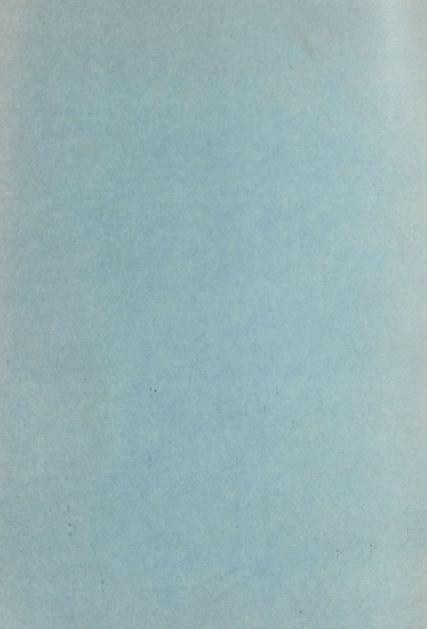
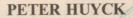
Rosary Psalms



242.742 HUY

Peter Huyck





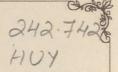
14115

ROSARY PSALMS



ASIAN TRADING CORPORATION 150, Brigade Road, Bangalore - 560 025 INDIA 1998





For the monks of New Melleray Abbey



ISBN 81-7086-225-6

Published by Dr. C. C. Pais for Asian Trading Corporation 150, Brigade Road, Bangalore - 560 025, India Phone: 5587807 Fax: 5596363 Printed at Panther India Printers Telefax: 3326918 / 3420447





	Contents	
Intro	duction	7
The	Joyful Mysteries	
I	The annunciation of the Archangel	
	Gabriel to the Virgin Mary	18
II	The visitation of the Virgin Mary to	
	the parents of John the Baptist	20
	The birth of Jesus in Bethlehem	22
IV	The presentation of Jesus in the	
	Temple	24
V	The finding of Jesus in the Temple	26
	CHINA HAPI	
40	To be between agon the cases. 27, 10915.	
The	Sorrowful Mysteries	
X 7.7		
VI	The agony of Jesus in the Garden of	20
* * * * * * * * * * * * * * * * * * * *	Gethsemane	30
	The scourging of Jesus at the pillar	32
	The crowning of Jesus with thorns	34
IX	The carrying of the cross by Jesus to	
10	Calvary	775
X	The crucifixion and death of Jesus	3.8

The Glorious Mysteries	
XI The resurrection of Jesus from the dead	42
XII The ascension of Jesus into heaven	44
XIII The descent of the Holy Spirit upon	
the apostles	46
XIV The assumption of the Virgin Mary	
into heaven	48
XV The coronation of the Blessed Virgin	
Mary as Queen of heaven and earth	50
OF ASSESSMENT OF STATE OF STAT	
Rosary Prayers	
BC	
The Our Father	54
The Hail Mary	54
The Glory Be	55
The Hail, Holy Queen	55
Mary's Song of Praise	56
Hannah's Prayer	57
The Priestly Benediction	59
The Priestry Benediction	39
Sources	(0
	60
Acknowledgements	61



The Rosary is an ancient and powerful prayer to Mary, the Mother of God. The *Rosary Psalms* are a meditation for the Rosary based on the Psalms.

The history of the Rosary begins with the widespread mediaeval practice of praying 150 Our Fathers in imitation of the 150 Psalms and counting them on a cord with 50 knots. One of the old counting strings is still preserved which dates back to the year 900. For the laity, praying this prayer (which takes about an hour) was an attempt to share in the spirituality of the monasteries where the Psalms were prayed in choir.

Prayer beads soon appeared. In her will (c. 1075) the Countess Godiva of Coventry left a certain monastery "the circlet of precious stones which she had threaded on a cord in order that by fingering them one after another she might count her prayers exactly." By 1268 there were four recognized trade guilds in the city of Paris alone which made prayer beads.

