

Blessed Alain de la Roche OP

**THE MOST HOLY ROSARY:
THE PSALTER OF JESUS AND MARY**

**Volume II:
Complete works of Blessed Alain de
la Roche OP**

**Book I:
APOLOGY OF THE HOLY ROSARY**

**Book II:
STORY, REVELATIONS AND VISIONS
OF THE HOLY ROSARY**



Blessed Alain de la Roche OP
(Plöuer sur Rance, 1428 - + Zwolle 1475)

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VOLUME II

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**INTRODUCTION AND TRANSLATION:
Don Roberto Paola**



Rome, 7-X-2015, feast of Our Lady of the Rosary



Collection : *Studia Rosariana*, n. 4

n. 1: Beato Alano della Rupe, *Il Salterio di Gesù e di Maria: Genesi, storia e Rivelazioni del Santissimo Rosario*, first edition by don Roberto Paola; first italian translation by Gaspare Paola, Rosina Murone, Don Roberto Paola, Annalisa Massimi, Alberta Cardillo, Rome, 2006 (available in print from Ancilla and downloadable for free at www.beatoalano.it).

n. 2: Beato Alano della Rupe, *Mariale*, published by don Roberto Paola (only available at www.beatoalano.it and downloadable for free).

n. 3: *La Vita di Maria nei Mariali Medievali*, Cristoforo Mariani, Rome, 2013 (only available at www.beatoalano.it and downloadable for free).

n. 4: Beato Alano della Rupe: *Il Santissimo Rosario, il Salterio di Gesù e di Maria*. Introduction and translation, vol. I-V, by don Roberto Paola, Rome, 2015 (available in print from Ancilla and downloadable for free at www.beatoalano.it).

ORIGINAL TITLE: P. Frà GIOVANNI ANDREA COPPESTEIN o.p.: *Beati fr. Alani redivivi Rupensis, tractatus mirabilis de ortu et progressu Psalterii Christi et Mariae eiusque Fraternitatis*, Friburgo, 1619 (and subsequent editions).

Five works from Blessed Alan are featured: *Apologia; Relationes, Revelationes et Visiones; Sermones S. Dominici Alano revelati; Sermones et tractaculi; Exempla seu miracula.*

Coppestein's last edition is entitled *Opus vere aureum B. Alani Rupensis Ordinis Praedicatorum, de ortu et progressu Psalterii Christi et Mariae, seu Sacratissimi Rosarii, in ejusdem praeconium praedicatoribus Verbi Dei et omnibus Christi fidelibus propositum*, Imola (Forum Corneli), 1847.

Website: www.beatoalano.it

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Cover: The Virgin Mary appears to Blessed Alain de la Roche, 17th century, private collection (cover by Maria Grazia Comanducci).

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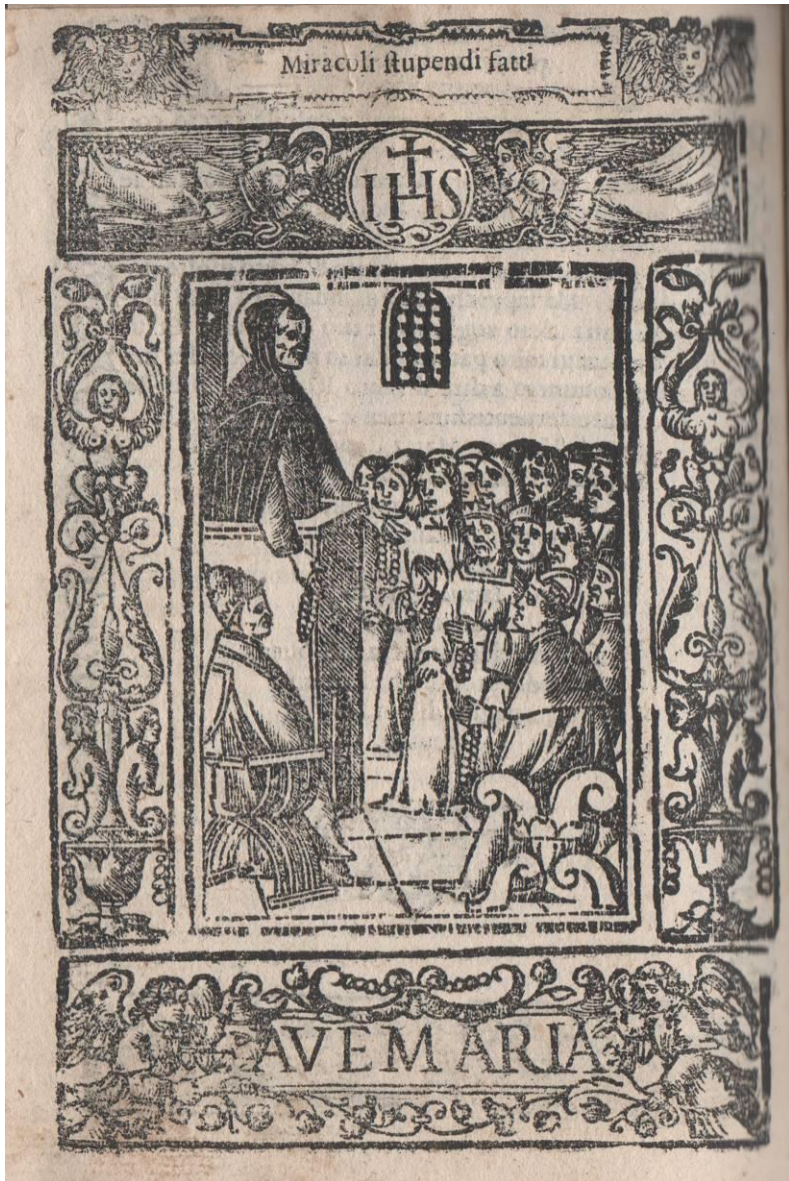
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Alberto Castellano OP, wood engraving from the *Rosary of the Glorious Virgin Mary*, 16th century.

METHODOLOGICAL NOTES:

Since there have been numerous editions by Coppenstein, starting from 1619, the last one from 1847 has been compared to that of 1691.

The published text comes from the last edition of 1847, with missing passages added from the 1691 edition (as indicated in footnotes); shortened names or words have been added fully (with missing letters in parentheses, both in the 1847 and the 1691 editions).

When both texts could not be read or understood, the 1699 and 1624 editions of Coppenstein have been used, as indicated in footnotes.

Both editions have been used to produce an analytical edition in which footnotes indicates the differences and which uses the most correct words in the translation.

The numbering follow that of 1847, but the punctuaion and typography come from the 1691 edition, unless indicated otherwise.

J's have been dropped from the 1847 text and replaced with i's (except in the name "Jesus"); the diphthong "æ" has been

replaced when needed with the diphthong “œ” as in the 1691 text.

In the first Italian translation from 2006, out of fidelity to the Latin text, the Holy Rosary has been called “Psalter of Jesus and Mary”.

In the second edition, the term “Psalter of Jesus and Mary”, closer to the original text but less common today, has been replaced with “Rosary of Jesus and Mary”, or “Psalter of the Rosary”; similarly, “Lord’s Prayer” has been transcribed as “Pater Noster” and “Angelic salutation” as “Ave Maria”.

The present text is not a reprint of the 2006 edition but an in-depth version of it which has become a new original work: the translated text has been simplified and clarified; some translation errors have been corrected through comparison with other editions.



Detail of a painting showing Blessed Alain receiving the Rosary from the Holy Mary, private collection, 18th century.



**Back cover: H. Snyers, *The Virgin Appears to Blessed Alain de la Roche*, 17th century,
Kupferstichkabinett, Dresde.**

**OPUS VERE AUREUM
B. ALANI RUPENSIS
ORDINIS PRAEDICATORUM
DE ORTU ET PROGRESSU
PSALTERII CHRISTI ET MARIAE
SEU SACRATISSIMI
ROSARII
IN EIUSDEM PRAECONIUM
PRAEDICATORIBUS
VERBI DEI ET OMNIBUS
CHRISTI FIDELIBUS
PROPOSITUM.**

**FORUM CORNELII, 1847
EX TIPOGRAPHIA EPISCOPALI**

**MAJOR WORKS FROM
BLESSED ALAIN DE LA
ROCHE, OF THE ORDER OF
PREACHERS, ON THE ORIGIN
AND STORY OF THE
PSALTER OF JESUS AND
MARY, GIVEN TO THE
PREACHERS OF THE WORLD
OF GOD AND ALL THE
FAITHFUL, TO BE SPREAD
INTO THE WORLD.**

**BEATI FR. ALANI DE RUPE
REDIVIVI
OPUS AUREUM
DE PSALTERIO SEU ROSARIO
CHRISTI ATQUE DEIPARAE¹**

¹ The 1691 edition indicates “Beati fr. Alani redivivi Rupensis, tractatus mirabilis de ortu et progressu Psalterii Christi et Mariae eiusque Fraternitatis. cura: Fra Johannes Andrea Coppenstein o.p.” Translation : Wonderful treatise by Blessed Alain de la Roche on the birth and development of the Rosary of Christ and Mary, and of its Brotherhood.

**REPUBLICATION OF THE
WORKS OF BLESSED
ALAIN DE LA ROCHE
ON THE PSALTER OR
ROSARY OF CHRIST AND
THE MOTHER OF GOD.**

BALANVS DE RVPE REDIVIVS

DE
PSALTERIO SEV RO-
SARIO CHRISTI AC MARIÆ:
EIVSDEM QVE.
FRATERNITATE ROSARIA.

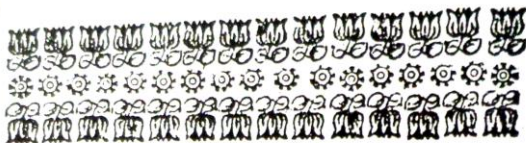
Auctore
R. P. F. IOANNE ANDREA COPPEN-
STEIN Mandalensi, Ordinis Prædica-
torum Theologo.

- REDDITVS
1. *Stylo & Methodo meliore :*
 2. *Censoria virgulæ veritate :*
 3. *Nullius Bonæ Rei omissione :*
- Permissu Superiorum.



COLONIÆ AGRIPPINÆ,
Sumptibus PETRI Henningij Bibl. Colon.
ANNO M. DC. XXIV.

Cover from Coppenstein's Latin edition, 1624.



CENSURA ET APPROBATIO.

EX commissione Superiorum diligenter inspexi
librum B. Alani de Rupe, in Ordine Prædicato-
rum olim eximii Concionatoris, ac promotoris Psal-
terij IESU CHRISTI, & Mariæ Sanctissimæ. O-
pus sanè piissimum, spiritu Dei plenum, The-
saurum planè absconditum, & jam diu in tenebris Latentem
inveni; & licet carnales homines ad corticem so-
lum attendentes duritie nucis offendantur; intus
tamen munda suavissima delitescit, qua suavissi-
mè pascuntur spiritalia homines qui cogitant quæ
spiritus sunt, ut insinuat Paulus. Quare Iudico
tam præclarum ac pium Opus quamprimum in lu-
cem evulgandum, ut ad manus omnium deveniens
omnium etiam corda erga Psalterium alliciat & at-
trahat. Eriburgi 14. Ianuarij 1623.

F. Ludovicus Vanegar SS. Theologiæ
Doct̃or ac in Monasterio Prædicato-
rum Regens & Primarius Professor.

* 4

FA-

Ecclesiastical approbation of Blessed Alain's text, 1623.

PRAEFATIO
B. M. ALANI DE RUPE
AD FERRICUM, EPISCOPUM
TORNACENSEM

Laudate Dominum JESUM CHRISTUM, et SS. Virginem² MARIAM in Psalterio, cum Fidelibus vestris ovibus, sic ut tandem sine fine cum angelicis Spiritibus, facie ad faciem Beatissimam in aeternum Trinitatem mereamini, ovium in Beatorum fruitione, magnificare.

Reverende in Christo PATER ac DOMINE, S. Augustinus ait Lib[ro] de Doctr[ina] Christ[iana]: Pastores ovium Christi ducere eas debent ad virentia virtutum pascua, et ab incursibus Luporum, raptorumque, protegere: rationem reddituri summo ovium Regi Christo de animarum sibi commissarum perditione.

Quod intelligi secundum S. Gregorium debet, Lib[ro] de Cura Pastoralis: si Praesidentium negligentia, aut doctrina mala, vel exemplo pereant, seu scandalo.

Hinc, fidelissime ovium Christi, in Episcopatu Tornacensi Pontifex et firmissime in cunctis virtutum Fauctor³: quia pro

² The 1691 edition indicates "S.V.", while the 1847 edition indicates "SS. Virginem".

³ "Fautor" in the 1691 edition.

**PRESENTATION (OF THE APOLOGY) TO
FERRY OF CLUGNY, BISHOP OF TOURNAI,
BY BLESSED ALAIN DE LA ROCHE.**

Praise the Lord Jesus Christ and the Blessed Virgin Mary in the Psalter of the Rosary, as well as the flock of your faithful, to obtain, for ever, to be in the presence of the Most Holy Trinity, among the Angels, and the flock of the Saints.

Very great Excellency, Father in Christ, Saint Augustine wrote in the Book of Christian Doctrine that the shepherds of Christ's sheep must guide them to the lush pastures of virtues and protect them from the assaults of wolves and raptors: they will answer to Christ, the supreme king of the sheep, for the perdition of the souls entrusted to them.

To be interpreted thusly, according to St Gregory, in the Book of Pastoral Care: if they are lost, it is through negligence, or bad example, or by the failure of those who must defend them.

Therefore, O faithful bishop of the sheep of Christ, firmly experienced in all virtues, in the episcopate of Tournai where

meritis inibi curam geritis Apostolicam, congruum est Paternitati Vestrae, quae subditis vestris salutaria fuerint cognoscere: Et vero in primis⁴, quae sub Praedecessore vestro (sciente ipse⁵ et approbante) devotius peracta sunt, variis in oppidis huius Almae Diocoeseos⁶; haec eadem cum gaudio magno adprobari⁷.

Hoc autem est de PSALTERIO Inviolatae semper Virginis Genitricis Dei MARIAE.

Propterea etiam placuit Vestrae Potestati super hoc QUAESTIONEM ad me habere Paternam.

Idcirco multarum pro animarum salute, postulationi Vestrae, ac intentioni humiliter satisfaciendo, sub paucis verbis, ut potero, super materia Psalterii Virginis Gloriosae aliquod lumen, uti ⁸ patebit per ordinem, Intelligentiae Vestrae offerre conabor.

Non (quod absit) sublimem Vestram Apostolicam Scientiam imbuendo: sed scita



⁴ “inprimis” in the 1691 edition.

⁵ “ipso” in the 1691 edition.

⁶ “Diecoesios” in the 1691 edition.

⁷ “adprobare” in the 1691 edition.

⁸ “ceu” in the 1691 edition.

you exercise apostolic care for (your) merits, it is right that Your Fatherhood be told about the salvation of your subjects.

And first of all (it is right that you should be told) of the works piously completed under the direction of your Predecessor (which he knew and approved) in different cities of this diocese, and which have been approved (by him) with great transport.

This work is the Psalter, or Rosary of the Most Pure Virgin Mary, Mother of God.

Since it pleased Your Power to have with me a paternal confrontation on this subject, then, for the salvation of many souls, humbly answering Your question and Your request, in a few words, as I can, I will try to offer, in an orderly manner, to Your competence, a clarification on the nature of the Psalter, or Rosary of the Glorious Virgin Mary.

Far be it from me to want to give lessons to Your sublime Apostolic Science, but, as Saint Anselm said (for the sole purpose

melius, ac perspecta ad memoriam, et ut S. Anselmus ait, ad operosam Efficaciam reducendo.



Detail from the cover of Alberto Castellano's book: *Rosary of the Glorious Virgin Mary*, 16th century.

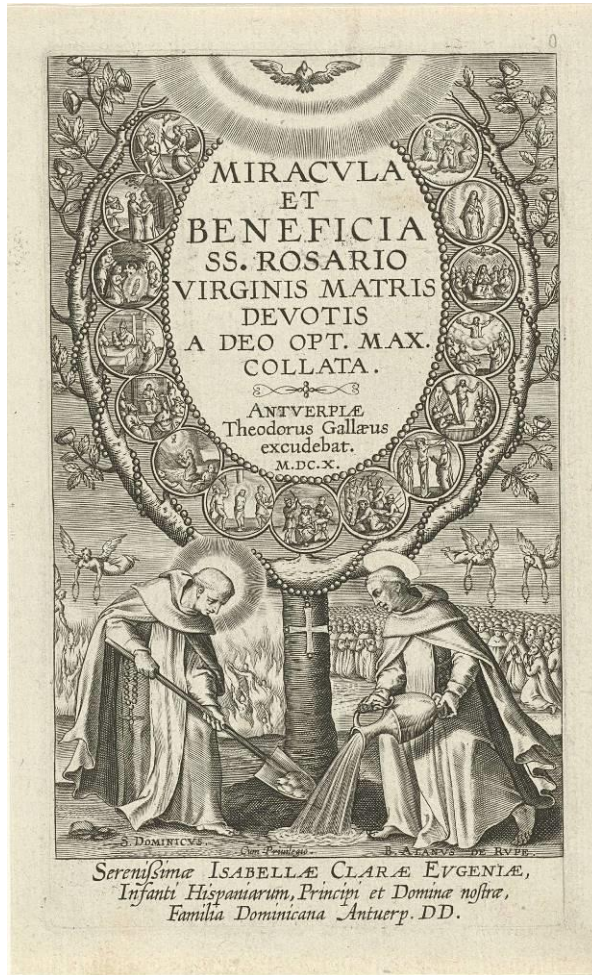
of) bringing back to your memory things (by You) already well known and understood in depth, for the benefit of an understanding of wider horizons.



Detail from Alberto Castellano's book: *Rosary of the Glorious Virgin Mary*, 16th century.

PARS PRIMA
APOLOGIA B[EATI]
M[AGISTRI] ALANI DE RUPE

FIRST BOOK: APOLOGY OF THE HOLY ROSARY



Cover of the 1691 edition of *Beatus Alanus Redivivus: de Psalterio seu Rosario Christi et Mariae, eiusdemque Fraternitate Rosaria*, by Father Joannes Andreas Coppenstein
OP: Saint Dominic plants the Tree of the Rosary, which Blessed Alain waters.

CAPUT I.

Cur hoc Suffragium dicatur PSALTERIUM CHRISTI ET MARIAE?

Famosissime in Christo Pater, et Domine: *Peccatoribus Praestat Paenitentiam* Trinitas Altissima per Psalterium Virginis Mariae.

1. Dicitur autem Psalterium a *psallendo*. Inde servientes in illo Deo et Mariae Virgini, dicuntur Psaltae.

Sic dictum a Psalterio Davidico; quod figura Angelicae fuit Salutationis.

Cantica enim veteris Legis figura novae fuerunt: secundum S. Ambr.

2. Si qui placuerit: sic dictum videri potest quasi a *sale* divinae Sapientiae: quod Oratio Dominica et Salutatio Angelica sint quasi duae salinae Dei Sapientiae, quibus Fidelium mentes saliuntur.

3. Nisi quis maluerit illud recte sic appellari, ab Organo: quod Hebraei *Nabulum*⁹ vocant; musicum instrumenctum ex CL.



⁹ “Nabulum” in the 1691 edition.

CHAPTER I

Why is the Rosary called Psalter of Christ and Mary?

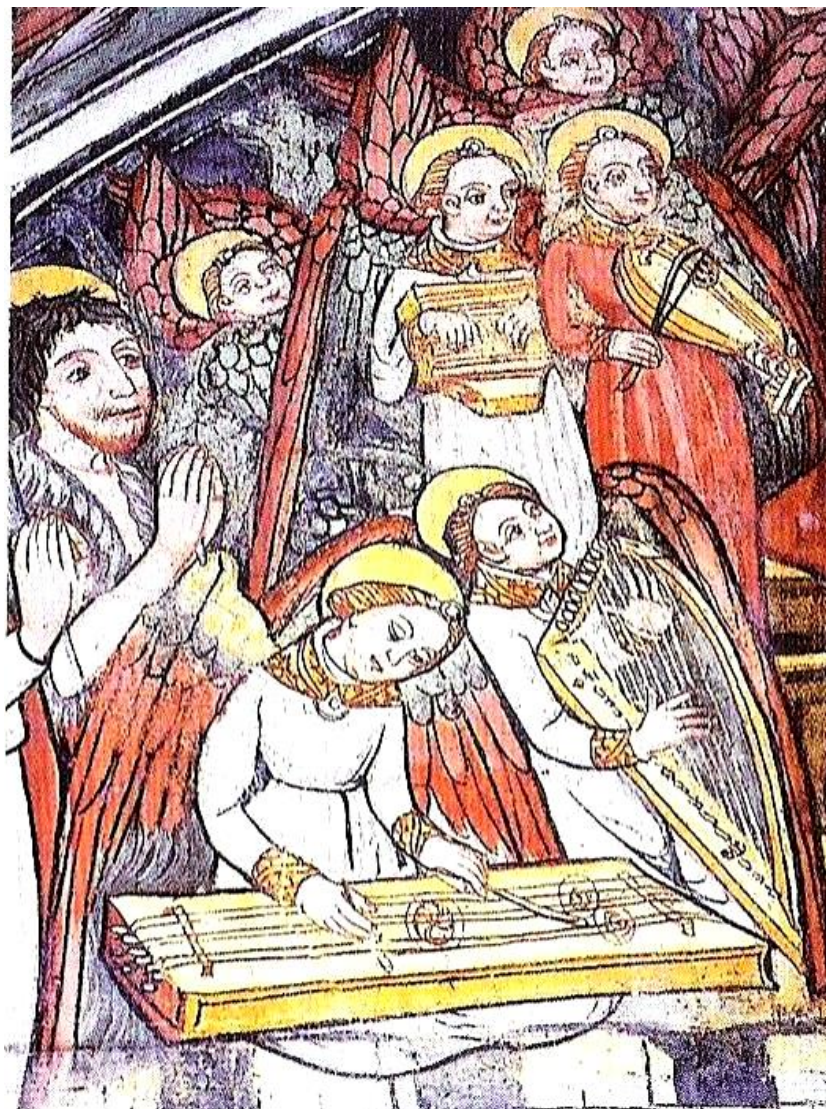
O Most Reverend Father in Christ, the Most Holy Trinity promises sinners repentance through the Rosary of the Virgin Mary.

1. Thanks to its musicality, it is also called Psalter of the Virgin Mary, and the Rosarians are called pious musicians of God and the Virgin Mary.

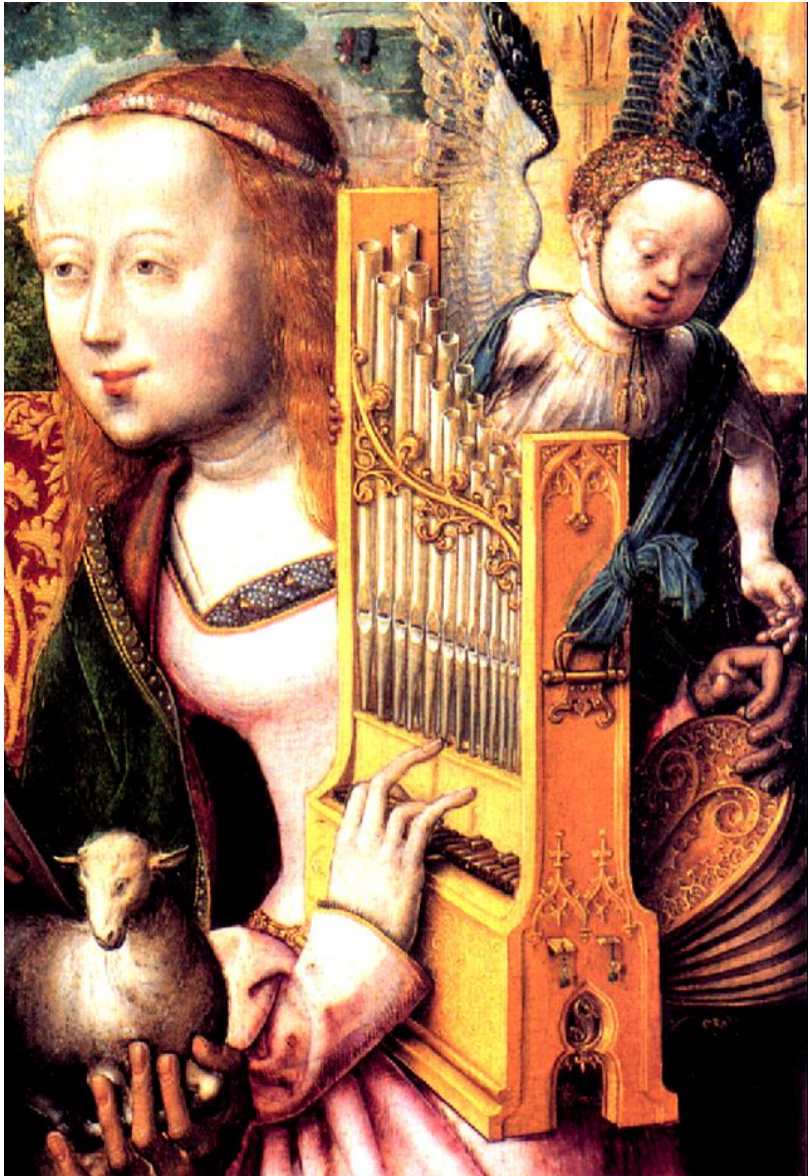
The Psalter of Mary stems from the Psalter of David: indeed, according to Saint Ambrose, the Hail Marys are the Canticles of the New Testament, as were the Psalms of the Old Testament.

2. The Most Holy Rosary can be compared to the Salt of Divine Wisdom, since the Our Father and the Hail Mary both resemble the two salines of God's Wisdom, with which the spirits of the faithful are sprinkled with salt.

3. However, others believe, that it derives from the Psalter, a 150-string musical instrument that accompanied David's psalms among the Hebrews.



Mazzucco G., *Paradise*, Sanctuary of Mary, Castro Murato, Morozzo (Cuneo) : the Psaltery can be seen hammered (bottom) and plucked (on the Angel's knees), the harp and the viol (held by Angels).



Master of the Saint Bartholomew Altar, *Saint Cecilia with the organ*, Cologne, 1490–1495.

fistulis compositum: ad quod Psalmi Davidis totidem solebant decantari.

4. Grammatice simul et Theologice; quia Psalterium excellentes *Effectus decem* importat, quos per Christum, ac Mariam Virginem devote illud psallentes consequuntur.

Nam:

- 1. *P. Peccatoribus Praestat Poenitentiam.***
- 2. *S. Sitientibus Stillat Satietatem.***
- 3. *A. Alligatis Adducit Absolutionem.***
- 4. *L. Lugentibus Largitur Laetitiam.***
- 5. *T. Tentatis Tradit Tranquillitatem.***
- 6. *E. Egenorum Expellit Egestatem.***
- 7. *R. Religiosis Reddit Reformationem.***
- 8. *I. Ignorantibus Inducit Intelligentiam.***
- 9. *V. Vivis Vincit Vastitatem.***
- 10. *M. Mortuis Mittit Misericordiam per modum suffragii.***



4. Grammatically and theologically speaking, the word PSALTERIUM contains ten extraordinary spiritual gifts, offered to the Pious Musicians of Jesus and Mary.

Here they are:

I. P: The Most Holy Rosary offers salvation to sinners.

II. S: The Most Holy Rosary brings forth springs of water from the driest hearts.

III. A: The Most Holy Rosary unravels the chains of sin.

IV. L: The Most Holy Rosary gives joy to those who are in tears.

V. T: The Most Holy Rosary offers tranquility to those who are tempted.

VI. E: The Most Holy Rosary gives abundance to those in need.

VII. R: The Most Holy Rosary makes fervor reign among the Religious.

VIII. I: The Most Holy Rosary illuminates the intelligence in the face of errors.

IX. V: The Most Holy Rosary overcomes the loneliness of the Living.

X. M: The Most Holy Rosary leads the deceased to Heaven through the Gate of Mercy.

Et de his omnibus sensibilia et vera expertus sum, alique plures signa et prodigia.

I. Ut merito Psalterium hoc sit COELUM SIDEREUM, cum CL Stellis: apud Astrologos potissimis.

2. Ut sit velut PARADISUS voluptatis Dei, Rosis, ac Rosaceis sertis CL adornatus.

Salutationes enim istae sunt velut quedam Rosae angelicae: unde quinquagena Virginis Rosarium sive Sertum nuncupatur.

3. Ut sit ARBOR VITAE et scientiae cum CL fructibus angelicis: propter totidem Eminentias, quas in Christo, et Maria Virgine credimus fuisse, prout aliquando Ipsa revelavit.

CAPUT II.

Cur dicatur Psalterium in ordine AD JESUM CHRISTUM, ET MARIAM Virginem?

Excellentissime Praesul, Sitientibus Stillat Satietatem¹⁰ Trinitas Beatissima per



¹⁰ "Satiationem" in the 1691 edition.

I can testify that the Most Holy Rosary spreads not only these gifts, but other signs and wonders too:

1. this Psalter is truly a sky dotted with the 150 most important stars in the eyes of Astronomers;

2. it is the Paradise of God's delights, where Rosaries blossom from the 150 Roses; indeed, the Salutations are none other than the Angelic Roses and every five decade is a Rosary of the Virgin;

3. It is the Tree of Life and Science with one hundred and fifty angelic fruits, which contain all the graces, which, as we know for certain, come from Christ and the Virgin Mary, as she has revealed to us many times.

CHAPTER II

Why, in the Most Holy Rosary, should we first say the Our Father, then the Hail Mary?

O most eminent Bishop, the Most Holy Trinity, through the Psalter of the Virgin

Psalterium Virginis Mariae inviolatae.

I. MARIAE Virgini Psalterium aptatur et ab ea nominatur: quod piissima Dei Genitrix Maria virtuosas habuit conditiones Psalterii Synagogae, Cytharae, et Organi. (nam Psaltae Virginis Mariae sunt ejusdem Reginae coeli Musici angelici) ob decem causas et operationes.

1. Intemerata Dei Genitrix Virgo diabolum expellit, sicut David (1 Reg. 16), per *cytharam* a Saule daemonem depellebat.

2. Quia Deipara Arcam Dei, id est, Verbum Omnipotens ad nos deducit: veluti¹¹ David (2 Reg. 6), in *Organis* armigatis coram arca ludebat.

3. Quia eadem victoriam nobis contra inimicos obtinet: sicut post victoriam Maria soror Moysis (Exod. 16), in *Tympano* praecinebat.

4. Ipsa Prophetiam Sanctis tradit: sicut Helisaeus per *canticum psalterii* Spiritum Sanctum prophetiae accepit.



¹¹ "ceu" in the 1691 edition.

Mary, brings forth springs of water from the driest hearts.

I. The Psalter of the Virgin Mary was composed by herself, who chose it (Mary, Mother of God, presides over the choir of Psalteries, Lutes and Harps: for this reason, the Rosarians of the Virgin Mary are called angelic musicians of the Queen of Heaven), for ten valid reasons and arguments:

1. the Immaculate Virgin, Mother of God, casts the devil away, as David, with the lute, cast the demon away from Saul;

2. the Mother of God gave us the Almighty Word, like the Ark before which David sang to the sound of harps;

3. She obtained for us victory against our enemies, just as Mary, Moses' sister, after victory, sang to the sound of timpani;

4. Mary grants the Saints the prophetic spirit, just as Elysium received, through the Song of the Psalter, the Spirit of divine prophecy;

5. Quia Spiritus Sanctus, per Ipsam, Matrimonium inter Deum et creaturam humanam, in thalamo Virginali, effecit: ut *Beda* docet.

6. Quia S. Maria Chorum coelestis jubilationis ad divinas secum laudes trahit: sicut filiae Jerusalem, quae cantabant (1 Reg. 18,7): “*Saul percussit mille, et David decem millia*” (Origines, Sermo de Virgine Maria).

7 Quia pax facta est per Mariam Virginem: Filius enim ipsius *fecit utraque unum*, tanquam¹² lapis angularis.

8. Quia immensam orbi festivitatem attulit Virgo Maria, quae fuit Dei, hominum simul et Angelorum.

9. Ipsa ea Deo Patri pro mundo pretii obtulit immensi holocaustum, Verbum scil. Incarnatum.

10. Eadem alma Virgo Parens divinum cecinit Canticum post Incarnationem, “*Magnificat*”, et Angeli, nato Domino Angelorum, “*Gloria in Excelsis*”. Quorum suavitate placatus est Deus generi humano, et huic angelica natura est confoederata.

¹² In the 1847 edition, “tamquam unus” is repeated twice but this repetition is a print error bsent from the 1691 edition..

5. because the Holy Spirit, through Her, accomplishes the marriage between God and the human creature, on the virginal nuptial couch;

6. the Most Holy Mary presides over the Celestial Jubilee Choir, which sings divine praises as the daughters of Jerusalem sang: "Saul touched a thousand of them, but David ten thousand";

7. The Virgin Mary brought Peace. Indeed his Son, their Cornerstone, restored their unity to Earth and Heaven;

8. the Virgin Mary brought immense joy to the world, to God, to men and to the Angels;

9. She offered in person a sacrifice of immense value to God the Father, for the world, that is, the Word who became flesh;

10. The Blessed Virgin and Mother of God sang after the Incarnation a divine song, the Magnificat, and the Angels, at the moment when the Lord of Angels was born, the Gloria in Exelcis. Their sweetness reconciled God with the human race, and recreated the covenant between angels and men.

Haec autem decem repraesentabatur¹³ olim in Psalterio Synagogae: ut S. Augustinus enarrat (in) Sermone De Psalterio Synagogae, qui incipit: *“Laudate eum in Psalterio”*.

Ubi haec omnia (ut melius experiendo videbitis) ad immaculatam Dei Genitricem adaptat.

II. CHRISTO JESU adaptatur hoc Oraculum, et ab eo nominatur, ob dictas decem rationes: quae longe aptius, et amplius Christo, quam Virgini Mariae conveniunt.

Christus enim in immensum potior est et potentior Maria, quamvis peccatoribus Mater Misericordiae Maria sit quodammodo clementior, eisque familiarior, quam Christus: secundum *Bernardum*: *“Ipsa enim est Mediatrix ad Mediatorem”*.

Nihilominus aliae quaedam speciales suppetunt rationes hac in re pro Jesu.



¹³ “repraesentat” in the 1643 edition.

These ten elements were formerly contained in the Synagogue Psalter, as St. Augustine tells us in the Sermon on the Synagogue Psalter, which begins as follows: Praise God in the Psalter, etc.

It is for these ten (reasons) that the Immaculate¹⁴ Mother of God composed (His Psalter), as we will see below.

II. The prayer (of the Psalter) is appropriate to Jesus Christ, and chosen by him, for the ten reasons given above, which make it much more suitable to Christ than to the Virgin Mary.

Christ, in fact, is infinitely greater and more powerful than Mary: however, since Mary is Mother of Mercy for sinners, and in a way more tender and maternal than Christ, she is, according to Saint Bernard, the Mediatrix of the Mediator.

Nevertheless, in this prayer, some reasons are reserved for Jesus:

¹⁴ **Blessed Alain is among the first supporters of the dogma of the Immaculate Conception of Mary, with Blessed John Duns Scotus.**



**Jan Van Eyck, Our Mother crowned with roses and lilies,
with the Rosary in her dress and the Rosary in her hands,
St Bavo's Cathedral, Ghent, 1432.**



Massimiliano Prelati, *Allegorical interpretation of the Friary of the Rosary*, Rome, 2015.

1. Quia Christus est Psalterium Resurrectionis: iuxta illud Psalmi 56,9: *“Exurge Gloria mea, exurge Psalterium, et Cythara”*.

Cum igitur in Psalterio Christi sint 15 Pater Noster pro Christo; qui exurgit in nobis per paenitentiam, et devotionem; secundum Theologiae veritatem: ea causa merito Suffragium hoc Psalterium Resurrectionis ¹⁵ dici potest.

2. Accedit. Quia Christus ipse est Psalterium decem chordarum, s. Hieronimus teste, tanquam decem Dei mandatorum completor, et ¹⁶ retributor, idemque transgredientium ea severissimus est condemnator.

3. Quia omnes ad Christum ordinantur prophetiae, velut ad suam causam efficientem, formalem, exemplarem, et finalem.

Quocirca merito Ipse est in Psalterio Davidis tanquam ipsum Psalterium proefiguratum: iuxta Glossam Magistri.

4. Quia reparatae salutis Psalterium est Ipse, ob reparationem nostram, et sanctificationem.

¹⁵ “Exurrectionis” in the 1691 edition .

¹⁶ “et” misses in the 1691 edition, but is présent in the 1847 edition.

1. The psalter is the Song of Christ's Resurrection: Psalm 57:8 says: "Awake up, my glory; awake, psaltery and harp".

Thus, in the Most Holy Rosary, 15 Our Fathers are recited for Christ who rises in us through penance and devotion: this is why theology rightly affirms that the Psalter can be called the Suffering of the Resurrection;

2. To this is added the fact that Christ is the ten-string Psaltery, and Saint Jerome attests that he is the final reward for God's ten commandments, and the undeniable condemnation of those who do not keep them;

3. All prophecies refer to Christ, because He is the effective, formal, exemplary and ultimate cause.

That is why Saint Albert the Great wrote well that he was present in David's Psalter, a prefigured Psalter of sorts;

4. (Christ) is the Psalter of salvation recovered, the One who redeemed us and sanctified us.

Ideo in Templi dedicatione, fundatione et reparatione gloriose in Psalteriis cantabatur.

5. Denique Dominus Jesus ipse nostra est jubilatio, spiritalisque laetitia et exultatio; habens quinque portas, ait S. Anselmus, id est, quinque Vulnera, quae ad solius suavitatis palatia ducunt.

Hinc in Psalmis 46,97, Propheta: “Jubilare Deo in etc”.

Ex quibus congruenter apparet Psalterii ratio, et ad Sponsum JESUM, Sponsamque MARIAM singularis adaptatio: et illis debita laudatio.

CAPUT III.

Suffragium hoc an convenientius nominetur Psalterium, an Corona, an Sertum, sive Rosarium?

Reverendissime in Christo Pater et reorum refugium pium, ac singulare,



That is why, during the foundation and reconstruction of the Temple, they sang with jubilation (to the sound of) the Psalms;

5. The Lord Jesus is our endless joy, our happiness and our exultation of the soul, because through His five Gates, or the five Wounds, He leads us to the dwellings of full happiness (Saint Anselm).

That is why, in Psalms 46 and 97, the Prophet David writes: "Rejoice endlessly in God", etc.

By this very fact, we can understand why the Psalter (of the Holy Rosary), artfully made by the Spouse Jesus and the Bride Mary, must receive the praise due to it.

CHAPTER III

**Should this prayer be called Psalter, Crown,
Prayer beads or Rosary?**

Most Reverend Father in Christ and gentle and pious refuge of sinners, the Most

Alligatis Adducit Absolutionem Trinitas clementissima per Psalterium Virginis Mariae.

I. Conantur quidam, licet rem eandem, variis nominare vocabulis; horum tamen semper unum est aptius: iuxta B. Alberti Magni Logicam.

Quocirca Oraculum hoc, quamvis varia nomina sortiatur; PSALTERIUM tamen aptius appellatur, multiplici de causa.

1. Ob Figuram Davidici Psalterii.

Figura enim et figuratum eodem nomine, etsi non eodem significandi modo, nominantur.

Ita Christus dicitur Leo, vermis, lapis, etc.

Similem ad modum nomina haec; *Corona, Rosarium, Sertum*; significatu proprio longe distant (ut disparata et diversa) a genere Orationis: Psalterium autem Ecclesiae, quod huius est Psalterii fundamentum et figura, vere et univoce Oratio est.

2. Vocabula: *Corona, Rosarium, Sertum*,



Merciful Trinity unravels the chains of sin through the Rosary of the Virgin Mary.

I. Saint Albert the Great, in Logic, affirms that, although it is right to call the same reality in many ways, only one name embodies it.

This prayer, although it has been called in different ways throughout history, is most appropriately called Psalter, for several reasons:

1. for the form (similar) to David's Psalter: the old and the new (Psalter) have the same name, but not the same mode of expression.

Thus (in the ancient Psalter) Christ was called Leo, Peter, etc.

The same applies to the other names: Crown, Rosary or Rosary have a meaning of their own, very distant (as different realities) from the mode of prayer: the Psalter, on the contrary, is truly in accord with the prayer of the Church, and this Psalter (of the Rosary) is the foundation and form of prayer.

2. Crown, Rosary or Rosary are

metaphorica sunt ex similitudine dicta: *Psalterium* vero a psallendis Deo laudibus nomen habens, proprie est oratio.

3. Nomina illa vulgaria sunt, sapiuntque saeculi vanitatem: quod sic a sertis puellaribus dicantur: at *Psalterium* est Ecclesiasticum.

Ideoque religiosius ab Ecclesiae filiis amplectendum est, venerandum, usurpandum, ac praedicandum.

4. *Psalterium*, vox est divina, biblica, et utriusque Testamenti stylo consona, atque conformis, at nomina caetera ex hominum nata sunt et¹⁷ intellectu, et affectu: neque abs ratione similitudinis.

5. Coronae, Rosaria, Serta geruntur a viris foeminis, puellis iuxta bonis, ac malis: *Psalterium* vero in S. Scriptura tantum in usu bonorum est, inque Dei solius cultu.



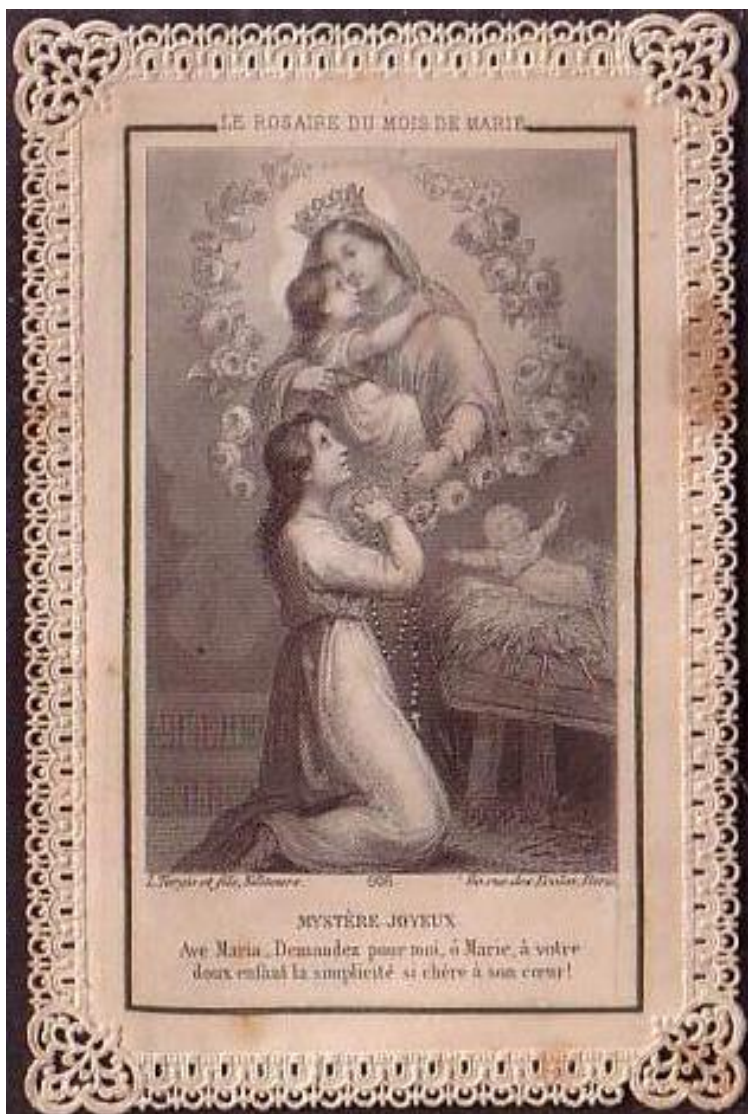
¹⁷ "et" is missing from the 1847 edition.

metaphorical designations, by similarity: the Psalter, on the contrary, takes its name from the praises sung to God with the Psalter, and is properly a prayer.

3. Crown, Rosary or Rosary are words in common use, which have the flavour of the fashions of the time: in fact, they take their name from the garlands (of flowers) of the girls; on the contrary, Psalter is (a term) ecclesiastical, therefore more religious, which the children of the Church must defend, worship, use and preach.

4. Psalter is a divine, biblical term, and has the same meaning in the Old and New Testaments; the other terms do not have this similarity and come from the minds and hearts of men.

5. Crown, Rosary and Rosary are worn by men, women and children, good and bad, but the Psalter, in the Holy Scriptures, is reserved for the use of the good, and only for the worship of God.



Holy card: Our Lady of the Rosary with a devotee, 20th century.



A page from the Psalter of Mary, 16th century: on the side, followers of the Rosary are shown with a harp and reading the Psalter of Mary.

Quapropter haec oratoria duo, *Pater et Ave*: cum sint supremae, ac principes Novi Testamenti orationes, vocari nomine Psalterii debuerunt, quod ipsum hoc in praecipuo Synagogae culto divino praecipuum semper, sacrumque fuit Musices instrumentum.

Id quod *P. Fr. Joannes de Monte in suo Mariali* declarat.

II. Sed novi nova adinveniunt nomina jam dicta, parumque congrue auferunt laudes a Virgine Maria, ac imminuunt, cum pro C. et L. Angelicis Salutationibus, jam diu per Ecclesiam consuetis, tantum nunc eidem offerunt¹⁸ quinquaginta.

Quod autem a perantiquo Psalterium vocabatur oratio haec, ratio constat: quia ab Ecclesia Canonicis in horis Davidis Psalterium canebatur.

Quod S. Hieronimus ter translatum, et ad limam revocatum, Romanae obtulit Ecclesiae.

Primum ad Romanam: alterum ad Gallicanam: tertium ad Hebraicam proprietatem: idque ad instantiam Sophronii.

III. Atque, inde populus Ecclesiam constanter et ardenter imitatus, ad eam conformavit illud, usurpavit,

¹⁸ "offerant" in the 1691 edition.

The Father and the Hail Mary being the two fundamental and cardinal prayers of the New Testament, they received the title of Psalter, which has always been the august and solemn musical instrument in the celebration of divine worship.

Here is what Father Jean du Mont said in his Marian.

II. The new generations are looking for new names, like those already mentioned, but they offer much less praise to the Virgin Mary, because they reduce them, since instead of the 150 Hail Marys, so long a tradition in the Church, they now offer the Virgin only 50 (Hail Marys).

However, since ancient times, the Church has called her prayer Psalter because, during the canonical hours, the whole Psalter of David was sung.

Then it was given to Saint Jerome, carefully translated into three languages (first into Latin, then into Gallic, and finally, at Sofrone's request, into Hebrew), and offered as a gift to the Church in Rome.

III. Thus the people, following the Church with fidelity and ardour, welcomed

ac appellavit Jesu, et Mariae Psalterium.

1. In cuius signum hodieque in Alemannia frequentissima tali cum numero C. et L. circumferuntur Patriloquia.

2. Quin et in Flandria noverunt seniores ac memorant plurimi, quod sponsae, dum aliqua desponsabatur, in virginali zona, cum bursa simul suspendebatur et Psalterium.

3. Velut et in Praedicatorum Ordine, praesertim in Anglia, cum quis aut investitur, aut profitetur ex pervetusta consuetudine ad hanc usque diem, una cum habitu, et zona, Psalterium Matris et Reginae Praedicatorum apponitur.

CAPUT IV.

Cur in Psalterio XV. Orationes Dominicae disponantur?

**Religiosissime in Domino JESU
animarum Pastor: *Lugentibus Largitur
Laetitiam* Trinitas dulcissima per Psalterium**



it and made it their own, and called it the Psalter of Jesus and Mary.

1. To distinguish (the Psalter), they made 150 grain crowns in Germany, which are still very common today.

2. Even in Flanders, the older ones remember, and many others still tell us, that when the girls got married, they would hang a crown of the Rosary on their blank belt next to their bag.

3. Even today, even in the Order of Preachers, and especially in England, when someone receives the sacred habit and professes the vows, according to an ancient custom, a crown of the Rosary is attached to the belt of the habit, the Psalter of Mary, mother and queen of preachers.

CHAPTER IV

**Why does the Rosary contain 15 Pater
Noster?**

**O Most Precious Shepherd of the souls
of the Lord Jesus, the most tender Trinity,**

Triclinii ejusdem immensae Trinitatis.

**Super quod denuo pia mens fidelium
movere potest dubium: *cur inibi ponuntur*¹⁹**

XV. Pater noster?

I. Ad quod respondeo:

1. Propter visionem S. Bernardo factam.

**Qui ex divina didicit revelatione: quod,
qui in dies singulos, per annum totum, XV
Pater noster dixerit: is numerum Christi passi
vulnerum adaequarit.**

**Quae jure merito cunctis sunt
colendissima Christianis, et adoranda.**

**Eo, quod in Dominica Passione puncta
sint quindena praecipua Christianis cum
Religione contemplanda.**

1. Coena dolorosa.

2. Comprehensio poenosa.

**3. Collaphizatio probrosa, in Annae
domo.**

**4. Illusio et condemnatio, in Caiphae
domo odiosa.**

**5. Raptatio Christi ad Pilatum
clamorosa.**

6. Illusio Christi apud Herodem



¹⁹ "ponantur" in the 1691 edition.

through the Rosary, offers a sumptuous banquet, bringing joy to those who are in tears.

Once again, the devoted intelligence of the faithful can raise a question: why are there 15 Pater Noster in the Rosary?

I can answer it like this:

I. Saint Bernard, in a vision offered by Divine Revelation, learned that he who recites 15 Pater Noster every day for a whole year would equal the number of wounds of the Lord's Passion.

This Revelation must be held in veneration and with honor by Christians, for there are 15 fundamental points in the Lord's Passion that Christians must contemplate with piety:

- 1. The Last Supper;**
- 2. the poignant capture;**
- 3. the irreverent slap in Anne's house;**
- 4. derision and death sentence in Caiaphas' house;**
- 5. the resounding delivery of Christ to Pilate;**
- 6. the humiliating derision of Christ in**

contumeliosa.

- 7. Flagellatio Christi sanguinolenta.**
- 8. Coronatio spinosa.**
- 9. Irrisio ab militibus blasphemosa.**
- 10. Condemnatio flagitiosa.**
- 11. Bajulatio Crucis aerumnosa.**
- 12. Crucifixio vulnerosa.**
- 13. Elocutio Christi in Cruce virtuosa.**
- 14. Mors Jesu luctuosa.**
- 15. Sepultura Domini gloriosa.**

II. Tanti vero singula haec puncta sunt: ut (sicut Dominus JESUS aliquoties revelavit S. Bernardino, et S. Brigittae) quodque eorum omne pretium mundi totius creaturaeque naturae procul excedat.

Quo iustus, ac sanctius eadem a Christianis commemoranda sunt, et veneranda ad XV Dominicas orationes in psalterio.



Herod;

7. the flogging of Christ to blood;

8. the crowning of thorns;

9. the outrageous mockery of the soldiers;

10. the infamous condemnation;

11. the heavy carrying of the Cross;

12. the terrible crucifixion;

13. the loving words of Christ on the Cross;

14. the moving death of Jesus;

15. the worthy burial of the Lord.

II. The Lord Jesus revealed one day to Saint Bernardine and Saint Brigitte that each scene of the Passion has such great value that it surpasses the value of the whole world and the created universe.

That is why it is very good and right that the faithful remember and venerate the Wounds of Christ in the 15 Pater Noster of the Rosary.

Quippe:

1. Cum haec Oratio per Dominum JESUM sit Apostolis mandata, *Matth. 6.*

2. Cum et iam olim in primitiva Ecclesia ad eandem unicum sacrum Missae fuerit patratum: ut jura testantur Canonica ex S. Gregorii Registro.

3. Cum inde etiam Ecclesia singulis horis Canonicis isthanc praeponat orationem, velut Ecclesiasticarum orationum caput, ac fundamentum.

CAPUT V.

***Cur in Psalterio Christi, ac Mariae ponantur
C. et L. Salutationes Angelicae?***

**Illustrissime Pater pauperum,
orphanorum et pupillorum, *Tentatis Tradit
Tranquillitatem* Trinitas Aeterna per
Psalterium Virginis Mariae.**

**De quo exinde grandis movetur quaestio
cur C. et L. AVE in Psalterio frequententur?**

**I. Non cuiusquam id superstitionis est,
sed imitationis Ecclesiae, cujus Psalterium
Psalms totidem constat.**



In fact:

1. this prayer was taught to the Apostles by the Lord Jesus (Mt 6);

2. in the ancient Church, the Holy Mass ended with the same prayer, as the writings of St Gregory testify;

3. In the Church, this prayer is recited before the canonical hours, as the principle and foundation of all the prayers of the Church.

CHAPTER V

Why are there one hundred and fifty Hail Marys in the Rosary of Christ and Mary?

O most illustrious Father of the poor, orphans and children, the Eternal Trinity, through the Rosary of the Virgin Mary, offers rest to those who are in trial.

A fundamental question is related to this subject: why are 150 Hail Marys recited in the Rosary?

I. This number is not due to superstition, but reflects the Psalter of the Church, which has the same number of Psalms.



Saint Dominic of Guzman, unknown origin.



Statue of Our Lady of the Rosary, Germany, 18th century.

Quo sane plebs fidelis in numero hoc biblico, minimeque vano, pie conformatur Ecclesiae.

II. **RATIO PROPHETICA:** quia **CHRISTUS** et **MARIA** gloriosa prophetantur in Psalterio Davidis, secundum virtutes in eis totidem et eximias Excellentias, passim a SS. Patribus celebratas: atque totidem Angelicis Salutationibus venerandas.

III. **RATIO MYSTICA:** consonat istis mysterium multiplex eiusdem observati numeri CL tum in constructione Arcae, et²⁰ Tabernaculi Moysis, tum Templi Salomoniaei, tum in visione Ezechielis, qua nova Templi ratio, faciesque divinitus ei delineabatur.

Atqui vero numerus in figura; ut rem aliquam figuratam designet, necesse est, et quidem sacer rem sacram, biblicus biblicam item rite numeratam.

Quare isthic in Psalterio **JESU**, et **MARIAE** numerus veritatem, recte sui in Davidico continet adumbratam.

IV. **RATIO PHYSICA:** constat iuxta philosophos inter et Theologos, coelorum orbis undenos esse.



²⁰ “tum” in the 1691 edition.

With this completely biblical and in no way pagan number, the faithful have piously followed the Church;

II. PROPHETIC REASON: because Jesus Christ and the Blessed Virgin Mary were prophesied in the Psalter of David with as many virtues and highnesses (always exalted by the Holy Fathers) as there is Hail Mary to honor (in the Rosary).

III. MYSTIC REASON: the number 150 conceals a mystery that can be found several times, both in the measurements of the Ark, the Tabernacle of Moses and the Temple of Solomon, and in the measurements of the new façade of the Temple, which Ezekiel saw in a divine vision.

This ancient number (150) foreshadowed a future reality, and it was necessary for a sacred and biblical number to correctly predict a sacred and biblical reality.

Thus, (the Rosary), the Psalter of Jesus and Mary, contains, thus revealed, the number (150), prefigured (in the Psalter) of David.

IV. PHYSICAL REASON: Philosophers and theologians agree that there are eleven spheres of Heaven:

1. Empireum.
2. Primum mobile.
3. Crystallinum, seu Aqueum.
4. Firmamentum stellatum.
5. Coelum Saturni.
6. Jovis.
7. Martis.
8. Solis.
9. Veneris.
10. Mercurii.
11. et Lunae.

Ad haec²¹ Elementa sunt quatuor: atqui hisce quindenis²² omnem vivere hominem necesse est, ad modum quidem naturalem.

Huc accedit, quod, humana vita in quolibet dictorum XV. decem distinctis modis aliter atque aliter se habeat affecta, scilicet secundum Categorias decem, quae sunt *Substantia, Qualitas, Quantitas, Relatio, Actio, Passio, Situs, Quando, Ubi, et Habitus*.

Quare plane liquet, si 10 in 15 per multiplicationem reduxeris, quod omnis homo necessario habeat in sese CL Habitudines naturales.



²¹ "hoc" in the 1691 edition.

²² "undenis" in the 1691 edition.

- 1. the Empyrean;**
- 2. the first motive;**
- 3. the Crystalline or Acqua;**
- 4. the Star Firmament;**
- 5. the Sky of Saturn;**
- 6. the Sky of Jupiter ;**
- 7. the Sky of Mars ;**
- 8. the Sky of the Sun ;**
- 9. the Sky of Venus ;**
- 10. the Sky of Mercury ;**
- 11. the Sky of the Moon.**

If we add the four vital elements, each man needs these 15 natural realities to live.

It should be added that these 15 (natural realities) have an influence on human life in ten different ways, in one way or another, according to ten characteristics, which are: physical, character, weight, sociability, industry, affectivity, mood, stability, dynamism and habits.

It is therefore clear that if the 10 (characteristics) are multiplied by the 15 (natural realities), each person will necessarily have 150 natural propensities

Quae omnes ac singulae cum sub dominio CHRISTI, ac patrocinio Deiparae stent, aut varient: par quoque esse, ut quisque, pro sui in istis conservatione, et malorum oppositorum aversione, Jesum, et Mariam pari numero Salutationum ludet ac veneretur.

V. RATIO MORALIS evincit idem.

Virtutes enim principes Christianae XV numerantur istae:

Theologicae tres: *Fides, Spes, Charitas.*

Septem Capitales: *Humiltas, Largitas, Castitas, Benignitas, Abstinencia, Patientia, Devotio;*

Cardinales quatuor: *Prudentia, Iustitia, Temperantia, Fortitudo*, quae eadem est cum Abstinencia.

Restant duae, *Religio et Poenitentia.*

Ad istas ut omnes aliae, rerumque omnium creaturarum usus reducitur; sic ipsae ad DEI Mandatorum decem observantiam referuntur.

Iam rursus per 10 multiplices 15 et



in them, each of which, if under the power of Christ and the protection of Mary, remains stable; otherwise, it may change.

It is therefore desirable that everyone, in order to remain firm in them and escape from adverse evils, praise and honor Jesus and Mary, with an equal number of Hail Marys.

V. MORAL REASON: it leads to the same conclusions.

There are, in fact, 15 fundamental virtues for a Christian:

- the three theological virtues: faith, hope and charity;**
- the seven main human virtues: Humility, Generosity, Chastity, Kindness, Balance, Patience and Devotion;**
- the four cardinal virtues: Prudence, Justice, Temperance, Fortitude, which is similar to (the Virtue of) Balance;**
- finally, the last two: fear of God and repentance.**

All the other virtues of the world are linked to them. But they themselves are descended from the Ten Commandments.

Again, by multiplying ten

reperies in quolibet Christiano C et L Morales
habitudines omnino necessarias.

Cum autem *omne bonum de sursum* sit,
perinde quoque necessarium esse, pro et
Bonis istis a Deo obtinendis et malis
contrariis fugiendis, ut pari in numero
Salutationum apud Deum Deiparamque pie
instetur.

Nam per quam Deo placuit mittere
Salutem, et Salvatorem, per Eandem quoque
gaudet et gratiarum²³ dare pluviam salutarem.

VI. Ratio item moralis stat a contrario
Vitiorum XV seu peccatorum: quae sunt
*Infidelitas, Desperatio, seu Praesumptio, et
Odium, Superbia, Avaritia, Luxuria, Invidia,
Gula, Ira, Accidia*²⁴, *Imprudencia, Iniustitia,
Pusillanimitas, seu Diffidentia, Impietas,
Impoenitentia.*

Quae cum Decalogo adversentur, facile
in numerum CL multiplicantur.

Utrisque vero par quoque numerus
respondet Praemiorum virtutibus, in coelis,
Poenarum delictis, in gehenna.

Et saepe etiam Plagarum, in vita hac
mortali.

Quo iustius, ac sanctius ille numerus



²³ “gratiorum” in the 1691 edition.

²⁴ “Acediam” in the 1691 edition.

(Commandments) by fifteen (Moral Virtues), we obtain in each Christian 150 fundamental moral inclinations.

And, since everything comes from above, it is also necessary to raise piously to God and the Mother of God, an equal number of Hail Marys, in order to obtain such benefits from God, and to protect oneself from evil.

And as it pleased God to send us Salvation and the Savior, he will always be happy to offer us a shower of gifts of grace through Mary.

VI. The moral reason is then opposed to the 15 vices or sins: Infidelity, Despair, Hate, Evilness, Avarice, Lust, Envy, Greed, Anger, Laziness, Imprudence, Injustice, Pusillanimity or Distrust, Impiety, Impenitence.

As they oppose the Decalogue, by multiplying (the 15 Vices by the 10 Commandments), we will easily find the number 150.

Thus, for both (Virtues and Vices), the same number (150) corresponds to the Virtues rewarded in Heaven, and to the Vices punished by Hell, and often also by suffering, in this mortal life.

Thus, this number (150) of Hail Marys

precularum in Psalterio custoditur.

VII. **RATIO NATURALIS** idem vel ex homine repetita declaret.

Nam in quovis nostrorum *Potentiae naturales* insunt XV et quini *sensus exteriores* noti.

Interiores quini, ut *Sensus communis*, *Imaginatio*, *Phantasia*, *Aestimatio*, et *Memoria*.

Superiores potentiae quinae, ut *Motiva*, *Sensualitas*, *Intellectus Agens*, *Passibilis*, et *Voluntas*.

At per haec tum Christus, tum B. Maria pro se, proque nobis in Decalogo serviere Deo et perplacuerunt: atque ita per formales in eis *Habitudines* quindenae, in Decalogo multiplicatas, actus meritorii CL colligantur oportet.

Quibus sua quoque, praemia totidem in terris, ac coelis utrique concessa, sancte credere necesse est fidei.

Et quisnam eos pari in numero colendos rite, adorandosque dubitarit?



in the Rosary must be preserved in a holy way.

VII. NATURAL REASONS: that is, human, which reiterates what has already been said.

Each of us has 15 natural potentials within us:

- the 5 known external senses;**
- the 5 inner senses: common sensitivity, imagination, fantasy, practicality and memory;**
- and the 5 higher abilities: feeling, sensitivity, practical intelligence, emotionality²⁵ and good will.**

(Jesus) Christ and Most Holy Mary, we wish, (through the 15 potentialities), to serve God through the commandments, for you (praise) and for our good.

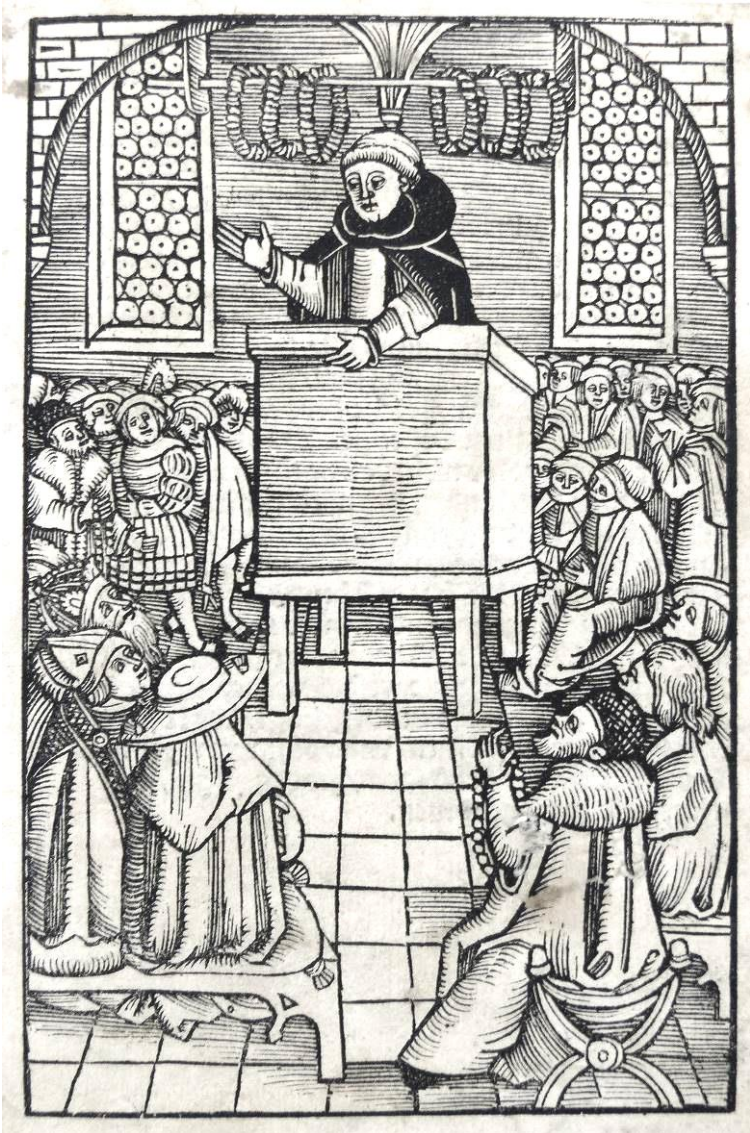
By multiplying the 15 natural potentials by the 10 Commandments, we then obtain the 150 meritorious works, which will be rewarded on earth and in heaven, and the faithful must believe in them without hesitation.

Will anyone then doubt the same number (150), to worship (Mary) and adore (Jesus)?

²⁵ The word "passibilis" in the 1624 edition is preferred to "possibilis" in the 1847 edition



Holy card: Our Lady of the Rosary with a devotee, 20th century.



**Markus Von Weida, *Dominican predication of the Rosary*,
wood engraving, Melchior Lotter, Leipzig, 1515.**

Quid quod et nos ipsos quaedam religionis necessitas plane constringat: (quippe eisdem praeditis Potentiis, eidem obstrictos Decalogo) Deo, Deiparaeque, aut deservire pro pari sorte praemiorum coeli, aut deperire in pari numero tormentorum inferni.

Totidem enim nos hinc Dona gratiarum invitant, inde monstra²⁶ vitiorum insectantur.

VIII. **RATIO SACRA:** hanc offert Quinquagenae, in Psalterio trinae, Iubilaeus annus quinquagesimus quisque: qui Pacis fuit, Reiquiei, et Libertati sacer.

JESUS autem et MARIA sicut rerum omnium, sic et Iubilaei sunt Rex et Regina idque tum in *lege Naturae*; tum et Moysis data in Sinai monte, die ab exitu Israel de Aegypto quinquagesima; tum in *Lege Gratiae*, data complete in Pentecostes die, ab Resurrectione quinquagesimo.



²⁶ This word is missing in the the 1847 edition .

And what about the fact that we religious ourselves have a duty, throughout our lives (with the 15 potentialities multiplied by the Decalogue), to serve God and the Mother of God, in order to receive equal rewards in Heaven, or to be punished by an equal number of torments in hell?

We are therefore as much attracted by the Gifts of Grace as we are assaulted by the Monsters of Vice.

VIII. SACRED REASON: it is offered by the Fifty, three in the Rosary, (as) the fiftieth year of each Jubilee, dedicated to peace, rest and freedom.

Jesus and Mary, as King and Queen of all things, are also those of the Jubilee, by virtue of the natural right and Decalogue that Moses received on Mount Sinai on the fiftieth day after Israel's departure for Egypt, as well as the right of grace, received in full at Pentecost, fifty days (after) Jesus' Resurrection.

Accedit, quod et in coelis triplex Iubilaeum, *Visionis, Fruitionis, et Comprehensionis* universa doceat, colatque Theologia Christiana.

Et quidni ²⁷ iure meritissimo utrique JESU, ac MARIAE pro iis tres Quinquagenae precum in Psalterio offerantur.

Iure inquam: nam quis tam ingratus Deo, suisque immemor reperietur, qui non de quatuor et viginti horis diei unam in divino cultu quotidie horulam esse impendendam censeat?

Atqui iuste eam tres in Psalterio Quinquagenae occuparint.

Quo par et aequum est magis, quin et probe debitum dixerim, vel tantillum tempusculum in tanto comprecandi genere in dies consecrare Deo.

Dices: Re quavis in bona, maior numerus minore est melior: proinde nec iste CL precum, maiori praestare potest.



²⁷ "quid in" in the 1847 edition.

Let us add that there will be a triple Jubilee in Heaven: of Vision, Joy and Union (with God), as Christian Theology teaches and honours it everywhere.

Would it not be right and deserved to offer Jesus and Mary three fifty prayers to (praise them)?

Can there sincerely be someone who is ungrateful enough to God to forget his blessings, and who, among the twenty-four hours of the day, does not find it reasonable to spend at least one hour a day praying to God?

This hour could be devoted to praying to the three fifties.

I would say that it is very right and certainly necessary to spend at least this time in the day praying to God in this way.

We will reply: in any good reality, a greater number is better than a smaller number: so, instead of 150 prayers, we may prefer a greater number (of prayers).

Sed istum ultra definitum transire precando, quasi vetat illius determinatio certa.

O turrim, sed carneam, ecce tibi, Davidis filius²⁸, Sap. 11: *“Omnia in numero, mensura et pondere posuisti”*.

Quod si *omnia* in re alia quacumque, quanto magis in pertinentibus ad latriam, cultumque divinum?

In his autem Psalterium JESU ac ²⁹ MARIAE locum sibi facile principem vindicat³⁰ eundem, qui Orationi Dominicae, Angelicae Salutationi debetur.

Et adhuc absque Numero certo vagari illud oportere quisquam sentiet?

Vel Cato ethnicus reclamavit dicens: *“Omnibus adde modum: modus est pulcherrima Virtus”*.

At Psalterium nec prolixitate, nec brevitate peccat in Modum iustum: sed in mediocritate extremorum inter utrumque consistit.

Quocirca sicut fixo precum *Numero*:



²⁸ “illi” in the 1691 edition.

²⁹ Is missing in the 1691 edition.

³⁰ “vendicat” in the 1691 edition.

However, going beyond the limits of this prayer does not allow us to offer him a conclusion.

Here is for you, son of David: "You have arranged everything in size, in number, in value" (Wisdom 11).

And, if this (limit) applies to something, will it apply as much to divine worship and veneration?

Among (prayers), the Rosary of Jesus and Mary certainly needs a special place, and this is due to Father Noster and Hail Mary.

So who will ever feel the need to wander beyond a certain number (150)?

The pagan Cato said unambiguously: "To all things, add a measure: measure is a beautiful virtue! »

But the Rosary, in its right measure, is neither excessive in prolixity nor in brevity: but it is maintained in balance between the two extremes.

Therefore, it is clear that the number of prayers set has an effective measure

sic et *Mensura* sufficientis devotionis, et meriti *Pondere* sibi recte constat.

Denique legisse me memini, Rationes iam dictas a gloriosa Virgine revelatas promanasse.

Quod tametsi non foret: ipsae tamen sufficientes sibi pondere suo pte stant.

Vidi quoque Virginem quandam, quae post Dominicam Communionem divino contuitu vidit Almam Matrem Virginem corona triplicata Quinquagenae coronatam: in quarum prima Rosae L, in secunda Lilia totidem ³¹, in tertia Gemmae item quinquaginta cernere videbatur.

Nec dubito Virginem hanc vera³² vidisse: eo, quod Deiparae tales a Fidelibus essent oblata³³ Coronariae Quinquagenae.



³¹ In the 1691 edition, the text is hard to read because of a print error. The 1691 text states “in quarum hac Rosae L ista Lilia totidem, in tertia etc.”. It has been corrected in the 1847 edition.

³² “veram” in the 1691 edition.

³³ “oblatae” in the 1691 edition.

of devotion, and a merit value.

Finally, I remember reading that the Reasons given come from the Revelations of the Glorious Virgin.

But even if this were not the case, they remain valid.

I also saw a young girl who, one Sunday after Communion, saw in contemplation the Virgin Mother of God, crowned with a triple Crown: she seemed to see that the first (Crown) had 50 Roses, the second 50 Lilies, the third 50 Gems.

I am sure that this girl saw the truth: so the faithful offered to the Mother of God these crowns of (three) fifty.

CAPUT VI.

Utrum prae altero sit, Pater, an Ave.

Clarissime in scientiis intelligentiae Pastor ovium Christi: *Egenorum Expellit Egestatem* Trinitas Felicissima per Psalterium Virginis felicium felicissimae.

De quo curiosa quaerit Saecularium aviditas: Utrum nobilius: Dominica Oratio, an Salutatio Angelica?

Hi, si noscent istud Philosophi: “*Odiosae rerum sunt comparationes*”: digitum ori imponderent.

Verum ego neutri contrarius parti, *media tutissimus ibo*: duoque docebo.

I. PRIUS *Dominica Oratio quinque modis antecellit Dominicam Annuntiationem.*

1. *Auctore*: nam eam Christus, at Ave, dictavit Archangelus.



CHAPITRE VI

Lequel, du Pater Noster ou de l'Ave Maria, a la plus grande valeur ?

Ô éminent connaisseur des sciences et Pasteur du troupeau du Christ, la Très Sainte Trinité, par le Rosaire providentiel de la Sainte Vierge, préserve les pauvres de la misère.

Sur ce point, un profane, pris de curiosité, se demande : Laquelle des deux prières est supérieure à l'autre ?

Le Pater Noster ou l'Ave Maria ?

Il se mettrait le doigt sur la bouche s'il connaissait la maxime : « Il est détestable de comparer deux choses ».

Vraiment, étant réticent à demeurer neutre, je me mettrais au milieu avec la plus grande prudence, et j'analyserais ainsi les deux prières :

I. Le Pater Noster est supérieur à l'Ave Maria pour 5 raisons :

1. concernant l'Auteur : l'auteur du Père Noster était le Christ, tandis que l'Ave Maria a été prononcé par l'Archange Gabriel.



Holy card: Our Lady of the Rosary with a devotee, 20th century.



Blessed Alain de la Roche, watercolor, Rome, 2013.

2. *Forma orationis*: verius enim habet rationem Orationis, quam Salutatio.

3. *Contento*: complectitur enim expresse, et bona petenda omnia, et deprecanda mala, at Salutatio tantum implicite. *Teste B. Alberto Magno, super Missus, ex Augustino.*

4. *Fine*: Oratio Dominica manifeste fuit Ecclesiae data ad orandum, *Matth. 6.*

Non sic autem Salutatio.

5. *Adiuncto*: Dominica Oratio, magis aptatur humanae affectioni, intelligentiae, utilitati, et necessitati, ut septem ipsae petitiones testantur: Salutatio vero potius Christi ac Mariae attinet personam, quam miseriam nostram.

II. ALTERUM: *Angelica Salutatio quinque de causis antecedit Dominicam Orationem.*

1. *Obiecto*, quia Salutatio est ad



2. on the form of prayer: the Pater Noster has a more real prayer structure, compared to the Hail Mary;

3. on the content of the prayer: the Pater Noster lists precisely all the goods to be asked for and the evils to be preserved, while the Hail Mary does not expressly ask for them, as Saint Albert the Great affirms, quoting Saint Augustine's book The Messiah;

4. on its purpose: the Pater Noster was given to the Church (through Jesus Christ) to be prayed for (Mt 6:9-13); this is not the case, however, with the Hail Mary;

5. To this it must be added that the Pater Noster is appropriate to ask, with affection and feeling, for all necessity, as the seven requests in it testify; the Hail Mary, on the contrary, is addressed more to the Persons of Christ and Mary than to our poverty.

II. The Hail Mary is superior to the Pater Noster for 5 reasons:

1. concerning the subject: the Hail Mary

Deiparae personam, quae sola, dignior est Ecclesia militante, ad cuius gratiam Dominica data est Oratio.

2. *Materia*, resp[ondeo]³⁴ quia Dominica Oratio solis convenit peccatoribus, ut quibus necesse sit orare: “*Dimitte nobis etc*”; Christo autem et Mariae, ut ab omni puris peccato, convenire nequit: nisi quatenus in persona Ecclesiae eam oraverint; at Angelica Salutatio etiam ab JESU et MARIA recitari sancte potuit.

3. *Fine seu forma*: quia in Incarnatione, terminus formalis, divinum erat suppositum, et non humanum: at hic est infinitus formaliter, cum sit Deus.

Dominicae Orationis autem terminus est finitus, utpote collatio bonorum creatorum, et aversio malorum, quae formaliter sunt finita.

Quo Salutatio praestantior est Dominica Oratione.

4. *Effectu*: quia Annunciatio est index



³⁴ “Resp[ondeo]”, in the 1691 edition, is missing from the 1847 edition.

addresses the Person of the Mother of God who, alone, is the most deserving of the earthly Church, for whose grace the Father Noster has been given;

2. its addressee: if the Father Noster is the right prayer for sinners only, asking them to pray: "Forgive us our trespasses, etc. "However, it cannot suit Christ and Mary, who are pure of all sins: for they have prayed to him only in the name of the Church; on the contrary, the Hail Mary can be recited in a holy way;

3. its manifest intention: in the Hail Mary, the description exposes the content, not human, but divine, of the Incarnation: the intention manifested is therefore infinite, since (the Incarnation concerns) God.

In Pater Noster, on the other hand, the content is limited to the demand for goods and the distance from evils, which manifest finite realities.

In this, the Hail Mary is superior to the Pater Noster;

4. its conclusion: in the Hail Mary, the Annunciation is revealing of Christ,

Christi, auctoris Dominicae precationis, simul est Novi Testamenti principium, quorum neutrum est in³⁵ Dominica Oratio.

5. Ac summae quaeque Excellentiae Christi et Mariae sicut in ea continentur, ita et ab eadem dependere censentur.

Minime vero ab Dominica Oratione, quae opus est effectus Christi.

III. TERTIUM: *Utrum in Psalterio partes deferendae potiores?*

Respondeo: equidem hic ordinem necessitas ullius minime posuerim, sed merae congruentiae.

Congruum namque est, quae sunt Sponsi, perire ³⁶ illis, quae esse Sponsae censetur.

IV. Quaeris: *Cur igitur in Psalterio denae Salutationes ponuntur, ad unicum Dominicam Orationem?*

Uni, inquam, istae denae postponuntur illi subiuncte: quippe Oratio Dominica fundamentum est Ecclesiae, cunctorumque bonorum: fundamentum vero semper unum sit oportet, cui plura inedicari conclavia, aut aedificia queunt.

³⁵ "in", in the 1691 edition, is missing from the 1847 edition.

³⁶ "praeire" in the 1691 edition.

the Author of the Father Noster, and at the same time the beginning of the New Testament; this is not the case of the Pater Noster;

5. Finally, the Perfections of Christ and Mary are described in the Hail Mary, while they are not even mentioned in the Pater Noster, which is one of the perfections accomplished by Jesus Christ.

III. Which of the two prayers of the Rosary is then preferable?

I answer as follows: for my part, I would not follow a criterion of priority, but of simple reverence: it is courteous, indeed, that the Bridegroom prefers the things that belong to the Bride.

IV. We could ask: Why is it that, in the Rosary, each Pater Noster is followed by 10 Hail Marys?

I answer that 10 Hail Marys follow each of the Pater Noster because this one is the foundation of the Church and all good works: only one foundation is necessary, and several rooms and buildings can be built on it.

V. Instas: *Cur non potius C et L Pater: et solum XV Ave dicuntur?*

Ratio est, inquam: Quia Deipara non est basis prima, et potissima Fidei, sed Christus: quocirca, nec Psalterium ab Angelica Salutatione inchoari condecet.

2. Adde: Quod CL Pater, nimia prolixitate orantibus e vulgo toedium forte paritura forent.

3. Tum denique: Quia ut omnium Advocatus est ad Deum Christus: ita Mediatrix ad Christum est Maria Mater Misericordiae; specialis peccatorum piissima Patrona.

CAPUT VII.

Quomodo Veteris Testamenti Scripturae possint ad hoc Psalterium aptari?

Venerabilis Defensor, et veritatis Indagator secretorum S. Paginae Dei:



V. Besides: Why then don't we say 150 Pater Noster, and only 15 Ave Maria?

My answer is this: the 15 Pater Noster and 150 Ave Maria have their justification, since the central foundation of faith is not the Mother of God but Christ: that is why it is not appropriate for the Rosary to begin with the Ave Maria.

2. It should also be added that 150 Pater Noster, because of their excessive length, can tire people who pray the Rosary.

3. Finally, just as Christ is the Advocate of all before God, Mary, Mother of Mercy, is the Mediatrix before Christ, the most pious Patroness of sinners.

CHAPTER VII

**Do the Scriptures of the Old Testament
speak of the Rosary?**

**O venerable defender and interpreter
of the secrets of the Sacred Pages of God,**

**Religionis Reddit Reformationem Trinitas
Gloriosissima per Psalterium Mariae.**

**De quo quaeritur: *Quaenam*³⁷ *Psalterio
B.V.M. queant S. Scripturae verba applicari.***

1. Solutio sat ex jam dictis liquet.

**2. Iuxta 1 Corint. 10: “*Omnia in figura
contigebant illis*”, figura sc. Christi venturi:
cuius sola fuit umbra lex vetus.**

**3. Quoniam Incarnatio Christi est quasi
effectus quidam Legis antiquae: effectus
autem per causam exponitur.**

**4. Licet non cuivis sit fas S. Scripturam
exponere, sed solis Theologiae Doctoribus, ex
auctoritate Pontificis Maximi his tamen ita
est data potestas declarandi, interpretandi,
definiendi, pronunciandi S. Scripturam
ubique, ut S. Ecclesiae Doctoribus repugnare
non debeant.**

**Atque tametsi Doctores non sint
aequales sanctitate, vel scientia; aequales**



³⁷ “*ecqui*” in the 1691 edition.

the Most Glorious Trinity, through the Rosary of Mary, brings fervor back into Religious Houses.

On this subject, a question arises: what words of the Holy Scriptures could concern the Rosary of the Blessed Virgin Mary?

