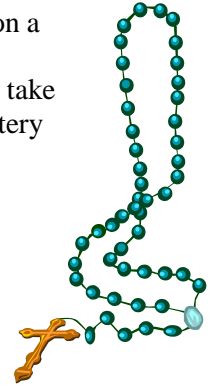


Methods to DEEPENING RECITATION of the ROSARY

(Suggestions based on ROSARIUM VIRGINIS MARIAE)

Announce each mystery & use a suitable icon or other image to portray it: This practice helps to focus attention, while appealing to the senses and helping to concentrate the mind on a particular mystery. (Actual icons may be used if available; other possibilities include showing them on a computer or tablet, including projecting the image if possible.) “This is a methodology, moreover, which corresponds to the inner logic of the Incarnation: in Jesus, God wanted to take on human features. It is through his bodily reality that we are led into contact with the mystery of his divinity” (#29). ... “This need for concreteness finds further expression in the announcement of the various mysteries of the Rosary”(#29).



Listening to the word of God: It is helpful to follow the announcement of each mystery with the proclamation of a related Biblical passage (which may be long or short depending on the circumstances). This practice reminds us of the Biblical foundation of the meditation and adds a certain depth, as “No other words can ever match the efficacy of the inspired word” (#30).

Silence: Allow for a pause of silence after the Biblical passage so that all may focus their attention on the content of a particular mystery (cf. #31). Do not be afraid of this moment of silence, as it nourishes the meditation.

The “Our 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*).” (#32) The Our Father provides the foundation for the Hail Marys.

The ten “Hail Marys”: The Hail Marys make up the most substantial element of the Rosary. When the Hail Mary is properly understood, we come to see how its Marian character does not detract attention from Christ, but emphasizes His presence.

“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...– the Incarnation of the Son in the womb of the Virgin Mary.” (#33)

...

The center of gravity in the Hail Mary is *the name of Jesus*, which acts as a hinge for the first and second part of the prayer. Often overlooked, this recitation of the name of Jesus ought to emphasize the mystery of Christ to be contemplated. *It is in Jesus Christ, our center of gravity, that recitation of the Rosary becomes meaningful.* In certain regions of the world, it is customary to highlight the name of Christ by adding a clause afterward relevant to the mystery being contemplated. This is especially powerful in public recitation.¹

For example: While meditating on the Transfiguration (4th Luminous Mystery), one might end the first half of the Hail Mary by saying “and blessed is the fruit of thy womb, Jesus, Light of the World,” before continuing on with the second half “Holy Mary, Mother of God...”

Other clause suggestions: *Institution of the Eucharist:* Jesus, The Bread of Life; *The Crucifixion:* Jesus, Lamb of God; *Proclamation of the Kingdom:* Jesus, Word of God; *The Annunciation:* Jesus, Incarnate Son of the Father; *The Resurrection:* Jesus, King of Kings... There are numerous traditional titles to choose from, or the clause may be the spontaneous fruit of meditation, such as “Jesus, Meek and Humble of Heart.”

In the second half of the “Hail Mary,” we recognize her unique relationship with Christ, as the Mother of God, and appeal to her “as we entrust to her maternal intercession our lives and the hour of our death.” (#33)

The “Gloria”:

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. “It is important that the Gloria, the high-point of contemplation, be given due prominence in the Rosary. In public recitation it could be sung, as a way of giving proper emphasis to the essentially Trinitarian structure of all Christian prayer.” (#34) The Gloria raises the mind to the heights of heaven. *Learning the “Gloria” in Latin, and learning how to chant the Latin translation of this short simple prayer, can add a real depth to the rosary.*

Concluding Short Prayers:

The full spiritual significance of each mystery could be drawn out by concluding each decade of the Rosary with a prayer for the fruits specific to that particular mystery. After the decades have been prayed, “(t)he 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” (#37).

One may choose to conclude the Rosary with a prayer suggested by local custom. The concluding prayer is a moment during which the connection between the Rosary and the Christian life is made clear. “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’” (cf #35).

Many also see fit, after the closing prayer, to “burst forth in praise of the Blessed Virgin, either in that splendid prayer the Salve Regina or in the Litany of Loreto.”

May Mary “be everywhere blessed, today and always, on earth and in heaven” (#37).

You can find the full text of *Rosarium Virginis Mariae* [here](#).

¹ 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. This is noted by John Paul II in Apostolic Letter ROSARIUM VIRGINIS MARIAE.