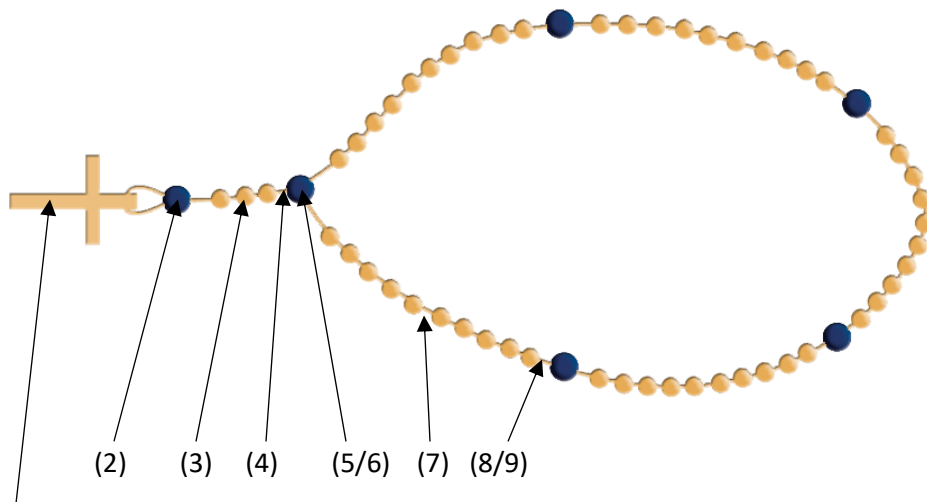


A SYNODAL ROSARY



- (1) *In the name of the Father and of the Son and of the Holy Spirit.
[optional: O God come to my aid;
O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be,
world without end. Amen.]*

Then the **Apostle's Creed** is recited.

- (2) The **Our Father** is said.
 - (3) The **Hail Mary** is said three times.
 - (4) The **Glory Be** is said.
- For each Decade:*
- (5) At the beginning of each decade, announce the "mystery" to be contemplated (see below).
 - (6) After a short pause for reflection, recite the **Our Father**...
 - (7) ten **Hail Marys**...
 - (8) and the **Glory be**.
 - (9) (After finishing each decade, some say the following prayer requested by the Blessed Virgin Mary at Fatima)

At the end of the Rosary, the Litany of Loreto or some other **Marian prayer** is recited. A **Prayer to St. Joseph** may also follow.

The Apostle's Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
At the words that follow, up to and including the Virgin Mary, all bow.
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

The Prayers of the Rosary

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.

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.

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Fatima Prayer (optional)

O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to Heaven, especially those who have most need of your mercy.

Marian Prayers

Hail, holy Queen, mother of mercy; hail, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Amen.

Another Marian Prayer

V. Pray for us, O holy Mother of God.

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

Let us pray: O God, whose Only Begotten Son, by his life, Death, and Resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

Collect: Mary, Mother of the Church

O God, Father of mercies,
whose Only Begotten Son, as he hung upon the Cross,
chose the Blessed Virgin Mary, his Mother,
to be our Mother also,
grant, we pray, that with her loving help
your Church may be more fruitful day by day
and, exulting in the holiness of her children,
may draw to her embrace all the families of the peoples.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Prayer to Saint Joseph

To you, O blessed Joseph,
do we come in our tribulation,
and having implored the help of your most holy Spouse,
we confidently invoke your patronage also.
Through that charity which bound you
to the Immaculate Virgin Mother of God
and through the paternal love
with which you embraced the Child Jesus,
we humbly beg you graciously to regard the inheritance
which Jesus Christ has purchased by his Blood,
and with your power and strength to aid us in our necessities.
O most watchful guardian of the Holy Family,
defend the chosen children of Jesus Christ;
O most loving father, ward off from us
every contagion of error and corrupting influence;
O our most mighty protector, be kind to us
and from heaven assist us in our struggle
with the power of darkness.
As once you rescued the Child Jesus from deadly peril,
so now protect God's Holy Church
from the snares of the enemy and from all adversity;
shield, too, each one of us by your constant protection,
so that, supported by your example and your aid,
we may be able to live piously, to die in holiness,
and to obtain eternal happiness in heaven.
Amen.

Reflecting on the Mysteries of Light, in light of the Synodal Journey

First Mystery of Light: The Baptism in the Jordan.

"And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well-pleased'" (Mt 3:16-17).

Our taking part in this synodal journey flows from our baptism. As the baptized, we are all part of the Body of Christ, and share responsibility for the life of the Church. As the baptized, we are all given the gift of the Holy Spirit. Are we prepared to listen humbly to the Spirit at work in others? Are we willing to speak boldly, trusting that we, too, share in this gift?

Second Mystery of Light: The wedding feast of Cana.

"On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'O woman, what have you to do with me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you'" (Jn 2:1-5).

Family life is where we first learn what it means to be "synodal" – to journey with others. For some, family life has helped us to become good and patient listeners. Others have had different experiences. What lessons from family life do we bring to this synodal journey? How is Church a "family" for us? In what ways could it be more family-like? How can you contribute in new ways to your parish family?

Third Mystery of Light: The proclamation of the kingdom of God.

"The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (Mk 1:15).

As the baptized, we are called to be missionary disciples, sharing the Good News of Jesus Christ in word and deed. Yet, many of us are uncomfortable sharing our faith, uncomfortable with being evangelists. As we look at our lives, when are those times when I have professed the faith publicly – by what we've said or done? When are times when we have been less bold? How might we be more evangelical in light of this synodal journey?

Fourth Mystery of Light: The Transfiguration.

"And after six days Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them, and his face shone like the sun, and his garments became white as light" (Mt 17:1-2).

The Transfiguration gave the three disciples a glimpse of future glory, yet they were afraid. What hopes do you have for this synodal journey? What fears?

Fifth Mystery of Light: The institution of the Eucharist.

"Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body'" (Mt 26:26).

Our ultimate unity and identity as the Church is rooted in Christ, and it is Christ whom we encounter in the Eucharist. And while we can say that, at some level, the Church makes the Eucharist – it is also true that the Eucharist makes the Church. It is who we are. What place does the Eucharist hold in our lives? Do we see and celebrate Eucharist as a source of unity and inclusion? Or do we experience it as a cause for division and exclusion?

Sources

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