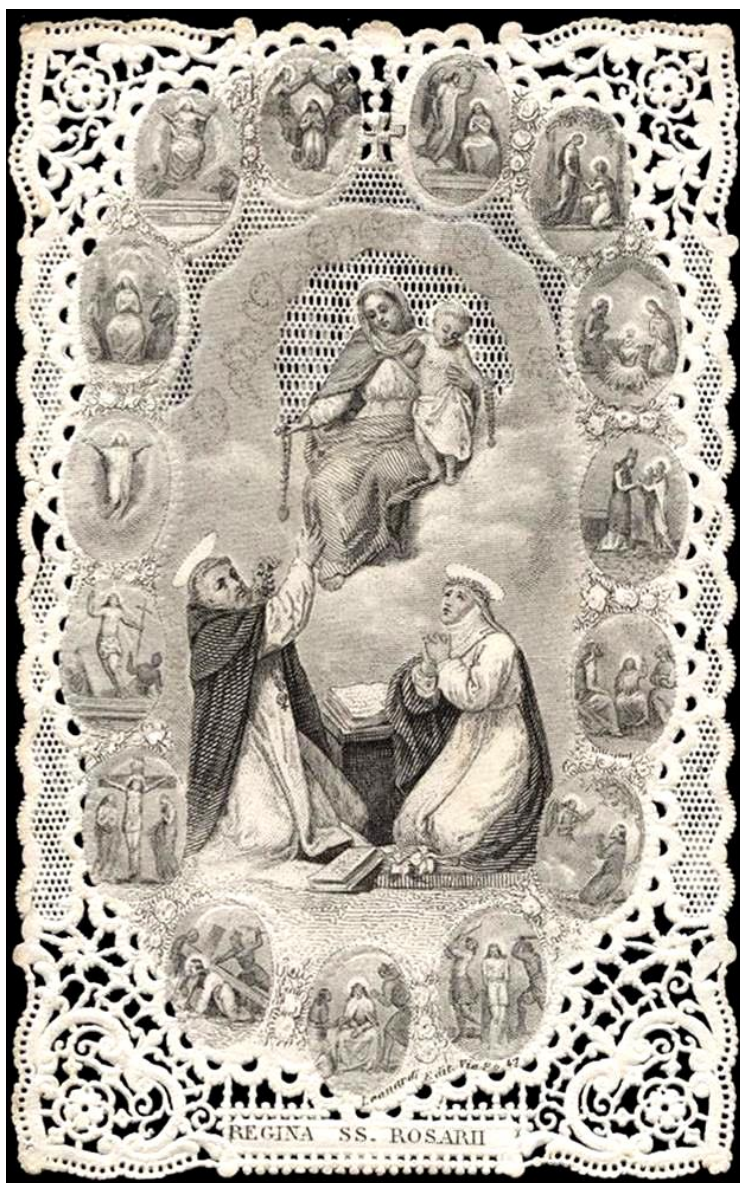
1. The solution is obvious from what has already been said;

2. (Saint Paul wrote): "Everything in the figure referred to them" (1 Cor 10:11): figure, that is, that of Christ, of whom the Old Law was only the shadow;

3. For the Incarnation of Christ was the fulfillment of the old Law: from effect, then, we return to the cause;

4. not everyone is allowed to interpret the Holy Scriptures, only the doctors of theology: the Supreme Pontiff gives them the power to explain, interpret, clarify and expose the Holy Scriptures everywhere; the doctors of the Holy Church must therefore not be contradicted.

And, even if doctors are not equal in holiness and science, they nevertheless



Holy card: Our Lady of the Rosary, 19th century.



Unknown painting, Our Lady of the Rosary : behind saint Dominic seem to be Blessed Alain and saint Bernard.

tamen sunt docendi licentia, vigoreque Magisterii.

Sicut Sacerdotium eiusdem est speciei in omnibus: etsi non meriti paris, aut scientiae.

Est ergo Doctor in glossando Scripturam Doctorum Catholicorum imitator.

5. Et ita factum est in Psalterio JESU, et MARIAE, ad Davidicum comparatio, et Vobis ostenso, in quo Doctores expresse nominantur, et eorum dicta apponuntur.

6. Verum etsi non ad Literam omnia Davidici, possint ³⁸ ad Mariae Psalterium aptari; possunt tamen allegorice, aut tropologice, aut anagogice, aut typice.

Sic B. Albertus Magnus super *Missus est*, adduxit totum mundum, omnemque scientiam, ac virtutem in comparisonem.

7. Nec abs ratione: cum in Verbo Incarnato sint omnia: unde sicut hoc vere



³⁸ "possunt" in the 1691 edition.

have the capacity to teach and the authority of the Magisterium.

Likewise, the priesthood is the same for all priests, even if their merits and capacities are different.

The Doctor is therefore the one who, in commenting on the Holy Scriptures, follows (the teaching) of the other Catholic Doctors;

5. This is what happened with the Doctors who offered their contribution to compare the Psalter of Jesus and Mary to the Psalter of David, and to manifest it to the people, and whose name was written in the (Book of the Rosary);

6. and, although not all the words of the Psalter of David can be applied to the letter to the Psalter of the Rosary of Mary, these words can nevertheless have an allegorical, or metaphorical, or spiritual, or figurative meaning.

Thus Saint Albert the Great, in the work The Envoy, compared the whole world and science with Virtue;

7. and he drew this conclusion from it: just as the Word made flesh is infinite,

infinitum est; sic et Angelica Salutatio dignitate, sensu, ac virtute, ut per quam Verbum Caro factum est.

Quocirca neque universi orbis Doctores unquam potuerant ³⁹ , aut poterunt ⁴⁰ Mystrium Angelicae Salutationis, sive Incarnationis aeternae, aut etiam temporalis, sat mente complecti.

Iuxta illud Isaiae 53: “*Generationem eius quis enarrabit?*”.

8. Denique, cum Incarnatio Christi sit Davidici causa Psalterii: causa autem finalis vere per effectus suos exponi possit, cumque manus Domini non sit abbreviata, omnino Spiritus Sanctus quibus voluerit, S. Paginae dare potest intellectum.

Inde permanet⁴¹, quod nec S.⁴² Doctores eodem omnes modo eam sint interpretati: et quodque hodieque crescit, ac crescet Fides, et scientia Biblica: ut volumina commentatorum etiam num prodeuntia testantur.

³⁹ “notuerunt” in the 1691 edition.

⁴⁰ “potuerunt” in the 1691 edition.

⁴¹ “promanat” in the 1691 edition, a print error.

⁴² “ss.” in the 1847 edition.

because everything comes from Him, so the Hail Mary is infinite in importance, meaning and value, because, through him, the Word made flesh.

Therefore, not all doctors in the world have ever been able to understand the Mystery of the Hail Mary, nor the Incarnation of the Lord in time, and they will never be able to do so.

On this subject, the prophet Isaiah wrote: "Who can ever express himself about his birth? " (Is 53:8);

8. As, therefore, the Incarnation of Christ was prophesied in the Psalter of David, now that it has happened, it can be explained even better: and, since God has not taken away his benevolence from us, He will certainly confer the Holy Spirit and the understanding of the Scriptures on whom He wills.

Even today, doctors are unable to give a complete interpretation of the Scriptures, as shown by the continually published commentary volumes, which increase biblical knowledge: will they also bring an increase in faith?

CAPUT VIII.

De ortu progressuque Psalterii Christi et Mariae.

**Sapientissime famulorum Christi
Praesul: *Ignorantibus Imprimit Intelligentiam*
Trinitas Honorabilissima per Psalterium
Virginis Almae Matris.**

**Ubi queritur de Auctore, et tempore
inventionis, ac promulgationis.**

**Quam ad quaestionem utinam
moverentur plerique devotione magis, quam
curiositate.**

**Timeo, ne athenisent, ad novitates plus,
quam veritates intenti.**

**Quid enim interest percunctari, quid
castrum, aut librum, etc. fecerit; cum
experientia constet, esse bona valde.**

**Neque vero etiam referret talibus in
rebus, malum fuisse principium, dummodo
effectus sit bonus.**



CHAPTER VIII

Genesis and History of the Rosary of Jesus and Mary.

O very wise Bishop among the Servants of Christ, the Most Venerable Trinity, through the Rosary of the Virgin Mother of God, enlightens those who are in error.

Everywhere, one wonders who the Author of the Rosary is, when he appeared and spread.

Who knows if they are pushed to such a search by devotion, or rather by curiosity...

I hope I'm wrong, but I'm afraid they're no longer looking for something new but the truth.

Why, in fact, ask who designed a wall, a book, etc., when experience shows that such things are very good?

And it doesn't matter how hard they started, if their arrival was splendid?

An non Praelati, Principesque mali bonas condere Leges, et Instituta relinquere possunt?

Sed ad rem.

I. Anglicam Salutationem confecit S. Trinitas: Archangelus Gabriel, eam Divae Virgini proposuit: auxit S. Elisabetha, perfecit Ecclesia.

Dominicam Orationem CHRISTUS docuit discipulos, ac in eis Ecclesiae toti praescripsi, *Matth. 6.*

2. Inde porro S. Bartholomaeus Apostolus quoque eam, et die centies, et centies nocte frequentasse proditur cum totidem adgeniculationibus.

Quo in numero quatuor insunt Quinquagenae, quarum tres sic oratae, Psalterium Christi Jesu constituunt, et C et L Dominicis Orationibus constans; sicut illud ex totidem Angelicis Salutationibus dictis Mariae efficit Psalterium.

Quartam vero Quinquagenam adiecit Apostolus ob devotionis causa, ipsi Deoque notam.



Can't prelates and evil princes promulgate and establish just laws and institutions?

The following is worthy of attention:

1. It was the Holy Trinity that gave birth to the Hail Mary, the Archangel Gabriel referred him to the Blessed Virgin, St. Elizabeth enriched it, the Church completed it.

On the contrary, it was Christ who taught the disciples the Father Noster, and who transmitted him, through them, to the whole Church (Mt 6:9).

2. It is also said that the apostle Saint Bartolomé recited, on his knees, one hundred Pater Noster every day, and one hundred Pater Noster every night.

These prayers were composed of four fifties, and three of them, prayed in the same way, formed the Psalter of Jesus Christ, which was composed of 150 Pater Noster.

This is how what will be called Mary's Psalter was elaborated, with as many Hail Marys (150).

In addition to this, the apostle Bartolomé added a fourth Fifty to the prayer, for a reason known only to him and to God.

3. **Communitas autem Fidelium id est, Ecclesia, quae ⁴³ comprecandi in Synagoga imitaretur exemplum, quod C et L Psalterii Davidici psalmos decantabat: eundem sibi numerum Orationum Domini repetitarum delegit, quas in vicem Psalterii Deo a se recitatas offerrent Christi Fideles.**

4. **Verum, quod non omnibus tandem aut vacabat, aut adhibebat ad eam tot Orationum Dominici prolixitatem (nam successu temporum fidei decrescere fervorem contigit): hinc simul, et Psalterium Christi magnam quoque partem decrevit.**

Sicut a B. Virgine Maria revelatum legitur.

5. **Deinde Psalterii Mariae sic rarescentem usum popularem S. PATRES, in vastis Eremitae solitudinibus Monastice ⁴⁴ colentes, exceperunt.**

Hisce desertos Orientis complevit eremos saevientium primo necessitas persecutionum; deinde vero pia cuiusque voluntas.

Quorum adumbrat vitam Apostolus,



⁴³ "quo" in the 1691 edition.

⁴⁴ "Monastice" in the 1691 edition.

3. Later, the community of the faithful, that is, the Church (which followed the synagogue's way of praying, reciting the 150 Psalms of the Psalter of David) replaced the Psalter of David with the recitation of an equal number of Pater Noster, which Christ's faithful offered to God.

4. But, as not all applied and practiced it, because of the length of the 150 Pater Noster (over time, the fervor of faith had weakened), the Psalter of Christ was reduced in large part.

It can be read that this was revealed by the Blessed Virgin Mary.

5. Later, the holy Fathers, the monks who lived in the desert hermitages, resumed the practice of the Psalter of Mary, which had fallen into disuse.

And if before, the need to escape cruel persecutions had filled the deserted hermitages of the East, now their willingness to pray fills them.

The apostle Paul had announced it like this:



Holy card: Our Lady of the Rosary with saint Dominic, 20th century.



Unknown painting, Our Lady of the Rosary, 16th century.

Hebr. 11: “Circumierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti: quibus dignus non erat mundus: in solitudinibus errantes, in montibus, et speluncis, et cavernis terrae.

Et hi omnes testimonio fidei probati etc”.

Horum omnis vita super terram cum esset militia contra Mundum, Carnem, Daemonem, 2. Cor. 10: “In carne ambulantes non secundum carnem militabant”.

Verum carnis, suique victores, Mundum facile contemnentes, Ephes:

6. “Adversus insidias Diaboli, et contra spiritualia nequitiae in caelestibus: arma militiae suae, non carnalia, sed potentia Deo”, vibrare cogebantur.

Cumque aliquando nimium quam saeve, et pertinaciter infestarentur, communi omnes consilio irremissas sese ad Deum, Deiparamque preces coniecerunt, opem, tentationumque remedium orantes.

Et exorantur denique.



"They went dressed in sheep or goat skins, deprived of everything, worried, mistreated: the world, for them, was not worthy of esteem; they wandered in isolated places, mountains, caves and caves.

And all were witnesses of the faith, etc. " (Hebrews 11:36-38).

Their life on earth was a continuous struggle against the world, the flesh, the devil: "If they lived in the flesh, they did not behave according to the flesh" (2 Cor 10:3), but they conquered the flesh and themselves, taking no account of anyone, "against the dangers of evil and the angels of hell, the weapons of struggle were not those of the flesh but the strength of God" (Eph 6:12-13), they were ready for battle.

And as they were very often severely and severely harassed, they all unanimously addressed continuous prayers to God and the Mother of God, imploring help and remedy against temptations.

And they were finally fulfilled.

In praying together, they had a

Revelatur divinitus, comprecantibus; ut, si a tentationibus se liberatos, contraque eas vindicatos vellent, intepescentem iam diu per vulgus Christianum Psalterii Jesu et Mariae usum ferventium exciperent, et constantius frequentarent.

Ut factum haud secus, ac dictum: continuo tentationum modus, finisque est subsequutus: simul eremitica illa Monastice numero mirifice crevit, et sanctitate, utroque in orbe toto, miris et prodigiis celebrata.

Postquam vero (ut rerum sese dant omnium vicissitudines) etiam eremitici avitus Instituti fervor denique remisisset: sensim devotionis, sanctimoniae, exercitiorumque collapsa disciplina, et in iis Psalterii usus, tantam illam in eremis asceticam Monasticen, in parem secum ruinam pertraxerunt, devastatore Mahomete.

Quorum auctor sit Joannes quidam Graecus, qui plerasque Sanctorum Patrum vitas conscripsit.



heavenly vision that revealed to them that, if they wanted to free themselves from temptation and slavery, they had to accept promptly and continuously recite the Psalter of Jesus and Mary, who had long since become moribund among the Christian people.

It was done exactly as it had been said, and their temptations were immediately relieved; at the same time, their monastic hermitage grew tremendously in number and holiness, and was celebrated throughout the world for miracles and wonders.

Later, however, as is the case with the alternation of all things, the ancient fervour of the Hermit Institute suffered from a slackening: the application to prayer, holiness of life and exercises slowly eroded, as did the practice of the Rosary, and the monastic asceticism of the Hermitages was equally ruined, because of the damage caused by Islam.

These events are reported by John the Greek, who told much of the life of the Holy Fathers.

6. Post hos VEN. BEDAM excitavit sibi Deus, qui tota Anglia, Britannia, et Francia longe, lateque Psalterii Mariani intermissam frequentationem, praedicationibus suis instauravit.

Atque ex eo gentes illae: in primis Anglicana, in hanc usque diem eo Psalterium hoc amore et honore complexa est, ut passim in ecclesiis videre esset suspensa, fixaque *Oraria* complura, publicum ad usum omnibusque communem, quibus templum ingressis ad ea suas fundere preces, Deo libare, placuisset.

Tenuit ea sat diu religio, sed et ipsa demum labentibus annis, usuque tritis, et deperditis in publico, ut vocababant, *Patrilouis*, raritatem, ac sui tandem in vulgus oblivionem accepit.

7. S. BENEDICTUS porro, Sacri Ordinis amplissimi Patriarcha Dignissimus, ea cura et religione sanctum in Psalterio salutatorio cultum Dei familiarem sibi perpetuumque voluit et observavit sic, ut eo tam divinae



6. After them, God stimulated Bede the Venerable, who brought Mary's Psalter back to a renewed fervour, preaching it throughout England, Brittany and France.

And from that moment on, these populations, especially Anglican, welcomed this Psalter of Mary for a long time with love and consideration, to such an extent that it was possible to see everywhere, hung and posted in the churches, many crowns of prayer, at the disposal of all those who, entering the Church, wanted to seize them and with their help, by their prayer, to offer them to God.

This devotion lasted long enough, but eventually became rare over the years, for the Patirloquia, as the Crowns were called, after being consumed by custom, disappeared from churches, and finally from the memory of the people.

7. Later, Saint Benedict, distinguished Patriarch of a vast Sacred Order, with the same dedication and piety, established for himself, through a Psalter of Hail Mary, the holy daily and perpetual exercise of God, to

Monasticae Institutionis Fundator, et Auctor fieri mereretur.

Tanti Patris ab exemplo sacer mox chorus Fratrum universus per orbem late secum circumtulit Psalterium, et caetera praeter consueta Ordinis exercitia divina, istud quoque velut privatum quisque in delitiis suis secretioribus deamavit interius, et in eo Almam Virginem Matrem Sponsam Sponsi sui, sancta quadam familiaritate cordialius dissuaviavit.

Ut Doctor quidam *Ioannes de Prato* traditum reliquit.

8. In illa exercitatus perfectusque schola Sanctus OTTO, in Ecclesiae praesidium, ac fidei proferendae incrementum a Deo ad Episcopatum, adeoque Apostolatam evocatus, Selavia tota, cum fide Christiana, Psalterium praedicavit, quo novella plantatio ad Christum, Christique Matrem precum suarum, velut debitum pensum reddere docta, consuescebat.



such an extent that he deserved to become Founder and Promoter of a Holy Monastic Institution.

Before the example of such a great Father, the whole Sacred Order of the Brothers in the world appropriated the Psalter; and, in addition to the other usual holy practices of the Order, everyone, in private, cherishes the Psalter of Mary, among his deepest inner joys: through him, everyone was bound by love and friendship with the Virgin Mary, the Spouse of their Spouse.

This is what Jean de Prato gave us.

8. Saint Otto, who was an advocate of the Church, had prepared and perfected this teaching and, called by God to the episcopal office to extend the proclamation of faith throughout the Slavic land, with the Christian faith, he announced the Psalter (of Mary).

This is how we learned with these particular prayers to love Christ and the Mother of Christ, and this little duty to be fulfilled conferred on them, in return, the knowledge of Jesus and Mary.

Quibus praedicabat; orare, et sic eos orare condocerat: quos baptizabat, eos et Psalteria secum quaqua versus, ad orandi assiduitatem capescendam, circumportare iubebat.

Quae coepta pia consuetudo ad omnem retro valuit posteritatem: ut hoc ipso etiam tempore utriusque sexus viri et⁴⁵ foeminae, cuiusque gradus, et aetatis, e collo suspensa, torquis instar, gerant Psalteria.

9. S. MARIA OEGNIACENSIS una, sanctum hac in re caeterarum Virginum Deo Sacratarum morem ⁴⁶, in coenobiis perfrequentem, suo satis testatur exemplo.

Proditur de ea, quod in dies singulos totum Davidis Psalterium Deo recitaret isto eum ritu, ut psalmis singulis singulas quoque Salutationes Angelicas subiiceret: quarum, ut istorum, numerus demum illum Psalterii Mariani CL rite complebat.

10. S. DOMINICUS LORICATUS



⁴⁵ "ac" in the 1691 edition.

⁴⁶ "morum" in the 1691 edition.

He preached to them to pray, then, through the Psalter of Mary, led them to prayer: he recommended to all those he baptized to surround themselves with the Crown of Prayer of the Psalter of Mary, and to carry it everywhere, to be constant in their prayer.

And, once this holy tradition had begun, it remained in use throughout the Order, to such an extent that, during the same period, monks and nuns of all conditions and ages wore a rosary like a necklace around their necks.

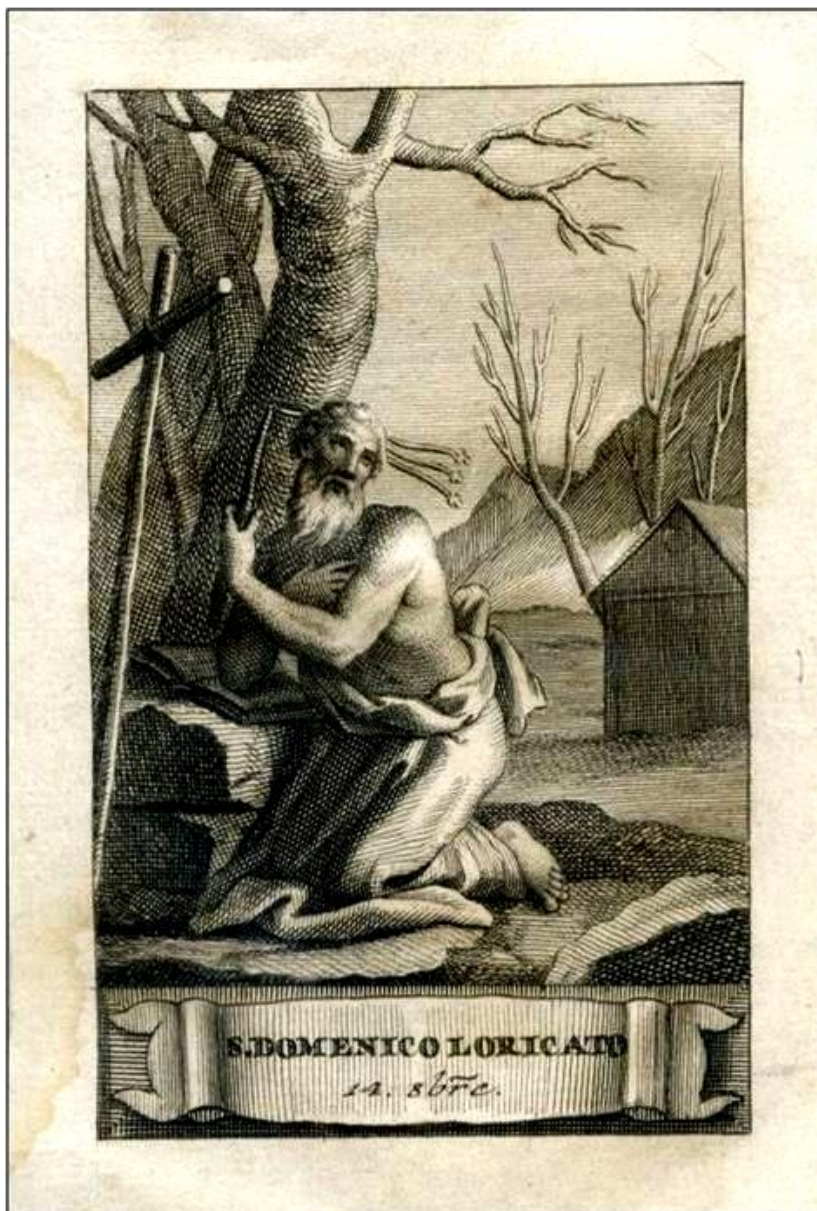
9. At the same time, St. Mary Egniacense, in one of her examples, testifies to a holy custom concerning the Psalter of Mary, very frequent in the cenobies of other Virgins consecrated to God.

It is said that every day she prayed to God in this way: she recited the whole Psalter of David, while adding to each Psalm a Hail Mary: their number, which equalled the number of Psalms, perfectly matched the number 150 of the Marian Rosary.

10. Saint Dominic Loricatus



Holy card: Our Lady of the Rosary with Saint Dominic, 20th century.



Holy card: Dominic Loricatus, 19th century.

(quod sibi cognomen invenit a Lorica, qua super nudam constricta illigatus vitam exegit).

Is, inquam, scibitur a S. Petro Damiano, quotidiana novies istoc, aut decies perorasse Psalterium, cum ferratis disciplinis.

S. BERNARDUS, specialis Mariae sponsus, mirifico zelo idem hoc Psalterium, propagavit, ex exemplo illustravit, et ad Psalmorum Davidis numerum, sententiamque concinnavit, sicut et vidi, et tenui.

Fuit id viro divino certum instrumentum ad tantam vitae sanctitatem, quantum vidit orbis, invidit orcus, hodieque veneratur Ecclesia.

11. S. DOMINICUS post eum, primus idem Sacri Ordinis Praedicatorum Dux, et Pater inclytus, vel tenera ab aetate Christo et Deiparae, in hoc precandi ritu, devotus adeo fuit, ut assidue psalterium oraret, versaret, gestaret.

Robustioribus vero annis, in caeteris suae Religionis, ac praedicationis exercitiis, ad illius



(the name indicates the armor he was wearing on his bare skin, and in which he lived tied), as Saint Peter Damien reported, every day recited this Psalter nine or ten times, in this iron armor.

Saint Bernard, the extraordinary Spouse of Mary, spread with incredible zeal and painted a Psalter on a table, and reproduced the number and content of David's Psalms, which I saw and testified.

The Psalter of Jesus and Mary was for the man of God a useful instrument for achieving this so illustrious holiness of life, which the world has recognized, which the devil has envied, and which today the Church worships.

11. After him, Saint Dominic, the first glorious Commander and Father of the Sacred Order of Preachers who dedicated himself very early to this form of prayer of Christ and the Mother of God, who prayed assiduously to the Psalter of Jesus and Mary, carried him in his hands and, during the years of maturity, spread him among the many preaching exercises of his Order.

recitationem, inflictam sibi ferrea catena disciplinam, ter ad minus omni die repetitam, constanter usurpavit: et ita ftequenter quoque, ut aliquando per diem octona, aut dena etiam Psalteria dictum ad modum orando persolverisse tradatur.

12. Iste est Apostolus ille Psalterii, de quo alma Dei Virgo non semel ei facta revelatione, mandatum, formamque dedit eiusdem praedicandi, et vere ⁴⁷ praedicavit, circumque tulit per omnem Hispaniam, Italiam, Galliam, Angliam, et Alemaniam.

Praedicavit, et Psalteria publice in summos, imos, mediosque distribuit: quo cum illius usu Christianam muniret Religionem, pietatem accenderet, Ecclesiam propagaret.

Et par fructus respondebat.

Nec minus zelose suus ille Patris Sanctissimi Praedicatorum Ordo et frequentavit domi Psalterium: et foris ad vulgus praedicando commendavit, tanti



⁴⁷ "vero" in the 1691 edition.

It is said that during the recitation of the Psalter of Jesus and Mary, he used an iron chain to discipline himself, usually at least three times a day, and it often happened that, in a single day, he recited as many as eight or ten Rosaries.

12. He himself is the Apostle of the Rosary, to whom the Virgin Mother of God, having revealed herself more than once to him, gave an explicit mandate to preach the Rosary, as she really did, and to spread it in Spain, Italy, Gaul, England and Germany.

He preached and offered the Rosary in public meetings to the rich, the poor and people of all categories, so that, through its use, the Christian religion could be practiced, piety lit, the Church propagated.

And an equal fruit was obtained.

With as much zeal as he did, the Order of the Glorious Father of Preachers, not only usually recited the Rosary in the convent, but also preached it outside, to the people, following the example and teaching of the

exemplo Patriarchae, et Magisterio, et quamdiu istud in Ordine hoc *Suffragium* mansit, tam diu Religio haec in Scientia, Virtutibus, et Miraculis effloruit.

Inde floruerunt eximii, ut Albertus Magnus, S. Vincentius, et quid numerem innumeros?

13. S. FRANCISCUS, Patriarcha Minorum Fratrum humillimus, ille Signifer Stigmatum Christi Cherubinus, hoc Psalterium oravit, et inaudita tum in seipso, tum in S. Ordine suo per idem designavit.

Ordinique pignus hoc devotionis praecipue reliquit usurpatum.

Certum sum me vidisse de signis manualibus Psalterii ipsiusmet S. Francisci.

14. Certius quoque comperi, quod S. Lutgardis, S. Christina Coloniensis, S. Cristina Vaga, et mirabilis, plurimique Sancti alii, atque Sanctae Psalterium istud sedulo



Great Patriarch, and for a long time this prayer of intercession remained in the Order, to such an extent that the Order developed into science, virtue and miracle.

Enchanting flowers sprouted from them, as St Albert the Great, St Vincent, is it possible to list them all?

13. Saint Francis, the most humble Patriarch of the Friars Minor, the Cherubim who bore the signs of Christ's stigmata, prayed the Rosary and, through it, obtained gifts never before known, not only for himself but also for his Holy Order.

And he offered the Order this promise, which he used with a singular devotion.

I can testify that I saw the relic of the Rosary that St. Francis carried in his hands.

14. It is known from a reliable source that Saint Lutgarde ⁴⁸, Saint Christine of Cologne⁴⁹, Saint Christine of Vaga⁵⁰ and, surprisingly, many other saints,

⁴⁸ Saint Lutgarde of Tongres: (+1246): illustration p.144

⁴⁹ Blessed Christine Stommeln: (+1312) illustration p.156

⁵⁰ Saint Christina the Astonishing: (+1224) illustration p.144

trinerunt, et orarunt.

Equidem credo, omnem Religionem, et Ecclesiae Sanctae Statum ista in maxima semper habuisse devotione.

Sicut idem Magister⁵¹ *Ioannes de Monte in suo Mariali* prosequutus scripsit.

15. Viciniora nobis commemoro.

Est Sacrarum Virginum Monasterium Gandavi, in quo ab annis fere ducentis istud habeant Psalterium quotidie, in Canoniarum Horarum vicem, persolvendum: inde usque a maioribus sic traditum, et acceptum.

16. Sed et pervetusti codices evidentissime testantur ipso facto, me vera memorare: sicut in Gandensi Ordinis nostri Conventu, aliisque multis terrarum in locis doceri potest.

Neque pene est natio usquam Fidelium, ubi non virorum innumerorum, ac mulierum antiqua Patrilogia visantur, dictum ad modum, numeramque⁵² disposita, et collecta.

17. Verum enimvero, proh⁵³ dolor abhinc annis 70 vel 80 per quendam, mihi bene



⁵¹ Is missing in the 1691 edition .

⁵² "numerumque" in the 1691 edition.

⁵³ "proh" in the 1691 edition.

recited and prayed diligently the three crowns of the Rosary.

For my part, I believe that each Order and the authority of the Holy Church have always held the Rosary in great veneration.

This is what Master Jean du Mont wrote in his book Marial.

15. I remember that in Ghent there is a monastery of consecrated virgins, where, for nearly two hundred years, the Rosary has been recited every day instead of the canonical hours: this is how it has been transmitted to us from time immemorial.

16. Moreover, even old, reliable codes attest to this fact, as we can learn from the Convent of our Order in Ghent and in many other places on earth.

In any Christian country, one can admire with admiration the ancient crowns of the Rosary of countless men and women, ordained and arranged according to the manner and number indicated.

17. 17. But in truth, oh! what a pain, for seventy or eighty years, a man, well

notum, ex devotione ipsius singulari, divinum hoc Psalterium fuit detruncatum, et ad solam Quinquagenam redactum.

Idque ea de causa, quod homines iam tum, etsi Psalterium totum portarent: nequaquam tamen perorabant, uti par, et oportebat.

Quare ut desitum revocaret, inque usum paulatim restitueret pristinum a parte faciliiori statuit inchoare: dum usus assuetudinem acquisisset orandi, et ab hac Quinquagena, suavius homines ad veterem Psalterii consuetudinem velut manu ducerentur.

Quibus ex omnibus de plano liquet, quod docere, vel praedicare Psalterium Virginis Mariae, minime de ulla novitatis nota iustae suspectum haberi, culparique possit.

Adeo ritus est antiquissimus, laudatissimus, et honorabilissimus in Ecclesia, tamen per incuriam hominum, et temporum iniuriam subinde torpuit neglectus.



known to me, has broken the original structure of the Holy Rosary, having reduced it to only about fifty⁵⁴.

This is because the men, even if they had worn the rosary with them, had not prayed properly and properly.

Consequently, in order to recover the use of the rosary, which had been abandoned, and to restore the old practice, it was thought that it was necessary to start again in a simpler way, until the habit of praying had been restored, and from this fifty or so, very slowly, men were led, as by hand, to the ancient tradition of the Rosary.

Of all these things, it is clear that the Rosary of the Virgin Mary, which is taught and preached, cannot be suspected and blamed for being a mere novelty of the moment.

Indeed, its practice is very old and infinitely praised and honoured by the Church, even if it has often lost its vigour because of the indolence of men, and has been neglected over time.

⁵⁴ Blessed Alain seems to refer to the Carthusian monk Dominic of Prussia (mentioned in the introduction)



Holy card: Our Lady of the Rosary, 20th century.



Sainte Lutgarde de Tongres (1182-1246).



Christina the Astonishing (1150-1224).

CAPUT IX.

Quoniam modo potuit res ea, diu tam miranda et gloriosa, in oblivionem abire?

Devotissime in Christo Pater, Vivis Vincit Vastitatem Trinitas Iustissima, per Psalterium Virginis Innocentissimae.

Pro quo turbantur imbecillorum mentes eo, quod fieri vix posse videatur, tale Psalterium in talem incidisse desuetudinis foveam obrutum, verum cesset, et facessat ista pusillorum infirmitas.

I. DEUS enim ab initio mundi, ac deinceps per multa annorum saecula, praeclare fuit mortalibus universis cognitus, cultus a paucioribus; et eo tamen usque in altam apud omnes ⁵⁵ demum homines oblivionis, ignorantiaeque tenebram devenit, ut sub Abrahae tempora vix ulli, praeterquam ipsi, notus fuerit et adoratus.



⁵⁵ “usque in altam apud omne”, present in the 1847 edition, is missing in the 1691 edition .

CHAPTER IX

How could this form of prayer, so prodigious and glorious for a long time, have been forgotten?

Very devoted Father in Christ, the Holy Trinity, in its infinite righteousness, makes this cross of life victorious, through the Rosary of the Immaculate Virgin.

In this regard, the souls of the faithful are concerned about the idea (but it seems difficult that this could happen) that the Rosary could sink into the gulf of oblivion and that its splendour would cease to manifest itself, which would plunge these simple souls into anxiety.

I. God, since he created the world, has visibly manifested himself to men for many centuries, but very few of them have observed his worship, until, therefore, all men have been covered by the great coverage of God's forgetting and ignorance, to the point that, in Abraham's time, no one, except Abraham himself, knew him or worshipped him.

Adeo universa terram, velut diluvium quoddam, inundarat idolatria.

Quod ipsi Deo ter Optimo Maximo inter homines evenisse novimus, id Psalterio nostro contigere potuisse mirabimur?

Et quisquam vel extitisse potius illud negabit, quam in parem cum ipso Deo potuisse recidere oblivionem sibi persuaserit?

II. DE LEGE MOYSI quid dicam: quanta fuit haec olim, et quanti?

Quoties vero, et in quantam vel apud ipsos Hebraeos, desuetudinem, contemptum, et oblivionem decidit?

Idque tunc quidem ex culpa gentis; nunc autem ex causa iusta Nominis Christiani, in orbem introducti, ceremonialia eiusdem, et iudicialia quotusquisque, dicam pernovisse?

Imo vel recogitare animo dignatur?

III. IURA, Canonesque sacros Ecclesiae quis novit?

Non ignorat idem, quanto cum vigore olim, ac⁵⁶ rigore observantiae Ecclesiasticae culta fuerunt.

Et ipsa tamen magnam partem diu per contrarium usum neglecta iacuerunt;



⁵⁶ This is missing in the 1691 edition .

So idolatry had flooded the whole earth, like a flood.

Is it any wonder that what happened even to God, three times most holy, among men, as we have mentioned, can happen to our Rosary?

And who can deny or affirm that the Rosary, like God, will come out or end in oblivion?

II. What will I say about the Law of Moses: what was its importance in the past, and its value?

But how many times has it fallen, among the Jews themselves, into great abandonment, contempt and oblivion?

This is what happened among the chosen people, and today among the Christian people, who have transmitted their Rites and Laws to the whole world: how many of them can we say that they know them well and have the desire to understand them carefully?

III. Who knows the laws and sacred canons of the Church?

Who knows with what strength and tenacity the practices of the Church have

hodie vero antiquata etiam, et prorsus abiecta, vix scirentur quidem, nisi psallentes quaedam et veterum redolentes chartae obscuram eorum memoriam custodissent.

IV. Quo mirabile ⁵⁷ minus eodem ignorantiae corruisse LEGES Imperatorum multas in Imperio, multa Iuris civilis placita, et sanctiones.

V. Quot Doctores olim, Gentiles inter, Iudeos, ac Christianos, et quanti, iam diu pie, vel de nomine solo cognoscuntur, quod ne fando quidem inaudiuntur?

Quot, quanti quamque invicti Haeroes, Duces, Reges, pariter cum rerum ab eis gestarum memoria: quot mirabilium inventores; operumque mirandorum mirabiliores artifices, quanta maxima quondam celebritate decantati, lippisque,



⁵⁷ The 1691 edition says “mirabere” instead of “mirabile” as used in the 1847 edition. The meaning is almost identical.

always been observed?

Today, some have even been deleted and entirely repealed, and it would be difficult to know whether some discoloured and smelly waste paper would not have kept an indistinct memory of it.

IV. It is incredible that the great laws of the Roman emperors and the important canons and provisions of civil law have been forgotten!

V. How many Masters have there been in the past, among pagans, Jews and Christians, and how many important ones, who before were greatly praised, but now are only the object of a knowledge of their name by hearsay!

How many intrepid Heroes, Commanders and Kings have we remembered, and what value have they had, as well as their wonderful exploits!

How many inventors of great wonders, and how many admirable artists of enchanting works!

The blind and the barbers knew them too, now they belong to silence, swallowed

et tonsoribus noti, aeterno silentur nunc volumine ignorantiae involuti.

VI. Quo tot abierunt Regna Chaldeorum, Medorum, Graecorum, Resque publicae?

Regnarunt, floruerunt, defluerunt, exaruerunt, corruerunt, evanuerunt.

VII. Modus, ratioque, et ordo vitae Ecclesiasticorum sanctissimae iuxta et cultissimae, addo in oculis, inque animis orbis Christiani totius positae, quo recidit?

Quantum hic mutatus ab illo?

Ex omnium crasus ille foret notitia, ni veterum in monumentis adhuc spiraret.

VIII. Sacrarum Religionum Observantiae prima facies omnium, iam nunc pro dolor, pervetusta, sc.⁵⁸ vel in obscura transpareat umbra, videtur per quam venusta Religio.

Quae ad instar olim stetere Cedrorum, nunc humi repunt, ceu steriles rhamni,



⁵⁸ “si” in the 1691 edition.

by the whirlwind of oblivion!

VI. Where have the great kingdoms of the Chaldeans, Medes and Greeks gone?

What about the Republics?

They blossomed, blossomed, withered, fell and then disappeared!

VII. As for the discipline, conduct and rules of life, so virtuous and devoted are the Religious, placed as a model before the eyes and souls of the entire Christian world, what has become of them?

How much this world has changed since then!

This world would no longer be known to anyone if the monuments of the ancients had not been transmitted!

VIII. The first form of observance of all the Sacred Orders now seems so distant in time (what suffering!), and we can see, like an obscure silhouette, each Order in its original splendour.

These things that once looked like cedars are now crawling on the ground, like buckets of hawthorn and tamarisk in love.

humilesque merycae.

Vigor ille eviguit, obriguit rigor, fervor intepuit, observantia, si non caliget, convivet⁵⁹.

Si quae iam reformationes fiant: heu! novitates, et a non nemine phantasiae appellantur.

Adeo, ut multi magna, et plurima sciant alia, et propria nesciant regularia.

IX. Quid igitur amplius movebit corda hominum dicta ruina Psalterii?

Praesertim cum ipse Dominus de sua ipsius Religione Christiana praedixerit: *Putasne Filius hominis veniens, inveniet fidem in terra?*

X. Ita nostra fert natura noverca, Platone et Aristotele testibus: quod ea sit ipsius conditio, rerumque omnium sub sole ratio, ut post processum generationis, et augmentationis decurrant ad finem decisionis: ac deinde rursum altero cursu repetito, innoventur ad statum regenerationis et reparationis, non in numero quidem, sed in specie.



⁵⁹ "connivet" in the 1691 edition.

The strength has weakened, the firmness has weakened, the fervour has faded, the observance, where it is not obscured, will follow the same fate.

And, if you want to bring back the old rule, oh, unfortunately, everyone considers it an impossible thing to do and an illusion.

It happens that many religious, even if they know everything, do not know the Rule of their Order.

IX. Why then will the hearts of men be shaken by the decadence of the Rosary, when the same Lord, about his own Christian religion, predicted: "But when the Son of Man comes, will he find faith on earth?" (Lk 18:8).

X. According to Plato and Aristotle, it is our maternal nature that generates us in such a precarious condition, and it is the state of all things that are under the sun, which after birth and growth, move towards the epilogue; and then, again, another cycle begins, and the world is renewed with new births and everything changes not only in form but also in substance.



Old page from a Brotherhood of the Rosary.



Blessed Christina Stommeln (1242-1312) was part of the “Beginnasium B.V. Mariae”, now called “Beguine convent”, administered by Dominican Fathers.

Quapropter dictorum ratio perluculente probat de Psalterio: potius id olim floruisse, quam nunquam extitisse.

Sique tot inter rerum, ac tantarum vicissitudines, solum hoc Psalterium nullos item manes suos perpersum doluisset; hoc vero miraculum iam cum ipsa Ecclesiae navicula commune sibi praedicare posset.

Ipsius igitur occasus, argumentum est prisci status.

Eiusdem reformatio docet, qualis eius prima fuerit instituta informatio.

CAPUT X.

De Psalterii Renovatione, ex Deiparae revelatione facta.

Eximie servorum Christi Pastor et Rector, Mortuis, Mittit, Misericordiam Trinitas Misericordissima per Psalterium Mariae Matris Misericordiae.



From the presentation of these things, the following emerges very eloquently:

This way of life also concerned the Rosary, which was once flourishing, more so than it seems today!

If, therefore, the Rosary has weathered so many painful storms, courageously resisting the onslaught of hell, let it be truly proclaimed that the miracle of the Rosary can be united with the miracle of the Church.

Its decline is therefore proof of its original value, and its return reminds us of the splendour of its first established form.

CHAPTER X

New recitation of the Rosary revealed by Mary, Mother of God, to Blessed Alain.

As Priest and Guide of the Servants of Christ, the Most Merciful Trinity, through the Rosary of Mary, Mother of Mercy, bestows her mercy on the deceased.

De quo nolo Reverendissimam Paternitatem vestram lateat, quod divina clementia hisce fieri temporibus notuit⁶⁰.

1. Orator quidam Psalterii Mariae Virginis, toto ipso septennio horrificis daemonum tentationibus, aliquoties sensibiliter, et aliquando visibiliter tentatus fuit.

Et ille pene annis istis omnibus nullam, aut parvam habuit consolationem.

DEO tandem miserante apparuit ei Regina clementiae, quae quibusdam comitata Sanctis eum intervisens, discussa tentatione a praesenti, eum periculo liberavit: simul suo ipsum Ubere virgineo lactavit.

Adhaec eundem annulo ex virgineis capillis suis ipsius Mariae Virginis facto, sibi desponsavit: mandavitque eidem, sub inevitabilis mortis periculo, et ultionis poena divinae, et⁶¹ Psalterium hoc praedicaret.

II. Haec autem credere frequentius non valui, humanis ductus rationibus.

Tandem vero altiore quadam et interiore vi coactus sum isti revelationi assentiri.



⁶⁰ "notuit" in the 1691 edition.

⁶¹ "et" is missing in the 1691 edition.

On this subject, I do not want to hide from your Most Reverend Father what divine mercy has made manifest in this time.

I. A man who prayed the Rosary of the Virgin Mary was attacked for seven whole years, sometimes physically, sometimes in vision, by frightening temptations of demons.

And during all these years, he had no consolation at all.

But God, having had mercy on him, sent him the Queen of Clemency who, accompanied by some saints, visited him and, giving him to drink the milk of his Virginal Sin, immediately snatched him from this temptation and freed him from the trial.

Then, the Virgin Mary gave him an engagement ring, composed of his Virgin Hair, and entrusted him with the task of preaching the Rosary, if he did not want to venture towards a dead-end death, and suffer divine punishment.

II. As human capacities did not allow me to believe in these things, an inner and heavenly inspiration led me to convince myself of this Revelation.

Idque ita, ut non solum ea esse vera credam;

1. Sed sciam quoque personam.

2. Et per signa infallibilia idipsum cognovi; non semel dumtaxat, verum persaepe.

3. Et hoc verum confiteor; et quantum scio et quantum credo, sine ulla falsitate iuro, haec esse vera coram toto mundo.

Imprecans a Domino nostro Jesu Christo pie potius mori omni hora morte corporali, quam fallere in dicto, vel falli.⁶²

Credat mihi, qui voluerit: qui autem non vult, in Domino quemque relinquo.

Saepius haec praedicavi et docui.

4. Et non ego solus hoc scio de illa persona, sed plurimi viventes certissime de illa cognoverunt, non humana, sed sola Dei revelatione.



⁶² Here, as elsewhere, we prefer to use the same font as that used in the 1691 version, to emphasize the importance of the expression.

**And really, not only do I think that
(this Revelation) is authentic:**

**1. but I also know the person (who had
it);**

**2. as well as undeniable signs, which I
have known not only once, but very often;**

**3. and I testify that this is the truth,
and before the whole world, without lies, I
swear on all that I have learned, and on all
that I believe, that these things are true.**

**I ask our Lord Jesus Christ to make
me die in His righteousness at the moment
of my bodily death, if I have deceived you
about what I have said, or if I have been
mistaken.**

**Believe me, if you want it: if you don't
want it, I leave everyone free to face the
Lord.**

**I have often preached and taught this
event;**

**4. and, not only have I learned it from
this person, but from many others, and they
believe with certainty that Revelation is not
just human, but comes from God.**

Quo confidentius dicere audeam, quae dixi.

Verum quia persona haec vivit adhuc, non possum eam nominatim manifestare, ob pericula vanae gloriae, mundanae varietatis, ac etiam tribulationis. Talia enim abscondi debent in vita, et post mortem laudari.

III. At Dubium tamen videri poterit: *quomodo Lac Virginis Mariae tam gloriosus bibere potuit?* Quia sic in corruptionem et digestionem naturalem transisset.

Respondeo:

1. Frivolum est istud. Sic enim potuit Lac Virginis aut verum de Mariae Virginis Ubere; aut certum aliquod Eliquatum reale et corporale, pro tempore causatum in ore esse Uber sugentis.

Sicut lumen causatur in aere, manente semper in sole intrinseco lumine.

Horum utrum fuerit, ignoro.



How much I want to say more about what I said!

But, since this person is still alive, I cannot reveal his name, because of the risks of vanity, world mutability and also persecution.

Such things, in fact, must be hidden in life and praised after death.

III. However, a doubt might arise: how can one drink the glorious milk of the Virgin Mary?

Wouldn't it risk altering natural digestion?

Here is my answer:

1. These are insignificant remarks, whether we are talking about the Milk of the Virgin Mary, or whether it comes from the womb of the Virgin Mary; or whether this Milk is a real substance, and whether it really flows from her body; or what has happened in her stomach, after being drunk in abundance: the sun illuminates the sky with light, but the light remains in the sun.

I can't say which of these things happened.

Illud ex⁶³ ipsa illa persona cognovit, quod fuerit suavissimum, candidissimum⁶⁴, et influxerit in os eius, seque maximis cum gaudiis diffuderit per omnia ipsius membra corporis, vel in substantia, vel in⁶⁵ influentialia.

Nec etiam impossibile est, D.⁶⁶ Mariam Virginem etiam nunc habere Lac, aliisque communicare.

Cum Lac non sit de essentia corporis gloriosi, sed accidens.

Sicut, et corpus illud, quod viscera Sanctorum implebit, ne sint vacua, secundum s. Thomam 4. dist. 44.⁶⁷

Imo dictu mirum foret; Uber B. Virginis impotentius esse, quam ubera mortalium sint mulierum: quae habent, et generant in se lac ex interiori corpore, et id inde communicare possunt.

Nolo equidem hic adeo coarctare, vel claudere divinae viam Potentiae.

4. Quod si non est verum Lac in Uberibus Dei Genitricis Mariae (quod durum dictu est) saltem ibi est aliquod corpus



⁶³ "ex" is missing in the 1847 edition.

⁶⁴ "candidissimus" is missing in the 1691 edition.

⁶⁵ "in" is missing in the 1691 edition.

⁶⁶ D. means "Divam" (Saint).

⁶⁷ "4. dist. 44." Is missing in the 1691 edition.

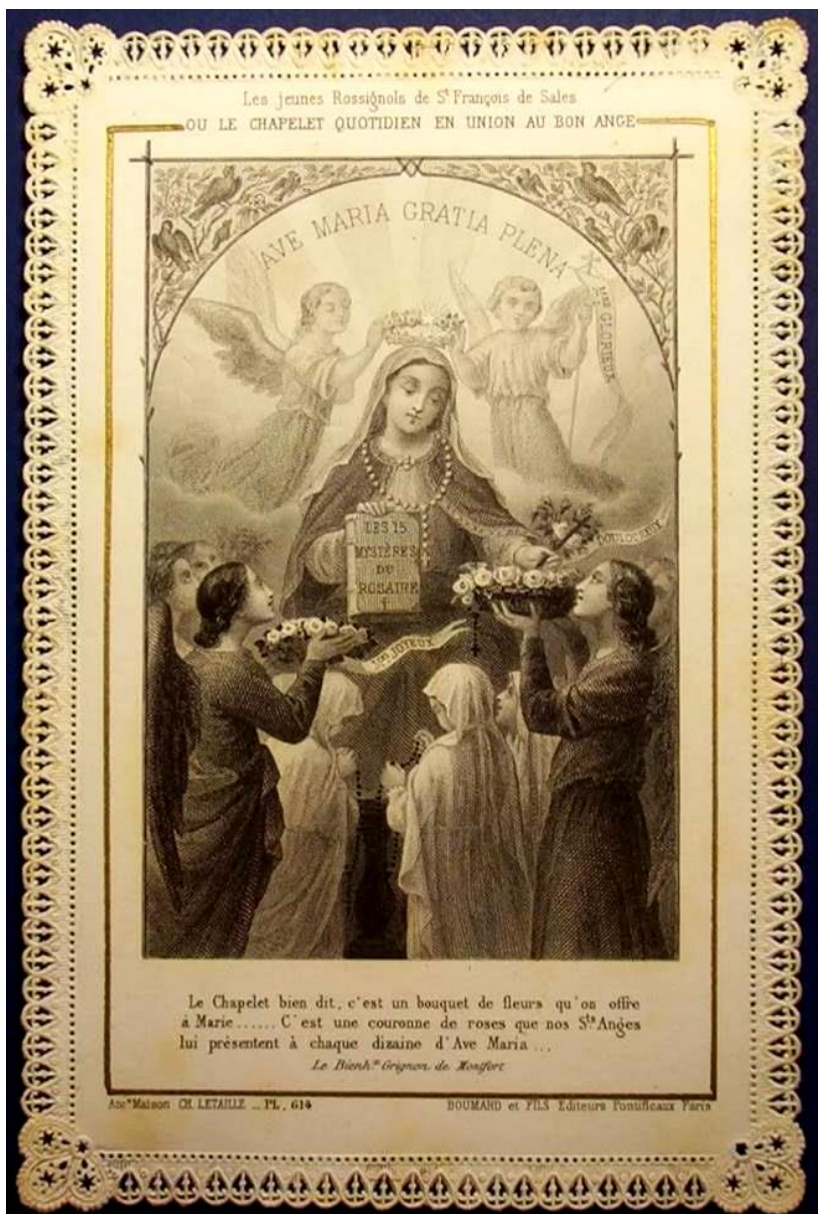
This person felt that the substance was very pleasant and very white, that it poured into his mouth and spread the greatest happiness in all parts of the body, both physical and spiritual.

2. It is not impossible that the Blessed Virgin Mary, even today, may give others the benefit of her Milk: because the Milk is not part of the essence of the glorious Body, but is one more, which gives fullness to the (glorious) Body of Saints, according to Saint Thomas (4 dist. 44).

3. It is not correct to think that the Breast of the Blessed Virgin is more sterile than the breasts of mortal women, who produce and have milk in their bodies, and who can thus distribute it.

I don't want to be the one who reduces or shortens the path to divine Power!

4. For if there were no real milk in the Breasts of Mary Most Holy, Mother of God (which is difficult to prove!), there would certainly be a singular essence,



Holy card: Our Lady of the Rosary with devotees, 20th century.



Michelangelo Bonocore, La Vergine appare a San Domenico,
1733, Museo Nazionale d'Abruzzo, L'Aquila

Blessed Alain, in the mystic Vision of the Nursing Madonna, had the same mystical experience as Saint Dominic and Saint Bernard of Clairvaux.

admirabile, supplens vicem lactis: ex quo poterit divina virtute aliquod causari, et per influentiam quandam corpus aliud in lactis similitudinem mutari.

5. Quod si nec lac, nec corpus aliud lactis loco, ibidem fuerit (quod est dictu nimis singulare) nihilo tamen minus quisquam Virginem Mariam privare audebit potentiam⁶⁸ communicandi sese ad sugendum: ad minus per affluentiae, si non per modum substantiae, credibile est ergo talem Sponsum Lac suxisse Virginis gloriosae, ad modum aliquem supra dictum.

IV. Sed quo id modo in singulari, ignoro.

1. Nam, *quae sunt in terris, vix cum labore agnoscimus: quae autem sunt in coelis, quis investigabit?* inquit Sapiens, cap. 9.

Nemo enim novit, quae sunt, vel quae est gloria Beatorum, nisi Spiritus Dei, et cui Dominus voluerit revelare.



⁶⁸ “potentia” in the 1691 edition.

instead of milk, in its place; someone could justify it by affirming that this element, by divine wonder, would have the ability to transform itself into a substance similar to milk;

5. But if this essence was neither milk nor any other element similar to milk (which would be difficult to prove!), it is as if we wanted to take away from the Virgin Mary the possibility of sharing Her Milk: but, if we do not want to believe that this person actually drank the milk of the Virgin of Glory, as we have said above, at least we can believe that he received it spiritually.

IV. Of course, I can't say exactly how this happened:

1. In fact, "we hardly know the things that are on earth: who will then understand the things that are in heaven? "(Wis 9:16)

No one has ever known the realities of Heaven and what the Glory of the Saints is, except the Spirit of God and to whom the Lord has revealed it;

2. Inde accepimus s. Bernardum Mariae Virginis Ubra suxisse.

3. Inde Lac Mariae Virginis in terra, caeteras inter reliquias, multis in Ecclesiis reperitur.

4. Parique modo S. Catharina Senensis de fonte Lateris Christi copiose bibit.

5. Et Sanctorum quidam etiam de SS. Vulneribus Christi biberunt: ut adusque inebriationem spiritus, cum inenarrabilibus gaudiis tracti exultarint: quis autem ausit affirmare, isthaec meras fuisse, vanasque phantasias?

Praesertim cum Ecclesia refutet phantastica, et condemnet, ut quae daemonis subiacerant potestati secundum Theologos.

V. DUBIUM alterum de Crinibus occurrit B. Virginis Mariae: *Quo ea modo decapillare se potuit: cum ad gloriam eius capilli et decorem pertineant?*

DICO:



2. but we know that Saint Bernard drank the milk from the breast of the Virgin Mary;

3. and then, that the Milk of the Virgin Mary is found, among the relics, in many churches around the world;

4. and that, in the same way, Saint Catherine of Siena drank abundantly at the Source of the Coast of Christ;

5. and that some saints even drank from the Holy Wound of Christ: delighted by the ecstasy, they exulted to the exhilaration of the spirit; who would then dare to affirm that these things were only the fruit of imagination, even if the Church, which refutes false visions and accuses them of being subjected to the power of the demon, approves them?

V. We must answer another question, about the Hair of the Blessed Virgin Mary.

How could she form a Ring of Her Hair when the hair is part of the ornament of her glorious Body?

Here is my answer:

1. Vel CRINES fuerunt divina Potentia, modo inscrutabili Virgini Mariae sic formati.

Vel iam diu sic uspiam in mundo conservati.

Utrum autem horum fuerit, ex persona tali non cognovi.

2. Credimus tamen firmiter Mariam Virginem in Corpore nunc Assumptam, et Crines verissimos et pulcherrimos habere: qui non sunt de substantia corporis gloriosi, sed tantum de decore.

Quocirca possunt citra gloriae imminutionem Beatissimae Virginis removeri.

3. Credendum est etiam: quod si corpus gloriosum habeat potentiam ad crines gerendos; ad producendos etiam ex sese crines habebit ampliorem, et potentius, quam ullum corpus naturale.

VI. Singulare est autem illud de Annulo.

Qui quidem optime sentitur a quibusdam, rarius autem videtur.

Quod supradictis universis est mirabilius.

Eo quod ibidem quaedam quodammodo gloriae subtilitas appareat.



1. the hair was mysteriously woven by the holy hands of the Virgin Mary, and since then it has been kept in a part of the world, which this person does not want to reveal;

2. we are firmly convinced, however, that the Virgin Mary, ascending corporeally to Heaven, has authentic and beautiful hair, which is not the essence of the glorious body, but only an ornament of it: consequently, their possible decrease does not diminish the glory of the Blessed Virgin;

3. it can be deduced that, if a glorious body has the ability to have hair, it will also have a greater ability to renew hair by itself, and much more intensely than a natural body.

VI. The creation of the Ring, considered by many to be a beautiful and exceptional event, is also indescribable.

It is, in fact, among all the things already said, the most enchanting, like a ray of light from Heaven:

1. Et quantum ad me, hunc Annulum tetigi, non sine magno gaudio, nec humano, sed longe altius maiore.

2. *Credant mihi, qui voluerint: quia iureiurando hoc affirmo.*

Si autem noluerint; quid ad me? Haec, quae dico; aliter, quam dicam, probare non possum, nec audeo.

Plurima tamen cognovi huiusmodi signa facta admiranda.

3. Posito etiam casu, quod huiusmodi, quae narro, omnino sint falsa (quod nequaquam credo) nihilominus tamen remanet ac constat Dignitas et Veritas Psalterii Virginis Mariae, ex dictis hucusque capitulis, ac porro producendis.

VII. Unum tamen dicam:

1. Quod *carnalis homo non sapit ea, quae Dei sunt, vel quae spiritus; iuxta divini Verbi sententiam: et nemo novit de hisce donis, nisi qui accipit.*



1. I too put this Ring on my finger, feeling a great spiritual joy;

2. Believe me if you wish, I will swear it under oath; but if you don't want to believe me, what does it matter?

The things I testify to, I cannot and do not claim to prove them, contrary to the way I assert them, but I know that there are many similar prodigious facts, which arouse wonder;

3. even if the things I say were completely false (which I do not believe in any way!), nevertheless, the dignity and reality of the Rosary of the Virgin Mary remain unchanged, and remain so now and in the future.

VII. So I'm only saying one thing:

1. that "the fleshly man knows neither the things of God nor those of the Spirit": this is affirmed by the Word of God, and no one can know these gifts except he who receives them;

2. Imo, qui acceperunt ista, lumine revelationis decedente, revelata vix aliquando credere possunt.

Sic Propheta Ieremias, adveniente Spiritu Dei, et mysteria nova revelante, credidit, et praedicavit.

Sed deserente eum lumine divinae revelationis ad tempus, ait humano modo, cap. 20: *“Seduxisti me Domine, et seductus sum”*.

3. Idcirco, quamvis haec credi possint⁶⁹, humana tamen apprehendi scientia non possunt, multoque minus diabolica sapientia.

Cuius ratio est apud D. Thomam, quia divinae revelationis lumen, naturalis cognitionis lumen totum excedit.

Est enim tale, de quo in Psal. 35: *“In lumine tuo videbimus lumen”*.



⁶⁹ “possunt” in the 1691 edition.

2. and even those who received them can hardly believe the things received in the revelation, when one day the light of the revelations is obscured to them.

Thus the prophet Jeremiah, when the Spirit of God came down to tell him some revelations, welcomed them with faith and announced them.

But when the light of divine revelation became obscured, he spoke in a human way: "You deceived me, Lord, and I was deceived" (Jer 20:7);

3. for this reason, these things may be believed, but they cannot be understood with human knowledge, much less with the wisdom of this world.

This is explained, according to Saint Thomas, by the fact that the light of divine revelation completely surpasses the light of natural knowledge.

This is also what Psalm 35 says: "In your light we will see the light".



Holy card: Our Lady of the Rosary at Fontanellato, 20th century.



In this picture from the 17th century, Saint Dominic and Saint Bernard.

Quare tali carentes lumine, de revelationibus divinis iudicabunt, sicut coeci de coloribus.

Atque ideo tali destituti luce viri quoque boni ac devoti, in coelestium revelationum iudiciis errare possunt, ut saepe compertum est.

Nisi luminis loco signa, aut prodigia, aut miracula habeant evidentialia.

4. Iam vero nec exempla Sanctorum desunt annulo desponsationis subarratorum Christo.

S. Catharina Martyr annulum tulit desponsationis a Christo, similiterque S. Catharina Senensis, cuius cor insuper modo quodam admirabili, soli Deo noto, in Cor Christi fuit transmutatum.

De quibus pari modo posset dubitari quoad materiam, et de qua fuerint substantia.

VIII. Itaque huiusmodi cavillationes soli humanae prudentiae, ac scientiae innituntur.



How can those who are deprived of this light judge divine revelations, such as the blind judging colors?

This is why even good and pious men, deprived of this light, can be mistaken in the discernment of celestial revelations, as has always been known, unless, even without this light, they touch with their hands the obvious signs, wonders and miracles.

4. In fact, there is no shortage of examples of holy friends of Christ with the Ring of the Promise: Saint Catherine the Martyr obtained from Christ the Ring of Engagement, and, likewise, the heart of Saint Catherine of Siena, in an even more mysterious way, known only to God, has been transformed into the Heart of Christ. Also on these subjects, one could ask oneself what material the Ring was made of, and what was the nature of this Heart.

VIII. Therefore, these are only sophistry, based on wisdom and human science:

1. Ac si Deus, in cuius potestate cuncta sunt posita, facere non posset, quod per naturam fieri non potest.

Quae haeresis est.

Cum miracula totam naturam creatam transcendant.

2. Ad haec eum isti in errorem impingunt, quod consequenter negare debeant esse miracula: contra Fidem Ecclesiae et experientiam, de qua equidem certissimus sum.

3. Illam quoque in Collecta profitetur Ecclesia, qua dicit⁷⁰: *“Deus, qui Ecclesiam tuam novis semper tribuisti coruscare miraculis, etc”*.

4. Miraculum est, peccatorum conversio, quam in maximis Dei miraculis numerat ex S. Augustino (et) S. Thomaso.

Ita quoque S(S). Eucharistiae transubstatio⁷¹ summum esse Dei miraculum semper habitum fuit: quod haud



⁷⁰ “dicit” is missing in the 1691 edition.

⁷¹ “transubstiationem” in the 1691 edition.

1. to imagine that God, in whose power all things were placed, could not act on the nature of things.

What a heresy!

Especially since wonderful realities are more sublime than all created nature.

2. For this reason, those who really want to deny the prodigious nature of these signs, without taking into account either the teaching of the Church or what I have known from experience, and of which I am very sure, are in a great error.

3. The Church also affirms this in a Mass prayer, in which it is said: "O God, who knows your Church, let it always shine with miracles, etc. »

4. Saint Augustine and Saint Thomas, include among the greatest wonders of God, the miracle of the conversion of sinners, and the transubstantiation of the Holy Eucharist has always been considered as the greatest Miracle of God, and without doubt and comparison, it excels in every

dubie, citra comparisonem, quibuscunque maius est revelationibus.

Qui igitur operatur talia, nihil est, cur patrare minora, non queat.

Quapropter agnoscant huiusmodi haesitantes; quod tametsi divinae revelationes credi possint, nequaquam tamen demonstrari possunt⁷², nisi illis, qui habeant idem lumen revelationis.

CAPUT XI.

Utrum dignitate et Virtute praestet Psalterium Davidis, an Deiparae?

**Colendissime Rector animarum,
Veritatem dat Trinitas Laudatissima per
Psalterium Virginis, quae Mater est Veritatis.**

**De quo vanitas quorundam curiosa
magis, quam docta quaerit:**



⁷² “possint” in the 1691 edition.

revelation.

Whoever succeeds in doing such things will be able to do even more little things.

Therefore, those who are still hesitant about miracles should at least recognize that divine revelations can be accepted with faith, but that no one can prove them, except those who have received the same light as the revelation.

CHAPTER XI

Which of the two is more worthy and precious: the Psalter of David or the Rosary of the Mother of God?

Venerable Guide of souls, the Blessed Trinity leads us to the Truth, through the Rosary of the Virgin Mary, who is Mother of Truth.

In this respect, some people, more out of vain curiosity than a desire to learn, ask:

Utrum nobilius sit⁷³ Davidicum, an Psalterium Angelicum.

Ad odiosam hanc comparisonem sub distinctione respondeo.

I. Pro Davidico:

1. Ubi major est *devotio* et *charitas* in orando, ibi et majus est meritum: huius namque pondus ex charitate descendit.

Per hanc minusculum opusculum bonum altioris est meriti, quam praegrande citra ipsam.

2. *Causalitate* praecellit Davidicum.

Nam id causa fuit disponens, ac praefigurans Angelici.

3. *Significatione*: quae expressior inest Davidico, quam Angelico.

4. *Antiquitate*.



⁷³ "sit" is missing in the 1691 edition.

Which of the two is superior: the Psalter of David or the Rosary of Mary?

I respond to this irreverent comparison by making distinctions.

I. In favor of David's Psalter, I say:

1. when a prayer is said with much piety and Love of God, its merit will be all the greater: indeed, the value of a prayer depends on how much one loves God; a small prayer made for the Love of God has more merit than a very long prayer, but made without love of God;

2. David's Psalter is superior to Mary's Rosary in his name: indeed, from his root, Mary's Rosary was born and sprouted;

3. the Psalter of David is superior to the Rosary of Mary in terms of content: the Psalter of David, in fact, is more expressive than the Rosary of Mary;

4. Similarly, David's Psalter is superior to Mary's Rosary in its seniority;

5. *Orandi labore paenali*⁷⁴.

Nam Davidicum quo prolixius, eo, quam Angelicum est, et decursu laboriosius: sed meriti quoque maioris, in charitate pari.

6. *Intelligentia planiore.* In eo, enim, plaeraque pluribus docentur et explicate.

7. *Auctoritate.* Quippe ex antiqua Lege, nova probatur, non e diverso.

8. *Devotionis usu et frequentatione per Ecclesiam,* ut in qua idem ad⁷⁵ Divini Cultus partem haud minimam, publicam, Ecclesiasticam, et quotidianam inde usque ab origine venit.

9. *Extensione* maius est, ut quod ad plura pateat usu, adque plures.



⁷⁴ “*poenali*” in the 1691 edition.

⁷⁵ “*ad*” is missing in the 1847 edition.

5. David's Psalter is superior to Mary's Rosary, because of the greater difficulty in praying: David's Psalter is longer and more difficult to pray than Mary's Rosary, but for this reason it also has more merit, if we recite them with the same love of God;

6. David's Psalter is superior to Mary's Rosary, for its more accessible understanding: it teaches many things, and in a simple way;

7. David's Psalter is superior to Mary's Rosary in terms of authority, since it is from the Old Law that the New comes, and not the other way around;

8. David's Psalter is superior to Mary's Rosary in the consolidated use of this prayer, which was also that of the Church: it is precisely this prayer that has given rise to divine worship in the Church, in its community, ecclesial and daily form;

9. David's Psalter is superior to Mary's Rosary in the variety of its content: indeed, it is very vast, because it speaks to us of so many people and their traditions;



Holy card: Our Lady of the Rosary, 20th century.



**Anonymous, *Our Lady of the Rosary*, 1599, Sandomir,
Saint-James Church.**

10. *Voluminosa prolixitate* ac mole maius est.

II. Pro Angelico. Hoc antecellit alteri.

1. *Fine*. Hoc enim illius causa finalis erat.

Finis autem nobilior est his, quae sunt ad finem.

2. *Perfectione effectus*, qui fuit *Verbo Caro factum*.

3. *Temporis gratia*. Est enim Novi Testamenti initium, quod prae vetere est nimium quantum.

Vivus homo picto quanto praestator?

At Vetus Testamentum pictura fuit et figura Novi.

4. *Causa Efficiente*. Nam Angelicum fecit SS. Trinitas, Archangelus attulit



10. David's Psalter is superior to Mary's Rosary in the length and complexity of its content: indeed, it deals with all themes.

II. In favor of Mary's Rosary, I say:

1. Mary's Rosary is superior to David's Psalter in its fullness: the Rosary, in fact, is the fruit produced by the flower of the Davidic Psalter, and the result is all the more perfect as it approaches its final state;

2. Mary's Rosary is superior to David's Psalter in terms of the result obtained, that is, the Word made flesh;

3. Mary's Rosary is superior to David's Psalter, in terms of the time of grace that opened with the New Testament, and which, compared to the Old Testament is immense, like a living man compared to a represented man: in fact, the Old Testament is like a painted canvas, compared to the New Testament;

4. Mary's Rosary is superior to David's Psalter, as far as the Author is concerned: indeed, it was the Holy Trinity who

Mariae, auxit Elisabetha, complevit Ecclesia.

Davidicum a peccatore factum est, et⁷⁶ traditum Synagogae.

5. *Veritate.* Nam docet de praesenti, Davidicum de futuro.

6. Hoc pactum⁷⁷ in umbra, istud in luce fuit.

7. *Effectu:* nam est consummatio, perfectioque Davidici: hoc enim absque illo vanum extitisset.

8. *Exitu.* Nam in coelum inducit: Davidicum vero ad infernum seu limbum⁷⁸ trans mittebat.



⁷⁶ "et" is missing in the 1691 edition.

⁷⁷ "factum" in the 1691 edition, which changes the translation: "composed in the shadows (before Christ), (composed) in the light (of the Redemption)".

⁷⁸ "limbosum" in the 1691 edition.

composed the Hail Mary, and the Archangel Gabriel announced it to Mary, Elizabeth embellished it, the Church completed it; the Psalter of David, however, was composed by a sinner, and given to the Synagogue;

5. Mary's Rosary is superior to David's Psalter in terms of the truths it contains: the Rosary, in fact, speaks of this time of grace in the present, while David's Psalter speaks only of future reality;

6. Mary's Rosary is superior to David's Psalter, similar to a distant promise of marriage compared to the wedding day;

7. Mary's Rosary is superior to David's Psalter in its fullness: indeed, the Rosary is the completion and perfection of David's Psalter; the latter, therefore, would have remained sterile, if it had not been for the fruit of the Rosary;

8. The Rosary of Mary is superior to the Psalter of David in terms of fate after this life: the Rosary introduced into Heaven, on the contrary the Psalter of David leads to Hell or Limbo;

9. *Efficacia*. Quia per Angelicum facta pax est universalis.

10. *Eventu*. Quod Jesus et Maria per Angelicum diviniore sint adepti⁷⁹, quam ex altero.

Christus quidem, Homo Deus factus: Maria, autem, Deipara Virgo facta fuit, quibus maius facere Deus nequit.

Quae causae isthuc quoque valent apud Jesum et Mariam, quod coronariae preces eis tanto gratiosiores⁸⁰ accidant, pondusque ad flectendos maius habeant, quanto pretium illis inest divinius.

III. Dices. Non vox Angelicae Annunciationis, sed illa virgineae consensionis: "*Ecce Ancilla Domini, fiat mihi secundum Verbum tuum*": illa, inquam, rem



⁷⁹ "indepti" in the 1691 edition.

⁸⁰ "gratiores" in the 1691 edition.

9. the Rosary of Mary is superior to the Psalter of David in terms of effectiveness: through the Hail Mary, indeed, Peace took place between God and the world;

10. Mary's Rosary is superior to David's Psalter in terms of results: because Jesus and Mary performed incomparable wonders through the Hail Mary rather than through David's Psalter: indeed, through the Hail Mary, Christ was made man by God, and the Virgin Mary became the mother of God: Through the Hail Mary, God has fulfilled in Jesus and Mary the fullness of his purposes; Jesus and Mary offer incomparable wonders to those who pray the Rosary, for the Father and the Hail Mary are very pleasant to them, and they possess immense power to move them in piety, for the value contained in these prayers of the Rosary is highly extraordinary.

III. You could object that, in the Annunciation, it is not the words of the Angel, but those of the consent of the Virgin: "Behold the Handmaid of the Lord, that he treats me according to your word" (Lk2:38), who answered the Angel's question,

confecit, ut substantialis effectus ad eam fuerit consecutus.

Respondeo: in Salutatione Angelica, duo sunt attendenda.

1. Nuda verba, sonusque vocis: et sic illa Mariae efficacia fuerunt, non Angeli.

2. Intentio Dei omniumque Coelorum formalis, quae Verbis Annunciationis inerat, ad Incarnandum Verbum, Deiparamque impraegnandam: et ista effectus⁸¹ intenti fuit productiva.

In qua ipsa tamen vox Virginis continebatur virtute, ut quae nihil penitus esset ab intentione Dei dissensura, quo Annunciationis Incarnatio sortiretur effectum.

Eandem ad mentem, ad ⁸² modum Ecclesia capit Annunciationem, cum annum de ea festum agit, rem intentam, atque paratam recolens potius, quam mera verba,



⁸¹ "effectus" in the 1691 edition.

⁸² "ac" in the 1691 edition.

since they were followed by a real realization.

I answer that, in the Ave Maria:

1. if we look at the words and their meaning, then it was Mary's words that produced the perfection of the event, and not the words of the Angel;

2. but if we look at the intention expressed by the Holy Trinity and contained in the words of the Annunciation, that is, that the Word is incarnated in the womb of the Mother of God: then it is the words of God's intention that have produced the perfection of the event.

However, under no circumstances would the words of the Virgin have opposed God's intention: indeed, the Annunciation was immediately followed by the Incarnation.

This is how the Church has always understood the Annunciation, and this is how she presents it at her annual feast day, meditating more on the words spoken by the Angel and their fulfillment, than on the words of Mary, which were only a means

quae medium rei fuerunt, ac instrumentum.

CAPUT XII.

De utilitate, fructuque multiplici Psalterii.

Laudatissime ovium Christi Medice, Iustitiam donat Trinitas Misericordissima per Psalterium Virginis iustissimae, notum illud: “date, et dabitur vobis”.

Si igitur quotidie Rosas divinae Excellentiae quindenae obtulerimus, spes est praemii, fructusque referendi paris, iuxta illud Christi: “Centuplum accipietis”.

Rosas appello, sacras voces Salutationis, quam rem intentam, peractamque recolunt et spectant, debita cum devotione, ac coronarium Psalterium quinquagies supra centies singulae pronunciatae, oblataeque Deo per Advocatam Divam, Divorum Reginam Mariam.



and an instrument to perfect the event.

CHAPTER XII

The very great advantages and fruits of the Rosary

O distinguished Doctor of the flock of Christ, the Most Merciful Trinity leads us to the justice of "giving and being given" (Lk 6:38), through the Rosary of the Just Virgin.

If we offer fifteen roses to the Blessed Virgin every day, we hope to obtain a corresponding reward and advantage, according to Christ's teaching: "You will receive a hundredfold" (Mt 19:29).

I call Roses the holy words of the Hail Mary; the prayers meditate both on God's intention and on the moment when they were spoken by the Angel, and, with great veneration, pray to them by reciting the 150 Hail Mary of the Crown of the Rosary and offer them to God, through Mary, the Most Holy, Advocate and Queen of the Saints of all.



Holy card: Our Lady of the Rosary with a devotee, 20th century.



Josef Mersa, Our Lady of the Rosary, 1905, Saint Ulrich's Church, Ortisei.

1. *Ave*: quasi sine Vae, fructus est, liberari a Vae peccati.

2 *Maria*: Illuminatrix, vel Illuminata, fructum profert illuminationis in mente.

3. *Gratia*, meretur in Christo fructum gratiae divinae.

4. *Plena*: ditat bonorum coelestium abundantiam⁸³.

5. *Dominus* uti⁸⁴ facit inimicis posse dominari.

6. *Tecum*: mentem vertit in SS. Trinitatis sedem, ac Templum Dei.

7. *Benedicta*: dat benedictionem in⁸⁵ donis spiritualibus singularem.

8. *Tu*: eximiam in Deipara Dignitatem demonstrat, ut eidem olim confirmari mereamur.



⁸³ “abundantia” in the 1691 edition.

⁸⁴ “uti” is missing in the 1691 edition.

⁸⁵ “in” is missing in the 1691 edition.

1. Hail: the tree of the Rosary produces the fruit of the preservation of sin, because Mary is sinless;

2. Maria: the tree of the Rosary produces the fruit of the luminous spirits, because Mary illuminates and is illuminated by grace;

3. Gratia: the tree of the Rosary produces the fruit of God's grace, given as a gift by Christ;

4. Plena: the tree of the Rosary produces the fruit of the abundance of Heaven's goods;

5. Dominus: the tree of the Rosary produces the fruit of victory over enemies;

6. Tecum: the tree of the Rosary has as its fruit the elevation of spirits towards the Holy Trinity and towards the Sanctuary of God in Heaven;

7. Benedicta: the Rosary tree has as its fruit a special blessing from God on the gifts of the spirit;

8. You: the fruit of the Rosary tree is to show us the wonderful beauty that there is in the Mother of God, so that one day we may entrust ourselves to Her with all our heart;

9. *In Mulieribus:* misericordiam provocat.

10. *Et Benedictus:* attrahit benedictionem in orationes nostras.

11. *Fructus:* Bona Spiritus Sancti confert.

12. *Ventris:* ⁸⁶ Castitatem adiuvat et custodit.

13. *Tui:* Virgini Matri proprium orantem dedicat.

14. *Jesus:* Salvator.

15. *Christus:* Unctus. Meretur devotionem ad SS. Christi Sacramenta, istaque singula sacrae sunt consona Scripturae, et nihil adversa.

Sunt autem piae cuidam virgini revelata.

Simili ⁸⁷ quindenii fructus Orationis Dominicae possent assignari.



⁸⁶ The two points are missing from the 1691 edition, and the translation changes, because the term "castitatem" corresponds to "Ventris"..

However, the meaning of the sentence remains the same.

⁸⁷ "similes" in the 1691 edition.

9. In Mulieribus: the tree of the Rosary produces the fruit of mercy;

10. And Benedictus: the fruit of the Rosary tree is to attract God's blessing in our prayers;

11. Fructus: the Rosary tree produces the fruit of the seven gifts of the Holy Spirit;

12. Ventris: the tree of the Rosary produces the fruit of the defense and preservation of chastity;

13. Tui: the fruit of the Rosary tree is to be part of the Brotherhood of the Rosarians of the Virgin Mary;

14 Jesus: the tree of the Rosary produces the fruit of salvation;

15. Cristus, or the Anointed One of God: the tree of the Rosary produces the fruit of devotion to the Holy Sacraments of Christ and to all the truths contained in Sacred Scripture.

These things were also revealed to a pious virgin.

Fifteen similar fruits can be attributed to the Pater Noster.

**Et tantorum instrumentum meritorum
Psalterium quisquam Christianus minoris
iusto aestimarit?**

**Quod si ex Collecta, aut quacunque
precatiuncola in honorem cuiuscunque Sancti
recitata, fructus pie sit sperandus: quanto
magis ex oblato Psalterio incomparabilium
duarum preclararum, in quibus nihil, nisi pure
divinum inesse credi debet.**

**Quod si etiam honestae cuicumque
matronae CL munuscola dones, honore dignus
et favore censearis eiusdem: quanto suis.
Deipara Coronariis diviniore refundet?**

**Hoc totum ⁸⁸ Ipsa devoto cuidam
revelavit.**

CAPUT XIII

De Indulgentiis ad Psalterium promerandis.

**Vicarie Christi Venerandissime cum
Apostolica dignitate.**



⁸⁸ “velut” instead of “hoc totum” in the 1691 edition.

And what sensible Christian will not use the Rosary, which offers so many rewards?

Indeed, if a common prayer, or any other prayer, recited in honour of a saint, is to be recited, one must piously hope for a reward, how much more if one recites the Rosary, composed of these two incomparable prayers, hence, if you believe, you only have to hope for extraordinary things!

If, in fact, you gave 150 very small gifts to an honest lady, you would be considered worthy of her gratitude and gratitude: and will the Mother of God not pour many more wonders on Her Rosarians?

She herself revealed all these things to one of Her devotees.

CHAPTER XIII

Indulgences acquired through the Rosary.

**O Most Venerable Vicar of Christ,
through apostolic dignity:**

I. Pontifex Maximus Joannes XXII, Indulgentiam 24 annorum, 34 hebdomadam, et 1⁸⁹ dierum concessit orantibus Psalterium Mariae: quod CL Salutationibus Angelicis constare definit.

Bullae transumptum vidi: autographum Avinione in Conventu nostro asservatur, ut audi.

Item⁹⁰ 60 dies indulget ad clausulam cuiusque Salutationis addentibus voces: Jesus Christus.

Centies vero et quinquagies, 60 dies Indulgentiae additi supradictis ingentem numerum conficiunt.



⁸⁹ The 1691 edition does not indicate "1" as in the 1847 edition but "2": the numbering differs between the two editions. It is the one of 1847 that is followed here.

⁹⁰ The 1691 edition indicates "idem" instead of "item" in the 1847 edition.

I. Pope John XXII granted the indulgence of 24 years, 34 weeks and 1 day to those who pray the Rosary of Mary, and ordered that it be composed of 150 Hail Marys.

I saw an authentic copy of the original manuscript of the Bull, and I heard that it is kept in our convent in Avignon.

He also gave 60 days to those who add at the end of each Hail Mary the clause: Jesus Christ.

So, by repeating this article 150 times, you buy another 60 days of indulgence, which, added to the other days, reach a considerable number of indulgences.

I forget the many other indulgences granted.

Prayers, however, must remember that they must intend to acquire the indulgences granted, striving to be in a state of grace, and carefully observing the commitment to be fulfilled, as established by the Pope,

Alias complures condonationes factas praetereo.

Monuisse sat fuerit orantes, ut intentionem forment ad promerendas datas Indulgentias, ut in gratiae statu esse studeant, ut pensus operis integer praestent a Pontifice praescriptum, atque sic pie sperent.

CAPUT XIV

Quis modus sit orandi Psalterium?

Nobilissime animarum Christi nutritor. Modos hic referam aliquos, tum ex traditione maiorum acceptos, tum ex revelatione Virginis Almae.

I. Modus: directe⁹¹ ad Christum orare.

Et sic *Prima Quinquagena* oretur ad honorem Christi incarnati.