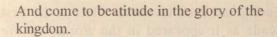
The popularity in the 11th century of the Little Office of the Blessed Virgin Mary (which was, of course, itself based on the Psalms) gave rise to the Hail Mary as a popular prayer in its own

right. The words of Gabriel ("Hail, full of grace, the Lord is with thee, blessed art thou among women", cf Luke 1:28) and the words of Elizabeth ("Blessed art thou among women and blessed is the fruit of thy womb," cf Luke 1:41) frequently appear as the versicle and responsory in the Office. The power of prayer to Mary was grafted onto the beads when people began reciting 150 Hail Marys in imitation of the prayer of 150 Our Fathers. The Hail Mary as then prayed was simply:

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

In the 13th and 14th centuries there were a number of attempts to make the prophecies of the Psalms more explicit with regard to the lives of Jesus and Mary. These were the so-called psalters of Jesus and Mary. Here is an example of the first "psalm" from one such "psalter" of Mary. It is 13th century, consists of 150 quatrains, and was attributed to Archbishop Stephen Langton:

Hail, Virgin of Virgins, mother without peer, Worthy without seed of man to bear a child, Make us often to meditate upon the law of the Lord



Meditation on the law of the Lord is the concept which links this quatrain with Psalm One. Some of the later of these Psalters were composed with less conformity to the Psalms and became in many cases mere accounts of the life of Jesus or Mary told in 150 short phrases.

These popular Psalters influenced the trend in the 15th century of adding a meditation to each Hail Mary in the prayer of 150 Hail Marys. Meditations were first added to 50 Hail Marys in this fashion by Dominic of Prussia, a Carthusian monk who lived from 1384-1460. Here is Dominic's first meditation:

Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus Christ, whom thou didst conceive by the Holy Spirit, through the message of the angel. Amen.

When the innovation appeared of interspersing 15 Our Fathers between the 150 Hail Marys (thus creating the decades), meditations were added to the Our Fathers as well. The result was 165 meditations in all. By the time this happened,

printing had been invented. Here is the first decade as it appeared in the *Rosary of the Glorious Virgin Mary* by Alberto da Castello op in 1521.

The Joyful Rosary

The Our Father Mystery: Mary, the Virgin, has conceived Jesus. The longing of the holy patriarchs who prayed for the incarnation of Christ.

- 1. Mary was prefigured through types in the Old Testament.
- 2. The Virgin Mary was foretold by the holy prophets.
- 3. The birth of the Virgin Mary was foretold by an angel.
- 4. The Virgin Mary was sanctified in the womb of St. Anne.
- 5. The birth of the glorious Virgin Mary.
- 6. Mary is presented in the Temple.
- 7. The holy life of Mary in the Temple.
- 8. Mary is betrothed to Joseph by the High Priest.
- 9. The Virgin Mary is chosen by God to be his
- 10. The angel announces to Mary the message of the Incarnation.

The Rosary as we know it today resulted from these Hail Mary meditations slowly disappearing and the Our Father meditations remaining and becoming our familiar mysteries.

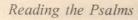
The meditation in this book resembles the 165 point mediations of the 16th century but with two important differences, both of which are characteristic of Scriptural Rosaries - a strictly 20th century phenomenon. First, it reaches back beyond the paraphrases of the Psalms into the Scriptures themselves for the meditations. Second, the meditations for each decade are all focused directly on the mystery, which is the old Our Father meditation.

Pope Pius XII likens picking up the Rosary to picking up young David's sling. Since this meditation is drawn entirely from the Psalms, many of which were attributed to David, when you pick it up it is like picking up both David's sling and David's harp. Use this meditation occasionally to enrich your own imaginative meditations on the mysteries of the Rosary (it isn't too long to memorize). It can also be used for group recitation of the Rosary. Read the passage in heavy type before each Our Father, and the subsequent passages before each Hail Mary.

When the Rosary was indulgenced by St Pius V in 1569, it consisted of 150 Hail Marys, 15 Our Fathers, and meditation on the mysteries. Praying a third of the Rosary was also indulgenced. The Rosary is still indulgenced today, and the structure is still the same as it was in 1569 (*Enchiridion of Indulgences*, 1969, pp. 67-68).

In the Apostolic Exhortation Marialis Cultus (2 February 1974), Pope Paul VI observes that "by its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are unfolded" (§47). He goes on to say that "we desire... to recommend that this very worthy devotion should not be propagated in a way that is too one-sided or exclusive. The Rosary is an excellent prayer, but the faithful should feel serenely free in its regard. They should be drawn to its calm recitation by its intrinsic appeal" (§55).

The Rosary is like an ancient fountain from which pure water still flows. Try it. Ask Mary for some favour, then work your way through the meditation on the beads. See what happens.



