

An Occult-ish Guide To the Rosary



Brother A.D.A.

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Introduction

The Rosary is the supreme form of Christian meditation, in and of itself combining both mental and vocal prayer, and using prescribed formula in the effort to contemplate the mysteries of Jesus and Mary, and personal experience shows it to not only increase one's sense of focus and self-control, but also to have the side effect (at least for me) of increased piety and also a heightened sense of respect for women.

The Rosary, in its current form, is said to have been given to us in the year 1214 A.D., revealed to St. Dominic by Our Lady herself. He preached the Rosary far and wide, and there are many documented cases of miracles which spring forth as a result of its daily recitation. Yet these miracles are well beyond the scope of this short paper, which will center simply on practice and use; once one has learned to properly use the Rosary, then experience will tell him/her more than enough about the effects it has on strengthening the soul and the miracles that may come because of it.

The Rosary has been described as the "mystical rose tree of Jesus and Mary," and Kabbalistically speaking the Rosary encompasses the whole of the Tree of Life, the Cross straddling the Thirty-second Path (whose letter is Tav, the Cross), its base firmly planted in the soil of Malchut. The Medal is at the heart of Yesod, and the five decades are a circle around the whole Tree. In fact, the Rosary may be seen as a method of ascending the Thirty-second Path, of exceeding the limits of the physical and breaking its restrictions, and of penetrating into the spiritual worlds.

The actual, physical object of a Rosary should consist of a Crucifix, a medal, and 59 beads. Of these 59 beads, six of them stand alone, each of them being a Pater Noster. 50 of

them are broken into five groups, each group called a "decade," each decade consisting of ten Angelic Salutations. The remaining three beads form a group of their own, and are three Angelic Salutations.

Each Rosary, the physical object bearing five decades, is actually a third of a complete Rosary, as a complete Rosary is of fifteen decades, each decade corresponding to one of the Dominican *tableaux*. Yet the object itself is not necessary to pray the Rosary, whether one chooses to pray five decades or fifteen, but rather it serves to help us keep our place, like an abacus it helps us to keep count of how many we've said, and how many we have "to go." Yet, to have one in possession, or on the car's rear-view mirror (a common practice), or even in one's pocket, in itself is a constant prayer, and even though the physical beads serve mainly a computative purpose, it still must be remembered that a Rosary is a sacred object and is to be treated with the utmost care and reverence.



When First Starting:

When first starting to pray the Rosary, it may be best to simply recite the prayers, keeping your mind on what you're doing, not yet starting to meditate on the Mysteries (which will be described later). This is to get you used to saying the prayers, and to focus the mind on what you're doing. The prayers themselves may be said in either Latin or vernacular, depending on the personal choice of the individual, and the sequence of prayers is given below (vernacular translations are in blue letters, though I should let you know right now that I'm so used to doing it in Latin, I don't know the authorized translation, except in the case of the *Pater Noster* and the *Ave Maria* thus the ones given here are my own).

First, kiss the Crucifix and make the great Sign of the Cross, "In nomine Patris, et Filii, et Spiritus Sancti. R. Amen."

Still on the Crucifix, say the Apostles' Creed (Symbolum Apostolorum):

Credo in Deum Patrem omnipotentem,
Creatorem caeli et terrae.
Et in Jesum Christum, Filium ejus 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 judicare vivos et mortuos.
Credo in Spiritum Sanctum, sanctam ecclesiam
Catholicam, Sanctorum communionem,
remissionem peccatorum, carnis
resurrectionem, vitam aeternam. Amen.

In English, that is:

I Believe in God, the Father Almighty, Creator of Heaven and Earth.

And in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead. He ascended into Heaven, sitteth at the right hand of God the Father almighty, from thence He shall come again to judge the living and the dead.

I believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and eternal life. Amen.

From the Crucifix, we move to the first bead above it, upon which we say the *Pater Noster*, or "Our Father." (the below has been poetically arranged according to the way it sounds when actually said, as opposed to the run-on structure it is given in Liturgical texts, in order to facilitate recitation)

Pater 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.

And here it is in English:

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.

Now, before proceeding to the next part, I'm sure that many Protestants reading this will feel that the text of the Pater Noster given here is incomplete. This is because Protestants conclude the prayer with an extra-biblical doxology which is nowhere to be found in the oldest Greek manuscripts of the Gospels. The doxology is rather beautiful, and is a very fitting end to the prayer, affirming that all of creation belongs to her Creator, and its use is encouraged as long as it is realized that it is not part of the words which Jesus actually gave us, but rather a re-affirmation of them. For those who desire to conclude in this manner, the words are:

Quia tuum est regnum, et potestas, et gloria, in
Saecula. Amen.

For Thine is the kingdom, and the power, and
the glory. Forever. Amen.

After this first Pater Noster, there will be a succession of three beads put together. On each of these beads we say an *Ave Maria*, also known as the Angelic Salutation or even more commonly as the Hail Mary.

Ave Maria, gratia plena, Dominus tecum.
Benedicta tu in mulieribus, et benedictus
fructus ventris tui Jesus.
Sancta Maria, Mater Dei, ora pro nobis
peccatoribus nunc et in hora mortis nostrae.
Amen.

Now in English:

Hail 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 at the hour of our deaths. Amen.

This prayer, and in any honor given to Mary in general, has been charged by some as being unscriptural. The funny thing about it, though, is that if the Hail Mary were unscriptural, then why is it not only being said, but actually being said by an Archangel? The first part of the Hail Mary is given in Luke 1:28, and are the first words Gabriel says to Mary at the Annunciation. He then goes to say "Blessed art thou amongst women," and tells her that God has favored her above all other women, for the task of bearing His Son.

The second part of this prayer is given in Luke 1:42, when Mary goes to visit her cousin Elizabeth, and Elizabeth is taken by the Spirit, and exclaims "Blessed art thou amongst women, and blessed is the fruit of thy womb." The third part does not come from the Bible, but was added in 431 A.D. at the Council of Ephesus, in order to affirm Jesus' divinity and to combat the Nestorians. Yet this ending not being in the Bible really makes no difference, inasmuch as the Protestant ending to the Pater Noster is also extra-scriptural, but serves to nicely round out the whole thing.

Thus, we find that the tradition of honoring the Blessed Virgin is not one which is man-made, but actually one which the Scriptures tell us is God-made, for it was God Himself who chose to honor her. However, the apologetics for Marian devotion are well beyond the scope of this paper, thus the matter will be laid aside for now, and we shall continue with the course of saying the Rosary.

After the three Aves are said, and before we move on to the next bead, we say the Gloria Patri, a very short doxology which affirms that the Holy Trinity always be glorified, and

in some ways can be likened to the Trinitarian interpretation of the Schema Yisrael, in that both are primarily glorifications of Adonai.

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

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

When we get to the next bead, which is the solitary one before the medal, we have then arrived at the beginning of the first decade. Here we say a Pater Noster.

Now we have reached the medal. For now ignore it and move on to the next bead, we will not be using the medal until after five decades are completed.