***Secunda*, Passi, *Tertia*, Resurgentis, Ascendentis, Paracletum mittentis, ad dexteram Patris sedentis, et Venturi ad Iudicium.**



⁹¹ The 1691 edition indicates "directa" instead of "direct" in the 1847 edition.

and this is how they can piously hope.

To deserve indulgences through prayer, Rosarians must intend to maintain themselves in grace, to observe carefully what is prescribed by the Pontiff, and in this way they can piously hope (obtain indulgence).

CHAPTER XIV

How to pray the Rosary?

O Noble Supporter of the souls of Christ, I will now present some ways of reciting the Rosary, which I have learned, both from the tradition of the elders and from a revelation of the Virgin Mary, Mother of God.

First way: pray the Rosary with the mysteries of Christ.

So let us pray the first fifty to praise the Incarnation of Christ; the second fifty to honor the Passion of Christ; the third fifty, to the glory of Christ who ascends into heaven, sends the Holy Spirit Paraclete to sit at the right hand of the Father, and comes to judge the world.



Holy card: Our Lady of the Rosary, with Saint Dominic and Saint Catherine of Sienna, 20th century.



Jacopo Coppi, *Our Lady of the Rosary* with Saint Dominic, Saint Catherine and Dominican Saints (Blessed Alain can be seen behind Saint Dominic), 1545-1591, National Museum of Warsaw.

II. Modus: mediantibus Sanctis ad Christum orare.

Et sic *Prima* offeratur per salutos B. Mariae sensus, aut membra quinque honori Jesu Christi.

Ut per oculos Mariae, quae Jesum viderunt, labia quae osculata sunt Jesum etc.

Quo servit, imaginem Deiparae obiecisse oculis mentis, aut corporis.

Secunda: ad quina Christi Vulnera singula singulas in orbem, vel ad membra omnia, Salutationem Angelicam dicere: quo confert, iconem Christi intueri.

Neque necesse est sensum cogitare verborum, sed Vulnerum dolorem, meritum, etc. devote meditari.

Tertia: ad memoriam Sanctorum, quorum libuerit.

Huc coducitur per Altaria, Templi obire animo singula, ibique sibi imaginari Angelos, Patriarchas, Prophetas, Apostolos, Martyres, Confessores, Virgines, Viduas, Coniuges sanctos, etc., perque horum honorem, ac merita Christo Deo litare preces coronarias.



Second way: pray the Rosary with the mysteries of Christ and the saints.

Thus, the first fifty will be offered for the five senses and the members of the Most Holy Mary, who knew and honored Jesus Christ: the eyes of Mary, who saw Jesus, the lips of Mary, who kissed Jesus, etc. It is therefore useful to place an image of the Mother of God before the eyes of the mind and body;

The second fifty is offered for the Wounds of Christ, and for each part of the Holy Body a Hail Mary will be recited: It is therefore good to carefully fix an image of Christ; and it is better to meditate piously on the pain of wounds and on the merits of Christ, than to reflect on each word recited;

The third fifty or so are offered for the favourite saints: it is therefore useful to recall in spirit the different altars of a Church and to admire the Angels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, Widows, Holy Marriages, etc. and, to their honour and praise, to offer to Christ God the prayers of the crown of the Rosary.

III. Modus: in ordine ad Virtutes vertere intentionem.

Ut pro obtinenda Fide unum Ave, aut decadem fundere: pro spe item, etc.

Similiter in ordine ad vitia depellenda.

IV. Modus: cum fit oratio pro proximis, ut pro Ecclesia, Papa, Clero, etc., pro Imperatore, Magistratu, etc., parentibus.

Item, et pro inimicis utrisque iis tam vivis, quam vita perfunctis.

V. Modus: cum oratur in ordine ad humana officia, ut pro Pontificatu, Imperio, Sacerdotio, Militia, Iudiciis, etc.

Hosce modos reperi in *Mariali* nostri F. *Ioannis de Monte*, ubi historiam de Maria Comitissa conscribit.

De qua: part. 5⁹².

CAPUT XV

Quod praedicari, docerique privatim ac publice debeat Psalterium.

Illustrissime Presul, Apostolorum imitator.

I. Dicitur Marc[i] ult[imo]⁹³: “*Euntes in mundum universum, predicate Evangelium omni creaturae*”.

⁹² “pars 5, c. 6” in the 1691 edition.

⁹³ The last one, chapter 16 of Saint Mark. The 1691 edition writes “vi” (printing error instead of XVI).

Third way: turn our thoughts to the different virtues: for example, recite one or ten Hail Marys to preserve the Faith, and do the same for hope, etc. to eradicate vices.

Fourth way: say prayers for your neighbour: for example, for the Church, for the Pope, for the clergy, etc.; for the Emperor, for the Magistrate, etc.; for parents; as well as for enemies; and for each other, remember the living as the dead.

Fifth way: pray for the different human statuses: for example for the Pontificate, for the Empire, for the Priesthood, for the Army, for the Judges, etc.

I found these ways in the Marian of our Brother Jean du Mont, where he tells the anecdote of the Countess Mary (part 5, chapter XXXI).

CHAPTER XV

Why should we preach and teach the Rosary to all men and in every place?

O the most illustrious of bishops, emulator of the Apostles,

Atqui Psalterium B.V. Mariae est Evangelium: constat enim ex duobus, quae implicate, quicquid usquam est in Evangelio, complectuntur.

Ergo praedicari debet *omni creaturae*, omni statui Ecclesiae, ab iis, quibus praedicandi necessitatem imperat Officium.

Nec Psalterii numerus repugnat Evangelio; sed in maiorem huius laudem meritumque ea cedit repetitio tam sancta et salutaris.

II. Ordinis autem Fratrum Praedicatorum proprium est planeque peculiare, Psalterium isthoc praedicare.

1. Idque ex professione, Nomine, Instituto, Exemploque S. Patriarchae Dominici, qui (ut nuper revelatum est ab ipsomet) maximam suorum laborum, consiliorum, exemplorumque partem hac in cura praecipua cunsumpsit.



I. Jesus said: "Travel the whole world, and preach the Gospel to every creature" (Mk 16:15): the Rosary will be the Gospel of the Blessed Virgin Mary.

The Rosary, in fact, is composed of two prayers, which contain the whole Gospel.

That is why the Rosary must be preached to all creatures and in all corners of the Church by those who have the task of preaching.

The Rosary must be praised, not only because it is the same Gospel, but also because it gives greater glory to the Gospel itself, because of the great number of Pater Noster and Hail Mary, who renew the sacred mysteries of salvation.

II. However, it is the responsibility of the Order of Friars Preachers to preach this wonderful Rosary everywhere:

1. and this, following the mandate, charism, rule and model of the Holy Father Dominic, who (as he himself recently revealed) has employed in this remarkable work most of his work

2. Idem tum ex Traditione accepimus, tum ex relictis scriptorum monumentis, ut legi.

Quo temere magis Dei mandato resistunt qui tali praedicationi obsistunt.

3. Accedit, cum praedicandi officium sit propter Fidelium aedificationem ac salutem: quid utilius in medium afferri poterit isto Psalterio, cuius preculis orbi summam utilitatem ac salutem collatam esse constat?

III. Officium Praedicationis, et operationem Psalterii, invicem componamus.

1. Cum praedicatio sit ad faciendam animabus *medicinam*: haec autem Evangelia duo Dei sunt beata apotheca: ergo praedicanda.

2. Praedicationis est, *illuminare*? Ecce Luminaria duo haec.



teachings and inspirations;

2. we also learned it from the tradition and memories of the former writers, which I myself had the opportunity to read. How recklessly they oppose God's mandate, those who oppose such preaching!

3. Moreover, since preaching is the proclamation of the Gospel for the salvation of the faithful, what could be more beneficial than the Rosary, whose prayers clearly reveal that it is an extraordinary help offered for the salvation of the world?

III. Let us compare the task of preaching and the practice of the Rosary:

1. Just as preaching serves as medicine for souls, so these two evangelical prayers are God's two complete dispensations, so they must be preached.

2. Is it the work of preaching to illuminate? The Pater and the Hail Mary are two stars.

3. Est, ad *Virtutes* Ecclesiam promovere? Eu ⁹⁴ adjumenta haec et incitamenta.

4. Est, extirpare *vitia*? Ecce instrumenta sacra duo haec.

5. Est, *Fidem corroborare*? Ecce duo hic Fidei fundamenta prima.

6. Est, *accendere* animos adversus Daemonem, Mundum, Carnem; erigere ad Deum? Ecce faces et ignes coeli duos hic.

7. Est, *avertere* a malo mortis, damnationis, etc? Ecce duo gladii hic flammei, et plusquam Cherubini.

8. Praedicationis est, Honorem Christi extollere et proferre? Ecce praeconia duo, quibus simile nil usquam, nihil ⁹⁵ unquam extitit.

Quid plura?

In his universa Lex pendet et Prophetiae.



⁹⁴ “en” in the 1691 edition, instead of “eu” in the 1847 edition.

⁹⁵ “nil” in the 1691 edition.

3. Is it the task of preaching to promote virtues in the Church? In the Pater and the Hail Mary are help and support.

4. Is it the work of preaching to eradicate vices? The Pater and the Ave are two wonderful instruments.

5. Is it the work of preaching to strengthen the Faith? There are in the Pater and the Hail Mary the first two elements of Faith.

6. Is it the task of preaching to set souls on fire against the devil, the world and the flesh, and to lift them up to God? The Pater and the Ave are two flaming tongues of fire from heaven.

7. Is it the task of preaching to ward off the evil of death, damnation, etc.? The Pater and the Ave are two swords, more dazzling than those of the Cherubim.

8. Is it the task of preaching to praise and honor Christ? The Pater and the Ave are two unique testimonies in the world. What more could you want? "All the Law and the Prophets depend on it" (Mt 22:40).



Holy card : Our Lady of the Rosary, 20th century.



Lorenzo Lotto, *Our Lady of the Rosary*, 1539, Saint Dominic's Church, Cingoli (Macerata).

IV. Dices: Ex tali praedicatione, esse dispicatur poterit Praedicator.

1. Haec, *inquam*, vana est, et vesana superbia concionatorum.

2. Si quaerant alta, si magna, si sancta, quid prae duobus istis?

3. Si nova, si docta, si copiosa explicatu, hac ipsum sunt Testamentum Novum, scientiarum scientia, divitumque divitiae ac thesauri.

In iis Trinitas SS. eminet; Incarnatio residet, Fidei documenta continentur universa.

Quo zelosius praedicanda sunt ab omni illo, qui esse Dei, qui coli, adorarique Deum desiderat.

V. 1. ORATIO cum princeps in Ecclesia *medium* sit, a Deo datum Fidelibus, ad omnes⁹⁶, seu bonum obtinendum, seu malum avertendum.



⁹⁶ "omne" in the 1691 edition.

IV. You will say that the one who transmits the announcement of the Rosary could be criticized.

1. However, I believe that the slanderers of the Rosary only speak lies and malicious malice:

2. If they are looking for extraordinary, sublime and heavenly prayers, what can they compare to these two prayers?

3. If they seek extraordinary, instructive and enchanting ways of expressing themselves, these prayers are the two summits of wisdom and the two most precious treasures of the New Testament: in them, indeed, the Holy Trinity appears in all its splendour, the Incarnation manifests itself in all its splendour, and all the dogmas of faith are preserved.

Then will he not preach the two prayers with great ardour, he who desires to belong to God, and will he not want God to be honoured and worshipped?

V. 1. Prayer is the heart of the Church and is given by God to the faithful for all their needs, both to obtain good and to ward off evil.

2. Cumque *una* sit partium poenitentiae, ad satisfactionem spectans: utroque autem summopere Christianum vulgus indigeat, omnino necesse est concionatoribus, ad orandum Deum exhortari populum.

3. In *Veteri Testamento* cuius rei frequentior aut ardentior occurrit cohortatio, atque orationis et poenitentiae.

4. Neque secus in *Novo*, vel a Christo, vel Apostolis aliud perinde inculcatum reperitur.

5. Neque *Ecclesia* habet quicquam, quod pari instantia intermissa ⁹⁷ frequentet, ac eadem illa duo.

6. In omni *Religione* vel *Ordine* nil iisdem maiori est curae, vel opere.

7. *Iura* ipsa *Sacra*, et *Civilia* pariter illa praecipunt, adque ea compellunt.



⁹⁷ We can find "irremissa" in the 1691 edition, a word that does not exist: it is a printing error for "intermissa", as in the 1847 edition.

There are many printing errors, both in the 1691 and 1847 texts: only word printing errors will be reported, while simple printing errors (letters or diphthongs) will not be reported in a note, but corrected directly.

2. Prayer is also granted as penance in the sacrament of confession; and therefore, since the Christian people are in great need of both prayers, it is certainly incumbent upon preachers to urge the people to pray to God.

3. In this regard, in the Old Testament there is very often a strong call to prayer and penance.

4. In addition, in the New Testament there are calls to prayer and penance, made both by Christ and by the Apostles.

5. And, as the Church has no goods, she proposes again the same two prayers, without ever getting tired of it.

6. In every religious practice, in every Order or Institute, the love for these prayers is infinite.

7. The Codes of Canon Law and Civil Law both propose and encourage the use of these prayers: why should the Preacher himself be lazy, silent and

Et Praedicator ad ea mutus, tardusque torpesceret?

8. Sancti demum quo vel perfectiores, vel admirabiliores extiterunt, eo familiares frequentarunt oratione, ut nec absque his miracula designarint unquam.

VI. Psalterium vero is talis est orandi ritus, qui continent, docet, et eam frequentat Orationem, quam solam solus docuit Jesus, Salutationem eam, quam Coelo delatam accepimus.

Nihil hae ex homine, nihil aliunde, ex Deo solo habent omnia.

Cum autem divinis sub officiis Ecclesiae, fidelibus sit orandum caeteris, quid orationum divinius reperire usquam possunt, Psalterio Dominico et Angelico SS. Trinitatis?

Quod etiam praedicandi, commendandique argumentum par isti adinvenire concionatores valebunt?



stingy in the preaching he does to them?

8. Finally, the more the saints reached the heights of perfection and performed wonderful works, the more they constantly resorted to prayer, and would never have performed miracles without the help of these prayers.

VI. The Rosary is therefore this form of prayer that contains, makes known and honours the prayer of Our Father, the only prayer that Jesus taught us, and the prayer of the Hail Mary that we received as a gift from Heaven.

These prayers have nothing human, nothing earthly, but come entirely from God.

When the faithful pray during the Holy Ceremonies of the Church, what other sacred prayers can they find outside the Rosary of Jesus and Mary to please the Holy Trinity?

What better subject can preachers find, preach and exhort than this one?

Hinc ⁹⁸ constanter affirmo: Praedicare Psalterium, nihil est aliud, quam inducere populum ad devotionem, poenitentiam, mundi contemptum, Ecclesiaeque reverentiam.

Enimvero, amorem, usumque orationis huius in homine, citra mutationem Dexteræ Excelsi, versari non posse existimo.

Quocirca dictas in fidelibus operationes facto ipso pene necesse fuerit sese declarare.

Quae vera est populi emendatio, vitæque Christiano digna.

VII. Effectus igitur Psalterii is est, ut proclivis in pessima quæque mundus per illud reformetur, dante Jesu, interpellante Matre Jesu, cooperantibus Psaltis et Praedicatoribus zelotis magis quam pomposis.

1. Scimus istud testibus multis, multis in nationibus, sic evenisse: et multa ipsi vidimus idem experientia; et audivimus multos Pastores cum gaudio idipsum expertos commemorare.



⁹⁸ "hinc" is missing in the 1691 edition.

That is why I affirm with certainty that those who preach the Rosary lead the people to devotion, penance, indifference to the world and obedience to the Church.

I truly believe that the love and exercise of this devotion cannot be found in a man without the intervention of the hand of the Sublime God.

Therefore, the faithful have a duty to announce the edifying works that God has done with the Rosary, and which bring about an authentic reform of the life of the Christian people.

VII. Thus, the ultimate goal of the Rosary is to draw the world out of the abyss of evil: when preachers love the Rosary more than their vain glory, Jesus gives, through the intercession of his Most Holy Mother, what the Rosarians implore.

1. There are many testimonies that tell us how, in many nations, these same things happened: and we too have seen great wonders with our own eyes, and many priests have told us and certified incredible facts.

2. Oh⁹⁹ si huc proles suas ad Psalterii usum assuefacerent parentes, quam ad omnia tractabiles eos, et habiles forent experturi? Quantis domum, posteritatemque suam benedictionibus Dei nactam¹⁰⁰ bearent?

In exemplum nominamus solum Dominam Ioannam ex Britannia oriundam, Comitissam in Hispania Gusmannicam, quae huic suum filiolum Dominicum innutrivit disciplinae.

3. Ad eandem si patres, matresque familias servilia sua cohortarentur, obsequentioribus, fidisque magis uterentur.

4. Rem sanam omnino, salutaremque Confessarii facerent, si poenitentibus suis Psalterii persuaderent usum; aut in ulteriorem satisfactionem poenitentiae iniungerent, non per obligationem, sed ad devotionem pro cumulo meritorum.

Id quod S. Dominico per quam erat familiare, peneque solemne.

Nec absque eximio animarum fructu.



⁹⁹ "O" in the 1691 edition.

¹⁰⁰ "mactam" in the 1691 edition.

2. Oh, if only parents would teach their children to recite the Rosary, as they would be docile, submissive and obedient!

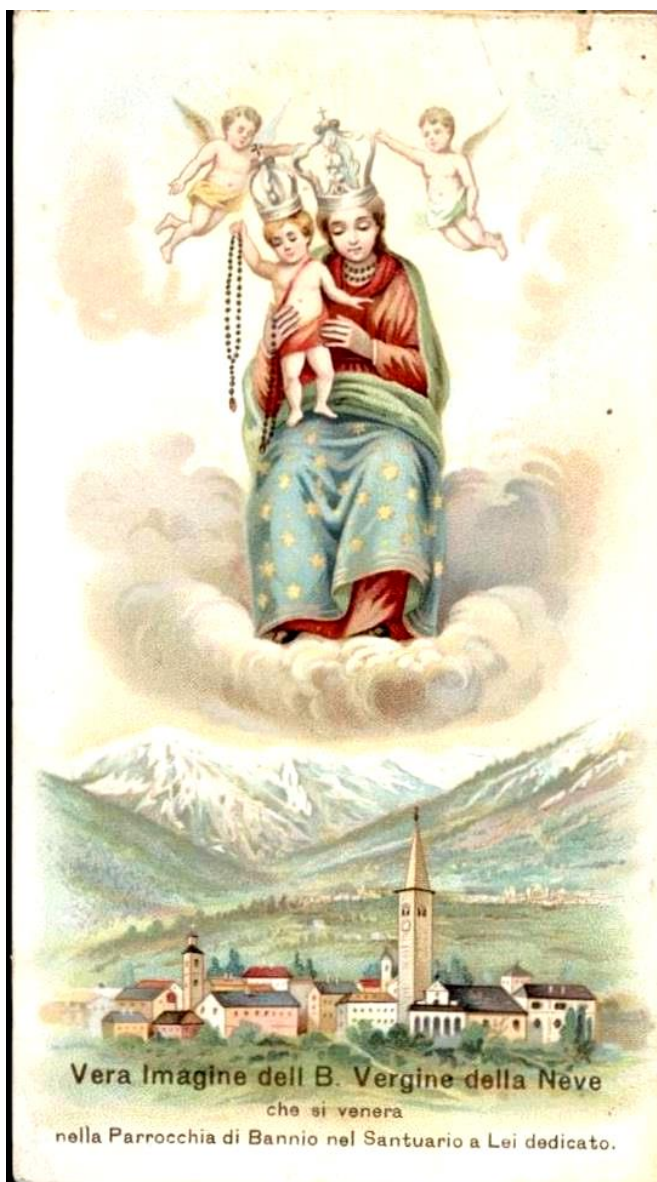
God's blessings will bring happiness to their home and their descendants!

Let us take, as the only example, the story of Dame Jeanne, originally from Brittany, and Countess of Guzman, in Spain, who educated her son Dominique in this practice.

3. If the teacher and the mistress taught their servants to recite the Rosary, they would be more obedient and trustworthy.

4. The Confessors would do a wise and useful thing by advising their penitents to recite the Rosary, or at least to add it to the penance to be satisfied, not by constraint, but by devotion and for the acquisition of merit.

This is what St. Dominic frequently, or rather usually, did, not without an enormous advantage for souls.



Holy Card : Our Lady of the Rosary, 20th century.



Anonymous, *Our Lady of the Rosary* with Saint Dominic and Saint Rose, 1750, Museum of Lima.

VIII. Utinam et plebani facilem hanc pietatem, rudique vulgo percommodam, parocchianis inculcatam pervulgarent: alium pecoris ¹⁰¹ sui vultum, morumque faciem essent aspecturi.

Quod in Regno Daciae, quidam nomine Christianus, animarum Curio celebris, expertus didicit, et libenter saepius commemorare solebat.

Exercui ipse, inquiebat, meque annis iam retro multis exercui praedicando ¹⁰² officium pastorale: diversas omnis argumenti materias, generaue dicendi in medium proposui, ad omnem modum illas, formamque orationis versavi; nulla earum parte rerum omissa; quae ad docendum, movendumque mihi facturae videbantur.

Sed in ventum omnia, ut aiunt, et maris in undas ferebam.

Demum postquam multi et anni steriles mihi cederent, et labores perirent inanes, et vires adhebescerent labentis aetatis, nec fructus inter subditos ullus responderet:



¹⁰¹ The 1691 edition indicates "pectoris" (chest, heart), but in the context it is the 1847 edition that is correct using "pecoris" (herd).

¹⁰² "praedicandi" in the 1691 edition.

VIII. Oh, if even the Priests spread this simple and effective devotion to the Rosary, first among parishioners and those who do not attend the Church, they would see a different conduct in their flock, and all would be admired for their virtuous life.

This experience was first lived by a priest, Christian, from the Kingdom of Dacia, an illustrious guide of souls, who used to tell this story.

He said: "For many years I have been practicing the pastoral service of preaching; I have proposed to the crowd different themes for each subject, with different oratory styles, and I have presented in detail, in addition, all kinds of prayers, without neglecting any subject; these things seemed useful to me, both to teach and to instruct.

But I threw everything, as they say, into the wind and the waves of the sea.

Finally, after spending my years in sterile and useless work, and after losing my strength because of the advanced age without seeing any fruit among the faithful

illud experiri statuebam argumentum
praedicandi, quod isthuc usque adeo
negligebam, ut vix dum in postremis
ponerem: Orationem alias quidem praesaepe
suaseram, ac Psalterii orationem numquam,
ut nec cathedra mea dignam, aut parem eum
aestimarem.

Psalterium denique commendare
instituo: Almae Virginis Matris Mariae
patrocinium, in vota per illud vocandum,
praedico: serius, aut citius, actae supremum
vitae periculum, et exactae iudicium, instare
cuique denuncio; nihil hac salutarius Oratione
Dominica et Angelica Salutatione, nilque
usurpatu facilius excogitari posse perantiqua
illa ad Psalterium Christi ac Mariae pietate
praedico.

Caep^{to} instebam proposito, repto¹⁰³
ingeroque idem, et sic annum occupo
dimidiatum. Affirmo:



¹⁰³ The 1691 edition indicates "repeto" (repeat, repeat), more appropriate than "repto" used in the 1847 edition.

I decided to try to preach the Rosary, which I had so neglected until then, that I considered it the least important; I had very often recommended other forms of prayer, but never the prayer of the Rosary, because I did not consider it appropriate and adapted to a pulpit.

So I began to propose the Rosary: I preached seriously and unequivocally that the help of the Virgin Mary, Mother of God, should be implored by the prayer of the Rosary, and I warned that death and the final judgment are imminent for every man: I urged that there is nothing more certain to be saved than the Father Noster and the Hail Mary, and that nothing could be achieved more easily than this ancient devotion to the Rosary of Christ and Mary.

I continued what I had begun, and as I walked, I prayed the Rosary: not even the first half of the year had passed, which I witness, that the Rosary had brought such a change in souls and customs, even greater

maior inde animarum ¹⁰⁴ , morumque
consecuta est mutatio, quam me videre
unquam memini.

Haec vis ab usu Psalterii est.

Quid bene¹⁰⁵ Pastor agis?

Tune¹⁰⁶ an Christum praedicas?

Quae vix ipse capis, ea tamen
praedicando consecutaris: quid agis, nisi ut
nihil intelligaris?

*“Altiora te ne quaesieris - Eccles. 3 - et
fortiora te ne scrutatus fueris. Sed quae
praecepit tibi Deus, illa cogita semper, et in
pluribus operibus eius ne fueris curiosus. Non
est enim necessarium ea, quae abscondita
sunt, videre oculis tuis etc”.*

Manibus tu pertracta tuis, tractareque
doce Psalterium Christi ac Mariae.

Hinc fructum speres animaequae tuae,
proximique saluti.

Istud ad omnium aptum cadit
intellectum, et captum.



¹⁰⁴ “animorum” in the 1691 edition.

¹⁰⁵ “bone” in the 1691 edition.

¹⁰⁶ “tene” in the 1691 edition.

than what I remember ever having seen."

This strength comes from the recitation of the Rosary!

O Priest, do you think you are doing the right thing by preaching Christ alone? Why continue preaching things you barely understand yourself? And if you can barely understand them, who do you think you can convince?

"Do not try to understand things higher than you, and do not compete with realities that are beyond your strength. Instead, always keep in mind what God wants from you and do not try to understand all his works.

It is not appropriate, in fact, for you to look at those things that have not been manifested, etc. " (1f 3, 22-23)

Take it with your hand and learn to recite the Rosary of Christ and Mary!

Through the Rosary, hope for the fruit of the salvation of your soul and neighbor.

The rosary is easy to understand and accessible to all.

**Memineris Pauli¹⁰⁷: “Tanquam parvulis
in Christo lac vobis potum dedi non escam”.**

**Quaesita longius, aliisque praedicata,
hac influunt, effluunt alia.**

**Quid alios volare doces, qui vix reptare
potes?**

Castrum in luto struis hac, illa destruis.

**Non sic non heu¹⁰⁸ placere magis
quaeras, et aures hominum demulcere quam
salvare animas.**

Sin et tuopte jaculo.

Psalterio nitere, utere, frueri.

Tuta tenet, qui alta timet.

**Altus est in humili, clarus in obscuro,
qui exaltat humilia, et obscura illustrat.**

**Obscurum et humile videbitur,
Psalterium praedicare, sed sapientibus sibi,
non Deo: qui item exaltat humilia, et humiliat
alta.**



¹⁰⁷ “Paullini” in the 1691 edition.

¹⁰⁸ “ne” in the 1691 edition.

Saint Paul meditates: "Like children in Christ, I have given you to drink milk and not hard bread. " (1 Cor 3, 2)

What you have been looking for for so long and preaching in various ways, you find it entirely in the Rosary, and you need nothing else.

Why do you teach others to fly, you who can barely crawl on all fours? Why are you building a mud castle, which will soon be destroyed? Oh, why do you want to conquer and make yourself pleasant to men's ears, rather than save their souls?

Do you know you're risking your life, and with an arrow you shoot yourself?

Do you know you're risking your life, and with an arrow you shoot yourself?

The Rosary surpasses the summits, but it does not compete with them: it is the summit in humility, the splendour in darkness, because it exalts the humble things and makes the dark shine.

If, in the eyes of the wise men of this world, it seems low and abject to preach the Rosary, it is not so for God who,

Quamobrem, Pastor bone, *consilium meum placeat tibi*: misce praedicandi materias, aut cum Psalterio alterna.

Salutare agnoscitur, et pronis accipitur auribus, ac animis, quod facile factu, et esse familiare posse intelligitur.

Hoc Psalterium est, hoc praedicari amat, non in doctis humanae sapientiae verbis, sed in ostensione¹⁰⁹ spiritus ac virtutis.

Crede, Psalterium talis tantaeque plenum est ostensionis, et dives exemplorum, miraculorum dives.

IX. Dices. Summorum quorumque Virorum, et Doctorum monimenta forte nihil de isto meminerunt, aut ipsi nescierunt de Psalterio.

Mirum, *inquam*, satis videtur, quemadmodum (cognitis illis penitusque perfectis¹¹⁰, quae hucusque dixi) summi in Ecclesia viri virtutem Psalterii potuerint



¹⁰⁹ The 1691 edition indicates "offended", a printing error instead of "ostentatious", as repeated a little further on.

¹¹⁰ "perspectis" in the 1691 edition.

while exalting humble things, makes the highest humble.

Therefore, O virtuous Priest, try to listen to my advice: alternate the themes of preaching and, at least occasionally, preach the Rosary.

A remedy that helps willing souls to recognize and accept it immediately, when you realize that it is easy to implement and pleasant.

This remedy is the Rosary, and he loves to be preached, not with the cultivated words of human wisdom, but by manifesting its richness and value.

Trust me!

The Rosary is full of wonders, not only for its great number of exemplary stories, but also for its many prodigious facts.

IX. You will answer: The ancient works of illustrious Masters have transmitted almost nothing of the Rosary, or at least they did not know it.

However, I say that this seems unlikely to me (and I know the ancient works I have dealt with very well): how could these scholars of the Church not know the value of the Rosary if they have magnified the



Holy Card: Our Lady of the Rosary with Saint Dominic and Saint Catherine of Sienna, 19th century.



Unknown picture, Our Lady of the Rosary with Saint Dominic.

ignorasse, cum agnoverint¹¹¹ tamen vim et efficaciam Orationis Dominicae, et Angelicae Salutationis?

Cum tanta spiritus vehementia et frequentia ad Deum, sine intermissione orandum ac deprecandum docuerint plebem et compulerint?

Cum nec de aliis hodie pervulgatis precularum formulis, quiequam meminerint, nec forte sciverint (praeter Canonicas), ut enim sacrae picturae et sculpturae praestabant plebi vicem historiae; ita globuli precarii instrumentum erant illi vulgaris Psalterii.

De nomine vane et curiose quaeritur, cum de re sancta consentitur.

Quod si igitur prisca Patrum et veneranda Antiquitas, Psalterii rem agnovit, usurpavit, praedicavit quo sub cumque nomine: quis sanus ac pius, ut ignotum ac ignobile ausit ducere, vel dicere Psalterium Christi et Maria?



¹¹¹ "agnorint" in the 1691 edition.

splendour and strength of the Pater Noster and the Hail Mary?

How could they have trained and persuaded people to pray and invoke God continuously if they had not burned in the Spirit and the friends of God?

How could they not remember, or perhaps not know, the different forms of prayer, which are so widespread today (with the exception of canonical prayers), if even religious paintings and sculptures told the people sacred stories in images, and the grains of the Crown represented in them the visible sign of the Rosary?

The name of the Rosary is discussed with subtlety and curiosity when we agree on its sacred character.

So then, if the former Fathers knew, used and preached the Rosary, even under different names, what sensitive and pious person could affirm or maintain that the Rosary of Jesus and Mary is unknown and controversial?

X. Revelavit vero etiam aliquoties gloriosa Veritatis Amica Virgo Maria.

1. Quod Angelica Salutatio in maxima semper fuerit reverentia, idque vel in cunabulis¹¹² Ecclesiae Christianae.

Hoc ita docebat: Apostoli Dominicae Annunciationis virtutem, accepto Spiritu Sancto multo praeclarius quibuscumque posteris, pernoverunt: simul et agnoverunt, se per ipsam primitias Spiritus accepisse.

2. Quippe fonti Veritatis propinquiores ac luminis, addo: cognoverunt etiam, quod Divorum Diva Deipara in Testamento Novo causa rerum sacrarum fuerit secunda, Filius prima.

Ex quibus clarissime perspexerunt, nihil sese donorum gratiae habere, nisi Virgine Maria mediante.

Addebatque Maria: *Apostoli utebantur hac Oratione*, ac ¹¹³, utraque Dominica et Angelica Salutatione, hac, inquam, vel ipsa adhuc vivente.



¹¹² “incunabulis” in the 1691 edition.

¹¹³ “sc” in the 1691 edition.

X. The glorious Virgin Mary, Mother of Truth, has revealed many times:

1. that the Hail Mary has always been held in the greatest honor, from the dawn of the Christian Church.

Our Lady also revealed that the Apostles, even more intensely than their successors, contemplated the magnificence of the Annunciation of the Lord; indeed, on the day of Pentecost, they understood that they had received the first fruits of the Spirit through Mary;

2. Being close to the Source of Truth and Light, she added, they realized that, just as Christ was the first cause of the sacred events of the New Testament, so was the Most Holy Mother of God his second cause.

Therefore, they understood very well that they had received the gifts of the Holy Spirit through the intercession of the Virgin Mary.

And Mary also revealed that the Apostles recited the prayers of Father Noster and Hail Mary, and that the latter revealed Our Lady even before her Assumption in Heaven.

Verum sic, ut eam, referrent ad Mariam subesse gratiae, et futurae gloriae, ac divinae providentiae, prout ab aeterno B. Maria in Deo Ideam Sui habuit existentem.

Quae ratio est mundi reparati.

3. Addebat porro Virgo Maria; quod ipsa sciens virtutem Annunciationis Dominicae, devotius eam dixerit.

Nam secundum esse humanum naturale, colebat Mariam secundum aliud esse divinum gratiae et gloriae.

4. Adiungebat: quod Dominus Jesus, qua homo in hoc mundo frequentissime orabat, non necessitate, sed ad exemplum.

Subiunxit item: Angeli, Sanctique in coelis etiam nunc ¹¹⁴ assidue illam Deiparae offerunt Salutationem, mente non voce.

Sciunt enim quod mediante Salutatione futura, Angelorum ruina sit reparata, mundusque renovatus.



¹¹⁴ “num” in the 1691 edition.

They prayed to Mary because she was the closest to grace, to the Glory of God and to divine Providence, according to the plan that existed in the spirit of God, in eternity, on Mary Most Holy. She started to buy the world back.

3. The Virgin Mary also revealed that she herself, having experienced first-hand the magnificence of the Lord's Annunciation, recalled it with great fervour.

Thus, in her human nature, Mary worshipped her incomparable existence of grace and glory.

4. Our Lady also revealed that the Lord Jesus, in his humanity, often prayed to the Hail Mary in this world, not out of obligation, but out of love. Mary also revealed that the Angels and Saints of Heaven raise the Hail Mary to the Mother of God forever, not with their voices, but in their minds.

They know that through the Hail Mary, the disasters caused by demons will be repaired and the world will be regenerated.

**Haec vero sunt admiranda, multumque
valere debent ad Psalterium.**

**Novi personam, cui haec breviter dicta,
multoque plura sunt revelata.**

CAPUT XVI

***Da Fraternitate convenienter sub Psalterii
nomine instituta.***

**Amantissime Fautor et Defensor
Communitatis filiorum Christi.**

**I. Societas serventium Mariae Virgini in
Psalterio, iam olim per sanctos Patres fuit
inehoata: qui Dei nutu virtutem illius et
efficaciam cognoverunt.**

**Praesertim vero S. Dominicus
Praedicatorum Ordinis Patriarcha inclytus,
divino fretus auxilio, ad multarum salutem
animarum, specialiter ad hoc electus a Deo
fuit, et in orbem missus cum signis, et
portentis.**



These things arouse amazement and give great prestige to the Rosary.

I know the person to whom these revelations were made, and which are briefly reported here.

CHAPTER XVI

The Restoration of the Confraternity of the Holy Rosary.

O Loving Supporter and Defender of the Communities of the Children of Christ:

I. The first community of those who wanted to serve the Virgin Mary in her Rosary dates back to the time of the Holy Fathers who, by God's will, felt its value and effectiveness.

But it was above all St Dominic, the eminent founder of the Order of Preachers, who, while asking God's help for the salvation of so many souls, was called in a unique way by God to spread the Rosary throughout the world through signs and wonders.

Is iam olim inchoatam, ac sensim denique collapsam Fraternitatem Mariae, ab interitu vindicavit, ac restitutam ita illustravit, ut ad novam lucem orbis abstupuerit Christianus, teste *Ioanne de Monte in Mariali*.

II. Consistit autem Fraternitatis illius institutum in tribus.

1. Quod operum merita Sanctorum omnia communia sint¹¹⁵, tam post vitam in aeternum, quam in vita: idque non Communicatione solum universalis¹¹⁶, sed illa quoque particulari.

2. Quod Fratres et Sorores orare consueverint in dies integrum Mariae Virginis Psalterium.

Et si quando illud quis omiserit, pro illa die, seu diebus, privatus meritis censeatur, in particulari et solummodo quo ad coronarias preces. Si ¹¹⁷ omissa resumpserit die postmodum alia, in eorundem communem redit participationem.



¹¹⁵ “sunt” in the 1691 edition.

¹¹⁶ “universali” in the 1691 edition.

¹¹⁷ “sin” in the 1691 edition.

He restored the Brotherhood of Mary, which had already existed for a long time, but which had gradually declined, and after having restored it, made it glorious, to such an extent that each believer was enchanted by the unusual light that shone in the world, as John of Mount told us in the Marian.

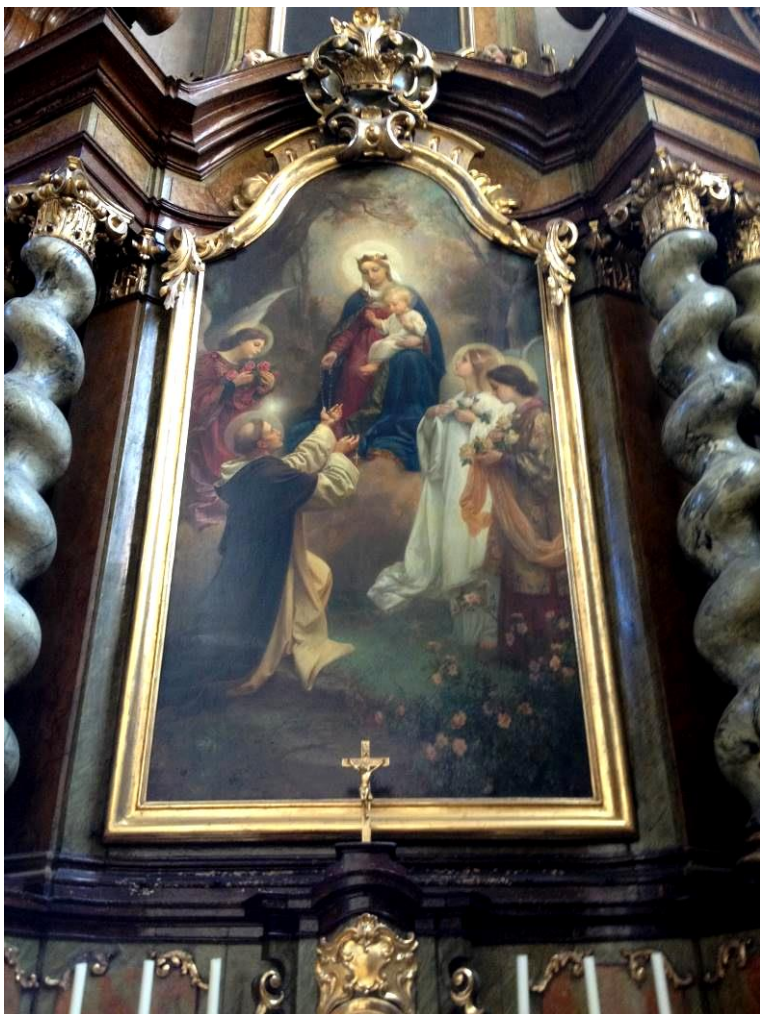
II. The restoration of the Brotherhood has brought three benefits:

1. the communion of merits and good works, for the benefit not only of eternal life, but also of that life: these merits are common to all members, even if each member is attributed particular merits;

2. the daily recitation of the whole Rosary of the Virgin Mary, requested of the Brothers and Sisters: indeed, anyone who does not recite the Rosary for one or more days is deprived of the particular merits that the omitted Wreaths of the Rosary would have conferred on him; however, if in the following days he takes up the neglected prayers, he also acquires these particular merits;



Holy Card: Our Lady of the Rosary, 19th century.



Our Lady of the Rosary, 18th century, Saint Eloi's Church, Prague.

3. Quod in ea Fraternitate nulla rei cuiusquam, sub discrimine, metuve peccati mortalis, aut venialis, agnoscitur obligatio.

Sciendum est autem, duo ipsius genera esse meritorum.

Prius ex solo Psalteriorum penso diurno persoluto.

Et huius omissio privat pro tunc in paenam omissi pensi merito.

Alterum est ex aliorum operum bonorum usu, et exercitio, ut orationum, meditationum, dictorum, factorum, ieiuniorum etc.

Et talium meritis non destituuntur Psalterium omittentes Fratres aut Sorores: nisi coutemptus mortalis, aut affectata malitia, aut pura et supina interveniat negligentia: secus si causa fuerit rationabilis, ut infirmitas, labor, occupatio, tepor humanus, oblivio, aliudve tale.



3. There is no obligation or bond in this Brotherhood, so there is no danger or fear of contravening it through mortal or venial sin.

It should be known that there are two kinds of merits: the first derives solely from the fulfilment of the daily exercise of the Rosary: the one who lacks it is deprived of merit, for having neglected his duty; the other merit comes from the practice and exercise of other good works, such as other prayers, meditations, words, works, fasting, etc.

However, brothers and sisters who omit the Rosary are not deprived of these merits, unless they clearly seek to obtain them with obvious malice, or with little will: those who have had an acceptable reason for omitting the Rosary, such as infirmity, work, commitment, human fatigue, distraction or a similar reason, are not deprived of the merits of good works.

Haec vera est fraternitas charitatis, benedictioque Omnipotentis.

Nam est in mystico spiramine, non carnali semine.

III. Dices: Omnium Christi fidelium merita sunt communia, iuxta illud Psalm. 118: "*Participem me fac Deus omnium timentium te etc*", frustra igitur ista fuerit communio.

Respondeo: Tametsi merita fidelium ratione totalitatis sint communia, quatenus unum omnes corpus sumus in Christo, non tamen ratione propriae partialitatis; sicut visus non est in pede per proprietatem, sed per directionem.

Etsi in Ecclesia sit communio ex parte causae meritorum, Dei sc.¹¹⁸ et Charitatis, ac finis gloriae, non tamen est ex parte personarum, vel actuum singularium et singulorum, per modum soluti pretii debiti, aut meritorum augmenti pro illis in specie certis, et non aliis.



¹¹⁸ "Sc." is the abbreviation for scilicet (certainly).

It is the true Fraternity of God's Love, and it is an authentic Blessing of the Almighty, for it comes from the Holy Spirit, and not from man.

III. You will object that the merits of all Christ's faithful are already common, according to this passage from Scripture which says: "Associate me, O God, with those who fear you, etc.". (Ps 118:63): the communion of the merits of the Fraternity would therefore have no reason to exist.

I answer that, even if the merits of the faithful are common on the whole, because we are all one body in Christ, they are nevertheless distributed to each one differently: just as the feet do not have sight, but the ability to move.

Even if there exists in the Church a communion of merits aimed at increasing the Love and Glory of God, it does not enrich all the faithful, but only those who have performed worthy acts: only they, and not the others, will have, as a reward for the sacrifices made, an increase in merit;

1. Sicut Missa pro defuncto, etsi omnibus valeat animabus ¹¹⁹ Purgatorii ¹²⁰ ad laetitiam; illi tamen personaliter valet ad debiti persolutionem aut liberationem, per modum suffragii, pro qua nominatim intendebatur.

2. Quia, alias ¹²¹ orans non magis sibi, quam aliis mereretur, cum pro se orare solo intendit.

3. Nec, cum datur eleemosina, aut Sacrum Missae patratur pro quodam nominatim ¹²², plus illi, quam cuiquam alteri, conferret.

Quod repugnat rationi Iustitiae.

4. Nec Pontifex Maximus aut Episcopus uni maiores, aut magis dare posset indulgentias, quam alteri, aut omnibus.

Quod est erroneum.

5. Nec aliis alii esse sanctiores possent.

Quae haeresis est.

6. Male, irritoque effectu cuncti Religiosorum Ordinem unum, aut aliquos



¹¹⁹ "animabus" is missing in the 1691 edition.

¹²⁰ "purgatorii" in the 1691 edition.

¹²¹ "caetero quin" in the 1691 edition.

¹²² "nominatum" in the 1691 edition.

1. as a mass for the deceased, it contributes to the joy of all souls in purgatory, but for him personally it contributes to the payment of the debt, or to the liberation, by the suffrage specifically required by his intention;

2. Thus, he who prays not only for himself but also for others acquires greater merits than when he proposes to pray only for himself;

3. moreover, when alms are given or the Mass sacrificed for a given person, the fact that such meritorious works did not benefit more than any other would be contrary to justice;

4. neither the Supreme Pontiff nor the Bishop can grant more indulgences to one or all of them, which would be a mistake;

5. some cannot become more holy than others: it would be a heresy;

6. how dishonest and unfair it would be if only one of all the Monasteries of

ad beneficia vel ordinis universi, aut monasterii admitterent potius, quam caeteros, vel omnes.

7. Sequeretur item, quod nihil operans in parem tamen sortem partemque communionis veniret cum bene multum operantibus.

Quocirca non omnia semper merita in particulari sunt aequaliter communia cunctis.

IV. Quaeres: An *particularis Communicatio dicta minuatur proprium bene operantis meritum, ut participatio tua mihi cedat in detrimentum.*

Dico: Spiritualia ista differunt a corporalibus bonis ac fortunis, quod haec communicatione minuuntur ¹²³ : at ista spiritualia, in ampliore plurium participatione ipsi operanti ad ampliorem, quoque cumulum meritorum excrescunt.



¹²³ “minuantur” in the 1691 edition.

an Order were to be granted benefits, or even if all the other Orders were to be admitted to benefits, but all the other Orders were to be excluded.

7. In the same way, those who have not fought at all with the same ardour will not be able to have a share in the common goods equal to those who, on the other hand, have been very committed: consequently, personal merits are not always, to the same extent, common to all.

IV. You will ask: perhaps because the participation of another, in the spiritual goods of those who have worked so hard, diminishes his personal merits?

If this were the case, your participation would be at my expense!

I answer that spiritual goods are different from the goods and successes of the world: the latter, in fact, decrease with sharing, but in spiritual goods, if they are shared between the one who has earned them and all the others, the number of merits increases further:

1. Sicut, quando diutius, impensiusque doces alios, tanto illustrior tibi crescit scientia.

2. Quare si ulla, hac certe in re, verissimum illud est Domini, Luc. 6: "*Date, et dabitur vobis*".

Et Matt. 20¹²⁴: "*Centuplum accipietis, et vitam aeternam possidebitis*".

Si in terris¹²⁵ datis id contingit; quanto magis spiritale meritorum donum, ipsa donatione tali, tanta in charitate, ad usuram piam et actualium¹²⁶ meritorum danti valere debebit?

Hinc S. Dominicus tanta hac exaestuabat charitate?¹²⁷

Itemque et Sancta Catharina Senensis, ut vel infernum invadere nil dubitasset, ad maiorem suam, proximorumque salutem.

Zelator Christi, Imitator Pauli, Rom. 9: "*Optabam ego ipse anathema esse a* ¹²⁸



¹²⁴ "20" is missing in the 1847 edition.

¹²⁵ "terminis" in the 1691 edition.

¹²⁶ "auctarium" in the 1691 edition.

¹²⁷ The 1691 edition uses a semicolon.

¹²⁸ "pro" in the 1691 edition.

1. Thus, the more you teach others with great dedication, the more science will increase in you;

2. how true and sure is the Word of the Lord of this truth: "Give and it will be given to you" (Lk 6:38), and : "You will receive the hundredfold and possess eternal life" (Mt 19:29).

If these words refer to the things given on earth, should they not be more applicable to the spiritual gift of merit?

Will there not be an increase, rightly, in the current merits, if they have been given with such love?

Perhaps the Word of the Lord will not apply to a Saint Dominic, who was bubbling with such great charity?

And, in the same way, perhaps this will not be valid for a Saint Catherine of Siena, who would not have hesitated to throw herself into hell to save so many souls, in addition to her own?

It will not apply to a Saint Paul who consecrated his life to Christ: "I myself asked Christ to be an



Holy card : Our Lady of the Rosary, Saint Dominic, Pope Gregory XVI, and the followers of the Devout Union of the Rosary, 19th century.



Our Lady of the Rosary with Saint Dominic and Saint Catherine of Sienna, Saint Agathe's Church, Rome.

Christo pro fratribus¹²⁹, et Moysis pro Israele ad Dominum clamantis, Exod. 32: “Dele me de Libro Vitae, quem scripsisti”.

Verus hic est fratrum amator, et pastor ovium, qui animam ponit pro ovibus, ac fratribus adiuvandis.

V. Dices, aut dubitans aut praefidens: per me metipsum, nemine conscio, eandem cum aliis constituam mihi communicationem, perindeque tantum merebor, quantum quicumque vestrum, qui istam initis communicationem in publico per nominationem, pactumque publicum.

Respondeo:

1. Esto possis ita mereri tibi interiori¹³⁰ merito, at exteriori¹³¹ non potes; hoc enim per charitatis exemplum altius habet publicae aedificationis meritum.

Tu vero in candelabro lucas; et velut tuae lucis fulgorem aliis invides:



¹²⁹ “pro fratribus” is missing in the 1691 edition.

¹³⁰ “interiore” in the 1691 edition.

¹³¹ “exteriore” in the 1691 edition.

anathema to my brothers and sisters. "(Rom 9:3); or, for a Moses, who implored the Lord for the salvation of Israel: "Erase me from the Book of Life that You wrote. "(Ex 32:32).

They are truly those who love the brothers and the authentic shepherds of the flock, since they offer their lives to help people and brothers.

V. You will undoubtedly answer: "I will then establish a Fraternity for myself alone, equal to the others, but without making it common, and I will earn, myself alone, the same merits as you, who have signed, with name and public pact, a community Fraternity. »

I answer this:

1. Let us suppose that you can earn personal merits, but you cannot testify to them: visible merits, in fact, are an example of superior love, for they build the people.

You are required to bring light to the candelabra: why do you want to deprive others of the splendour of your light?

In fact, if you do not offer the crowns of the Rosary to praise God with others,

nec laudem Dei publicam exanges aut coronas, nec quenquam exemplo vel duces, vel moves aut ducis, qui tibi soli vivis.

2. Age, si cunctis eadem, quae tibi, mens foret in Ecclesia, ecquae ex convento, et communicatio consilio, auxilioque mutuo exercitia non¹³² agerentur?

Quae cum ulla solemnitate celebrarentur Christiana?

Omnino voluit, vultque Deus non mente solum, in occulto, sed voce etiam, ac opere in publico laudari, adorari, praedicari.

3. Quid? si, quod ais, benefaceres in mente tecum tacitus, quid opere publico inque communi defugeres idem? Vel ipsius Opera Dei perfecta sunt et manifesta: et charitas, bonumque, sui est diffusivum, ad proximi utilitatem, non amat unius intra mentis latibulum obscurari et squalere; sed *“qui bene agit, amat lucem: odit, qui male”*.

Audi Dominum (in) Matth. 5: *“Sic luceat lux vestra coram hominibus, ut videant opera*



¹³² “non” is missing in the 1691 edition.

you are not an example to anyone by what you think and do, since you live only for yourself.

2. If everyone in the Church thought so in the same way, what works would have been done, if some had not come together, to decide and work together?

Do not the Church Rituals contain the sections to be followed for the celebrations?

Likewise, God has asked and is asking for praise, worship and preaching, not only in intention, but also openly in word and deed.

3. If it is true, as you say, that you prefer to do good in the silence of your heart, why do you refrain from doing the same good in a visible and communitarian work? Just as the works of God himself are beautiful and given to all, so love and kindness are gifts to be spread for the good of others, and not to be left hidden and forgotten in the meanders of the heart; and moreover, whoever acts well loves the light; on the contrary, she hates those

vestra bona, et glorificent Patrem vestrum, qui in Coelis est”.

4. **Aspice Ecclesiam, ecce habet ea Apostolos, Prophetas, Martyres, Confessores, Virgines, Praelatos, Religiosos etc., non mente sola tales, sed facto et opere manifesto.**

Ratio liquet.

Nec enim solo spiritu constat homo, sed et corpore: quo circa etiam opera necesse, est hominum sint qua spiritalia, qua et corporalia.

Quale quid vel in ipsis Sacramentorum institutis conspiciamus.

5. **Eccl.stes¹³³ 4: “Vae soli, quia cum ceciderit, non habebit sublevantem se”.**

Et Prov. 18: “Frater, qui adjuvatur a fratre, est quasi civitas firma”.



¹³³ “Eccl” in the 1691 edition.

who act badly.

Listen to the Lord: "Thus, let your light shine before men, so that they may see your good works and glorify your Father who is in heaven" (Mt 5:16).

4. Look at the Church: see, she has Apostles, Prophets, Martyrs, Confessors, Virgins, Prelates, Religious, etc. but they have been so not only in their hearts, but also in their actions and works.

The reason is clear: just as man is not only composed of the spirit, but also of the body, so the works of men must be not only ideal, but also concrete.

This can also be seen in the institution of the sacraments.

5. "Woe to him who is alone, for when he falls, he will not have him who raises him up" (Qo 4:10), and: "The brother, who is helped by his brother, is like a safe city" (Prov 18:19). Undoubtedly, in fact: "a three-part cord is unlikely to break" (Qo 4, 12).

Omnino enim Eccl.stes¹³⁴ 4: "*Funiculus triplex difficile rumpitur*".

Suis igitur meritis confidat, sibi que placeat: quia, 1 Petr. 4: "*Iustus vix salvabitur*".

VI. Ad hanc igitur Fraternitatem devotionis et liberae voluntatis, non ullius necessitatis, veniant *Peccatores*.

1. Quia nativo ligna succo virentia, aut aquis oppleta, ignem haud facile capiunt sola, nisi iam ardentibus adiiciantur.

2. Veniant *Iusti*: quia carbo vivus emoritur solus: aliis iunctus vivis, gliscit ardentius.

3. Veniant *Religiosi*: quia unum in pomario pomum, rosa in roseto una, tritici granum unicum nihili aestimatur: adiectum vero ad cuniculum, hunc auget ipsum, et unum augetur numero plurimorum.



¹³⁴ "Ecclesiast" in the 1691 edition.

Who can trust his merits, and be satisfied with himself, if "the righteous shall hardly be saved" (1 Pet 4:18)?

VI. 1 Sinners must therefore come to this Brotherhood with devotion and free will, without any constraint, because freshly cut wood or wood covered with water does not easily catch fire unless it is added to another wood already on fire.

2. Let the good ones come to it, since a coal burning alone is extinguished, but if more coal is added, the flame is strengthened.

3. Let the religious come to her: for, like an apple in an apple tree, a rose in a rose garden, a grain of wheat, has no value; but, if it is planted in the ground, it fertilizes it, and from a grain sprouts many ears.

4. Veniant *Mechanici*: unus enim lapis, trabs una castrum haud constituit, sed multa.

5. Veniant *Peregrinantes*: quia comes facundus in via, pro vehiculo est.

6. Veniant *Praelati*: quia sol absque stellis noctem luce non afflaret.

7. Veniant *Infirmi* iuxta et *Sani*: haec enim Fraternitas est Scala Coeli et devotionis.

8. Veniant *pueri*; ac *mortui* quoque inscribantur: et eorum vel cognatus, aut amicus, aut alius quincunque pius, in dies aliquid, etsi nec, quam unum Pater Noster, aut Ave, plus comprecetur pro iis, ad modum suffragii, faciatve eleemosynam etc., nomine Confraternitatis.

Sentient tamen omnes, et experientur illud Psalm. 132: "*Ecce, quam bonum et quam* ¹³⁵ *iucundum est fratres habitare in unum*".



¹³⁵ "quam" is missing in the 1691 edition.

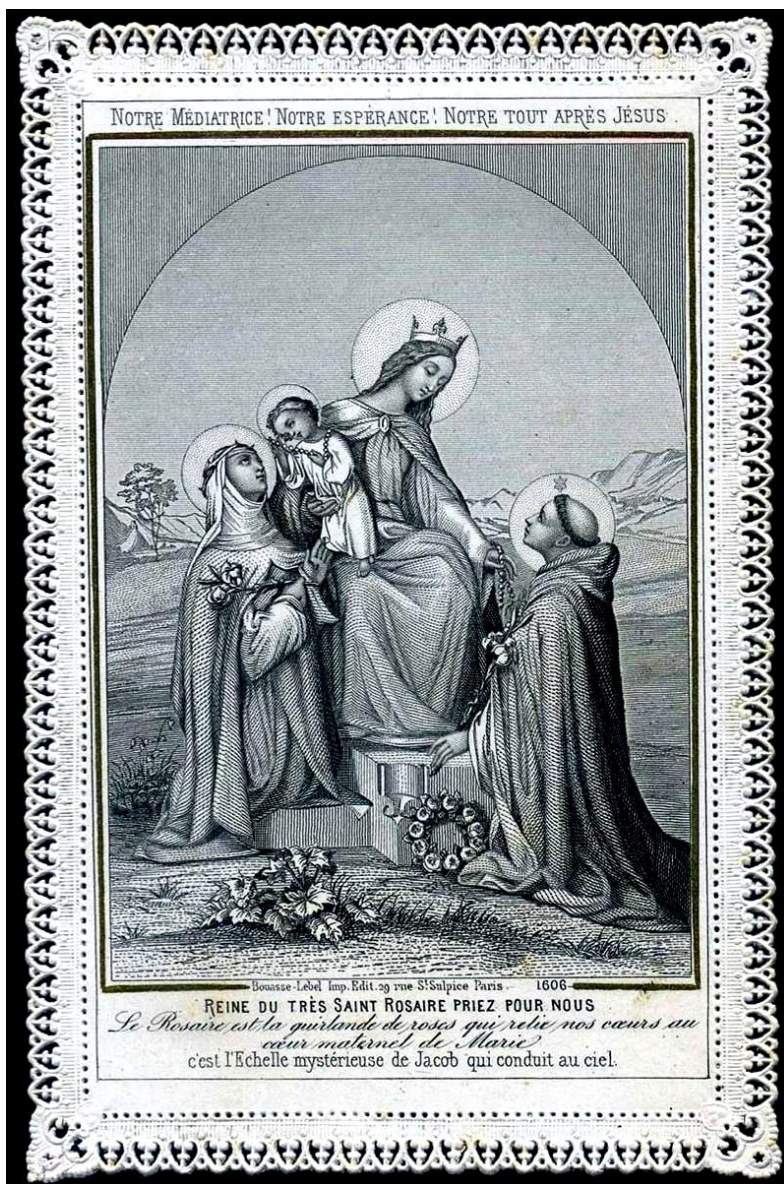
4. The workers come there: you don't build a castle with a single stone or a single beam, there must be a lot of them.

5. Pilgrims should go there: since it is a pleasant company on the way, it is like a carriage ride.

6. Let the prelates come to her, for the night the sun does not shine, but only the light of the stars.

7. May the sick and the healthy come at the same time: this Fraternity is in fact the scale of Heaven and prayer.

8. Let the children come, and let the dead also register there: a member of their family, or a friend, or any other devotee, will have the opportunity, any day, to support them with a simple Pater Noster and Hail Mary, or by giving alms, etc. in the name of the Brotherhood: let each live it and touch with his own hands what the psalm says: "See how beautiful it is and how good it is to live together" (Ps 132:1).



Holy Card : Our Lady of the Rosary, Saint Dominic and Saint Catherine of Sienna, 20th century.



Bernardo Cavallino, *Vision of Saint Dominic*, 1640,

Quibus de causis Diva Maria suo sponso mandavit graviter, et singulariter, isthanc suae laudis Confraternitatem, dudum collapsam rursus ad observantiam pristinam instaurare, ad maiorem Dei Deiparaeque gloriam, Salutem mundi, et vitiorum extirpationem.

CAPUT XVII.

De Inscriptione in Fraternitatis Nomenclaturam facienda.

Cultor Dei, et Ecclesiae Sponse colendissime.

Convenit ex aequo et iusto, ut nomina Fratrum ac Sororum in Confraternitatis Album inscribantur ob rationes Theologicas, Politicas, et Tropologicas.

I. Theologica Ratio:

1. *Ob Librum Vitae*: quia Cultores Christi et Mariae “*in Libro Vitae tuo omnes scribentur*”, Psalm. 138.



It is for these reasons that Mary personally gave her Spouse the firm mandate to bring the Brotherhood back to the original observance of her praise, which for some time had been in ruins again, for the greater glory of God and the Mother of God, for the salvation of the world and the elimination of vices.

CHAPTER XVII

The entry of names in the register of the brotherhood.

O Connoisseur of God and faithful Spouse of the Church, it is in accordance with the law and justice that the names of the brothers and sisters are entered in the Register of the Fraternity, for theological, civil and allegorical reasons.

I. Theological reasons:

1. the Register of the Fraternity recalls the Book of Life: indeed, those who love Christ and Mary "will all be recorded in your Book of Life" (Ps 136:16);

Desertores autem ¹³⁶ contemptores, vel osores eorum, Psalm. 68, “*deleantur de Libro Vitae, et cum iustis non scribantur*”.

2. Ratio: *In signum peregrinationis, et devotionis salvaturae.*

Ita filii Israel et Aegyptum intrantes, et exeuntes inde, in desertum sunt descripti, Num. 26.

3. Ratio: *Ob professionem* quandam, qua se quisque specialem Christi ac Mariae servulum, in Psalterii cultu esse, censerique velle profitetur, ad participandum omnium Fraternitatis meritorum, in vita et post mortem, communicationem.

Ita Laevitae a Moyse, Num 11, numerati sunt atque descripti.

4. Ratio: *In signum divinae punitionis* devitandae.

Sicut qui signo Thau signabantur, ab occisione servabantur, Ezech.



¹³⁶ “autem” is missing in the 1847 edition.

Those who betray, despise or hate Christ and Mary, "will be erased from the Book of Life, and will not remain inscribed with the righteous" (Ps 68:29);

2. The Fraternity Register promises those who will be devout to arrive safely at the end of this earthly pilgrimage: just as the children of Israel were counted, both when they entered Egypt and when they finally left for the desert (Num 26:1ff);

3. the Register of the Fraternity fulfils the promise that each person undertakes to become, through the voluntary registration and recitation of the Rosary, a particular servant of Christ and Mary, and thus can share all the merits of the Fraternity, both in life and in death: likewise, the Levites were registered by Moses according to their name (Nb 11:21);

4. The Register of the Fraternity is like a guarantee of escape from the punishments of God: in the same way, those who have been marked with the sign of Tau, have been saved from the slaughter (Ez 9:4-6);

5. Ratio Theologica: *In signum Electionis divinae*, et conservationis.

Sic, *Apoc.* 7, recesentur descripti ex omni tribu Israel 144000 signatorum, qui a plagis Angelorum quatuor praeservati fuerunt.

Atque Psaltae Christi ac Mariae haud paullo¹³⁷ digniores sunt censendi, quam Iudei, nec Moyse minor est Maria, nec Angelica Salutatio, scriptura Moysis est inferior.

II. Politicas Rationes quinas assignamus, ob quas rite inscriptiones in Rebuspublicis frequentantur.

1. Ratio: Heroum et nomina in tabulis, et in historiis res fortiter gestae consignari volunt, ut aetatem ferant ac memoriam, gloriamque tueantur.

Quanto iustius coronarii Psaltae Dei in piorum nomenclaturam inscripti observantur?



¹³⁷ "paulo" in the 1691 edition.

5. The Register of the Brotherhood is like a certificate of God's election of His love and salvation: likewise, the one hundred and forty-four thousand who had escaped the wounds of the four Angels were counted and counted by each tribe of Israel (Rev 7:1-8).

Are the Psalms of Christ and Mary less worthy of registration than the people of Israel?

Is it possible that the Most Holy Mary is less illustrious than Moses?

Is the Hail Mary of less value than the writings of Moses?

II. There are also five civic reasons that require citizens to be registered:

1. To be able to transmit and preserve the memory of a time, and to preserve its glorious deeds, it is necessary to write the names in books, and to note the heroic acts, in historical works: will the Psalms of the Crown of the Rosary have less right to memory, by the inscription of names, among the just of God?

2. Ratio Civilis usurpat confraternitates alias rectas et licitas, atque pro his nominum inscriptiones, ad hasce etiam pecunias certas dependendas.

Ut sunt Fraternitates Sancti Antonii, Sebastiani, Annae, etc, nec absque Pontificis Maximi approbatione.

Quibus, et statae¹³⁸ poenae in¹³⁹ certa¹⁴⁰ quaedam sunt decretae et pendendae.

Quo admirabilior Psalterii est Fraternitas, quae istorum quicquam nescit, vel admittit: atque ideirco tamen inscriptionis tanto observantior.

3. Ratio. Magistratum, Dignitatum, Officiorumque gradus, ac ordines in Ecclesia perinde ac in Politia diligenter, magnifice ac solícite conscribuntur, in spem fidemque memoriae.



¹³⁸ “statae” in the 1691 edition.

¹³⁹ “in” is missing in the 1691 edition.

¹⁴⁰ “certae” in the 1691 edition.

2. There is no city, where there are no other Confraternities, approved and legitimized in everything, where, for the registration of names on their lists, the payment of a certain amount of money is required: for example, the Fraternity of Saint Anthony, the Fraternity of Saint Sebastian, the Fraternity of Saint Anne, etc. which have received, in addition to the approval of the Pontiff, the regulations that establish the amounts to be paid in certain circumstances.

Should we not admire the Brotherhood of the Rosary more, which does not ask for or accept any money, and treats those who register with much more respect?

3. The names of the highest judges and officials in office and their dispositions, both those of the Church and the State, are reported with attention, solemnity and solemnity, in the hope and expectation that their memory may be preserved.

Matriculas item observant complurium instituta, ut Academica, Cathedralia, Parochialia, Baptismalia, etc.

Et vero Marianae laudis officium, quanto fit prae istis talibus humanae dignitatis, nemo non plenissime¹⁴¹ videt.

4. Ratio: Codices sunt ac iudices reddituum, donationum etc. in Curiis, Collegiis, Urbibus, etc.

Quae par autem donatio, vel redditus, etc, meritorum communicationi Fraternitatis nostrae.

5. Ratio: Tyrones, ac Veterani milites iuxta unum in librum militiae sub signis inscribuntur, unde et lustratur exercitus.

At Confratres nostri profitentur militiam, sese militaturos bonam, sub signo Psalterii Jesu, ac Mariae, adversus Carnem, Mundum, et Cacodaemonem.

Quid est igitur, quod tali, tantaeque Confraternitati permissum minus,

¹⁴¹ “planissime” (completely) in the 1691 edition.

Thus, many institutions also use registers, for example academies, cathedrals, parishes, baptistries, etc. for the work of the Order. If this is due to names related to human dignity, is it not much more so for those whose role is to praise Mary?

4. In the Curies, in the Colleges, in the Cities, etc., there are books of accounts and judges of rents and donations, etc. Doesn't this apply more to our Fraternity, where donations and rentals are the communion of merits?

5. Soldiers, recruits and veterans are registered together in the same register, and when the army examines them, they wear the same military badge. Would it not be all the more true of our Brothers, who lead the good struggle against the flesh, the world and the devil, through the Ship of the Rosary of Jesus and Mary?

Why, then, should such a distinguished Fraternity be granted and allowed less than any other institution?



Holy card from Pompei: Our Lady of the Rosary, Saint Dominic and Saint Catherine of Sienna, 20th century.



Unknown picture: Saint Anthony with the Rosary.

aut laudabile quiddam¹⁴² censeant Aristarchi ac Momi, quam cuivis alteri communitati, quod¹⁴³ in Album inscribendi Fratres ac Sorores pie receptum morem custodiant?

III. Tropologicae, sive Morales Rationes suppetunt plures, quae ad eminentiorem virtutum perfectionem Inscriptiones amant et observant.

1. Ratio: *Ob Fidei Receptionem*¹⁴⁴.

Viris enim pene innumeris in Album relatis devotio crescit inscriptis et admissionis ad communionem dubium cessat.

2. *Ob spem salutis* certiolem.

Haec enim cum peccatoribus vacillare posset, mirifice roborantur ii cognito, tot sibi Confratrum merita in subsidium esse parata, quae cum poenitentibus invita patrocinentur ad satisfactionem: tum in vita perfunctis suffragentur ad liberationem, aut maiorem



¹⁴² “quidam” in the 1691 edition.

¹⁴³ “quo” in the 1691 edition.

¹⁴⁴ “Receptionis” in the 1691 edition.

Is it not more useful to keep on a list the names of the Brothers and Sisters of the Fraternity, and to piously transmit their memory, than to list the different Aristarchs of History?

III. Finally, there are allegorical reasons, based on moral philosophy, which see in the inscription made with the heart the achievement of the perfection of virtues:

1. the Fraternity Register is like a certificate of acceptance: thus, among the almost innumerable members registered in the Register, devotion increases and any doubt about their admission to communion is dispelled;

2. The Fraternity Register serves to strengthen hope in salvation.

Hope, indeed, may waver among sinners, but it blossoms incredibly in them, in the thought that there are so many merits of the Brothers offering their help, and driven by such strength, they will repent in the confessional; when they then

ad gloriae cedant coronam.

Verum namque Gregorianum illud opinor: impossibile est, multorum preces non exaudiri.

Quod si inscriptionis liber non ipsis subiiceret oculis tantum numerum inscriptorum: multis forte is aegre ad fidem accederet ¹⁴⁵, quamque pene desertam a plerisque Fraternitatem putaret, ipse quoque tanto minoris duceret, desereret citius.

Litera ¹⁴⁶ scripta magis, quam vox audita, movet, expertus loquor.

3. *Ob exemplum:* quod solus inscriptorum numerus inspectus de se praebet, praesertim tepidis, aut peccatorum nausea adoppletis, ut solo viso hoc albo tanto sui similium multorum; dissimiliumque, vel rubore, vel terrore, vel spe et amore frugis melioris afficiantur.



¹⁴⁵ “accideret” in the 1691 edition.

¹⁴⁶ “littera” in the 1691 edition.

leave this life, they will receive the votes, either to be freed from purgatory or to obtain a greater crown of glory.

Like St Gregory, I firmly believe that "it is impossible that the prayers of many people will not be answered".

If the Registration Register, which is clear to all members, does not encourage all others to enter this Fraternity, without the Registration Register, everyone would think that the Fraternity could one day end, and will be less inclined to enter a Fraternity that could easily dissolve.

It is more convincing to write your name than to hear many praiseworthy speeches, and I say this from experience;

3. The Register of the Fraternity is like a teaching: indeed, it is enough that the hesitant and those who are full of sins until nausea see the Register and the number of members, so similar to them, but so different, to feel ashamed, or anxious, or confident and get the courage to start a just life;

4. *Ob animi demissionem* inscriptorum, qui gaudent promiscuo maximorum, medioximorum, infimorumque numero permisceri humilitate pari.

Non parva demissio est, se servum inter conservos Jesu et Mariae confiteri; se aliorum etiam minimorum merita expetere, se humiliter supplicem Deo esse velle, se tumores arrogantium, invidorumque rancores flocci pendere?

Digni tales, qui se humiliarunt, ut exaltentur.

5. *Ob Iustitiam* q. d. ¹⁴⁷ inscripti: profiteor aequum, iustum, debitum esse, ut Christo ac Mariae, in isto praesertim ac singillatim ¹⁴⁸ divino cultu Psalterii sancte deserviat.

Citra enim opem istorum iustus fieri, esse perstareque nemo valet.

6. *Ob Religionis cultum* exteriorem in Ecclesia.

Qui cum publicus sit in exemplarem



¹⁴⁷ Abbreviation for "qua de?"

¹⁴⁸ "singulatim" in the 1691 edition.

4. the Fraternity Register shows the equality that exists among all members, who rejoice to belong to the same Fraternity, without distinction of social class, and in equal dignity.

It is not insignificant to be equal, to recognize oneself as a servant, between the servants of Jesus and Mary, to need the merits of other servants, to desire to be a humble faithful of God, not to know the arrogance of the proud and the wrath of the envious;

5. The Register of the Fraternity is an act of justice towards those who are registered: I consider it just and it is right to thank those who, in a singular and unique way, piously serve Christ and Mary in this heavenly prayer of the Rosary.

Without asking them, who could come to justice?

Who could be right?

Who could stand trial?

Those who have humbly deserved Glory (trust in the Brotherhood).

6. The Fraternity Register serves to publicly manifest religious practice in the Church: as an example of common building,

aedificationem, publica quoque, solemnique¹⁴⁹ incriptione velut contestandus est.

Neque tamen possessae religionis normam tibi, formamque isthic inesse persuaseris, sed communis quaedam devotionis ac pietatis Christianae.

7. *Ob Obedientiam*, Dei et Ecclesiae mandatis exinde sanctius exhibenda, in quod propositum sua velut nomina deponunt inscripti.

8. *Ob Prudentiam*: Prudens enim ad certos¹⁵⁰ in futurum easus, ac eventus, horum occupat iniuriam, hacque inscriptione sibi tot parat amicos, quot in confratrum sese resignat et commendat societatem sanctam, talium, quorum *cor unum est, et anima una*.

9. *Ob Charitatem fraternitatis* diligitur attentius, et inscriptio fit diligentius, quae velut quaedam est ad mutuo diligendum, ac perseverandum compromissio.



¹⁴⁹ “solennique” in the 1691 edition.

¹⁵⁰ “incertos” in the 1691 edition.

it is right that it should be manifested through a public, and also solemn, registration.

Do not think, however, that with this registration you have a legal document guaranteeing that you are in God's grace: instead, you obtain a community of prayer and Christian piety;

7. The Fraternity Register ensures that members write their names in order to manifest their intention to obey God and the precepts of the Church in a holy way until the end;

8. the Fraternity Register is in anticipation of the circumstances and events that will surely occur: the inscription fights their wrath, for it prepares as many allies as there are Brothers and protects their Holy Adhesion, in which each one is a heart and a soul;

9. the Fraternity Register is for the benefit of charity, so that the registration may receive great consideration, and that it may be carried out with great diligence, as a mutual agreement of love and perseverance.

Quibus enim semel fuit decretissimum, dare sua tantilia, et accipere tot aliorum merita tanta, per mutuam communicationem, quid opisisti, quid auxilii, consilique invicem aliis in quibuscumque rebus praestare sese paratos affirmare ipsa videntur inscriptione?

Atque ea ex causa arctius est vinculum fratres inter spirituales ¹⁵¹ charitatis, quam carnales sanguinis fratres.

Quis tam barbarus ab omni humanitate remotus, non illius memoriam animae incideret suae, a quo libente volente mille auri talenta dona abstulisset?

Quid igitur?

Non is inter fratrum album mihi aeternum consignatus numeraretur; qui suam mihi animam, animaeque corporisque merita sua dedisset, et quicquid posset, aeternum sese debere mihi ultro profiteretur?

At haec mens est, haec vox inscriptionis.



¹⁵¹ “spirituales” in the 1691 edition.

The one who does not actually register once in his life will have the opportunity to offer his own little things, and to receive in return so much merit from others; who could list how much wealth, how much mutual help and advice, available in all circumstances, are offered by the same registration?

And it is precisely for this reason that the bond of charity between the spiritual brothers is closer than between the brothers of blood.

Who will ever be so ungrateful and so devoid of humanity, to keep no memory of him from whom he received with generosity and disinterest, the gift of a thousand talents of gold?

What more can I say?

Each member is registered in the Eternal Register of the Brothers: will not the one who has offered his life and merits for the soul and the body, and all his abilities, be recognized as worthy of eternal life?

This is the deep meaning of the inscription;



Holy card: Our Lady of the Rosary, Saint Dominic and Saint Catherine of Sienna, 20th century.



Page of meditation of the Mysteries of the Rosary, 15th century.

10. *Ob misericordiam* Confratribus, si opus fuerit ¹⁵², exhibendam prius, ac promptius, quam alienis.

Quocirca si in pari certarent agone duo, hic confrater, ille non frater, et hic mille aureos offerret mihi, ut adsisterem sibi agonizanti: spretis aureis ad confratrem advolarem potius pari in articulo constitutum.

Quia sua is merita mihi communicavit: "*Quae sunt super millia auri et argenti*", Psalm. 118.

11. *Ob Pacem*: quae per inscriptionem, damnata capitali discordia, coalescere in tanto constantiorem potest concordiam.

Quis enim illi foret noxiae¹⁵³, vel damno, cum quo in eodem se Deo velut devovit meritorum consortio?

S. Dominicus sane vel hoc praecipuo usus medio, non privata solum dissidia simultatesque rescidit, cumque fibris elisit,



¹⁵² "*fuerit*" is missing in the 1691 edition.

¹⁵³ "*noxae*" in the 1691 edition.

10. the Fraternity Register benefits the works of mercy that members, when necessary, generously exercise, first towards the Brothers and then towards others.

So, if two compete in the same race, and one of them was a Brother and the other was not, and the latter offered me a thousand gold medals to assist him in the struggle, despising the gold medals, I would rather rush to the Brother taking up the same challenge.

He has indeed shared with me his merits "which are worth more than a thousand pieces of gold and silver" (Ps 118:72);

11. The Fraternity Register is in the service of peace: registration puts an end to mortal discord, and brings forth eternal harmony.

Who could, in fact, offend or hurt someone who shares the Communion of Merit with God and with others?

Saint Dominic, in fact, with the help of this providential means, not only made personal disagreements and grudges disappear at the root but also pacified the

sed bella quoque publica, et inveterata composuit, adeoque orbem quasi universum animorum facta immutatione vertit in melius, ac reformavit.

12. *Ob cumulum meritorum:* Inscriptis ¹⁵⁴ enim manet praemium non personale dumtaxat, sed etiam universale omnium aequae ac singulorum.

Eo, quot orbi toti de se spondeant exemplum in Psalterio serviendi Christo ac Mariae.

Ad extremum, cum tot ac tales sint, tantaeque causae Inscriptionis; par est, et ad exemplum illustre, si quot annis semel, in Oratorio Fraternitatis aut Paroecia, inscriptorum Fratrum ac Sororum, publico exque libro recitarentur.

Id quod olim in festo Annunciationis Mariae Virginis consueverat observari, quod est princeps festum, ac proprium institutae Fraternitatis de Psalterio.



¹⁵⁴ "inscriptos" in the 1691 edition.

old factions of the city, and after having changed hearts, brought peace and tranquillity to the whole territory;

12. the Fraternity Register benefits the growth of merit: members, in fact, benefit from the gain of merit that is not only their own, but also that of all others in addition to their own.

In fact, they all promised to serve Christ and Mary together in the Rosary.

Then, as there are many precious reasons for inscription, it would be good, once a year, in a glorious example, to read in public, at the Oratory of the Brotherhood or in the parish, the names of the brothers and sisters registered in the Register.

There was a time when this tradition was observed on the feast of the Annunciation of the Virgin Mary, which is the main and specific feast of the establishment of the Rosary Brotherhood.

Locis tamen in aliis id festis agebatur: per Hispaniam et Italiam ipsa festivitate Sancto Dominico sacra et solenni ea fiebat proclamatio: ut qui tantae Confraternitatis innovatae reparator at mirificus illustrator extitisset.

Prodit *M.*¹⁵⁵ *Thomas de Templo*, haud vane observatum esse, quod quandiu ista floruit per orbem Fraternitas, ipsum omnium honorum affluentia ac prosperitate usum fuisse.

Ipsa quoque Dei Virgo Maria nonnullis revelavit, sese per eandem Ecclesiae innumera bona collaturam.

Quo ea cuique et Fraternitas colenda sanctius est; ritusque in eam inscribendi religiosus observandus.

Narrat *P. F.*¹⁵⁶ *Ioannes de Monte in Mariali*, de celebri quodam eximie scientiae viro, qui nostra, inquit, memoria (cum S. Dominicus et S. Franciscus suis orbem praedicationibus, pariter exemplis et miraculis illustrarent) Dei elementia raptus in



¹⁵⁵ Abbreviation for "Magister".

¹⁵⁶ Abbreviation for "Pater Frater".

In some places, however, the declamation took place on other sacred days: in Spain and Italy, the solemn reading of names took place on the feast day of St. Dominic, as well as in the presence of the one who restored the Fraternity and, admirably, brought it back to such great splendour.

Thomas of the Temple transmitted to us that there was great fervour in the Fraternity, and as long as this Fraternity shone in the world, there was abundance and wealth of all the goods

Even the Virgin Mary of God herself revealed to many that she would bring countless goods to the Church through the Brotherhood.

Each of you, therefore, greatly venerate the Virgin Mary, honor your Brotherhood, and devoutly observe the ceremony of the rite of registration in the Brotherhood of Mary.

John of the Mount, in his Marian, refers to a famous man of singular science (who lived at the time when St Dominic and St Francis illuminated the world with their preaching, example and miracles), who, for God's mercy, in ecstasy, saw in heaven an

coelestibus prae grande volumen ostenderit, quod clara in luce ad instar solis, circum radiis effulgentibus corruptum, resplendebat, in quo Confraternitatis de Psalterio Fratrum et Sororum nomina, pereleganti forma visebantur perscripta.

Scriptorem autem S. Dominicum et S. Franciscum assidere visos; quippe qui omni conatu et zelo indefesso, suae peregrinationis ac praedicationis tempore, quam plurimus ad idem divini cultus stadium vocare et accendere certatim adlaborabant.

Ritum vero Inscriptionis S. P. ¹⁵⁷ Dominicus omni cura diligentiaque obeservabat, et ipse, quotquot erant praeordinati, conscribebat.

CAPUT XVIII

De multiplici, in spiritualibus item ac temporalibus, Utilitate, ex Inscriptionis ritu, dimanante.

O vigilantissime ovium Christi Custos,



¹⁵⁷ Abbreviation for "Sanctus Pater".

immense volume which, like a sun, radiated rays of very white light all around; and one could see, appearing in a neat writing, the names of the Brothers and Sisters of the Rosary Brotherhood.

And he saw that those who sat down to write were St. Dominic and St. Francis; indeed, with all the effort and tireless zeal, wherever they preached, they tried to find every possible way to attract and ignite in all their own love for prayer.

He saw that the Holy Father Dominic was observing the ritual of inscription with care and diligence, and he himself noted the names of those who had been chosen.

CHAPTER XVIII

The countless spiritual and material benefits acquired through registration in the Fraternity.

O Guardian and Shepherd Vigil of the

et Pastor, quot, et quanta in Ecclesiam, inque orbem Christianum, divina humanaque donorum commoda, ex Inscriptionis ritu, et inscripte Fraternitatis Marianae communicatione descendant, nemo ea satis enumerare, minus pro dignitate commendare potest.

