very similar phrases in praise of the Trinity. The form became fixed to what we have today by the time of the Arian controversies of the 4th century. It is used extensively in the Divine Office and also many other devotions such as the Rosary.

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

**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.

Oratio Fatima  
[Fatima Prayer]

**Oratio Fatima**

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

**Fatima Prayer**

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.

## Salve Regina [Hail Holy Queen]

Numerous authors have been proposed for what is said to be the most popular Marian antiphon; St. Bernard of Clairvaux, Adhemar de Monteil, Bishop of Le Puy (ca 1080 AD), and Peter of Compostela (930 AD). Herman Contractus, who wrote a number of well known Marian pieces, is the author favored by current scholarship. An interesting story exists describing its last three invocations. The Chronicles of Spires tell us that the final three invocations were added by St. Bernard (1091-1153). The hymn, so the story goes, originally ended with the word ostende. However, when St. Bernard was the Papal Legate in Germany, he heard the hymn being sung in the Church of Spires, threw himself upon his knees, and with a fit of sudden inspiration rang out with the words: O clemens, O pia, O dulcis Virgo Maria. These three invocations have been repeated ever since and four stones in the Church mark the place where the holy doctor knelt. Unfortunately for the story, the lines appear in early manuscripts before this event was supposed to have taken place.

What we do know for certain is that the Salve Regina was used as a processional chant at Cluny by 1135. Around 1218 the Cistercians adopted it as a daily processional chant and in 1251 as an ending to Compline. Both the Dominicans and the Franciscans also adopted it around this same time and the Carmelites used it for a while in place of the last Gospel at Mass. Gregory IX (1227-1241) ordered it to be chanted after Compline on Fridays. From the 14th century down to today it has been a part of Compline for the Latin Rite. Traditionally this antiphon is recited at Compline from Trinity Sunday until Advent.

This hymn is said to be a favorite of our Lady herself by testimony of those who have reportedly seen her in visions. One account concerning this claim relates a vision St. Dominic had. He was entering a corridor of the monastery to resume his midnight prayer vigil when he chanced to raise his eyes and see three beautiful ladies approach him. He knelt before the principle lady and she blessed him. Even though St. Dominic recognized her, he begged her to tell him her name. The lady replied: "I am she whom you invoke every evening: and when you say, <<Eia ergo, advocata nostra.>> I prostrate myself before my Son, entreating Him to protect this Order." (From the Life of St. Dominic, Lacordaire).

Many writers have praised this hymn. St. Alphonsus comments upon the Salve Regina extensively in his Glories of Mary, and Father Taunton writes: "Its fragrance lingers over our soul when, at the end of a long day, or at the end of any Hour, we place our prayers in Mary's hands, that she, the pure and glorious one, may offer them with all the power of a Mother's love to her God, to that Son, the blessed Fruit of her womb. Our prayers coming through her hands will be doubly acceptable to her Son, and we shall be the sooner heard for the reverence He has for His Mother". It has also been recorded that the Salve Regina was recited by Columbus' men the evening before they sighted the New World the next morning.

Today this prayer is one of the final Marian Antiphons that conclude Compline in the Divine Office and it is also used in conjunction with the Rosary. A partial indulgence is granted to the faithful who devoutly recite this prayer. The traditional collect, which is not part of the prayer proper, is given below

<p><b>S</b>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.</p>	<p><b>H</b>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.</p>
<p>Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende.</p>	<p>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.</p>

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

O clement, O loving, O sweet Virgin Mary.  
Amen.

**V.** Ora pro nobis, sancta Dei Genetrix.  
**R.** Ut digni efficiamur promissionibus Christi.

**V.** Pray for us, O Holy Mother of God.  
**R.** That we may be made worthy of the  
promises of Christ.

Oremus  
Omnipotens sempiterne Deus, qui gloriosae  
Virginis Matris Mariae corpus et animam, ut  
dignum Filii tui habitaculum effici mereretur,  
Spiritu Sancto cooperante, praeparasti: da, ut  
cuius commemoratione laetamur; eius pia  
intercessione, ab instantibus malis, et a morte  
perpetua liberemur. Per eundem Christum  
Dominum nostrum. Amen.