Past the medal, there are ten beads strung together. Here, say ten Aves, and be careful not to let your mind wander. Of course, here one may wonder whether they should work their way around the "circle of beads" in a clockwise or counterclockwise direction. My advice is to turn the medal so that the "Mary side" is facing you, and to start with the bead on the right side, thus working your way around it in a counterclockwise direction. Now, what this means is that if the "Jesus side" is facing you, then you would automatically be going clockwise. This is really a matter of personal preference, however, and is not binding on anybody as to what direction you wish to go around your Rosary.

When you first start saying the Rosary, especially in these beginning steps, you may find that it can be very easy to let yourself be distracted, and your mind may tend to wander of. Since it will be fruitful to you both spiritually and

temporally to acquire a degree of focus and self-control, take this tendency toward distraction and use this as an opportunity to learn to keep your thoughts focused on one thing for an extended period. In this case, picture the Blessed Virgin in front of you, watching you as you pray.

After the ten Aves are said, and before moving on to the next bead, say a Gloria Patri.

Some people, after saying the Gloria Patri, conclude each decade with the *Oratio Fatimae*, the Fatima Prayer. This is how the decades are ended in church on Sundays when the Rosary is said before Mass, and for those who would like to use it, the form is given below:

Domine Jesu, dimitte nobis debita nostra, salva nos ab igne inferiori, perduc in caelum omnes animas, praesertim eas, quae misericordiae tuae maximae indigent.

Lord Jesus, forgive us our sins, save us from the fires of Hell, and lead all souls to Heaven, especially those who most need of Thy mercy.

We have now completed the first decade, and are ready to move on to the second, which is done in the exact same way: 1 Pater Noster, 10 Ave Marias, 1 Gloria Patri. Continue this pattern until you have finished all five decades, and have made your way around the Rosary full circle.

Once again at the medal, we say the *Salve Regina*:

Salve Regina, mater misericordiae; Vita, dulcedo at spes nostra, salve. Ad te clamamus, exsules filii Hevae. Ad te suspiramus, Gementes et flentes in hac lacrimarum valle. Eja ergo, advocata nostra, Illos tuos misericordes oculos ad nos converte. Et Jesum, benedictum fructum ventris tui, Nobis post hoc

exsilium ostende. O clemens, o pia, o dulcis
Virgo Maria.

Hail, Holy Queen! Mother of mercy! Our life,
our sweetness, and our hope, hail! To thee do
we cry, poor banished children of Eve, To thee
to we send up our sighs, Crying and weeping
in this valley of tears. Therefore, our Advocate,
turn thine eyes of mercy toward us, And show
us Jesus, the blessed Fruit of thy womb, after
this our exile. O merciful, o loving, o sweet
Virgin Mary.

Now, still on the medal, we continue:

V. Regina sacratissimi Rosarii, ora pro nobis.

R. Ut digni efficiamur promissionibus Christi.

Oremus **Oratio**

Deus, cujus Unigenitus per vitam mortem et
resurrectionem suam nobis salutis aeternae
praemia comparavit: concede, quaesumus; ut,
haec mysteria sanctissimo beatuae Mariae
Virginis Rosario recolentes, et imitemur quod
continent, et quod promittunt, assequamur.
Per eundem Dominum. Amen.

V. Pray for us, O Queen of the Most Holy
Rosary.

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

Let us pray:

O God, Whose only-begotten Son, through His
life, death, and resurrection, hath purchased
for us the rewards of eternal salvation, grant,
we beseech Thee, that meditating on 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 Lord. Amen.

You now have completed five decades of the Rosary, and if you so desire you may stop here, or may continue and say all fifteen, starting again at the Pater Noster right before the medal, and circling around the Rosary, repeating the Salve Regina, etc., two more times, in the manner given above.

When starting, do this for a few weeks, just learning how to focus and to control your thoughts, and simply praying, not yet using the Rosary as a vehicle for meditation. The reason for this is so that you can get the hang of the physical, mental, and verbal involved, and so that when you do start meditating on the Mysteries, you can do so with much more fluidly and with far greater benefit than if you rush right into it without first being completely familiar, and fluent, in the basics.



The Fifteen Mysteries of the Rosary

The Mysteries

To the fifteen decades of the Rosary, there are fifteen Mysteries, also known as *tableaux* (singular *tableau*) attributed to each. These fifteen Mysteries depict the life cycle of Christ and also the last days of the Blessed Virgin Mary, beginning with the Annunciation of Jesus' birth, and ending with the moment he crowns his mother as the new Eve and the empress of the universe.

These fifteen Mysteries are broken down into three quinquages, or groups of five each, which is also the reason why the physical object contains five decades. These three categories into which they fall are respectively termed the Joyous, the Sorrowful, and the Glorious Mysteries.

The Joyous Mysteries

The Annunciation

The Visitation

The Nativity

The Presentation in the Temple

The Finding in the Temple

The Sorrowful Mysteries

The Agony in the Garden

The Scourging at the Pillar

The Crowning With Thorns

The Carrying of the Cross

The Crucifixion

The Glorious Mysteries

The Resurrection

The Ascension

The Descent of the Holy Ghost

The Assumption

The Coronation

The Joyous Mysteries

Essentially, the Joyous Mysteries could be considered in terms of Manifestation, the process by which the infant Jesus was brought down to the Earth, whereas the Sorrowful Mysteries, which are akin to the exercise known as the "Way of the Cross," or as the "Stations of the Cross," we see a process of purgation, a purifying and a stripping away to such a point that only the pure essence is left. Finally, in the Glorious Mysteries we see fulfillment, the entire economy of salvation being brought full-circle.

In the first Joyous Mystery, the Annunciation, we see the Archangel Gabriel descending from Yesod and appearing before Mary in Malchut. This episode, to paraphrase what Our Lady later told St. Dominic some 1200 years later, was the "rain sent down from heaven, to cultivate the earth and fertilize it for salvation." That rain, as she also told St. Dominic, took the form of the Angelic salutation as recorded in Luke 1:28. The first words he said to her were "Hail, full of grace," preparing the way for the world to be saved. In response, Mary humbled herself before God, saying "Behold the handmaid of the Lord," thus giving her consent to be part of the Great Work. Of this Mystery, it may then be said that its virtue is humility, a humility and a devotion to the Great Work, much like the virtues which some Kabbalistically-derived systems attribute to the Sephirah Tiferet. When we say our Rosaries, these are the virtues upon which we should meditate when we contemplate this Mystery, that we may humble ourselves before God, and become devoted to His service.

The Gospel narrative (we're still in Luke) continues and tells us that the Angel also told her of her cousin, Elizabeth, who was also with child. When she made it to Elizabeth's house,

Elizabeth was taken by the Spirit, and proclaimed, "Blessed art thou amongst women, and blessed is the fruit of thy womb!" And at that moment John the Baptist, who was still in Elizabeth's womb, jumped for joy at such news, and Our Lady responded by singing the Magnificat. The virtue associated with this Mystery is charity towards our neighbor, which is also the spiritual fruit for which we ask when we recite the Rosary while contemplating it.