Poterant illa tamen, velut aggesta quaedam cumulatim inspicere, in divinis istis Psalterii Oraculis duobus, Oratione, inquam, Dominica, et Angelica Salutatione.

Et, si recte colligamus, adque summa velut capita revocemus omnia, illorum dena ex Oratione Dominica¹⁵⁸, et Salutatione vero Angelica¹⁵⁹ quindena hic¹⁶⁰ proponere¹⁶¹ licebit.

Quae duo Evangelica cum omnem Psalterium Christi ac Mariae certatim exercent conatum, ac industriam sibi vendicant: paria quoque et infinite maiora laboribus praemia esse reposita,



¹⁵⁸ “Domini” in the 1691 edition.

¹⁵⁹ “Angelica” in the 1691 edition.

¹⁶⁰ “huc” in the 1691 edition.

¹⁶¹ “proponamus” in the 1691 edition.

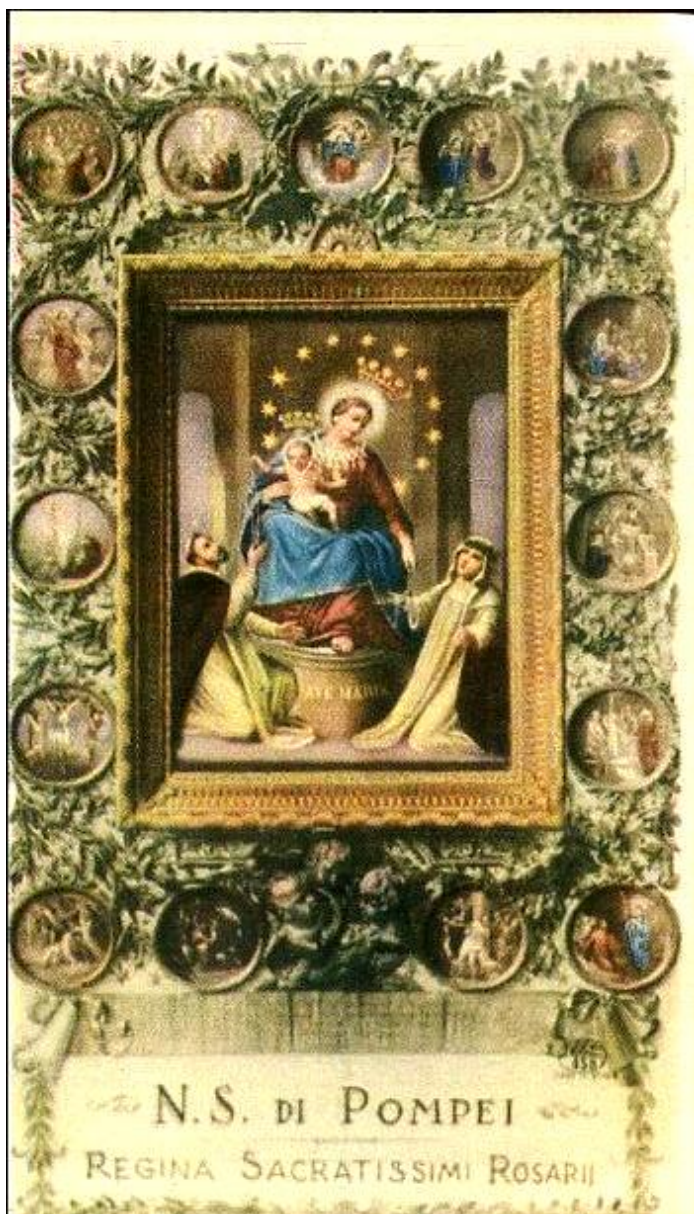
flock of the Sheep of Christ, who could never enumerate or express in their splendour, the visible and invisible benefits that reach the Church and the Christian world, through registration in the Register of the Fraternity of the Most Holy Mary and the communion of its members?

I can testify that, in the Rosary, the two heavenly prayers of Father Noster and Hail Mary have the immense value of obtaining an immense spiritual richness.

How many countless graces can be obtained if, only 15 times, ten Hail Marys are said for each Pater Noster!

The Father and the Hail Mary are the two evangelical prayers that the Rosarians of Christ and Mary practice with energy and zeal, as a competition that we want to reach in the first place.

They will receive a reward for their work, infinitely higher than their expectations.



Holy card: Our Lady of the Rosary of Pompei, Saint Dominic and Saint Catherine of Sienna, 20th century.



Guido Reni, *Our Lady of the Rosary*, 1596.

nemo est quem sacra Fides dubitare citra nefas concedat.

Nam “*recipit unusquisque, prout gessit in suo corpore*”, 2 Cor 5¹⁶².

I. Oratio Dominica quidem suis ipsa verbis quibus constat, dena Dona optima insinuat, quibus ita merentes gratia Dei Psaltas factos¹⁶³ donare dignatur.

1. Inscripte Fraternitatis bonum est: *in filios Dei adoptatio*¹⁶⁴: quia, *Pater Noster*, orant Psaltae.

Qui enim propriis culparum demeritis fuerant reprobi, Fraternitatis consortio tantae Dei efficiantur filii.

2. Coelestis Societatis imitatio per gratiam.

Quia orant: *Qui es in coelis*: id est, Beatis ipsis, per gratiam et gloriam.



¹⁶² The quotation 2 Cor 5 is missing in the 1691 edition.

¹⁶³ “mactos” (honored) in the 1691 edition.

¹⁶⁴ “adoptio” in the 1691 edition.

No one should doubt this if he does not want to commit a serious error against the holy faith: "For everyone will receive the reward for works done until the end of his days" (2 Cor 5:10).

I. The Prayer of the Father Noster is therefore composed of ten expressions, each of which corresponds to ten extraordinary benefits, which God offers as a reward to deserving Rosarians:

1. when the Rosarians pray: "Our Father", they ask to have the grace of being counted, by registration, in the Fraternity of the Rosary, since they are children of God: indeed, although formerly far from God through their sins, they return to live their sonship of God, to participate in such a great fraternity;

2. when the Rosarians pray: "Who art in heaven", they ask that, with the help of God, the Brotherhood may become an image of the City of heaven, and that members may be equal in grace and glory to the saints;

3. *Sanctificatio Nominis Dei in Ecclesia; quod orent toties: Sanctificetur, etc.*

Si enim Nomen Dei et Mariae uno in Psalterio quinquagies supra centies sanctificatur, quoties in ore, in corde Fratrum omnium, atque Sororum?

Et vere¹⁶⁵ hi, orationis, vi, sancti fiunt ipsi.

4. *Regni Dei adventus, tum in Politiae, tum in Ecclesiae, tum in Glorae divinae regnum, quod orent: Adveniat Regnum tuum.*

Atque ita, qui ante servi fuerant, nunc liberti Dei in ipsius regno sunt.

5. *Dei voluntatis impletio, quod orant: Fiat voluntas tua etc.*

6. *Temporalium sufficientia magis, quam abundantia, quod orant: Panem nostrum etc. vitae necessarium mortali, et spiritali in*



¹⁶⁵ “vero” in the 1691 edition.

3. when the Rosarians pray: "May your name be sanctified", they ask the grace of the Church to spread the Holy Name of God in the world: if indeed the Name of God and Mary, in one Rosary, is repeated saint 150 times, how many times this Holy Name will be present on the lips and in the hearts of all Brothers and Sisters !

How many will sanctify themselves by the power of this prayer!

4. when the Rosarians pray: "May your Kingdom come", they ask for the grace of the coming of the Kingdom of God in the world, in the Church and in the Kingdom of the Glory of God, so that those who have been reduced to slavery may finally find their freedom in the Kingdom of God;

5. when the Rosarians pray: "Thy will be done, etc. ", they ask for the grace that the will of God may be fulfilled by all;

6. when the Rosarians pray: "Our bread, etc. ", they ask for the grace of all that is sufficient to live only in this mortal

Sacramentorum digna usurpatione.

Hae quidem ¹⁶⁶ honorem ¹⁶⁷ causae generales omnium, tantum, seu ¹⁶⁸ par, apud multos Deique diu, suique immemores, valuerunt; ut nulla eis cederet dies, quin tremendo S. Missae Sacrificio supplices prius adstitissent: quam ad suae concederent officia vocationis.

7. Dimissio peccatorum, quod orent: Et dimitte¹⁶⁹. Hine oh quanta peccatorum facta est, fitque conversio stupentibus Angelorum choris, et exultantibus.

8. Fraternal Charitas et pax intus et foris, qua publica, qua privata.

Effecta ea testantur luculenter non nisi orbi universo, quod orent: *Sicut et nos dimittimus debitoribus nostris¹⁷⁰.*



¹⁶⁶ “quinque” in the 1691 edition.

¹⁶⁷ “bonorum” in the 1691 edition.

¹⁶⁸ “ceu” in the 1691 edition.

¹⁶⁹ “Et dimit. etc.” in the 1691 edition.

¹⁷⁰ “Sicut et nos di. de. No” in the 1691 edition.

flesh, and a worthy participation in the sacraments for life in the Spirit, which are authentic, necessary and indispensable aids for men, who live in oblivion of God and of themselves; then they ask that no day passes without them piously attending the Holy Sacrifice of the Mass, before taking up the tasks proper to their life condition;

7. When the Rosarians pray: "And forgive us our trespasses", they ask God to forgive their sins.

Oh, how many conversions of sinners have taken place and are still taking place!

The Choirs of the amazed Angels exult!

8. When the Rosarians pray: "As we forgive those who have offended us", they ask God for the grace of brotherly love and peace of heart and peace in the world, in society and in the family: the fruits of this prayer are abundantly tested in the world;

9. *A*¹⁷¹ *tentationibus liberatio*, quod orent: *Et ne nos, etc.*

Et hoc experti sumus in multis; qui positi¹⁷² in Fraternitatem tantae communionis evaserunt in Samsones, Davides etc.

10. *Liberatio a malis* tum colpae, tum poene, quod orent: *Sed libera nos, etc.*

Atque hinc vidimus, ut notorium, infirmos multos, contribulatos ac tantum non pene desperatos, redditos sibi, Deo, vitaeque novae; ut primum sese in Fraternitatem hanc conscribi consenserunt, et Psalterium pie frequentare instituerunt.

Unde Psalterii merito mulierem caecam vidi illuminatam: aliam malo daemone obsessam ac ravidam, perfecte liberatam.



¹⁷¹ "Ab" in the 1691 edition.

¹⁷² "post sui" in the 1691 edition.

9. When the Rosarians pray: "And lead us not into temptation", they ask God to deliver them from temptation: how many times have we seen with our own eyes that those who have entered this Brotherhood of such great communion have become like Samson and David, etc.?

10. When the Rosarians pray: "But deliver us from evil", they ask God for the grace of freedom from evil from guilt and from evil from punishment.

And also, how many times have we actually seen that many sick and suffering people, some even in desperate conditions, have returned to God and a life of grace, when they asked to be registered in this Fraternity, and decided to recite the Rosary piously?

I knew a blind woman, who regained her sight by reciting the Rosary, and another woman, possessed by the devil, who was furious, and was completely liberated.

Ista, aliaque talia, et efficacia Dominicae Orationis obtineri posse, nos Fides Christiana docet, inde, ex quo eandem divinam nos Orationem Christus docuit: simul quoque in eadem bona petenda omnia, et quaecunque mala depraecanda, comprehendit: tum denique et consecuturum effectum velut promisit istis.

Matt. 7, Luc. 11: *“Quaerite et invenietis: pulsate et aperietur vobis, petite, et accipietis. Omnis enim qui petit, accipit: et qui quaerit, invenit; et pulsanti aperietur”*.

Et ne rerum quicquam petendarum excepisse videri possit; addidit, Marci¹⁷³ 11: *“Quicquid orantes petieritis, credite, quia¹⁷⁴ accipietis, et fiet vobis”*.

Atque praedicta capita dena in ipsis verbis Dominicis expressa esse, sat ipsa loquuntur.

II. Salutatio Angelica nunc sua¹⁷⁵ ratione quindena Bona in sese contineat, patentibus rite parata; quae Psaltis Marie tum



¹⁷³ “Luc.” In the 1691 edition.

¹⁷⁴ “et” in the 1691 edition.

¹⁷⁵ “qua” in the 1691 edition.

Christian faith teaches us that by reciting the Pater Noster, we can obtain equal and even greater benefits.

Jesus Christ also taught us to pray that God would obtain good for all of us and keep us away from all evil, and he promised us that these expectations would be fulfilled, when he said: "Ask and you will get, seek and you will find, knock and the door will open. For he who asks gets, he who seeks finds, and he who knocks opens" (Mt 7:7-8; Lk 11:9-10).

And so that no one doubts that something can be asked in prayer, Jesus added: "Whatever you ask in prayer, believe that you will receive it, and it will be given to you" (Mk 11:24).

And certainly, when we pray the ten fundamental words of Pater Noster, they will not remain without reward.

II. The prayer of the Hail Mary also contains fifteen Privileges, prepared for those who rightly ask for them, and which God, in his benevolence, grants to the



Holy card: Our Lady of the Rosary, 20th century.



Our Lady of the Rosary, Saint-Nicolas's Church, 18th century, Überlingen (Tubinga, Germany).

pro Salutationis dignitate, tum pro merito Virginis, clementer a Deo concedantur¹⁷⁶, pari via modoque declarabo.

Quindenis ea voculis constat plane divinis: ne quis vel apicem in ea vacare mysterio putet, ecce tibi Fructus seu *Effecta* illius totidem perinde divina recensebo dumtaxat.

Bonum primum est, *Liberatio a Vae* maledictionis Evae: per Ave.

2. *Mentis illuminatio*, per inspirationes scientiarum informationes, et gratiam; per *Maria* id est¹⁷⁷ *Illuminatrix*.

3. *Gratiae donatio* singularis servis suis peculiaribus conferenda: quia *Gratia*, orant.

4. *Abundantia gratiae* per plenitudinem Spiritus Sancti: quia *Plena* orant,



¹⁷⁶ “conceduntur” in the 1691 edition.

¹⁷⁷ “I” replaces “id est” in the 1691 edition.

Rosarians of Mary, both because of the power contained in the Hail Mary and for the merits of the Virgin Mary: I will list them in the same way and with the same method.

The Hail Mary is composed of 15 extraordinary words, and no one ever thinks of taking a single peak from this heavenly prayer; and now I will show you the equally wonderful fruits and benefits contained in the Hail Mary:

1. When the Rosarians pray: "Hail" they ask Him as their first grace to free them from Eve's curse of damage;

2. when they pray: "Mary", that is, the One who shines with Light, they ask her for the grace of the lights and the inner graces, in order to know in depth the reality of things;

3. when they pray: "full", they ask him for the grace of the Holy Spirit to the point of fullness and exalt the extraordinary perfection that shines in Mary Most Holy;

4. when they pray: "grace", they ask him that Mary's most devoted servants

et singularem Mariae plenitudinem praedicant.

5. *Dominium libertatis*, Galat. 4: “*Qua Libertate nos Christus liberavit*”; quia in *Dominus*, Dominae Mariae Dominationem singulariter extollunt.

6. *Assistentia Dei* in hac mundi vita.

Quia, *Tecum*, orant famuli de societate Mariae.

7. *Benedictio Angelica*: quia, *Benedicta*, orantes Mariae benedictionem venerantur Angelicam, item et ipsi ab Angelis benedicendi.

8. *Privilegii specialis* possessio, prae aliis, danda Psaltis, quod in *Tu*, Deipare demonstrent praecellentias alias supra mulieres.



receive a special gift of grace;

5. when the Rosarians pray: "the Lord", they exalt the perfect union of the Will of the Most Holy Mary with the Will of God, and ask him for the grace to unite their will to the "Lord", since "Christ has delivered us from slavery" (Gal 4:31);

6. when the Rosarians pray: "is with you", the members of the Fraternity of Mary ask him for the grace of God's protection in this earthly life;

7. when the Rosarians pray: "blessed", they exalt the Angel's Blessing to Mary, and ask her for the grace to be blessed, themselves, by their Guardian Angels;

8. when they pray: "you", they exalt the privileges of the Mother of God over all other women, and ask her for the grace of a single privilege for the members of the Fraternity;

9. *Misericordiae impetratio*, quod, in *mulieribus*, eximiam Matrem misericordiae eminere confiteantur.

10. *Benedictio specialis*: quia in dies centies et quinquagies Dei Filio dicunt, *Et benedictus*, qui benedicentes se benedicit.

11. *Fructus naturae, gratiae, et gloriae*.

Quia in *Fructus*, fructuum Fructum Mariae certatim cohonorant Jesum.

12. *Perfectio corporis* in natura, moribus, et fortuna, quantum saluti expedierit.

Quia in, *Ventris*, voce laudant nobilissimum, et purissimum, Virginitatis templum, et Trinitatis Triclinium.

13. *Familiaritas Mariae specialis* in uno ¹⁷⁸ donorum aliquo ¹⁷⁹: quod in *Tui*,



¹⁷⁸ "una" in the 1691 edition.

¹⁷⁹ "aliquo" in the 1691 edition.

9. when they pray: "among all women", they exalt the extraordinary superiority of the Mother of Mercy over "all women", and ask her for the grace of Mercy;

10. when they pray: "blessed", they ask you for the grace of a special blessing from the Son of God, that they praise him 150 times a day, so that he may bless those who praise him;

11. when the Rosarians pray: "fruit", they honor Jesus, the fruit par excellence of Mary, and ask him for the grace of the fruit of life, grace and glory;

12. when the Rosarians pray: "bowels", they praise Mary, the noble and purest temple of virginity and dwelling place of the Trinity, and ask her to complete this corporeal life, in pious works and good fortune, in order to attain eternal salvation;

13. when the Rosarians pray: "You", the members of the Fraternity ask for the grace of a special friendship with Mary and

specialem Mariae proprietatem quandam designant, quae illa cumque fuerit.

14. *Salus gratiae, et gloriae*: pro qua orant in *Jesus*, Matth. 1.

Ipse enim salvum faciet populum suum a peccatis eorum: praesertim tales suae Salutis praeconis et Psaltas, Nominis sui cultores perpetuos.

15. *Dignus honor Sacramentorum*: quem, dum vivunt, illis praestabunt¹⁸⁰, et a quibus muniti dignius et vivis decedent, ut confessi, contriti, Viatico cibati, et inuncti.

Quod *Christus*, id est, Unctus, toties frequentent pro¹⁸¹ corde, et ore Psaltae coronarii Christi, et Mariae.

III. Dices: Non video, quemadmodum ex Angelica Salutatione dicta quindena bona promanent.

Doleo caecitatem: et quia caecus es, in foveam cadis.



¹⁸⁰ “praestabant” in the 1691 edition.

¹⁸¹ “pio” in the 1691 edition.

the gift of one of her excellent virtues;

14. When the Rosarians pray "Jesus", they ask him for the grace of salvation of body and spirit: "For he will save his people from their sins" (Mt 1:21), especially his heralds of salvation and his Rosarians, his faithful friends;

15. When the Rosarians pray the same number of times with their hearts and mouths: "Christ", or "the Anointed One of God", they ask him for the grace to offer the Sacraments with great honor all their lives, and to leave them with dignity, after repenting and asking forgiveness for sins in confession, nourished by the Viaticum and anointed by the Holy Oil.

III. it is likely that you will say: I don't see how these 15 benefits can come from the Hail Mary!

I mourn your blindness!

And if you are blind, you will slip into the abyss!

Audi igitur, si videas minus.

1. Christiano addubitare nefas est: quin ista, pluraque et maiora Bona divinae insint Salutationi, atque eadem in *Maria gratia plena* extiterint.

2. Cum igitur huiusce plenitudinis confessio, et laudatio digna, a Psaltis quotidie fiat, ac toties; cumque in divinis Salutationis voculis eadem contenta quoque pie ac rite memorentur, et Virgini, ex ipsiusmet accepta thesanro hoc offerantur in iisdem voculis, ceu phialis a Deo fictis ad id factisque.

3. Cum denique Veritas Christus spondeat, pro dato reddendum danti centuplum, vel in hoc etiam mundo, fore: cquis esse Christianus potest, quem sancta Fides et Spes iuste sinant, vel *Deo* discredere, vel *Bono* diffidere, quin possit, et velit, ut Verba haec sua sint *Verba vitae*, sintque res ipsa illius, *qui dixit et facta sunt*.

Ex quibus duo admiranda et adnotanda se fecerunt.



So listen, if you can't see:

1. It is impossible for a Christian to doubt that the heavenly Hail Mary contains not only these goods, but many other goods of greater value, which abound in Mary, full of Grace.

2. Indeed, the Rosarians, by daily veneration, honour and praise Mary Full of Grace, and in the words of the Hail Mary, they piously and humbly recall the graces that these words contain, and offer the same words to the Virgin, so that she may receive them in her treasure, like bowls filled with good works.

3. Since Christ, who is the Truth, promised to give back a hundredfold to those who gave, can there be a Christian with Holy Faith and Hope, who can either stop believing in God or doubt this promise, and also demand that his opinions be words of life, equal to the words of the One who "said and did" (Ps 32:9)?

From what has been said so far, there are two wonderful things to emphasize:



Holy card: Our Lady of the Rosary with a devotee of the Rosary, 20th century.



Guido Reni, *Our Lady of the Rosary*, 1630.

Prius Dignitas, vis et Potestas, Opulentia divina, et sanctitas Salutationis Ave, etc.

Alterum felicitas Psaltarum, quibus eam inspirare mentem dignatus est Deus, ut sibi adlubescere sinerent ad eam tantam Fraternitatem Psalterii adque ipsum divinum, non iam solummodo Davidicum Psalterium: in, et cum quo versantes, velut in *Fluminis impetu*, qui *laetificat Civitatem Dei*; quique *sanctificavit tabernaculum eius*: quomodo, vel mente capi potest, quin penitissime ab eo non permadescant.

IV. Quapropter ecce tibi, quisque Psaltes Mariae corollas quindecim offert quotidie, sed generis eas triplicis: unam in Quinquagena prima, *Rosarum*, et liliorum; alteram in secunda, *Gemmarum*; tertiam in postrema, *Stellarum*.

Quis autem voces Salutatorias non intelligit longe vincere rosas suavitate; gemmas, praetiositate; stellas, claritate?



The first is the dignity, value, efficiency, celestial richness and sanctity of the Hail Mary;

The second is the happiness of the Rosarians, to whom God inspired the will to participate, and which allowed them to be conquered by the greatness of the Fraternity of the Rosary and by the recitation of the wonderful Psalter of the Rosary (so called in the Psalter of David).

With the Rosary, and by means of the Rosary, one lives as on the course of a river that abounds in the City of God and "His Holy Abode" (Ps 45:5): a Abode, which is easily understood, will always be like an irrigated garden.

IV. The river is near you, O Rosarian, who offers Mary every day a garland of one hundred and fifty flowers of three different species: the first fifty, roses and lilies; the next fifty, precious stones; the last fifty, stars. Who will not believe that the words of the Hail Mary far exceed the roses in beauty, the precious stones in value, the stars in splendour?

Denique haec vidit et audivit a Virgine Maria supradictus Sponsus eiusdem Mariae Virginis, et plurima de similibus mirabilissima.

CAPUT XIX

***Quod horum melius: Psalterium Orare voce,
vel mente? An Praedicare? Dictare?
Propugnare id defendendo?***

Domine servorum Christi fidelium metuende.

Humana non quiescens aviditas, saepius multa quaerit impulsa lenitate ¹⁸², quam Devotione ducta.

I. Quaestio: *Utrum praestet: Orare Mente, an voce Psalterium?*

Dico:

1. Scienti mentaliter id orare, haud necesse est uti voce, Augustini vox est: Oratio mentalis sine voce valere potest, sed vocalis,



182 “levitate” in the 1691 edition.

These things, and many others even more wonderful, I have seen and heard them from the Virgin Mary, as the Spouse of the Virgin Mary.

CHAPTER XIX

Should the Rosary be prayed aloud or in silence?

Should the Rosary be preached or announced in apologetic writings?

O intrepid Bishop of the faithful Servants of Christ, man's thirst for knowledge never finds rest, and, driven more by the vanity of knowledge than by devotion, he very often asks a few questions:

I. The first question is: what is better: pray the Rosary in silence or aloud? Here is my answer:

1. those who recite the Rosary in silence do not need to say it aloud, as Saint Augustine says in one of his writings: "Prayer in silence can be valid, but prayer aloud will in no way be meritorious if the

nequaquam est meritoria, sine mente devota.

2. Vocale simul et mentale Psalterium melius est, quam alterum solum, quod ei duplex insit bonum; Poenalitas maior a corporis actu et a contentione mentis.

3. Talis Psalterii usus esse potest aeternae vitae meritorius, utpote pure voluntarius, nullo Ecclesiae praecepto mandatus, et ex se bonus, ut supra patet.

II. Quaestio: *Utrum melius: Orationem isthanc orare ad sensum Verborum: an Rerum?*

Dico:

1. Meditationes de ¹⁸³ Christi Incarnatione, Passione, Gloria; deque Sanctis, de virtutibus et vitiis pluris sunt in Psalterio



¹⁸³ In the 1691 edition, "de" follows "Cristi".

spirit is not pious".

2. However, it is better to say the rosary aloud and with a pious spirit, rather than in silence, because the recitation of the rosary contains a double good: the effort is greater through the action of the body and the effort of the mind.

3. The recitation of the Rosary by spirit and voice receives greater merit for eternal life, since it is a free choice, not dictated by any precept of the Church, and it is something in itself very good, as we have seen above;

II. the second question is: what should we do: pray this prayer by meditating on the meaning of words or mysteries?

Here is my answer:

1. Meditation on the Mysteries of the Incarnation, the Passion, the Glory of Christ and the Saints, as well as meditation on the virtues and vices in the Rosary are better than attention to the meaning of words,

quam ad verborum sensum attentio; quia rerum alia, atque alia novitate meditarum tollit fastidium.

2. Psalterium hoc potius est institutum ad sese sub Deo colligendum, quam ad publice orandum idem in Ecclesia: cum liberae sit Devotionis, et non Necessitatis.

3. Oportet ut Psaltes Mariae saltem intendat orare attente, tametsi actu non oret attente.

Attentio enim actualis ad merendum necessaria non est, in hoc praesertim orandi modo libero: quid¹⁸⁴ idcirco potest orari inter ambulandum, etc, modisque aliis quibuscunque libuerit, potest addere, demere, dividere partes Psalterii ad placitum.

III. Quaestio: *Utrum melius: Psalterium Praedicare, an Orare?*

Dico (caeteris paribus): Praedicare praestat.



¹⁸⁴ “qui” in the 1691 edition.

because meditations offer many ways to always see the Rosary as something new, never repetitive.

2. The Rosary was instituted above all to draw closer to God, even before it was publicly recited in the Church, because the Rosary is a free choice and not an obligation.

3. The Rosary of Mary focuses on prayer, even if, in practice, it is not always successful during the whole time of prayer: It is not necessary, indeed, to meditate always with care during the prayer of the Rosary, which on the contrary, leaves the freedom to pray in many forms, for example by walking, etc., and in any other way you want, just as it is possible to add or replace the mysteries, or to recite the Rosary in several parts, according to everyone's desire.

III. The third question is: what should we do: preach the Rosary or simply pray it?

I answer, as before, that between the two prevails preaching.

Nam illud, quanto est communis bonum, ac utilius; tanto et melius.

Quanquam quoad fervorem privatae devotionis, Orare potest alteri praestare.

IV. Quaestio: *Quid istorum melius est* ¹⁸⁵ ; *Confessiones excipere, et in poenitentiam iniungere Psalterium: an idem contra oppugnantes propugnare, an orare tantum?*

Distinguo:

1. Quoad vero bonum proximi praedicta praecellunt isti soli orare;

2. quoad vero bonum suum proprium; ipsum *Orare* posset iis antestare.

3. Quanquam, Reconciliare, id in poenam dare, defensare, sunt quasi orare.

S. Augustinus, enim: “*Omne opus bonum est oratio*”, et vere.

V. Quaestio: *Utrum melius: Dictare quaedam ad calamus de Psalterio, an idem praedicare?*

Dictare, inquam.



¹⁸⁵ “est” is missing in the 1691 edition.

In fact, the more common and useful a good is, the better it is. However, when we pray with the fervour of devotion, we go beyond preaching.

IV. The fourth question is: what should we do: confess and give the Rosary as penance, or defend the Rosary against our enemies, or just pray to it?

I answer with distinction:

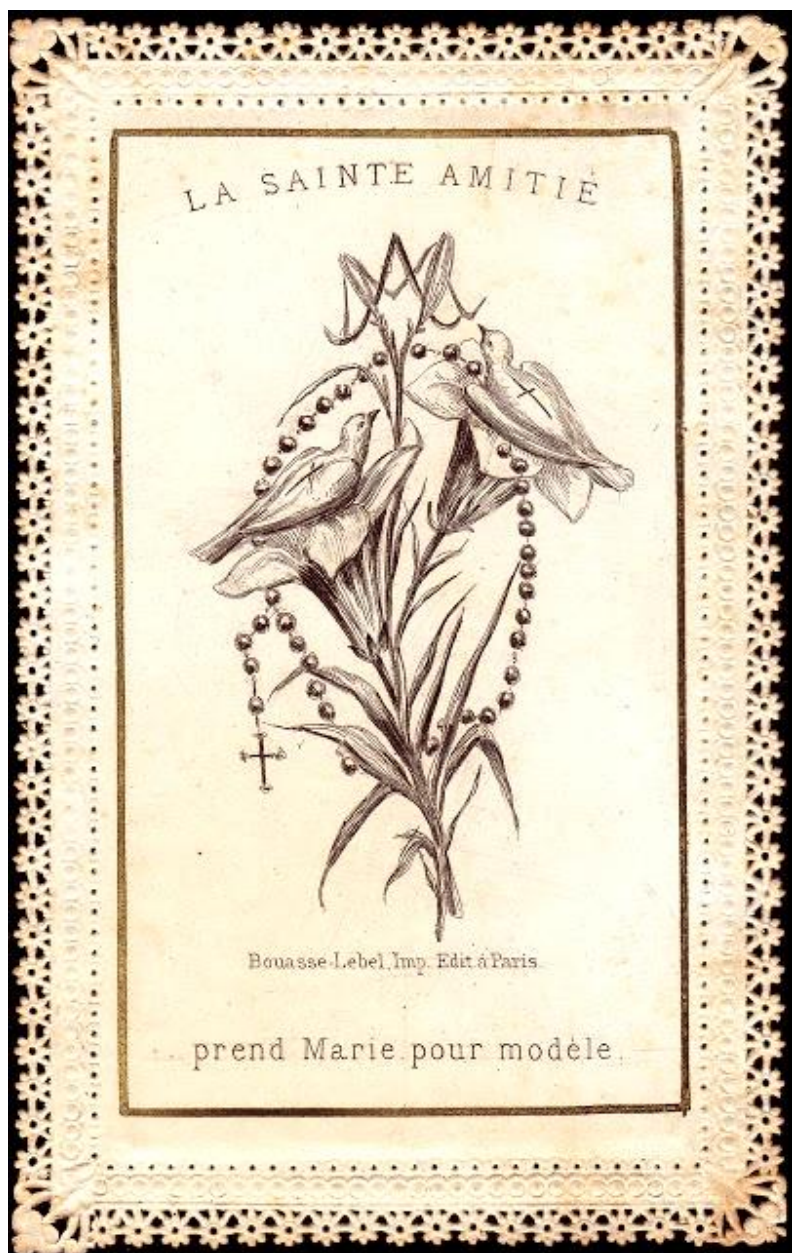
1. as far as the benefit for others is concerned, the things said above are better than simply praying;

2. but, as far as personal benefit is concerned, prayer alone could prevail over others;

3. But giving the Rosary in confession as penance and defending it is like praying it: Saint Augustine, in fact, says: "Every good work is prayer", and it is very real.

V. The fifth question is: what is better: to write about the Rosary, or to preach it?

I support writing:



Holy card, 19th century.



Flemish School, *Our Lady of the Rosary*, 15th century.

1. Quia dictator, est Doctorum doctor; qui inde simpliciores ad praedicandum erudiunt.

2. Et quia in dictatione maior est contemplatio, ad vitam contemplativam propius accedens; quam praedicatio, quae activam ad vitam pertinet.

3. Scriba est tanquam Moyses quidam, Verbum Domini revelans Aaroni.

Praedicatores vero sunt velut Aaron in verbo subjectus Moysi.

4. Quanquam respectu laboris, charitatis, aut necessitatis ipsum *Praedicare*, altioris esse meriti potest, quam *Dictare*.

VI. Quaestio. *Utrum melius: scribere sub altero dictante, an orare, praedicare, reconciliare? etc.*

Dico.

1. Scribae Doctorum Sanctorum, si fuerint in gratia, merentur Aureolam Doctorum, et gloriae societatem, etsi non parvis cum Magistris.

2. Quia vero isti per magnam quotidie poenam habent in mente subinde invita, inque corporis labore;



1. For he who writes is the Master of Masters, who will teach the simplest by preaching;

2. and since contemplation is greater in writing, the writer will be closer to the contemplative life than the preacher, who is, on the contrary, in the active life;

3. He who writes is like Moses, who reveals to Aaron the word of the Lord; for the preachers are the new Aaron, before the new Moses who offers them the word;

4. However, in terms of effort, love and sacrifice, preaching can have greater merit than writing.

VI. The sixth question is: what is better: to write under the dictation of another, or to pray the Rosary, preach it, confess it, etc.?

I answer:

1. the scribes of the holy teachers, if they have remained in grace, deserve the Aureole of the teachers and the sharing of their glory, even if they are not on an equal footing with their masters;

2. when the scribes, in their great daily effort, are subject to physical and

item tentationes saepe diaboli pulsantur de omittenda scriptione, de valetudine sibi inde laedenda, etc.

Ideo quoad haec talia, maioris esse meriti queunt, ut qui in poena maiore versentur: praeterquam quod causa salutis sint multis, ex eorum scriptorum usu procurandae.

Verum ex pura devotione scribere oportet, non aviditate lucelli.

3. Magni item sunt meriti, qui conscripta communicant aliis ac evulgant.

Isti enim sunt velut aurigae, quibus vasa doctrinae Sancti Spiritus deferuntur in orbem.

Et tales par est, ut in Fraternitate Psalterii recenseatur, qui etsi minus facto, ac voto tamen id orant, et offerunt: quin etiam in aequivalenti Christum et Mariam colunt.

VII. Denique unum hic referam, ab ipsa Virgine Maria cuidam sibi devoto revelatum infra annos quatuor, quae aiebat: *“Ego impetravi a Filio meo, quod omnes in ista Confraternitate habere possint in Confratres*



mental fatigue, the devil pushes them into the temptation not to make transcriptions, or to fall ill: when this happens, they can acquire greater merit, for they suffer greater pain; however, to acquire merit, it is necessary that the evil has appeared for reasons of devotion, and not by greed;

3. Likewise, those who communicate their writings to others and spread them will gain great merit, for they are like chariots, carrying in the world the vessels of the doctrine of the Holy Spirit.

And it is right that they should be included on the list of the Rosary Fraternity, since they pray and offer the Rosary through their work and prayer: indeed, they honor Christ and Mary in an equivalent way.

VII. Finally, I will now report a Revelation that the Virgin Mary made to one of her faithful less than four years ago, in which she says: "I have obtained from my Son that all of us in this Fraternity have as

suos totam Curiam coelestem, in vita et in morte: quoad omnium meritorum cum Sanctis Communicationem, ac si ipsi Beati in hac mortalitate unam eandemque cum ipsis haberent Fraternitatem.

Admirabatur, ille, nil credens dicto.

Cui illa: “Cur non credis eos sodales esse: cum Psaltae mei in mundo id agant¹⁸⁶, quod Beati in coelis omnes semper faciunt?”.

Unde S. Gregorius infert: “Homines venite ad Angelorum Ordines, quorum tenuerunt in vita actus officiorum.

CAPUT XX.

De Gestatione Psalterii

Episcopo Christi famulorum piissime.

I. Quaeritur: An ait conveniens ad zonam, vel manum, aliterve circumferre secum Patrilogium, sive Coronam Rosariam?



¹⁸⁶ “agunt” in the 1691 edition.

Brothers the whole heavenly Court, living and dead, and that we share with them the communion of the merits of the saints, as if, in this mortal life, they had been one and the same fraternity".

He wondered, and could not believe the words he had heard. And Mary said to him: "Do you not believe that they are bound together in the same fraternity, when my Rosarians do in the world what all the blessed do in Heaven? »

Saint Gregory also reports that the men will join the Choir of Angels, who on earth were the guardians of their tasks.

CHAPTER XX

Do we have to carry the Rosary with us?

O most loving Bishop of the servants of Christ:

I. Someone asks himself: should we wear the crown of the Rosary with us, attached to our belts or hands, or should we hang it around our necks?

Dico: Id decet, et expedit: ob humanae memoriae labilitatem; ob paratiorem usum in promptu; ob exemplum bonum, quod in utroque Testamento omnibus est mandatum.

II. *An exemplum istud sit meritorium?*

Dico: si fiat citra hypocrysim¹⁸⁷, et cum pietatis augendae intentione, ad alios in eundem Dei cultum pertrahendos; hoc vere¹⁸⁸ non potest non esse meritorium.

In simili casu quid legitur in revelationibus S.¹⁸⁹ Brigittae, quae et ipsa mirifica cum devotione Psalterium hoc trivit et visitavit.

Ego de hoc certissimus sum.

III. *Utrum utilius: Portare in manifesto, an non portare, sed orare tamen in occulto?*

Dico:

1. Quoad exemplum aedificationis, maxime aeternum, necessarium Ecclesiae; utilius est *gestare*.

At quoad efficaciam impetrationis, utilius est *Orare*: caeteris paribus.

Quia Charitas utriusque mensura est ac poudus.



¹⁸⁷ "hypocrysin" in the 1691 edition.

¹⁸⁸ "vero" in the 1691 edition.

¹⁸⁹ "B." In the 1691 edition.

I answer: it is timely and useful, both because human memory is fleeting, to have it close to us so that we can pray to it, and because we are witnesses to what the Old and New Testaments ask of us all.

II. Can you recognize this testimony?

I answer: this testimony will certainly be meritorious, if it takes place without hypocrisy and with the intention of increasing piety, to encourage others to the same practice of prayer.

Saint Brigitte affirms in the Revelations that she herself prayed the Rosary with a wonderful devotion and carried it visibly.

I am very convinced of that too.

III. What is more useful: to wear the rosary visibly, or not to wear it, but to pray it in secret?

I answer:

1. that it is necessary to carry the Rosary in a visible way, because it is necessary for the Church to set an example, which is always the case; on the contrary, it is useful to pray to her when one needs to

Si ex maiori charitate pro Salute plurium quis gerat tantum, et non oret; sine dubio magis meretur.

Sin autem ex minore charitate, minus promerebitur: aequaliter, si cum aequali.

2. Verum tamen ex parte laboris in orando, et fructus; orare, quam portare, fuerit salutaris.

IV. *An conveniat saeculares Dominos Dominasque id gestare? Et vel maxime: quia tenentur ex Officio recte factorum exemplum minoribus de sese praebere: hocque magis, quia aliis bonis operibus subinde minus vacare, aut sese impendere valent, aut nolunt.*

V. *An Ecclesiasticos, Plebanos, Religiosus id gestare conveniat?*

Quid obstat?



obtain graces: but in itself, the two ways are equivalent, because Love is the measure and weight of each one: If one is driven by a great love for the salvation of others, if he only carries the Rosary but does not pray, he will certainly deserve more; if, on the contrary, he is driven by less charity, he will deserve less; he therefore deserves, in proportion to the love he has shown.

2. However, from the laborious task of prayer comes the fruit of merit: praying the Rosary will be more useful for salvation than simply carrying it.

IV. Is it appropriate for the Ladies and Men of the World to wear the rosary?

Certainly, and even more so than others: for they are bound, because of their dignity, to be a just example in their actions towards their subjects, in the quality that is theirs, as long as they cannot or will not devote themselves to other good works.

V. Is it appropriate that the Rosary be carried by Ecclesiastics, Parishes, Religious? Of course! Of course! Who's stopping it?



Holy card : Our Lady of the Rosary, 20th century.



**Our Lady of the Rosary, Saint Dominic and Blessed Alain,
18th century.**

Ipsi, plus laicis caeteris, ad Christi Mariaeque cultum obligantur: ipsi, vi status sui, exemplo esse bono, quacumque in re sacra, laicis esse tenentur: an¹⁹⁰ constat, quod Laici eos imitari non ira possunt in victus temperantia, in vestitus modestia: nec in Scientia, Doctrina, Disciplina, nec in Orationibus publicis Ecclesiae, etc., ob diversitatem status altioris: verum in comprecando, gerendoque Psalterio hoc imitari populus Clerum sacrum, ceu patres suos filii possunt.

En *Exemplum*: Legitur, apud *M. Thomam de Templo S. Dominici* socium in praedicando Psalterio: Per id aetatis in Hispania Episcopum quendam maximum, plebis suae sibi commissae depravatos mores haud quaquam ad frugem bonam reducere valuisse: quicquid diu, perque saepe, quin assidue attentaret.

Demum multis irritis expertis eventu, ipsius sedet animo, per Psalterii



¹⁹⁰ "at" in the 1691 edition.

More than the laity, they are engaged in the worship of Christ and Mary: by the grace of their state, they are bound to be a good example for the laity in every sacred reality: it is obvious that the laity cannot imitate them in the temperance of food, in the modesty of clothing, or in science, doctrine, discipline, the public prayer of the Church, etc. However, the people can imitate the Holy Clergy by praying and visibly wearing the rosary, just as children imitate their father.

And here is an example: in the magisterial writings of Thomas of the Temple, companion of Saint Dominic in the preaching of the Rosary, we read that at that time, in Spain, an intrepid bishop, thanks to the Rosary, had succeeded in bringing back to primitive zeal the degraded life of the people entrusted to him, after having tried all other means, long and hard.

People were deeply impressed when the bishop recommended the Rosary, an unusual experience of prayer, a way of

commendationem, sibi hactenus
intentatum¹⁹¹, experiri.

Igitur ipse primus grandem satis
precariam Coronam, e cingulo suspensam
gerere aspectabilem, novo id loci exemplo.

Novitas spectacula admirationem
primum dedit in vulgus.

Ad spectaculum vero mox, ut accessit
praedicatio: iam huius clavi aures subtitorum
reserabat: huius clava animos obduratorum
pulsabat: huius vi et gratia, cruda ac dura
virorum pectora sensim subruebat, partim
effrincebat; dum denique robustam
inveteratae obstinaciae molem funditus
eversam, comminutamque dissiparet.

Inter caetera, fuit ista Pastoris boni vox
pro concione.

“Ecce- inquit (suum illud spectabile
Rosarium elata manu praeferens ostentui
praebebat) - ecce tanta dignitas est, ac plena
salutis utilitas Psalterii Virginis Matri
inclytae¹⁹² Mariae: ut ego, qui et Pontifex sum



¹⁹¹ “intentatam” in the 1691 edition.

¹⁹² “Matri inclytae” is missing in the 1691 edition.

praying that had never been experienced before.

The bishop was the first to wear a large crown of the Rosary suspended from the belt, with which he also prayed, being an example in this place.

The novelty of the event first aroused the admiration of the people.

But this external sign was soon joined by preaching, and with the key of the Rosary he opened the ears of the faithful; with the rod of the Rosary he struck the indifferent souls; with the strength and grace of the Rosary he gradually and partially broke the cruel and hard hearts of men, finally breaking down the solid wall of stubbornness, and after having torn down its foundations, he tore them apart.

In a sermon that the bishop addressed to the faithful, he said, showing as an example his wonderful rosary that he raised in his hand: "In truth, there is great dignity and a consequent advantage for salvation in the Rosary of the glorious Virgin and Mother Mary, and I, who am a bishop and master of sacred theology and in civil and canon law

vester, et Sacrae Theologiae, simul utriusque Iuris Doctor; illud in zona mecum quaqua versus, domi foris circumgeram: velut Sacri Pontificatus mei, Doctoratus, omniumque honorum gloriam summam, gloriaeque coronam.

Dixit: simul tela sub eorum animis fixit ignita.

Exinde ligna porro similia foro subiicere perexit ¹⁹³ : collapsae, emortuaeque pietatis sensim ¹⁹⁴ induxit, usuque ipso ad Psalterii Orationem assuefecit, denique iacentem pietatem ac honestatem publicam sic erexit, ut velut ab anteactae vitae inferis existentes, in luce nova sese mirarentur.

Itaque in alios repente viros mutati, vitam pariter, moresque, commutavere.

VI. Addo, quod vidi.

1. Tres vidi in Alemania Episcopos, et hos ex collo suspensa ferre nuda, et conspicua Psalteria.

O nobiles torques!



¹⁹³ “perrexit” in the 1691 edition.

¹⁹⁴ “sensum sensim” in the 1691 edition.

will take it everywhere with me to the belt, wherever I go, for the crown of the Rosary is my greatest glory, superior to my sacred episcopate, my doctorate and all my goods".

As he said these things, he threw fire stings at their souls.

Later, he spoke in a square, preaching with his Crown of the Rosary in his hand, and gradually led them to prayer, which had vanished and disappeared!

And little by little, he accustomed them to reciting the prayer of the Rosary; thus, he raised from the ground the spiritual and moral life, to such an extent that the faithful felt enlightened by a new light, as if they had come out of the hell of the past life.

Therefore, by suddenly transforming themselves into other men, they have also changed their lives and attitudes.

VI. I will add what I saw myself:

1. I saw three bishops in Germany wearing simple and visible rosaries hanging around their necks: O noble necklaces!

2. Et ipse ego compluribus Episcopis, diversis in locis, dedi Psalteria, quae et ii manifesto¹⁹⁵ cum gaudio et consolatione sua interiore, pulcherrimo cum exemplo atque spectaculo gestabant.

3. Apud nostrum P. M.¹⁹⁶ Thomas de Templo legere me memini: ea in veneratione, S. Dominici aetate, habitum fuisse Psalterium, ut qui vel novum vitae statum ordiretur, aut officium auspicabatur: ipsum protinus cum Psalterio, pietatis indice, comparere in publico fuerit necesse, nisi de viri boni nomine periclitari vellet?

Quid? Sponsum, vel Sponsam ab Psalterio vidisse nudos monstrum, aut ominis mali portentum fuisset creditum.

4. Qui vel addiscendo mechanico opificio applicabatur, vel ad navandam literis operam ludo includebatur; is una cum Psalterio addito in tyrocinium tradebatur.

Nullus cuiusquam artis, aut artium liberalium capessere magisterium sinebatur,



¹⁹⁵ "manifesta" in the 1691 edition.

¹⁹⁶ Abbreviation for "Patrem Magistrum".

2. and I myself have given many bishops, in different places, the crowns of the Rosary, which they wore visibly, with manifest and intimate joy, giving a magnificent example;

3. I remember reading in the writings of our Father Master Thomas of the Temple that, in the time of St Dominic, the Rosary was so venerated that anyone who began a new situation, or held a position, had to visibly wear the crown of the Rosary in his habit, if he did not want to bring the goodness of his name to the wrong light!

Moreover, it was almost impossible to see a Spouse without the rosary on them, which would have been like a premonition of bad wishes;

4. those who had an apprenticeship to learn manual work, or who wanted to learn the art of writing, also learned the Rosary, as the crowning achievement of learning; no one could have access to the teaching of an art or a subject, if they had not been zealous towards the Rosary; If someone was about to enter religion, do business abroad, undertake military life, fight his

ni cum Psalterio insignior comparuisset.

Religionem ingressuri, mercaturam peregre secuturi, castra sectaturi, in hostem infesta signa illaturi, per mare vela daturi, aut quod aliud tale aggressuri, inauspicata censebantur omnia, ni Psalterii comitante freti tutela sibi consuissent.

Atque ea mentes religione imbuebantur cum alibi late; tum vero per Hispaniam praesertim ac Italiam omnem.

Nimirum ita sibi persuasum habebant pie; Psalterium gestatum esse Dominici iudicium istius ac testimonium, quod sibi cordi sumeret quisque: Primum quaerite Regnum Dei, et iustitiam eius, et haec omnia edificientur vobis. Enim vero Dei regnum, et justitia ejus per Angelicam Salutationem introivit in orbem, perque Dominicam Orationem tenetur. Vidi ego fessae aetatis, cum veneranda canitie viros, anusque decrepitas, qui suoapte exemplo, et ex majorum memoria repetito sermone ipsis, jam superius recitatis, similia testabantur.



enemies, embark on the sea and do something similar, if he had not relied on the help and protection of the Rosary, the work undertaken was considered unwise.

Everywhere souls were imbued with this spirituality, especially in Spain and Italy.

They were very convinced that the Rosary of St. Dominic had a spiritual foundation in itself, which everyone could witness, and felt with the heart: "Seek first the Kingdom of God and its justice, and all these things will be given to you in addition".

In fact, the Kingdom of God and its justice entered the world through the Hail Mary and are maintained by Father Noster.

I have known middle-aged men, venerable dogs, decrepit old ladies, who testified, by their example and by speeches reported from the memory of their ancestors, to the same things said earlier.



Mary Help of Christians, 19th century.



Our Lady of the Rosary with Saint Dominic and Saint Justine, 1661, Church of the Holy Rosary, Comacchio (Ferrare).

VII. Quaestio. Cuiusmodi esse deceat Coronas praecarias?

1. Numero, sint decadam quindecim; totidemque hae globulis interdistinctae, vel signis grandioribus.

Aut, sit Quinquagena una sic disposita, quae ter in orbem repetita praecando conficit Psalterium.

2. Materia, sint qua libuerit: pulchra tamen esse praestiterit; tum quod pulchra delectent, ut alacritatis irritamenta: tum quod pulcherrimarum sint precularum instrumenta et indicia.

3. Nec is delectus formae adscribendus vanae est gloriae, sed laudi potius divinae: cuius incitamentum, et augmentum, et ornamentum laudabiliter rerum ad Dei cultum spectantium pretio, ac pulchritudine, et magnifica subinde cum pompa quaeritur.

4. Ita amat Ecclesia celebrare Divina omnia, quanta licet amplissima cum maiestate.



VII. Question: How should the Crown be prayed?

1. For the number of grains, they must be fifteen tens, each of which is distinguished by as many globules, or larger grains, or only fifty, repeated three times, to pray the Rosary completely.

2. As for the material, it must be as desired: it would be preferable, however, if it were beautiful, both because beautiful things delight and inspire, and because they are the instrument and sign of beautiful prayers.

3. The choice of form, according to what it honours, should not be considered as a vain glory, but rather as a divine praise that one tries to decorate magnificently because one must elevate and sustain in value and beauty the things that are destined for the magnificent and grand worship of God.

4. In this way, the Church loves to celebrate the Divine Mysteries with the greatest possible majesty.

**Quae sordida sunt, sordescant adhuc,
pulchris pulchra quadrantque, placentque.**

**5. Qua causa imagines Christi, Mariae,
et Sanctorum, et picturas, Ecclesia
consecratur insigniores ¹⁹⁷ : adesas carie,
deformesve statuas abruit ¹⁹⁸ humo, quae
pieturarum tabulae ducto situ marcuerunt, ut
offendicula renovet oculorum.**

**Signa igitur rebus signatis conformia
sunt.**

**6. Credo talia B. Virginem cuidam
devoto sibi aliquando revelasse.**

**7. Hoc scio: saepius apparuit Augusta
Divorum Diva Regina cum illustri in manibus
Psalterio.**

**Dixitque; etsi quandoque indigni sint
mortalium quidam speciosis aut pretiosis
Psalteriis; ego tamen, cui deserviunt, eis
dignissima sic designor.**

**VIII. Encomia nunc Typica S. Scripturae
Psalterium pauca quaedam congeramus.**

Calculi praecarii.



¹⁹⁷ “insignitiores” in the 1691 edition.

¹⁹⁸ “obruit” in the 1691 edition.

Damaged things disfigure the place, beautiful things enchant and elevate the place because of their magnificence.

5. For this reason, the Church seeks images and paintings of Christ, Mary and the saints, and statues affected by corrosion and disfigured, and paintings that, covered with mould, have become rotten, to destroy them, because they prevent the eyes from contemplating.

Images must, in fact, be able to rise up, like the realities they represent.

6. I believe that the Blessed Virgin revealed such things once to one of her faithful.

7. I know that the Augustine Queen and Saint of the Saints often appeared with a beautiful rosary in their hands, and said:"Although some mortals are unworthy of these magnificent and precious rosaries, it is by virtue of my dignity that I want them to serve me in this way. »

VIII. Let us therefore pay homage to the Rosary with some significant testimonies of Holy Scripture, which are the

1. Sunt *Lapides*, de monte contemplationis excisi, *Dan* 2.

2. *Lapides grandinis*, *Jos*, 10. in hostes fidei de coelo grandinantes.

3. Sunt *Lapides Adiutorii* 1 Reg. 4, contra Philistaeos mundi opitulantes.

4. Sunt *Lapides fundae* Davidis, 1 Reg. 17, Satanicum Goliath prosternentes.

5. Sunt *Malogranata*, *Exod.* 39, in caeteris Aaronici cultus sacris ornamentis insignita.

6. *Ansa velorum Tabernaculi*, *Exod*, 26 et 36. Item.

7. Sunt *Gradus* in scala Jacob, *Gen.* 28.

8. Sunt *Lapides*, 3 Reg.

6. *Templi Salomonis*, et *Apoc.* 21, murorum Ierusalem.

9. Sunt *ansulae thuribuli* Domini, *Exod.* 26.

10 Sunt *annuli catenae*, qua revinctum Angelus ligavit in abyso.

Istud sciendum; nec obiter: venerendam sic antiquitatem consuescere¹⁹⁹ adque nos transmisisse morem sanctum, ut unquam



¹⁹⁹ “consuesse” in the 1691 edition.

stones of prayer:

1. precious stones, extracted from the mountain of contemplation (Da 2).

2. the hailstones, which fall from heaven against the enemies of faith (Joshua 10).

3. the help stones, which help against the Philistines of the world (1 Sam 4).

4. the stones of David's slingshot, who killed the satanic Goliath (1 Sam 17).

5. pomegranate grains, drawn on the ornaments of the sacred cult of Aaron (Ex 39).

6. the eyelets of the veils of the Tabernacle, (Ex 26 and 36).

7. the steps of the Jacob's ladder (Gen 28).

8. the stones of the Temple of Solomon (1 Kings 6) and the walls of Jerusalem (Rev 21).

9. the carnations of the Lord's censer (Ex 26).

10. the links of the chain with which the Angel has tied the enemy in the abyss.

This must be meditated upon in depth: already in the Old Testament, the holy

Oratio Dominica absque Angelica Salutatione diceretur.

IX. Quaeres denique: *Signa Psalterii qualiter significant?*

Sicut, inquam, scriptura et voces signa sunt rerum ad placitum: ita Psalterium hoc in Novo Testamento.

1. De pervulgato ritu signorum preciorum in Veteri Testamento narrant Rabbi Moyses, Salomon, et Rabbi Andreas; quod *uterque sexus Hebraeorum*, in manibus, inque zonis gestare signa consueverit, pro orationum numero, iuxta orantis cuiusque devotionem plura, seu pauciora: ut velut mensuram proposito terminumque suo ponerent, infra quem nollent oratum.

Hoc imperare sibi est, atque tempori.

2. Unde non incredibile videri debbit, vel ipsos *Christi Apostolos* precationum



custom of the stones of Pater Noster and Hail Mary had already begun to be transmitted.

IX. Finally, you could ask: what is the meaning of the subdivisions of the Rosary? I answer this by saying that, just as Scripture and words have their punctuation marks according to established rules, so it is with this New Testament Rosary.

1. With regard to the widespread use of the division of prayer in the Old Testament, Rabbi Moses Solomon and Rabbi Andrew tell us that Jewish men and women, in their hands and hanging from their belts, wore ropes to count their prayers, in greater or lesser numbers, according to their individual devotion, in order to establish a measure and limit, at which they concluded the prayer: in this way they managed to control their will and their time.

2. It should therefore not seem unbelievable that the Apostles of Christ themselves carry ropes to pray, so that,

signa tulisse, quo satius ordine, numeroque praecarentur.

Testem se exemplo fecit S. Bartholomaeus, quaternas die nocteque persolvens Quinquagenas, totidem cum humi prostrationibus, ut supra retulimus.

3. De S. Eligio proditum accepimus, parasse eum cathedram sibi, visendam ab CL clavis aureis et argenteis: itemque aliis XV maioris notae intersertis.

Secundum quae sic fixa signa Psalterium Virginis orasse legi Wismariae Ducatus Magnopolensis, in libro de mirabilibus mundi.

CAPUT XXI.

De Psalteriorum distributione facta vulgo.

Auctor singularis, **Promotor** ac **Protector** famulorum Christi ac Mariae.



according to their personal intention, they can pray to their satisfaction: Saint Bartolomeo is a witness and an example, reciting four fifty a day and a night, remaining on their knees all this time, as we have described above.

3. On St. Eloi, it has been transmitted until today that he had prepared a beautiful siege composed of 150 gold and silver nails, separated by 15 others of larger size: I found these things on the siege embedded in the Book of the Wonders of the World, by Vismaria of the Duchy of Magnopoli, who was a fervent supporter of the Virgin Mary's Rosary.

CHAPTER XXI

The gift of the crowns of the Rosary to the people.

O Extraordinary Bishop, partisan, protector and protector of the Servants of Christ and Mary.



**Holy card : Our Lady of the Rosary with Saint Dominic,
19th century.**



Our Lady of the Rosary (détail), Vorno (Lucques).

I. Distribuere Psalteria bonum, decorum est, et salutare.

Rationes sibi constant.

1. Quia elargiri eleemosynas, maxime spirituales quale istud, bonum esse quis negarit?

2. Dare in Ecclesias sacros divinorum Officiorum libros, est saluti ²⁰⁰ : quidni et manualia Psalteria, quia laicorum libri recte appellantur, quin et Doctorum ac Principum?

3. Cuique mandatum est de proximo suo, ut eum ad maius usque bonum provehere adlaboret: at id talibus fit donativis.

4. Quia bonum est diffusivum et communicativum sui, ex Divo Thoma.

Forma autem ratioque Fraternitatis nostrae in mutua communicatione consistit, quare, cum ea in spiritalibus salutaris sit; in iathoc quoque genere largitionis insigniter



²⁰⁰ "salutiferum" in the 1691 edition.

I. Giving the crowns of the Rosary is worthy and deserves salvation.

The reasons are obvious, since:

1. Who can say that it is not a good thing to do almsgiving, and especially spiritual almsgiving, like this one?

2. If offering the Sacred Books for Divine Offices to a Church deserves salvation, would it not also be worthy of salvation to give the Wreaths of the Rosary, rightly called the Lay Books, also adopted by the Masters and Princes?

3. We ask everyone to make an effort to lead their neighbour to the greatest good: does this not also happen with the gift of the crown of the Rosary?

4. According to Saint Thomas, good spreads and spreads itself: the main foundation and motivation of our Fraternity consists in a mutual communion, turned towards intercession and eternal salvation: the gift of its own Rosaries in the Fraternity being a sign of great generosity, it will be

meritorium ²⁰¹ esse, non erit, opinor qui inficiat eam.

5. Operibus misericordiae corporalibus in coelis certa corona manet et laus in terris: at in iis dona coronaria, facta indigenis, haud in postremis accenseo.

Quippe, *quod uni ex minimis meis fecistis, mihi fecistis*: ait Dominus; itemque Domina Virgo Parens dixerit.

II. *Exemplum* propono S. Dominicum, qui verus Praedicator S. Evangelii fuit, et vere ²⁰² huius Plantator Psalterii, ac largissimus inter innumeros Distributor.

1. Saccos iste Rosariorum plenos subinde circumvectabat; quos ei Principum, Baronum, procerumque pietas suggerebat distribuendos.

2. Ipse vidi iuxta copiosos ac inopes, quois tanti esset donativum Psalterium, quanti nec pecuniam aestimassent.

3. Legi quoque de late celebri viro, et ab flagitiorum infamia insigni, cui post vitae ad



²⁰¹ “meritorium” in the 1691 edition.

²⁰² “vero” in the 1691 edition.

greatly rewarded by merits that no one can ever erase.

5. In Heaven, a crown is given for works of bodily mercy and praise on earth: among the most important works, I am sure that there is the gift of the Crowns of the Rosary to the people: indeed, "what you did to one of my least, you did to me," says the Lord and the Queen, Virgin and Mother would say the same thing.

II. Let us take as an example Saint Dominic, who was a true preacher of the Holy Gospel and who really spread this Rosary, giving it widely to many people.

1. He always carried with him bags full of Rosaries, which princes, barons and devoted aristocrats offered him to distribute them.

2. I myself saw with my own eyes that the gift of the Rosary was so valuable to the rich and the poor that money was considered worthless.

3. I read the story of a very famous man known for his immoral life, who

saniora conversionem, istus potissimum saluti dabatur: ac inter Coelites post fata gloriae extitisse, quod tam gnaviter, quam liberaliter in hoc utrum distribuendorum Psalteriorum studium incubuisset.

CAPUT XXII.

De Obiectionum resolutione.

Defensor invictissime fratrum Christi.
Dicta hactenus, et declarata subire calumniam poterunt, vel a malevolis, aut imperitis, aut ab horum utrisque.

Nec mirum, vel novum.

1. Per quam urentes enim hymes, tempestatesque saevas, granum tritici in calamum surgit: culmumque progreditur.

2. Adversis Ecclesia, creverunt et adversis Psalteria.

3. Vere S. Augustinus: Falsitas, malitia,



received the Rosary, converted and totally changed his life, and, having abandoned his futile life, accessed salvation and was counted among the saints, for the tireless zeal with which he had recited the Rosary and for the greatness with which he had worked for the diffusion of the Rosary.

CHAPTER XXII

Responses to objections.

O Bishop, invincible defender of the brothers of Christ, the things said and affirmed so far cannot tolerate the slander of the unbelievers and the ignorant.

This is not unusual or new:

1. However, no matter how harsh the winters and storms are, the wheat grain emerges and becomes a stalk with an ear;

2. Like the Church, the Rosary has always persisted, despite adversity;

3. According to Saint Augustine: "Lying, malice, ignorance and curiosity have

ignorantia, et curiositas non cessarunt ab initio mundi, Veritatem impugnare nec omittent.

4. Quanta tulit sacra Pagina ab Haereticis, Judaeis, Ethnicis?

Verum, ait Philosophus: Qualis in vita quisque fuerit, talia et iudicat, et loquitur.

5. Unde mali, et qui sunt de mundo, Divina semper iudicant humano modo, et male; sicut de miraculis medici modo naturali: de Ecclesiasticis Iuristae iuxta leges humanas.

6. Quare sicut per humanam rationem attingere Fidem possibile non est, ita nec ad miraculorum, aut prophetiarum, ac revelationum divinarum notitiam.

7. Iuste igitur contra tales, supra se sapientes, caecos, et noctuas exclamat Isaias, cap. 6: *“Excaeca cor populi huius, et aures ipsius aggrava, ut non intelligant, et non videant”*.



not been lacking since the beginning of the world", and they will never cease to attack the Truth;

4. How many heretics, rabbis and pagans have tried, over the centuries, to take away value from the Holy Scriptures, but, as the philosopher says: "Everyone judges and speaks as he has been in life";

5. Therefore, the iniquitous and those who live in the world always judge divine realities in the human way and not according to God; thus doctors naturally evaluate miracles; lawyers consider the Church only according to human laws;

6. then, just as it is not possible to attain faith with human reason alone, so it is not possible to attain knowledge of divine miracles, prophets and revelations with reason alone;

7. That is why, rightly, in the face of so many superhuman scientists and blind people in the night, Isaiah exclaims: "Bind the hearts of this people and make their ears heavy, so that they do not understand and see" (chap. 6);

8. Ex eo manavit error Phariseorum ac Iudaeorum circa Christum eiusque miracula: neque Apostolis crediderunt.

Verumtamen hactenus de Psalterio in medium alia ²⁰³ , soli haud nituntur revelationi.

Posito autem, de illa non dato, quod nulla de iis unquam contingisset revelatio: dictorum tamen veritas suis, ipsa stat constatque rationibus, quae nulli sint ratione puri refragabiles.

Proinde obiectiunculas, inanes velut calumnias, secura aspernatur Veritas.

Proponam tamen nonnullas, ut ex earum potioribus reliquarum aestimetur vanitas.

I. Obiectio: Psalterii Fraternitas est mera novitas.

II. Nec approbata.

III. Et superstitiosa.

IV. Et praesumptuosa.

De I, dico: Nova est quoad Restitutionem: at Institutione pervetus est.



²⁰³ “prolata” in the 1691 edition.

8. This is where the error of the Pharisees and Jews was born, around Christ and his miracles, who did not even believe in the Apostles. Some people do not recite the Rosary because it does not appear in Revelation.

It is accepted that there is no mention of the Rosary in the Revelation, but the things said so far about the Rosary are true and their veracity cannot be questioned under any circumstances.

The truth, in fact, being based on irrefutable certainties, rejects empty objections as slander.

However, I will compare the truth to some lies, in order to make the emptiness of all these calumnies obvious.

I. First objection:

1. The Brotherhood of the Rosary is an absolute novelty.

2. It is not approved.

3. It is pure superstition.

4. It is also presumptuous.

Concerning the first objection, I answer: the Fraternity is new in terms of restoration, but it is very old per institution.



Holy card : Our Lady of the Rosary with a faithful, 20th century.



Agostino Ciampelli, *Our Lady of the Rosary*, 12th century, Regional Museum of Messina: the Virgin Mary with Saint Dominic, Saint Catherine and other Saints. Blessed Alain is the one who kisses Mary's hand.

De II: Negatur falsum.

1. Nam Psalterii Confraternitas est non nisi Angelicae Annuntiationis quotidiana festivitas: Annuntiatio enim est idem, quod Angelica Salutatio, et huius ac istius eadem est sicut utriusque repetita commemoratio.

Quis vero non approbatam esse in Ecclesia Annuntiationem dixerit?

2. Quis plurimas coire passim Fraternitates in solemnitate Annuntiationis ignoraret solus: quod orbis et hic sol testis contuetur, et exultat Ecclesia?

Si die Annuntiationis congregantium sese in Missis solum paucis communicatio permissa et approbata recte laudatur: tanta ex omnibus piis operibus meritorum, quanta per omnes orbis oras patet, coalita, florens, vicensque Fraternitas cuiquam minus approbata videbitur.

Haecve sciens volensque caeca est



As for the second objection, I answer that what is said is false:

1. Indeed, the Brotherhood of the Rosary is not only the daily celebration of the Hail Mary: the Annunciation of the Angel to Mary corresponds to the Hail Mary, and She remembers one when she thinks of the other, because their historical reality coincides.

And who could deny that the Annunciation was approved by the Church?

2. Everyone knows that on the day of the Annunciation, all kinds of Confraternities gather everywhere, and this feast of the Church, the whole world under the sun is a witness to this.

If, on the day of the Annunciation, only a few Holy Masses mention the community of members of the Fraternity, but show that it is legally authorized and approved, there are so many merits of all the pious works that make it visible in all the countries of the world where the Fraternity is present, active and flourishing: who can say that it has never been approved? Knowing and admitting these things, only a blind man

maledicendi libido, ac destinata malitia.

De III: *Superstitiosam* vocas?

Parcat tibi Deus de iniuria, et forte blasphemia adversus charitatem Christi, Mariae, totiusque Communitatis piae.

De IV: *Praesumptuosam* appellas?

Tua est praesumptio non ferenda: qui tam sanctam, et salutarem, multisque claram ex Deo miraculis, Communionem ore sic impuro proscindis.

Elymae Magi, *Act. 13*, ea est impietas, ubique D. Paulo resistentis: quem vindex denique percussit caecitas.

II Objectio: *Per tot istas Communicatas orationes populus iniunctas omittet poenitentias; Clerus Horas Canonicas posthabet.*

Praeclarae sc. huic rationi, seu delirationi, si quod ullum inesset pondus, iam ipsa Dominica Oratio, et Angelica Salutatio ex corde, ex orbe²⁰⁴ Christiano procul eliminato cessarent, in solis poenitentiis ac Horis dumtaxat reservarentur.



²⁰⁴ “ore” in the 1691 edition.

could tell lies stubbornly.

Concerning the third objection, I say: Do you call yourself superstitious the Brotherhood? May God forgive you for the insult and infamous blasphemy against the love of Christ, Mary and all believers.

With regard to the fourth objection, I answer: Call the presumptuous Brotherhood? Your presumption is unbearable: you who attack with your mouth so impure a community so holy, healthy and radiant where God works so many wonders.

The ungodliness of Elymas the Sorcerer (Acts 13), who opposed Saint Paul everywhere, was so great that he became blind because of his actions.

II. The second objection is that, because of all the prayers to be recited in the Rosary, the people will forget penances and the clergy will neglect the canonical hours.

But this objection is an absurd pretext, because if in the heart of the one who left the world, Love for the Father Noster and the Hail Mary died out, like a burden, do you think that only penances and canonical hours would be preserved?

Non intelligis eas preces in hisce teneri ex praecepto necessitatis: at in Psalterio frequentantur ex libero instituto piaae voluntatis.

Voluntarie autem sacrificabo tibi.

Unde pulchre Boetius: Omnia suadent, ultra necessarias orationes habere privatas.

Ratio S. Bernardi est: Quia orationes privatae nos adiuvant ut sanctius et utilius oremus publicas Ecclesiae.

Et Apostolus: “*Sine intermissione orate*”.

Dominus: “*Vigilate et orate, ut non intretis in tentationem*”.

III Objectio: *Si Fraternitates in templo Fratrum Praedicatorum, aut FF.*²⁰⁵ *Minorum, seu quarumcumque*²⁰⁶ *Religionum congregari solum debeant: iam Parochiae desertae nudabuntur, iura earum, et emolumenta imminuentur etc.*

1. Hic rancor est, subestque avaritia.



²⁰⁵ Abbreviation for "Fratrum".

²⁰⁶ "quorumcumque" in the 1691 edition.

Do you not understand that penances and canonical hours are kept alive by the rule of duty, but that the Rosary is prayed by the free decision of the pious will?

I will offer you a sacrifice because I want to.

This is what Boethius says: everyone, in addition to the canonical prayers, will choose the prayers he prefers, because, adds Saint Bernard, the prayers chosen help us to enter into prayer more than canonical prayer, and are of greater merit because they are said with greater sacredness.

The apostle Saint Paul also says: "Pray without interruption". And the Lord Jesus: "Watch and pray not to enter into temptation".

III. The third objection is the following: if the Fraternities can only have their headquarters in the Churches of the Friars Preachers, in those of the Friars Minor and of another Order, then the parishes would be deserted, their rights and rents would decrease, etc.

1. It is a resentment that hides greed.

Age, sanabere: tantum si adlaboraveris, id quod orate²⁰⁷ ut in paroecia tua Fraternitas Psalterii frequentissima fiat.

(*Id aetatis nec dum inhibuerant illud Pontifices*): Equidem iam nunc ultra quinquaginta millia hominum ex omnibus hisce circum locis, et omni ordine ac statu.

2. Deinde quaerelis tuis contrarias e Plebanis accepi commendationes: quod, ex quo, Fraternitatem Psalterii Fideles acceperunt; coeperunt restitutiones fieri, executioni testamenta dari, frequentari Missae, donationes conferri in Ecclesiam etc.

Haec tuo²⁰⁸ procul metui dissonant.

IV Obiectio: *Coiens ad Fraternitates vulgus, etsi non modo, sed occasione quondam se dante, ad factionum conspirationes suis conventiculis abuti possunt tutius.*

Quid dicam hic, nisi, *narraverunt mihi iniqui fabulationes.*

1. Talia malignantium flabella Iustis²⁰⁹ dare possunt animorum dissidia.



²⁰⁷ "oro te" in the 1691 edition.

²⁰⁸ "duo" in the 1691 edition.

²⁰⁹ "Iusti" in the 1691 edition.

But you must not have these fears; rather, ask in your prayers that precisely in your parish the Fraternity of the Rosary become very numerous (no Pontiff has ever prevented it so far).

In fact, so far, only in these areas alone, more than fifty thousand men of all kinds and ranks have joined the Fraternity.

2. And then, these same people deny how much you will complain: indeed, since the faithful welcomed the Brotherhood of the Rosary, the churches have been restored by the benefactors' legacies, the masses are packed, the offerings abound, etc. These things say the opposite of what you say with pessimism.

IV. Here is the fourth: there is a likely risk that members who meet in the Fraternity, even if it never takes place except during meetings, may become a faction in the Church.

I will answer here that this is not the case: adversaries lie.

1. These evil accusations can bring anguish to the hearts of the righteous.

2. At vero Charitas fraternitatis dissidentes unit, unitos in concordia servat, et omnem detestari proculque fugere discordiam docet, si consonare non valeat.

3. Qui cum Christo et Matre Christi colligit, non dispergit.

4. Unionem quoque Inscriptio stabilit et confirmat.

5. Non ita servos suos peculiare Christus et Maria amant frigide, ut confoederatos zelosa pietate, ad infandas prolabi temere sinant factiones.

Vah, quam istud est male interpretari charitatem Christi?

Horrent aures piae blasphemiam.

V Objectio: *Somnia, phantasias, anilesque fabulas pro miris et magnis et Revelatis vendit ea Fraternitas.*

Hisce cum omni pietate, et compassione respondeo.

1. Quae mira de Psalterio, ex Dei



2. For any discord, Love in a peaceful Fraternity makes us stay united in harmony and teaches us to stay at a distance and to flee from any division, and to live in peace.

3. What is gathered with Christ and with the Mother of Christ, is not lost.

4. Inscription strengthens and strengthens unity.

5. Christ and Mary love their Servants of the Rosary tenderly, and they will certainly not let their zealous and devoted allies end up miserably in reckless factions.

Ah, how the Love of Christ is misjudged in this circumstance!

The ears of the simple are horrified by this curse.

V. The fifth objection is that the Brotherhood sells dreams, fantasies and fairy tales for old ladies, as wonderful, grand and revealed things.

I answer them with mercy and compassion:

1. No one is forced to believe in the wonderful realities that have been revealed on the Rosary by the mercy of God and by



Image pieuse : Notre Dame Auxiliatrice, nom historique de Notre Dame du Rosaire, XXe siècle.



Tableau non identifié : Notre Dame du Rosaire.

Deiparaeque misericordia revelantur; et tacito nomine, ad aedificationem et instructionem commemorantur, ea credere nemo attentaverit²¹⁰.

Qui vult, et potest, capiat.

Sed viderit, qui temere contempserit.

Bene S. Basilius: Malevoli iustis iniuriare ²¹¹ possunt, sed veritatem, etsi occulere, opprimere tamen non possunt.

Atque istud Prophetarum, Apostolorum, Sanctique viri spernentes sese murum pro veritate constanter opposuerunt.

2. Deinde: Fac esse, nullam unquam Deus revelationem de Psalterio facere sit dignatus: ea tamen est substantia Psalterii, ea materies, et forma, ratioque certa, ut ad veritatem suam nil opus habeat fulcimento revelationum.

Dixi: seipso firmo stat Psalterium: *et portae inferi non praevalerunt adversus Dominicam Orationem, et Angelicam Salutationis Evangelium.*

3. Ad haec, quas *novas ac nuperas Revelationes* commemoro, sicut scio, illas non assero adhuc ab Ecclesia esse probatas;



²¹⁰ "attinetur" in the 1691 edition.

²¹¹ "iniurari" in the 1691 edition.

the Mother of God: they are announced, without even saying who the author is, for edification and teaching. You can say whatever you like.

And those who have despised them without restraint will regret it.

Saint Basil says it well: The wrongdoers can persecute the righteous and hide the truth, but they cannot stifle it.

In fact, the prophets, apostles and holy men, who stood apart from this world, have left the walls of truth over the centuries.

2. And then: even if we admit that God never deigned to make any revelation of the Rosary: The essence of the Rosary, its substance, consistency and purpose do not need the help of Revelations to sustain their veracity.

I repeat: the Rosary presents itself alone, and the gates of hell will not prevail before the Gospel of Father Noster and Hail Mary.

3. As for the recent and last Revelations, which I recognize as authentic, since they have not yet been approved by

sed tamquam pias cuiusque devotioni, et libertati audientium, ac legentium relinquo.

4. Esto: nondum habeant approbationem, approbabiles tamen sunt: nec minus, quam earum similes, quas probatorum scriptorum passim monumenta loquuntur, neque ipsas adhuc solemni attestazione canonica approbatas, et tamen non idcirco reprobatas, neque Doctrinae, Disciplinaeque, aut Canonibus Ecclesiae quicquam repugnantes.

5. Psalterii quoque, id est, Orationis Dominicae, et Angelicae Salutationis Divinam dignitatem, quid obstat, quo minus Deus gloriosis revelationibus, et miraculosis operationibus dignari velit, aut valeat?

Cum earum finis et usus nostra sit sanctificatio, et salutatio.

CAPUT XXIII

*De Psalterii et Fraternitatis promotoribus,
Patronis et protectoribus.*

Altissime his in oris Praesul Ecclesiae,



the Church, I piously leave them to the devotion of each one and the freedom of those who listen to them or read them.

4. Thus, until they have been approved, they await confirmation; and they are no different from those writings which, although they enjoy universal certification, have not yet been approved by solemn canonical certification; but it is not for this reason, however, that they have been criticized as contrary to the doctrine, discipline and canon of the Church.

5. Why then could God not want or not be able to offer glorious revelations and miraculous works for the admirable dignity of the Rosary, which is the end and means of our sanctification and salvation?

CHAPTER XXIII

The partisans, defenders and patrons of the Rosary and the Brotherhood.

To the noblest Prelate of the Church, to those who spread the Rosary through

Praedicatores, Patroni, propagatores, et propugnatores Psalterii debita ipsis laude sunt minime defraudandi.

I. 1. Hi enim sunt *maiores Angeli Dei*, qui minores lumine collustrarunt in coelo ut in amore ac honore Dei Creatoris praestarent²¹².

2. Sunt, ut *bonus Abel*, Dei cultum promoventes, ut *Seth*, nomen Domini invocantes, *Genes. 4*.

3. Sunt *alter Noe*, *Genes. 7*, in Arca Fraternitatis animas multas a diluvio peccatorum conservantes: nam foederis arcam pro reis, in signum pacis erigunt; ad tentatos submitti praecantur columbam, cum olivae ramo divinae pietatis,

4. Sunt Abrahami, captivos eripientes de manu gentis peccatricis, *Genes. 14*.

5. Sunt, ut *Isaac*, fodientes puteos aquarum gratiae et benedictionis, *Genes, 26*.



²¹² “perstarent” in the 1691 edition.

preaching, support, wreath giving and patronage, it is right to praise.

I. 1 They are in fact the greatest of the Angels of God, because they have illuminated the least of them with the heavenly light of the Rosary, so that they may reach the heights of the Love and Majesty of God the Creator.

2. They are the new Abel the Righteous, who promotes the worship of God; they are the new Seth, who invokes the name of the Lord (Gen 4).

3. They are the new Noah (Genesis 7), who save many souls from the flood of sins in the Ark of the Brotherhood: they build, in fact, as a sign of peace, the Ark of the Covenant for sinners, they beg that the dove carrying the olive branch of divine piety, fly over those who are tempted.

4. They are the new Abraham, who liberates the prisoners from the hands of the sinful people (Gen 14).

II. 6. Hi coeli scalam erigunt, cum Iacob, *Genes. 28*, qua ad Deum peccatores redire possunt.

7. Hi seminant cum Jacob, *Genes. 26*, agros gratiarum, et uberrimam in horreis messem condunt.

8. Horum surgunt, ut Iosephiani manipuli, *Genes. 37*, bonae gratiae et famae, et ab aliis in admiratione pariter ac veneratione habentur.

9. Hi, ut Ioseph Aegypti, *Genes. 41*, quidam sunt orbis Salvatores, quem suis Psalteriorum comprecationibus sustentat.

10. Hi, tamquam Moyses, fideles pascunt oves precibus: qui per Virgam poenitentiae mira et magna designant ad peccatorum conversiones, sanctioresque conversationes,



5. They are the new Isaacs, who dig wells of water of grace and blessing (Gen 26).

II. 6 They are the new Jacob, who build the ladder of heaven by which sinners can ascend to return to God (Gen 28).

7. They are the new Jacob, who sow the fields of grace and reap the most abundant harvest in the barns (Gen 26).

8. They are the new Joseph of Egypt, whose sheaves, or good works and graces, rise high to be seen and admired by all (Gen 37).

9. They are the new Joseph of Egypt, who save the world by supporting it with the prayers of their Rosaries (Gen 41).

10. They are the new Moses, who feed the sheep of the faithful in the meadows of prayer; who bring out from the rock of penance, with the rod of the Rosary, the abundant heavenly waters, through which sinners are converted and reach holiness; the new Moses who, with the rod of the Rosary, inflict many serious wounds on the

ad multas et graves daemonibus plagas infligendas, ad liberandos e servitute in conscientia vinctos; ad devocandum vel a coelo manna gratiae, et Eucharistiae, ad evocandum, e petris lachrymas poenitentiae, ad perducendos fratres in montem Supernae, et aeternae quietis.

III. 11. Sunt, *ut Iosue*, siccos per mundi Iordanem medium traducentes confratres; dum exemplo, merito et eloquio iuxta probos improbosque ad Dei cultum formant, ac reformant²¹³.

12. Sunt *Samueles*, 1. Reg. 8, populi instructores, et ad omnem vitae honestatem Duces.

13. Sunt *Davides*, 1. Reg. 17, in funda Psalterii, et quinque limpidissimis lapidibus Quinquagenae Goliath sathanae prosternentes.

14. Sunt *Heliae*, 3 Reg. 19, zelantes



²¹³ “ac reforman” is missing in the 1691 edition.

demons, to free from slavery those whom they have chained by guilt; it is the new Moses who bring down from heaven the manna of Grace and the Eucharist, who bring forth rocks, tears of penance, who lead their brothers to the mountain of divine and eternal rest.

III. 11. They are the new Joshua who take the Brothers across the Jordan of the world without drowning; it is the new Joshua who are tireless witnesses by their example, their merits and their exhortations, to lead the good and the bad to love God.

12. They are the new Samuel, who form people and guide them to the fullness of life (1 S).

13. These are the new David, who overthrew the satanic Goliath by the sling-shot of the Rosary, using the five purest stones of the fifties (1 Samuel 17).