The language of the Psalms is the language of poetry and prophecy. These deep prophecies have been studied for centuries. Try to imagine, for example, that these words,

Deep is calling on deep, in the roar of waters.

(Psalm 41:8)

might foreshadow this event:

In the sixth month the angel
Gabriel was sent by God to a
town in Galilee called Nazareth,
to a virgin engaged to a man whose name
was Joseph, of the house of
David. The virgin's name was Mary.

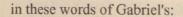
(Luke 1:26-27)

Try to hear the echo of these words from the Psalms,

Listen, O Daughter, give ear to my words: forget your own people and your father's house. (Psalm 44:11)







Greetings, favoured one! The Lord is with you.

(Luke 1:28)

Blessed are you among women.(Luke 1:42)

Compare this prophecy from the Psalms,

I will never lie to David. His dynasty shall last for ever. (Psalm 88:36-37)

to this prophecy of Gabriel's:

The Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end.

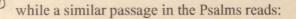
(Luke 1:32-33)

When Mary greets Elizabeth she says,

My soul maginifies the Lord, and my spirit rejoices in God my Saviour. (Luke 1:47)







My soul, give thanks to the Lord, all my being, bless his holy name.

(Psalm 102:1)

Imagine the thoughts of God on the night that Jesus was born,

You are my son.

(Psalm 2:7)

and the thoughts of Christ:

It was you who created my being, knit me together in my mother's womb. (Psalm 138:13)

Look for these words of the aged Simeon:

Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples. (Luke 2:29-31)





ATTENDED ON YOUR OLD THEFT

The Joyful Mysteries



I

The annunciation of the Archangel Gabriel to the Virgin Mary

I rejoiced to do your will as though all riches were mine.

118:14





Deep is calling on deep, in the roar of waters,	41:8
Listen, O daughter, give ear to my words:	44:11
Forget your own people and your father's house.	44:11
So will the king desire your beauty:	44:12
He is your lord, pay homage to him.	44:12
I will never lie to David. His dynasty shall last for ever.	:36-37
In my sight his throne is like the sun.	88:37
Like the moon, it shall endure for ever, a faithful witness in the skies.	88:38
The Lord does whatever he wills, in heaven, on earth, in the seas.	134:6
I have said to the Lord: "You are my God."	139:7







П

The visitation of the Virgin Mary to the parents of John the Baptist

My heart is ready, O God, my heart is ready.

56:8

The Lord does whatever he wille!





		-
My soul, give thanks to the Lord, all my being, bless his holy name.	102:1	,
He has never despised nor scorned the poverty of the poor.	21:25	
Holy his name, to be feared	110:9	
As the heavens are high above the earth so strong is his love for those who fear him		
Yours is a might arm, O Lord; your hand is strong, your right hand ready	y. 88:14	
He pours contempt upon Princes, makes them wander in trackless wastes.	106:40	
He raises the needy from distress.	106:41	
He fills the hungry with good things.	106:9	
He has remembered his truth and love for the house of Israel.	97:3	
He remembered his holy word, which he gave to Abraham his servant.	104:42	







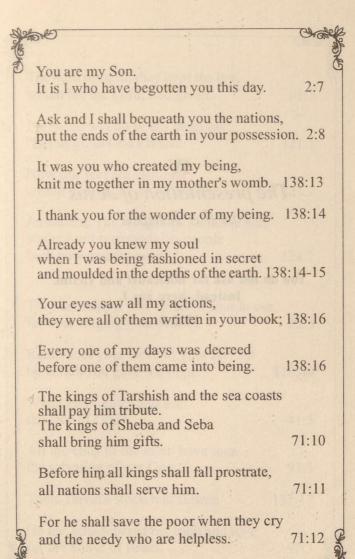


The birth of Jesus at Bethlehem

You are my Son.

2:7

He fills the honery with good times.





IV

The presentation of Jesus in the Temple

You do not ask for holocaust and victim. Instead, here am I.