In the Third Glorious Mystery we see the birth of our Saviour, and the narrative here is so well-known that there is truly no need to go into it. The thing here to remember, though, is that Jesus was born in poverty, detached from the things of the world to such a point that He was not even born amongst humans, but amongst the animals in a filthy stable (and as the degree of hygiene and sanitation were not good back then, it is extremely safe to assume that the stable was filthy). Meditating upon this, we should bear in mind the virtue of detachment from the world. In his "Spiritual Exercises," St. Ignatius tells us we should become indifferent to hot or cold, poverty or wealth. We ourselves must keep in mind that physical things are not to be hated or despised, but used as tools to help us grow. For example, we may use a hammer to help us build things, but we are detached from the hammer in the sense that it does not consume us with desire for it, nor do we hate it. We are indifferent to it, and similarly should we be detached from the things of the world, using them as tools to help us survive and to grow, but not allowing them to consume us to our own destruction.

According to the Jewish Law, the Torah, in Sefer Va-Yeqra (Leviticus) it is written that when a woman gives birth to a boy, she is to be considered unclean for seven days, and then must wait thirty-three days to be purified. This, of course, is the background for the narrative of the Fourth Joyous

Mystery. Here, the Blessed Virgin Mary had completed the period of her purification (as a note, on the Liturgical calendar this event is celebrated on February 2), and in obedience to the Law had brought the infant Jesus to the temple, to redeem Him from Adonai and also to have the rite of purification performed over her by the priest. The Law commands that she offer up a lamb, or if she is too poor to afford a lamb, she is to bring two pigeons or two turtledoves. She brought two doves (a noteworthy fact in light of the arguments proposed by some groups who say she was rich and not poor). The virtue to be cultivated from this, the virtue associated with the Sefirah Chesed, is that of Obedience, of obedience to the Divine Law that we may perfect ourselves by the way God has established for us to perfect ourselves, the way He set down for us to approach Him.

When the child Jesus was twelve years old, Mary and Joseph went into Jerusalem for the feast of Pesach (Passover), and when they left to return for Nazareth, Jesus stayed behind and debated with the doctors and the priests in the temple, confounding them by His wondrous storehouse of knowledge. When Mary and Joseph realized that Jesus had not returned with them, they went back to Jerusalem and searched for three days, before finding Him, still debating in the temple. When they asked them what He was doing there, he said he was going about "His Father's business." And the key to this Mystery is just that, His Father, and Our Father's business, which is for us to be "good," and to be converted away from sin, to follow His precepts and once again to be better able to approach Him. This is the grace and virtue of this Mystery, a conversion away from sin and towards the Lord, that we may lift up our hearts to Him (remember the beginning of the Preface: *V. Sursum corda. R. Habemus ad Dominum...* it applies here). It may be considered to go hand-in-hand with the virtue of the Presentation, as

obedience fosters conversion, and conversion fosters obedience. But then as all virtue is related, so are all fifteen Mysteries interdependent.

This ends the first quinance of the fifteen *tableaux*, and in the narratives given, were we to go to the Bible and read these accounts in full (Luke 1:26-1:38, 1:39-1:56, 2:3-2:20, 2:22-2:38, 2:41-2:50, respectively), we would see that in these five Mysteries we have the cycle of the Manifestation of Christ, and His early growth, the things which are important to His future work, and we also have here the basic virtues of humility, charity, detachment, obedience, and conversion. These are fundamental building blocks upon which further growth would do well to have a foundation.

The Sorrowful Mysteries

As in the Joyous Mysteries we have the manifestation of Jesus upon the earth, and the beginning of what is known as the "economy of salvation," so here in the Sorrowful Mysteries we have a purging, a literal walking the Way of the Cross which is attributed to the Thirty-Second Path, working at purging the limitations of matter, of our sins (and it must be pointed out that sin, which is really a deviation from the divine plan, is actually the result of letting our passions and lower desires take the reins from our higher selves, and in allowing our lower natures to take over our souls and our bodies, we are ignoring the aspirations of our higher selves, and this ignoring is how sin separates us from God), and working toward reaching God.

It is in these Mysteries that Our Lord once told St. Mary Magdalene that she will derive the most benefit from meditating on, and she is said to have reached such a state of meditation that the Angels lifted her up into Heaven everyday and she learned at the feet of the Master Himself.

It is here that we derive the most fruit, because here we are working on traversing the Thirty-Second Path and working to undo the restriction which are imposed upon us by matter, and more importantly the restrictions which we have put upon ourselves by means of our own imperfections. By meditating upon these Mysteries, then, we are traversing the Path which leads from the physical to the spiritual realms, and are once again striving to come into contact with that which is above us, which in various faiths and beliefs has been known as "God," "The Absolute," "Ein Sof," and so on, and so on.

In the First Sorrowful Mystery, which could also be called the sixth decade, we find ourselves on the night of the first Maundy Thursday, right after the first Mass ever said, given by Our Lord to his Apostles. Jesus and the Apostles go out to the garden known as Gethsemane, and Jesus prays while the Apostles fall asleep. He prays so hard that His body sweats out blood, which covers Him from head to toe. He prays that God will remove this cup of suffering away from Him, but ultimately He firmly resolves and commits Himself to the will of the Father. This is the beginning of the cycle of purgation, happening almost immediately before Jesus' arrest. Here we see a complete, selfless devotion to the Great Work, the salvation of the world and of mankind.

Ultimately, the virtue of this Mystery, then, is a cultivation of the virtues of the preceding five, in that Jesus humbles Himself before the will of God the Father, out of charity for the whole human race (and it should be noticed that the Biblical word here, "caritas," is not only translated as "charity," but is more often translated as "love"), He is completely detached from any physical concerns, He is obedient to His Father to the letter, and He is converted completely over to God's work. These things, all five of these things, are necessary building blocks for the kind of commitment which is undertaken by Our Lord at this point, the commitment so strong and unswerving as to commit His very life. It is a complete and total resignation to the work of God, and a virtue which few but only the highest Masters attain.

The cycle being set in motion, we turn the clock ahead a few hours, and the next day Jesus appears before Pontius Pilate, the Roman governor of Judea. Pilate, being a typical Roman, was pragmatic to the core, and did not care about things which were of no importance to the Roman imperial state. Also, he knew that Jesus was not guilty of the treason with which He was being accused, and had every intention on

letting Him go. Yet the people screamed that He be crucified, and so Pilate had no choice but to pass the death sentence upon Our Lord. The first event to happen in this gruesome episode, was that Jesus be fastened to a pillar and scourged, and this is the scene of the Second Sorrowful Mystery. Here Jesus is flogged heavily and heartlessly, blood being drawn from under the cruel lashes. The cycle of penance and purgation, being initiated in the First Sorrowful Mystery, is well underway here, and as Jesus suffered this because of our sins of the flesh, so here it is that the virtue of this Mystery is a complete mastery over our physical lusts and desires, that we may control our bodies, and not the other way around.