14. They are the new Elijahs, who are zealous fanatics of the Law, impavid in the face of enemies and who lead sinners



Holy card : Our Lady of the Rosary of Pompei, 20th century.



**Jacob Carl Stauder, *Our Lady of the Rosary*, 1722,
Münsterlingen Abbey.**

zelum Legis, ad contumacium internicionem, et resipiscentium salutem.

15. Sunt *Helisaei*, in signis et prodigiis mira multa virtute Psalterii perpetrantes.

IV. 16. *Ecce invictos Ieremias*, catenam Psalterii ex collo; ad praedicandam reis iniquitatem simul, et poenitentiam circumferentes.

17. *Ecce Danieles*, per fenestram Vulnerum Christi versus domum Dei multum orantes.

18. *Ecce Zorobabeles*, educentes e Babylonica plurimos captivitate.

19. *Ecce Isaias*, Incarnationem Christi, Passionem, et Doctrinae fontes orando, meditandoque sedulo perscrutantes, et praedicantes.

20. *Ecce Esdras et Nehemias* defossum



to salvation (1 Kings 19).

15. They are the new Elisha who, through the power of the Rosary, does countless wonderful things through signs and wonders.

IV. 16. They are the brave new Jeremiah, who carry the chain of the Rosary around their necks, to preach their sin and the way of salvation to the iniquitous.

17. They are the new Daniel, who offer many prayers, contemplating the Wounds of Christ.

18. They are the new Zerubbables, who freed many Babylonians from slavery.

19. They are the new Isaiah who, after praying and meditating assiduously, contemplate the Sources of Wisdom, and announce the Incarnation and Passion of Christ.

20. They are the new Ezra and Nehemiah, who restore strength to the fire of Love, buried and almost extinguished; they are the new Ezra and Nehemiah, who restore the forgotten Law and rebuild the

ac putiscentem ignem charitatis suscitantes;
Legem omissam restituentes, et Ecclesiae
Ierusalem reaedicantes.

V. 21. Hi sunt *Gabrielis socii* in Angelica
Salutatione mundo saepius annunciantes.

22. *Angelorum confratres* sunt, pacem
Confraternitatis hominibus bonae voluntatis
imprecantes cum divina laude Christi nati
salvi utero virginali.

23. Isti sunt *Discipuli imitatores*
Christi, et sequaces: sunt Apostoli Evangelium
Salutationis et Orationis orbi commendantes.

24. Sunt *mediatores* gentibus, et aegris,
ut ad Christum sanandi perducantur.

25. Sunt *Spectatores* Dominicae
transfigurationis, agonizationis in horto,
crucifixionis in monte, et ascensionis testes,
et praedicatores.

Haec inveni, et legi in *Mariali Ioan. de*
Monte, Praedicatoris, et in praedicatione
individui comitis S. P.²¹⁴ nostri Dominici.



²¹⁴ Abbreviation for "Sancti Patri".

Temple of Jerusalem.

V. 21: They are the new Archangel Gabriel who proclaim the Hail Mary to the world.

22. They are the new Angels who proclaim peace to the men of good will of the Fraternity, while they sing the divine praises of the Rosary to Christ, born of the virginal womb of the Virgin Mary.

23. It is the new Disciples, who are the following faithful of Christ; it is the new Apostles, who proclaim to the world the Gospel of Father Noster and Hail Mary.

24. They are the intercessors of the sick, that they may lead them to Christ, so that He may heal them.

25. They are the newcomers to the Transfiguration of the Lord, to the Agony in the Garden, to the Crucifixion on the Mount and to the Ascension, to be witnesses and heralds of it.

I found and read these things in the Marian of the preacher brother Jean of the Mont, an inseparable companion in the preaching of our Holy Father Dominic.

CAPUT XXIV.

De Psalterii detractoribus, ac depravatoribus, deque Fraternitatis eiusdem vituperatoribus.

Dulcissime ovium Christi Pater et Pastor.

Non desunt, qui Psalterio Filii et Matris Dei, ac earundem in Fraternitate famulis, ex certa partim malitia, et invidia diaboli; partim ex ignorantia, sed affectata aut supina, detrahere nihil vel erubescunt, vel exhorrescunt.

Maledicentiam vero stringunt virulentam in praedieta non sine gravi pusillorum scandalo, et perturbatione devotorum.

Quales isti?

In Typis sunt agnoscendi.

I. Hi sunt *Draco magnus, faciens bellum contra Mulierem Virginem*, Apoc. 12, qui cauda sui erroris trahit tertiam partem stellarum coeli, id est, devotorum, et mittit eas in terram scandali.

Heu! Pestilens lingua viperae in momento plus uno potest afflatu inficere, quam omnis medicorum ars, et industria



CHAPTER XXIV

The detractors and persecutors of the Rosary and the enemies of the Brotherhood.

Very gentle Father and Shepherd of the sheep of Christ, there are people who feel neither redness nor shame in denigrating the Rosary of Jesus and Mary, and those who serve them in the Fraternity, because of the wickedness and envy of the devil, of a gross and asleep ignorance.

They slander the Rosary and the Fraternity with venomous slanders, greatly scandalize the little ones and disturb the devotees of the Rosary.

Who are they?

They can be identified by their characteristics:

1. They are the new Great Dragon, who makes war with the Virgin (Rev 12), who, with the tail of his error, drags the third part of the stars of heaven, that is, the devotees of the Rosary and throws them into the land of scandal.

Oh, my God!

The viper's pestilent tongue, in an instant, in a single bite, can destroy more than any art and doctors' care cannot help

ad restitutionem valetudinis conatu longe proficere.

Adiuvat eam humanae ad malum naturae proclivitas.

2. Illi sunt, *ut Serpens, Genes. 3*, protoplastarum seductor.

3. Sunt, *ut Eva fatua*; qui per sapientiam carnis eiici multos faciunt e Paradiso devotionis in Psalterio Virginis.

4. Hi sunt, *Genes. 37, fera pessima invidiae*, qui devorant Iosephos iustiores se et persequuntur.

5. Sunt, *ut speculatores terrae promissionis, falsa Israelitis de ea nuntiantes, Deuter. 2*, ut eorum sicophantia populus in deserto moriatur.

II. 6. Sunt *viri magni*, terram promissam Sacrae Scripturae agnoscentes, sed vulgus verbis et exemplis a verae vitae via aversum ad mortem petrahentes.

7. Isti sunt *Achan Ierichuntini*



in the attempt to restore health.

It comes from the inclination of human nature to evil.

2. They are the new serpent (Gen 3), seducer of the first men.

3. They are the new naive Eve who, through the wisdom of the flesh, leads many people out of Paradise from devotion to the Rosary of the Virgin Mary.

4. These are the very cruel new beasts of jealousy, who devour and persecute the new righteous Joseph of Egypt (Gen 37).

5. They are the new explorers of the Promised Land, who announce false things to the Israelites, so that, through their deception, the people may die in the desert (Deut 2).

II. 6 It is the new guides who lead the people to the Promised Land of Holy Scripture, but by their words and examples, divert the people from the path of true life to the path of death.

7. They are the new Acan of Jericho,

anathematis cupidi, per dolum, ideoque, *Ios. 7*, omnem populum Domini perturbant.

Vae iis ab eventu lapidationis, et combustionis.

8. Isti sunt, ut *Phaenenna*²¹⁵, uxor *Helenciae, 1 Regum 1*, devotam orationibus prophetissan *Annam* irrisui hebentes: ac²¹⁶ demum maledictione puniendi.

9. Isti sunt *Heli* orantem *S. Annam* Fraternitatem aestimantes ebriam, filiamque *Belial*.

Vae istis a morte praecipite.

10. Isti sunt, ut *Manasses*, Prophetarum trucidator, et divinae Legis subversor, *4 Regum 21*.

III. 11. Sunt, ut *Nabuchodonosor*, eversor civitatis sanctae, et templi Dei.

Vae! Quaerent olim poenitentiae spatium, et invenire non valebunt.

12. Sunt, ut *Herodes*, infanticida, parvulos rudis vulgi scandalizantes per



²¹⁵ “Phenenna” in the 1691 edition.

²¹⁶ “at” in the 1691 edition.

who, because of their deception, bring curse and upheaval to all the people of the Lord (Jos 7).

Woe to those who touch the things that attract hail and fire from heaven.

8. It is the new Peninna, Elkan's wife, who despise the new Year who prophesies through prayer, and for this reason are punished by the curse (1 Sam 1).

9. It is the new Eli who are convinced that St. Anne, the praying fraternity, is drunk and the devil's daughter. Woe to them on the precipice of death.

10. They are the new Manasseh, the Killer of the Prophets and the perverts of divine law (2 Kings 21).

III. 11. They are the new Nebuchadnezzar, destroyer of the holy city and the temple of God.

Woe to them, for if they ever ask for a time to do penance, they will not be granted it.

12. They are the new Herod of infanticide, who outrages the children of simple people, using the brutal sword of



Holy card: Our Lady of the Rosary, 20th century.



Gianbattista Trotti, *Our Lady of the Rosary with Saint Laurent and Saint Catherine martyr*, 1588, Church of Saint Laurent Martyr, Verolanuova (Verone).

linguae detractricis mucronem saevum.

Fugant illi Jesum ac Mariam in Aegyptum, dum a devotione recta plebem ad profana pertrahunt.

13. Isti sunt *Pharisaei* calumniatores doctrinae Christi, ac vitae illius insidiatores.

14. Idem sunt irrisores pendentis in Cruce Domini, proque salute mundi exorantis.

15. Isti sunt Putens Abyssi, *Apoc.* 9²¹⁷, fumo suae vanitatis mundum oppolentes²¹⁸, et ex eo locustas errorum et scandalorum in Dei servos emittentes: *Vae mundo a scandalo.*

Ab isto, aliisque Vae liberat Liberatricis AVE per JESUM CHRISTUM.

Quare, Psalm. 150: "*Laudate eum in Psalterio*".

Psalm 32: "*In Psalterio decem chordarum psallite illi.*

Cantate Domino CANTICUM novum" Angelicae, Salutationis: *Cantate Domino omnis terra*, id est, omnis homo.

Roman. 16: "*Salutate MARIAM Deiparam, quae multum mecum laboravit in vobis*".

Cantate sicut cantores in Tabernaculo



²¹⁷ "9" is missing in the 1691 edition.

²¹⁸ "opplentes" in the 1691 edition.

denigrating language. They flee Jesus and Mary to Egypt when they bring the people of justice to profane devotion.

13. It is the new Pharisees who slander the doctrine of Christ, and attack his life.

14. They are the Lord's new mockers, clinging to the Cross and begging for the salvation of the world.

15. They are the new well of the abyss (Rev 9), which fills the world with the smoke of its vanity, and brings out the locusts of errors and scandals, against the servants of God: Woe to the world for the scandal, from which, like all other troubles, frees us the Hail Mary Redeemer with Jesus Christ.

That is why Psalm 150 says: "Praise Him in the Psalter"; and Psalm 32: "Greet Him in the Ten Stringed Psalter".

"Sing to the Lord the New Song" of the Hail Mary, "Sing to the Lord the whole earth", that is to say, "Greet Mary (Mother of God), who worked very hard among you, with me" (Rm 16), sing like the singers in the Tabernacle of Moses and in the

**Moysis, et Templo Salomonis, ut cum Angelis
Santissimam Trinitatem, et Sanctorum
Reginam in aeterna felicitate laudemus, per
JESUM CHRISTUM. Amen.**

FINIS APOLOGIAE.



**Temple of Solomon, to praise with the
Angels the Most Holy Trinity and the Queen
of the Saints in eternal joy, for the glory and
praise of Jesus Christ. Amen.**

END OF THE APOLOGY

**PARS SECUNDA
B. ALANI DE RUPE
REDIVIVI.**

**DE RELATIONIBUS
DE REVELATIONIBUS
DE VISIONIBUS.**

SECOND BOOK : STORY, REVELATIONS AND VISIONS (OF THE ROSARY)



Picture from CHOQUET F. H., *Sancti Belgii Ordinis Praedicatorum*, Douay, 1618, p. 201.

CAPUT I.

Prologus encomiasticus in Psalterium Sponsi ac Sponsae JESU CHRISTI, ac Deiparae Virginis MARIAE.

**Deus, Canticum Novum, cantabo tibi: in
Psalterio Decachordo psallam tibi, Psalm.
143.**

**Quo, et cultores Dei adhortatur idem
Psalmes, Psalm. 97: “Cantate Domino
Canticum Novum, quia mirabilia fecit”;
nimirum in Filii sui Incarnatione, Passione, et
Resurrectione.**

**Quae cum in caeteris a Deo profectis in
nos beneficiis locum facile principem sibi
vindicent, ut pro iis totam quisque Deo
animam debeat Christianus: omnino est
necesse, ut animas quoque nostras ante
conspectum Dei in ipsius laudes corde toto, et
ore, ac opere certatim effundamus: neu quod
ingrati animi lethale nobis crimen
inhaerescat.**



CHAPTER I

Encomiastic Prologist on the Rosary of the Spouses, that is, of Jesus Christ and the Virgin Mary, Mother of God.

"O God, I will sing to you a new song, I will celebrate you on the Ten Stringed Psalter." (Ps 144)

Here, the Psalmodying exhorts the worshippers of God: "Sing to the Lord a new song, for he has done wonders" (Ps 97), in the Incarnation, with the Passion and in the Resurrection of his Son.

God's wonderful actions are accompanied by the gifts of grace that God gives generously and that ask each Christian to raise with the heart his just gratitude to God.

The same is true for us, who do not want to be greedy, and who raise our souls to God to praise Him with all our heart with all the words and works at our disposal, as it would be a challenge.

Quo magis obsequendum est Psaltae momenti ²¹⁹ : *“Cantate Domino Canticum Novum”*.

I. Novum: quippe quod, si D. Bernardum audimus ²²⁰ : divinum illud Sponsi est ac Sponsae Epithalamium, geminum Novi Evangelii, datum ex ore Dei Oraculum.

Quorum alterum Dei Sponsae Mariae paranympus Gabriel; alterum Sponsus Ecclesiae suae Christus reddebat.

Unde et illud Angelica Salutatio; hoc, Dominica Oratio: utrumque ex reipsa nomen; praenomen ab Auctore, acceperunt.

2. Novum quoque idem Canticum, id est, Deiparaeque rite colendae modulum, velut divinis in auribus gratiosissime symphonicum.

3. Alterum, quia Novi Testamenti principium, Voxque Evangelii prima extitit: in qua tanquam seminum minimo Sinapi grandis arborum Arbor Evangelium.²²¹



²¹⁹ “monenti” in the 1691 edition.

²²⁰ “audivimus” in the 1691 edition.

²²¹ The point is missing in the 1691 edition, and the sentence continues with “Novum universum virtute residebat”.

As the Psalmody says, our answer is in the new song we sing to the Lord.

I. A New Song, according to Saint Bernard, since it is the Bridegroom's Nuptial Song: the double prayer of the New Testament is, in fact, divine, since it comes from the mouth of God.

It was the Archangel Gabriel who recited to Mary the Hail Mary, when he asked her to become God's Bride; as for the Father Noster, Christ gave it to his Church.

Thus, the Hail Mary is called Angelic Salutation because she has received the name of the event related to her while the Pater Noster is called Oraison du Seigneur, receiving her title from her author.

2. This New Song honors the Mother of God in the most dignified way, as a symphony very pleasing to the divine ears.

3. The Hail Mary was both the beginning of the New Testament and the first word of the Gospel which, like the smallest mustard seed, gave birth to the greatest tree in the world, the Gospel.



Holy card : Our Lady of the Rosary of Fontanellato, 20th century.



Giovanni Battista Tiepolo, *Saint Mary of the Rosary*, 1737-1739, Venice.

Novum universum virtute residebat; adeoque partes illius singulae, minutaeque dein perscriptae²²², velut semina plurima uno in capite papaverino, continebantur.

4. Alterum, quia eiusdem Sacri Instrumenti Novi Evangelii²²³ Primus et Unicus fuit Deum orandi, colendique Ritus Novus, Formularis, ac Universalis, ab ipso Domino traditus Discipulis; caeterarum exinde subsecutarum in Ecclesia Nova praedicandi²²⁴ Formularum factus ipse Parens, fons et caput.

Ad quod proinde omnes reliquae; sicut e mari progressa, in idem mare terrarum flumina demum redundaret²²⁵, sic ex una hac Oratione Dominica derivatae ad eandem retro referantur oportet.

II. Deinde Novum.

1. Quia novum e coelo datum id hominibus est remedium, ad condonationem delictorum nostris etiam, divinis eatenus, precibus impetrandam.



²²² “praescriptae” in the 1691 edition.

²²³ “Evangelici” in the 1691 edition.

²²⁴ “praecandi” in the 1691 edition.

²²⁵ “redundant” in the 1691 edition.

In the same way that everything resides in one of its parts, the concise words of the Hail Mary contain the whole Heaven, just as poppy flowers contain multiple seeds.

4. The Pater Noster who is found in the Holy Gospel appears throughout the New Testament as the new and unique way of praying and honoring God, established by Christ and entrusted to his disciples: thus, the Oraison of the Lord became, within the Church, the New Mother, the Source and Principle of all the other prayers that followed.

By the same token, all prayers are linked to the Pater Noster and, as the rivers of the Earth return, after having sprung from them, to the sea, all the prayers from the One Prayer to the Lord are reunited in one.

II. It is a New Song:

1. because it is a new help, given to men by Heaven to solicit, through the extraordinary prayers of the Father and the Hail Mary, the forgiveness of our sins;

2. Et vero ipsum est Potestatis inexplicabilis, inque Deo infinitae utilitatis ac virtutis inenarrabilis, suavitatis quoque inaestimabilis.

3. Divinorum istud solatiorum est donativum, revelationum sacrarum procurativum²²⁶, et miraculorum maximorum operativum²²⁷.

Enimvero Salutare illud Angeli novum Evangelium, hoc est, *Verbum Caro factum*, donorum, Donum est ter Optimum Maximum; Revelationum omnium est Magisterium illuminatissimum; miraculorum est summorum summum, omniumque Summa.

4. Novum denique: quod nova ex utroque Oraculo progenita extitit Ecclesia, surgensque crevit augmentata, et universorum gratiae charismatum spiritu, succo et sanguine corroborata consistit, succussata quidem, at nihil unquam labefactata.

III. Iucundum igitur Christiano cui non accidit utrumque illud Christi ac Mariae, Sponsi Sponsaeque divinum Epithalamium, et Canticum, quasi castus quidam Hymen, sive Hymeuaeus Hymnus coelestis?



²²⁶ "sacrarum procurativum" is missing in the 1691 edition.

²²⁷ "operantium" in the 1691 edition.

2. because it has, before God, an extraordinary effectiveness, beyond all description, of infinite utility, of indescribable value and inestimable gentleness;

3. because he receives the divine consolations, he opens himself to the Holy Revelations, and performs immense miracles.

Indeed, at the beginning of the Gospel, through the salvation of the Angel, the Word became Flesh, the greatest of consolations, the highest and most luminous Revelation, the greatest and most admirable miracle that ever took place;

4. because the Church was begotten by the two prayers of the Father and the Hail Mary, because she believed by multiplying the branches of all the charisms of grace, she who contained the vital sap of the Spirit, the strength of Mary and the Blood of Christ and who, however shaken she might be, never collapsed.

III. What Christian, then, would not welcome with joy the two Divine Songs and Wedding Songs, that of Christ, the Spouse of Mary, and of the Bride, the Song of their Chaste Wedding and their Celestial Wedding Anthem?

In iis namque beatum est Angelorum Gaudium, Christi ac Mariae iubilaeum et iubilum; in iis tota coelestis Curia triumphans exultat, et Ecclesia militans in acie fortiter dimicat.

O iucundum Deo, Angelis, et hominibus factum spectaculum!

Ab hoc tali quis oculum, quis animum, quis studium, et amorem deflectat unquam, vel ad puncti unius momentum?

IV. Ex utroque unum quoddam coalescit et concordat *Canticum novum*.

1. Quod ad Davidici Psalterii Decachordi modum rite concinnatum, et per quindenae ordine, repetitum decades, et compositum, adusque repetitionis numerum CL completum, ab antiquissima retro Maiorum nostrorum memoria consuevit Psalterium Christi et Mariae appellari.

2. Cuius quidem in Ordinis ac Muneris Psaltici Mystério, si recte et penitus intuemur, tria quaedam conspici licet



In these canticles resides, in fact, the blessed exaltation of the Angels, the eternal Jubilee of Christ and Mary, which the Celestial Court sings eternally, while the militant Church sings it among the concerns of this world.

O wonderful spectacle, offered to God, to the Angels and to men! Who could turn away the eyes, mind and heart from such a reality, if only for a moment?

IV. This New Song is born of the harmony and harmony between the Father and the Hail Mary.

1. It is a Song that matches David's Ten Stringed Psalter. It follows a melody composed of fifteen phrases that alternate, playing ten notes each until they reach 150 and that, since the beginning, the Ancients have called "the Psalter of Christ and Mary".

2. A careful observer of the inexpressible melody of the Rosary-Psalter from which we have received the gift, will probably notice, venerate and admire in them the three extraordinary Sacred, Divine

Magna, et admirari Sancta planeque divina venerari, et universalia Iubilaea: *Naturae* reparaetae, *Gratiae* collatae, et *Gloriae* promissae.

Quibus accedit ter et amplius salutare Iubilum Personale Incarnationis, Passionis, et in gloriam Resurrectionis Christi.

3. Quinquagesimum et ²²⁸ Lege Moysis annum fuisse iubilaeum, ignorat nemo: nemo, quinquagesimo quoquo anno Romanas in orbem Christianum Indulgentiarum plenissimarum condonationes, e ²²⁹ Pontifice Maximo dispensatas, Iubilaeum esse, et vocari: nescit nemo, transactis annis quinquaginta in Sacerdotio, iubilaeam solemniter agitare Sacerdotem, in officio, Magistratum, in Religione, Professum ad factum sibi, per ipsius vitalis temporis gratiam, privilegium, ab consuetis occupationibus gaudere Iubila eo.

Velut olim, vel ab ipso tempore decurso.

Levitis quinquagenariis, quin et ipsis, servitiis, et agris etiam campisque ipsis, ex Lege Moysis, requies indulgebatur Iubilaea, eorum completo tempore Iubila eo.

V. Chistus autem et Maria cum dictorum nobis Iubilaeorum, seu Canticorum, causa

²²⁸ "ex" in the 1691 edition.

²²⁹ "a" in the 1691 edition.

and Universal Jubilees: that of the Redemption of human nature, that of the Grace received and that of the promised Glory. It is these Jubilees that have helped every man through the Incarnation, Passion and Resurrection of Christ in Glory.

3. In the Law of Moses, the Jubilee is celebrated in the fiftieth year: in Rome too, the Pontiffs, every fiftieth jubilee year, granted plenary indulgence to Christians: to the Priest who celebrates the Jubilee for the fiftieth anniversary of his priesthood is granted, if he so wishes, exemption from the usual occupations and enjoyment of the privilege of the Jubilee during the time he has left to live; formerly, every fifty years, the Law of Moses granted a period of jubilee rest, to Levites and slaves alike, to lands and camps, throughout the duration of the Jubilee.

V. The Canticles of the Father and the Hail Mary are the right praises adapted to

fuerint et origo; dignum quoque, et iustum (quid si, et²³⁰ pro merito necessarium) erat, solemnem ipsis in Ecclesia, sacrum sanctumque, ac perpetuum annun celebrari Iubilaeum.

Neque hunc ab uno aliquo servorum Dei statu, ordine, graduque dumtaxat: verum ab universo Fidelium Nominis Christiani genere, communem; per omnes orbis oras universalem, omni qua diurnarum, qua nocturnarum horarum ac temporum momento continuum ac irremissum annum duci Deo Iubilaeum oportebat in Ecclesia Dei.

Atque vero divinam hanc muneris, cultusque generalis Spartham et provinciam divina Providentia, velut in Angelica Salutatione, et Dominica Oratione fundatrix condidit: ita et in Psalterium Christi ac Mariae, dicti Cantici quinquagies supra centies repetitivum, Spartham eam detulit, et mirandorum deposuit operatrix: et hoc in spiritu praevidit David, cum exclamavit, Psalm. 143: *“Deus Canticum novum*



²³⁰ “et” is missing in the 1691 edition.

the Church for the solemn celebration of the Most Holy and Perpetual Jubilee Year of Christ and Mary, which gave the world the Jubilee of the fullness of time.

The Jubilee which the Church celebrates in honour of God is not reduced to the number of servants of God, nor is it linked to a state, order or rank; it is a public Jubilee, and is addressed to all the faithful of Christendom; it is universal, and concerns all parts of the world; it is continuous, never interrupted, at all day and night hours, in the temporal space of a Sempiternal Year.

In truth, Divine Providence founded and implanted in the heart of the Angelic Salutation of the Hail Mary and the Oraison to the Father Our Lord, a divine Sparta, which is none other than the Kingdom of Devotion, offered to all: Thus, in the Rosary-Psalter of Christ and Mary also, this Song, repeated a hundred and fifty times, performed wonders, laid the foundations and elevated this Divine Sparta: what David foresaw when he exclaimed: "O God, I will sing to you a new Song, I will celebrate



Holy card : Our Lady of the Rosary of Pompei, 29th century.



Giovanni Battista Tiepolo, *Apparition of Our Lady of the Rosary to Dominican Saints*, 1747-1748, Venice.

cantabo ²³¹ *tibi, in Psalterio Decachordo
psallam tibi.*

CAPUT II

De Psalterii Origine, Usu, Revelatione, et Propagatione.

I. Origo.

En Ter Sanctissima Trinitas ex divina
Mente sua conceptam produxit Salutationem:
Archangelus Gabriel acceptam detulit et
pronunciavit ad inclytam Virginem Mariam:
Spiritus Sanctus per Elisabetham expressit
particulam tertiam, et adiecit: clausulam
subiecit denique S. Mater Ecclesia.

Orationem vero Dominicam Auctor
Jesus Christus orare Discipulos docuit, ac
mandavit iisdem: qui totam tunc Ecclesiam ut
constituebant, sic et repraesentabant.

Hic ortus.

II. Usus porro.



²³¹ “cantabo” is missing in the 1691 edition.

CHAPTER II

Origins, Traditions, Revelations and the diffusion of the Rosary.

I. Origins. It was the Trinity, three times Holy, who conceived the Hail Mary, after having thought of it in her divine spirit; the Archangel Gabriel received the charge, and brought it to earth by announcing it to the Glorious Virgin Mary; the Holy Spirit, through Elizabeth's mouth, completed the third part, which he added; finally, the Blessed Mother the Church added a enclosure.

Jesus Christ also, when he conceived the Father Noster, recommended that his Disciples recite this prayer, they who, at the time, not only constituted the whole Church, but also represented it.

This is the origin of the Rosary.

II. About Traditions:

1. Traditur in exemplo S. Bartholomaei Apostoli: ut narrat quidam S. Doctor: cui solemne fuit et perpetuum, per quamque diem centies, totiesque per noctem, nixis humi genibus, utramque Deo suppliciter orando offerre.

Quo in numero ter quinquagenario Psalterium Christi et Mariae, ex illis CL Oraculis huc²³² usque repetitis constat.

Quartam vero Quinquagenam S. Bartholomaeus, ex suapte devotione, ob causam ipsi Deoque perspectam, velut auctarium adiciebat.

2. Inde Ecclesia seu Congregatio Christi Fidelium, cupiens imitari exemplum orandi Synagogae²³³, ad modum Psalterii Davidici, quod CL Psalmis completur: eundem ad numerum totidem Orationes Dominicas et Angelicas Salutationes iunctim suis in comprecationibus usurpavit.

Verum quia temporum progressu Fidei decrescebat fervor, a²³⁴ suo illo remittit et Psalterii huiusce usus, quod plerisque longum nimis, per Dominicae Orationis, et Angelicae Salutationis continuatam coniunctionem visum fuit²³⁵ disiunctionem eorum, ac Psalterii, imminutionem accipere²³⁶.

²³² "huc" is missing in the 1691 edition.

²³³ "Synagogam" in the 1691 edition.

²³⁴ "a" in the 1691 edition.

²³⁵ "fuit" is missing in the 1691 edition.

²³⁶ "accepit" in the 1691 edition.

1. a Holy Writer wrote that the Apostle Saint Bartolomeo prayed to God, constantly and regularly, on his knees, reciting a hundred Pater and a hundred Hail Marys by day and by night.

The Rosary of Mary and Jesus, made up of one hundred and fifty prayers, consists of this number of three times fifty.

However, Saint Bartolomeo added a fourth fifty to the three others, by personal devotion and for a reason known only to him and to God;

2. Subsequently, the faithful Church of Christ, wishing to imitate the Synagogue's way of praying, which makes use of the Psalter of David, composed of one hundred and fifty Psalms, added to the canonical prayers an equal number of Pater Noster and Ave Maria.

However, with time, the fervour of faith diminished and the Psalter's recitation became the same as it had been in the past: the latter, in fact, had become much longer because of the addition of the Pater Noster and the Hail Mary; thus it was thought appropriate to reduce it by removing the Pater and the Hail Mary.

III. Revelatio igitur, ex singulari divina clementia, sanctis in eremo Patribus facta traditur de Psalterio solius Virginis Mariae.

1. Cum enim daemonum fatigarentur tentationibus, diu multumque molestiis ²³⁷, nec abesset periculi metus saevioris: communi habito inter eos consilio, visum in Domino fuit, continuas indici cunctis preces supplices quibus et privatim per se quisque impense deditus, et publice universus sacrae totius Monastices Ordo, coniunctim votis communibus, vigiliis, ieiuniis, et poenitentiis apud Deum, Deiparam, Coelitesque Divos instanter incumberet, exorandae a Sathanicis tentationibus liberationi, aut certe Remedio ipsis aperiendo praesenti, quo eas ferendo forent, et vincendo.

2. Neque nihil exoratum.

Nam rite comprecantibus facta revelatione fuit consultum, ut elanguescentem Psalterii usum Mariani, praeter illum Davidici assumerent, ad quod Deo, Deiparaeque laudes gratissimas quotidie dicerent, simul efficaciter optima quaeque coelitus impetrare possent.



²³⁷ "molestis" in the 1691 edition.

III. Transmission of a Revelation that, by virtue of a singular divine Grace, the Holy Fathers of the Desert had on the Rosary of the Virgin Mary.

1. For a long time, the latter had been tormented by terrible temptations of the devil, and sensed the approach of a serious danger: they gathered and decided, in the Lord, to recite continuous petitions, both personally and together in the Holy Monastery; In this way, in addition to observing their vows, vigils, fasting and penance, they began to pray to God with zeal, as well as to the Mother of God and the Saints in Heaven, imploring their liberation from satanic temptations, or at least in the hope of receiving from Heaven an effective remedy that would enable them to bear these temptations and overcome them.

2. And their petitions obtained the desired effect: indeed, while they were praying, they felt, in the form of Revelation, the desire to recite the Rosary of Mary which had fallen into oblivion, and they recited it at the same time as the Psalter of David.

Continuo ab omnibus communiter certatim factum haud secus, ac iussum, toto animi affectu et religione sese Psalterio devovent: hi nunc illud Christi, Mariae, nunc alterum isti vicissim, iunctimque frequentant, sed Mariae ut brevius, ita et crebrius.

3. Et conatui par sese tulit eventus.

Daemonum licentia restringitur, remittente procacia vis frangitur, tentationum restinguitur aestuatio: et facta est tranquillitas magna.

Haec super accedit virtutum et gratiarum auctu magno secutus in eorum plerisque profectus.

Nimirum ea se gratiae rosa, et vis illis aperuit Coronae rosaceae ²³⁸ : ea precum sanctissimarum fragrantia Deo aspiravit ²³⁹, deprecatrice Virgine Matre, ut mirifico nominis, religionis, et sanctitatis incremento,



²³⁸ "rosareae" in the 1691 edition.

²³⁹ "adspiravit" in the 1691 edition.

Every day, they praised God and the Mother of God in this way, and obtained all the heavenly graces they asked for.

And, by emulation, they recited the Psalter (of Mary) without interruption, with all their soul and with devotion, as if it were an order to be fulfilled: they recited sometimes the Rosary of Christ and Mary, sometimes the Psalter of David, alternating it with the Rosary, or at the same time; and, since the Rosary of Mary was more fluid, it became more dear to their hearts.

3. And the results exceeded their expectations: the power of the demons was shattered, their strength was destroyed; as for themselves, their desire calmed down, the sea of temptation calmed down and they felt a deep peace.

Moreover, many of them progressed in virtue, and there were also a great number of graces.

The Grace of the Roses manifested itself to them, as did the power of the Crown of Roses: the fragrance of these holy prayers reached God and, through the intercession of the Virgin Mary, religiosity and holiness made amazing progress.

gloria quoque miraculorum cunctis gentibus Eremitarum ordo ac natio fieret admirationi et venerationi.

4. Demum et huius posteritati, cum Patrum suorum lapsa memoria, pene iam ex animis quoque fuisset elapsa, ususque simul Psalterii refrixisset: sensim Eremitarum nomen, Institutum, et numerus item eo decrevit usque, ut rarescens in contemptum, ac tandem ad interitum corrueret.

Cecidit, heu! Arbor Ecclesiae tanta, Mahometis icta, extirpataque securi: *Ioanne Graeco* teste, et eodem de Vitis Patrum scriptore.

Verum non obrui Psalterium Deus permisit, sed transplantavit.

IV. Propagatio eiusdem id loquitur, passu pari cum tempore insecuto progressa.

1. Nam posteaque²⁴⁰ S. Basilius Magnus in Oriente dispersos per deserta, et eremi lustra monachos incolas; inde evocatos, intraque coenobiorum septa collectos aggregasset, ac novis institutis formasset; in Occidente quoque²⁴¹ S. Benedictus Monasticam vivendi rationem, iam olim iis

²⁴⁰ "posteaquam" in the 1691 edition.

²⁴¹ "quo" in the 1691 edition.

Extraordinary wonders took place, so that the order and institution of the hermits became worthy of admiration and reverence in the eyes of the world.

4. However, over the years, when the memory of the Fathers themselves began to waver, the prayer of the Rosary fell into oblivion; from that moment on, little by little, the name, institution and number of hermits decreased to such an extent that, at the end, they dispersed and the Order disappeared.

Unfortunately, the great tree of the Church collapsed, was touched and cut down by Islamic obscurantism, as John the Greek affirms, who reports it in the lives of the Fathers.

But God did not allow the Rosary to be forgotten, and transplanted it.

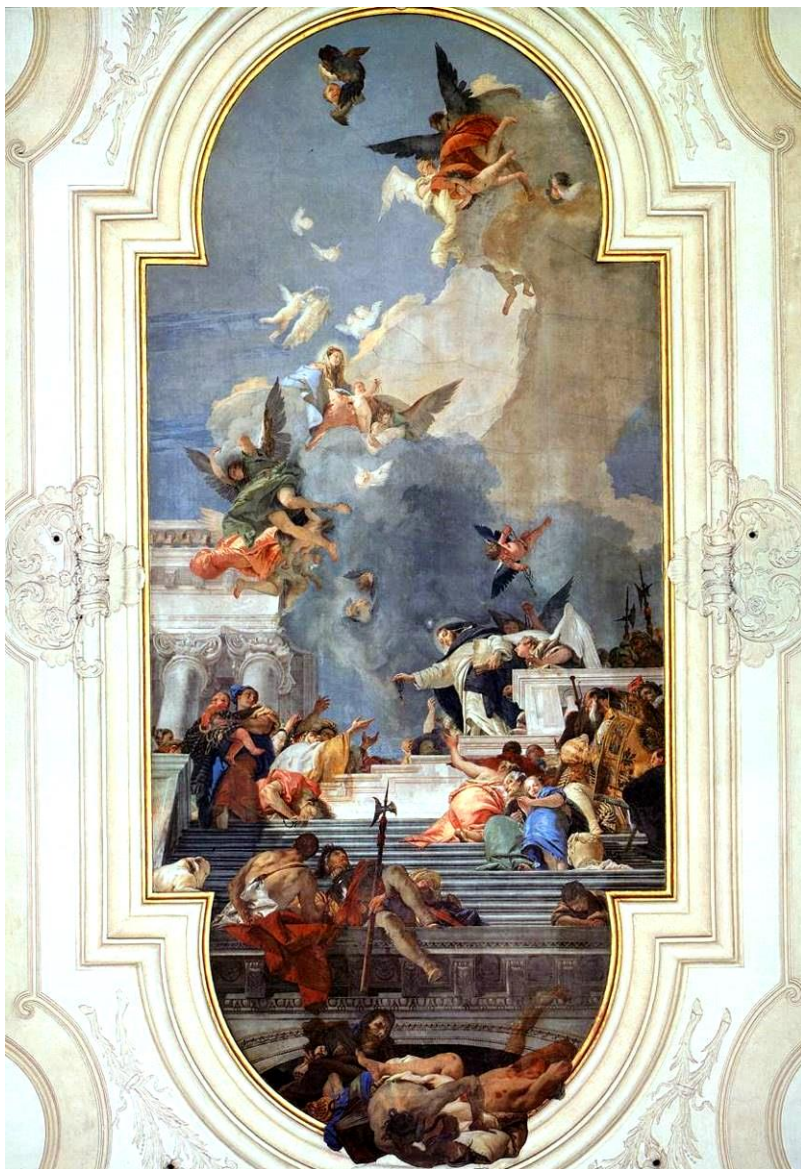
IV. 1 Its diffusion increased over time.

In the East, Saint Basil the Great gathered the monks scattered in the desert and in solitary places, gathered them into seven monastic communities and founded new institutions that regulated them.

In the West too, Saint Benedict made his Order of Monastic Life glorious in



Holy card : Our Lady of the Rosary of Pompei, 20th century.



Giovanni Battista Tiepolo, *The Establishment of the Rosary*, Church Saint-Mary of the Rosary, 1737-1739, Venice.

locis invectam, quam maxime instauravit, ac illustravit: novique factus instituti Patriarcha inclytus, cui ante diu insueverat, Psalterium Mariae simul et inter suos, non tam praecepto ullo, quam usu ipso in sanctam consuetudinem introduxit, quae ²⁴² in religionem dein vertit, ac insedit: teste ipsius, etsi longe post, filio Benedicti, Johanne de Prato.

2. Ven. ²⁴³ Beda Anglicanus intervallo successit, quis vir, et quantus?

Tota Psalterium Mariae Anglia, Britannia, Francia, plantavit, praedicavit: unde suus idipsum saluberrimus usus per alias procul oras differebat ac disseminabat.

Nec ut unam dumtaxat aetatem ferret; verum ad hanc usque diem ut cultum, in Anglia praecipue, eustodierit: ut minus in vigore fuit²⁴⁴ in trunco, ramisque aridis.

Nam indicia hodieque superant eorum, quae inde ab V. Bedae sanctitate, devota Rosarii antiquitas, in templis passim



²⁴² "quin" in the 1691 edition.

²⁴³ Abbreviation for "Venerabilis".

²⁴⁴ "at" in the 1691 edition.

every place he had visited and, having become the illustrious Father of the new Order, taught the Rosary of Mary to the monks, which he himself had been reciting for a long time, not out of duty but out of love for this holy practice of piety, which he wanted to introduce into his Religious Order, as one of his followers, John of the Pre, testified.

2. Later, during the years that passed, the Angelic Bede the Venerable (admirable man) spread the practice of the Rosary of Mary in England, Brittany and France by preaching it; but he also carried and spread the beneficial exercise of the Rosary to other more distant regions.

And the witness of the Rosary was not limited to his generation, since today this devotion has remained alive, especially in England.

However, where the vital sap was less, the branches dried up.

Even today, we can still hear the preaching of Saint Bede the Venerable: the ancient devotion to the Rosary has remained here and there in the Churches, where crowns of the Rosary are suspended

communes ad usus suspenderat Oraria sive Coronas precarias.

3. Bedam excepit S. Bernardus, qui et ipse Psalterium propagavit.

Ecquid aliud zelosius egisset ardentissimus Sposae Mariae Sponsus?

Neque hic ipsius stetit ardor.

Ad Mariae Psalterium aliud ipse iuxta numerum, et sententias Psalmorum concinnavit.

Id quod vidi, manibusque his pertractavi.

Inde vir tantus tantam apud Deum sibi gratiam adinvenit, ut vel in terra multis altior Divis, merito²⁴⁵ Psalterii Ordinis sanctissimi, amplissimique Auctor fieret, et Fundator.

Praetereo magnos et multos.

4. S. Otto, Patris sui S.²⁴⁶ Benedicti imbutus spiritu, et disciplina formatus eodem in Ordine sacro, Sclavorum dein Episcopus factus et Apostolus, cum Fide Christiana pariter eam per gentem plantavit quoque Psalterium hoc.

Itaque instillatum ea Divae²⁴⁷ Rosae



²⁴⁵ “meritis” in the 1691 edition.

²⁴⁶ “S.” Is missing in the 1691 edition.

²⁴⁷ “die” in the 1691 edition.

at the disposal of those who wish to use them for prayer.

3. After Bede, Saint Bernard, in turn, spread the Rosary: what could the enthusiastic Spouse of Mary have done better?

And yet, his ardour did not stop there.

He made each Hail Mary of the Rosary of Mary correspond to a psalm of David's Psalter and commented on them.

I saw and touched this composition with my own hands.

The Psalter of Mary gave Saint Bernard all his humanity and charism, in such a way that he was able to found and govern a Holy Order of immense scope, until he became one of the greatest saints.

Similar things have happened to many other saints.

4. Saint Otto, filled with the Spirit of the Founder Saint Benedict, and imbued with the charism of his Sacred Order, when he was elected bishop and sent to the Slavs, carried the Rosary to these peoples, at the same time as the Christian faith: in this way, the latter, watering their minds

succum animis alte imbibit, ut in hoc usque tempus gens illa, viri, foeminaeque promiscue, pendula de collo gerant Psalteria.

5. S. Maria de Oegniaco pro more singulos in dies Psalterium solidum Davidis recitans, cuique Psalmo Salutationem Angelicam subiciebat: quibus et Psalterium Mariae rite complebat.

Unius hoc exemplum est, et similium ipsius sacrarum Virginum indicat exercitium: at hoc consuetudini plurium fidelium praebet argumentum.

V. De S. Dominico capite subiecto dicemus, et alibi:

1. S. Franciscus unus, de plurimis testatur, qui Psalterium Mariae accepit [traditum, non excogitavit novum.

Qui ut accepit,]²⁴⁸ sic et S. Ordini suo ferendum tradidit, et usu ipso commendavit ita, ut scripto nihil opus esset.

Certus sum, me de ipsius vidisse rosariis unum, quo usus fuisse tenetur.

Quid hic ego de utriusque sacri Ordinis successoribus viris illustribus memorem?



²⁴⁸ The 1847 edition omits the words in brackets, translated into "(Mary's Psalter), he knew him, he had not discovered him and had transmitted him to his order, etc."

with the sap of the Divine Rose, all carried Rosaries around their necks, as well as men and women, which they still do today.

5. Every day, Saint Mary Ignatius recited the whole Psalter of David and, at the end of each Psalm, she added a Hail Mary and thus recited the Psalter of Mary.

It was not the only one, since all the Sacred Virgins carried out, to its equal, the same practice of piety; such an exercise was carried out, moreover, in the presence of many faithful.

V. We will talk about St. Dominic in the next chapter.

1. Saint Francis, as many attest, knew the Psalter of Mary and handed it over to his Holy Order to recite it, and recommended it himself, and it is a testimony superior to any written record.

I am sure, moreover, that I have seen one of the Rosaries he used.

What then, of the illustrious religious who have passed through these two holy Orders?

Quid de aliis innumeris, ut S. Ludgarde, S. Christina Coloniensi, S. Christina Vaga dicta seu Mirabili, plurimisque aliis, quid numerando tempus conteram, aut longum faciam?

Ad altioriem retro me refero memoriam.

2. S. Augustinus, Ecclesiae Doctor incomparabilis, Psalterium Mariae usurpavit.

Ecquis enim dicere audeat, vel cogitare, tantum Virum Psalterium tantum ignorasse, quod nos scimus, quod Ecclesia praedicat, et frequentat?

3. Scimus, ut B. V. Maria revelavit; scimus S. Hieronymo dictum orandi ritum ad calculos numero CL singulare extitisse refugium, tum adversum haereticos, tum ut in omnibus ²⁴⁹ scientiarum genere tantum praestaret stylo, quantum orbis admiratur.

4. Scimus, ut item ter benedicta Mater Dei revelavit, S. Ambrosium et S. Georgium huiusce Psalterii sanctissimam scivisse



²⁴⁹ “omni” in the 1691 edition.

What about countless other religious, such as Saint Lutgarde, Saint Christine of Cologne, Saint Christine called the Extraordinary, and countless others, whom I would not have time to list? And if I tried, would I be able to say everything?

Let's go back to an ancient memory:

2. Saint Augustine, the incomparable Doctor of the Church, adopted the Psalter of Mary.

And who could ever dare to say or even think that such a great man has ignored the great Psalter that we know and that the Church practices?

3. We know, through Revelation, that it was the Virgin Mary who gave the Rosary; that Saint Jerome affirmed that this way of praying with an equal number of one hundred and fifty small stones constituted a formidable defence against heretics, because such a practice gave extraordinary wisdom to defend the Church from errors, to the point of dazzling the world.

4. We know, through the Revelation of the Blessed Mother of God three times, that Saint Ambrose and Saint George knew the Sacred Dignity of the Psalter of Mary and

dignitatem, idque in substantia, in quantitate, et qualitate.

Et eos quisquam de ulla eiusdem orandi negligentia et omissione suspectos habere, vel cogitare²⁵⁰ poterit?

VI. Sancti Carthusiani²⁵¹, dignissimi in Psalterio Christi et Mariae famuli, qui multum orant pro populo Deus²⁵²; idem vel in principe loco secretae suae privataeque devotionis coluerant semper, et colunt Psalterium.

Id quod exemplis suo loco docebitur.

CAPUT III.

De Sancto Dominico Psalterii Praedicatore attestata narratio.

I. Sanctissimus Dominicus parentum



²⁵⁰ “cogitatione” in the 1691 edition.

²⁵¹ “Christiani” in the 1691 edition.

²⁵² “Dei” in the 1691 edition.

that they knew its inestimable value.

Who could then believe or even think that the latter were lazy and failed to pray the Rosary?

VI. The Carthusian saints, zealous servants of the Psalter of Christ and Mary, who raised constant prayers for the people of God, have always honoured Mary's Rosary, which occupies the first place in their personal and secret prayer.

This will be explained by examples later on.

This is the foundation of the Hour of Watch, of the Association of the Rosary, which is still present today in the oldest and most important Dominican churches.

CHAPTER III

True History of Saint Dominic, Preacher of the Rosary.

I. Saint Dominic, through the splendour of his holy life, gave great splendour to his family of origin and to his



Holy card : Our Lady of the Rosary of Pompei, 20th century.



Giovanni Battista Tiepolo, *Apparition of Our Lady of the Rosary to Saint Dominic and Glory of Saint Dominic*, Church Saint Mary of the Rosary, 1737-39, Venice.

illustrem prosapiam, illustriore vitae sanctitate, ad omnem retro posteritatem, eo usque nobilitavit, ut ipsius gloriae splendor in Ecclesiam universam redundarit.

Cuius quidem sanctitatis lumini pares erant primae ipsius pueritiae igniculi.

Ut caetera omnia sileamus.

1. Suum ipse in Christum, inque Matrem JESU pietatis affectum, simul ac studium vix dum natu maior decenni, et exinde continuo, sua in Psalterio Mariae, non in manibus versando solum, delectatione; sed ad ipsum quoque sedula orandi devotione, luculente²⁵³ demonstravit.

2. Neque orare tantum, sed et ²⁵⁴ a zonula secum gestare pendulum, plus quavis aurea gemmatave torque, delectabatur.

Hausisse illud cum materno lacte potuit, aut ab Ecclesiastico, dato eius pueritiae rectore atque magistro, imbibisse: verum



²⁵³ "luculenter" in the 1691 edition.

²⁵⁴ "et" is missing in the 1691 edition.

Order, and the fulgurance of his glory illuminates the whole Church.

Already, the flames of his childhood showed the first signs of the light of his holiness, and such beginnings heralded all the works he would later do.

From the age of ten, St Dominic felt a tender and ardent impulse of piety towards Christ and his Blessed Mother and, as a child, he already enjoyed the Rosary of Mary, not only by gutting it between his fingers but also by showing assiduous devotion in his prayer.

2. He felt great joy, not only in praying the Rosary, but also in adorning his belt with it, much more than if he had worn a necklace of gold and jewels.

He was still drinking his mother's milk when the Rosary was placed in his hands, by the Priest who was the guide and

altior homine indoles pueri, altiore digna Deo visa fuit disciplina magistra.

3. Itaque *Maria Virgine hoc ipsi revelante*, cum adhuc circiter, decem esset annorum, Psalterium semper portavit, et oravit.

4. Aetatis autem robustioris factus, et S. Augustini disciplina regulari perfectus; *terna* in dies singulos *psalteria*, horis subcisivis, Deo sacrabat recitando, *cum disciplinis* totidem ferrea sibi catena inflictis.

Neque tot sese illi tantaeve dare occupationes in animarum procuranda salute quibat, ut a gemino isto precationis et castigationis sacrificio retardaretur.

5. Quin magis, si quando ab istis paullo maiorem, vel impetrasset, vel surripuisset sibi remissionem; subinde *novena*, ac etiam *duodena* quandoque Psalteria fundebat.

In quibus noctes, nec raro, pene totas exigebat insomnes.

6. Unde mirandum minus accidere



that she would prepare him for superhuman experiences.

3. At around the age of ten, the Virgin Mary revealed to him the importance of the Rosary for the first time and it was since then that he never stopped carrying and praying the Rosary.

4. As he grew up, while perfecting himself according to the rule of Saint Augustine, he offered God three Rosaries several times during the day; moreover, with the help of an iron chain, he inflicted the same number of blows on himself.

Nothing, not even his many important occupations, such as saving souls, could deter him from the double sacrifice of prayer and mortification.

5. On the contrary, when he obtained some particular grace, he hastened to recite nine Rosaries, sometimes twelve to the rhythm of which he spent almost all the nights without sleeping.

6. May we be amazed to see how a simple man could manifest, in such a sublime way, such a familiarity with Christ and Mary, to the point of receiving Their

debet, in tantam Virum tantum sese apud Christum ac Mariam insinuare, plane dicam, familiaritatem potuisse, ut in secreto miras, magnas, et multas ab iis cum divinarum aliarum, tum rerum Psalterii *Revelationes*, *Visionesque* acceperit, in publico autem tot, ac tanta patrare admiranda praedicationibus, et miraculorum designationibus, valuerit.

7. Praeter haec vero plura ipsius in praedicando zelum proferendoque inter vulgus Psalterio adiuvant: ut, huiusce *ab Instituto*, Sanctitas originis praerogativa, dignitas quoque ac prope divinitas: *ab Usu*, orbis Universitas, orandi facilitas, brevitatis, commoditas; Domini mandatum, Gabrielis exemplum, Ecclesiae praeceptum: *a Fructu*, effectus mirandi in rebus qua spiritualibus²⁵⁵, qua corporalibus, ut exemplorum testari volumina possunt.

8. Neque sat ardori fuit Praedicatoris; psalteria orasse ad hauriendum spiritum, commendasse concionibus ad ipsum



²⁵⁵ The 1691 edition uses the equivalent term "spiritualibus".

secret, that is, their many and extraordinary Visions and Revelations, which concerned not only the divine realities but also those of the Rosary; how he succeeded, moreover, in carrying out immense and exceptional works for the benefit of the people, whether in the field of preaching or in that of the grace of miracles.

7. In his preaching to the people, he invoked infinite reasons that could encourage him to recite the Rosary: he told how the Rosary, although existing since the origins of Christianity, had been elevated by Our Lady, because of its divine origin, to the rank of a privileged path to holiness; he told how simple, adapted to all cultures, easy and accessible his recitation was, and how the Church strongly recommended it; he described the fruits, gathered through extraordinary material and spiritual graces, which were witnessed by infinite volumes of examples.

8. But the ardent Preacher did not only recite the Rosary, nor recommend it and spread it among the people, nor bear,

propagandum per populum; ex cingulo gestasse ad exemplum: verum etiam sibi piorum largitione ab plurimus providebat Coronis, quas inter plebem pro concione *distribuebat*: atque ita doctrinis, rosariis, miraculis undique loca omnia peragrando complebat.

Suo item exemplo, suasque nobiles, et copiosos viros, foeminasque ad distribuenda Psalteriorum donativa cohortabatur.

9. Experientia ipsi compertum erat, atque a non paucis, observatum, quod, si quando minus aliis doctrinarum, in medium allatarum, praedicationibus sese ad animarum fructum proficere sibi videbatur, continuo ad Psalterii commendationem spiritu totoque conatu excurrerebat: atque eo dicendi argumento recta sentientes orthodoxos mirum ad modum accendebat, roborabat, haereticos vexabat, exagitabat, confundebat: utrosque suspensos, illos veneratione, hos admiratione sui ab sese dimittebat.



witness to it on his belt; much more, thanks to the generosity of many faithful, he obtained crowns that he distributed to the people during the assembly; in this way, he went everywhere, announcing the Rosary and working wonders wherever it was.

With great mastery and wisdom, he also urged the nobles to donate the Wreaths of the Rosary to all men and women.

9. His wisdom was recognized and admired by all and when it seemed to him, sometimes, that the content of his preaching failed to make souls bear fruit, immediately, during the preaching itself, he did not hesitate, with the precautions and solicitude of use, to recommend the Rosary: through this theme, which he expressed with simple concepts, he magnificently illuminated and strengthened the devout listeners, while he overthrew and contradicted the heretics: both of them, when he dismissed them, felt relieved and showed reverence and admiration.

Signorum vero, et prodigiorum miraculis, quot quantis locosque, animosque omnium complerit obstupefactos, adque Deum reductos, dicere hujus loci non est. Unicum tamen ipsa singularitate sua facti quodam iure hunc sibi vindicat proprium; Tholosanae conversioni enarrandae, instituendaeque ibidem tum Fraternitati, tum et Ordinis Religioni fundandae.

HISTORIA

II. Tholosa (urbs est praenobilis Galliarum, quondam etiam Principatus sceptro inclyta) haeresim Albigensium pro aris ac focus summa vi ac ope propugnabat.

1. Vitam, quam perfidiam, citius proiecisset, S. Dominicus sua praedicatione, miraculis Deus Psalterium tota Italia, Hispaniaque iam diu celebrarat, mira cum animorum, morumque mutatione (teste Gregorio IX, in Bulla Canonizationis



It is impossible to calculate the immense number of places and souls that he brought back to God, through all the miracles, signs and wonders that he performed.

The most sensational event was certainly the conversion of the inhabitants of Toulouse, where Dominic established a Confraternity, which announced the birth of the Dominican Order.

STORY

II. The inhabitants of Toulouse (the illustrious city of Gaul, once the famous seat of a principality), fought with strength and tenacity against the heresy of the Albigensians to defend the Church and the families.

1. They would have given up life rather than giving in to heresy.

Some time had already passed since St. Dominic began to spread the Rosary in Italy and Spain through his preaching, which God confirmed with miracles, obtaining wonderful changes in both souls and customs.

Pope Gregory IX, in the Bull of Canonization of St. Dominic, testifies that



Holy card : Our Lady of the Rosary of Pompei, 20th century.



Giovanni Battista Tiepolo, *The Prophet David with the harp* (prefiguration of the Rosary of Mary), Church Saint Mary of the Rosary, 1737-39, Venice.

ipsius): *“Quo, ait, sagittante delicias carnum, et fulgurante mentes lapideas impiorum, omnis haereticorum secta contremuit, et omnis Ecclesia fidelium exultavit”.*

Neque tamen unquam, vel in urbem, vel in animos Tholosanorum penetrare sese Beatus Dominicus valebat.

2. Ergo zelo exaestuans, ac dolore, in cavernosa proximae sylvae abdita sese aliquando solum coniicit, ad Deiparae suae impensius opem implorandam.

Ieiunia precibus iungit, corporisque diras castigationes.

Inter haec triduum tenuerat, poenas de se pro Tholosanorum culpis repetens, diverberate corpusculum sibi rubis ac sentibus non desinebat, dum viribus defectus semianimis corruisset.

3. Collapso, cruentatoque adest athletae Patrona sua caeli Regina potens, ac vultu,



he crucified the pleasures of the flesh and illuminated the hardened spirits of the ungodly while the congregations of heretics trembled and the faithful Church rejoiced.

Never, however, had St Dominic been able to penetrate the city and the souls of the people of Toulouse.

2. One day, burning with zeal and bitterness, Saint Dominic withdrew, alone, into a cave in a nearby forest, to invoke intensely the powerful intercession of the Mother of God.

In addition to his prayers, he fasted and carried out rigorous mortifications of his body.

In this state of mind, he had addressed a triduum to Mary, asking her to take upon herself the sorrows to suffer for the faults of the Toulouse people, without ceasing to strike her weak body with thorns and brambles, until she collapsed, at the end of her strength.

3. The mighty Mistress and Queen of Heaven approached her dejected and bloody disciple and, with a look and words filled with sweetness, she called Saint Dominic, who remained prostrate, and raised him up.

affatu, amplexuque iacentem excitat velut redivivum.

Divae Reginae Coelitem tres aliae, vultu, cultuque persimiles, nisi quod inferiores, astabant comites Reginae, quarum quamque, sicut assequae, Virgines quinquaginta circumsistebant; forma omnes supra hominem augustiore, armis illustres.

Obstupuit viso in medio S. Dominicus.

4. Ad quem Alma Virgo parens: *“Dominice, inquit, fili ac sponse intime, quia adversum inimicos fidei, inspirante JESU, meque opitulante, depugnasti fortiter, ecce tibi ipsa, quam invocas, adsum auxilio”*.

Dixit: simul Reginae tres humi levatum, quasi seminecem, piissime sistunt Mariae.

Quem illa in virgineos acceptum amplexus Osculo fixo dissuaviabat; et apertis castissimi pectoris Uberibus appressum Lacte suo potavit, integreque restituit.

Tum his affatur: *“Intimis visceribus dilectissime fili Dominice, numquid probe nosti, et ²⁵⁶ qualia arma Trinitas ter Sanctissima usurpavit, cum orbem totum*



²⁵⁶ “quae et” in the 1691 edition.

Next to the Most Holy Queen of Heaven were three other Queens who accompanied her, whose faces and ornaments were the same as hers, but as an inferior copy; each of them was surrounded by fifty Virgins, one after the other, all of them of a very majestic appearance, far superior to human nature, and splendidly dressed.

St. Dominic's rapture could be seen on his face.

4. The loving Mother of God said to him: "O Dominic, son and intimate Spouse, inflamed by the love of Jesus, since you fought so courageously, while I was at your side, the enemies of faith, I am now coming to your help, you have begged me. »

These were his words, while the three Queens lifted him up, almost dying, and brought him to Mary, showing great veneration.

She kissed him with a virginal embrace, kissed him several times and gave him the milk of her Most Chaste Breast, giving him back the integrity of her strength.

Then she uttered these words: "Ask your heart, oh beloved son Dominic: are you able to tell me what was the path taken by

reparare statuisset?”.

Cui ille: *“O Domina mundi, tute nosti me praeclarius: per ²⁵⁷ Te namque Salus mundo venit, per quam, te Mediatrice, mundus reparatus est, ac redemptus”.*

Quae arridens familiari sponso: *“Trinitas, ait, beatissima ad orbis expugnanda scelera universa, praecipua sibi inter arma delegit Angelicam Salutationem, qua nostrum constat Psalterium, totius Novi Testamenti fundamentum.*

Quocirca, si vis quem optas, in praedicando fructum, meum praedica Psalterium: et mox persenties ter Max. Trinitatis auxilium”.

Simul addidit tale ei.

SCHEMA PSALTERII

III. *“Istius in signum, ait, ecce tres mecum Reginae Sanctissimam Trinitatem repraesentant.*

1. *Harum, ut cernis, Prima Candidissimo nitens cultu, Patris designat Potentiam, quam in Filii sui, ex me nati*



²⁵⁷ "ter" in the 1691 edition, but it is possible that it is a printing error.

the Holy Trinity three times when it decided to redeem humanity?"

He replied: "O Mistress of the world, you know very well: it is through you that the salvation of the world came; through you, who are its Mediatrix, that the world has known renewal and redemption. »

And she, smiling at her Virginal Spouse, said: "To make reparation for all the sins of the world, the Most Holy Trinity chose, as her first weapon, the Hail Mary, at the beginning of the New Testament, of which our Rosary is composed. Also, if you wish to gather the fruits of your preaching, preach my Rosary, and the Most Holy Trinity will come immediately to your rescue. »

Then she contacted him about the ORIGIN OF THE ROSARY:

III. She said to him: "You have had the privilege of seeing the three Queens who are with me: they are the image of the Most Holy Trinity."

1. The first Queen you can see, resplendent and dressed in white, symbolizes the Omnipotence of God the Father, who wanted me for Spouse, in order to incarnate and give birth to his Most Holy Son. The fifty Virgins you see, also in

Sanctissima Incarnatione manifestavit.

Hanc quoque²⁵⁸ quinquaginta Virgines, item candore venerabiles, designant; primum Iubilaeum gratiae et gloriae, in et ab Patris esse Potentiam²⁵⁹.

Secunda Regina, ostro²⁶⁰ et purpura Rubens Filii denotat Sapientiam; quam in mundi per Passionem suam redemptionem declaravit.

Illius Comites quinquaginta, pari insignes purpura Virgines admonent; alterum quinquagesimi anni Iubilaeum gratiae et gloriae ex merito Christi passi descendere.

Tertia Regina convestita stellis, Clementiam Spiritus Sancti demonstrat, quam in redempti orbis sancticatione misericorditer ostendit.

Assistrices ei quinquaginta Virgines, stellis undique coruscae, spondent, iubilaeum tertium gratiae et gloriae, in et ex Spiritu Sancto promanare.

2. Porro noveris: ego, ut trium



²⁵⁸ "pone" in the 1691 edition.

²⁵⁹ "Potentia" in the 1691 edition.

²⁶⁰ "oestro" in the 1691 edition, but the word is unclear.

radiant splendor, symbolize the Grace and Glory of the first Jubilee, that of omnipotence, the gift of God the Father.

The second Queen, dressed in purple, indicates the Wisdom of the Son of God who, in the world, made Redemption come true through her Passion.

The 50 Virgins, her companions also dressed in purple, symbolize the Grace and Glory of the Second Jubilee, that of the fiftieth year, which derives from the Merits of Christ's Passion.

The third Queen, dressed in stars, symbolizes the mercy of the Holy Spirit, who manifested himself in the Sanctification of the purified world, thanks to Mercy; the fifty Virgins who accompany him, in the twinkling of the stars covering their clothes, symbolize the Grace and Glory of the Third Jubilee, the one that flows from the Holy Spirit and flows into it.

2. It is good for you to know that I am, as Queen of the Three Queens, also Queen of the Three Jubilees, both in this life and in

Reginarum, sic et Iubilaeorum, sum Regina, Trium in Via et in Patria; nimirum Legis Naturae, Scriptae et Gratiae, quae totidem in Beatorum felicitate perennant.

Quae causa est, cur Beatissima Trinitas isthuc mihi numerum²⁶¹ CL sanctificatum dicavit, et consecravit in Psalterio meo.

Cuius idcirco

I. Quinquagena, De Incarnatione, pura candet.

II. De Passione Filii, purpurata rubet.

III. De eiusdem Resurrectione, Sanctorumque gloria, stellata coruscat.

3. Age nunc igitur, mecum hoc capesse Psalterium, et constanter id praedica.

Urbem, hostiumque fidenter invade cuneos, et ubi frequentissima convolarit multitudo, hoc lauda, commenda; Orationem suade, et crede, maxima protinus divinae Potentiae mirabilia videbis”.

Dixit: seque super astra recepit.

IV. 1. Promisso fidit, dicto paret



²⁶¹ It seems to read "nuperum" in the 1691 edition.

this world: in this way, I am the Queen of Natural Law, of Codified Law and of the Law of Grace, which are unchanging in the happy Kingdom of Heaven.

That is why the Most Holy Trinity crowned me and designated me as the Queen of the Most Holy Rosary, with a Crown of 150 jewels, 50 of which are the white gems of the Incarnation; 50 the purple gems of the Son's Passion; 50 the gems, sparkling like the stars, of the Resurrection of Christ and the Glory of the Saints.

3. Take this Rosary and spread it wherever you go, and I will not leave you.

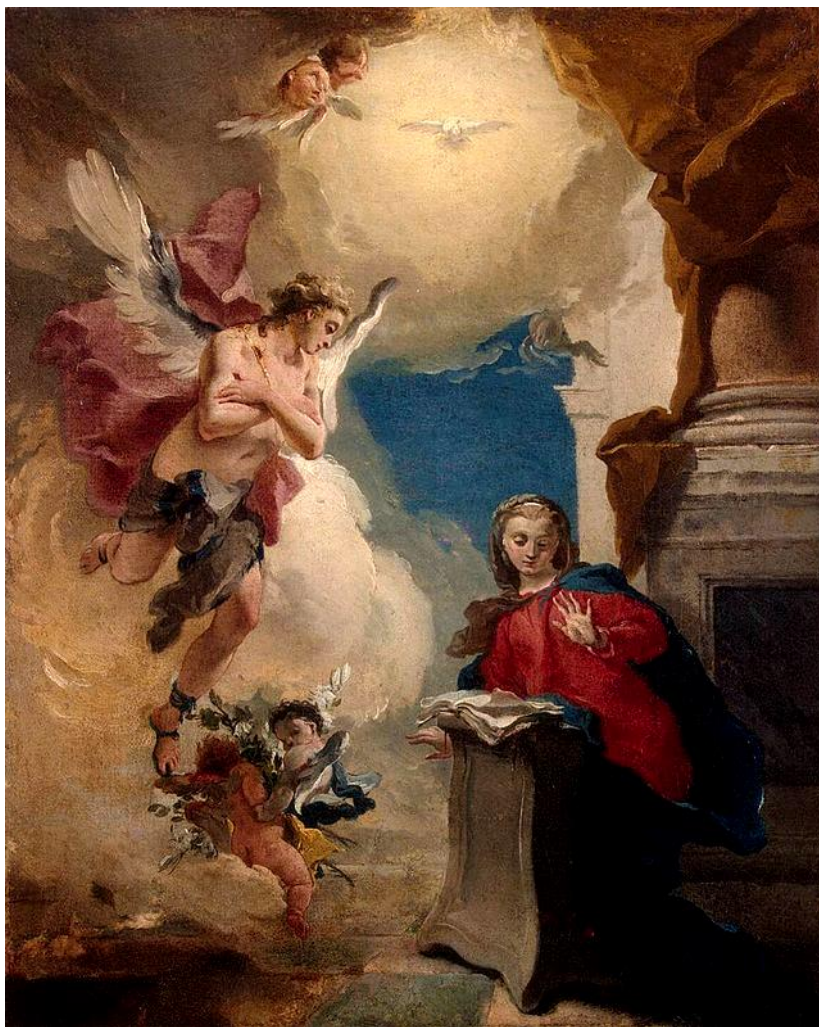
Arm yourself with courage and enter the city, among the enemy ranks and, where many people will gather, praise and recommend the Rosary; recommend the Crown of the Rosary and have confidence: you will immediately see the greatest wonders of divine power.

She spoke like that, and disappeared among the stars.

IV. 1. St. Dominic believed the promise, obeyed the commandment and entered the city of Toulouse; at that very



Holy card : Our Lady of the Rosary of Pompei, 20th century.



Giovanni Battista Tiepolo, *Annunciation*, 1724-25, Saint-Petersburg (Russie).

S. Dominicus apparet in urbe Tholosana: simul aedis summae aes omnes campanum, divino agitato, summis in turribus consonat, sonitu prorsus peregrino et novo.

Terror animos, motusque²⁶² cunctorum, ac stupor incessunt, pariterque cupido, factum cognoscere visu, quod audiebant, et discere causam.

Ad paroeciam eam principem civitas advolat pene tota, et ecce: videntur, ante cunctis perosus, auditur intrepidus divinus suspicitur Psalterii praedicator S. Dominicus, cordium sentitur malleator.

Stuporem ex pulsu campano, maior ex predicatione excipit.

Illius memoriam inter, et sensum huius atque praesentiam, medii stant omnes pariter atque defixi: neque dum haeretica cedebat pervicacia.

Itaque altior de caelo, horridilisque fit vis.

2. Virtutes coelorum moventur,



²⁶² “metusque” in the 1691 edition.

moment, by miracle, all the bronze bells of the main Church resounded, from the top of their towers, with an unusual and unknown sound.

Terror, emotion and stupor seized people's souls, as well as the desire to know what they were hearing and to discover the cause. Almost the whole city immediately went to the main parish, and St. Dominic appeared to everyone, the intrepid and admirable preacher of the Rosary whom, despite their resentment, coming from his pounding hearts, people let speak, while observing him with astonishment more due to the sound of the bells than to his figure as a preacher.

Because of what was happening, everyone felt impressed in his presence, affected and disturbed: however, their heretical obstinacy did not bend.

Suddenly, a storm raged from the sky, in a racket full of violence.

2. The energies of the sky exploded, thunder resounded, sudden lightning flashes illuminated the sky, lightning struck the

mugiunt tonitrua, fulgura certatim volantia micant; resonant elisa fulmina: quatitur urbs, fragoribus orbis uterque successus intremiscit.

Illapsurum metuisses, aut terram coelo, ignibus undas miscendas fore.

Parum hoc: etiam quasi *terra* levis suspensa motu libratur succussorio; iam iamque hiatu immani videbatur cunctos absorptura.

Neque *aquae* cursum tenuere suum, retroactae feruntur, et suffunduntur omnia: omnisque *ventorum* vis effusa murmure horrendo frendit ac fremit.

3. Immania haec et miranda: at mirabilius, quod in his omnibus vox una praedicandis Psalterium nil cederet Dominici, quo minus integra ad aures audientium accideret.



ground with a crash: the whole city was upside down, its inhabitants in a state of terror because of this terrifying spectacle.

It seemed as if the ground had collapsed, the earth had mixed with the sky, and the waves were covered with flames.

But that's not all: the earth became a mass of mud, and a tremor seized it by shaking it from all sides; everyone felt as if they were about to be sucked into a huge abyss.

Even the waters had stopped flowing, they were diverted and flowing anywhere; the winds were blowing with all their might, howling and whistling.

3. Meanwhile, everyone was amazed to hear, in the midst of all this, the voice of Saint Dominic preaching the Rosary, without losing its vigour but reaching, on the contrary, the ears of the listeners perfectly.

Ista, quae vincebat omnia, vincebat et haeretica pectora.

Haec frangit, haec mollit, haec mutat, tum inter alia sic fatur: "*Haec dextera Excelsi: irati haec vox*²⁶³ *Numinis est, o Cives.*

Date locum Deo: ad ostium cordis vestri stat, et pulsat.

Deus enim est, qui fulminat in nubibus.

Terret, ut corrigat: non ferit, ne occidat.

*Plaga tamen capitibus imminet: si vultis declinate paenam*²⁶⁴*, et ultimam, aeternam exhorrescite.*

*Exemplum ab obstinatis Christi JESU crucifixoribus, per similia terrefactis ostenta, capessite: et ex JESU, Matreque JESU propitiam*²⁶⁵*sperate salutem.*

Agite, Salvatoris Genitricem Virginem, Matrem misericordiae poscite omnes Advocatam, Matri piae pius Filius nil abnuit.

Utriusque precem amate, usurpate Psalterium.

Secundum DEUM MARIAM colite, execrati haeresim eiurate.

Et fidite: salutem spondeo, sponsionem hanc meam affirmabit gratia Deiparae,

²⁶³ "vis" in the 1691 edition.

²⁶⁴ "pronam" in the 1691 edition.

²⁶⁵ "propriam" in the 1691 edition.

This one, which prevailed over the events, also conquered the hearts of heretics.

She shook them, moved them, softened them, transformed them and, among other things, uttered these words: "This is the right hand of the Most High, the voice of an angry God, O inhabitants of the city. Its purpose is to correct, not to kill. However, the punishment is above your head: if you want, avoid punishment and fear the ultimate punishment, the eternal one. Take as an example those who stubbornly crucified Jesus Christ, even though such wonders had plunged them into terror, and hope for the benevolent salvation from Jesus and the Mother of Jesus. All of you pray to the Virgin Mary of the Savior, the Mother of Mercy, Advocate, that the beloved Son will not refuse anything to the Mother he loves. Love their Prayer, pray the Rosary. Following God, pray to Mary, reject heresy and make a profession of faith.

And trust me: I promise you salvation, the grace of the Mother of God will confirm my promise and, by God's will,

*Deoque ratam, faciet subita ab hisce quies
terroribus, et tranquilla securitas.*

*Credite: cerno coram centum et quin-
quaginta Potestates, Angelos, vindictae Dei
administros, a Christo, et a Christi Matre
Virgine coelitus in vos imissas²⁶⁶, poenis sce-
lerum vestrorum exposcendis”.*

4. Has voces Sancti, aliae blattarum in-
tersonant voces infaustae, confusique eiulatus
cacodaemonum eduntur tales: “*Vae, vae no-
bis!*

*Ab Angelis, per vim maxime Psalterii,
catenis ignitis religamur, et procul ex orbe
hoc relegamur in Barathrum, heu, infelices!”.*

Horum tanta intendebatur vociferatio,
ut de Psalterio Praedicatoris vocem pene ob-
scurare videretur.

Obruissent illam, ni Deus voci eius vo-
cem virtutis dedisset.

5. Ostentum istis accessit denique hor-
ribile aequae ac mirabile.

Prostabat forte in Ecclesia maiore, Dei-
parae statua, loco edito, atque conspicuo.



²⁶⁶ “immissos” in the 1691 edition.

calm and security will immediately free you from these torments.

Believe me: I see in the distance the 150 ranks of the Angels who executed God's punishment, sent by Christ and the Virgin Mary to punish you for your malice."

4. As the Saint spoke in these terms, we heard the sinful voices of the cockroaches, as well as the confused laments of the demons: "Poor, poor of us! By the infinite power of the Rosary, the Angels have bound us with chains of fire and, far from this world, we are pushed back into the darkness of Hell. O poor us!"

Their terrible screams were heard, so loud that they almost seemed to cover the voice of the Preacher of the Rosary, which they would have done if God had not given him a higher tone of voice.

5. Finally, a terrible and wonderful prodigy was added to the others.

In the main church a statue of the Mother of God was displayed in a high and visible place.

Haec visa cunctis fuit, dexteram in coelos porrectam extendere: vice minarum tertium repetita, ac si diceret: nisi iussa facessatis, peribitis.

Ita enim gestum statuae mox interpretatus est S. Dominicus: *“Non plaga, inquit, non horrida monstra remittent, ni ab pertinacia remittentes, salutem per Advocatam misericordiae in Psalterio quaesieritis.*

Ergo sacris ipsi precibus in Psalterio placate iratam, et elatum²⁶⁷ minaciter brachium ea flectet ad misericordiam”.

V. 1. Iam fibras cordis omnium perculerat Deus, percusserat Dominicus.

Vidisses abiectos humi universos, supplices ad Deum, Deiparamque palmas tendere, pallere vultus, artus tremere, et corpore toto inhorrescere: Audisses imis ductos pectoribus gemitus, fractos ructare singultus, obscurum mugire rugitus, ululatus virumque mulierumque planctus resonare



²⁶⁷ “elevatum” in the 1691 edition.

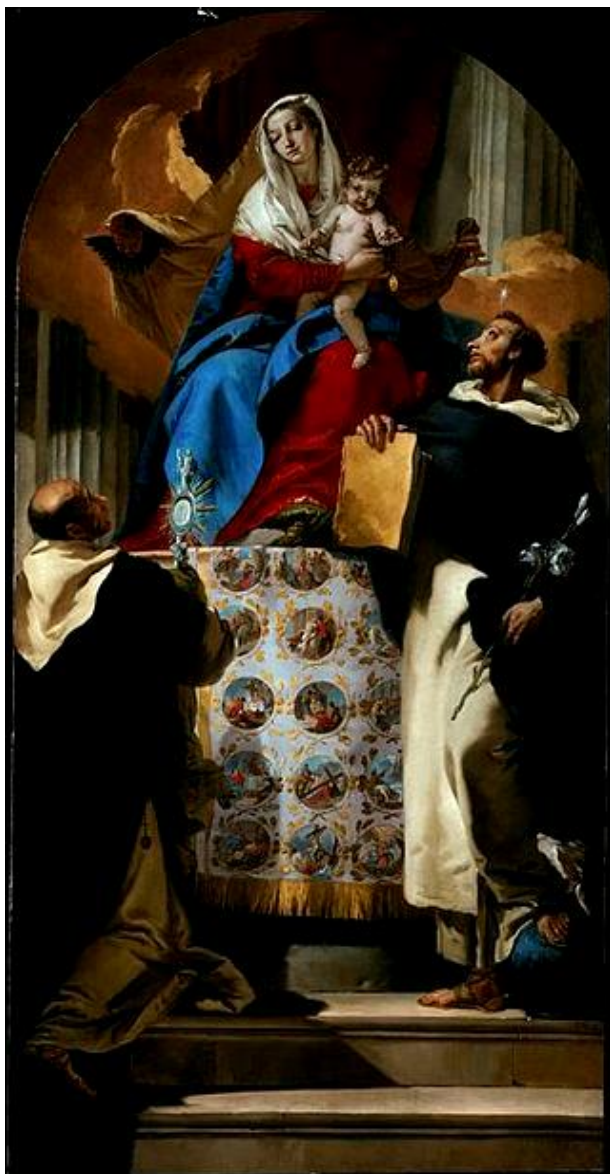
All saw her raise her right hand and stretch it out, as if she was giving a repeated warning, three times to heaven, as if she were saying: "If you do not obey, you will perish."

This was how St. Dominic immediately interpreted such a gesture by saying: "The punishment and the terrible threats will only go away when you renounce your obstinacy and ask, through the Rosary, for salvation from the Advocate of Mercy. Also, soothe his anger with the Sacred Prayers of the Rosary and the Mother of God will lower her threatening arm."

V. 1. God had already penetrated into the fibers of the hearts of all, and St. Dominic had pierced them. It was necessary to see all these desperate people on the ground, tender, begging, their hands towards God and the Mother of God, their pale face, their arms shaking, their whole body in the image of their terror. It was necessary to hear the moans that rose from the depths of their hearts, their tears interspersed with whining, the cries of the mixed men and women. All were flooded



Holy card : Our Lady of the Rosary, 18th century.



Giovanni Battista Tiepolo, *Our Lady of the Rosary with Saint Dominic and Saint Hyacinth*, 1730-1735, Chicago, USA.

permixtos: madere lacrymis, sordidatos squalere cunctos, pectora tundere, spargere pulverem, lacerant²⁶⁸ genasque, capillosque, misericordiam vocare universos, haud secus, quam si viventibus sibi videntibusque funus duxissent.

2. Hoc flexus miserabili spectaculo S. Dominicus, vultu ad Deiparae statuam verso, humi genua supplex ponit, et orat: “*O Domina, coeli, terraeque potens Virgo, aspice, poenitentes, supplices audi, praeteritorum pudor ac dolor praesens, de futuris meliora spondet.*”

Iras pone, remitte minas, brachiumque repone in tuae sinum clementiae”.

Audiit pia parens, suaque brachium statuae contractum composuit.

Pariter venti, tonitrua, terraeque motus, et cuncta resederunt.

3. Terroribus hisce, periculisque perfuncti Tholosani, dederunt manus, animosque singuli in unius manum Dei, et



²⁶⁸ “lacerare” in the 1691 edition.

with tears and covered with mud, they beat their breasts and threw themselves into the rubble, lacerating their knees, tearing their hair, invoking mercy, all together, as if they had participated in their own funeral, remaining alive and simple spectators.

2. St. Dominic, looking at this moving sight, his face turned towards the statue of the Mother of God, knelt down, begging, on the ground, and prayed: "O Mistress of earth and heaven, mighty Virgin, look, listen to the begging penitents: the shame of the past, and the pain of the present, promise a better future.

Renounce your anger, send back the threats and rest your arm in the bosom of your Clemency. »

The tender Mother listened, and the statue bent her arm.

As soon as the winds, lightning, tremors and everything else subsided.

3. The Toulouse inhabitants who had lived through these terrors and dangers, handed their hands and souls into the hands of the one God, under the direction of Saint Dominic.

ductum S. Dominici.

**Fit pax, et alta quies, admiratio pariter,
et perfecta animorum mutatio.**

Errores suos dimittunt, haeresum tenebrae remittuntur, et lux catholicae fidei aperitur.

4. Die posteri²⁶⁹ novum Cives spectaculum tale dederunt.

Superiniectis sibi camisiis, arduentes manibus cereos praetendentes, eandem ad Ecclesiam mane primo supplicatum conveniebant.

Ad quos Sanctus Dominicus catechetica de Psalterio instituit concionem, quantum satis videbatur, sequentibus signis, quae plurima tunc ibidem ac deinceps, Deus per servum suum operari dignitatus est.

VI. 1. Haec ita gesta evenerunt tribus circiter annis, aut quatuor, ante S. Ordinis Praedicatorum institutionem.

2. Et in perpetuam rei memoriam,



²⁶⁹ “postero” in the 1691 edition.

Peace came, as well as a deep calm, wonder and total conversion of minds.

Mistakes were abandoned, the darkness of heresies was repelled and the light of the Catholic Faith flourished.

4. The next day, the inhabitants of the city renewed their promise.

Dressed in white, they wore lit candles, and went to pray in the same church as the day before.

When they were gathered together, St Dominic began his teaching of the Rosary, for as long as he considered it appropriate; at the same time but also afterwards, many wonders were accomplished, according to God's will, through his servant.

VI. 1 All this happened about three or four years before the institution of the Sacred Order of Preachers.

2. As a perpetual reminder of the event, the Bishop of Toulouse, Foulque,

Fulco Tholosanus Episcopus S. Dominico eiusque Fratribus, libera donatione facta, decimarum Ecclesiae suae partem sextam perpetuum donavit.

3. Atque ibidem prima S. Ordinis Fratrum Praedicatorum id temporis incunabula poni coepta fuerunt, in Ecclesia, dicta Sancti Romani, fundata tamen, ac dedicata Sanctissimae Trinitati, et beatissimae Virgini Mariae.