39:7-8





الله الله الله الله الله الله الله الله	Chale
	- 365
They did his will; they kept the law, which he, the Lord, had given.	98:7
I rejoiced when I heard them say: "Let us go to God's house."	121:1
Now our feet are standing within your gates, O Jerusalem.	121:2
Jerusalem: The mountains surround her, so the Lord surrounds his people both now and for ever. ***	124:2
They are happy, who dwell in your hous	
for ever singing your praise.	83:5
Remember your word to your servant by which you gave me hope.	118:49
When can I enter and see the face of God?	41:3
All the ends of the earth have seen the salvation of our God!	97:3
There David's stock will flower.	131:17
He has remembered his truth and love for the house of Israel.	97:3

100 mg

V

The finding of Jesus in the Temple

I burn with zeal for your house.
68:10



2019	Charles
	3
Jerusalem is built as a city strongly compact.	G
It is there that the tribes go up, the tribes of the Lord.	121:3-4
For Israel's law it is, there to praise the Lord's name.	121:4
I am like a growing olive tree in the house of God.	51:10
How lovely is your dwelling place, Lord, God of hosts.	83:2
One day within your courts is better than a thousand elsewhere.	83:11
* * *	
I am wearied with all my crying, my throat is parched.	68:4
My eyes are wasted away from looking for my God.	68:4
I have become like a pelican in the wile	derness
like an owl in desolate places.	101:7
I lie awake and I moan like some lonely bird on a roof.	101:8
My soul is longing for the Lord more than watchmen for daybreak	129:6
	Greek .

The Sorrowful Mysteries





The agony of Jesus in the Garden of Gethsemane

Call on me in the day of distress. 49:15





2	DIE	CHOR!
	In my anguish I called to the Lord; I cried to my God for help.	17:7
	Fear is all around me, as they plot together against me, as they plan to take my life.	30:14
	My heart is stricken within me, death's terror is on me,	54:5
	Trembling and fear fall upon me and horror overwhelms me.	54:6
	In God I trust, I shall not fear: what can mortal man do to me?	55:5
	You are my father, my God, the rock who saves me.	88:27
	You are my refuge, all I have in the land of the living.	141:6
	Now, Lord, what is there to wait for? In you rests all my hope.	38:8





VII

The scourging of Jesus at the pillar

They ploughed my back like ploughmen, drawing long furrows.

128:3





Examine me, Lord, and try me; O test my heart and my mind.	25:2
I was silent, not opening my lips, because this was all your doing.	8:10
Take away your scourge from me. 33	8:11
I am crushed by the blows of your hand. 3	8:11
You punish man's sins and correct him; like the moth you devour all he treasures. 38	8:12
Mortal man is no more than a breath; O Lord, hear my prayer. 38:12	2-13
In your house I am a passing guest, a pilgrim, like all my fathers.	8:13
Look away that I may breathe again before I depart to be no more.	8:14
You, O God, have tested us, you have tried us as silver is tried.	5:10
O give strength to your servant and save your handmaid's son.	5:16







VIII

The crowning of Jesus with thorns

My foes encircle me with deadly intent.

16:9

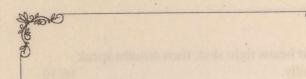




Their hearts tight shut, their mouths speal proudly.	k 16:10
They advance against me and now they surround me.	16:11
Now that I am in trouble they gather, they gather and mock me.	34:15
They take me by surprise and strike me and tear me to pieces.	34:15
They provoke me with mockery on mock and gnash their teeth.	34:16
O Lord, how long will you look on?	34:17
Come to my rescue!	34:17
Save my life from these raging beasts, my soul from these lions.	34:17
Do not let my lying foes rejoice over me.	34:19
Do not let those who hate me unjustly wink eyes at each other.	34:19

Charles





IX

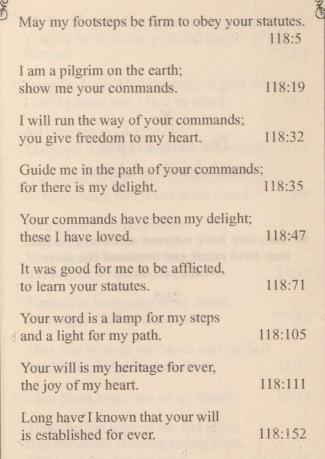
The carrying of the cross by Jesus to Calvary

They go out, they go out, full of tears, carrying seed for the sowing.

125:6







Though my foes and oppressors are countless I have not swerved from your will. 118:157



X

The crucifixion and death of Jesus

O God, they have set your sanctuary on fire: they have razed and profaned the place where you dwell.