After the scourging, the Roman soldiers, who had heard the charge of Him being the "King of the Jews," decided to mock Him by that term, and to that end made for Him a crown, a crown of cruel thorns which was shoved, and that not very gently, into His forehead. The thorns drew blood which dripped down and filled up His eyes, and then they put over Him a soldier's cloak and put a reed in His hand for a scepter. They mocked and derided Him, and this Jesus suffered for our arrogance, egotism, and pride. Nothing separates us from God, from ourselves, or from looking after the greater good, more than pride and the ego. Many have said that "the greatest sin is pride," and that it was Lucifer's pride that got him kicked out of Heaven, in that he was so proud as to believe himself equal to God. In this Mystery, when we contemplate it, let us contemplate, and desire to be manifested within us, as spirit which is repulsed by pride and one which will not listen to the dictates of the petty egotism under which our lower selves are constrained. To become free of pride, or to at least keep it in check, is to accomplish a great thing in itself, and to put us back on a course toward returning to God.

The Gospel narrative goes on to tell us that Jesus, who was currently in Jerusalem, was scheduled to die at the place of the skull, Golgotha, where tradition tells us Adam was buried. But to get there, Jesus, now badly injured and bleeding, had to walk it in this weakened form, carrying a very heavy cross over his shoulder. Granted, it was only on hundred yards or so that he had to walk, but under these conditions, and carrying a heavy object which so sorely dragged behind on the ground and rubbed harshly against the many stripes and wounds inflicted on Him thus far, it must have seemed like an endless trek of infinite mileage. In fact, the walk of this hundred yards, under these conditions, was so hard on Him that more than once did He fall under the weight of the cross, and at one point another man, Simon, was even forced to carry it for Him. The virtue to be learned from this is patience and perseverance under conditions of suffering and woe, patience and the ability to endure. This is perfectly understandable also, in that we are now here on the Thirty-Second Path, whose planetary attribute is Saturn, and thus likened to AMA, the Dark Sorrowful Mother, and in fact this entire quinance is related to sorrow, as is the title of this group, and the Sorrows of Our Lady as well, as she was watching her Son so badly tortured before His execution. And it is here that we see patience coming into play, because when we dedicate ourselves to a spiritual life, it is a known fact that it becomes harder for us to behave in the moral and ethical manner which is required of us to stay along the Path. And it is this type of patience, patience to endure the assaults of the enemy while we strive in doing the work of God and the development of our souls, that we need here, patience and perseverance to stick with it and not go off half-cocked and abandon the Path just because things aren't going the way we'd like them to.

At the end of this group of five Mysteries we come to the Fifth Sorrowful Mystery, the climax of the entire quinquage, and the event that all the former torments have been leading up to. Here, at Golgotha, Jesus is now nailed to the cross and the words of the prophets are now fulfilled. It is the culmination of Jesus' dedication to the Great Work, the actual moment at which the veil of the Temple was rent in twain and His part of the saving work of mankind was now complete. Note carefully that I say "His part," because He did His part in that He made it possible to get to Heaven, and now it is up to us do the rest. Remember that "God helps those who help themselves," as the aphorism goes, and even though we do receive God's grace as a free gift when we, as babies, were sprinkled with the waters of Baptism, we can lose that gift at any time by our actions, thoughts, and words, and so it is now up to us to hang on to that gift. St. Paul tells us to work out our salvation with fear and trembling, and for us to remember that salvation means being with God, then we must work to keep that gift of divine grace by working to perfect ourselves spiritually, and this working to perfection must therefore of necessity manifest in our physical lives, as a good tree can only bear good fruit. In this the virtue is a horror of sin and a love of perfection, in short a horror of doing those things which hinder our spiritual growth and which keep us from advancing towards that union with God shared by holy people such as Enoch, Elijah, or Mary, and a desire to do those things which promote our growth as well.

The Glorious Mysteries

Thus far, we have seen in the preceding ten Mysteries the manifestation of the Christ and of His process in performing the Great Work to which Adonai, His Father, has commended Him. Yet they also form a narrative, and to use the plot-structuring methodology taught to us in high-school English classes, we would find that the climax of this story was in the Crucifixion, when the heavens were opened, the sun turned black, and Paroketh, the veil of the temple, was torn asunder. After the climax, so the "high-school" theory goes, the next element in a story's plot is termed the resolution, and the resolution of the story finds its place in the Glorious Mysteries.

The Creed tells us "et resurrexit tertia die secundum Scripturas," which is to say "on the third day He rose from the dead, according to (in fulfillment of) the Scriptures." For after the Great Work of redemption had been done, and Our Lord also went down into Hell, Purgatory, and Limbo, to free the souls trapped there. Literally, "He descended into Hell," and conquered the demons there as He had conquered them in this physical world (open up any page in the Gospels at random to find instances of this), and we, in the sense allegorical to this, have travelled the Thirty-Second Path in the Sorrowful Mysteries, and then gone into Yesod, the beginning of the inner worlds, to conquer the Kelippot which reside therein. And on the third day He came back, and came back from death now immortal and impassable. In essence, He went inward and came back stronger than ever before, and we, too, were we to inward, also come back stronger than before, should we wrest and subdue our own inner demons. The writer Edward C. Peach, under the pen name Ophiel, once said that we can have no control of this plane unless we first gain some knowledge of the plane

above it, and in going inward we gain the knowledge of that next plane. Going by the strengthening and immortality of Jesus by His Resurrection, the authorities say that the virtue of this Mystery is increased faith, because this resurrection is also the foundation of the Christian faith, and also the proof of Jesus' godhood (anybody can die, but who except for God Himself is able to conquer death and come back by His own power?) But if I were to offer a personal insight, I have oftentimes found myself to think of this Mystery in terms not only of increased faith, but also of the promise of pulling through dark times, that in the dark times of our lives we die little deaths, and in coming out of them, in learning the lesson which is meant for us to learn, be become stronger, conquering that death.

For forty days after His resurrection, Jesus remained with His Apostles and with His disciples, and further worked to establish the Church which he had already laid on the cornerstone of Peter, Peter being the first Pope and the Apostles being appointed bishops. After this forty days, on a Thursday Our Lord went took His Apostles, His disciples, and also His mother to the Mount of Olives, also called Mount Olivet in some texts, and by His own power He began to rise up into Heaven, slowly, until He reached such a height that a cloud covered Him and He could be seen no more. This is the end of the physical life of Jesus, His human nature completely absorbed into His divinity. This is the Second Glorious Mystery, the Ascension, and the end of Jesus' physical role in the instrumentality of salvation, and He is now the advocate for us with the Father, the "New Adam," as St. Paul refers to Him, who intercedes for us with the Father in the way He promised to do so while He was on earth. In this the virtue is considered to be hope and an ardent longing for Heaven, which a passage in my prayerbook refers to as "our true home," though we could also look at the grace of hope as a "rising above it," our faith

and our spirit having the strength to rise above whatever troubles we may face while on this earth, a rising above the many crosses most of us may carry from day to day.