4. Neque Ordinis solum, verum et Psalterii porro plantandi ista origo prima extitit.

Atque ea quoque via Psalterium in hunc Ordinem intravit, et in eo hucusque perseveravit.

5. Ex cuius utriusque Institutiones²⁷⁰, et S. Ordinis in Ecclesia, et Psalterii in hoc Ordine, quanta Deus semper Deiparaque sint operati, seipso liquet, et in orbe fructus constat, quousque nomen patet Christianum.

ATTESTATIO

Et haec omnia piissima Dei



²⁷⁰ "Institutiones" in the 1691 edition.

gave Saint Dominic and his Brothers the gift of the sixth of his Church for eternity.

3. These were the beginnings of the Sacred Order of the Friars Preachers, in the so-called Church of Saint Roman, which was, however, founded and dedicated to the Most Holy Trinity and the Blessed Virgin Mary.

4. These beginnings of the Order coincided with those of the Rosary, which from then on was spread throughout the world.

And so the Rosary entered into the order in which it continues to be transmitted today.

5. Concerning the foundation, both of the Sacred Order of the Dominicans and of the Rosary within this order, it is quite obvious, in view of their greatness, that this is the work of God and the Mother of God, as everyone, wherever Christianity extends, is aware of it.

TESTAMENT

These loving words were addressed by the Virgin Mary, the Mother of God

Genitrix V. Maria cuidam, quem desponsavit per annulum, et Psalterium mirandum, ex crinibus ipsius Virginis MARIAE, in collo sponsi pendens; narravit visibiliter, et sensibiliter esse verissima.

CAPUT IV.

*De B. ALANO, Deiparae desponsato Psalterii
Innovatore, attestata narratio in Apolog[ia],
Cap. X.*

I. Clementissimus DEUS Misericordiarum et DEUS totius consolationis, ex sua dignantissimae miserationis abundantia, et perpetua charitate, Psalterium Christi et Mariae, iam diu in desidiosa hominum oblivione sepultum, benignissime dignatus est revelare cuidam Patri Fratri Ordinis Praedicatorum.

1. Per quod, gratia Dei, cooperante,



to the one she married through a ring made of her own hair, and a wonderful Crown of the Rosary, which hangs around the Bridegroom's neck; all these events are real and true.

This is the solemn moment of the handing over of the Holy Rosary to Saint Dominic in Toulouse, a small town in the Haute Garonne in France, in 1212.

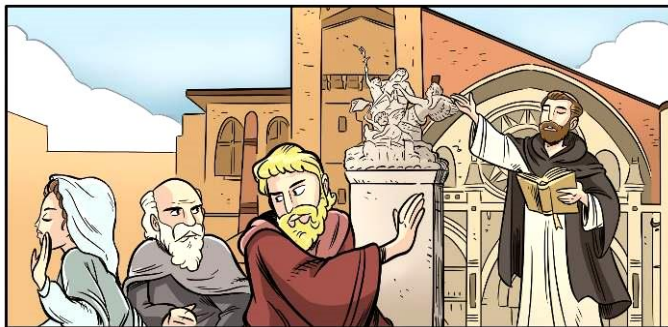
CHAPTER IV

Blessed Alain himself tells how he became the Spouse of the Mother of God and Apostle of the Rosary. (cf. Apology chapter 10).

I. It pleased the sublime God of Mercy and Consolation, overflowing with Goodness, Forgiveness and Love, to reveal to a Dominican Brother the Rosary of Christ and Mary, long dedicated to the forgetting of men.

1. Thus, the Grace of God deigned to perform inenurable works and countless

THE VISION OF THE VIRGIN OF THE ROSARY TO SAINT DOMINIC, TOULOUSE, FRANCE, IN 1212



Visions of Blessed Alain: Our Lady of the Rosary showed me the terrible situation in which Europe found itself in the 13th century: new heresies were emerging, and among them, the most dangerous was that of the Albigensians, who had been born not far from Toulouse, in Albi: the movement pursued the Christian ideals of poverty and equality, but from the beginning the demon of pride was there.

The Albigensians, as they made a journey in stages, to a final stage called Consolamentum, felt better than other Catholics, and those who had not made their own journey were despised and fought.

This pride gave rise to heresy: they considered themselves to be the only Christians and depositaries of the truth and began to question the Catholic doctrine on the sacraments, and on the Eucharist in particular, until they openly opposed the Pope and the Church.

Pope Innocent III, in order to suppress the revolts of Catholics in Europe, was about to send a crusade to Toulouse, when the Virgin decided to intervene with a gift of grace: the Holy Rosary.

And she chose for this task a regular canon of the cathedral of Osma, in the kingdom of Castile and Leon (Spain), who passed through Toulouse in France, Saint Dominic.



Faced with the obstinacy of the Cathars, or Albigensians, Dominic de Guzman, then a young priest, tired and disappointed after having tried all the ways of preaching to bring people closer to the Church, retired to a grove, just outside Toulouse, to pray. (illustrations: Letizia Algeri)



Saint Dominic prostrated himself in prayer, fasted and whipped himself to do penance for the sins of the Albigensians and continually asked the Virgin for a prayer capable of overcoming the evil of the world.



One night, it seemed to me that it was the night of March 24-25, 1212, Saint Dominic, praying and penitential in the cave, saw, in an ardent light, Our Lady of the Rosary accompanied by three queens, and behind each of them, there were 50 virgins.

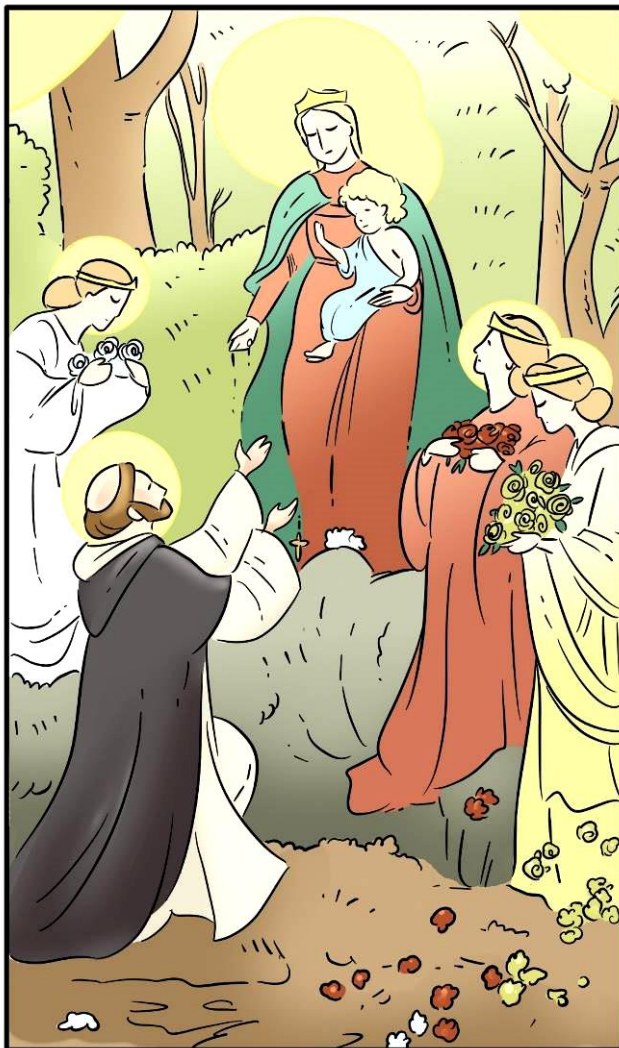
The first queen wore a white robe, the se-conde a purple robe, the third a golden yellow robe, and the same for the Virgins after them.

Our Lady of the Rosary was dressed in a red dress and a green coat, and did not wear a veil over her head (nor did the queens and 150 virgins).

The Blessed Virgin had pilgrim's sandals on her feet, she was sitting on a throne, but she seemed to want to get off to help the poor sinners.

She carried the Child Jesus on her lap and showed St. Dominic a large crown composed of 15 lilies and 150 roses, 50 white roses, 50 red roses and 50 yellow roses: the three queens and 150 virgins symbolized the crown of Mary's Rosary, which she would give to St. Dominic to give to the Church for centuries to come.

The crown of the Rosary was Mary's crown and sceptre, the sign of Mary's power over the forces of evil, which she had obtained from God on the day of her Assumption in Heaven, and which she had already announced and given, as a singular gift, in certain apparitions in the time of monasticism. (illustrations: Letizia Algeri)



Our Lady of the Rosary says to Saint Dominic: "Just as God the Father initiated the salvation of the world through the Hail Mary, you spread My Rosary everywhere: everything you ask for through My Rosary, you will obtain it!"



During that Holy Night, strengthened by the words of Mary's Apparitions, Saint Dominic returned to the square in front of Toulouse Cathedral in France, and when he entered the square, the bells of the bell tower of the cathedral rang so loudly that people began to take to the streets to find Saint Dominic whom they already knew for his preaching, and, unlike other times, they let him speak to them about the Virgin, even if their hearts were hardened. (illustrations: Letizia Algeri)



And suddenly, a storm broke out and an earthquake shook the Toulouse ground, and the Toulouse people were overwhelmed.



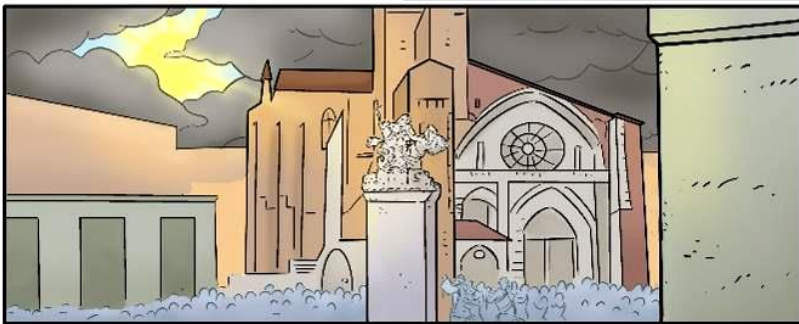
Saint Dominic then invited them to conversion and repentance, and showed them the crown of the Rosary, but they continued to insult Saint Dominic and swear...



... when suddenly a common cry rang out: the stone statue of Our Lady, standing in front of the cathedral, had suddenly raised her arms towards Heaven, almost as an invitation to turn to Mary Most Holy so that she could intercede with God! (illustrations: Letizia Algeri)



Before this Heavenly Sign, people fell to the ground crying and begged Saint Dominic to take them to pray the Rosary.



The dawn came... the earthquake and the rain had stopped and the arms of the statue of Mary had returned to their place: the people were still there, reciting the Rosary with Saint Dominic. A new world had appeared, the world of the Rosarians! (illustration: Letizia Algeri)

inaudita et innumera peracta sunt miracula; et praesertim vere²⁷¹ per praedictum Fratrem Praedicatorem, in Psalterio specialiter Deo, Deiparaeque devotum.

2. Ante autem dictus Pater, quam ad eam admirandae praedicationis gratiam vocatione divina perveniret; Psalterium Mariae, sedula devotione quotidiana Deo per Advocatam DEI Matrem Mariam offerre diu consuevit; quo a tentationibus diaboli, carnis, ac mundi liberatus, vel immunem ab iis, aut securam Deo vitam in suae vocationis exigeret instituto.

Et quidem a quibusdam est liberatus; verum aliarum permolesta importunitate eo vehementiore, pugnisque saevioribus afflictus fuit, et debuit conflictari.

3. Nam Deo sic permittente; (ut is, qui solus potest, eum faceret ex tentatione proventum) quem experta dein Ecclesia cognovit (hodieque sentit), ecce septem ipsos annos a diabolo fuit crudelissime tentatus, verberibus contusus, et flagris diriter



²⁷¹ "vero praesertim" in the 1691 edition, instead of "praesertim vere" in the 1847 edition.

wonders through this Brother Preacher, who was particularly devoted to the Rosary of Jesus and Mary.

2. This Father, even before reaching, by divine vocation, the extraordinary grace of this preaching, had long been in the habit of offering to God, by virtue of daily and assiduous devotion, the Rosary of Mary, Advocate and Mother of God; he was, thanks to the Rosary, delivered from the temptations of the devil, the flesh and the world and, now preserved from the latter, he led a quiet life in the company of God, in the Institute of his vocation.

Although he was safe from such temptations, however, he felt the torments and assaults of unbearable temptations and cruel struggles, against which he was forced to fight.

3. God, in fact, allowed it (in the same way that he was the only one who could keep him away from temptation, which the Church knows from experience as well as those who suffer), and Alain was cruelly tempted by the devil for seven whole years, beaten by his rods and his ox nerves.



Holy card : Our Lady of the Rosary and her followers, 20th century.



Giovanni Battista Tiepolo, *The Crowning of the Virgin*, 1754, Kimbell Art Museum (Fort Worth), USA.

vapulavit.

Adeoque saeva ea fuerunt subinde verbera; ut ipsi vitam saepius extorsissent, aut eum ad desperationem adegissent; ni Alma Dei Virgo, miserata sic afflicto quandoque opem tulisset, ac medicinam,

4. Quodque amplius, tanta vi occulta, impetuque tortore saepius exagitabatur a desperationis spiritu nequam, ad mortem sibi ipsi violenter manibus illatis consciscendam; ut dudum ferro animam cum sanguine hausisset, aut quo aliocumque necis genere vitam proiecisset: idque semel decretissima desperatione steterat animo, in ipso quodam sacri Ordinis sui templo: nisi visibilissime S. Maria eum servasset, ex improvise apparens, dissipatrix tentationis.

5. Iam enim, heu²⁷², manus tentati tracta ad ferrum expediendum adigebatur; iam, ipso nolente, brachium inflexum, cum mucrone stricto, ad guttur proprium intorquebatur,



²⁷² “eheu” in the 1691 edition.

The blows were so fierce that they continually tormented the course of his life, and would have driven him to despair if the pitiful Virgin Mary had not regularly brought help and remedy to the afflicted.

4. Sometimes the occult force of such an executioner showed such impetuosity and vigour that despair seized him, to the point that he tried to kill himself with his own hands, to shed his blood or his vital breath with a knife, or in any other way.

Once, as his soul sank into a state of conscious despair, the Most Holy Mary suddenly appeared to her in the Church of her Sacred Order, dispelling temptation.

5. When, alas, in one of these moments of despair, he took his hand to his knife, pulled it out of its case and, without realizing the seriousness of his gesture, turned it against himself, approaching the blade of his throat with a gesture so determined that he would certainly have cut his throat completely, causing his instant,

ictu tam valido adque necem certo, ut citra moram ac dubium sibi gulam praecisam abrupisset: sed misericordiosissima adfuit Servatrix Maria, ictusque impetu in medio brachium hac involat, distinet, ista desperanti alapam infligit, et ait: "*Quid o miser, quid agis?*"

Tu meam si orasses opem, ut alias fecisti, in tantum istud periculum haud quaquam incurrisses".

Dictoque evanuit.

II. 1. Solus ita relictus miser, post pauxillum gravissima, et humanitus, incurabili arripitur infirmitate; ut, quicumque eum cognovit, certus iudicaret, ipsum vicinae mortis filium aliquando fuisse.

2. Omissa Ecclesia perreptat, in cellam, ubi rursum daemonibus undique exagitatus,



death, if it had not suddenly appeared to him, the help of the Blessed Mary, who came to his aid and promptly held his arm, preventing the atrocious gesture by slapping²⁷³ the desperate. She said to him, "What are you doing, O unfaithful man? If you had asked me for my help, as you have on other occasions, you would not have fallen into such great peril."

After these words, she disappeared, and the unfortunate remained alone.

II. 1 Shortly afterwards, he was struck by a serious and incurable physical infirmity to such an extent that all those who knew him were certain that he was at the gates of death.

2. After leaving the church, he entered his cell where he was again surrounded on all sides by demons, who were harassing his conscience, further aggravating his illness.

²⁷³ The word "alapa" used in the Latin text denotes the slap given to the slave at the time of his release: Notre Dame already announces the release of Alain from the demon's slavery.

conturbatos conscientia, infirmitate nova
gravatos, cum miserabiliter iaceret,
ardentissimis cum suspiriis ad Virginem
Mariam hunc in modum orans clamabat: "*Me
miserum mortis filium!*"

Eheu!

Quid miser agam?

*Coelestia mihi adversantur: coelum
mihi ferreum est.*

*Infestant infera; humana me
destituunt.*

*Quid cogitem, quid dicam, quo me
vertam, nescio.*

*Sperabam Tuo me, oh miserum,
opitulatrix Maria, et fortiorem, et securiorem
fore praesidio: et ecce, proh dolor, in
graviorem decidi maledictionem.*

Heu me!

Ad quae natus sum?



**He lay in his bed, desperate, crying
with hot tears, and prayed and invoked the
Virgin Mary in these words: "Poor me, who
feels me so close to death!**

Alas!

Why am I so unhappy?

Why is Heaven so against me?

Why is Heaven so cruel to me?

Hell haunts me; men abandon me.

**I don't know what to think, what to
say, or who to turn to.**

**I who felt, O Mary, so strong in the
Help you brought me, and so sure of your
Help, and now I am so miserable!**

What a bitterness!

A terrible curse is crushing me.

Alas!

Why was I born?

*Cur lucem hanc infelix adspexi?
Cur Religionem hanc ingressus sum ac
possessus²⁷⁴?*

*Quid mihi contulit tam longum, et
durum Vocationis servitium?*

*Ubi quaeso Veritas illa diceatis²⁷⁵ :
iugum meum suave est, et onus meum leve.*

*Ubi illa; quod non sinat tentari ultra,
quam possumus.*

*Vere: Salva Dei reverentia, et offensa:
mallem potius non esse, aut lapis fuisse,
quam sic vitae dies decurrere”.*

*Sic ille cum Iob et Ieremia clamans defi-
ciebat: haesitabatque anceps, desereretne de
caetero Domini servitium, an prosequeretur
coeptum.*



²⁷⁴ “professus” in the 1691 edition.

²⁷⁵ “dicentis” in the 1691 edition.

Poor me, why did I see the light of day?

Why did I enter this order, and why did I consecrate myself?

Why did the vocation assign me such a long and hard service?

Where is the truth in the words of the One who said: "My yoke is sweet, and my burden is light? »

Where is the truth in the words that He does not allow us to be tempted beyond our limits?

In truth, I know that my irreverent words are an offence against God, I would have preferred not to exist, or to be a rock, rather than live like that. »

He said all this, begging God, like Job and Jeremiah, wondering what meaning the service to the Lord now had for the rest of his life and whether the time had not come to renounce it.

III. Cui deliberationi fluctuanti, ecce de repente media intervenit Divarum Diva.

1. Nam ipso multa secum animo volvente, et in utramque inclinato, intempestae noctis fere medio, decimam inter, et undecimam horam, in cella iacentis subita coorta luce resplenduit claritas Dei: adstititque in ea beatissima Virgo MARIA conspicua, salutans ipsum suavissime.

2. Post multa divina colloquia, Virgo LACTE SUO purissimo lethalia daemonum vulnera plurima perfudit, et mox integerrime consanavit.

3. Simul hunc famulum suum, Domino JESU CHRISTO praesente, multisque Sanctis circumssistentibus, SIBI DESPONSAVIT: addiditque ei ANNULUM Virginitatis suae



III. While he was tormented by this question, the Most Holy Mary came to his rescue.

1. As he struggled between different states of mind, leaning sometimes for one, sometimes for the other, reaching about half of that dramatic night, between the tenth and eleventh hour, in the cell where he lay, a celestial light suddenly shone forth in which appeared, full of majesty, the Most Blessed Virgin, who greeted him with sweetness.

2. After many holy talks, the Virgin spread her pure milk over the many deadly wounds of the demons, and they immediately healed.

3. At the same time, in the presence of the Lord Jesus Christ and the many saints who surrounded her, she married her servant, and gave him the ring of her Virginity, made up of her own virgin hair²⁷⁶.

²⁷⁶ We refer to the cover illustration to give a vision of the majesty of the scene.



Holy card : Our Lady of the Rosary, 19th century.



**Guglielmo Caccia a.k.a Moncalvo, *Our Lady of the Rosary*
17th century, Saint-Perpetuus Parish, Solero (Alexandria).**

Virgineis de crinibus ipsiusmet Mariae concinne factum.

Qui Annulus gloriae est inexplicabilis, et inaestimabilis, quem indutum digito gerit, desponsat²⁷⁷ modo mirabili sic, ut a nemine videatur.

Ipse autem persentit in eo certa adversus omnes diaboli tentationes auxilia.

4. Pari modo Benedicta Virgo Dei Genitrix simul iniectam ei e collo suspendit CATENAM ex Crinibus Virgineis contextam: in qua inserti haerent centum et quinquaginta lapides pretiosi, ac quindecim, iuxta numerum Psalterii sui.

5. Quibus ordine peractis, dixit illi: ut sic spiritaliter, et invisibiliter faceret



²⁷⁷ “desponsatus” in the 1691 edition..

It is impossible to describe the exceptional character of this Ring of Glory that the Most Holy Mary passed on her finger and by virtue of which, in a heavenly and mysterious way, she became united to her in a Marvelous marriage, without anyone seeing them.

From then on, he felt prodigiously rescued, protected from any diabolical temptation.

4. In the same way, the Blessed Virgin Mother of God passed around her neck a chain composed of her virgin hair on which 150 Precious Stones shone, divided into 15 tens, according to the number of her Rosary.

5. Once this was done, Our Lady asked him to do the same thing, in a spiritual and invisible way, for those who would piously recite the Rosary.

dicentibus devote suum Psalterium.

Idem numerus gemmarum, et in Annulo continetur, sed longe alio modo minore.

6. Post haec eadem Suavissima Domina OSCULUM ipsi impressit; dedit et UBERA sugenda Virginea.

De quibus ille sugens avide, videbatur sibi cunctis in membris, ac potentiis, irrigari, et transferri ad coelestia.

Et saepius postmodum Alma Parens eandem ipsi gratiam contulit lactationis.

IV. Unde cunctis mortalibus admiranda narro.

1. Haec utriusque orbis Regina, post desponsationem, eidem saepius apparens velut deficienti robur addidit divinitus, quo confortatus ipse alios item animaret Deiparae in Psalterio devotos.

Ad eum vero sic aliquando fata: *“Dilecte Sponse, inquiebat, ex hoc deinceps non debes Me unquam a te alienam existimare, nec te vel a confidenti in me, vel ab servitio meo*



The same number of Gems, although smaller in size, were also contained in the ring.

6. After that, the sweet Virgin kissed him, and made him drink the milk from his Virginal Breast, which he absorbed with veneration.

He felt that he had finally found peace and risen to Heaven.

Thereafter, the Mother of God regularly gave her the gift of the immense Grace of her Milk.

IV. These events are worthy of everyone's admiration.

1. he Queen of Heaven and Earth, after the Hymenaeum, often appeared to him and, while enchanting him, made him extremely strong; she revived him so that he would be able to give courage, in the same way, to other devotees, thanks to the Rosary of the Mother of God. One day she said to him: "O my beloved, from now on you will no longer have to consider me as distant from you, nor to distance yourself from my protection and my Service: the union between you and I is so great, superior to any marriage in

separare: cum me inter et te coniunctio sit tanta, ut si per sanctam corporalem desponsationem fuisset desponsati toties, quod²⁷⁸ in orbe existunt foeminae, non tamen sic forem astricta tibi, et addicta, veluti nunc sum per spiritalem desponsationem tibi copulata: et hoc non ulla carnali copula, quae vilis est ac nihili, sed in spiritali, planeque divina.

In qua virginalis inest generatio, et coelestis animarum foecundatio: quam nemo vel ratione, vel ex libris sat intelligit, nisi qui accipit.

2. Eia, age igitur, dilectissime Sponse, oportet nunc, ut, secundum iura sponsalitia, sint cuncta inter nos communia.

Quocirca volo, collatas mihi Gratias, iure matrimonii spiritalis, tibi quoque communicare.

3. Scias autem: quod corporale Matrimonium in Ecclesia Sacramentum sanctum est, prout est figura, et signum Matrimonii Spiritalis, inter Christum, et Ecclesiam.

4. Quia vero per Angelicum Psalterium, te mihi desponsavi, sicut et Deus Pater me per idem in Angelica Salutatione Sibi desponsavit ad Filii sui generationem: ita

²⁷⁸ “quot” in the 1691 edition..

this world, since it is, between us, a Spiritual Marriage: the carnal love is vain and inconsistent, our Love is Spiritual and Divine.

And Spiritual Love, which generates, in Virginity, new Sons of God, fertilizes souls: this reality is incomprehensible to everyone, both cognitively and rationally, except those who have the gift of receiving it.

2. Courage, therefore, beloved Bridegroom: if, by the law of marriage, everything must be shared among us, I now want to share with you, in this spiritual marriage, the graces that have been granted to me.

3. Let us also remember that corporal marriage is a holy sacrament in the Church, as a figure and sign of the spiritual marriage between Christ and the Church.

4. Since, therefore, I married you, through the Angelic Rosary, just as God the Father married me, through the same Angelic Rosary of the Hail Mary, with a view to the generation of his Son, just as, through the will of God, I united myself to you through the Marriage, I pure and preserved Virgin, for the renewal of the

quoque (volente sic Deo) ad Eiusdem Filii Regenerationem in mundo, per Sacramenta et Virtutes, tibi iuncta sum, purissima Virgo, et intemerata.

5. Nec veniat in cuiusquam mentem de hac immundi quicquam.

Haec enim spiritalis generatio sole purior est, stellis mundior, amplexum continens Trinitatis infinitae, ut in qua consummatur haec desponsatio.

Quoniam Ipsa est, in qua omnia, ex qua omnia, et per quam omnia.

6. Gaude nunc igitur, et laetare, o Sponse, gaudere enim me fecisti toties, quoties me in Psalterio meo salutasti.

Et quidem me gaudente saepius tu contristabaris, gravissime torquebaris, saevissime affligebaris.

Sed cur?

Dare tibi dulcia decreveram, ideo multos per annos, praebebam amara.

Eia gaude nunc.

Ecce tibi, ex donorum meorum



world operated by my Son, through the Sacraments and the Virtues.

5. That no one can have any bad thoughts about this marriage. Indeed, the Spiritual Generation (of souls) is purer than the sun, cleaner than the stars, since it is contained in the embrace of the infinite Trinities, the Most Holy Trinity in which this marriage will be consummated, likewise, in which everything is, from which everything comes, and through which all things exist.

6. Rejoice, O Spouse, as you have rejoiced in me so many times yourself, every time you greeted me through my Rosary.

It is true that then, while I was hovering in a tender Beatitude, you were often assaulted by anguish, severely afflicted by the weight you carried on your shoulders: but do you know why?

I had decided to give you these sweets and that's why, for so many years, I brought you bitterness.

Rejoice now.

I give you here, from the fullness of my

***abundantia, MONILIA XV dono, iuxta LILIA XV
Virginalis mei Psalterii”.***

CAPUT V.

***De Monilibus XV, B. Alano Sponso a Sponsa
donatis.***

**I Monile: est Remissio Finalis
peccatorum: “Impetravi tibi, o Sponse,
omnium peccatorum, quantumcumque
gravium, remissionem: nec in reatu peccati
mories, sed si offenderis, in mundo hoc
punieris, quia me saepius salutasti per AVE:
quasi sine VAE”.**

**Quod ideo dedit: quia diu iste magnus
peccator fuit, ac diversis multisque
peccatorum irretitus generibus degerat.**

**Nimirum in exemplum caeteris, ut
confidant peccatores.**

**Idcirco enim Maria innocentem non
elegit: sicut et Christus Magdalenam sibi
gratissimam desponsavit, ad fiduciam in
poenitentia ponendam.**



gifts, fifteen Jewels, equal in number to the Lilies of my Virginal Psalter."

CHAPTER V

The fifteen Jewels that Mary offered to her Husband, Blessed Alain.

I. First Jewel: the final Remission of sins: "I have obtained for you, O Husband, the remission of all sins, however grave they may be: you will not die in the guilt of sin, and if you nevertheless make a mistake, you will be punished in this world, since you have saluted with the Hail Mary, very often, the one who is without fault. »

She offered him this Jewel because he had been a great sinner for a long time, because he had lived in many kinds of sins.

And this gift was also an example for others, so that sinners could keep their hope in Her.

Thus, therefore, Mary did not choose a sinless man, just as Christ called Madeleine grateful to the Spiritual Marriage, to offer hope to all those who repent.



Holy card : Our Lady of the Rosary, 20th century.



Antonio Madiona, *Our Lady of the Rosary, Saint Dominic and Dominican Saints*, Saint-Dominic's Church, Noto (Sicilia).

Quae et ipsa Magdalena huic quoque desponsationi, tamquam illius paranympa, et promotrix, intererat, cum filia sua Catharina Martyre, et ipsa Christi JESU sponsata²⁷⁹.

II Monile: PRAESENTIA ²⁸⁰ MARIAE:
“Ecce, quia saepius obtulisti mihi, MARIA: quae est Illuminata: Idcirco hanc tibi do coelestem claritatem²⁸¹, ut Lucem quandam semper habeas praesentem, in ME simul habebis, et videbis Assistricem me, et Adiutricem tuam.

Idque longe praeclarius et verius, quam si Me videres oculis, et tangeres sensibus corporis”.

III Monile: IMPETRANDI gratia PETITA:
“Quia obtulisti mihi saepius, GRATIA, per quam et Deo placui, et pro mundo commerui: idcirco do tibi Gratiam impetrandi omnia, quaecunque orans rite petieris, ac



²⁷⁹ “sponsa” in the 1691 edition.

²⁸⁰ “Praesentatio” in the 1691 edition.

²⁸¹ “charitatem” (Love of God) in the 1691 edition.

And Madeleine was called to incarnate the Mystical Wedding, as an auspicious vow, immediately followed by her daughter Catherine, also the Spiritual Bride of Jesus Christ, who was faithful to her in her Martyrdom.

II. Second Jewel: The Presence of Mary: "I offer you my Presence, as a wonderful Dazzling Light, since you have often invoked Maria, as a star of light: I will always come to your aid and help, and you will see me even more often, and much better, than if you saw me with your eyes and perceived me with your senses. »

III. Third Jewel. The grace of obtaining the things requested: "Since, often, you have invoked the Grace, by which I have pleased God, and by which I was made Dispenser, for the good of the world, I give you the Gratia to be able to obtain anything, you moment that you ask for it by praying the Rosary²⁸² and, little by little, you will also be able to reach things superior to what you imagined.»

²⁸² Rosary translates the expression "you will ask adequately".

subinde maiora etiam, quam desiderabis”.

Et saepe id ipsum re vera sic idem expertus est.

IV Monile: INFLUENTIA coelestis: “*Quia saepius mihi donasti liliū hoc, PLENA, quippe repletae²⁸³ in cunctis potentiis meis, et operibus meis, ac gratiis: idcirco ecce tibi concedo, ut a capite adusque pedes, intus et extra, non sit pars in te, vel potentia, quae non sentire possit coelestem influentiam sive ad gaudendum, sive tristandum, aut ad operandum”.*

Nec factum secus.

Persentit enim saepissime, omnibus in membris Lucem quandam subintransem, et inexplicabili modo ipsum pertrahentem ad conformitatem voluntatis beatissimae Trinitatis.

V Monile: PRAESENTIA DEI: “*Quia mihi saepius obtulisti liliū, DOMINUS, quod est ipsa beata Trinitas: ecce, tibi impetravi, ut Dominus Deus sit tecum semper praesentialissime”.*

Hinc videt in se semper beatissimam Trinitatem, seipsam absorbentem, ut iam se non videat, sed illam.

Suntque ibi tres Personae distinctae, et nihilominus una est alia tota, et tota

²⁸³ “repleta” in the 1691 edition.

How many times did he experience this gift!

IV. Fourth Jewel: Help from Heaven.

"Since you have often called me Plena, Lily full of Virtue, Merit and Grace, I offer you the gift of feeling God's Help, in your external and internal senses, from beginning to end, with your whole body, in the joys and pains of life, and in each of your works. »

Which is exactly how it happened.

Indeed, he very often felt, in the most intimate part of his being, a Light that lit up in him and, in an irrational way, led him to full union with the divine Will and the Most Holy Trinity.

V. Fifth Jewel: The Presence of God.

"Since you have often invoked me Dominus, Lily of the Most Holy Trinity, I have obtained for you that the Lord God may always be present within you. »

From that moment on, he always felt in him the presence of the Most Holy Trinity, which united him to it, so that he no longer saw himself, but the Most Holy Trinity, in which he saw three distinct persons, where

extra illam; et quicquid videtur in una, totum videtur et in alia.

Sed nec visio ista est imaginaria, nec corporalis, sed est fidei, sub lumine altiore, quam sit lumen omnis scientiae creatae.

Ita tamen sentit, aut videt, secundum maiorem in sese, vel minorem praeparationem, ac devotionem.

Si quando enim est indevotus, aut mundanis occupatus, vel otiosus, diffugitiva visio: et aliquantisper deinde vix reddit, sicut antea in se praevia cum devotione, et poenitentia.

VI Monile: PRAESENTIA SANCTORUM:
“Quia tu obtulisti mihi saepius, TECUM: eo quod Tabernaculum fui SS. Trinitatis: ecce tibi do, ut videas in te, et sentias totam Curiam coelestem: imo et totum mundum distincte et clare”.

Et fit ita. Vidit in se Sanctos, Sanctas et Angelos.

Nominatim, ad quos singulari fertur devotione.



the Everything was in Each one, and where the Being of each Person is also manifested in the Other.

This vision, however, was not linked to imagination, nor even to the senses, but came from his faith, whose Light surpassed, by its intensity, the light of any created science.

This is how he felt and saw, depending on his degree of disposition or devotion.

If it happened to him, indeed, to understand that he was not devout enough, or that he was involved in worldly affairs, or that he was idle, the vision disappeared for a time and then, through devotion and penance, little by little, returned as before.

VI. Sixth Jewel. The presence of the saints. "Since so often you invoked me in you (Tecum), as the Tabernacle of the Most Holy Trinity, I grant you to see and feel in you the whole Heavenly Court and, with it, the whole world, in a clear and distinct way".

And this was realized.

He saw in him the Saints, the Saints and the Angels, he knew their names, and he worshipped them with wonderful veneration.

Quodque speciale est: ita sentit cum sensu, et luce quadam illuminante, non sine magno gaudio: aliquoties etiam cum magna contritione.

VII Monile: LOQUELA SANCTORUM:
“Quia obtulisti mihi, BENEDICTUS, eo quod benedictum fuit meum eloquium, et ecce, dono tibi eloquium meum, et Sanctorum, ut nostram audias loquelam”.

Et fit ita.

Audit in se pene semper vocem aliquam, vel Patris, aut Filii, aut Spiritus Sancti, aut Mariae, vel Santorum: neque vox ea est imaginaria, aut corporea, sed quaedam alia clara, et distincta, mentem afficiens, et erudiens: cuius in rerum natura simile nescio.

VIII Monile: OMNISCIENTIA quaedam:
“Quia mihi obtulisti saepe, TU, quae est vox demonstrantis, et referentis, et supportantis: Doctorum vero sunt haec, docere, referre, supportare populi infirmitates: idcirco ecce dono tibi scientiam non humano



And, even more spectacularly, he perceived within himself a Light that illuminated him, that gave him immense joy, and a sharp repentance for his sins.

VII. Seventh Jewel: The way of speaking of the saints. "Since you have invoked me under the name of Benedicta, because of my blessed way of speaking, I also grant you the understanding of My language and that of the Saints, so that you may be able to listen to our conversations. »

And this was realized: very often he perceived in himself as affirmations, sometimes of the Father, sometimes of the Son, sometimes of the Holy Spirit, sometimes of Mary and the Saints; this voice did not come from the imagination, nor even from the senses, but was unique in its kind, clear and distinct; it came from the heart and it taught; no such reality is known.

VIII. Eighth Jewel: Knowledge of heavenly and earthly realities: "Since you have often invoked me as the Physician who gives remedies, assists and helps the cripples of the peoples, through the You who confirms the bond of affection and trust that exists between us; I therefore

acquisitam ingenio, sed mea gratia datam”.

Hinc ab omni scientia divina, morali, et humana versatus est et paratus: nec libris indiget, ut inquirat.

Plus orando reperire potest pro brevi²⁸⁴ tempore cum B. Maria, quam die toto²⁸⁵ in optima Bibliotheca versando.

Eidem quoque B. Virgo revelavit Scientiarum origines, et subtilitates: quas si homines scirent, humanas scientias, ob harum imperfectionem maximam, contemnerent.

IX Monile: INNOCENTIA AB MULIERIBUS: *“Quia obtulisti mihi lilium hoc: IN MULIERIBUS, scil. sanctis: non enim est laus inter malas esse benedictam.*

Idcirco ecce dono tibi hanc gratiam, ut numquam mulieres tibi noceant, vel minimum.

Sed et quia me in Sponsam assumpsisti, addo tibi Domicellarum mearum, id est, Sanctarum omnium praesentiam, auxilium, et obsequiam”.

Unde, saepius vidit²⁸⁶ S. Annam cum



²⁸⁴ “perbrevi” in the 1691 edition, instead of “pro brevi” in the 1847 edition.

²⁸⁵ “tota” in the 1691 edition.

²⁸⁶ “videt” in the 1691 edition.

give you the knowledge that the human spirit cannot acquire, since it is my grace alone that infuses it".

From then on, he became an expert in all sciences, divine, moral and human, and could do without the help of books.

He learned much more than before, and faster, by praying to the Virgin Mary, than by spending his time in the richest library.

In the same way, the Virgin Mary also revealed to him the secret of the human sciences: if men had access to them, they would despise human conjectures because of their great imperfection.

IX. Ninth Jewel. The innocence of women. "Since you have invoked me through praise in Mulieribus, blessed, not among the wicked, but Blessed Lily among the saints: I grant you the Grace by which women will never be, to any degree, the cause of your fall.

And since you wanted me as your Bride, I also give you the help, support and dedication of my Ladies, that is, of all the Saints. »



Holy card : Our Lady of the Rosary and Saint Dominic, 19th century.



Lorenzo Lotto, *Our Lady of the Rosary*, 1539, Cingoli, Saint-Dominic's Church (détail).

filia Maria, S. Magdalenam, S. Catherinam²⁸⁷ Virginem et Martirem, et Senensem, et Agnetem, aliasque plurimas, non sine magna devotione, et Angelica delectatione.

X Monile: ELOQUENTIA: *“Quia saepius obtulisti mihi istud: ET BENEDICTUS, qui est Verbum Sapientiae: idcirco ecce dono tibi Benedictionem, ut in Lingua tua et Sermone gloriam sentias coelestem: inque ea videas Magnalia Dei.*

Quod enim vides in te toto, videbis et in lingua”.

Et ita videt ac sentit.

Quia SS. Trinitas ab illo tota videtur in ipso Toto, et tota in qualibet eius parte, aequae potens, et aequae perfecta.

Adhaec ait B. Virgo: *“Istam habebis gratiam, ut Orando, vel Docendo; si attenderis debita cum fide et devotione, senties in te Christum loquentem ea, quae debes, et Me quoque respondentem tibi sive oraveris²⁸⁸, sive docueris, sive legeris”.*

Et fit ita.

1. In lingua enim sentit gaudia



²⁸⁷ “Catharinam” in the 1691 edition.

²⁸⁸ “oraris” in the 1691 edition.

From that moment on, he often saw St. Anne with his daughters St. Mary, St. Magdalene, St. Catherine, Virgin and Martyr, St. Catherine of Siena, St. Agnes, and many others, not without great devotion and Angelic joy.

X. Tenth Jewel. The Wisdom of Language: "Since you have often invoked me as the Word of Wisdom with And Benedictus, I give you the Blessing so that you may, through your words and speeches, see in yourself the wonders of God and perceive the heavenly harmonies of glory.

What will manifest itself in you will become visible in your words. »

He saw and heard these realities in this way, when the Holy Trinity manifested itself to him in its fullness, and he saw the Three Persons in their totality, Equality, Power and Perfection.

To this, Our Lady added: "I give you the gift of this Grace: when you pray and teach, if you watch over your faith and your spiritual life, you will feel Christ in you, who will tell you the things you must say; likewise, I will speak to you when you pray, when you teach, when you meditate. »

And so it was.

1. 1. as he spoke, he often felt an

persaepe inexplicabilia: non gustu²⁸⁹ sensus, sed alio modo, quem exprimere non valet.

Idque praesertim post SS. Eucharistiae sumptionem.

2. Mirabile istud: crebro sentit sensibilissime quasi aliquem hominem imbibitum et infusum sibi, habentem caput in capite suo, et brachia in brachiis suis, sicque de membris aliis; iuxta illud S. Augustini: *“Nec tu me mutabis in te, sed tu mutaberis in Me”*.

3. Et iste homo imbibitus est in eo, quasi omnia faciens, loquendo, ambulando etc., iuxta illud: *“Non vos estis, qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis”*.

Hic tamen modus est difficilis, et poenosus, maxime cum devotio deest, et Fides magna.

XI Monile: PRAESENTIA CHRISTI: *“Quia obtulisti mihi Virginitatis lilium hoc: FRUCTUS, qui est Filius meus, in quo omnis inest Spiritus Sancti fructus, qui inprimis cor, animamque sibi vindicat: corde enim magis,*



²⁸⁹ “gusta” in the 1691 edition.

unspeakable joy, which did not come from the five senses, but which took place in an inexpressible way.

Especially when he had received the Most Holy Eucharist.

2. Mystery, out of our reach! He often felt, in a very tangible way, a human presence that assimilated and melted into him, with his head in his head, his arms in his arms, and so for the other members, according to the words of Saint Augustine: "You will not change me in yourself, but you will change in me. »

3. And this human presence, which had assimilated to him, followed each of his movements, words, steps, etc., according to the rule "It is not you who speaks, but the Spirit of your Father who speaks in you. »

These movements, on the other hand, were rather heavy and difficult, especially when his faith and piety were lukewarm.

XI. Eleventh Jewel. The Presence of Christ: "Since you have invoked me as the Lily of Virginity with Fruit, who is my Son, in whom dwell all the Fruits of the Holy Spirit, and who desires for him, above all, the heart and the soul. And it is indeed in my

quam carne concepi: hanc Deo reddidi, Deum corde recepi, qui ex mea se carne vestivit.

Idcirco ecce in corde tuo, hanc tibi dono benedictionem; ut sentias ibi distincte totius Fili mei vitam”.

Et factum est ista.

1. Nam in corde suo quasi quendam mundum sentit, intra quem Domini JESU vitam intuetur, scilicet Incarnationem, Passionem, et Glorificationem.

Et secundum istud, vel ad gaudia, vel ad compassionem cor eius movetur.

2. Item in imo cordis sui lucem persentit ²⁹⁰ mirabilem, qua mirifice confortatur ad bona quaeque agenda; adversaque perpetienda, et ad mala irae, accidia ²⁹¹, caetararumque passionum repellenda.

3. Si quando lux ea recesserit, iam tum continuo, se ad omnia experitur impotentem.

XII, XIII, XIV, XV Monilia praefatus Sponsus non scripsit.



²⁹⁰ “persentiscit” in the 1691 edition.

²⁹¹ “acediae” in the 1691 edition.

Heart, and not in my Flesh, that I conceived it: offering my heart to God, I received God in my heart, who clothed himself in My Flesh.

That is why I grant your heart this blessing: that, in it, you may truly feel the whole Life of my Son. "And so it was.

1. Since then, he felt in his heart like a globe in which he admired with amazement the Life of the Lord Jesus, that is, the Incarnation, the Passion and the Glory.

And, therefore, his heart turned sometimes to joy, sometimes to compassion.

2. Likewise, in the intimacy of his heart, he clearly saw an extraordinary Light, which encouraged him in a wonderful way to do good deeds, to endure adversity and to repel the evils of anger, resentment and passions that remained.

3. But, if sometimes this Light died out, he immediately had the feeling that he was unsuitable in everything.

Causa nescitur: creditur, quod adeo secreta fuerint, et sublimia, ut mortalibus ea non iudicaret manifestanda.

CAPUT VI

De modo considerandi B. V. Mariam²⁹² inter Orandum: Revelatio, ad B[ea]tum²⁹³ Alanum, Mariana.

I. Accidit, ut B. V. Maria novello suo Sponso appareret petenti: “*Ecquo meliore modo Deipara, Coelitesque Divi coli possint*”.

Cui Sponsa: “*Sponse mi, imaginem meae mentis oculis obiice, et apprehende eam, non secundum Esse humanum pure, vel natura, quod minimum est, sed secundum Esse aliud quadruplex. Adverte.*”

I. *Esse Gratiae* cum sim Templum universarum Dei gratiarum, quarum quaelibet



²⁹² "considerandae B.V. Mariae" in the 1691 edition, instead of "considerandi B. V. Mariam" in the 1847 edition.

²⁹³ "B." is missing in the 1691 edition..

On the twelfth, thirteenth, fourteenth and fifteenth Jewels, the Bridegroom did not reveal them, nor did he want to manifest the reasons for them; perhaps they are so secret and sublime that he does not see fit to reveal them to mortals.

CHAPTER VI

Revelation of Mary Most Holy to Blessed Alain, on the contemplation of Our Lady of the Rosary.

I. Once, the Blessed Virgin appeared to her young Husband, when he asked: "What is the best way to honor the Mother of God and the Saints in Heaven? »

The Bridegroom replied: "My Husband, keep one of my images before your eyes and contemplate it, without being content to stop at my life on earth or my human nature, which come in second place to the fundamental aspects of my existence. Listen:

1. My Life in Grace, because I am the Temple of all the Graces of God,

ILLUSTRATED LIFE OF BLESSED ALAIN.



Blessed Alain was born in Plouër-sur-Rance, in Brittany, France, in 1428: he was of the noble De la Roche family, and was born in the family's castle, on the banks of the river Rance.



Plouër-sur-Rance is a small town located in Brittany; Château de la Roche was located downstream, at the tip of the estuary of the Rance, where its waters seem to merge with the sky, and where the intense green of the wild nature fills with life the countless promontories around it. (illustrations: Elena Bia)



Blessed Alain received his vocation from an early age: very early on, he left Plouër-sur-Rance and joined the Dominican Order in Dinan, about ten kilometres from Plouër.



From an early age, Alain learned the ancient stories of the Rosary and the apparitions of Our Lady of the Rosary to Saint Dominic in Toulouse in 1212: how, in 1212, at a time of great confusion in the Church because of the heresy of the Albigensians, she gave Saint Dominique de Guzman a crown of 150 roses and 15 lilies, called for this reason Rosary, with this promise: "God initiated the salvation of the world with the Hail Mary; trust, Dominic, pray and spread the Rosary: whatever you ask for with the Rosary, you will obtain it."

And, through St. Dominic, Our Lady of the Rosary has introduced two great instruments of salvation on Earth: the Dominican Order and the Confraternity of the Rosary, for the diffusion and promotion of her Rosary.

In all likelihood, the chaplains of the Château de la Roche were Dominican, and it was they who made the whole family know the Rosary. (illustrations: Elena Bia)



Young Alain did not enter the Dominican home by chance: he learned the XV Promises of the Rosary and meditated them with strength in his heart, and was burning with the desire to enter into the service of Jesus and Mary with the Rosary.



The great preceptor and mistress of the young Alain's faith was his mother: her funeral mausoleum, inside the church of Plouër-sur-Rance, represents her with the crown of the Rosary in her hand, an absolute novelty in Brittany, where in no mausoleum does the representation of the Crown of the Rosary in the hands of the deceased appear. (illustrations: Elena Bia)



Alain left for Dinan around 1440. (illustrations: Elena Bia)



Alain lived in the novitiate of Dinan, until he became a Dominican priest around 1454: Alain had just entered the novitiate of Dinan and, happy, at the feet of the Virgin Mary, prayed the crown of the Rosary.



On this day of jubilation, Alain saw his mother for the last time: he was on his way to Paris.



In Paris, Alain distinguished himself in the study of theology and was chosen as a professor for first-year students, on the recommendation of Pierre Lombard. (illustrations: Elena Bia)



In 1457 began for the young priest and professor Alain, what can be called the Black Night of the Soul: Alain suddenly had the impression that the lamp of faith had died out in his soul.



In the seven years of the Black Night of the Soul, which extended from 1457 to 1464, Alain himself affirmed that he was turned by the devil, and that he never had any consolation. (illustrations: Elena Bia)



Despite the Nuit Noire, Alain fulfilled his duty as a teacher in Paris.



In 1464, Alain was at the Dominican convent of Douai, delegate of the Order for the Congregation of Holland: it was the seventh year of the Black Night of the Soul and the persecution of the devil had reached its apogee. (illustrations: Elena Bia).





In this last year, sadness led Alain to be negligent in the celebration of the Holy Mass and in the recitation of the Holy Rosary. The devil's attacks then became so insistent that they would have driven him to despair if the Virgin Mother of God, merciful, had not very often given him help and remedy.





Sometimes, the occult force of the terrible torturer was so unparalleled and impetuous that Alain was driven by despair to kill himself violently, to kill himself with his own hands, to take his breath of life and his blood with a knife, or to give himself any other form of death. (illustrations: Elena Bia)





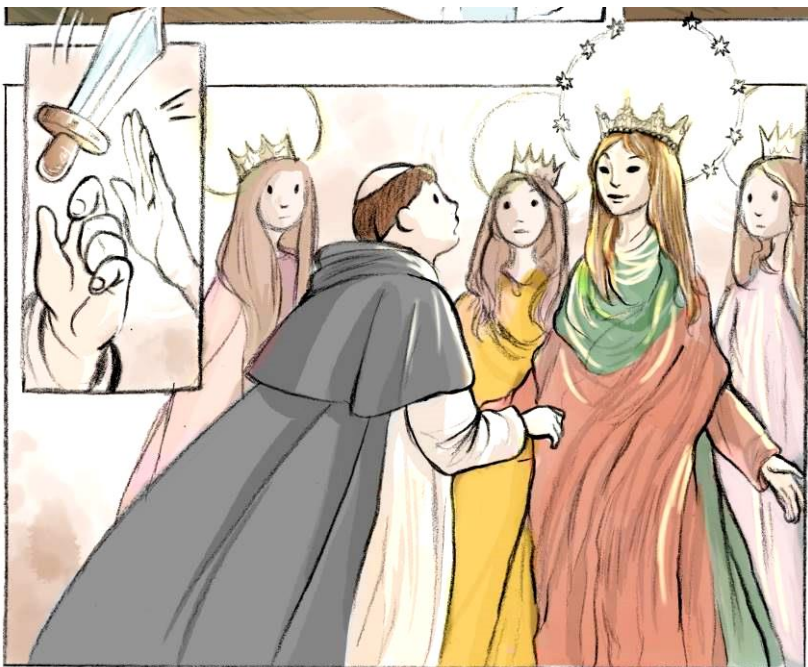
In a moment of despair, the devil led Alain to hold his hand at the knife, pulling him out of the oven. (illustrations: Elena Bia)



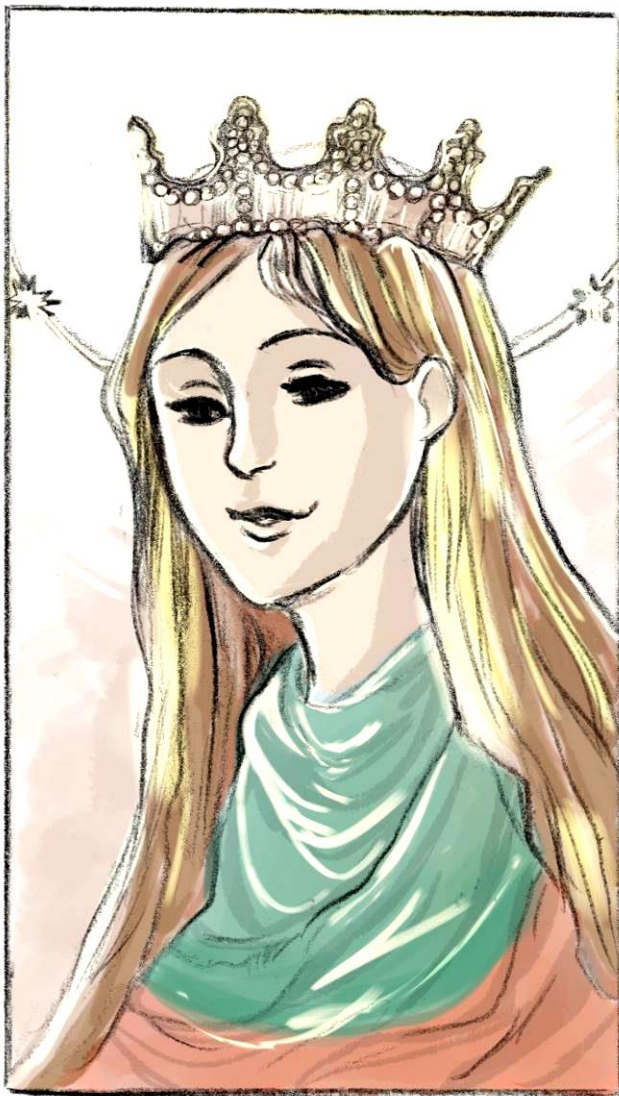
Without realizing the seriousness of the gesture, he turned his arm against himself and threw the sharp blade at his throat, so decisive and precise that he would certainly have cut his throat completely, causing his instant death...



But suddenly, a hand dropped the knife with force...



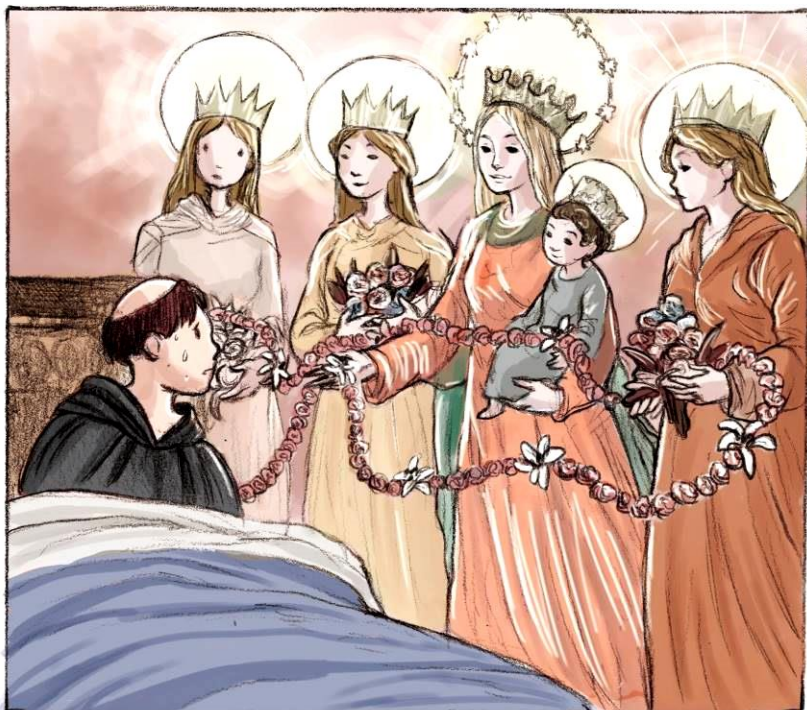
And so, unexpectedly, the beloved Virgin Matie appeared to his rescue, who came to his aid, and who, by holding her arm, prevented him from committing this mad act. (illustrations: Elena Bia)



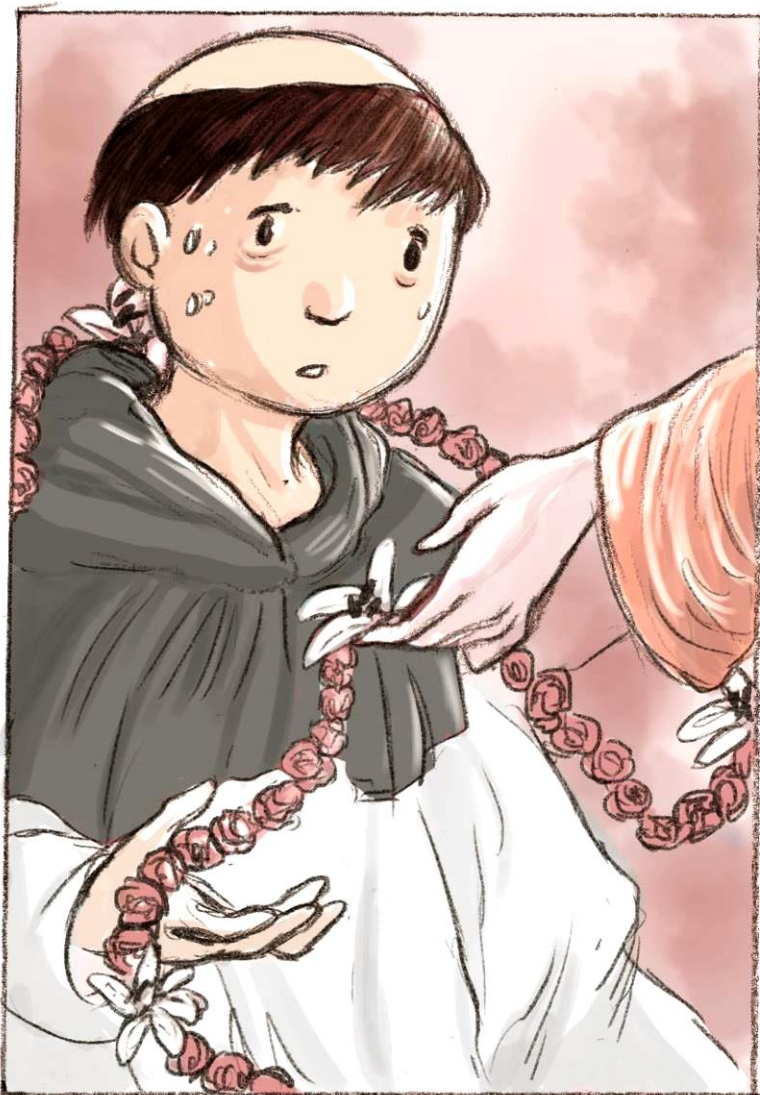
Giving him a slap, she said to him: "What are you doing, wretched man? If you had asked for my help, as you did the other times, you wouldn't have been in such danger!" After these words, she disappeared and Alain remained alone. (illustrations: Elena Bia)



Shortly afterwards, in his cell in Douai, Alain felt life slipping away from him and asked the Lord why he had wanted him at his service if he had to suffer so much.



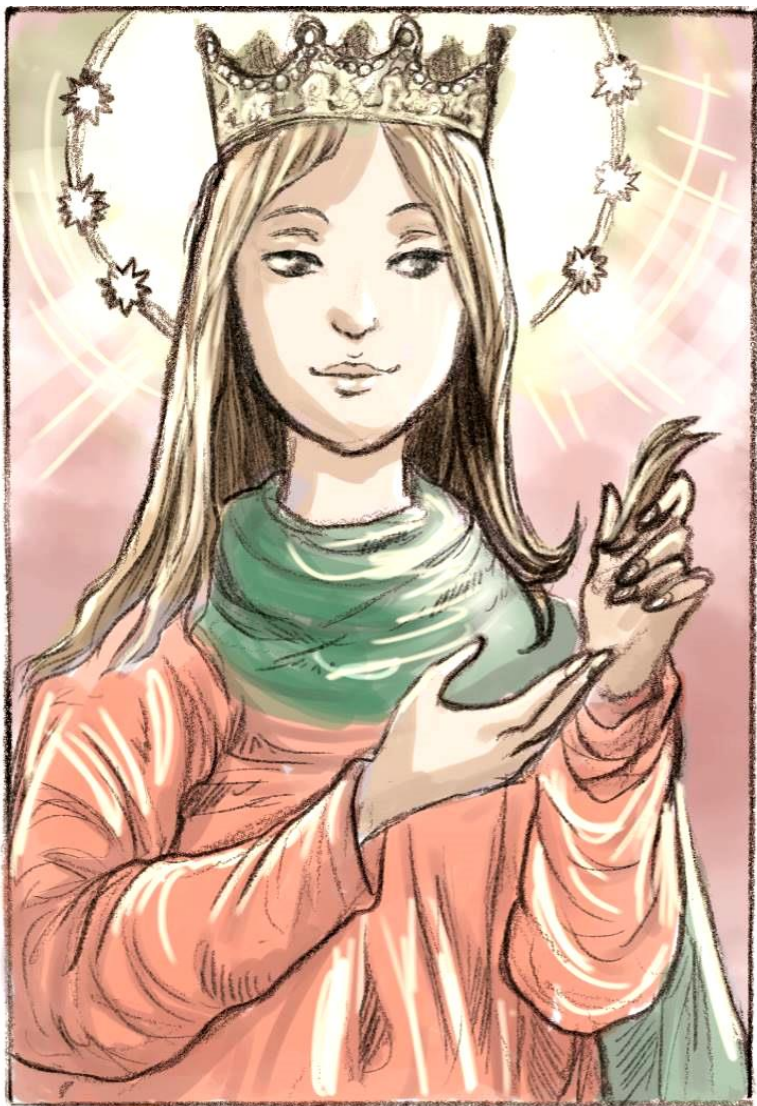
As he wondered, almost in the middle of the dramatic night, between the tenth and eleventh hour, in the cell where he was lying, a celestial light of immense splendour suddenly shone, and the Blessed Virgin Mary emerged with majesty, who greeted him with a great deal of sweetness.



The Blessed Virgin Mother of God hung around her neck a Chain woven from her virgin hair, on which 150 precious stones were set, divided into 15 dozen, as in her Rosary.
(illustrations: Elena Bia)



After many holy conversations, the sweetest of the Ladies kissed her and gave her the milk from her virgin womb to drink. He drank it with great veneration, and it seemed to him that he had finally reached peace, and that he had risen to Heaven. And immediately healed the many deadly wounds of the demons.



At the same time, in the presence of the Lord Jesus Christ and the three queens of the Rosary around her, Mary asked her to be Her new Spouse... (illustrations: Elena Bia)



Mary Most Holy put on her finger the Ring of Her Virginity, carefully made from the Virgin Hair of Mary Most Holy.



From then on, Alain felt prodigiously protected against any temptation from the Devil. (illustrations: Elena Bia)

omnem Sanctorum gratiam longissime antecellit.

2. *Esse Glorïae* meum per Christum, est prae omni omnium Sanctorum gloria.

3. Meum *Esse Dei* quadantenus ²⁹⁴ . Nimirum quo in idea est mea SS. Trinitas per essentiam, praesentiam, potentiam: sicut et in caeteris creaturis.

Sed altiori²⁹⁵ modo est in me per gratiam: qua facta sum Triclinium summae Trinitatis, quoad esse Naturae, Gratiae, et Glorïae.

4. *Esse*, quo sum *Mater Filii Dei*.

II. Cum itaque in *Deo* rerum ideae sint omnium propriissime²⁹⁶: mea quoque similitudo inest Eïdem pariter propriissime: mea quoque similitudo inest eidem pariter propriissime.

Quae idea, ut est in *Deo*, aliud non est secundum rem, quam ipse *Deus*, sed secundum Rationem distincta, scil.²⁹⁷ quatenus a nobis²⁹⁸ in *Deo* concipi mente potest.

Quocirca, me si in Patria cerneres *Esse* Naturae humanae, Gratiae, Glorïae, et Trinitatis in me contuereris.

Quorum quodque prius a posteriore inaestimabiliter, superatur.

²⁹⁴ "quatenus" in the 1691 edition.

²⁹⁵ "altiore" in the 1691 edition.

²⁹⁶ "proprissimae" in the 1691 edition.

²⁹⁷ Abbreviation for "scilicet", abbreviated as "sc." in the 1691 edition.

²⁹⁸ "vobis" in the 1691 edition.

and each of them exceeds to infinity the Grace of the Saints itself.

2. My life in glory next to Christ, who infinitely surpasses the glory of all the saints.

3. My Life in God, because my Soul has become the dwelling place of the Most Holy Trinity in the Essence, Presence and Power, in a way infinitely superior to other creatures: indeed, by virtue of Grace, I have become the Expresswoman of Power, Grace and Glory of the Most Holy Trinity.

4. The Life in me, who is the Mother of the Son of God. »

II: "God, from the beginning, conceived my form, so that men might receive My likeness.

A form that God had prepared before my birth in the world, and which, in its splendour, is unimaginable.

But when you come to Heaven, you will see me according to this Human Form, of Grace and Glory, inhabited by the Most Holy Trinity, and this last Form undoubtedly exceeds the one before it.



Holy card : Our Lady of the Rosary, 19th century.



Stefano Maria Legnani, *Our Lady of the Rosary with Saint Dominic and Saint Rose of Lima*, 1700-1705, Caravaggio.

Hinc idea Mariae est ²⁹⁹ item quadruplex: Naturalis, quoddam praepulchrum; Gratiiosa, quod pulchrius; Gloriosa, quid isto³⁰⁰ divinius.

Divina denique, quae, est SS. Trinitas in me esse ideale existens.

Et haec Maria est omnium Domina, quae mundum fecit universum, et quae in eo sunt omnia conservat, et gubernat, tamquam primum in perfectione ideatum inter omnes creaturas.

Et ista est Maria, quam primo intelligo, cognosco, et amo: voloque a meis famulis intelligi, cognosci et amari.

Ea enim potissimum est Mater Dei, Verbi Incarnati, uti fuit in me per suam Essentiam.

Ad illam primo referatur Angelica Salutatio.

Quia natura mea humana nullam habuit benedictionem, nisi propter Mariam Deiparam in me existentem.

Et haec idea mei, potior, et prima debet mente apprehendi.

Similiter, et imago Christi et Sanctorum.

Hinc adverte, dilecte³⁰¹ Sponse mi, nec

²⁹⁹ "est Mariae" in the 1691 edition, instead of "Mariae est" in the 1847 edition.

³⁰⁰ "ista" in the 1691 edition.

³⁰¹ The sentence "dilecte Sponse mi, nec non Unigeniti Filii mei Jesu Christi pro animae tuae profectu notably dictu perque saecula mirabilem sequentem modum orandi videlicet" is missing in the 1691 edition.

Mary's Maternity is fourfold: Mary is the Mother-in-law according to Nature; but her Maternity is even more beautiful, in the order of Grace; and even more beautiful in the order of Glory; and finally her Divine Maternity, by virtue of which she is the sojourn the Most Holy Trinity, is infinitely more beautiful.

This is the reason why I, Mary, am the Queen of all that exists, on earth and in Heaven; I am the one who preserves this whole and governs it, since I am the first-born Form of all the creatures that God has created.

That is why it is fundamental that you think of Mary, that you know and love Mary and that you make her think, know and love by her servants.

By becoming the mother of the Word of God, I was the one who united human nature with divine nature. And only the Announcement of the Angel could make the human nature in Me be blessed by divine motherhood.

I am the first form from which the Persons of Jesus and the Saints come. Also, O my beloved Bridegroom, observe the following way of praying that Jesus, my

non Unigeniti Filii mei Jesu Christi pro animae tuae profectu notabilem dictu perque saecula mirabilem sequentem modum orandi videlicet”.

MODUS ORANDI

Ad membra Christi et Mariae considerata. Ex Deiparae Instructione³⁰².

Ad I Quinquagenam³⁰³

“In Capite meditare maximam:

1. Inesse Dominationem Regiam, ratione et Meritorum, et Praemiorum, et SS. Trinitatis, in eo ceu Triclinio suo, existenti.

2. *In Visu* meditare omnium scientiarum illuminationem: idque in merito, praemio, et deitate.

Ubi et tui est visio clarissima.

3. In *Odoratu* meditare omnium gratiarum fragrantiam.

In me enim est omnis gratia vitae et veritatis.

4. In *Ore* meditare summam omnium donorum Dei abundantiam, suavitatem, saporem, et eloquentiam.

5. In *Guttur* meditare eloquentiae, vocisque sonum ac modulationem, quo Deus caelitesque omnes mirifice delectentur”.

³⁰² “Ex Deiparae Instructione” is missing in the 1691 edition..

³⁰³ “Ad Quinquagenam I” in the 1691 edition.

Unique Son, prescribed for the progress of your soul.”

PRAYER

Meditation on the parts of the body of Jesus and Mary revealed by the Mother of God.

In his first fifty:

"Meditate on My Spirit, Supreme Redeemer of Merit and Dispenser of Rewards, so that the Holy Trinity may dwell in Me.

2. Meditate on my eyes which, illuminating, by God, all sciences, make them worthy of splendour; through my Eyes, you will enjoy an infinitely luminous view.

3. Meditate on My Odor, Perfume of all graces: in Me, indeed, is found the Grace of Life and Truth.

4. Meditate on the delicacy of the taste of Ma Bouche, in the expression.

5. Meditate on the musicality and melody of my Prayer, in the Word and in the Song, which charms God and all the Saints.”

Ad II Quinquagenam.

“1. In *Aure* meditare, quod vox tua sonet, irremisse in auribus meis, omniumque Sanctorum harmonia, virtutum, et charismatum.

2. In *Stomacho* meditare quasi apothecam omnis suavitatis et delectationis.

3. In *Uberibus* meditare omnem inesse consolationem, et dulcedinem.

4. In *Brachio* sinistro: omnem contineri gratiae naturalis et gloriae benedictionem.

5. In *dextero*, omnium gaudiorum infinita genera”.

Ad III Quinquagenam.

“In *Utero* mediteris potentiam filiandi immensam, et maternam reverentiam quantam maximam.

2. Ad *Foemora* Fortitudinem summam.

3. Ad *Genua*, salvandi gratiam, et a malis liberandi indefessam.

4. In *Tibiis*, Uctionem, plusquam omnium Sacramentorum.



In the second fifty:

"Meditate on My hearing, so that your words may always resonate with My Ears and the Ears of the Saints, as the accord of all the virtues and gifts of grace.

2. Meditate on My Belly, Dispenser of all sweetness and joy.

3. Meditate on My Breast, perfume of all consolation and sweetness.

4. Meditate on My Left Hand, which contains all the human blessings of grace and glory.

5. Meditate on My Right Hand, which contains all the joys. »

In the third fifty:

"Meditate on my lap, my Grandiose Birth which exalted, in a wonderful way, my Virginity.

2. Meditate on the strength of my hips.

3. Meditate on my knees, my tireless prayer to save you and free you from evil.

4. Meditate on my legs, which have rocked the Lord.

5. In *Pedibus*, meditare donum agilitatis, constantiae etc.

Atque ista talia in Corpore beato”.

IV. “In *Animam*³⁰⁴ vero longe maxime, et proprie meditari potes, et orare simul, eundo per Intellectum, Voluntatem, Memoriam, Irascibilem potentiam, et Concupiscibilem: *item* per Sensum communem Imaginativam, Phantasiam, Aestimativam, et Reminiscentiam.

Item per Potentias quinque sensuum interiorum.

In singulis istis veneraberis spiritalia, in esse rebus creatis in mundo hoc infinities meliora, dignora, veriora, sanctiora, puriora, clariora etc.”.

V. Cogitati Sponso: “*Quomodo possent illa esse vera idea et imaginata?*”. Domina respondit: “Tripliciter esse vera possunt.

1. *Ratione ostendo.*

Nam SS. Trinitas est ubique per essentiam, potentiam, et praesentiam: ideo est et in qualibet imagine creata, praesertim in idea S. Mariae, quae ab aeterno fuit in mente divina concepta, Deoque desponsata.

Et ita SS. Trinitas praesentialius est



³⁰⁴ “Anima” in the 1691 edition.

5. Meditate on My Feet, vectors of mobility and stability, etc. And likewise meditate on the Most Holy Body of Christ. »

IV "Thus you will be able to meditate and pray, provided you use the wings of the higher powers of the Soul: Intellect, Will, Memory, Irascible Power and Conciliable Power; as well as the Wings of Common Senses: Imagination, Fantasy, Discernment and Memory.

Through them, you will fly to spiritual realities, which are infinitely more beautiful, more worthy, more true, more holy, purer, more radiant, etc., than the things created in this world. »

V. To the Bridegroom who wondered: "Will the created realities ever be able to contemplate the perfection of the Celestial Realities? ", the Queen replied: "Yes, it is possible thanks to the three Powers of the Soul:

1. By elevating the intellect: indeed, if the Most Holy Trinity is everywhere, in Essence, Power and Presence, it will also be present in every created image; and this, because I was the first Form conceived, since the dawn of time, by the spirit of God, before becoming His Bride.

in qualibet re creata, quam forma insit
materiae, aut locatum in loco.

Ibi enim est Esse divinum, in quo non
inest falsitas.

2. *Exemplum* ecce visibile.

Continuo Sponsus ille intuebatur in
Sponsa Deipara, et in omni etiam sui parte,
totum mundum, mundosque alios innumeros,
et esse quodlibet in quolibet videbatur.

Haec visio corporis.

3. *Quoad animam*: videbatur sibi
Sponsus mente et voluntate in B. Mariae
mentem omnes animae partes illabi, et
absorberi, et mutari, sic, ut iam non esset, qui
prius, sed quasi ipsa Maria omni videns,
sentiens, potens.

Hic quale reperit Osculum Sponsus,
qualia suxit Ubra divina etc., ipse, cui
revelatum est, scit.

Et nemo scit, nisi qui accipit.

VI. Deinde pari modo, Deipara mediante,
vidit eadem in imagine Christi: itemque et



Thus, the Trinity is more related to creation than form to matter, or a construction on the ground.

It is possible to go back to God from any creature.

2. Immediately afterwards, the Bridegroom lived the mystical experience of the Most Holy Body of Mary: he saw, in the womb of the Bride of God, the whole human race, as if the infinity of human creatures were in Her. It's body vision.

3. The Bridegroom looked at the Soul of the Most Holy Mary through the Intellect and Will, and it seemed to him that he found his own soul in the Spirit of the Most Holy Mary, while through the Soul, she herself saw, heard and acted.

During these Visions, Our Lady kissed the Bridegroom, and made him drink the milk of Her Virginal Breast, etc., as he himself testifies in his Revelations.

Only those who have had such experiences are able to understand them.

VI. Then, in the same way as the Mother of God (ascending with Intellect and Will), he saw the Person of Christ and the Saints.



Holy card : Crowning of Our Lady, 20th century.



***Our Lady of the Rosary, 1679, Saint-Lambert's Church,
Düsseldorf-Altstadt.***

Sanctorum.

Et videbantur quodammodo Sancti abhorrere coli et ideari in humanis nostris mentibus, secundum puram naturam humanam, quam nihili reputant.

Quod tamen ita se honorari patiantur, id faciunt in ordine ad SS. Trinitatem".

Subdit caelorum Regina³⁰⁵.

VII. "Gradum autem et differentiam adverte istam, inquit Sposa³⁰⁶.

Adorandum quod est, honorari tamen cupiunt in ordine ad SS. Trinitatem in Christo, Me, et Sanctis, est duplex.

1. Principale, SS. Trinitas est, cuius intuitu fit adoratio.

2. Minus principale, sive secundarium adorationis: in hoc Christus exedit³⁰⁷ Me in infinitum: Ego vero item alios inaestimabiliter antesto.

Ratione primarii aequalis, est adoratio, inaequalis ratione secundarii.

Unde SS. Trinitas, quo ad ideam Mariae, est Sponsa omnium Beatorum, et Christi: ita et Christus, qui est omnium salvandorum Sponsus". Et ad istum modum novellus ille Sponsus frequenter habet colloquium cum Christo, et Maria prorsus familiare.

³⁰⁵ The sentence "Subdit caelorum Regina" is missing in the 1691 edition.

³⁰⁶ "inquit Sposa" is missing in the 1691 edition..

³⁰⁷ "excedit" in the 1691 edition..

It appeared to him that the Saints hardly liked to be honoured and imagined by men according to the criteria of their human nature, which had no value for them.

They accepted, however, to be venerated in this way, according to the classification established by the Most Holy Trinity.

VII. "Respect, therefore, their difference, and their rank, says the Bride. The Most Holy Trinity, Christ, the Saints and I must receive, through worship, adoration and veneration, but in two different ways.

1. The Most Holy Trinity must be adored and venerated.

2. I must be venerated through Worship, since Christ elevated me above Heaven, giving me absolute priority over all creatures.

As much as one can say about worship, one cannot say the same about worship.

This is how we must adore the Most Holy Trinity, who has conceived me, since the dawn of time, as the Bride of all Saints and of Christ, just as Christ is the Bridegroom of all those who are saved. »

Thus, the young Spouse very often had intimate conversations with Christ and Mary.

CAPUT VII

Revelationes breves B[eato] Alano ab Deipara factae.

1. SS.³⁰⁸ Trinitati nil gratius accidit ab hominibus, atque Laus in Psalterio, tum illo Davidico, in cuius quolibet psalmo implicate continentur³⁰⁹ *Pater et Ave* totum: tum in³¹⁰ isto nostro Christi aut Mariae.

Quare *Laudate Dominum*, et Dominam in *Psalterio*.

2. Hoc autem perplacere Deo, revelavit Deipara quondam venerab. ³¹¹ Bedae, S. Dominico, S. Catherinae Senensi: et novissime cuidam suo novello Sponso: qui Psalterium orare iam diu consuevit.

3. Psalmos quoque sic in choro psallere, ut sibi, ad arae dexteram stare Christum, ad sinistram arae B. Mariam, imaginaretur ad quos alternatim psalmos intentione dirigebat.

Sic etiam S. Dominicus psallere solebat.

4. In Psalterio Mariae autem praecipue praesenti³¹² sponsus ille iubilationem cum

³⁰⁸ "Sanctissimae" in the 1691 edition.

³⁰⁹ "continetur" in the 1691 edition.

³¹⁰ "in" is missing in the 1691 edition.

³¹¹ Abbreviation for "venerabilis".

³¹² "persentit" in the 1691 edition.

CHAPTER VII

Short revelations made to Blessed Alain by the Mother of God

1. The Holy Trinity greatly appreciates the praise of the Rosary from men, as in the past for the Psalter of David, which contained, in each of its psalms and in a veiled way, the Father and Hail Mary of our Rosary of Jesus and Mary.

Therefore, let us praise the King and Queen in the Rosary.

2. The Mother of God revealed, in the past, to Bede the Venerable, Saint Dominic, Saint Catherine of Siena and, more recently, to her new husband, who had long been linked to the recitation of the Rosary, how much it was appreciated by God.

3. In reciting the Father and the Hail Mary, Blessed Alain imagined Christ at the right of the altar and, alternating prayers, recited the Rosary.

Saint Dominic also used to recite the Rosary in this way.

4. As he recited the Psalter of Mary, the New Spouse felt an immense peace, and an indescribable joy.

inexplicabili gaudio admirandam.

In tali accidit aliquando, ut B. Sposa Virgo Maria perbreves ei revelationes plures facere dignaretur.

Quae sunt huiusmodi, et verba sunt Deiparae³¹³.

I. “S. Maria, quicquid a Deo petierit, protinus impetrabit: quicumque quantumcumque, quoties, et quantumcumque obstiterint³¹⁴ petendo contrarium”.

II. “Sic ordinavit Deus, nulli se misericordiam facturum, nisi ad plenum votum S. Mariae”.

III. “Mundus iam pridem defecisset, nisi B. Maria suo eum sustentasset patrocinio”.

IV. “Adeo deamat salutem cuiusque peccatoris, ut parata esset, si vellet Deus, quotidie poenas mundi et inferni perpeti (absque peccato), pro cuiusque satisfactione.

Ideo nemo despiciat peccatores, qui tanti sunt Deiparae”.

V. “Minimus B. Mariae cultus exhibitus,



³¹³ “Quae sunt huiusmodi, et verba sunt Deiparae”
is missing in the 1691 edition..

³¹⁴ “obstiterit” in the 1691 edition..

In these moments, it sometimes happened that the Virgin Mary, her Most Holy Wife, honoured her with many Revelations, all very brief.

These are reported here, with the very words of the Mother of God.

I. "The Most Holy Mary, whatever her request to God, will certainly obtain satisfaction from it; whatever its purpose, whatever its size, whatever its frequency and value, despite everything that opposes it. »

II "God has decided that no Mercy can be granted except through the intercession of the Most Holy Mary. »

III. The world would have perished long ago if the Most Holy Mary had not given it her support. »

IV "Our Lady feels an immense love for the salvation of all sinners, to such an extent that, if God would allow it, she would accept to undergo the sorrows of the world and Hell every day, for the conversion of all. Therefore, sinners, who are so valuable to the Mother of God, must not be objects of contempt. »

V. "The smallest act of piety offered to

vel unica Salutatione, pluris est, quam mil-
lecuplo maior aliis Sanctis impensus (compa-
ratione Sancti ad ipsam facta) quanto coelum
maius est quavis stella”.

VI. “Tanto etiam plus misericordiae
inest eidem, prae cunctis Sanctis”

VII. “Nulli faerunt in Novo Testamento
Sancti, quorum opera maxima non spectarint
ad Laudem Genitricis Dei.

Unde S. Dominicus, S. Franciscus, S.
Vincentius, S. Thomas, S. Bernardus etc.³¹⁵,
vixerunt ei in³¹⁶ Psalterii cultu devotissimi”.

VIII. “Qui ei servierint in Psalterio con-
stanter, accipient specialem gratiam aliquam.

Ita S. Dominicus, S. Franciscus, etc.,
meriti sunt fieri Sacrorum Ordinum funda-
tores, S. Dominicus dici meruit Filius Dei,
Frater Christi, Filius, et Sponsus Mariae”.

IX. “Dominus JESUS post sumptionem
SS. Eucharistiae, et specierum consumptio-
nem non desinit esse in sumente, gratia



³¹⁵ “etc.” isss missing in the 1691 edition.

³¹⁶ “in” is missing in the 1691 edition.

the Most Holy Mary, even if only one Hail Mary, is worth a thousand times more than the devotion addressed to the Saints: Our Lady infinitely surpasses them, in the same way that Heaven is infinitely greater than any star."

VI. "The Mercy of Our Lady far exceeds that of the Saints"

VII "From the New Testament onwards, all Saints have dedicated their greatest work to the praise of the Mother of God.

Thus Saint Dominic, Saint Francis, Saint Vincent, Saint Thomas, Saint Bernard, etc. who showed great devotion in the veneration of Mary through the Rosary. »

VIII "All those who have served Our Lady of the Rosary consistently will receive a special grace.

Like St. Dominic, St. Francis, etc., received the merit of becoming the Founders of Holy Orders and like St. Dominic deserved to be called Son of God, Brother of Christ, Son and Spouse of Mary. »

IX. "The Lord Jesus, when Holy Communion is received, even after the species are consumed, continues to dwell

permanente.