		1
	My God, my God, why have you forsaken me? You are far from my plea and the cry of my distress.	
	O my God, I call by day and you give no reply, I call by night and I find no peace. 21:	3
	All who see me deride me. They curl their lips, they toss their heads. 21:	8
	"He trusted in the Lord, let him save him; let him release him if this is his friend." 21:9)
	Like water I am poured out, disjoined are all my bones. My heart has become like wax, it is melted within my breast. 21:15	5
-	Parched as burnt clay is my throat, my tongue cleaves to my jaws. 21:16	5
	They tear holes in my hands and my feet and lay me in the dust of death. 21:17	7
	I can count every one of my bones. 21:18	}
	These people stare at me and gloat; they divide my clothing among them. They cast lots for my robe. 21:18-19	
	Into your hands I commend my spirit. 30:6	Sign
di	0.0	- 3

My God, my God, why have your forselour one? You are far from my pice and the day of my, distress.

O my God, I call by day and you give so report I call by night and I find no peace:

All who see me dends me.
They can their live new took man hands 21 x

He trusted in the Lord, let falls since hour; let him release him it this is tus litered." 21-9

Like water I are poured out.
disjoined are all any names. 2002 and all all are to be a like with the like water and a like wa

Purched as burnt clay is my throat.

By tongut cleaves to my think

2123 ii.

They tear hotes in my bands and my feet and lay me in the dust of death. 21:17

I can count every one of my bones. 21:18

These people stare at me and gloate they divide my clothing among them.
They east tots for my robe.

late your bands I commend my spirit

The Glorious Mysteries



XI

The resurrection of Jesus from the dead

The foe is destroyed, eternally ruined.
9:7

and the second	Charles
"For the poor who are oppressed and the needy who groan I myself will arise," says the Lord.	11:6
"I will grant them the salvation for which they thirst."	11:6
From on high he reached down and seized he drew me forth from the mighty waters. He snatched me from my powerful foe. 17:	
He brought me forth into freedom, he saved me because he loved me.	17:20
I am sure now that the Lord will give victory to his anointed.	19:7
O Lord, you have raised my soul from the restored me to life from those who sink int the grave.	dead, 29:4
At night there are tears, but joy comes with	dawn. 29:6
I will make him my first-born, the highest of the kings of the earth.	88:28
I will keep my love for him always; with him my covenant shall last.	88:29
I will establish his dynasty for ever, make his throne endure as the heavens.	88:30
	0000

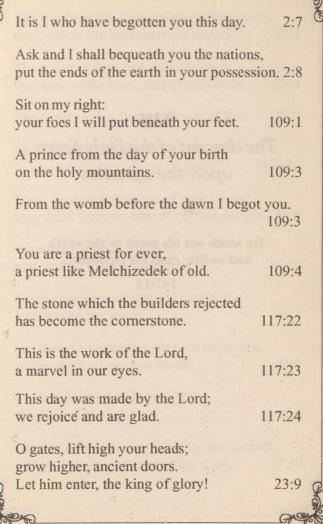
XII

The ascension of Jesus into heaven

O gates, lift high your heads, grow higher, ancient doors. Let him enter, the king of glory!











XIII

The descent of the Holy Spirit upon the apostles

He sends out his word to the earth and swiftly runs his command.



The Lord's voice resounding on the waters, the Lord on the immensity of waters; 28:3
The voice of the Lord, full of power the voice of the Lord, full of splendour. 28:4
The Lord's voice flashes flames of fire. 28:7
The God of glory thunders. In his temple they all cry: "Glory!" 28:9-10
They feast on the riches of your house: they drink from the stream of your delight. 35:9
In you is the source of life and in your light we see light. 35:10
O send forth your light and your truth; let these be my guide. 42:3
Let them bring me to your holy mountain, to the place where you dwell. 42:3
I will come to the altar of God, the God of my joy. 42:4
You send forth your spirit, they are created; and you renew the face of the earth. 103:30



XIV

The assumption of the Virgin Mary into heaven

Of you my heart has spoken: "Seek his face.".