After Jesus went up in Heaven where he now sits at the right hand of the Father, the Apostles became sore afraid, of the world, of the people, of the authorities, afraid of everything and fearful of their lives. This is very much a fulfillment of Jesus' words in Luke 5:34, when He was asked why His disciples did not fast while John the Baptist's disciples did. When asked this, Jesus said that no one fasts while the bridegroom is with them, but they will when the bridegroom is taken away. And here are the Apostles, hiding, holed up in the upper room of Mary's apartment, fasting and praying. This is considered to be the first Novena. They did so for nine days, and on the tenth day the Holy Spirit came down upon them and, in fulfillment of Jesus' promise, made all things known to them. This is the origin of the Sacrament of Confirmation, which has been performed since very early days, and is mentioned many times in the book of Acts (the story of Simon Magus serves an excellent example). Yet we look to this event not because of Confirmation, although the Apostles certainly were confirmed (that is, strengthened), but because it was the Pentecost, the beginning of the worldwide establishment of the Church. For now the Apostles found the courage to leave the small house, and to go outside into the streets, where people from all nations had been gathered, and they spoke in tongues of Jesus and His works and teachings. Many heard and believed, and were converted to the new faith. This Mystery, by its connection to the Sacrament of Confirmation, can be likened in nature to the Sephirah Hod, in itself a strengthening and concreting of form, and also a giving of wisdom. By meditating this Mystery, may the Holy Spirit come into us and give us the wisdom to discern those things we must do from the things we must avoid to help us

upon our path, and also as He strengthened the Apostles and gave them courage, may we also be strengthened and given the courage required to do what we need to do, with the strength to resist and conquer the temptations which may try to lead us astray from doing it.

Scriptural Expoundment on the Remaining Two Mysteries

Now, before I go into the final two Mysteries, there are a few comments I would like to make first, especially because they touch on a major point of controversy between Catholics and Protestants. Catholicism has always held the place of the Blessed Virgin Mary in great reverence, whereas Protestantism, for some bizarre reason I fail to understand, has thought that any honor to her was akin to worshipping her as a goddess, and so they have relegated her to the place of nothing better than God's concubine or breeding-toy. They acknowledge the Virgin birth insofar as it does protect the divinity of Jesus, for in Isaiah it is said He will be born of a Virgin, but they claim to find no Scriptural basis for giving her any sort of honor whatsoever, in spite of the fact that the Scriptures clearly call for Our Lady to be honored, and that such devotion is for all who profess the Name of Christ, both Catholic and Protestant alike.

Now I write this not in the interest of "Protestant-bashing," but in the interest of helping to explain the whole thing from a Scriptural perspective. But before getting to the point, one needs to realize that Protestant theology revolves around a concept known as "sola scriptura," which translates "only by Scripture," and that what is in Scripture is all that is binding. But most Protestants are really in the same boat as most

Catholics, in that neither really bothers to read the Bible, but instead relies on what the clergy tells them, never bothering to go check it out for themselves. Thus many Protestants have allowed themselves to become brainwashed by their ministers. So here I will present the fact that yes, the Scriptures do indeed give a great honor to the Virgin Mary.

The first reference comes to us in Luke 1, in which the Archangel Gabriel comes to her and salutes her, "Hail, full of grace! The Lord is with thee." The King James Version gives this address as "Hail, thou who art highly favored..." (Luke 1:28). By being full of grace, or also highly favored, this is saying that God Himself has honored her, and placed her above all women. In fact, this is the Angel's next sentence, "Blessed art thou amongst women." Thus, here we have Mary being honored by God Himself, and also by God's messenger, the Archangel Gabriel.

The next reference to Our Lady being honored comes to us during the Visitation, in which the Scriptures tell us (Luke 1:41) that Mary's cousin Elizabeth was filled with the Holy Spirit, and exclaimed "Blessed art thou amongst women, and blessed is the fruit of thy womb!" At the same time, the fetus inside Elizabeth, John the Baptist, jumped for joy at the news. So now, here again, we have the Holy Spirit, this time not an Angel, but Almighty God Himself, possessing a person and through that person telling us that Mary is blessed amongst women, or to put it more correctly, set apart and above all other women, as she would have to be, in order to be found worthy to bear God Himself in her womb (think about it... how many people do you know that could handle something like that?)

Let's go down to Luke 1:45, now, where Elizabeth once again says that blessed is she who believed that the promise made her by the Lord would be fulfilled, and then Mary

responded by singing the hymn now known as the *Magnificat*, which contains the line "All generations shall call me blessed," in Luke 1:48. Thus, here we have a very strong foundation, in which Scripture makes very plain that it is meet and just that we honor the Mother of God. To use an analogy a friend once said to me (and which I really like), Jesus is our boss, and we are His employees. Now, do you go into your boss' house and ignore His parents? No, you don't.

But, from a Scriptural point, there is another point of documentation which goes even further to illustrate the position of honor given the Blessed Virgin, in a rather vivid and graphic manner, and is also indicative of the place she now has in heaven. Let us turn our Bibles to Apocalypse 12:1 (the book which modern translations refer to as "Revelation"), and we will be told that a great sign appeared in Heaven, a woman clad with the sun, the moon under her feet, and on her head a crown of twelve stars. Furthermore, she was pregnant, and bore a male child who would rule over the nations with an iron scepter, or with a "rod of iron" as the King James puts it. Now, this is of especial interest to us if we were to turn to the Second Psalm, in the neighborhood of verses 7-9, where we are told the identity of this child. It goes to say that God shall address the child "Thou art my son," and that he shall break the nations "with a rod of iron." The entire psalm itself is considered to be a prophecy of Christ, and now that we've established the identity of the child, we now know for certain the identity of the child's mother who was also in Heaven, and adorned with a crown of stars.

Now yes, Kabbalistically this description of her is the entire Tree of Life, but the "restored" Tree of Life, in which Malchut has been elevated, showing us also that she is the perfect model of virtue, and is the model for us to imitate as we

strive to perfect ourselves in virtue as well. However, and more importantly as pertains to the scope of the past few paragraphs, it is now proven beyond a shadow of a doubt that there is a solid Scriptural basis for the devotion to Mary on the part of the Christian faithful, and that this devotion is not meant solely for the Catholic, but for the Protestant as well.

Returning to the Mysteries of the Rosary, we now come to the Assumption of the Blessed Virgin into Heaven, for after many years of staying with the Apostles, helping them build the Church, and being a mother to the same Church, one day Jesus quietly sent for her, and she died. From there, tradition tells us that the Apostles were all at her funeral, except for St. Thomas, who was late in getting there. The other Apostles took him to where they had buried her, but when they got there the grave was empty and there was no body.

Where her body had been, there were beautiful lilies growing instead. Our Lady had been assumed, taken body and soul, into Heaven, where she is now with her son forever and ever. Many say that the grace of this Mystery is the grace of a happy death, thus likening it to the Sacrament of Extreme Unction, and thus Kabbalistically to the Sephirah Binah (which is attributed to the same Sacrament). This would be interesting in light of the fact that on the Tree, Our Lady is also traditionally attributed to Binah, thus it gives us food for much interesting meditation. Yet others have said the grace is that of devotion, and to live and die holily, which also comes to the grace of a happy death and also to Extreme Unction and to Binah. Perhaps I will be best to let the subject rest at this point, and leave it to you to meditate on it, for the conclusions that can be reached here are interesting indeed.