Imo melius est in anima pura, quam sub speciebus: quia huius esse sui³¹⁷ sub speciebus finis et causa est istud esse in anima.

Et hoc tanto et melius illo, quantum anima est prae nudis speciebus.

Sed aliter tamen est in hisce, aliter in anima.

Novellus sponsus post Synaxim, sensibilibiter et spiritualiter, persentit in sese Christum.

Sicut et S. Catherina Senensis, multique Sancti”.

X. “Advocata nostra plus non³¹⁸ diligit, quam quisquam quemquam possit unquam”.

XI. “Unicum Ave dictum pretiosius est, quam sub coelo quicquam, aut quam ullum donum corporis, animi, vitae, ect., temporale”.

XII. “Cultus Sanctis praestitus est quasi argenteus, factus mihi aureus, Christo gemmeus, SS. Trinitati, quasi stellatus”.

XIII. “Sicut in mundo plus stellis



³¹⁷ “sui” in the 1691 edition.

³¹⁸ “nos” in the 1691 edition, as recommended.

in the one who assumed them, to put him in a state of grace.

The Host shines in a pure soul, because being in a soul is the end and cause of species (Eucharistic).

And the presence of Christ in a (pure) soul surpasses, in splendour, the Presence of Christ in the bare species (bread and wine), although these are two different modes of Christ's presence.

The New Spouse, when he received Communion, perceived, both spiritually and through his senses, the Christ living in him, in the manner of Saint Catherine of Siena and many other saints. »

X. "Our lawyer (us) loves much more than we can ever love anyone else. »

XI. « Un seul Ave récité est plus précieux que n'importe quoi d'autre sous le Ciel, et bien plus que n'importe quel bien du corps, de l'âme, de l'existence, etc. »

XI. "A single recited Hail Mary is more precious than anything else under Heaven, and far more precious than any good of the body, soul, existence, etc. »

XII. "The worship of the Saints is like silver, the worship of Myself is like gold, the worship of Christ is adorned with precious stones, the worship of the Most Holy Trinity is like the splendor of the stars."

XIII. "Just as the sun helps us in the



Holy card : Our Lady with a Soul in need of help, 20th century.



Giovan Tommaso Guarino, *Our Lady of the Rosary*, 17th century, Saint Michael's College.

cunctis sol potest; sic ego plus Sanctis adiuvo servulos meos”.

XIV. “Servitia Sanctis facta quasi nihili sunt, nisi meis sint meritis et lumine, post Christum, vivificata”.

XV. “Veri Psaltae mei morientur Sacramentis praemuniti: nec ante perdent loquelam, aut usum rationis”.

XVI. “Praestitum mihi servitium, Sanctis universis praestat gaudium”.

XVII. “Haec Nomina JESUS et MARIA, duae sunt fornaces charitatis, quibus torrentur et distorquentur daemones: at piorum mentes iis purgantur, accenditur devotio, caro castigatur”.

XVIII. “Sicut ad generationem Filii Dei, et reparationem mundi, Deus Salutationem elegit: ita, qui spiritaliter alios generare et reformare zelant, oportet me per Ave saluent”.

XIX. “Sic³¹⁹ per me Deus ut per viam, venit ad homines: sic et hos item per me ad virtutes et gratias ire, post Christum, necesse est”.



³¹⁹ “Sicut” in the 1691 edition.

the world more than the stars, so I help my little servants more than the saints do.”

XIV. "The worship of the saints would have little effect if I did not present it to Christ, united with my Merits and my Light.»

XV. "My true Psalmodyans will not die without receiving the Sacraments and, until the end, will not lose the ability to speak or the use of reason. »

XVI. "The worship I have received benefits all the saints. »

XVII. "The names of Jesus and Mary are the two Furnaces of Charity, which burn and torment the Demons, purify the souls of the Devotees, ignite the spiritual life and make the flesh chaste.”

XVIII "Just as God chooses the Hail Mary to give birth to the Son of God and to make reparation for the world, so it is necessary that those who zealously offer themselves to generate and renew others, greet Me with the Hail Mary.”

XIX. "In the same way that God has reached men through my Way, it is necessary for them to reach Christ, in turn, through My Help and My Grace.”

XX. “Scias, quod me Deus Pater accepit in Sponsam, Filius in Matrem, Spiritus Sanctus in Amicam, SS. Trinitas in Triclinium; et sic amo coli”.

XXI. “Veri Psaltae mei plerosque in gloria antecellent: communiter ponentur in prima hierarchia, dicta Epiphania”.

XXII. “In corporibus gloriosis unio Sanctorum; et spiritalis, et per imaginem quilibet in quolibet etiam corpore: in me vero maxime: hi amplexus sunt spiritalis, et quilibet ³²⁰ sponsus, et sponsa castissimo cum gaudio charitatis”.

XXIII. “In dies aliquos e Purgatorio eripio”.

XXIV. “Si homines caperent, et cogitarent de visione beatifica, ad summam charitatem, fidem, spem, timoremque Dei brevissime pervenirent”.

XXV. “Mi sponse, volo cogites Christum totum esse in te, caput eius in tuo capite, pedem in pede, et sic de membris caeteris. Talem te cum videre non possum quin te



³²⁰ “quilibet est cuiuslibet” in the 1691 edition.

XX. "Know that God the Father willed me for Wife, the Son for Mother, the Holy Spirit for Friend, the Most Holy Trinity for Expresswoman, and that I love to be venerated by these names. »

XXI. "The true followers of my Rosary will have a special place in Glory: they will enter Heaven, into the First Hierarchy, called Epiphany"

XXII. "The unity of the Spirit is manifested in the glorious bodies of the Saints: all have the same beauty of face, similar to Mine, and there is, among them, the Jubilee of the Most Chaste Love of the Bridegroom and the Bride. »

XXIII. "On the day of their death, I will come to deliver them (the true followers of my Rosary) from Purgatory. »

XXIV "If men contemplated the Celestial Realities, they would quickly reach the ways of Charity, Faith, Hope and the Fear of God. »

XXV. "O my Husband, I want you to meditate on the Presence of Christ in you, His Head in your head, His Foot in your foot, and so on. I see Christ in you, when I kiss

intime complectar, et tu omnia superabis adversa”.

XXVI. “Missa est memoria Passionis Filii mei, velletque adhuc pati pro Missam audientibus toties, quoties si posset: supplet autem merito suo infinito”.

XXVII. “Beata Maria, quoties videt Novellum sponsum sibi induisse Christum, dulcissime et reverentur eum appellare gaudet nomine Sponsi.

Atque tum ille sentit mirabilem in membris suis influentiam”.

XXVIII. “Celebrantes Missam esse tantae charitatis debent, ut vellent crucifigi pro iis, pro quibus sacrificant”.

XXIX. “Saepius quasi concipio, et pario Christum, ratione virtutum per meos famulos: et ipsum, et hos amplector, etc.”.

XXX. “Devotionis actus piissimus est, ad articulos fidei, quasi scalam, mente ascendere in Deum, et imaginari ad singulos, ac si res significata esset revera praesens”.

XXXI. “Angelos inter ³²¹ homines



³²¹ “inter et” in the 1691 edition.

you to help you defeat your enemies.”

XXVI "The Mass is the Memory of the Passion of my Son, who would still like to suffer for those who listen to the Mass, as many times as they are present, and who rewards them with his infinite Merits. »

XXVII "The Most Holy Mary, every time she sees her New Spouse clothe herself with Christ, has the pleasure of giving her the name of Spouse, with gentleness and tenderness, while he feels wonderfully blessed. »

XXVIII "Those who celebrate Mass must have a strong enough sense of Charity to desire to be crucified for those to whom they offer Sacrifice. »

XXIX: "I consider my Sons almost equal to Christ, as do my servants who follow the Rosary, and I hold them together in my arms. »

XXX. "To reach God through the scale of the truths of faith is a pious gesture of devotion, imagining them one by one as if the heavenly realities were manifested in all their splendour. »

XXXI. "There is a spiritual connection between angels and men. For this reason,

spiritalis est desponsatio: idcirco magna eis debetur reverentia, sunt enim custodes singulares, ego custos omnium universalis: et sic mei, sicut oculi Domini, sunt super bonos, et malos”.

XXXII. “Deus est omnium piorum, et cuiusque Sponsus ardentissimus praesentissimus.

Desponsatio autem fit, aestimando sese nihili, et maximi semper Deum: et Deo se resignando, quoad esse, intelligere, velle, agere, pati, posse et omnia”.

XXXIII. “Sponse novelle, peccator eras magnus, ego oravi pro te, cum desiderio sustinendi pro te, fieri si posset, omnes paenas, ut salvareris.

Quia peccatores conversi, sunt gloria mea”.

CAPUT VIII.

*Visio B. Alano facta, de assumpta B. V. Maria*³²².

I. Psalterium Mariae cunctis diaboli,

³²² In the 1691 edition, a second title follows the first: “Pars prior Visionis” (History of Vision), absent in the 1847 edition.

we must have great consideration for them: they are, indeed, personal Guardians, while I am the Universal Guardian of all men and my eyes, like the eyes of God, are focused on the good and the wicked.”

XXXII. “God is a Spouse full of love and great help for his devout Sons. The Wedding occurs when one considers oneself as nothing, giving oneself forever to God, so that it is He who thinks, wants, acts, suffers and can do everything.

XXXIII. “O New Spouse, you were a great sinner, but I prayed for you, with the desire to face, for you, if I could, every suffering to save you. Because the sinners who convert constitute My Glory.”

CHAPTER VIII

Blessed Alain receives the vision of the Blessed Virgin Mary

I. The Rosary of Mary triumphs over all machinations and immoral acts of the

carnis, et mundi machinamentis adversatur, et inquinamentis: quia per salutationem Dei *Verbum*, ad hoc *Caro factum*, venit in mundum.

Unde s. Hieronymus ait: *“Merito Maria est omnium Regina, quae Verbum Dei generando, omnia regeneravit in mundo”*.

Id quod in Assumptae praemio declaratur.

Novellus quidam Mariae Sponsus, in ipsa B. V. Mariae in coelos Assumptae festivitate, post coelestium Sacramentorum perceptionem, breve per spatium graditur ad superna, et admirandam Virginis Mariae Assumptionem intuetur; velut tunc ³²³ gesta fuerit, cum Ierosolymis ea in circumstantium corona Apostolorum obdormivit.

1. Vidit animam illius, septies clariorem



³²³ “tum” in the 1691 edition..

devil, of the flesh and of the world since, through the Hail Mary, the Word of God came into the world and became Flesh.

Saint Jerome said in this regard: "It is right that Mary should be the Queen of all men because, by generating the Word of God, she has regenerated all the things of the world. »

Thus, the Verset of the Antiphon of the Assumption.

Mary's New Spouse, on the Feast Day of the Blessed Virgin Mary ascended to Heaven, after receiving the Heavenly Sacrament, suddenly felt that he was crossing Heaven, and contemplated the marvelous Assumption of the Virgin Mary, at the very moment when it was being fulfilled, while in Jerusalem, among the Apostles who surrounded her, she was transported in an ecstasy of love³²⁴.

1. He also saw the splendid light of his Soul shine from the Temple of his Body

³²⁴ The Latin verb "obdormivit", which usually means "to fall asleep, to fall asleep", in this case indicates a contemplation of the ecstasy of love, which puts the sensory faculties to sleep.



Holy card : Our Lady of the Oak, 20th century.



Ercole Ramazzani, *Our Lady of the Rosary*, 1589, Saint Agathe's Church, Arcevia (Anconia).

sole, de corporis templo progredientem: et inter Filii Sponsi Jesu Christi brachia mira celeritate prosilientem, praesente Ecclesiae triumphante, ea praesertim Angelorum choro, hominum custodiae destinato.

Ut ad coeli ventum portas erat, vox audita Jesu fuit: *“Attolite portas principes vestras, et elevamini portae aeternales; et introibit Rex et Regina Glorae”*: simul intrabat idem *Dominus fortis, et potens in praelio* cum Sponsa, innitente super Sponsum suum.

2. Hic effusa coeli gaudia pariter et agmina se obviam ferunt ³²⁵, flexisque poplitibus, Angelicam ei Salutationem dissona symphonicae ³²⁶ concordia acclamant, ineffabili cum triumpho, reverentia, laetitia, et maiestate.

Nullus Coelitum visebatur absque Psalterio aliquo musico, nihil nisi puram Angelicam Salutationem resonante mirae ³²⁷



³²⁵ “fuerunt” in the 1691 edition.

³²⁶ “Symphoniae” in the 1691 edition.

³²⁷ “mira” in the 1691 edition.

seven times brighter than the Sun, as she threw herself, with wonderful haste, into the arms of her Son and Spouse Jesus Christ, in the presence of the triumphant Church, preceded by the Choir of Guardian Angels of Men.

As soon as she reached the gates of Heaven, we heard the voice of Jesus: "Open yourselves, O Doors, rise up, O ancient gates; let the King and the Queen of Glory enter³²⁸": at the same time as his Bride, who leaned on Him, "the Lord entered the battles, strong and powerful.³²⁹ »

2. And the joys of heaven burst forth, while the Celestial Regiments met and, bending their knees in unspeakable harmony, declaimed the Hail Mary, who accompanied the Celestial Triumph between veneration, jubilation and magnificence (of all Heaven).

We could not see any Heavenly Creature without its Psalter-Rosary Musical, and only the Hail Mary resounded, in a sweet and enchanting melody.

³²⁸ This is from Psalm 23.

³²⁹ Psalm 24 8.

cum specialis melodiae suavitate.

3. Inter caetera etc.

SCHEMA PSALTERII.

II. Organi ad instar praegrandis: quod unum alia centum et quinquaginta contineret Psalteria: quorum quodque fistulis item C et L constabat: ac rursus in unaquaque fistula, modo admirabili, C et L modulationes resonabant, in tanta consonantia, ut nil supra.

Musarchus eo ludebat S. Archangelus Michael, quem circum CL concentores stabant: adstabat hisce Christi Angelus Minister³³⁰, cum Viator fuerat.

Concentu videbantur posse vel mortui suscitari.

Auditor talium Sponsus in mirificum Christi, ac Mariae sese rapi sentiebat amorem.



³³⁰ **“Custos” in the 1691 edition.**

3. Here is the description:

FORM OF THE PSALTER-ROSARY

II. The Psalter-Rosary was similar to a huge musical instrument, and was composed of 150 Psalter-Rosaries, each of them composed of 150 pipes, in each of which resounded one hundred and fifty melodies, so well tuned, with such great harmony, that no music could reach their height.

The Archangel Michael was the conductor and 150 concertists surrounded him; near them stood the Guardian Angel of Christ, when he was a pilgrim (in the world).

This song really seemed to awaken the hearts³³¹!

The New Spouse, who heard him, felt seized by the enchanting Love of Christ and Mary.

³³¹ The term "mortuary" in the 1847 edition is a printing error instead of "motui", a present term in previous editions of Coppenstein.

4. Chori autem sic alternabant; ut, postquam illustre illud Psalterium cecinissent, *Ave Maria, gratia plena, Dominus tecum*, responderet universa caelorum curia: *Benedicta tu in mulieribus, et benedictus Fructus ventris tui JESUS CHRISTUS*.

Cuius solius mera fiebat repetitio, simul et melodiarum variatio alia usque, et alia: neque unquam eadem reddebatur vocum sententia, et intelligentia.

Isto Psalterio infinita Dei Sapientia capi videbatur³³².

5. Audivit porro a Ductore suo Sponsus ille sibi dici: "*Omnis mundus per hoc Elogium*³³³ *est redemptus, et Rex caelorum incarnatus, et reparatae Angelorum sunt ruinae*."

*Ea causa Angelici spiritus hoc Novum Canticum Deo resonabunt in*³³⁴ *aeternum*".

Accedentes autem Coelites ad Mariam omnes diversis ordinibus (in quorum singulis non plures CL memorabantur) istud ei Psalterium quisque suum offerebat.

³³² "Isto Psalterio infinita Dei Sapientia capi videbatur" is missing in the 1691 edition..

³³³ "Eulogium" in the 1691 edition, but the word is not part of the Latin vocabulary and may be a printing error instead of "Elogium", as in the 1847 edition.

³³⁴ "in" in the 1691 edition..

4. The choirs alternated as follows: after the songs on this glorious Psalter: "Hail Mary, Gratia plena, Dominus Tecum", the whole Court of Heaven answered: "Benedicta Tu in mulieribus, and Benedictus Fructus Ventris Tui Iesus Christus".

As soon as this name was pronounced, a new melody would start again immediately, and so on, without the meaning and understanding of the words ever being the same.

This Psalter-Rosary seemed to have received the infusion and infinite Wisdom of God.

5. Then he heard his guide say to him: "Through this Phrase, the whole world has been redeemed, the King of Heaven has incarnated, and the ruin of the Angels has been repaired.

It is for this reason that the Angelic Spirits will play, for all eternity, this New Song for God".

As the Celestial Spirits all then came closer to Mary, through the pipes, which did not exceed 150, each Angelic Spirit presented himself to Her with his Psalter-Rosary.

6. Admiranti nimium sponso, quidam assistentium aiebat: *“Quid miraris?”*

Numerus iste sacratissimus est, figuratus in Arca Noè³³⁵; in Tabernaculo Moysis; in Templo Salomonis: idque per varios denarios numeros saepius sub hoc mysterio iteratos; in Ezechielis quoque novo templo viso commensuratos.

In Davidicis Psalmis hoc numero CL per Ecclesiam usitatis: qui omnes de Christo, et Matre Christi, praecinuerunt.

Haec enim verum et vivum est SS. Trinitatis Psalterium; adeoque totius utriusque Ecclesiae.

Ideo in paris numeri Psalterio preces offeruntur hominum, laetificantur Coelites, honoratur Deus.

Quae ut universis praedicares Deo esse gratissima, idcirco hic nunc audire et videre te tanta voluit idem Deus.

III. *PRAEDICARE autem Psalterium grandis postulat orbis necessitas, ob instantia mala.*

Quisquis id arripuerit, sentiet vim ex eo et praesidium: qui spreverit, venturis malis



³³⁵ “Noe” in the 1691 edition..

6. As the New Husband was very surprised, someone said to him, "What is it that surprises you? This number is the holiest of all and it appears in Noah's Ark, in the Tabernacle of Moses, in the Temple of Solomon, which mysteriously had multiple dimensions of ten; thus the dimension of the New Temple, seen by Ezekiel, the Psalms of David still used by the Church today, which are of 150, each of them prophetizing on Christ and his Mother.

Indeed, (the Psalter-Rosary) is the New Psalter that the Most Holy Trinity has given to the Church, in which 150 prayers of intention for men rise, in which the Heavenly Creatures are united, and God is honored.

It is God's will that you should be able to listen and see such wonderful things, so that you can preach to all that He will infinitely appreciate these 150 prayers. »

III. Your preaching will be as follows: "The Rosary came into the world at a critical time, because of the evils that were going on. All those who take him in their hands will find strength and support in him

involvetur.

Vastitas imminet orbi miseranda: cui solum, quod orbem reparavit olim, etiam nunc³³⁶ mederi potest Psalterium Angelicum”.

Audiit ista Sponsus, et oculos forte ad subiectum sibi mundum deflectens, videbat Tria immanissima per eum debacchari.

1. Ab Aquilone cernebat barathrum immensae profunditatis, de quo fumus obscuro igne permixtus evolans mundo vastitatem inferebat.

Et vox quasi aquila volantis audita est, et clamantis: *“Vae, vae carni et sanguini, quorum incendio mundus totus succensus flagrat”.*

2. Parte diversa conspicabatur horrificum belli apparatus circumferri, ac detonare per orbem cum immensa clade, tempestatesque, tonitruaque, fulminaque intervenientia mundum omnem quatere.

Quae inter mulieris vox ab aere vociferabatur: *“Vae, vae, vae mundo a malis”.*



³³⁶ “etiamnum” in the 1691 edition, instead of “etiam nunc” in the 1847 edition.

those who neglect him will be beset by the evils to come. The world is devastated and only the Angelic Rosary, which once saved the world, can overcome this devastation."

The Bridegroom heard these things and, by chance turning his eyes to the world lying at his feet, saw that three catastrophic scenes were about to devastate him.

1. To the north was an extremely deep chasm, from which flames and smoky blacks rose, devastating the world.

Then we heard the voice of an Eagle, who was flying and shouting: "Beware, beware of the flesh and blood, which have been devoured by the flames, and now set the world on fire, which will become a gigantic blaze! »

2. In another region,[the New Spouse] contemplated the atrocious preparations for an imminent War, ready to spread throughout the world with its immense tragedies, between storms, thunderclaps and sudden lightning, shocking the world.

And, in the middle of it, a woman's voice shouted: "Beware, beware,



**Simon Benedikt Faistenberger, *Rosenkranzspende*, 1735,
Brixen im Thale (Austria).**

Et alia occlamabat: *“Quia non est misericordia in mundo: non petas amplius clementiam in coelo.*

Nam Finis venit, venit finis”.

3. Parte alia cernebat idem innumeras cacodaemonum catervas, duabus plagis orbem pene omnem praecipitantes in hiatum inferni: ab CL fornacibus horrendi, cum infinitorum diversitate cruciatuum.

O clamor, o horror, quantus inde prodibat!

Dictas tres plagas audivat deberi tribus mundi malis, Luxuriae, Avaritiae, Superbiae, et contra haec valere Psalterium.

IV. Interea Reginam coeli Rex JESUS choros super Angelorum evectam, sic affatur: *“Mater mea o³³⁷ Sponsa, et Virgo Regina: Tibi³³⁸ SS. Trinitati par est praesentari, tuaque per merita mundo subveniri.*

E terris huc qui invehuntur, protinus



³³⁷ “o” in the 1691 edition..

³³⁸ “Te” is missing in the 1691 edition..

beware of these evils! "She also shouted: "Since Mercy is no longer of this world, do not ask Heaven for mercy any more: the End is coming, the End is coming."

3. In yet another region,[the New Spouse] saw countless troops of demons, who, armed with three plagues³³⁹, pushed almost everyone into the frightening pit at the 150 Furnaces of Hell, in addition to endless torments of all kinds.

What a noise, what a horror! The[New Spouse] came to know that these three whips were due to the three evils of the world, Lust, Avarice and Pride, and that only the Psalter-Rosary could overcome them.

IV. Then the King Jesus, after having encouraged the ascension of the Queen of Heaven above the Choir of Angels, said these words to her: "My mother, Virgin Bride and Queen, the time has come to present to the Most Holy Trinity the Merits that are yours for having helped the world. » Those who come from the earth offer their gifts to the merits of the Most Holy Trinity.

³³⁹ The original text here refers to two plagues, but a little further on, talks about the three plagues mentioned previously and specifies them.

SS. Trinitati sese devoventes, sua ipsi meritorum offerunt dona.

Tuus Ipse Ductor ero: acceptura es namque Regnorum coelestium possessionem”.

Dixit: dictoque citius, ecce, coram adstare videbat novellus Sponsus novum.

SCHEMA PSALTERII

REGINAE XV supra mortales³⁴⁰ augustissimae apparebant: et suae singulis pene³⁴¹ stabant Domicellae.

1. Priores quinae suis cum L puellis, ROSAS totidem mirae pulchritudinis praeferebant: quarum primae aureis litteris³⁴² visebatur inscriptum, Ave; secundae: Maria; tertiae: Gratia; quartae: Plena; quintae: Dominus.

2. Alterae quinque cum puellis L quinas GEMMAS deferebant maximi pretii: harum primae incisum videbatur: Tecum; secundae: Benedicta; tertiae: Tu; quartae: In mulieribus



³⁴⁰ "supramortales" in the 1691 edition instead of "supra mortals" used in the 1847 edition.

³⁴¹ "pone" in the 1691 edition.

³⁴² "litteris" is missing in the 1691 edition.

I will be your companion: you will receive, indeed, the possession of the Heavenly Kingdoms. »

These were his words and, after having spoken, the New Spouse suddenly had something spectacular in front of him:

THE VISION OF THE PSALTER-ROSARY

Fifteen grandiose queens, incomparable to earthly women, appeared; each one was surrounded by her damsels.

1. The first five, as well as their fifty young daughters, carried in their hands the same number of Roses, of wonderful beauty: on the first of them we could read, in Letters of Gold: Ave, on the second: Maria, on the third: Gratia, on the fourth: Plena, on the fifth: Dominus.

2. The next five, as well as the fifty girls who wore them, were adorned with fifty precious stones of great value; on the first of them, Tecum was written; on the second Benedicta; on the third Tu; on the

quintae: *Et benedictus.*

3. Posteriores quinae cum L puellis Deiparae praeferabant quinque STELLAS.

Quarum inerat prima, *Fructus*; secundae, *Ventris*; tertiae, *Tui*; quartae, *JESUS*; quintae, *CHRISTUS*.

Tunc suus Matri Filius aiebat: *“Dulcissima Genitrix, Sponsa charissima: tria coelorum sunt Imperia summa; triaque Unum sunt: Paternum, Filiale et Spiritale, et suae horum cuique Regna sunt quinque.*

Te coelorum Reginam, non participem solum et consortem, ut omnes sunt Coelites, verum Imperiorum etiam Potentem esse par est.

Age: ecce tibi”.

I. IMPERIUM PATERNUM.

V. *Huius REGNA sunt quinque Patri Convenientia: 1. Paternitas; 2. Unitas; 3. In*



fourth In mulieribus; on the fifth And benedictus.

3. The last five, along with the other fifty girls, carried five stars at the feet of the Mother of God. On the first of them, it read: Fructus; on the second Ventris; on the third Tui; on the fourth Iesus; on the fifth Christus.

Then the Son said to his mother: "Sweet Mother and dearest Bride; there are three Supreme Empires of Heaven, which form a Unity: (Empire) of the Father, (Empire) of the Son and (Empire) of the Holy Spirit, each composed of five kingdoms.

It is right that you should be the Queen of Heaven, not only their Ally and Friend, like all Saints, but that you should also be the Lady of Empires. Here you go."

I. THE EMPIRE OF THE FATHER

V. Five Kingdoms, form the Empire of the Father: 1. Fatherhood³⁴³; 2. Similarity;

³⁴³ **Paternity is the imprint of God on his creation.**

Potentia; 4. Aeternitas; 5. Creatio.

Singula, et omnia Tremenda, Adoranda, Divina.

Hic ergo Diva Virgo Parens, PATRI Imperatori supplex Omnipotenti sic humillime fatetur.

AVE PATER: Entium Ens³⁴⁴.

Ecce pro Me, proque omnibus Meis, hanc offero Rosam, tua mihi dudum gratia donatam.

Simul de manu Reginae primae Rosam, Ave inscriptam, accepit; obtulitque Patri pro Imperiali Regno Paternitatis.

Accepta Rosa Paternitatis³⁴⁵, Pater inquit: *“Digna, gloriosaque Rosa haec? Ob hanc aeternum eris Regina regni Paterni, tamquam MATER Entium omnium singularis.*

Quia per AVE, genuisti Creatorem omnium Filium meum”.

Sponso videbatur Curia coelestis tota hanc Libro inscribere donationem Mariae,



³⁴⁴ “Ens ENTIIUM Es” in the 1691 edition.

³⁴⁵ “Paternitatis” is missing in the 1691 edition.

3. Sovereignty; 4. Immortality; 5. The Created universe.

(This Empire) advocated the Fear of God and submission.

The Blessed Virgin and Mother, imploring, with great humility, presented herself before the Kingdom of the Fatherhood of Almighty God, saying: "Hail, Father, Be of Beings.

In my name, and in the name of all my Psalmodiants, I offer you this rose, received by me at the time of my birth. »

At the moment when (Mary), having received a Rose from the hand of the first Queen, on which was engraved the inscription Ave, offered it to the Father, for the Imperial Kingdom of the Father, he said to her:

"This Rose is full of dignity and glory!

Thanks to her, you will forever be the Queen of the Kingdom of the Father, the only Mother of all Beings, since, through the Hail Mary, you conceived my Son, the Creator of all that exists. »

It seemed to the (New) Spouse that the whole Heavenly Court was busy recording

eiusque Psaltis factam.

II. UNITATIS Regi, Regnoque praesentata, Rosam offerens MARIA, ait: *“AVE Rex LUMINUM.*

Ecce Unitatis³⁴⁶ infinite, ex qua cuncta manant; Rosam, MARIA, pro me, meisque offero, ut seis, et vis”.

Accepta, Rex ait: *“Benedicta³⁴⁷, Tu eris Regina in Regno Unitatis meae.*

Entiumque cunctae Unitates, ac singulae tuae subesse volo potestati”.

III. POTENTIAE Regi, regnoque sistebatur.

Quae Rosam GRATIA offerens ajebat: *“AVE Rex Gratosissime: ecce donum hoc pro me, proque servis meis Psaltis.*

Placeat oro, et placet”.

Cui Rex: *“Placet et placat, placabitque.*

Esto meae tu Regina Potentiae: subestoque tibi omnis in coelo, terraque potentia.

Quia tu genuisti Potentiam Patris Filium, qui mundi est Gratia”.

IV. AETERNITATIS Regi, Regnoque



³⁴⁶ “Unitati” in the 1691 edition.

³⁴⁷ “Benedicta!” in the 1691 edition.

in a book this gift (of God the Father), granted to Mary and her Psalmodians.

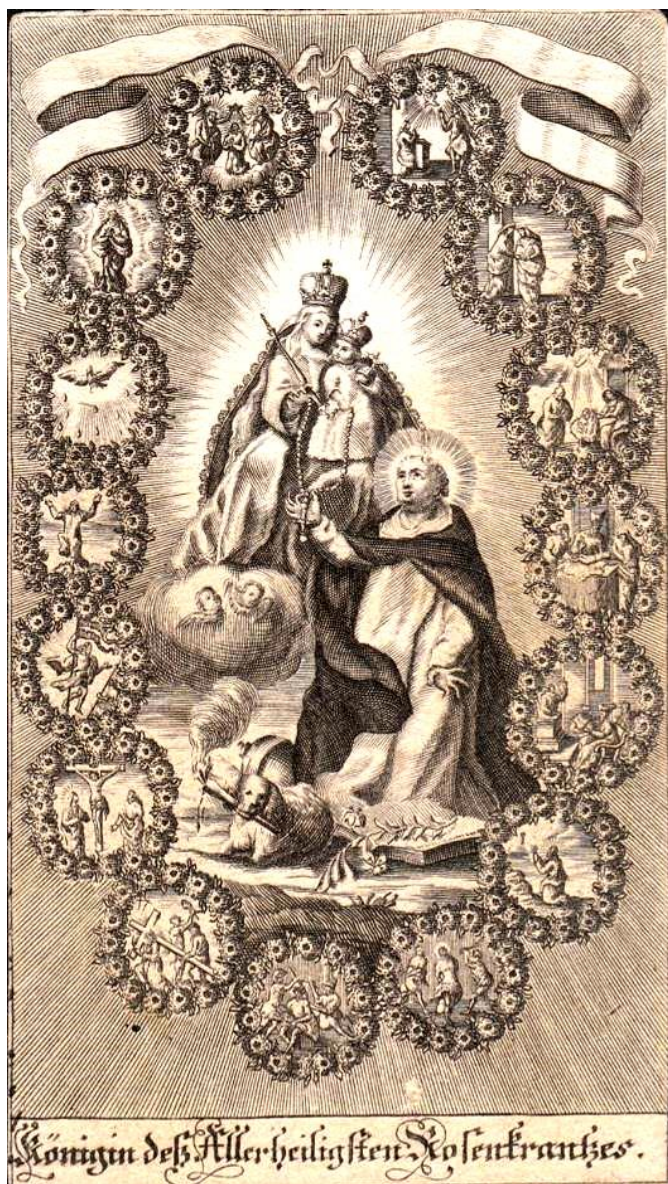
II. When she presented herself to God, King of the Kingdom of Unity, Mary offered her a Rose and said: "Hail, O King of the Living, this is the Rose of infinite likeness, from which you bring forth all that exists; I, Mary, offer it to you in my name and in that of my Psalmodiants of the Rosary, as you know, and desire. »

Having received the Rose, the King (God the Father) said: "You will be the Blessed Queen of the Kingdom of My Resemblance. I want the likeness of all creatures to be in your power. »

III. (The Most Holy Mary) presented herself to (God the Father), King of the Kingdom of Sovereignty, offering her a Rose with the inscription Gratia, and she said to him: "Hail, O benevolent King, I address this gift to you in my name and in that of my Psalmodiants of the Rosary, I hope you will like it and that you will accept it. »

The King (replied) to her: "I like her and accept her, and I welcome her. Be the Queen of my Power: may all powers, on Earth and in Heaven, be subject to you, because you have conceived the Son of the Power of the Father, who is the Grace of the world. »

IV. (The Most Holy Mary) was presented



Holy card : Our Lady of the Rosary, 20th century.



**Giuseppe Barotto, *Our Lady of the Rosary*, 17th century,
Oratory of Saint Iffredo, Cherasco (Coni).**

adducta, supplex aiebat: "*Accipe meam, servorum meorum Rosam, PLENA*".

Cui Rex: "*Tu Genitrix Aeternitatis, Plenae, promerito*³⁴⁸ *Regina capesse Aeternitatis Regnum hoc*".

V. CREATIONIS Regi, Regno Rosam similiter offerens, DOMINUS: idem recepit Regnum Regina creationis, quia genuit³⁴⁹ Creatorem Filium.

Hic quanta omnia gaudia?

II. IMPERIUM FILIALE

Huius regna Gaudiorum sunt quinque iuxta Filii Attributa: 1. *Filiatio*; 2. *Verbum*; 3. *Sapientia*; 4. *Redemptio*; 5. *Providentia*.

Horum singulorum Regi Regnoque sistenda Virgo humillima Ductorem sequebatur.



³⁴⁸ "*promeritum*" in the 1691 edition.

³⁴⁹ Printing error instead of "*genuisti*" as can be seen on the incunabula of 1498 used as a source by Coppenstein.

to (God), King of the Kingdom of Immortality, and begged him: "Receive, in my name and that of my servants, the Psalmodyans of the Rosary, the Rose Plena.»

And the King said to him: "You, O Mother of the Plenitude of Immortality, receive, as a reward for your Merit, this Kingdom of Eternity. »

V. (The Most Holy Mary" similarly offered the Rose to (God the Father), King of the Kingdom of the Created Universe.

The Lord said to him: "Receive, O Queen, the Kingdom of the Created Universe, which conceived the Creator Son. »

After that, the Jubilation of the (Celestial Spirits) was inexpressible.

II. THE EMPIRE OF THE SON

Part of this Empire are the Five Kingdoms, the Joys which are the Properties of the Son: 1. Sonship; 2. The Word; 3. Wisdom; 4. The Redemption; 5. Providence.

The Virgin, who was to present herself to the Kings of these Kingdoms, humbly followed her Guide.

I. Ergo Regi FILIATIONIS pro Regno Filiorum Dei, proque se et suis, rite praefata, Gemmam TECUM offert.

II. Item Gemmam, BENEDICTA, Regi pro Regno VERBI Incarnati dat: et id recipit Regina.

III. Pro Regno SAPIENTAE Regi donat, Gemmam TUI Reginaque fit Sapientae.

IV. Pro Regno REDEMPTIONIS Gemmam dat, IN MULIERIBUS, fitque Regina Sapientae.

V. Pro Regno PROVIDENTIAE dat Gemmam, ET BENEDICTUS, recipitque Regnum.

Hic rursum nova Coelitum gaudia, laudesque mirificae consonabant.

III. IMPERIUM SPIRITALE.

Huic Regna sunt item quina³⁵⁰, ut et



³⁵⁰ “quinta” in the 1691 edition.

I. Thus, after addressing him with the same words, she offered to (God the Son), King of Sonship, in his name and that of his (Psalmody of the Rosary), the jewel Te-cum, for the Kingdom of the Sons of God.

II. Likewise, she gave to the King (God the Son) the Jewel Benedicta, for the Kingdom of the Incarnate Word; and the Queen received (the Kingdom).

III. For the Kingdom of Wisdom, she gave (to God the Son) the jewel Tu, and she became the Queen of Wisdom.

IV. For the Kingdom of Redemption, she gave (to God the Son) the Jewel: "In Mulieribus", and became Queen of Wisdom.

V. For the reign of Providence, she gave (to God the Son) the Jewel And benedictus, and she received the Kingdom.

And, once again, we heard the inexpressible Jubilation of the Celestial (Spirits) and their wonderful praise.

III. THE EMPIRE OF THE (HOLY) SPIRIT

(God, the Holy Spirit) has five Kingdoms, property of the Holy Spirit:

Spiritus Sancti Attributa: 1. *Spiritus Sanctus*; 2. *Dona*; 3. *Missio*; 4. *Bonitas*; 5. *Conservatio*.

I. Regi SPIRITUI Sancto supplex stellam, FRUCTUS, offert.

Cui Rex: “*Amica charissima, posside Regnum omnium Spirituum: de hisce fiat voluntas tua.*”

Quia *Fructum de Spiritu Sancto concepisti volens*”.

II. Pro DONORUM Regno stellam, VENTRIS, offerenti Rex ait: “*Esto Regina Donorum Dei; nec ullum donum naturae, morum, gratiae, seu gloriae, cuiquam dabitur, nisi te cooperante et mediatrice*”.

III. Pro MISSIONIS Regno stellam, TUI, offerenti Rex ait: “*Sicut per Ventrem tuum benedictum bona omnia data mundo sunt: ita per factam ad te Missionem Filii innotuit summa Processionis meae missio.*”

Quare tu esto Regina omnium in



1. The Sanctifying Spirit; 2. Gifts; 3. Advent; 4. Goodness; 5. The Guard.

I. Mary offered the Fructus Star to the Holy Spirit King (of God).

And the King said to her: "Dearest friend, occupy the Kingdom of all Spirits: may your Will be done on them, because you have accepted to receive in you the Fruit of the Holy Spirit. »

II. To Mary, who offered her the Star Belly for the Kingdom of Gifts, the King (God, the Holy Spirit) said to her: "Be the Queen of God's gifts; no one will receive any natural, moral, graceful or glorious gift except through you, you who are the Mediatrix giving help to souls. »

III. To Mary, who offered her the Tui Star for the Kingdom of Advent, the King (God, the Holy Spirit) said: "Just as your Blessed Breast gave to the world all the Goods that are his, so the coming of the Son who grew in you manifested the greatest coming of my Breath.

Also, you will be the Queen of Advent in Heaven and on Earth, and no change

utroque orbe missionum, nec ullus fiat motus tuo sine nutu”.

IV. PRO BONITATIS Regno Stellam, JE-SUS, donanti Rex ait: *“Tu Regina Bonitatis esto: nec ullam ego cuiquam, nisi te mediante communicabo”.*

V. Pro CONSERVATIONIS Regno stellam, CHRISTUS, danti Rex ait: *“Nihil ex hoc, vel in natura, vel gratia, Te sine, conservari volo. Tu enim genuisti Servatorem orbis Regina Conservatrix”.*

Gaudia hic rursus immensa.

ECCE NUNC CORONIDEM.

VI. Denique SS. Trinitati praesenta³⁵¹ offerebat SE IPSAM pro Se, servulisque suis Psaltis.

Cui Deus: *“Facta tibi dona, in³⁵² aeternum esse rata Volo, Iubeo.*

Tu nobile Triclinium esto SS. Trinitatis. Ego sic ero tota in te, et tu in Me tota



³⁵¹ “praesentata” in the 1691 edition.

³⁵² “in” in the 1691 edition.

will take place without your consent.»

IV. To Mary, who offered her the Star Jesus, for the Kingdom of Goodness, the King said: "You will be the Queen of Goodness, whom I will not give to anyone without your Mediation. »

V. To Mary, who offered her the Star Christ, for the Kingdom of the Guard, the King said: "Without you, I want nothing, whether of nature or of grace, to be preserved. For you, O Immutable Queen, have given birth to the Savior of the World. »

Following this, once again, immense cries of joy.

HERE IS NOW THE CONCLUSION

VI. Finally, (the Most Holy Mary) offered herself in person to the Most Holy Trinity, in her name and that of her servants, the Psalmodians of the Rosary.

And God said to him: "I command and I want the gifts you receive to be valid for eternity. You will be the Generous Dispenser of the Most Holy Trinity. Through the Assumption and the singular Glorification, I will be entirely in you;

mutata: non assumptione, sed glorificatione singulari.

Tunc Voluntati nil abnuam unquam”.

Ad haec: “Quia DONA illa XV ordinasti ad mea X Praecepta: ad meas X Virtutes potissimas; contra X Vitia mundi; ad Naturae X Praedicamenta instauranda; idcirco volo, in coelis, in terris hoc sub numero lauderis in Psalterio”.

Ad ultimum versa ad sponsum inquit, Sponsa: “Quae vidisti, audisti: praedica.

Nil timueris: Ego tecum sum; te adiutabo, cunctosque Psaltas meos.

In resistentes³⁵³ tibi, Ego vindicabo: disperibunt; ceu expertus, multos iam vidisti mala morte extinctos. Cap.³⁵⁴ 13.4.

Nunc porro adverte sic”.



³⁵³ “restitantes” in the 1691 edition.

³⁵⁴ “c.” In the 1691 edition.

and you will be entirely transplanted into me. I will never refuse anything to your Will.»

And he added: "Since you have linked the 15 Gifts to my 10 commandments, to my 10 singular Virtues, contrary to the 10 Defects of the World, and to the 10 species of nature (human) to be repaired, I want you to be praised through the same Number (150) on Earth and in Heaven. »

At the end, the Bride, Mary, turned to the New Spouse, said: "Preach all that you have seen and heard. Have no fear: I am with you, I will help you and all my Rosarians.

I will punish those who oppose You: I will cause their ruin, as you have already experienced before.

Now, however, pay attention. »



*N. S. del SS. Rosario di Pompei
Pregate per noi*

Holy card : Our Lady of the Rosary of Pompei, 19th century.



Unidentified picture, Our Lady of the Rosary.

CAPUT IX.

Pars altera Visionis.

*De Monarchicae conflictu Misericordiae cum
Justitia, etc.*³⁵⁵

NOTA

**Sic monet sub finem capitis B.
Alanum B. Virgo: “In coelo pax
summa; discordia nulla; nec Dei
mutatio est: sed humano captui
sic repraesentatur diversitas
temporum, Legis et Evangelii;
iraeque Dei ad Gratiam versae”.**



³⁵⁵ “De Monarchicae Misericordiae conflictu cum
Iustitia, etc.” in the 1691 edition.

CHAPTER IX

Second part of the Vision. The struggle of the Queen of Mercy against (the kingdoms) of Justice, etc.

NOTE

Towards the end of the chapter, the Blessed Virgin will remind Blessed Alain: "Peace reigns in heaven, without discord, and God does not know change: but his human sensitivity has enabled him to conceive the change due to time, from the time of the Law to the time of the Gospel. The wrath of God has been swept away by His Grace.

I. Clavis, aut Vas Misericordiae est Psalterium Mariae: qualis, *Genes.* ³⁵⁶ 24, Hydria Rebecca, Viatorum refocillatrix de Fonte Matris Misericordiae.

Sic Visionis pars altera docet, docetque in Psalterio deprecari Mala: sicut prior, Bona petere.

Sponsi igitur novelli Visionem illam serenissimam sequitur alia illinc severissima: hinc Misericordissima.

Ecce novum.



³⁵⁶ "Gen." In the 1691 edition.

I. The Rosary of Mary is the Key and the Vase of Mercy: the Source of the Mother of Mercy, as in the past the vase filled with Rebekah's ³⁵⁷ water, is the source that quenches the thirst of pilgrims.

This is the second part of the Vision's teaching, which teaches us to ward off evil, and to ask for the coming of Good through the Rosary.

This Vision was followed by another, full of majesty and consolation.

Here is the news (Vision).

³⁵⁷ See Gn. 24:16 ff: Rebecca was Isaac's wife, and made Isaac fall in love with a gesture of kindness, in him giving water to his amphora, him and his animals.

SCHEMA PSALTERII.

Instituta iam aeternorum trium in coelis
Imperiorum Imperatrix, et Regnorum XV
Regina Maria erat, eratque suum
Misericordiae Imperium auspicatura:
faeliciter³⁵⁸!

Ter, o ³⁵⁹ amplius: ecce, parte alia e
diverso, *Tria Nova Imperia*; inde iam ab
homine orbeque lapso, in orbe usurpata Deo;
motu grandi sese movent, ac velut adversum
Novam DEI, Deiparaeque Misericordiam
insurgunt.

Res ita geri visa fuit.

DEUS, lapsu protoplastarum iratus,
velut omissa Clementia, regere subiectum
coeptavit in virga ferrea suae *Potentiae*,
Iustitiae, et *Veritatis*: nunc, accepta a Filio
satisfactione, placatus, sui in orbem Imperii
frena laxavit *Misericordiae*: cuius per
Imperium triplex novum hoc antiquari
necesse fuit Vetus usurpatum Imperium
trinum.

Itaque Trinum³⁶⁰, Istius Imperatricis³⁶¹,

³⁵⁸ "foeliciter" in the 1691 edition; in reality the
correct Latin term is "feliciter" as in the 1699 edition.

³⁵⁹ "o, et" in the 1691 edition.

³⁶⁰ "Trinuna" in the 1691 edition.

³⁶¹ "Imperatrix" in the 1691 edition.

THE VISION OF THE PSALTER-ROSARY

Mary had already been established Empress of the Three Eternal Empires in Heaven and Queen of the Fifteen Kingdoms, and was about to happily establish Her Empire of Mercy.

At the same time, his opponents were agitated with fury: three other Empires, coming from the world of man, the world fallen and usurped by God, in rebellion against the new Kingdoms of the Mercy of God and the Mother of God.

It seemed to the New Husband that this is how it happened. God, disappointed by the fall of his offspring, renounced Clemency and began to lead the Creatures through the iron rod of his Power, Justice and Truth.

In the fullness of time, God welcomed the Oblation of the Son, released the bridles of Mercy into the Empire of the World; but to establish this new Triple Empire, it was essential to remove the Old Triple Empire which had been usurped from God.

**That is why the Empress's Three (queens),
Power, Justice and Truth,**

Potentia, Iustitia, et Veritas, habitis velut Comitiis: "Istam ³⁶², aiunt, Dominam Misericordiam Unam omnia regere?"

Si permittimus, peribimus, peribit Lex de malis cessante Dei Potentia et Iustitia contra eosdem: et Veritatis sententia de malorum damnatione.

Ergo: belligerare placet?"

Perplacet cunctis.

Res miranda!

Apparebat Sponso visibilissime, ac si corporis cerneret oculis talia:

I. POTENTIA IMPERI PATERNI.

II. Imperatrix haec ingenti mole movet se; primaque graditur in acie.

REGINAE eam sequuntur QUINAE, truces: 1. Maledictio. 2. Ignorantia. 3. Obduratio. 4. Inopia. 5. Servitus.

Similes his turbae minaces aderant innumerae, ordine nullo, et multo cum murmure mixtae.

Hincque stabant.

Stabat atque ³⁶³ inde Monarcha Mariae Misericordia cum POTENTIA.

³⁶² "Itan'aiunt" in the 1691 edition, non-existent word (perhaps the "n" is a printing error).

³⁶³ "at" in the 1691 edition.

gathered together and said: "The Sovereign Mercy alone governs all things? If we give in, we will perish.

If the Law is destroyed, God's Power and Justice over the wicked will cease, as will the Sentence of Truth for the damnation of the wicked.

Will we fight it? »

This proposal was unanimously accepted. The New Spouse then saw a wonderful scene:

I. THE POWER OF THE EMPIRE OF THE FATHER

II. This empress was moving with her entire court and headed for battle.

Five treacherous queens followed in his footsteps: 1. the Curse; 2. ignorance; 3. hardness; 4. poverty; 5. slavery.

They were followed, in the most complete chaos, by countless threats, similar in appearance to the Queens.

The Queens of Power arrived at their destination and stopped before Mary, the Queen of Mercy.

Haec armis freta Misericordiae,
Virtutum; et meritis Christi, suis et
Sanctorum, albis equis insidentium; illatis in
turbam adversam signis felicibus, Venit, Vidit,
Vicit.

Severam illam paternam Potentiam
capit, cum Reginis eius, et copiis universis.

Omnes gigantae magnitudinis erant, et
fortitudinis hactenus invictae.

Ad eas, manibus post terga revinctas,
Monarcha Maria sic fatur: *“Dominæ
potentissimæ: iustum est, ut Dei voluntas
impleatur, Sapientia perficiatur, Bonitas
conservetur.*

*Cum igitur hic placuit Me
indignissimam singulari gratia sua dicere
Imperatricem Misericordiae, plane
necessarium erat, totis a me viribus
Imperium meum defensari.*

*Vos ab annis iam retro quater millenis
cominatae misericordiam ³⁶⁴ ab orbe
profligastis, solis conclusam coelis.*

Nunc (ita visum Deo) Ego, vestrique
omniumque Potens, Autoritate SS. Trinitatis
vos absolvo; absolutasque³⁶⁵ pronuncio.

Simul Misericordiae, Reginas

³⁶⁴ "dominatae" in the 1691 edition, a preferred
word to the "cominatae" in the 1847 edition, which does
not exist.

³⁶⁵ "absolutosque" in the 1691 edition.

Mary counted on the detachments of Mercy, the Virtues and Merits of Christ, her own and the Saints.

These detachments sat on white horses, which routed the opposing army.

They Came, Saw and Defeated: they took prisoner the austere Power of the Father, with all his Queens and militia who were then of invincible greatness and pride.

While their hands were tied behind their backs, the Queen said to them:" O mighty rulers, the Will of God must be fulfilled, His Wisdom must be crowned, His Goodness must be manifested.

Since it pleased God to call upon me, although I do not deserve this Grace, to be the Empress of Mercy, it was necessary for me to defend my Empire with all my strength.

For more than four thousand years you have been rejecting the Mercy of the world, forcing it to remain in Heaven. Now, in accordance with the judgment of God, I, your Queen and that of all, by virtue of the authority of the Holy Trinity, absolve you



Holy card : Our Lady of Help, 19th century.



**Beato Angelico, *Our Lady of the Rosary*, 15th century,
Basilic Saint Mary Minerva, Rome.**

instituto³⁶⁶; quin magis³⁶⁷ restituo regnis.

I. Quare Tu, MALEDICTIO, cede: succede mea BENEDICTIO in Regno AVE, quod est sine Vae.

II. IGNORANTIA, diu nimium mundo gravis, abscede: succede huc ILLUMINATIO in MARIAE³⁶⁸ Regnum.

III. Tuque OBDURATIO, duras nimis fuge: accede bona GRATIA, ad regnum GRATIAE³⁶⁹ dictum.

IV. Vah, FATUITAS ³⁷⁰ gigantea, bonorum hucusque omnium evacuatric; abscede: tuque sufficientiae PLENITUDO succede, et regna in regno PLENA.

V. SERVITUS dira quid urges? Cede. Accede tu LIBERTAS Filiorum Dei, et regna in Regno DOMINUS.

Audite nunc: quaeque remote regnis, quaeque promotae, et suffectae regnatis, quique ³⁷¹ Psaltae mei subditi famulamini Christo et mihi: audite, iura capessite vestra.

Volo, ut Psaltae mei in vita, in morte,

³⁶⁶ "instituto" in the 1691 edition.

³⁶⁷ "mage" in the 1691 edition.

³⁶⁸ "MARIA" in the 1691 edition: it would take the genitive but Blessed Alain follows the evolution of the Ave Maria.

³⁶⁹ "GRATIA" in the 1691 edition.

³⁷⁰ "FACULTAS" in the 1691 edition.

³⁷¹ "quinque" in the 1691 edition.

and declare you free. At the same time, I appoint you Sovereigns of Mercy, and even more, I give you back your Kingdoms.

I. However, O Curse, transform yourself: come closer to my Blessing of the Kingdom of the Hail Mary, which is without misfortune!

II. O Ignorance, long powerful in the world, transform yourself: Enlightenment, advance into the Kingdom of Maria.

III. And you, O Hardness, flee from realities that are too bitter: Good Grace, come closer to the Kingdom called Gratia.

IV. O inhuman Shortage, which until now has reduced all good things to nothing, move away: give way to Plenitude, so that it may reign in the Plena kingdom.

V. O cruel Slavery, disappear, give way to the Freedom of the Sons of God, and reign in the Kingdom of the Dominus.

Now, listen to me: progress and renew your kingdoms from the past.

And, all of you who practice the Rosary, receive your privileges: listen!

I want you, alive or dead, and after death, to receive Blessing, Enlightenment,

et post mortem, habeant Benedictionem, Illuminationem, Gratiam, Plenitudinem, ac Libertatem: immunesque, securique regnent³⁷² **a**³⁷³ Maledictione, Caecitate, Obduratione, Inopia, et Servitute.

Quia parent mihi in Paternae Potentiae iam Misericordiae³⁷⁴ **Regnis dictis: Ave Maria, Gratia, Plena, Dominus”.**

II. IUSTITIA IMPERII FILIALIS.

III. Imperatrix haec, cognita sororis captivitate, in arma ruit, vocatque suas in arma socias Reginas quinas. Advolant hae saevae, saeviorum cum turba malorum: 1. *Peregrinatio*; 2. *Infamia*; 3. *Severitas*; 4. *Immisericordia*; 5. *Fortuna mala*.

Conferunt: inferuntque signa infesto in aciem Deiparae Misericordiosissimae Monarchae.

Fit vis; vimque vis melior vincit Mariae, et revinxit Iustitiam: capitque eius copias.

Vulnerata caput ac pedes Iustitia,



³⁷² “regnant” in the 1691 edition.

³⁷³ “ab” in the 1691 edition.

³⁷⁴ “misericordis” in the 1691 edition.

Grace, Plenitude and Freedom, free from the Curse, Blindness, Hardness, Poverty and Slavery. That they may obey me in the kingdoms of the Power of the Father, now called Mercy, Hail Mary, Maria, Gratia, Plena, Dominus.

II. THE JUSTICE OF THE EMPIRE OF THE SON

III. This Empress, having been informed of the prison reserved for her by her sister, took up arms and called for her help from her five Allied Queens. The Cruels rushed, accompanied by the multitude of the Evil Adversaries: 1. Exile; 2. Dishonour; 3. Cruelty; 4. Insensibility; 5. Adverse Destiny.

They gathered and declared war on the Mother of God, Queen of Mercy.

The assault took place and Mary's brave warriors defeated Justice and captured her Militias.

With a wound to the head, hands and feet bound, Justice spoke in these terms to Mary's mercy:

revinctaque manus, sic inquit ad Mariae Misericordiam Dei: *“Vulnerasti cor meum, soror mea: sagittae enim tuae acutae: cum carbonibus desolatoriis. Penetrant, incedunt”*.

Cui contra Maria clementissima. *“Diu dureque nimis in Adae filios es dominata.*

Finem tibi impero, modumque statuo.

Volo (sic namque divina³⁷⁵ placuit Sapientiae Filii): ex hoc Imperare Misericordiam volo.

Tua hinc facessant Dominatrices truces.

Et tu:

I. *PEREGRINATIO*, cessa exules, caeloque extorres abiicere miseros mortales, inque terris peregrinos et limbo.

Cede: accede Regina mea HOSPITALITAS, capesseque regnum, Tecum.

II. *INFAMIA*, infanda, infensaque nomini humano, cede: succede *FAMA BONA*; cape regnum, *Benedicta*.

III. *SEVERITAS*, desaevito nunc, abcede regno: fugasti diu Mediatorem, vel retardasti.

Tu, MEDIATIO, cape regnum, Tu.

IV. *IMMISERICORDIA*: cede, fuge Regna



³⁷⁵ “divinae” in the 1691 edition.

"You have wounded my heart, my sister; your burning arrows sow misfortune wherever they pass. »

"You have dominated Adam's sons for too long, that's why I order your reign to end.

From now on, your cruel dominatrixes will behave as follows:

I. You, O Exile, therefore stop relegating the poor mortals to isolated places, without earth or heaven. Step away: come this way, my Queen of Hospitality, and seize the kingdom of Tecum.

II. O shameful Disgrace, enemy of man's name, go away! Make way for the Good Renown in the Benedicta kingdom.

III. O Cruelty, distance yourself from the Kingdom, you who have long rejected the Mediator. O you Conciliation, seize the Kingdom You.

IV. O Insensitivity, go away, and you,

*tu*³⁷⁶, o **PIETAS** in regno, In Mulieribus.

V. MALA FORTUNA, cede; accede BONA, ad regnum: Et Benedictus”.

Hic Maria: “Audite Edictum omnes.

Volo, ut in Psalterio meo Psaltae habeant in me Triclinio SS. Trinitatis: 1. Hospitalitatem; 2. Famam apud Deum bonam; 3. Mediationem Filii, meam, et Sanctorum; 4. Pietatem; et 5. Fortunam bonam: vacentque a contrariis omnibus.

Quia parent mihi in regnis, Tecum, Benedicta, Tu, In Mulieribus, Et Benedictus”.

III. VERITAS IMPERII SPIRITALIS.

IV. Haec, istis cognitis: in arma se, quinasque socias, regnumque totum iniicit; molitur omnia; excogitat nova; vetera exaggerat nova³⁷⁷: invadit Mariam, pugnat; at expugnatur ab illa, Spiritu Sancto adiuvante; captaque cum suis tribunali sistitur SS. Trinitatis.



³⁷⁶ “tua” in the 1691 edition.

³⁷⁷ “nova” in the 1691 edition.

O Compassion, enter the Kingdom In mulieribus.

V. O adverse fate, go away: come this way, Favorable Fate, in the East Benedictus kingdom.

And Mary added: "Listen to me, all of you.

I want those who practice my Rosary to find in me the Dispenser of the Holy Trinity: 1. Hospitality. 2. Good fame before God. 3. my Mediation, that of the Son and the Saints. 4. Compassion. 5. the favourable fate. May they be freed from all things contrary to the latter, because they obey me in the kingdoms of Tecum, Benedicta, Tu, in Mulieribus and Benedictus. »

III. THE TRUTH OF THE EMPIRE OF THE HOLY SPIRIT

IV. The Truth then threw itself into battle, with the five Allies and their Kingdoms, cogitated new plans, increased the strength of its army.

Mary, with the help of the Holy Spirit and with her own, invaded, fought, conquered, captured the Truth, and brought it to the Tribunal of the Holy Trinity, where Mary said aloud:

Ubi, Maria sic inquit³⁷⁸ ab alto: “Haec est, quae filios Adae hactenus Patriae Veritate privavit, tenuitque atra sub Umbra vinctos.

Abstine nunc: et exue imperium.

Et suae quoque cedit Dominatrices: 1. Infructuositas; 2. Infoecunditas; 3. Paupertas; 4. Captivitas; 5. Mors mala.

Regnis hisce nostris abscedite dictis: Fructu, Ventris, Tui, Jesus, Christus.

In haec vero succedite felices vos Reginae, Spiritus Sancti: 1. Fructuositas; 2. Foecunditas; 3. Abundantia; 4. Libertas; 5. Sanitas et Vita beata.

Volo, ut Psaltae mei hisce gaudeant: careant contrariis”.

CATASTROPHA

V. SS. Trinitas tanti spectatrix conflictus, ab³⁷⁹ Potentia, Iustitia, Veritate captivis implorata, respondet: “Filiae charissimae: mea vos inter filia PAX, esto arbitria.

Ipsam audite”.

Hic stabat pulcherrima Pax,



³⁷⁸ “infit” in the 1691 edition.

³⁷⁹ “a” in the 1691 edition.

"She is the one who until now has deprived the children of our father Adam of the Truth, and kept them bound in her dark shadow. Go away, now, leave the Empire.

**You too, his Sovereigns, move away:
1. Infertility; 2. Sterility; 3. Poverty; 4. Prison; 5. Wrong death.**

Step away from our Kingdoms, which are called: Fructus, Ventris, Tui, Iesus, Christus.

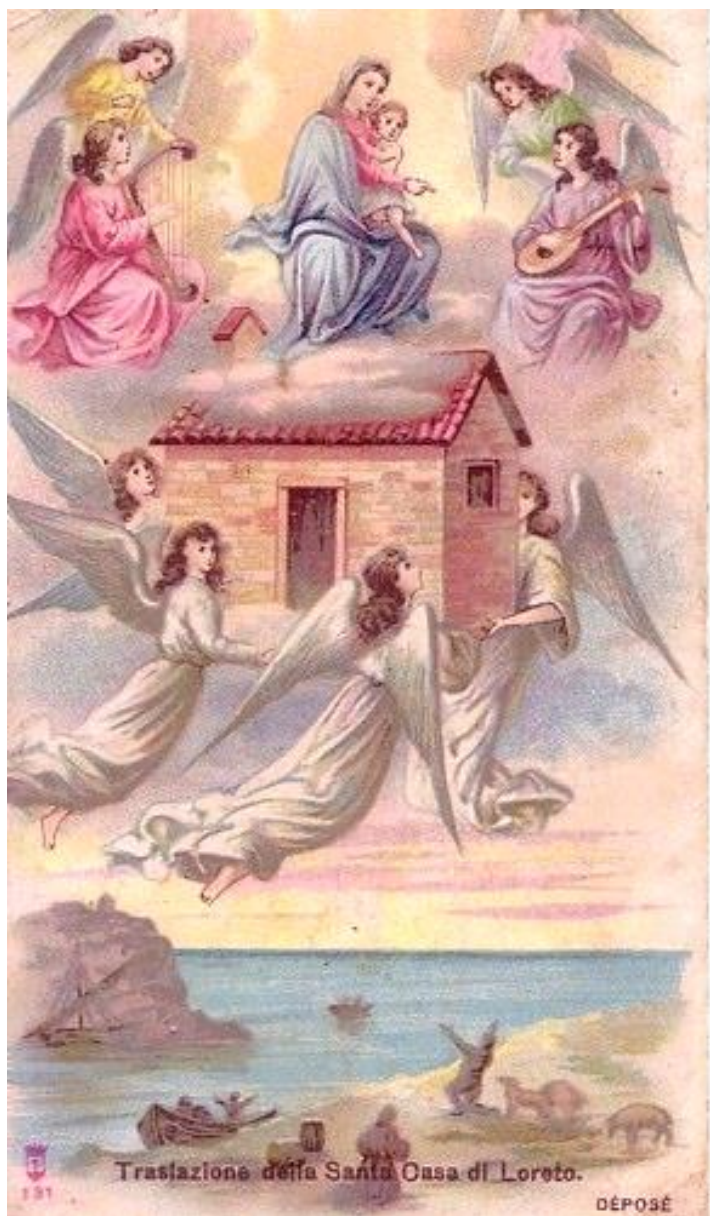
And, in their place, come closer, O Queens of the Holy Spirit: 1. Fertility. 2. Fertility. 3. Abundance. 4. Freedom. 5. Health and Blessed Life.

I want those who practice my Rosary to enjoy these things on earth and to be protected from those that are contrary to them. »

CONCLUSION

V. The Holy Trinity, who witnessed the struggle, was called to help by the Power, Justice and Truth, who were prisoners.

She answered them: "My dear Daughters, let my other daughter, Peace, act as arbitrator. Listen to her." Peace was



Holy card : Our Lady of Loreto, 20th century.



Anonymous, *Our Lady of the Rosary*, 16th century, Church San Pietro ad Mensulas, parish of Sinalunga.

et ait: *“Detur cuique quod suum est: et fiet Pax in virtute tua.*

O ter, SS. Trinitas, geminam decerno Sententiam.

Priorem: MARIA sibi optimam partem elegit, quae, est, Misericordiae, in Regnis XV.

*Quare quicumque in Psalterio Christi seu Mariae hisce fideliter in XV Regnis deser-
vierint hi caeterarum esse iam devinctarum
sub imperio non debent obnoxii: sed in solius
Mariae Monarchia gaudere beati”.*

Annuit Omnipotens, raturumque iussit:
totaque coeli Curia acclamavit.

Rursum mox voce terribili, Pax procla-
mat alteram sententiae partem pro captivis:
*“Dominentur porro Potentia, Iustitia, et Veri-
tas: verum super eos durum iugum suum im-
ponant, qui Misericordiae regnis sub signo
Psalterii Christi aut Mariae subesse recusant;
idque vel ex contemptu, superbiae vel acci-
diae³⁸⁰ neglectu, aut alio quo vitio suo”.*



³⁸⁰ “Acediae” in the 1691 edition.

there, and said: "May everyone receive what is his, and may Peace reign among your disciples.

O three times Holy Trinity, I pronounce a double sentence.

The first is as follows: Mary chose the best part of the fifteen Kingdoms, that is, Mercy.

Therefore, whoever, through the Psalter of Christ and Mary, faithfully serves them in the fifteen Kingdoms, must be removed from the Kingdom of the other Queens, who will thus lose, and enjoy happiness in the exclusive Kingdom of Mary."

The Omnipotent agreed and, after this approval, the entire Court burst into applause.

Then Peace, with a wonderful voice, proclaimed the second part of the Sentence for the prisoners.

"In their turn, Power, Justice and Truth will exercise their domination: but let their yoke be exercised only on those who, in the Kingdom of Mercy, refuse to submit to the Rosary of Christ and Mary; this refusal will be expressed through the Pride and sins."

Ad haec SS. Trinitas aiebat: ***“FIAT ET AETERNUM sic Fiat”***.

Voxque Coelitum una conclamabat:
“Fiat Fiat. Amen, Amen”.

VERITAS subridens sibiicit³⁸¹:

VI. ***“Certe, o ter beata Maria, Imperatrix dignissima: Regnum tuum erit minimum: nostrum maximum.***

Quia pars minor dabit se sub signa Psalterii orandi, portandi, propagandi.

Arcta enim via est, quae ducit ad coelum, et pauci intrant per eam.

Pars potior nostro sub iugo gemet, serviet, luet, aeternumque luet”.

CAUTELAE ADMONITIO.

Denique ad Sponsum versa suum Diva Maxima sic monet:
“Cave, putes, in coelis bella geri, seri discordias.

Cave sic putes.

Pax ibi infinita est.

Verum tua, hominumque

³⁸¹ “subiciit” in the 1691 edition.

To this, the Trinity added: "Let it be so, and for ever. »

All the Saints added: "Let it be so, amen, amen, amen. »

The Truth, smiling, added:

VI. "Of course, oh three times Blessed Mary, your Kingdom will be tiny, and ours immense, from the moment when only a small part of it will yield to the yoke of prayer and the spreading of the Rosary.

The Way to Heaven is narrow and few people use it to access it.

The largest part blossoms and purifies under our yoke, and this purification is incessant. »

ADMONITION

Finally, addressing her Husband, the Holy of Holies warned him: "Be careful not to believe that in Heaven there is war against each other and discord is being sown. Save yourself some good. Here, peace is infinite. You have seen these

a te docendorum causa, haec quasi gesta vidisti, ut factam ab ira in Gratiam mutatione quasi Dei, et Psalterii gratiam praedices ad hominum captam”.

Dixit, simul osculum ei affixit, et Ubera sugenda prae-buit in signum veritatis.

Tantoque delibutus³⁸² gaudio exundavit; ut ad humana terrenaque omnia sibi videretur stomachari.

Sic ille Sponsus redditus humanis, et homini suo, verissime intellexit, viso isti conforme illud esse, quod in Assumptione canit Ecclesia: *Hodie Maria caelos ascendit, GAUDETE: quia cum Christo REGNAT in aeternum.*

CAPUT X.

De Angelicae Salutationis Excellentiis Sponso Mariae revelatis³⁸³ ***ab Jesu.***

Vidit: audivit novellus Mariae Sponsus

³⁸² "delibitus" in the 1691 edition, printing error instead of "delibutus" in the 1847 edition.

³⁸³ "revelationis" in the 1691 edition.

things, the way they have taken place, to your advantage and to that of the men you must instruct, by announcing to them the Grace of God and the Rosary, which transforms the Wrath of God into Grace. »

She spoke, kissed him and told him to drink his virginal milk, as confirmation of the Truth of the Vision.

The Bridegroom then felt filled with joy, as if he was disgusted with all human and earthly things.

But, when he returned to humanity, he understood that this Vision was in conformity with the songs of the Church: "Today Mary ascended to heaven, be happy, because with Christ she reigns for eternity. »

CHAPTER X

The treasures of the Hail Mary, which Jesus reveals to Mary's New Spouse.

Mary's New Spouse received the undeserved grace of seeing and hearing

immeritus; ut sequitur: Jesus ait Matri: “Dulcissima Mater Sponsa: perplacet, Te in Angelica Salutatione laudari.

Ideo in hac praeconia, tuae Dignitatis contenta, Sponso revelare tuo placet”.

Ad quem versus ait: “Fili mi: visibiliter apparens tibi, pando; quid Matri Dei³⁸⁴ offers nescius; cum AVE dicis et devotius³⁸⁵”.

Sponsus: “O cordium Amor, et Gaudium dulcissime JESU: de Tua summa gratia et pietate, qua me indignissimum peccatorem³⁸⁶ dignatus es visitare, gratias, non, ut debeo, refero, sed ut valeo: simul humillime rogo; doce quae nescio”.

JESUS: “Fili mi: audi per similia mundi magnalia, quae in Matre DEI sunt excellentiae³⁸⁷.



³⁸⁴ “meae” in the 1691 edition.

³⁸⁵ “devotus” in the 1691 edition.

³⁸⁶ “peccatorum” in the 1691 edition.

³⁸⁷ “Excellentia” in the 1691 edition.

Jesus speaking to his Mother: "Dear Mother and Bride, I love to praise you so much through the Hail Mary that I want to reveal to your New Spouse the inexpressible heights contained in your praises. »

(Jésus) se tourna vers (le Nouvel Époux) et lui dit : « Mon Fils, je te suis apparu en vision pour te décrire ce que tu offres à la Mère de Dieu lorsque tu lui dis, très pieusement, Ave. »

L'époux répondit : « Ô Amour et Joie, Doux Jésus : je te rends grâce pour ta suprême compassion : tu as daigné me rendre visite, ô indigne pécheur, alors que je ne pourrai pas te rendre ce que je te dois, étant donné que je ne vaux rien³⁸⁸ ; je te prie, alors, avec humilité : enseigne-moi les choses que je ne connais pas. »

(E) Jésus (dit) : « Mon Fils, fais l'expérience des trésors de la Mère de Dieu, que je comparerai aux extraordinaires réalités du monde.»

³⁸⁸ Blessed Alain does not value himself.

ILLUSTRATED LIFE OF BLESSED ALAIN, SECOND PART.



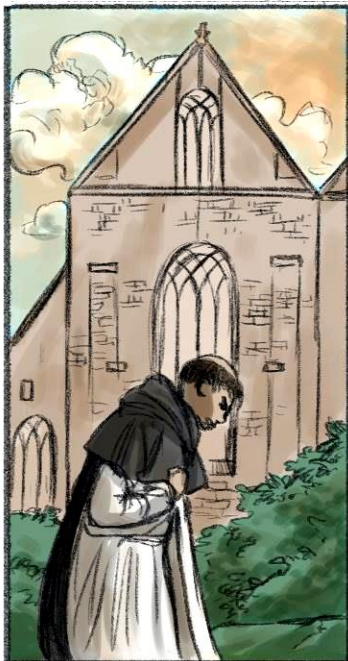
On May 15, 1470, the Brotherhood of the Holy Rosary of Douai, which Alain had inaugurated in 1464, was approved. It was probably in the same church that Alain, in 1464, at the end of the seven dark years, had the magnificent Visions of Our Lady of the Rosary.



That same year, 1470, Alain was transferred to Rostock, where he became a doctor of theology on 4 September 1471, with a thesis on the dignity of the Ave Maria. He taught at Rostock from 1471 to May 1475.



In June 1475, Alain met Bishop Ferry in Tournai and presented him with the Apology of the Rosary.



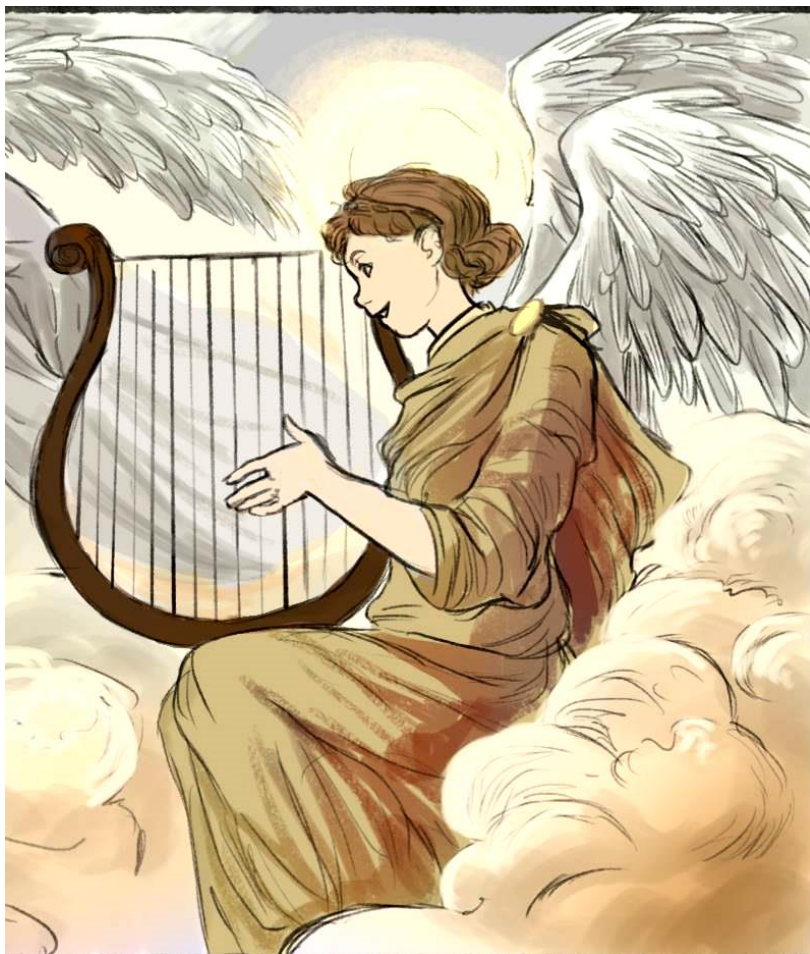
After meeting Bishop Ferry de Clugny and preaching to the Douai Brotherhood, Alain went to Zwolle to spend a few days of rest, but on August 15, 1475, he suddenly fell ill there. (illustrations: Elena Bia)



It is very likely that Alain had the vision of the Assumption of the Virgin Mary on August 15, 1475.



Mary was crowned Queen by God the Father and Jesus and, around her, the angels set the Psalter of the Rosary to music, singing the Hail Mary, in a sweet and bewitching melody.



The Archangel Saint Michael orchestrated the music, surrounded by 150 musicians. This celestial song seemed to raise hearts! (illustrations: Elena Bia)



**Then, in the North, Alain saw an abyss of immense depth,
from which fire and black smoke rose, bringing
devastation to the world.**



**And he heard the voice of an Eagle, who was flying
and shouting: "Woe, woe to the world, which will perish in
ashes!"**



Alain then saw countless torments of demons who, with three plagues, plunged almost the whole world into the abyss of frightening hell, in addition to endless torments of all kinds.

Then the King Jesus, after having raised the Queen of Heaven above the Choirs of the Angels, said to her: "My Mother, Virgin Bride and Queen, it is time to present to the Holy Trinity your merits to help the world. You are about to receive possession of the Celestial Realms." (illustrations: Elena Bia).



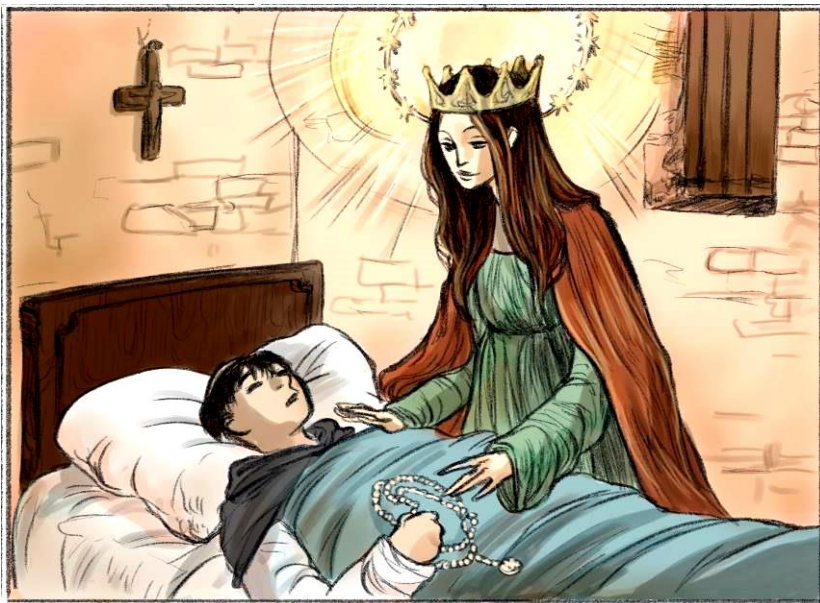
Then appeared fifteen grandiose queens, each of them surrounded by their damsels.



Mary was established Empress of the Three Eternal Empires of Heaven and Queen of the Fifteen Kingdoms, and was about to happily establish Her Empire of Mercy.



The empress of the fallen world, hostile to God, was agitated on the other side with fury, and said to Mary Most Holy: "Certainly, three times Blessed Mary, most worthy empress, your Kingdom will be very small, and ours the greatest. For a very small part will bend under the banner of prayer, and the spreading of the Rosary. In fact, the path to Heaven is narrow and few enter it. Most of the moaning is enslaved, it is purified under our yoke, and this purification is unceasing." (illustrations: Elena Bia).



After twenty days of illness, Alain died with Mary's name on his lips on September 8, 1475, at the age of 47. The Most Blessed Virgin Mary was with him when he left this life, holding his hand while he held firmly the crown of the Rosary.





Alano was buried in the Dominican church of Zwolle, next to the convent where he died. Under the ground of the Church, today deconsecrated, there is still, never opened, his tomb. It is hoped that one day this Church will be the first Sanctuary of the Rosary and the Fraternity dedicated to it. (illustrations: Elena Bia)



LXXII EXCELLENTIAE SALUTATIONIS ANGELICAE.

I. PSALTERIUM.

*Quinquagena Prima*³⁸⁹.

“1. Ea est *Paradisus*: in quo Novus Adam et Eva, Christus et Maria, sunt ad regenerationem hominum positi. Bern[ardus].

2. Est ea *Coelum sidereum*, stellis Virtutum, Gratiarum, Scientiarum et Meritorum³⁹⁰. Aug[ustinus].

3. Est *Sol mundi* ornatum³⁹¹, quo is regitur, illuminatur, incalescit igne castitatis. Ansel[mus].

4. Est *Fons vitae* in Ecclesia, quo lavantur scelerati, sanantur infirmi, potentur³⁹² sitibundi, scientiarum horti rigantur. Aug[ustinus].

5. Est *Arbor vitae*, suscitans mortuos: sanans infirmos, conservans vivos. Hieron[ymus]”.

II. Quinquagena.

“6. Est *Arbor scientiae boni et mali*,

³⁸⁹ “*Quinquagena prima*” is missing in the 1691 edition.

³⁹⁰ “*Meritorum ornatum*” in the 1691 edition.

³⁹¹ “*ornatum*” is missing in the 1691 edition.

³⁹² “*potantur*” in the 1691 edition.

THE SEVENTY-TWO TREASURES OF THE AVE MARIA

FIRST ROSARY.

First Fifty.

1 "The Hail Mary is the Paradise, into which Adam and Eve, Christ and Mary, were introduced, for the salvation of men" (St. Bernard).

2. "The Hail Mary is the shining sky of the stars of virtue, grace, science and merit" (St. Augustine).

3. "The Hail Mary is the sun that reigns and illuminates the world with the luminous rays of Purity" (Saint Anselm).

4. "The Hail Mary is the source of ecclesiastical life, which purifies fishermen, heals the disabled, quenches their thirst, irrigates the gardens of knowledge" (Saint Augustine).

5. "The Hail Mary is the Tree of Life, which raises the dead, heals the sick, helps the living" (St Jerome).

Second Fifty.

6. "The Hail Mary is the Tree of Knowledge of Good and Evil, tasting it taught me to do good and to



Holy card : Our Lady of Portosalvo, 20th century.



Agostino Melissi, *Our Lady of the Rosary with Saint Dominic and Saint Catherine of Sienna*, 17th century, Church San Pietro al Tirreno, Brollo e Poggio alla Croce (Firenze).

cuius gustu docentur mei bona facere, fugere mala. Ans[elmus].

7. Est *Hortus amoenitatis* cum virtutum floribus, e quibus unguenta conficere est in salutem vivis et defunctis. Ans[elmus].

8. Est *Minera metallorum*, ad meos ditandos et armandos, depellendis hostibus. Alber[tus Magnus].

9. Est *lapifudina*³⁹³ gemmarum, id est virtutum, ad coronandas animas. Aug[ustinus]³⁹⁴.

10. Est *Stella maris*, in mundi fluctibus, et peccatorum tenebris, qua dirigamur et illuminemur, ut portum intremus. Bern[ardus].”

III. Quinquagena.

“11. Est *Corona glorie*, constans gemmis meritorum, et auro charitatis: qua Mater mea coronatur, quoties salutatur. Aug[ustinus].

12. Est *Vestis regia Mariae*, qua peccatores conteguntur, ornantur iusti. Bern[ardus].



³⁹³ “apifodina” in the 1691 edition.

³⁹⁴ “Bern[ardus]” in the 1691 edition.

flee from evil" (Saint Anselm).

7. "The Hail Mary is the garden of the flowers of virtue, which produce balms for the salvation of the living and the dead" (Saint Anselm).

8. The Ave Maria is the gold mine of my wealth and the fortified city that prevents the attack of enemies (Saint Albert the Great).

9. The Hail Mary is a mine of Jewels, that is, of virtues, which are the crown of souls" (Saint Augustine).

10. The Hail Mary is the Star of the Sea that illuminates the world and the darkness of sins, and guides us to the port" (Saint Bernard).

Third Fifty.

11. "The Hail Mary is the crown of glory, formed by the gems of merit, and the gold of charity, which encircles the forehead of the Mother, every time she is greeted" (Saint Augustine).

12. "The Hail Mary is Mary's royal mantle, which covers sinners and adorns the righteous" (St. Bernard).