Let us pray  
Almighty, everlasting God, who by the  
cooperation of the Holy Spirit, didst prepare  
the body and soul of the glorious Virgin-  
Mother Mary to become a worthy dwelling for  
Thy Son; grant that we who rejoice in her  
commemoration may, by her loving  
intercession, be delivered from present evils  
and from the everlasting death. Amen.

## Oratio ad Sanctum Michael [Prayer to Saint Michael]

This prayer was composed by Pope Leo XIII after he experienced a horrifying vision. On October 13, 1884, while consulting with his cardinals after Mass, Pope Leo XIII paused at the foot of the altar and lapsed into what looked like a coma. After a little while the Pope recovered himself and related the terrifying vision he had of the battle between the Church and Satan. Afterwards, Pope Leo went to his office and composed this now famous prayer to St. Michael the Archangel and assigned it to be recited after Low Mass, a position it occupied until Vatican II. It was recently recommended by Pope John Paul II in a speech to a crowd of pilgrims gathered in St. Peter's Square on Sunday April 24, 1994 as a prayer for the Church. (See L' Osservatore Romano, April 27, 1994).

**S**ANCTE Michael Archangele, defende nos in proelio, contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: tuque, Princeps militiae caelestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute, in infernum detrude. Amen.

**S**T. Michael the Archangel, defend us in battle; be our defense 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 thrust into hell Satan and all the evil spirits who prowl about the world for the ruin of souls. Amen.

# Rosarium de Beata Virgine Maria [Rosary of the Blessed Virgin Mary]

<b>Initium</b>	<b>Beginning</b>
<b>Signum Crucis</b>	<b>Sign of the Cross</b>
Ad Crucem: <b>Symbolum Apostolorum</b>	At the Crucifix: <b>Apostle's Creed</b>
Ad grana maiora: <b>Oratio Dominica</b>	On the large beads: <b>Our Father</b>
Ad grana minora: <b>Ave Maria</b>	On the small beads: <b>Hail Mary</b>
Ad finem decadam: <b>Gloria Patri</b>	At the end of the decades: <b>Glory Be</b>
On Good Friday, the following may be used in place of the Gloria Patri	On Good Friday, the following may be used in place of the Gloria Patri
<b>R.</b> Christus factus est pro nobis oboediens usque ad mortem.	<b>R.</b> Christ became obedient for us unto death.
<b>V.</b> Mortem autem crucis.	<b>V.</b> Even unto death on the Cross.
On Holy Saturday, the following may be used in place of the Gloria Patri	On Holy Saturday, the following may be used in place of the Gloria Patri
<b>R.</b> Christus factus est pro nobis oboediens usque ad mortem, mortem autem crucis.	<b>R.</b> Christ became obedient for us unto death, even unto death on the Cross.
<b>V.</b> Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.	<b>V.</b> For which God hath exalted Him and hath given Him a name which is above all names.
<b>Oratio Fatima</b>  O MI IESU, dimitte nobis debita nostra, libera nos ab igne inferni, conduc in caelum omnes animas, praesertim illas quae maxime indigent misericordia tua.	<b>Fatima Prayer</b>  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.
<b>Meditationes Rosarii</b>	<b>Meditations</b>
In feria secunda et sabbato	On Mondays and Saturdays
<b>I. Mysteria Gaudiosa</b>	<b>I. Joyous Mysteries</b>
1. Quem, Virgo, concepisti. [Mt 1:18, Lc 1:26-38]	1. Him Whom thou didst conceive. [Mt 1:18, Lk 1:26-38]
2. Quem visitando Elisabeth portasti. [Lc 1:39-45]	2. Him Whom thou didst carry while visiting Elizabeth. [Lk 1:39-45]
3. Quem, Virgo, genuisti. [Lc 2:6-12]	3. Him Whom thou didst give birth to. [Lk 2:6-12]
4. Quem in templo praesentasti. [Lc 2:25-32]	4. Him Whom thou didst present in the temple. [Lk 2:25-32]
5. Quem in templo invenisti. [Lc 2:41-50]	5. Him Whom thou didst find in the temple. [Lk 2:41-50]