Finally, we come to the last Mystery, the Coronation of Our Lady as Queen of Heaven and Empress of the universe. Here we see the cycle of redemption come full circle, for we are told all throughout the Bible that God exalts the humble, and now this woman, a humble servant who lived in poverty, in an obscure subjugated province of the Roman Empire, was now being crowned as the Queen and Mother of all. In the First Joyous Mystery, Gabriel came down from Yesod to enlist Mary in the economy of redemption, and not Our Lady has the moon, Yesod, under her feet. She is clad with the sun, Tifaret, and on her head is a crown of 12 stars, the 12 stars being Hokhmah, and herself being Binah, which places her head at the intersection of the Thirteenth and Fourteenth Paths, with Keter, "I AM," shining over her head.

She has now become symbolic of the "restored Tree of Life," having attained grace and virtue so great as to have become perfect and devoid of a lower nature. She is here, crowned and throned, the new Eve, our Mediatrix and Intercessor, and the picture of our redemption, such that she has become the example we should follow that we may also become so perfectly formed along the spiritual path as also to be so happy to be with God in the end. As to the grace of this Mystery, it may be interesting to note that St. Louis DeMontfort, in his *Secret of the Rosary*, writes, "... we ask of Thee, through this mystery and through her intercession, the grace of perseverance and increase of virtue until the very moment of death and after that the eternal crown that is prepared for us." This even further elucidates the nature of this Mystery, Our Lady's place in the economy of salvation, and that she is the perfect example of virtue to be imitated, that we too may be crowned in Heaven, and be with God forever and ever.

Meditating on the Mysteries

Of course, after you have practiced for a few weeks with just saying the prayers, and focusing your thoughts, practicing concentration and visualization, and are completely at home with the basic "going through the motions" involved in the Rosary, you will then be ready to start meditating on the Mysteries. Now if you choose to meditate on all fifteen Mysteries everyday, then you won't need the explanation I'm about to give about the days of the week, but if you only intend on doing five, then the Church attributes certain Mysteries to certain days of the week.

To Monday and Thursdays, she assigns the Joyous Mysteries. To Tuesdays and Fridays, the Mysteries are Sorrowful, and to Wednesdays and Saturdays, the Mysteries are those of Glory. As for Sundays, from Advent till Lent, the Joyous Mysteries; during Lent, the Sorrowful; from Easter to Advent we say the Glorious Mysteries.

Keeping this in mind, we are now ready to begin with meditating on the Mysteries. In this example, let's assume it's a Monday, and start with the Joyous Mysteries.

To begin, take the Rosary in your hand, and say the Apostles' Creed like usual. In fact, say everything as usual, until you get to the first Gloria Patri. After saying that Gloria Patri, announce out loud something to the bottom-line effect of "Mysterium primum laetum fidei sanctae nostrae: annuntiatio nativitatis Domini nostri Jesu Christi Beatae Mariae Virgini ab Archangelo Gabrieli. Amen." ("The First Joyful Mystery of our holy Faith; the Annunciation of the birth of Our Lord Jesus Christ, by the Archangel Gabriel unto the Blessed Virgin Mary.")

You don't need to use these exact words, and in fact you may supplement this if you so desire, by reading a passage which has to do with the Mystery, or maybe a reflection from your prayerbook, or something from Scripture, maybe even recite the narrative of the scene before you or just concentrate on a picture depicting the Mystery. This is a very flexible area, and the idea is to get yourself into a frame of mind for meditation on the Mystery, thus all means to that end are acceptable.

Once proclaiming it, say the Pater Noster and the ten Aves, while thinking about and reflecting on the Annunciation. If you so desire, you may also insert a statement of the Mystery in the middle of each Hail Mary, right after the word "Jesus." In this case:

Ave Maria, gratia plena, Dominus tecum.

Benedicta tu in mulieribus, et benedictus
fructus ventris tui Jesus.

Qui annuntiatus est tibi ab Archangelo Gabrieli.

Sancta Maria, mater Dei, ora pro nobis
peccatoribus nunc et in hora mortis nostrae.

Amen.

Hail Mary, full of grace, the Lord is with thee.
Blessed art thou amongst women, and blessed
is the fruit of thy womb Jesus.

*Who was announced to thee by the Archangel
Gabriel.*

Holy Mary, mother of God, pray for us sinners
now and at the hour of our deaths. Amen.

While contemplating the Mystery, it is also well to visualize any picture which may depict the scene, or to stare at such a picture and concentrate on its scenery. Many such pictures abound of the life of Christ and also of the Assumption and Coronation of Mary, ranging from the works of the Renaissance masters all the way to illustrations found in

modern prayerbooks and devotional/inspirational literature. From this wide variety, just find the pictures which work best for you.

Use this pattern while praying the entire Rosary, whether of five decades or of fifteen, and while you pray make sure to say the words reverently and with feeling. Essentially, this is a serious application of one's concentration and visualization skills, and experience has shown that forces will tempt us to abandon saying it. One may argue that it's the devil tempting us, or one may simply think of it as our inner Kelippot (spelled "Qlippoth" by some writers) that are preventing us, our own sense of inertia which does not want us to change (and the Rosary does produce very profound changes in the heart and psyche), but whatever you may desire to call it, it should be mentioned here that when you begin the Rosary, forces will resist you, yet the reward of resisting and conquering these forces is more than worth the struggle. Yet once again I say this from experience, and have no way of really causing this to dawn on one who hasn't had the experience of taking up the Rosary regularly.

Should you desire to proclaim each Mystery before meditating on it, such as in the example given for the Annunciation, then here are the statements I use in proclaiming the other fourteen. These utterances are my own, and you are at perfect liberty to change or do away with them at your good pleasure, as this is just being offered as a guide and a pointer.

2. Visitation: *Mysterium secundum laetum fidei sanctae nostrae: visitatio beatae Virginis Mariae ad Elizibetham*
[The Second Joyous Mystery of our holy Faith, the Visitation of the B.V.M. to Elizabeth.](#)

3. Nativity: *Mysterium tertium laetum fidei sanctae nostrae: nativitas Domini nostri Jesu Christi in pauperitate*
The Third Joyous Mystery of our holy Faith, the birth of Our Lord Jesus Christ in poverty.

4. Presentation: *Mysterium quartum laetum fidei sanctae nostrae: presentatio Domini nostri Jesu Christi in templo*
The Fourth Joyous Mystery of our holy Faith, the presentation of Our Lord Jesus Christ in the Temple.

6. Finding: *Mysterium quintum laetum fidei sanctae nostrae: Dominus noster Jesus Christus confundit doctores et sacerdotas in templo.*
The Fifth Joyous Mystery of our holy Faith, Our Lord Jesus Christ confuseth the doctors and the priests in the Temple.