My heart rejoices, my soul is glad; even my body shall rest in safety.	15:9	
You will not leave my soul among the deanor let your beloved know decay.	ad, 15:10	
You will show me the path of life, the fullness of joy in your presence.	15:11	
From on high he reached down and seized me; he drew me forth from the mighty waters. 17:17		
O precious in the eyes of the Lord is the death of his faithful.	115:15	
Our life, like a bird, has escaped from the snare of the fowler.	123:7	
Indeed the snare has been broken and we have escaped.	123:7	
You stretch out your hand and save me.	137:7	
Your love, O Lord, is eternal, discard not the work of your hands.	137:8	
Discard not the work of your hands.	137:8	



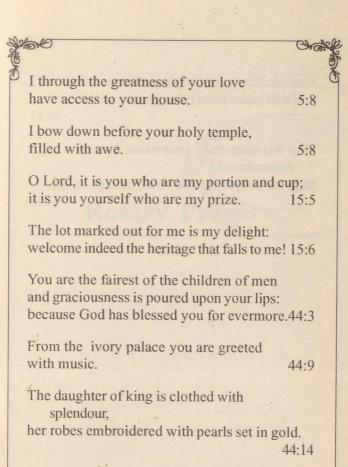
XV

The coronation of the Blessed Virgin Mary as Queen of heaven and earth

He fixes the number of the stars; he calls each one by its name.





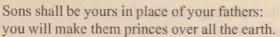


She is led to the king with her maiden companions.

They are escented amid gladness and

They are escorted amid gladness and joy; they pass within the palace of the king. 44:15





44:17

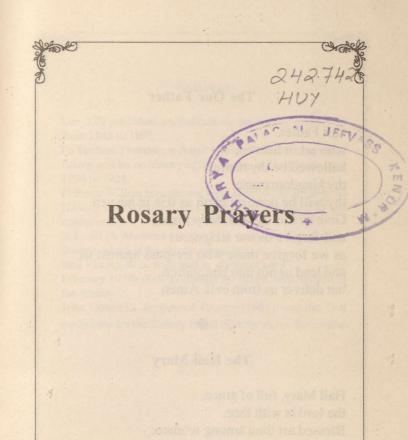
May this song make your name for ever remembered.

May the peoples praise you from age to age.

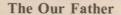
44:18



the daughter of king is clothed with







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



The Hail Mary

Hail Mary, full of grace, the lord is with thee. Blessed art thou among 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 death. Amen.









Sources

Leo XIII published encyclicals on the Rosary every year from 1883 to 1898.

Fr. Herbert Thurston, a Jesuit priest, published a series of fifteen articles on history of the Rosary in The Month from 1990 to 1924.

Fr Franz Willam brought out book entitled *The Rosary: Its History and Meaning* in 1947 on the occasion of the canonization of St Louis De Montfort.

St Louis De Montfort (1673-1716) wrote *The Secret of the Rosary*, which is the classic on subject.

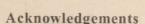
Paul VI's Apostolic Exhortation *Marialis Cultus* (2 February 1974) devotes almost the entire third section to the Rosary.

John Gabriel's Scriptural Rosary (1961) was the first meditation for the Rosary based directly on the Scriptures.







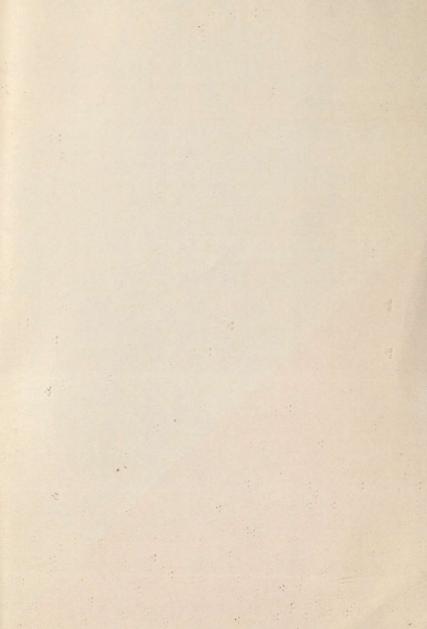


The extracts from the Psalms in this publication are taken from THE PSALMS, A new translation, published by Harper Collins Ltd, used by permission of A.P.Watt Ltd on behalf of The Grail, England. The numbering of the Psalms in this translation differs slightly from other modern translations.

The other Scripture quotations in this publication are from the New Revised Standard Version of the Bible, copyrigth ©1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA, and are used by permission.











ASIAN TRADING CORPORATION 150, Brigade Road, Bangalore - 560 025