In feria quinta	On Thursdays
<b>II. Mysteria Luminosa</b>	<b>II. Luminous Mysteries</b>
1. Qui apud Iordanem baptizatus est. [Mt 3:13, Mc 1:9, Jn 1:29]	1. He Who was baptized in the Jordan. [Mt 3:13, Mk 1:9, Jn 1:29]
2. Qui ipsum revelavit apud Canense matrimonium. [In 2:1-11]	2. He Who revealed Himself at the wedding feast of Cana. [Jn 2:1-11]
3. Qui Regnum Dei annuntiavit. [Mc 1:15, Lc 10:8-11]	3. He who announced the Kingdom of God. [Mk 1:15, Lk 10:8-11]
4. Qui transfiguratus est. [Mt 17:1-8, Mc 9:2-9]	4. He Who was transfigured. [Mt 17:1-8, Mk 9:2-9]
5. Qui Eucharistiam instituit. [In 6:27-59, Mt 26:26-29, Mc 14:22-24, Lc 22:15-20]	5. He Who instituted the Eucharist. [Jn 6:27-59, Mt 26:26-29, Mk 14:22-24, Lk 22:15-20]
In feria tertia et feria sexta	On Tuesdays and Fridays
<b>III. Mysteria dolorosa</b>	<b>III. Sorrowful Mysteries</b>
1. Qui pro nobis sanguinem sudavit. [Lc 22:39-46]	1. He Who sweated blood for us. [Lc 22:39-46]
2. Qui pro nobis flagellatus est. [Mt 27:26, Mc 15:6-15, In 19:1]	2. He Who was scourged for us. [Mt 27:26, Mk 15:6-15, Jn 19:1]
3. Qui pro nobis spinis coronatus est. [In 19:1-8]	3. He Who was crowned with thorns for us. [Jn 19:1-8]
4. Qui pro nobis crucem baiulavit. [In 19:16-22]	4. He Who carried the Cross for us. [Jn 19:16-22]
5. Qui pro nobis crucifixus est. [In 19:25-30]	5. He Who was crucified for us. [Jn 19:25-30]
In feria quarta et Dominica	On Wednesdays and Sundays
<b>IV. Mysteria gloriosa</b>	<b>IV. Glorious Mysteries</b>
1. Qui resurrexit a mortuis. [Mc 16:1-7]	1. He Who arose from the dead. [Mk 16:1-7]
2. Qui in caelum ascendit. [Lc 24:46-53]	2. He Who ascended into heaven. [Lk 24:46-53]
3. Qui Spiritum Sanctum misit. [Acta 2:1-7]	3. He Who sent the Holy Spirit. [Act 2:1-7]
4. Qui te assumpsit. [Ps 16:10]	4. He Who assumed thee into heaven. [Ps 16:10]
5. Qui te in caelis coronavit. [Apoc 12:1]	5. He Who crowned thee Queen of Heaven. [Rev 12:1]
<b>Orationes ad Finem Rosarii Dicendae</b>	<b>Prayers at the End of the Rosary</b>
<b>Salve Regina</b>	<b>Hail Holy Queen</b>
<b>V. Ora pro nobis, Sancta Dei Genetrix.</b>	<b>V. Pray for us, O Holy Mother of God.</b>
<b>R. Ut digni efficiamur promissionibus Christi.</b>	<b>R. That we may be made worthy of the promises of Christ.</b>
Oremus DEUS, cuius Unigenitus per vitam, mortem et resurrectionem suam nobis salutis aeternae praemia comparavit, concede, quaesumus: ut haec mysteria sacratissimo beatae Mariae	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 salvation, grant, we beseech Thee, that meditating on these mysteries

Virginis Rosario recolentes, et imitemur quod continent, et quod promittunt assequamur. Per eundem Christum Dominum nostrum. Amen.

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.

**Oratio ad Sanctum Michael**

**Prayer to Saint Michael**

**Signum Crucis**

**Sign of the Cross**