6. Agony: *Mysterium primum dolorosum fidei sanctae nostrae: agonia Domini nostri Jesu Christi in Gethsemane*
The First Sorrowful Mystery of our holy Faith, the agony of Our Lord Jesus Christ in Gethsemane.

7. Scourging: *Mysterium secundum dolorosum fidei sanctae nostrae: flagellatio Domini nostri Jesu Christi ad columnam*
The Second... the scourging of Our Lord Jesus Christ at the pillar.

8. Crowning: *Mysterium Tertium dolorosum fidei sanctae nostrae: coronatio Domini nostri Jesu Christi cum crudelibus spinis*
The third... the crowning of Our Lord Jesus Christ with cruel thorns.

9. Carrying: *Mysterium quartum fidei sanctae nostrae: Dominus noster Jesus Christus portat crucem pro peccatis nostris*

The Fourth... Our Lord Jesus Christ carrieth His cross for our sins.

10. Crucifixion: *Mysterium quintum dolorosum fidei sanctae nostrae: crucifixio Domini nostri Jesu Christi*
The Fifth... the crucifixion of Our Lord Jesus Christ.

11. Resurrection: *Mysterium primum gloriosum fidei sanctae nostrae: resurrectio Domini nostri Jesu Christi a mortuis, tertia die secundum Scripturas*
The First Glorious Mystery of our holy Faith, the resurrection of Our Lord Jesus Christ from the dead, on the third day, in fulfillment of the Scriptures.

12. Ascension: *Mysterium secundum gloriosum fidei sanctae nostrae: ascensio Domini nostri Jesu Christi ad caelos, etiam secundum Scripturas*
The Second... the ascension of Our Lord Jesus Christ, also according to the Scriptures.

13. Pentecost: *Mysterium tertium gloriosum fidei sanctae nostrae: missio Spiritus Sancti super Apostolos Domini nostri Jesu Christi*
The Third... the sending of the Holy Spirit upon the Apostles of Our Lord Jesus Christ.

14. Assumption: *Mysterium quatum gloriosum fidei sanctae nostrae: assumptio Dominae nostrae beatae Mariae Virginis in caelum*
The Fourth... the assumption of Our Lady the Blessed Virgin Mary into Heaven.

15. Coronation: *Mysterium quintum fidei sanctae nostrae: coronatio Dominae nostrae B.M.V., Reginae caeli et Imperatricis universae*

The Fifth... the coronation of Our Lady the B.V.M., Queen of Heaven and Empress of the universe.

Also, if you wish to insert a short phrase into each Hail Mary, as I had mentioned above, then here are the ones that go with the other fourteen Mysteries, to be inserted after the word "Jesus." The words given below are my own, in both Latin and vernacular forms.

Visitation: Qui est causa laetitiae nostrae (Who is the cause of our joy)

Nativity: Qui natus est in pauperitate (Who was born in poverty)

Presentation: Qui presentatus est in templo (Who was presented in the Temple)

Finding: Qui confundit doctores et sacerdotes in templo (Who confused the doctors and the priests in the Temple)

Agony: Qui sanguinem sudavit in Gethsemani (Who sweated blood at Gethsemane)

Scourging: Qui flagellatus est ad columnam (Who was scourged at the pillar)

Crowning: Qui coronatus est com crudelibus spinis (Who was crowned with cruel thorns)

Carrying: Qui portavit crucem pro peccatic nostris (Who carried the cross for our sins)

Crucifixion: Qui crucifixus, mortuus, et sepultus est pro nobis (Who was crucified, dies, and was buried for us)

Resurrection: Qui tertia die resurrexit a mortuis (Who on the third day rose again from the dead)

Ascension: Qui ascendit ad caelos (Who ascended to Heaven)

Pentecost: Qui missit Spiritum Sanctum super Apostolos ejus (Who sent the Holy Spirit upon His Apostles)

Assumption: Qui assumpsit te in caelum (Who assumed thee into Heaven)

Coronation: Qui coronavit te reginam caeli et imperatricem universae (Who hath crowned thee the Queen of Heaven and Empress of the universe)

Later on...

Later on, after you've become accustomed to the basics and to meditating on the Mysteries, you may want to expand your technique. By this, I mean that we still keep with the Our Fathers and Hail Marys, and with the same sets of fifteen Mysteries, but we now expand upon them, using visualizations and perhaps even supplementary prayers. For example, to use my own personal method as an example, I begin by saying a short "penitential rite," with the intentions of disposing myself to the right frame of mind, and also for purity of the soul while praying, as prayer has been proven most effective in purity. There is also a series of visualizations, some too complex to be written down (such as at the Gloria Patri), which are used at different phases in the meditations. To illustrate, I will give the complete method by which I recite the Rosary:

Penitential Rite.

1. Kneel. Kiss the crucifix and proceed to make the Sign of the Cross.

In nomine Patris, et Fi+lii, et Spiritus Sancti. R. Amen.

2. Hands folded before chest, recite the Confiteor.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres, qui peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctis, et vos, fratres, orare pro me ad Dominum Deum nostrum.

Miseratur mei omnipotens Deus, et dimissis peccatis meis, perducatur me ad vitam æternam. Amen.

Indulgentiam, +absolutionem, et remissionem peccatorum meorum tribuat mihi omnipotens et misericors Dominus. Amen.

I confess to Almighty God, to the Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, brothers, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most greivous fault. I therefore beseech Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brothers, to pray to the Lord our God for me.

May almighty God have mercy upon me,
forgive my sins, and lead me into eternal life.
Amen.

May the almighty and merciful Lord grant me
pardon, + absolution, and remission of my
sins. Amen.

3. Recite the Kyrie, or it may be intoned according to Mass IX. At each point, visualize either the Father or the Son looking down at you.

Kyrie eleison (Lord, have mercy)
Kyrie eleison
Kyrie eleison
Christe eleison (Christ, have mercy)
Christe eleison
Christe eleison
Kyrie eleison
Kyrie eleison
Kyrie eleison

4. This is followed by the Agnus Dei, which is to be said while staring directly at the Crucifix.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, grant us peace.

5. And finally, recite or intone the Asperges.

Asperges me, Domine, hyssopo et mundabor.
Lavabis me, et super nivem dealbabor.
Miserere mei, Deus, secundum magnam
misericordiam tuam.

Gloria Patri, et filio, et Spiritui Sancto. Sicut
erat in principio, et nunc et semper, et in
saecula saeculorum. Amen.

Asperges me, Domine, hyssopo et mundabor.
Lavabis me, et super nivem dealbabor.

Sprinkle me, O Lord, with hyssop, and I shall
be cleansed. Thou shalt wash me, and I shall be
made whiter than snow.

(Ps. 50, 3/51:1 AV) Take pity upon me, O God,
according to thy great mercy.

Glory be to the Father, and the Son, and the
Holy Spirit. As it was in the beginning, is now,
and ever shall be, forever and ever. Amen.

Sprinkle me, O Lord, with hyssop, and I shall
be cleansed. Thou shalt wash me, and I shall be
made whiter than snow.

This concludes the Penetential rite, and now move on to
saying the Rosary.

In saying the Rosary, we begin again by kissing the Crucifix
and making the Sign of the Cross. We then say "May this
offering of the Most Holy Rosary be found acceptable to Our
Lady, and may she earnestly intercede on behalf of our
petitions before the Father. Amen." Once again we cross
ourselves, and then we begin the Apostle's Creed.

During the Creed, we will see that various episodes in the
life of Jesus are alluded to here, amongst other things. For
each phrase in the Creed, visualize a picture or an
experience which in some way connects with the scene

described. For example, "I believe in God," picture God sitting on His throne in Heaven, watching you. For "And in Jesus Christ," picture Jesus sitting at God's right hand. For "was conceived of the Holy Ghost," picture the Annunciation. And so on, and so on.

In the third part of the Creed, we have a number of things which may seem not intrinsically related, nor do they have many visualizations for them. At least not on the surface.

For "I believe in the Holy Spirit," picture the Holy Spirit coming down upon the Apostles. For "the Holy Catholic Church," picture yourself attending Mass, particularly at the moment of the Consecration and Elevation.

In the Communion of Saints, picture the whole of the Church Triumphant (the souls in Heaven) praying along with you. For the remission of sins, picture yourself as being pure, a white light of goodness exploding outward from you.

The resurrection of the flesh could be thought of in terms of the Tarot trump "Judgment" from the Waite deck, and eternal life... well, you'll think of something for that one.



Moving on to the first Our Father, as you recite this, you visualize God looking upon you, watching you, attentively listening to your prayer. You don't need to use an anthropomorphic form to visualize God, and may simply picture Him as a white ball of energy if you wish, but know that He is watching you, and feel His eyes and His gaze, feel Him being moved to answer your prayers, and know that He will.

Next, during the three Hail Marys, imagine Our Lady standing in front of you, watching you as well. As she watches, the prayers you say are as roses proceeding from your lips, being caught up by her, and made into a crown.

In the Gloria Patri, we have a really complex set of visualizations, for on each word we are imagining a specific person of the Trinity, picturing that person mentioned, and the sequence "in principio, et nunc, et semper," is also attributed each to a person in the Trinity, Father, Son, and Holy Spirit, respectively.



As you say the words of this prayer, imagine each of them on their respective word, and when you get to "in saecula saeculorum," imagine all three as exploding with goodness and pure light, and together combining into a flame, with the Name Adonai (spelled Yod, He, Vav, He in the Hebrew... the Tetragramaton which is often mispronounced as Jehovah or as Yahveh) written across the bottom of the flame in sky-blue letters, in either English or Hebrew. This flame is a fitting analogy, for the Lord is a consuming fire (Deut 4:24), and in this consuming fire we now see His Name, by which all things were made. Also it is a fire of the Spirit, thus by implication we now have the letter Shin inserted into the Tetragramaton, giving us the Name of Jesus. The picture is one of perfection, of radiance, and of glory.

We then proceed to proclaim the first Mystery of the set upon which we are intend to pray, and we visualize a scene relating to that Mystery in our minds while we do so, or alternately we visualize God or Mary before us as we did previously, and depending on what prayer was being said.

After the five decades are over, we pray the Salve Regina, visualizing Our Lady before us, bathed in a brilliant light of God's glory and favor. She listens attentively to us, desiring to help her children who call to her in their need.

After we are finished with the Rosary, we pray to Our Lady for the things we need, that she may obtain them for us from her Son. She is watching us, and still listening attentively, desiring to help us. We start our prayer with "Sancta Maria, mater Dei, ora pro nobis nunc et in hora mortis nostrae," which is in actuality the third part of the Hail Mary "Holy Mary..."

We pray to her for what we need, and we thank her for the graces which she has secured for us already, even the many

of which we may have been unaware that she has secured. We do this in our own words, from our hearts. When we are finished we close with "Sancta Maria, mater Dei..." and then cross ourselves, knowing in confidence we have obtained what we have asked for.



Our Lady, Pray for Us!

In Conclusion

In conclusion, these are just the basics of how to pray the Rosary, and for those who want to learn more, the absolute best book ever written on the subject is *The Secret of the Rosary* by St. Louis DeMontfort, published by Tan publishing and is available at any good Catholic bookstore. It is small and only 126 pages, but there is a lot of heavy reading in those pages.

For my part, though, I sincerely hope that this little document helps those who want to learn to start praying the Rosary, and that it helps to guide them at least through the first early steps.



Appendix

I. Scriptural Readings Pertaining to the Mysteries:

Annunciation: Luke 1:26-38

Visitation: Luke 1:39-56

Nativity: Luke 2:1-20; Matth. 1:18-25

Presentation: Luke 2:22-40

Finding in the Temple: Luke 2:41-50

Agony in the Garden: Matth. 26:36-56; Mark 14:32-52; Luke 22:39-53; John 18:1-11

Scourging: Matth. 27:26; Mark 15:15; John 19:1

Crowning with Thorns: Matth. 27:27-31; Mark 15:16-20; John 19:2-3

Carrying the Cross: Matth. 27:32-34; Mark 15:21-22; Luke 23:26-32; John 19:17

Crucifixion: Matth. 27:34-56; Mark 15:23-41; Luke 23:33-49; John 19:18-37

Resurrection: Matth. 28:1-20; Mark 16:1-18; Luke 24:1-49; John 20:1-29

Ascension: Mark 16:19-20; Luke 24:49-53; Acts 1:6-11

Pentecost: Acts 2:1-41

Assumption and Coronation: Apoc. 12:1

II. Masses on Feast-days Pertaining to the Mysteries

In looking through a Missal, one will find that almost every Mystery has a special feast-day associated therewith. To one who knows how to use a pre-Vatican II "hand missal," a wealth of material for meditation can be gained by reading over the Propers given on those feast-days. Below is a table of those Mysteries, and the dates on which the Masses in question will be found in the Missal (according to the Proper of the Saints, unless otherwise specified).

Annunciation: March 25

Visitation: July 2

Nativity: December 25

Presentation: February 2

Finding in the Temple: none

All five Sorrowful Mysteries: Good Friday

Resurrection: Easter Sunday

Ascension: Thursday after the Fifth Sunday after Easter

Pentecost: Sunday after the Octave of the Ascension

Assumption: August 15

Coronation: May 31

III. Kabbalistic Correspondences with the Mysteries

Below is a table of correspondences putting each Mystery with its attributive Sephirah on the Tree of Life:

Annunciation --- Yesod

Visitation --- Nesah

Nativity --- Malchut

Presentation --- Hesed

Finding --- Da'at

Agony --- Gevurah

Scourging --- Nesah (of Gevurah)

Crowning --- Tifaret (of Gevurah)

Carrying --- Gevurah

Crucifixion --- Gevurah

Resurrection --- Tifaret

Ascension --- Hokhmah

Pentecost --- Hod

Assumption --- Binah

Coronation --- Keter