13. Est *Castrum Trinitatis Sidereum*, non lapideum. Bern[ardus].

14. Est *Viridarium amoenitatis* cum fructibus gratiae et virtutum.

In eo columba Spir[itus] Sanct[i] requiescit, pullius gratiarum enutrit: philomela solatii spiritalis meditatur: fragrat fama et virtus. Bern[ardus].

15. Est *Civitas gemmis auroque constructa* militantis Ecclesiae. Bernard[us].”

II. PSALTER[IUM].

I. Quinquagena.

“16. Ave est *Templum Salomonis*, in quo Hostiae, Vota, Sacramenta Deo offeruntur, peccata delentur, tribulationes pelluntur, auxilia impetrantur Sanctorum; melodiae Beatorum audiuntur; Dei Filius incarnatur. Aug[ustinus].

17. Ave est *Vitis Engaddi*, quae Balsamum mundo protulit, quo sanantur



13. "The Hail Mary is the heavenly fortress of the Holy Trinity" (St. Bernard).

14. "The Hail Mary is the garden populated with the fruits of grace and virtues, where the Dove of the Holy Spirit rests, the chick of grace is nourished, where one meditates on the benefits of spiritual consolation and breathes in the perfumes of virtue" (St. Bernard).

15. "L'Ave Maria is the city built with the jewels and gold of the militant church" (Saint Bernard).

SECOND ROSARY.

First Fifty.

16. "The Hail Mary is Solomon's temple, where victims, vows, sacraments are offered to God, where sins are blotted out, where tribulations are removed, where the help of the saints is obtained, where the melodies of the heavenly spirits are heard, where the Son of God became flesh" (Saint Augustine).

17. "The Hail Mary is a vine that produces the balm that heals the sick, illuminates the blind, helps the

aegri, illuminantur caeci, vivi utuntur, et mortui unguntur. Aug[ustinus].

18. Est *Scala et Stella Iacob*, qua itur, rediturque caelo. Hieron[ymus].

19. *Arca*³⁹⁵ *Testamenti*, in qua sunt tabulae Legis sapientiae divinae, et manna consolationis. Bern[ardus].

20. Est *Arca Noè*, qua mundus a peccatorum diluvio liberatur, et ab inundatione tribulationum protegitur Ansel[mus].”

II. Quinquagena.

“21. Ave est *Iris Clementiae*, dantis veniam superbiae, auro avaritiae, virori vanae laetitiae, inconstantiae etc. Aug[ustinus].

22. Est *Mons Dei*, quo terrena deseruntur, cor surgit, Sodomaeum incendium effugitur. Hieron[ymus].

23. Est campus seminum virtutum. Basil[ium].



³⁹⁵ “Est Arca” in the 1691 edition.

living and protects the dying" (Saint Augustine).

18. "The Hail Mary is the ladder and star of Jacob, on which one climbs to look up to Heaven" (Saint Jerome).

19. "The Hail Mary is the Ark of the Old Testament, where the tables of the laws of God's wisdom and the manna of consolation are found" (St. Bernard).

20. « The Hail Mary is Noah's ark, by which the world was delivered from the flood of sins, saved from flood and suffering" (St Anselm).

Second Fifty.

21. "The Hail Mary is the rainbow of mercy, which gave forgiveness after vanity, greed of riches and infidelity" (Saint Augustine).

22. "The Hail Mary is the Mount of God, which makes us fly over the earthly realities, where the heart begins to live again, fleeing from the fire of Sodom" (St Jerome).

23. "Hail Mary is the field of virtues" (Saint Basil).

24. Est *Organum* laetificandis coelis: *Cythara* excitandae in Ecclesia latitiae, *Symphonia* peccatis fugandis. Amb[rosius]; Beda.

25. Est *Sylva solitariae devotionis*: ubi ferae sub iugo stant poenitantie, cursuque veloci fugiunt mundum. Damasc[enus].”

III. Quinquagena.

“26. Ave est *Pratum amoenitatis*, in quo pascuntur greges Christi. Ansel[mus].

27. Est *Flumen suavitatis*, fertilitatis, quo Ecclesiae terra fovetur, rigatur. Basil[ius].

28. Est *Mare divitiarum*; absque procel-
lis, quo tute itur ad astra. Albert[us].

29. Est *Domus et hospitium Trinitatis*,
et Triclinium. Ric[hardus] de S[ancto]
Vic[tore].

30. Est *Statera operum humanorum*.
Damas[cenus].”



24. "The Hail Mary is the organ that sows joy in heaven, the zither that enthuses the Church; the melody that puts sinners to flight" (Saint Ambrose; Saint Bede).

25. The Hail Mary is the forest of solitary prayer, where one withdraws from the world and does penance under the stars (St. John Damascene).

Third Fifty.

26. « The Hail Mary is the meadow of delights where Christ's flocks graze" (Saint Anselm).

27. "The Hail Mary is the enchanting and fruitful River, which nourishes and irrigates the land of the Church" (Saint Basil).

28. « L'Ave Maria est la mer sereine, sans tempêtes, qui nous emmène jusqu'au Ciel » (saint Albert le Grand).

29 "The Hail Mary is the house of the Most Holy Trinity, which gives a roof over the heads of those who do not have one" (Richard of Saint Victor).

30 "The Hail Mary is the balance of human works" (St. John Damascene).

III. PSALTER[IUM].

I. Quinquagena.

“31. Ave est *Bibliotheca scientiarum* divin[arum] et hum[arum]. Amb[rosius].

32. Est *Gazophyl[acium] thesaurorum Dei*: unde bona coeli, Christi, etc., egenis nobis dispensantur. Damasc[enus].

33. Est *Fabrica mundi* reparati. Aug[ustinus].

34. Est *Vallis*, qua humilitatem reperi-mus. Hayimo[n].

35. Est *Horreum misericordiae*, e quo animae nutriuntur.”

II. Quinquagena.

“36. Est *Altare Dei* viventis, nostrae³⁹⁶ requies. Orig[enes].

37. Est *Thymiama* sanctae fragrantiae; cum quo opera nostra offerimus in odorem suavitatis. Bed[a].

38. Est *Liber vitae* iustorum. Da-masc[enus].

39. Est *Via coeli*, qua ad patriam, et



³⁹⁶ “nostra” in the 1691 edition.

THIRD ROSARY.

First Fifty.

31 "The Hail Mary is the library of divine and human knowledge" (Saint Ambrose).

32. "The Hail Mary is the chamber of God's treasures, which dispenses to the needy the goods of Heaven, Christ, etc. " (Saint John Damascene).

33. "The Hail Mary is the work site that restores the world" (Saint Augustine).

34. "Hail Mary is the valley in which humility is obtained (Hayim).

35. The Hail Mary is the breadbasket of mercy, which nourishes souls.

Second Fifty.

36 "The Hail Mary is the altar of the living God, our home port" (Origen).

37. "The Hail Mary is the perfume that gives our works, by raising them, a sweet smell" (Saint Bede).

38. "The Hail Mary is the book of life and the righteous" (St. John Damascene).

39. "The Hail Mary is the path that leads to the Fatherland and to the



Holy card : Assumption of Saint Mary to Heaven, 20th century.



Wood statue of Our Lady of the Rosary, 17th century, Cherasco (Coni).

patrimonium pervenitur. Ansel[mus].

40. Est *Scutum*, quo ignea tela nequissimi extinguuntur; vincuntur adversa. Bern[ardus].”

III. Quinquagena.

“41. Ave est *Arcus*, et *sagitta* hostibus vulnerandis, ut ad triumphum Imperatoris perveniatur. Bas[ilius].

42. Est *Camisia Castitatis*, Velum honestatis, Zona dignitatis, Annulus coelestis desponsationis.

43. Est *Sertum florum*, beatis coronandis. Aug[ustinus].

44. Est *Ianua coeli*, salvandis animabus. Alber[tus Magnus].

45. Est *Clibanus*, ubi cibus³⁹⁷ est Panis Angelorum, dans vitam mundo. Bern[ardus].”

IV. PSALTER[IUM].

I. Quinquagena.

“46. Ave est *Murus*, et *seps* civitatis



³⁹⁷ We read "caetus" in the 1691 edition, which does not exist: it must be "coetus" which means "union".

reward" (Saint Anselm).

40 "The Hail Mary is the shield on which the stings of evil and adversity are crushed" (Saint Bernard).

Third Fifty.

41. "The Hail Mary is the bow that sends arrows over enemies for the emperor's triumph" (Saint Basil).

42. The Hail Mary is the hair shirt of chastity, the veil of honorability, the belt of dignity, the ring of heavenly marriage.

43. "The Hail Mary is the crown of flowers that caps the Blessed" (St. Augustine).

44. "The Hail Mary is the door to heaven, through which souls enter, safe and sound" (Saint Albert the Great).

45. "The Hail Mary is the oven where the bread of the angels bakes, which gives life to the world" (Saint Bernard).

FOURTH ROSARY.

First Fifty.

46. "The Hail Mary is the city's surrounding wall and the hedge of defense

contra hostes. Ans[elmus].

47. Est *Nubes rorida*, unde mundus rigatur, floret, fructificat. Aug[ustinus].

48. Est *Apotheca charismatum*, morbis medendis. Bern[ardus].

49. Est *Speculum puritatis*, in quo Aetherea contemplamur. Ans[elmus].

50. Est *Microcosmus*, quo exterior Microcosmus³⁹⁸ est reformatus”.

II. *Quinquagena*.

“51. Ave est *Vas potentiae* Patris, sapientiae Filii, Bonitatis Spir[itus] Sanct[i]. Bern[ardus].

52. Est *Seraphina Civitas* beatorum. Augustin[us].

53. Est *Iustitiae thronus* Thronorum Sanctorum, ad quem pax facta est.

Estque Dominium Dominationum. Bas[ius].

54. Est *Potentia Potestatum*, contra potestates tenebrarum. Petr[us] Damian[us].

55. Est *Directorium principatum*, quo

³⁹⁸ “macrocosmus” in the 1691 edition.

against enemies" (Saint Anselm).

47. "The Hail Mary is the Cloud that waters the world, thanks to which it blossoms and bears fruit" (Saint Augustine).

48. "The Hail Mary is the dispensation of charisms, which heals evils" (Saint Bernard).

49. "The Hail Mary is the Mirror in which we contemplate the Realities of Heaven" (Saint Anselm).

50 "The Hail Mary is the New World, which has renewed the old world. »

Second Fifty.

51. "The Hail Mary is the vessel of the Father's power, the Son's wisdom, the Goodness of the Holy Spirit" (St. Bernard).

52. "Hail Mary is the heavenly city of the blessed" (St. Augustine).

53. "The Hail Mary is the supreme court of justice for the saints, at whose feet peace has taken place; the Hail Mary is the sovereign of all kingdoms" (Saint Basil).

54. "The Hail Mary holds darkness in respect" (St. Peter Damien).

55. "The Hail Mary is the pass for all

ad coelum ducimur. Blesens[is]”.

III. Quinquagena.

“56. Ave est *Providentia maxima*, qua Provinciae³⁹⁹, ad magna bona disponuntur. Aug[ustinus].

57. Est quasi *Inspiratio prima Angelorum* pro humanitate Christi exaltanda, contra Luciferi superbiam. Bern[ardus].

58. Est *Spes prima*⁴⁰⁰ *Patriarcharum*, conferens ad Incarnationem. Aug[ustinus].

59. Est *Regina Prophetarum*: ad quam causae Prophetiae sunt ordinatae. Hieron[ymus].

60. *Fides*⁴⁰¹ *Apostolorum*, qua mira sunt operati. Amb[rosius]”.

V. PSALTERII.

I. Quinquagena.

“61. Ave est *Martyrum fortitudo*, qua



³⁹⁹ “*Providentiae*” in the 1691 edition.

⁴⁰⁰ “*prima*” is missing in the 1691 edition.

⁴⁰¹ “*Est Fides*” in the 1691 edition.

kingdoms, and for the one of heaven"
(Blesense).

Third Fifty.

**56. "The Hail Mary is the splendour of
a city that enjoys immense resources"**
(Saint Augustine).

**57. "The Hail Mary is the angelic hymn
of Christ's humanity, against Lucifer's
pride" (Saint Bernard).**

**58. "The Hail Mary was the oldest
hope of the patriarchs, who announced the
Incarnation⁴⁰²" (St. Augustine).**

**59. "The Hail Mary is the queen of
prophecies, since it is she whom all proph-
ecies concerned" (Saint Jerome).**

**60 "The Hail Mary is the faith of the
apostles, through which mountains and
wonders took place" (Saint Ambrose).**

FIFTH ROSARY.

FIRST FIFTY.

**61. "The Hail Mary is the fortress of
the Martyrs, who triumphed over all**

⁴⁰² Clear reference to the Woman prophesied in
Genesis 3:15, who was supposed to crush the snake's
head.

cuncta devicerunt supplicia. Albert[us].

62. Est *Doctorum*⁴⁰³ *scientia*: per quam se regulant et judicant. Dion[isi]us].

63. Est *Potestas Pontificum*, quam super Ecclesiae Sacramenta acceperunt: quatenus Incarnationem continet. Albert[us].

64. Est *Confessorum perseverantia*, in tribulationibus, dum ad regnum pertingerent. Raban[us].

65. Est *Vita Religiosorum*, qua mundo moriuntur conformiores Deo. Cassiod[orus]”.

II. *Quinquagena*.

“66. Ave est *Gloria Sacerdotum*: per quam acceperunt in Corpus Domini veram et mysticam potestatem. Beda.

67. Est *Puritas Virginum*, qua Deo desponsantur, voluptates respuunt caeteras, angelice conversantes. Hieron[ymus].

68. Est *Mundi principium et regula*,



403 “*Datorum*” in the 1691 edition.

their torments" (Saint Albert the Great).

62. "The Hail Mary is the science of doctors, which allows them to analyze and judge" (Saint Denis).

63. "The Hail Mary is the Power of the Pontiffs, whom they received to preserve the Incarnation, through the sacraments of the Church" (St Albert the Great).

64. "The Hail Mary is the perseverance of the confessors who fulfill their reign" (Raban).

65. "The Hail Mary is the life of Religious, who ascend to God and die in the world" (Cassiodore).

Second Fifty.

66. "The Hail Mary is the glory of priests, that of having received an authentic and mystical power over the body of the Lord" (Saint Bede).

67. "The Hail Mary is the purity of the Virgins, with whom they married God, refusing other loves, remaining angelic" (Saint Jerome).

68. "The Hail Mary is the first directive in the world, to learn to discern

qua ad pauperes, divites, et⁴⁰⁴ nobiles mensurare discitur. Bern[ardus].

69. Est *Tolerantia poenitentium*, per eam enim innumeri poenitentias peregerunt, et salvati sunt. August[inus].

70. Est *Auxiliatrix incipientium*.

71. Est *Robur proficientium*.

72. Est *Contemplatio perfectorum*".

Sponsus, cessante JESU, supplex agit gratias pro his cunctis; fateturque, vidisse JESUM, esse tanti, ut pro eo sit martyrium continuum usque ad iudicii diem non defugiendum.

Speciales agit gratias dicendi JESU: quod eadem illa S. Iacobus Maior olim revelarit S. Dominico, quando in Hispania pene ad mortem usque decumbebat: verum ea ex revelatione sic fuit spiritu, et corpore recreatus, ut protinus convaluerit.



404 "et" in the 1691 edition.

the poor, the rich and the nobles" (Saint Bernard).

69. "The Hail Mary is the patience of penitents to endure many penances for their salvation" (St. Augustine).

70. The Hail Mary is the Help of those who are in their childhood.

71. The Hail Mary is the strength of those who advance on the path.

72. The Hail Mary is the contemplation of those who reach perfection. »

When Jesus had finished, the New Bridegroom gave him thanks for all his words with humility, and could then attest to having seen Jesus in all his Majesty, since not being able to meet him before the day of Judgment had been, for him, a continuous martyrdom.

He thanked Christ warmly for his words, which St. Dominic also received in revelation from St. James the Great in Spain; he was then close to death, but this Revelation transmitted so much strength to his spirit and body, which he immediately healed.



Holy card : Assumption of Mary to Heaven, 20th century.



**Triumphal Arc of Cherasco (Coni), 17th century, detail of
Our Lady of the Rosary.**

CAPUT XI.

De Signo Praedestinationis, vel reprobationis Revelatio.

Sponsi novelli modus dicendi Angelicam Salutationem peculiaris erat iste: *AVE Maria, o misericordisissima: pro nobis Virgo Mater Dei facta; gratia plena, Dominus tecum: benedicta tu in Mulieribus.*

Et benedictus Fructus ventris tui JESUS CHRISTUS, homo verus et verus Deus: pro peccatoribus natus, passus, resuscitatus, et Sacramentis honoratus; quem Virgo concepisti per Spiritum Sanctum, cum Gabrieli respondisti hoc verbum humillimum: Ecce Ancilla Domini, fiat mihi secundum verbum tuum. Amen.

Apparens ei aliquando B. Maria dictam formulam commendat, sibi esse pergratam: quod totidem pene excellentias Deiparae eximias, et singulares in ea continerentur, quot categorematicae voces.

Denique his Diva concludit, dicens: “Dulcis Sponse: secretum iam pandam tibi divinae Providentiae.

I. Scias, et secure intelligas, quod et sine



CHAPTER XI

Revelation on the signs before damnation

The New Spouse used to recite the Hail Mary in this singular way: "O Merciful Hail Mary, Virgin and Mother of God, full of Grace, the Lord is with you, you are blessed among all women, and Jesus, the fruit of your womb, is blessed: true man and true God who, for sinners, was born, suffered and rose again, then lived and still lives in the Sacraments

You, O Virgin, conceived it in the Holy Spirit, when you answered Gabriel with infinite humility: I am the servant of the Lord, may it be of me according to your word, amen".

Mary often appeared to him as a sign of appreciation for his prayer, each word of which evoked the perfections of the Mother of God.

And Mary concludes in these terms: "O dear Spouse, I will explain to you the secret of divine providence.

I. Know and understand, with

mora aliis patefacias: **quod signum probabile est, et propinquum aeternae damnationis; Horrere, et attedia-
ri** ⁴⁰⁵, et negligere Salutationem Angelicam, totius mundi reparativam.

II. Habentibus vero devotionem hanc⁴⁰⁶, Signum est Ordinationis et Praedestinationis per magnum ad gloriam.

III. Propterea, qui tenet me in hac Salutatione, semper me teneat: donec ad me in Paradisum perveniat.

CAPUT XII.

De JESU CHRISTI Passione ineffabili Revelatio JESU.

I. Psalterium SS. Trinitatis mirifice conscientiam trepidantem confortat: errantem dirigit, et perficientem confirmat, Merito Domini nostri JESU CHRISTI, et beatissimae

⁴⁰⁵ "Attoediari" in the 1691 edition.

⁴⁰⁶ "ad Hanc" in the 1691 edition.

certainty, the things you will have to tell others afterwards.

Do you know what is the path that leads to eternal damnation?

It is to neglect the Hail Mary, or to be lukewarm towards her.

II. Loving the Hail Mary marks the beginning of the journey to Glory.

III. Because those who are united to me through the Hail Mary are united to me forever, until they join me in Paradise. »

CHAPTER XII

**Jesus reveals (to Blessed Alain) the
Mysteries of His Passion**

I. The Rosary of the Most Holy Trinity, to the glory of the Merits of Our Lord Jesus Christ and the Blessed Virgin Mary, offers a wonderful comfort: he who is guilty of errors finds the Way, and he who progresses in the Virtue continues.

Virg[inis] Mariae, qui conscientias fidelium floribus virtutem ornant, et fructibus donorum Spiritus Sancti foecundant.

Unde suavissimum, et mirabile, temporibus nostris revelatum, narro **EXEMPLUM**.

Quidam ad Psalterium Christi et Mariae, cum aliquando devotius oraret, raptus est in Spiritu, non naturaliter, nec phantastice, sed per veram Dei virtutem et Potestatem.

Quo in Raptu sentiebat se a Christo esse totaliter absorptum, et quasi in ipsum mutatum.

Sentiens in capite Coronam spineam; in manibus, et pedibus sensibiliter Domini JESU STIGMATA.

Proprium velle et nosse auferebatur ab eo; dabaturque ei velle, et nosse Christi: ut, secundum hoc, iam in coelo se esse videret: et seipsum tamen etiam orante⁴⁰⁷ in terris intueretur.

Quod mirabile est homini: sed non illi, qui fecit mirabilia magna solus.

II. Illi Dominus JESUS, in Spiritu, sic aiebat: *“Tu, alique complures, te maiores,*



⁴⁰⁷ “morante[m]” in the 1691 edition.

These (merits), in fact, adorn the conscience of the faithful with the flowers of Virtue, and the height of Gifts, with the Fruits of the Holy Spirit.

Here is a suave and admirable example of this, revealed in our time.

A man, as he devoutly prayed the Rosary of Christ and Mary, through the grace and will of God, felt that his body or mind, but only his spirit, was seized.

During this ecstasy, he felt totally assimilated to Christ, as if he had mutated in him, feeling on his head the Crown of Thorns, in his hands and feet, the pain of the Stigmata of Jesus Christ.

Everything happened as if his thought and will had been taken away from him, while he had been given the Wisdom and Will of Christ: he had the impression that he was finally in Heaven, although he saw himself on earth, in an attitude of prayer.

This is something extraordinary for man, but not for the one who alone performs wonders.

II. The Lord Jesus, in his Spirit, spoke in these terms: "You, and many others, are accustomed to affirm:

dicere soletis: Ecce Dominus JESUS CHRISTUS tantum per medium diem sustinuit passionem: et, cum Deus esset, facile id facturum erat.

Quin graviora longe sustinere potuisset, si voluisset; non tamen fecit.

Nos vero servi eius, annis multis gravissime tribulamur a mundo, carne, diabolo: nec sumus Deus, aut ferrei.

Cur ergo tantilli tanta, tamque diuturna patimur: cum Christus exiguo spatio passionem complerit?

Veni ergo, et vide, quae tibi ostenduntur”.

Dixit.

Et ecce subito erant in regio palatio: inque cubiculo regali.

Hic aderat puella ineffabilis ab decore, modesta⁴⁰⁸, omnique virtute: et coram ea Angelus Gabriel, respondente: “Ecce Ancilla Domini, fiat mihi secundum verbum tuum”.

Eodem instanti verborum



⁴⁰⁸ “modestia” in the 1691 edition.

"Behold, the Lord Jesus bore the Passion for half a day, but since he is God, it did not cost him much.

On the contrary, if he had wanted to, he could have put up with much worse things, even if he didn't.

We, on the other hand, his servants, have been tormented for years by the world, the flesh, the devil; and we are not God, we are not made of steel.

While we, the poor, endure continuous trials, Christ realized the Passion in a short moment.

Come on, and look what I'll show you.»

And suddenly they found themselves in a Royal Palace, in the Royal Room.

There was a young girl as beautiful as she was humble and virtuous. Before her, the angel Gabriel, to whom she said: "I am the servant of the Lord, your will be done".

At the very moment when she had finished uttering these words, the New

completorum, suis ille sponsus oculis, sole tunc clarioribus, intima Virginis Mariae viscerum penetralia perspiciens subito factum Puellum vidit minimae qualitatis, instar aviculae parvulae, se a cunctis membris absolutissime perfectum hominem.

Monente JESU, *vide diligenter*: videbat in qualibet puelluli parte totum inesse mundum: ac rursus in mundi parte qualibet intra puellum esse Ierosolymam urbem, in qua passus fuit.

Atque tunc, et exinde continuo puellus tantillus aliter non est passus: quam sub extremum vitae patiebatur.

Et aiebat: “*Sic a principio meae Conceptionis ad horam usque mortis, continue cruciatus pertuli pro te, et cunctis Adae filiis.*

Vide porro diligenter”.

III. Et illico videbat puellum JESUM in Cruce suffixum: quae ad arboris instar



Spouse had the sensation that her eyes had become brighter than the sun and that they were able to penetrate the very pure Breast of Mary; when he saw that a child had just been conceived, tiny and similar to a newborn bird, although already perfectly formed.

And Jesus said to him: "Look carefully".

He saw the very young man holding the world in one hand, and he seemed to be staring at the city of Jerusalem, in which he was to suffer.

And he looked at the young man who was suffering as if he was already undergoing the Passion.

And Jesus said to him: "Look how I have suffered continual torments for you and for all the sons of Adam, from the time I was conceived until the hour of my death. Take a good look:

III. And at that moment he saw the young Jesus hanged from the immense tree of the Cross, and the spectacle raised such



Holy card : Assumption of Mary to Heaven, 2àth century.



Fresco of Our Lady of the Rosary, Cherasco (Coni).

immensae stabat, spectaculo tam miserando, ut ex Crucifixi compassione omnis creatura, non solum naturalis, sed et coelestis emori posse videretur.

Tunc ea spectanti aiebat Jesus: “En quanta pro te pertuli.

Scias, aliisque praedices:

1. Ego pro quolibet peccato particulari continue, et distincte sic passus sum: tamque acerbe, ut si vitae mihi fuissent tot, quot in terris animata debebant, tot omni momento potuissem mortibus extinguere, nisi Deus vitam mihi sustentasset.

2. Patiebar item ea pro omni bono tuo, virtute, et ordinatione per Ecclesiam instituenda.

3. Item pro quolibet dono gloriae singulis promerendo tanta sustinebam.

Ut si, quot sunt arenae⁴⁰⁹ usquam, quot in coelo stellae, tot totae⁴¹⁰ mihi suppetissent, et singulae tamen vitae fuissent, sicut Angelorum, immortales: extinguere nihilominus potuissem quovis instanti: ni me Dei potentia conservasset.

RATIO.



⁴⁰⁹ “arena” in the 1691 edition.

⁴¹⁰ “totae” is missing in the 1691 edition.

compassion that it seemed he was stirring all earthly and heavenly creatures in the love of the Crucifix.

Then, as he was immersed in contemplating this scene, Jesus said, "This is all I have suffered for you.

Tell others what you saw:

1. I, for every sin, suffer like this; and it is an atrocious suffering, as if I had as many lives as there are creatures on earth, and that I would die so many times in this way if God sent me back to earth.

2. I have undergone all this for the Love of you, to institute a holy priesthood for the Church.

3. I have suffered all these torments so that all may deserve the gift of glory.

And if I could have had as many lives as there are men on earth and in heaven, as there are grains of sand in the sea and stars in heaven, I would have wanted to die at every moment, if God the Father had allowed me to.

Do you want to know why?

Quia verbum Dei in me quantum erat, tantum amabat, salutem, et dolebat perditionem singulorum, et maxime offensam Dei.

Is tamen ingens dolor fui⁴¹¹ ligatus sic, ut non redundaret in corpus meum, nisi quantum ad assumptos a me communes defectus: et quantum sinebat Divinitas.

Sicut enim gloria mea erat ligata, ne in corpus meum redundaret: sic et poena.

Utque gloria, sic, et poena illi aequabatur, itemque Merita mea, et Virtutes”.

IV. Interea, videns haec, et audiens, tametsi intra se Christum sentiret.

Simul tamen, et se intra Christum sentiebat: sed sicut regulatum, et motum.

Ad arborem Crucis accessit propius.

Et ecce in momento sensit, nesciens quomodo, se esse intra B. V. Mariae Claustum, ceu templum: hic totus mundus



⁴¹¹ “fuit” in the 1691 edition.

Because, as the Word, I have the Plenitude of Divinity, in equal proportion to the Passion I have suffered for all sinners or for all those who have offended God.

And suffering is so linked to my divine Person that it will never end, until I have assumed all the sins of the world.

The glory of my person reaches its fullness when it unites with suffering.

And suffering equals my glory, as well as my merits and virtue. »

IV. The New Spouse looked and listened as if he heard Christ within himself; at the same time, he felt drawn to the Cross of Christ.

When he was near the Tree of the Cross, the New Spouse had the sensation, without knowing how, that everything was contained in the Virgin Mary as in a Temple.

clarior et pulchrior cernebatur, quam in se ipso.

Audit Puellum in Cruce clamantem: *“Miseremini mei, o filii Adae: pro quibus sic patior”*.

Nunc oro universos haec audituros, per Domini JESU CHRISTI passionem; ut, quae subiicientur, sinceris mentibus capiant, contra mala praesentia et proxime instantia; ne⁴¹² improvisi obruantur.

Ecce:

SCHEMA PSALTERII.

V. Arbor stabat infinitae magnitudinis, omnibus plena fructibus, et in ea Beati omnes.

Trifurcata uno e trunco dividebatur tri-ramis.

Quisque trium ramus, erat rursum quinqueramis: et in singulis Puer crucifixus, qui sic spectanti loquebatur: *“Ecce, quae, quantaeque patior.*

Sed intellige, quae cernis Incarnationi meae TRIA inerant INFINITA:



⁴¹² “nec” in the 1691 edition.

The scene was beautiful!

The New Spouse heard the young man begging from the cross: "O son of Adam, have mercy on me!

It is for you that I suffer like this.

From now on, every time you hear these words, I ask you for the Passion of the Lord Jesus Christ: welcome them with all your heart, in order to escape from the evils present and to come.

It is:

THE VISION OF THE ROSARY

V. I saw a huge tree, full of fruit, on which the Saints had sat.

From the one trunk came three branches, each of which was divided into five others, in the middle of which the crucified Child Jesus said to me! "That's all I suffer from.

Look at the infinite sufferings, not only since the Incarnation, but at three degrees:

1. *Essentia, seu Dei verbum.*
2. *Unio hypostatica naturae finitae ad infinitam.*

3. *Et Potestas gratiae, ac gloriae.*
Secundum quoque⁴¹³ horum, ab instanti Conceptionis meae erant tres crucifixiones infiniti cruciatus.

1. *VERBI, quo ad Desiderium et voluntatem infinitam satisfaciendi Patri, ex infinito in homines Amore: adeo, ut si Deus esset mortalis potuisset mori infinities, si voluisset.*

At quia Deus mori non potuit: ideo vel sic in ME voluit mori, quantum licuit, amore vestri.

O homnites, talem nec agnoscitis amorem?

Vos igitur pii omnes attendite, si est dolor et amor, sicut dolor et amor meus!



⁴¹³ “quodque” in the 1691 edition.

1. (The Sufferings) of the Being (God), when I was (before the Incarnation) still the Word of God ;

2. (The Sufferings) of the hypostatic union of human nature with divine nature.

3. (The sufferings) of the Resurrection of grace and glory⁴¹⁴.

From the moment of My Conception, it was as if I had been Crucified three times:

1. Like the Word (of God), (I was suffering) in the desire and infinite will to give reparation to the Father, through the infinite love of men.

2. And this to the point that, if the Word of God could have been a creature, he would have wanted to die many times, if he could.

But since the Word of God could not die, he wanted to incarnate me, to die for the love of you.

3. O men, why do you not trust this Love?

O you who love me, who are pious, see if there is a pain and a love similar to my pain and my love!

⁴¹⁴ This triple Suffering evokes the 15 Mysteries of the Rosary.

**VI. I. QUINQUAGENA, ad Infinitatem
Passionis Dominicae EX VERBO ortam oranda.**

**ARBOR haec magna est Oratio Domini-
ca, et Angelica Salutatio: Rami quinque sunt:
utriusque priores quinae dictiones ex rela-
tione Christi Domini⁴¹⁵.**

**I. RAMUS: AVE. “Quia pro liberatione
vestra ab omni, Vae maledictionis EVAE, ecce
SIC morior in Cruce inde a conceptione.**

**Morior, Pater vester, per et Creationem,
et hanc Recreationem.**

**Iam omnium patrum qui fuerunt, sunt,
erunt, amores coniungantur; mei tamen af-
fectus partem nec minimam attingent.**

**Et eum sceleribus adhuc crucifigitis,
cui oratis, PATER NOSTER”.**

**II. RAMUS: MARIA. “Quia et pro Mariae
salute, et pro mundi Illuminatione, sic patior**



⁴¹⁵ “ex relatione Christi Domini” is missing in the
1691 edition..

VI. First fifty. Recite the Lord's infinite Passion as the Word of God.

(The New Spouse) looked at this immense tree, composed of Pater Noster and Ave Maria; the five Branches were the first five words of the two prayers (according to Jesus' Revelation).

First branch: "Ave". "I die on the cross, from the first moments of my conception, for your liberation from Eve's curse

I, your Father, who gave you life through creation and redemption, am dying.

May all the other fathers, who have been, who will be, present themselves here with their love: of course, they will not reach a hundredth of my love.

Stop crucifying him with your sins, but pray to him through the Pater Noster.

Second branch: "Maria". "I suffer crucified, from the Angel's Salvation to Mary, when I entered her with my light so that I, who am the being of



Holy card : Assumption of Saint Mary to Heaven, 20th century.



Two of many places of worship dedicated to Our Lady of the Rosary: the Sanctuary of Pompei (19th century), and the chapel of the Rosary in the Church Saint-Philip and-Saint-James (17th century), in Naso (Messina).

Crucifixus.

Quis? Ens entium, cui oratis: QUI ES, existens in omnibus per Essentiam, praesentiam, potentiam, verius quam anima vestra in vobis existat.

Iam mors corporis sit dolorosa, quanto plus animae?

Et mea infinities acerbior est.

Et ubi vestra compassio?"

III. RAMUS: GRATIA. "Quia ad gratiam orbi impetrandam crucifixus sum, SIC dolorose et amorose.

Quis? Lux et gloria coelorum, cui oratis: IN COELIS.

Qua morte? Si coelorum mors esse posset: omnia viventia extinguerentur.

Ego plus vitae sum vestrae necessarius: Ego plus igne amoris in vos exaestuor⁴¹⁶ quam, si creata omnia unus ignis forent, aestuare is posset.

Et quae vestra redamatio?"

IV. RAMUS: PLENA. "Quia plenissima



⁴¹⁶ "exaestuo" in the 1691 edition.

beings, may save the world.

Therefore, pray to me saying "who are", because I exist in all of you, in your being, your presence and your faculties, much more firmly than your soul is anchored in you.

If the death of the body is painful, the death of the soul is even more painful and my death has been even more devastating.

And your compassion, where is it? »

Third branch: "Gratia". "I was cruelly crucified for love, in order to obtain grace for the world.

And who am I?

The Light and Glory of the Heavens, to whom you pray: "In Heaven".

And what a death! If the heavens could die, all living beings would die; but I am even more necessary to your life.

I am inflamed with the fire of love for you, much more than if all earthly things were to catch fire all at once.

And what do you give me in exchange?»

Fourth branch: "Plena". "During the Crucifixion I suffered infinite suffering so that you would deserve God's love, move

cum infinitate doloris, amoris ac meriti crucifixus patior, ad removendam vestram inanitatē a bonis, atque donandam plenitudinem meam gratiae et gloriae.

At quis? Sanctus Sanctorum, cui orates: SANTIFICETUR.

Qua morte?

Iungite omnium martyrum, omnium viventium mortes, cruciatus et cruces in unam; nulla tamen erit similis ad infinitum comparatio.

Bestiae discruciatæ et morienti compatimini: ubi compassio mei?”.

V. RAMUS: DOMINUS. “*Quia ad hominum liberationem a servitute diaboli; ad acquisitionem regni et domini.*

Sic patior.

Quis?

Dominus vester nobilissimus, liberalissimus, amabilissimus, cui dicitis: NOMEN TUUM; cui omne genuflectitur, in quo et baptizati estis, et nomen habetis ac donum Christianum, et inscriptionem in Libro vitae.

Qua morte?



away from the void of riches and give you my fullness of grace and glory.

But who am I?

The Holy of Holies, whom you pray with these words: "May he be sanctified".

And what a death!

If all the saints and martyrs had died on the cross at the same time, their deaths would not have been comparable to mine.

If you feel compassion for a suffering beast, why don't you have compassion for me?"

Fifth branch: "Lord". "I suffered to free men from their slavery to the devil, and to realize the Kingdom of the Lord.

But who am I?

Your noble and loving Lord, to whom you say "Your name", before whom the knees bow, in whose name you have been baptized, thus receiving the right to be called Christians, through your inscription in the book of life.

And what a death!

Nullis unquam effabili, etiam Angelorum omnium linguis.

Et vos me in Cruce lamentatem non auditis?

Miseremini mei, saltem vos amici mei.

Videte cruciatus et mortes una in morte, et cruciatu meo innumeros.

Numerate tamem aliquos.

Pro decem praeceptorum Dei violatione vestra, et impletionem mea sic in quolibet quinque ramorum crucior: ecce quinquaginta cruciatus ac mortes, infiniti amoris, doloris et meriti.

Cur igitur ad minus Angelicis Salutationibus quinquaginta me in Psalterio dignamini: sic me redamatis?

Sic, mihi condoletis: ita mecum commiseremini vobis? Et quomodo mecum conregnare et congaudere poteritis?"

VII. II. QUINQUAGENA, ad infinitatem Passionis Dominicae ex UNIONE hypostatica ortam, oranda.

Attende nunc modos, et fines meae



There are no words to describe it.

**And don't you hear my cries on the
Cross?**

**Have mercy on me, at least you, my
friends.**

**Look at the wounds of the crucified
man who died and his countless sufferings!**

Try to count them!

**I am crucified to these five branches
to make reparation for the offences you
have inflicted on the Ten Commandments of
God.**

**And now the fifty painful wounds have
earned you my infinite love.**

**Why don't you give me back this love,
if only with fifty Hail Marys?**

Is that how you love me?

So that you suffer for me?

**How can you, then, pretend to rule by
my side? »**

**VII. Second Fifty. Pray for the Lord's
Passion, which was boundless because of
the hypostatic union.**

**Look at the infinite suffering of my
crucifixion, due to the hypostatic union (of**

Crucifixionis ex Unionis factae modis.

I. RAMUS: TECUM. “En **VERBUM INCARNATUM** hic **Crucifixum**: ut **mundus** haberet **Secum DEUM**, **fixum**, **profugato Diabolo**.

Quod Verbum?

Cui oras: ADVENIAT REGNUM TUUM.

Rex Regum est.

Qua morte morior?

Ineffabili, inaestimabili, incessabili usque ad finem mundi.

Si servus morti Domini, aut Regis non compatiatur, proditor aestimatur: et mihi quis debite compatiatur?

Plerique adhuc me denuo saepius crucifigunt”.

II. RAMOS: BENEDICTA. “**Hic patior ratione Unionis factae Homini**⁴¹⁷ **cum Deo: ut genus humanum reciperet benedictionem.**

Sed quis?

Dominus Libertatis, a quo recepistis libertatem filiorum Dei Naturalem, Moralem, Spiritalem, cui oratis: FIAT VOLUNTAS TUA.



⁴¹⁷ “**Hominis**” in the 1691 edition.

human nature with divine nature).

First branch: "Tecum". "The incarnate Word is, here, the crucified one, so that the world receives the crucified God, who has put the devil to flight.

Who is the Word of God?

He to whom you ask "and may your kingdom come".

He is the supreme king.

And what a death!

Indicable, precious, uninterrupted at the end of the world.

If a servant before the death of his boss or king did not feel pain, would he not be unfaithful?

What about those who feel no pain before me?

There are still many who crucify me without respite. »

Second branch: "Benedicta". "I suffered on the cross, because of the union between man and God, so that the human race could receive the Blessing

But who am I?

I am the Lord of Liberty, whose freedom you have received from the sons of God in person, action and being, to whom you ask: "Your will be done".

Qua morte?

Quantam velle non possent omnes creatae omnium voluntates conjunctae in unam.

Vae iis, qui Liberatorem ingrati non honorant?

Qui exhonorificant?

In gehenna sub daemonibus aeternum servient”.

III. RAMOS: TU. “Hic patior ratione Unionis facta ⁴¹⁸ Dei cum homine: ut Divinitas hominibus clare demonstrata innotesceret.

Quis homo patior?

Motori unitus primo, danti omnibus motum: quo cessante perirent omnia, cui oratis: SICUT IN COELO.

In quo primum est motor omnium mobilium.

Qua passione?

Si cui ab orbis initio ad finem forent omnia coeli fulmina, tonitrua, tempestates sustinendae; nil tamen ad meae id poenae minimum foret”.

IV. RAMOS: IN MULIERIBUS. “Hic patior



⁴¹⁸ “factae” in the 1691 edition.

And what a death!

It showed such an intensity of will that, if all the wills created could merge into one, they would never be able to match it.

Beware of the ungrateful who do not honor the Liberator!

Beware of those who outrage him!

They will be, for eternity, the slaves of the demons of hell.

Third branch: "You". "I suffered on the cross because of the union between God and man so that God could manifest Himself openly to men.

Who is the man who suffered? He who remains in unity with God, the first motor, the one who gives their movement to all things and without whom all these things would perish.

It is the one you pray to "as in Heaven".

In Heaven lives the First Motor of all living beings.

And what a passion! If there were anyone, since the beginning of the world, who could support all the lightning, thunder and storms of the sky, he would never equal one hundredth of my Passion.

Fourth branch "In Mulieribus".



Holy card : the Rosary of Mary, 20th century.



Luciano Borzone, *Our Lady of the Rosary* with Saint Dominic and Saint Catherine of Sienna, 1626.

ratione humanae naturae cum Divina unitae.

Ut amabilem misericordiam mererer mortalibus.

Quis?

Qui terram supportat, e terra omnes format, cui dicis: ET IN TERRA.

Qua morte?

Si quam a⁴¹⁹ singulis, quae in terra sunt, pati oporteret, ab igne exustionem, submersione ab aqua, etc., arrosionem a corvis, dilacerationem a feris, etc., idque ad finem orbis: nihil ad passionem foret meam.

Ideo immites, non compassi sponte mihi, devorabuntur cum Dathan et Abyron; incenduntur cum Sodoma etc.”.

V. RAMOS: ET BENEDICTUS. “Hic patior Homo Deus quasi maledictus: **ut cunctis** octo Beatitudines **commererer.**

Quis?

Mundi totius nutricius, et singulorum, cui oratis: PANEM NOSTRUM QUOTIDIANUM.

Qua morte?

Si omnes omnium fames, sitesque una



⁴¹⁹ “e” in the 1691 edition.

"I suffer on the Cross because of the union between human nature and divine nature, in order to obtain mercy for mortals.

But who am I?

I am the one who cleanses the world of dust, to whom you say: "On earth".

And what a death! If all earthly things caught fire, were flooded, fragmented, etc., and this until the end of the world, it would be nothing compared to my Passion.

Is there anyone inhuman enough to refuse to be with me? He will be swallowed up by the earth, like Datan and Abiro; he will be burned like Sodom, etc."

Fifth branch: "And Benedictus". "I, who am God made man, am a victim of a curse in order to deserve the eight beatitudes.

But who am I?

I am the one who supports all the creatures of this world, to whom you ask "Our daily bread". And what a death! If it were possible to endure all the hunger and

forent animabus perpetiandae adusque finem mundi, nil ad meum sitis cruciatum.

Et non compateris Nutritori tuo?

Tu igitur mihi pro iis alteram Quinquagenam, infinitosque cruciatus meos reduc minimum ad eum considerationis numerum ac modum: quia in iis quinque modis, finibusque Crucifixionis passus, ac mortuus sum, ad promerendas hominibus Decem Virtutes: scil[icet] Theologicas tres: Fidem, Spem, Charitatem; Cardinales quatuor: Prudentiam, Iustitiam, Temperantiam, Fortitudinem; Morales tres alias: Humilitatem, Laetitiam Spiritalem, Liberalitatem in Deum et egenos.”

VIII. III. QUINQUAGENA ad Infinitatem Passionem Dominicae, ex ANIMA CHRISTI ortam, oranda.

Ecce fili: tristis est anima mea usque ad mortem: mortem autem Crucis; idque inde a conceptione mei, in parte inferiore: nam superior semper in Visione beata fuit, contrarii



thirst of all the living at once, until the end of the world, it would be nothing compared to the thirst of when I was on the cross.

Why do you have no compassion for the one who supports you?

You, offer me, in the name of all, the second fifty, for my infinite sufferings, through this tiny quantity of Hail Mary

Because it was these five sufferings that I suffered during the Crucifixion until death, in order to give men the ten theological virtues: Faith, Hope and Charity; the four cardinal virtues: Prudence, Justice, Temperance, Strength; and the three moral virtues: humility, spiritual joy, God's love for the weak".

VIII. Third fifty. Pray for the immensity of the Passion that the Lord suffered in his soul. "See, O son, that my soul is sad to the death.

And this sadness, since my conception, came from the depth of my soul, while the peaks (of the soul) enjoyed

incapax.

Causa doloris mei infinita erat charitas, gratia, et Virtus; pietas et odium peccati.

**Voluit autem Anima mea se per omnia conformare Verbo et Unioni; quibus contende-
bat compati, quantum possibile⁴²⁰ erat Volun-
tati.**

**Unde vicissim a Verbo causabatur in
anima dolor infinitus, quem infinita capiebat
Voluntas mea, plura vel maiora usque pati ap-
petens.**

Iam Fines Passionis intellige plures.

**I. RAMUS: FRUCTUS. “*En passum ob ac-
quirendos mundo Fructus XII, ut sunt: Gaudium,
Pax, Patientia etc.*”**

**Quis? Largitor omnium, cui oratis: DA
NOBIS HODIE.**

Qua Passione?

**Si omnia tyrannorum omnium ingenia
conflata cruciatus varios excogitarent et di-
ros: ii tamen ad meos nihil forent.**



⁴²⁰ “possibili” in the 1691 edition.

the beatific vision.

The sufferings welcomed them by virtue of Charity, Grace, Strength, Prayer and hatred of sin.

My soul was so intimately united with my divine nature that it could bear, beyond all limits, suffering.

Indeed, the infinite pain felt by the Word in his soul was equivalent to that which my infinite will could bear, without it being possible to desire to suffer more.

Now you can understand the five summits of the Passion. »

First branch: "Fructus". "I suffered the Passion to give the world the twelve fruits: Joy, Peace, Patience, etc.

But who am I?

He who gives everything in abundance, may you pray, "Give us this day. »

And what a passion! If all the minds of all the tyrants taken together invented the most varied and cruel tortures, they would be nothing compared to the ones I have suffered.

Corporale enim nil ad spiritale aequari potest.

Si dato pomo, aut pane vitam servare posses vilissimo, non negares: et Animae meae nil de tuae⁴²¹ affectu, effectuque das?”.

II. RAMUS: VENTRIS. ***“En passum: ut omnes regenerantur in filios Dei adoptivos.***

Quis?

Qui habet Clavem David ligandi, et solvendi etc., cui oras: ET DIMITTE NOBIS DEBITA NOSTRA.

Qua paena?

Tanta pro singulis delictis: ut si minimus animae cruciatus verteretur a Deo in corporalem, creata⁴²² omnia interirent corporea.

Si pro daemonibus sic doluissem, salvari potuissent; et omnia in mei gratiam perpeti nil dubitarent”.

III. RAMUS: TUI. ***“En passum: ut***



⁴²¹ “tuo” in the 1691 edition.

⁴²² “creatae” in the 1691 edition.

The bodily Passion, in fact, does not reach the level of the spiritual Passion.

If you could save a life, by offering him bread or fruit of little value, would you refuse to do so?

But then, why don't you offer a crumb of your love and strength to my soul?"

Second branch: "Ventris". "I suffered the Passion for you to become all the adopted sons of God.

But who am I?

He who possesses the Keys of David, who binds and unties, and prays: "Forgive us our trespasses".

And what suffering!

It is equivalent to all the sins combined which, if God transformed the smallest suffering of the soul into physical suffering, all creatures would die.

If I had suffered in this way for the demons, they could have been saved; and, believe me, I endure all this through grace.

Third branch: "Tui". "I suffered the passion to extirpate men from

homines a captivitate peccati et inferni eriperem.

Quis?

Rex Misericordiae, cui oras: SICUT ET NOS DIMITTIMUS DEBITORIBUS NOSTRIS.

Qua justitia?

Maiore, quam omnium sit damnatorum.

Ut quantum gloria Christi, essentialis excedit creatam omnium beatorum: tantum superet animae meae tristitia aliam quamcumque.

O ingratae hominum animae, et nil compassione mihi respondent?”.

IV. RAMUS: JESUS. “*En passum, ut salvetur mundus per me.*

Quis sum ille?

Liberator in omni tentatione, tribulatione, etc., cui oras: ET SE NOS INDUCAS IN TENTATIONEM.

Qua morte?

Collige omnes, quae fuerunt, sunt et erunt tentationes, tribulationes, et⁴²³ mortes, etc., nil omnes ad hanc unam meam.

Mea enim est secundum maiorem potestatem, notitiam, amorem, etc., quibus



⁴²³ “et” in the 1691 edition.

slavery of Passion and Hell.

But who am I?

**I am the King of Mercy, that you pray:
"As we forgive those who have offended
us".**

And what justice!

**Superior to all injustices. Just as the
Glory of Christ surpasses the Glory of all the
saints, so the sadness of my soul surpasses
all human sadness.**

**O ungrateful souls of men, why do you
not give me even a crumb of your compas-
sion? »**

**Fourth branch: "Iesus". "I suffered the
Passion to save the world.**

**But who am I? I am the one who deliv-
ers temptations, sufferings, etc., whom you
pray: "Do not submit us to temptation".**

**And what a death! If we were to bring
together all the deaths, tribulations, temp-
tations, etc., that exist, have existed and
will exist, it would be nothing compared to
my death.**

My death, in fact, exceeds the weight



Holy card : Saint Dominic, 20th century.



Carlo Ceresa, *Our Lady of the Rosary* with Saint Dominic and Saint Catherine of Sienna, 1650, Carona, Saint John the Baptist's Church.

nec mensura, nec modus est ullus”.

V. RAMUS: CHRISTUS. *“En passum: ut ex me haberetis Unctiones Sacramentorum.*

Quis?

Fortis et potens in proelio contra omne malum, cui oras: SED LIBERA NOS A MALO.

Qua morte?

Immortali.

Quia infinita est voluntas et amor, dolorque moriendi pro quolibet peccato et peccatore, et mundo.

Et tam parva hominum est compassio mei: qui in omnibus adsum omnibus, rego⁴²⁴, posco⁴²⁵, servo, salvo.

O ingratos!

Ecce quae in quinque his ramis Crucis patiar, ad Novos Choros Angelorum reparandos ex decimo Hominum.

Et non devotius ac frequentius in Psalterii Quinquagena, quinquagies salutarer?

Angelica Salutatio initium fuit Passionis meae, sicut et Incarnationis, et Evangelii.



⁴²⁴ “rogo” in the 1691 edition.

⁴²⁵ “pasco” in the 1691 edition.

and measure of everything, because of my strength, my example, my love, etc."

Fifth Branch: "Christus". "I suffered the Passion so that you would receive the Sacraments.

But who am I?

I am the strength and power that fight evil and that you pray: "and deliver us from evil".

And what a death!

But death will have no end, as long as there are sinners and sins throughout the world, since will, love and passion are infinite in me, since your compassion is so weak: although I help you in everything, guide you, serve you, save you.

Oh, ungrateful! See what I suffer in these five branches of the cross, to repair the nine choirs of angels for the benefit of the tenth, that of men!

Will you not greet me, with devotion and constancy, for fifty times, in the third fifty years of the Rosary?

The Hail Mary was the beginning of my Passion, as well as the Incarnation

Nec de potentia Dei ordinaria esse maior potuit sensibilis passio mea”.

IX. His dictis, ecce videbat ille ab innumeris daemonibus innumeras animas e mundo raptari in barathrum.

1. Audivit horribiles vociferationes.

2. Vidit Iustitiam divinam equo rufo vectam cursu incito volare ad orbis devastationem, dictumque ei est: eam iam iam instare mundo.

3. Ideo Dei Clementia ostendit remedia, in Psalterio Christi, ab orationibus requirenda, per Mediatrix Dei Matrem, cui nil a Deo negatur.

4. Denique terribilissima Vox intonuit his verbis: ***“Per Angelicam Salutationem***



and the Gospel.

My Passion is equivalent to the power of God.

IX. After hearing these words, the New Spouse saw countless souls who were being dragged into the abyss by demons.

1. He heard their terrible cries.

2. He saw⁴²⁶ the righteousness of God on a horse that flew over the world at lightning speed to devastate it.

And he was told: "Since then, she has ruled the world".

3. Then God's mercy indicated to him the remedies to be provided: the prayers of the Rosary of Christ, through the Mediatrix, his Mother.

4. Finally, a terrible voice shouted: "Just as, through the Hail Mary I allowed, in one go, the redemption of all things, through the Son, so, through the Hail Mary, I want to repair this depraved world, through

⁴²⁶ There is in the 1600 text a verse autobiography of the revelations of Blessed Alain ("Vidi"), which in the 1847 text is corrected with a third person verb in the singular: "Vidit".

semel omnia reparavi, per Filium: per eandem et nunc depravatum mundum reparare volo in iis, qui voluerint me laudare in Psalterio, et puras conservare conscientias”.

CAPUT XIII.

De Poenis inferni. Revelatio ad Sponsum Mariae.

I Quia Oratio, iuxta S. Ambrosium est potissimum homines cum Deo reconciliandi remedium; et Regina orationum est Psalterium: quare vim ei inesse ad idem maximam oportet: praesertim cum vim ex Christi hauriat Vita, Passione, et Gloria, Deiparae accedentibus Sanctorum meritis.

II. Unde quidam devotus in Psalterio Christi, maxime circa Passionem, in corpore



those who will praise me through the Rosary, and keep their conscience".

CHAPTER XIII

Jesus Christ reveals the sorrows of Hell to Mary's New Spouse.

I. According to Saint Ambrose, prayer is the best way for men to be reconciled with God.

And the Rosary is the Queen of Prayer, because of the great power it contains.

Indeed, the Rosary draws its singular strength from the sources of the life, Passion and glory of Christ and, moreover, from the Merits of the Mother of God and the Saints.

II. A devotee of Christ's Rosary ⁴²⁷, while reciting the painful Mysteries, often felt in his body the pains of Christ's Passion.

⁴²⁷ The devotion of the Rosary of Christ (or the Mysteries Dououreux du Rosaire) is Blessed Alain. It is not possible to never mentions in the text, defining itself only as "a man", "a devotee of the Rosary", "the new husband of Mary".

suo sentit saepius verissime Passionem Christi.

Ille, cum Sacrum Missae celebraret, vidit in Sacra Hostia JESUM Crucifixum: et hunc audivit ita dicentem: *“Tu me iterum crucifigis”*.

Et ille: *“O Domine JESU Christe: quomodo scelus tantum infelix patrare possum?”*.

Et Dominus: *“Tua peccata me crucifigunt: malo crucifigi, quam Deum iis peccatis offendi, quibus ante eum offenderas.*

Sed etiamnum me crucifigis, omissione, si non commissione.

Habes scientiam, licentiam, et officium praedicandi: reus malorum es, quae prohibere potes, si Psalterium meum praedices.

At factus es canis mutus, non valens latrare, cum luporum plenus sit mundus.

Ni te emendaris, in Patre Omnipotente iuro, de falso prandio mundanorum comedes”.

III. Ad vocem hanc, ecce, videbat infinitum quasi barathrum hiare, inque eo Ecclesiasticos, Religiosos, Principes, Dynastas, turbasque discumbere: et ignis, grando, nix,



One day, while celebrating Holy Mass, he saw Jesus Christ in the Sacred Host and heard him say to him: "You are crucifying me for the second time".

And he said, "O Lord Jesus Christ, how could I commit such a horrible crime? »

And the Lord: "Your sins crucify me; I would rather be crucified than God be offended by those sins with which you offend him.

And, when you don't crucify me by commenting on a sin, you do it through your omissions.

You have the knowledge, freedom and ministry of preaching: you are therefore responsible for the evils that you could prevent if only you preached my Rosary. But you've become a mute dog, unable to bark when the world is full of wolves.

If you do not correct yourself, I promise you before the Almighty Father that you will end up eating the bread of the worldly ones. »

III. III. With these words, he saw a dizzying chasm open, where priests, religious, princes, rulers and many others lay; and fire, lightning, snow, ice and

glacies, et spiritus procellarum pars calicis eorum erant: item serpentes, quaeque orbis habet abominabilissima.

His ingurgitabantur ad sumnum inult⁴²⁸, immane ululantes.

Circumstabant daemones, specie mulierum, quibus turpius nil excogitari potest: quae monstra telis ignitis discumbentium genitalia igniebant pertusa, ignitosque serpentes aspidas, bufones, etc., in nuda eorum corpora imitebant ⁴²⁹: et alia aliis saeviores succedebant cruciatrices formae⁴³⁰.

Noverat is multos ante in vivis agentes.

Ad quem Jesus: *“Ecce, tua haec requies: praedicare si diutius cesses. Praedica Psalterium meum.*

Iuro: Ego pugnabo, cum tota Curia coelesti, contra omnes te hac in re impugnantes.

Et fac⁴³¹, quod praedicas⁴³², ne cum his discumbas, quos⁴³³ vidisti; qui dicunt, et non faciunt”, c.8.6.

⁴²⁸ « inviti (per forza).

⁴²⁹ "imittabant" in the 1691 edition (likely printing error instead of "imitebant").

⁴³⁰ "formae" is missing in the 1691 edition.

⁴³¹ "dic" in the 1691 edition.

⁴³² "praedices" in the 1691 edition.

⁴³³ "quas" in the 1691 edition.

the breath of storms represented only a small part of their bitter fate.

And they, standing among the snakes, were covered up to their necks with everything that is most detestable in the world, which made them scream horribly.

They were demons surrounding them, demons that looked like women, and of unimaginable ugliness; these monstrous beings pierced and ignited, with fire hoses, the genitals of these unfortunate ones, and snakes and fire toads slipped into their naked buttocks.

This was followed by even more cruel torments.

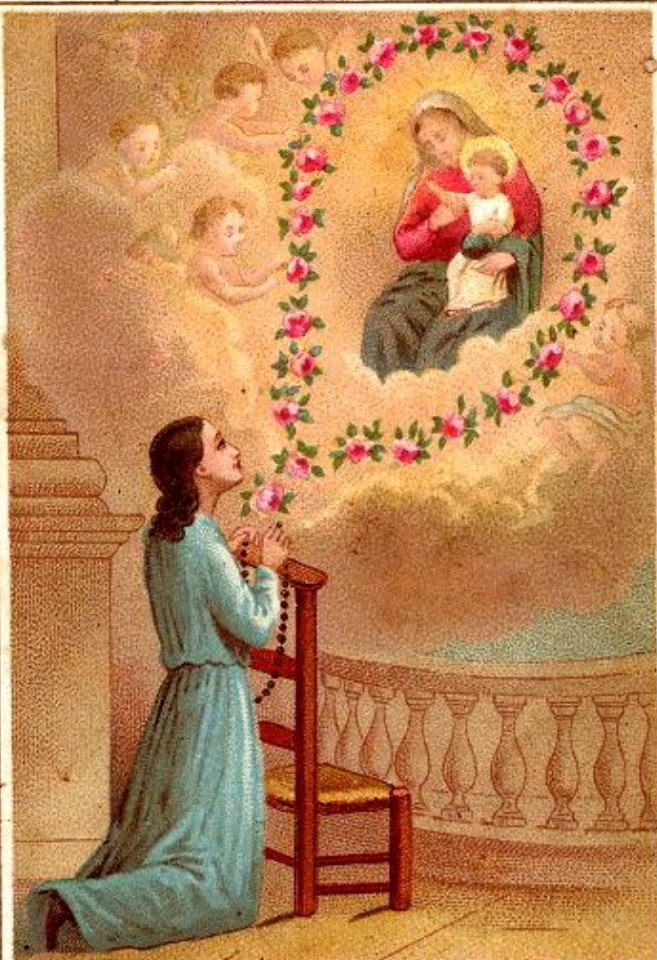
He recognized many of these men as once part of the world of the living.

And Jesus said to him, "This is the place of your eternal rest, if you neglect the preaching again.

Announce my Rosary: I promise you: I will fight, with the whole Heavenly Court, against all those who will put obstacles in your way.

Live what you preach, so that you do not suffer the fate of those you have just seen, who lived without putting their word into practice."

L'ENFANT DE MARIE.



Son Rosaire

Sainte Mère, écoutez ma voix, je m'unis aux
concerts des Anges, et je dis avec eux : AVE MARIA !..

Anc^t Maison Ch. Letaille - Pl. 4092

Boumard & Fils, Éditeurs Pontificaux, 15, rue Garancière, Paris.

**Image pieuse : Notre Dame du Rosaire et une âme dévote,
XXe siècle.**

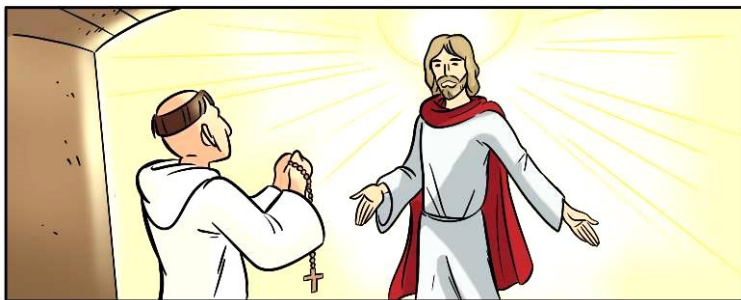
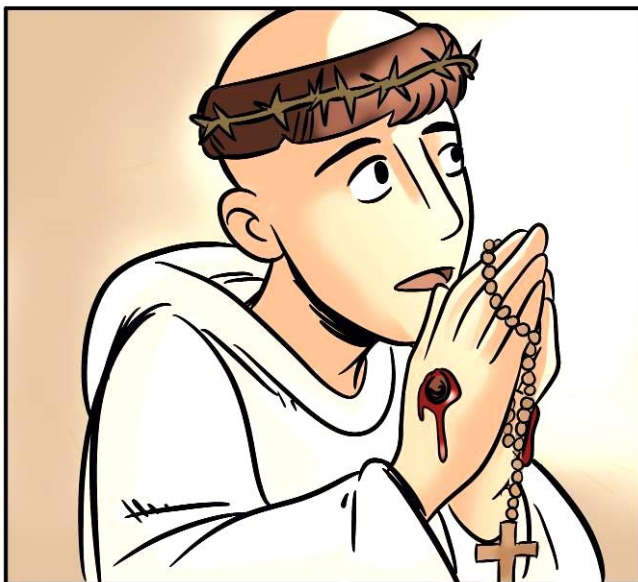


Notre Dame du Rosaire avec saint Dominique et saint François d'Assise, XVIIe siècle, Ruvo (Bari).

ILLUSTRATION OF CHAPTERS XII AND XIII



In Blessed Alain's visions: While I was praying the Rosary...



... I was delighted in spirit and felt like Christ, feeling his crown of thorns on my head, and the pain of Jesus' stigmata in my hands and feet. (illustrations: Letizia Algeri)



And suddenly I found myself with Jesus in a royal palace, and I saw a woman of unspeakable beauty and humility (Mary) and, before her, the archangel Gabriel, to whom he said: "Behold the handmaid of the Lord, let her make me according to your Word".

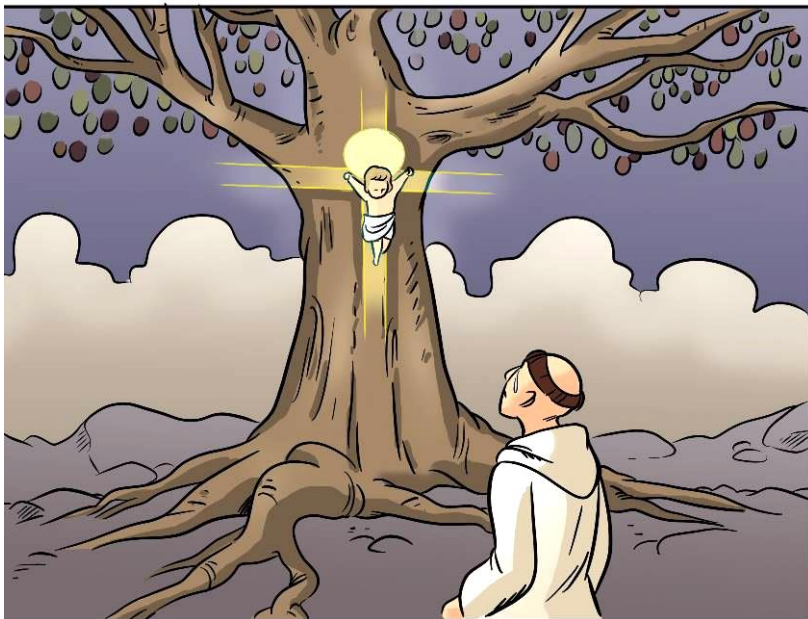
I then realized that my eyes had become brighter than the sun and I could see that in the pure womb of the Virgin Mary had been conceived, instantly, a very small child, similar to a newborn bird, already perfectly formed in all its members.

The Child (Jesus) had the world in his hands and seemed to be staring at the city of Jerusalem in which he was suffering.



**I saw the little boy suffer, as if he was already suffering
the Passion.**

**And Jesus said to me, "See how I suffered for you and for
the children of Adam, from the beginning of my conception
to the hour of my death!" (illustrations: Letizia Algeri)**



At that moment, I saw the Child Jesus tied to a huge Tree of the Cross: the spectacle was so moving that it seemed to move every earthly and celestial creature towards the Love of the Crucified.

Jesus said to me, "Look how I suffered for you!"

I approached the Tree of the Cross and realized, without understanding in what way, that this immense scene was contained in the Most Blessed Virgin Mary, as if in a Temple.

From the trunk of this immense Tree of the Cross, three branches stood out, each of them was divided into five branches and, in the middle of them, was crucified the Child Jesus who told me that His Passion had begun with the Hail Mary that the Archangel Gabriel had announced to Mary.

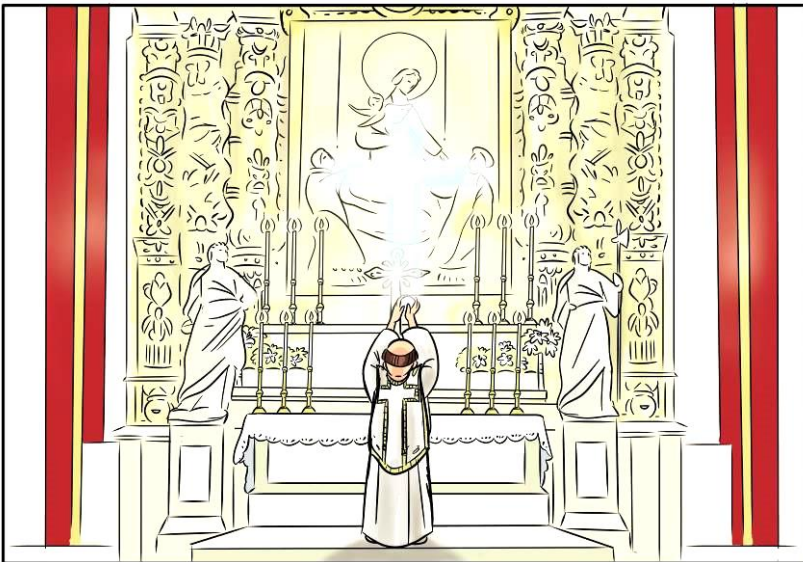


After these words, I saw an incalculable number of souls, who of the world were dragged into the abyss by countless demons and I saw the righteousness of God standing on a wild horse, flying quickly here and there, to devastate the world (illustrations: Letizia Algeri).



Then God's mercy showed me the remedies: the prayers of the Rosary through the intercession of the Mediatrix Mary, to whom God refuses nothing.

Then I heard a Majestic Voice: "As with the Hail Mary my Son redeemed the world, through the Hail Mary recited by the Rosaries, I want to repair the world."



One day, as I was celebrating Mass, I saw Jesus Crucified in the Most Holy Host and I heard him say to me: "You are crucifying me for the second time!"

And I replied, "Lord, how could I have committed such a terrible crime?"

And He: "Your sins crucify me; and when you do not crucify me by committing sin, you do it by omission. You have the preparation, freedom and ministry of preaching: you are responsible for the evils that you could forbid, if you preached my Rosary. But you've become a mute dog, unable to bark, when the world is full of wolves." (illustrations: Letizia Algeri)



After these words, I saw an infinite abyss open, in which many souls rested, tormented by snow, ice and snake-shaped demons.

And I recognized many of them who had been in the world of the living.



Jesus said to me, "Behold, here will be the place of your rest, if you do not preach yet. Announce My Rosary: I promise you, I will fight, with all the heavenly court, against all those who will oppose you. And live what you preach so that you don't fall asleep by not doing what you say." (illustrations: Letizia Algeri).

CAPUT XIV.

Ad Christum passum compassionis Visio extatica.

I. **Vidit** aliquando praefatus Mariae Sponsus quasi omnes creaturae in coelis ac terris, Christo passo compaterentur luctu, planctuque admirando: haud secus quam si omnia cum Deo essent commoritura.

Et qui haec vidit, sic attonitus haesit, ut sibi moriendum esse putaret.

Sed manus Domini confortavit, et elevavit eum: factaque vox dixit: *“Tantum compatimur Domino: non quidem ullius doloris, sed voluntatis ac desiderii compassione”*.

II. Visaque ei SS. Trinitate, quasi profuse fleret; haec dixit ei: *“Vides haec: non ut credas inesse tristitiam, doloremve mihi: sed ut intelligas, si corpus mortale mihi foret par Divinitati, isto pariter flerem, doloremque*



CHAPTER XIV

Vision of ecstasy of compassion for the sufferings of Christ.

I. One day, the Bridegroom of Mary had a vision in which all things seemed to be dying with God, and all creatures on earth and in heaven showed compassion for Christ, who expressed his suffering with a tear worthy of admiration.

(The New Husband) was stunned, to the point that he thought he was dying.

But the hand of the Lord comforted him and raised him up, and a voice resounded that said: "We have great compassion for the Lord; not only for his pain, but also for his will and desire".

II. Then it was the Most Holy Trinity who appeared to him and said to him, crying with hot tears: "See these things, not to believe that sadness and pain reign within me, but to understand that, if I had a mortal body, able to contain the Divinity, I

dolerem eundem cum Filio passo, in immensum.

Et tu me si, Beati, contuereris, prae compassionis excessu tu teipsum te non caperes, plusque condoleres passo JESU, quam sua ipsius Mater cum sub Cruce staret lacrymosa”.

III. Deinde ⁴³⁴ ad JESUM, pia quadam versus confidentiae familiaritate, quaerit ex eo: “O JESU: tuque doles?”.

Cui JESUS:

“1. Non factio, nam semel hoc transiit; sed voto et desiderio vellem, prae amore infinito, infinities, pro peccatoribus pati, ut salventur.

2. Deinde, tametsi carnae crucifixus non sim; at sum tamen in membris, et Ecclesia, et in quotidianis scelerum peccatis, quibus gravius afficior, quam illa crucifixione in Calvaria.

Sed affectio est voluntatis, non sensus: scilicet], sic vellem dolere, si mortali in corpore tenerer.



⁴³⁴ “Dein” in the 1691 edition.

would cry thus and experience the same pain, at the same time as the Son in suffering.

And if you, like the Blessed, would observe me with compassion, you would certainly not be able to tolerate this suffering, and would experience even more pain for Christ, (but less) than his own Mother when she was in tears under the Cross.

III. Then, addressing Jesus, with great love, he asked him: "O Jesus, why do you continue to suffer? »

Jesus answered him:

1. "It is no longer a bloody suffering, that I have suffered only once, but a suffering of infinite Love, that I ardently desire, as and desires without end, for the salvation of sinners.

2. Also, I was not crucified in my flesh, but in my members, that is, in the Church and in daily sins, which weakened me much more than my crucifixion on Calvary; but the affects derive from the will, not the senses, and that is how I would like to experience pain, if I still had a mortal body.

Quod si tamen Psalterium meum frequentarent miseri, et mea sic participarent merita: Advocatus peccatorum facile Iustitiam placarem divinam”.

CAPUT XV.
Cur XV Orationis Dominicae
in Psalterio.

S.⁴³⁵ **Bernardus, dilectissimus**⁴³⁶ **JESU**
Mariaeque Sponsus, postquam diu multumque
orasset JESUM; ut cognoscere posset, ecqua
in re vel maxime conformari Christo valeret,
passoque compati iis⁴³⁷**, qui ipsius se devotis-**
simum esse vellet obsequio?

Contigit ipsa Dominica passionis, ut per
raptum in excessu mentis videret ea Christum
facie, vultuque⁴³⁸ **quo**⁴³⁹ **fuerat, cum ducere-**
tur ad necem.

Miserabile spectaculum; saxisque luc-
tuosum!

Et vero collamentante cunctis, S. Ber-
nardo, vox accidit: “Bernarde mi, adiuva me,
tanta patientem pro te”.

Is accurrens Crucem succollabat:

⁴³⁵ “Sanctus” in the 1691 edition.

⁴³⁶ “lectissimus” in the 1691 edition.

⁴³⁷ “is” in the 1691 edition.

⁴³⁸ “cultuque” in the 1691 edition.

⁴³⁹ “qua” in the 1691 edition.

Because I, the Advocate of Sinners, would easily appease Divine Justice if only the wretched adopted my Psalter, and thus participated in my merits! »

CHAPTER XV

Why are there 15 Pater Noster in the Rosary?

Saint Bernard, the beloved spouse of Jesus and Mary, prayed unceasingly that he would be able to see Jesus Crucified, and stood with devotion at his side, offering him the homage of (His) compassion.

It was on Passion Sunday that he fell in ecstasy and found himself before Christ as he was taken to his death.

A heartbreaking and compassionate display!

Then Saint Bernard, while crying with distress, Then Saint Bernard, who cried with the others, heard a voice: "My Bernard, help me, I who suffer so much pain for you.»

Bernard ran and took the Cross on his

“Patere, ait, hoc Domine, ut patiar”.

Cui Dominus: “Quisquis amat mecum portare Crucem; is in dies mihi passo recitet XV PATER et AVE, per annum solidum: et complevit numerum Vulnerum meorum”.

Forte numerus foret, 5475.

CAPUT XVI.

Cur in Psalterio CL Salutationis sint; revelatio B. V. Mariae⁴⁴⁰.

Id a B. V. Maria audire gaudemus, rationibus XX allatis:

“1. Quia in DAVIDICO Psalterio sunt CL Psalmi, in quibus Pater et Ave typice continentur, ut in flore fructus.

2. Quia GAUDIA CL potiora habui in conceptione et gestatione Filii, mentalia per



⁴⁴⁰ “M.” In the 1691 edition.

shoulders: "Allow me, O Lord, to suffer this," he begged.

And the Lord answered him: "May all those who wish to carry the Cross with me recite every day, for me who suffers, fifteen Fathers and Hail Marys for a whole year, as the number of my wounds.

There are five thousand four hundred and seventy-five of them⁴⁴¹. »

CHAPTER XVI

The Blessed Virgin Mary reveals the meaning of the 150 Hail Marys in the Rosary.

Let us listen fervently to this message from the Blessed Virgin Mary, which gives us twenty reasons.

1. "Because the Psalter of David contains one hundred and fifty Psalms, which symbolically contain the Father and the Hail Mary, like the fruit in the flower.

2. Because I received one hundred and fifty spiritual joys of great value during the (immaculate) conception and gestation of

⁴⁴¹ This number results from the multiplication of the 15 Pater and Ave by the 365 days of the year.

raptus, visiones, revelationes, et inspirationes.

3. Quia CL GAUDIA⁴⁴² habui ex Filii Nativitate, et enutritione.

4. Quia CL GAUDIA habui in Filii Praedicatione ex eius dictis, factisque.

5. Quia CL DOLORES diversos potiores ex Filii Passione pertuli.

Quantum enim amavi, tantum compassa dolui.

6. Ob CL DONA, *praecipua*, quae mundo Christus contulit a⁴⁴³ suo in eum ingressu ad exitum usque.

7. Ob CL DOLORES Christi patientis, quorum quilibet decem habuit respectus: I. Ad Deum; II. Animam suam; III. Corpus; IV. Sanctos; V. Ad me; VI. Ad Discipulos; VII. Iudaeos; VIII. Iudam; IX. Gentes; X. ad Purgatorios.

Deinde in 15⁴⁴⁴ est summe passus, scilicet in sensibus: V interioribus, V exterioribus, V potentis superioribus: ut in Intellectu, voluntate, Appetitu concupiscibili, et irascibili, et motrice potentia.

8. Ob CL GAUDIA Filii et mea per eius Resurrectionem nata.



⁴⁴² "GAUDIA CL" in the 1691 edition.

⁴⁴³ "ab" in the 1691 edition.

⁴⁴⁴ "XV" in the 1691 edition.

my Son, through ecstasies, visions, revelations and inspirations.

3. Because I had one hundred and fifty joys during the birth and breastfeeding of my Son.

4. Because I had one hundred and fifty joys during the Preaching of my Son, through his words and works.

5. Because I endured, during the Passion of my Son, one hundred and fifty great pains of all kinds.

The pain of my compassion, indeed, was commensurate with my love.

6. Because of the one hundred and fifty principal gifts that Christ gave to the world, from his birth to his death.

7. Because Christ suffered 150 pains in the Body, Soul and Divinity, for My Love, that of the Saints, the Disciples of the Jews, Judas, the peoples and souls of Purgatory.

And there are 15 most atrocious Body Sufferings: five Interior, five Sensitive, five Spiritual (Intellect, Will, Passion, Life Energy).

8. Because of the one hundred and fifty joys of my Son, which were also mine, during his Resurrection.



Holy card : Jesus and the Rosary of Mary, 20th century.



Alonso di Corduba, *Our Lady of the Rosary* with Saint Dominic and Saint Catherine, 1604, Ruvo (Bari).

9. Ob CL FRUCTUS *Passionis Dominicae*.

10. Ob CL *Virtutes* ad salutem praefi-
cuas⁴⁴⁵: ut sunt Theologicae, Cardinales, Capi-
tales, Morales, octo Beatitudines, etc.

11. Ob CL VITIA *virtutibus* iis opposita.

12. Ob CL MISERIAS *mundi*: ut sunt
fames, sitis, albor, aestus, nuditas, infamia,
iniuria, morbi, discordia, ignis, aqua⁴⁴⁶, bes-
tiae, servitutes, ignorantia, etc., et horum
partes.

13. Ob CL TERRORES *mortis*: ut infirmi-
tas, tristitia, terror, timor, haesitatio, dae-
monum insultario, remorsus conscientiae,
dimissio bonorum, privatio usus membrorum,
impatientia, stupor. Et horum partes.

14. Ob CL TERRORES *Iudicii*: qui sunt
horror Iudicis, terror assistentium, insultatio
daemonum, revelatio peccatorum, infamia
infinita, timor, pavor conscientiae, desperatio,
malignitas, desiderium mortis, creaturarum



⁴⁴⁵ “proficuas” in the 1691 edition.

⁴⁴⁶ “aquae” in the 1691 edition.

9. For the one hundred and fifty Fruits of the Lord's Passion.

10. For the one hundred and fifty Main Virtues for salvation, which are the theological, cardinal, capital, moral and moral virtues, the eight Beatitudes, etc.

11. For the one hundred and fifty Vices opposed to these Virtues.

12. For the one hundred and fifty miseries of the world, which are: hunger, thirst, cold, heat, nakedness, infamy, disease, discord, fire, floods, wild animals, slavery, ignorance, etc., the world's miseries are not to be ignored.

13. Because of the 150 death threats, which are: infirmity, sadness, terror, hesitation, demons, remorse of conscience, loss of property, deprivation of use of limbs, impatience, weakness, etc.

14. Because of the one hundred and fifty terrors of the Judgment, which are: the terror of the Judgment, the terror of those who attend it, the insult of demons, the manifestation of sins, the infinite infamy, the fear, the fear of remorse, the despair, the wickedness, the desire for death, the

ira insurgens: et horum partes.

15. Ob CL POENAS *infernī potiores*, contra vitia totidem: et similes Purgatorii.

Quae sunt immensae ex parte animae, corporis, daemonum, Dei, loci, ignis, sensuum, gloriae perditae⁴⁴⁷, aeternitatis damnationis.

16. Ob CL GAUDIA *Beatorum potiora*⁴⁴⁸.

17. Ob CL GAUDIA *Beatorum Mariae et Christi* in coelis generaliora.

18. Ob CL AUXILIA Psaltis danda praecipua.

19. Ob CL DIES aut HORAS praemonitionis de morte Psaltis piis faciendae: intra quas disponant domui suae animae.

20. Ob CL GAUDIA specialia quasi danda Psaltis nomine cultus in Psalterio praestiti: quibus paria erunt gaudiis et praemia coronaria”.

Ad haec Sponsus: “O *dulcissima cordis iubilatio Maria: qui ista perpenderet, tuis in Psalterio laudibus se totum impenderet*”.



⁴⁴⁷ “perdita” in the 1691 edition.

⁴⁴⁸ The sentence “Ob CL GAUDIA Beatorum potiora” is missing in the 1847 edition at number 16, an omission to be reinstated.

anger that is born of creatures; etc.

15. Because of the one hundred and fifty major penalties of Hell, corresponding to so many vices, etc.. These realities are immense, the soul, the body, the demons, God, the place, the fire, the senses, the lost glory, the eternity of damnation.

16. There are one hundred and fifty joys of the Blessed.

17. Because of the one hundred and fifty complete joys of the Blessed Virgin Mary and Christ in Heaven.

18. Because of the one hundred and fifty Singular Aids offered to Rosarians.

19. Because of the one hundred and fifty days, and as many hours, of premonitions on death that will be given to those who practice the Rosary and during which they will prepare themselves for the dwelling place of their soul.

20. Because of the one hundred and fifty special joys that will be granted to those who practice the Rosary; to these joys will correspond an equal number of rewards for these devotees of the Crown. »

To these words, the Bridegroom replied: "O Mary, so sweetly jubilant of my heart, all those who will receive this message

Cui Sponsa: “Dico tibi: Beati in gloria irremisse Pater et Ave cum miris gaudiis decantant, gratias agentes Deo pro gloria data, et orantes pro mundo”.

CAPUT XVII.

De Fraternitatis Ortu, Statutis, Fructibus, et Statu. Revelatio Mariae ad Sponsum.

I. APPARENS aliquando beatissima Maria Sponso suo novello, sic loquebatur: “*Dulcis Sponse, diligenter adverte: pulchra tibi aperiam, varia, utilia, et scitu quidem⁴⁴⁹ necessaria, quorum quaedam alias Beatissimo Patri tuo, Sponso meo DOMINICO, in ipso Festo ANNUNCIATIONIS⁴⁵⁰ DOMINICAE revelavi, magnis cum prodigiis.*

Atque ut istius, illi factae revelationis, modus cunctis per orbem sit manifestus: fac universi audiant Matrem Veritatis narrantem



⁴⁴⁹ “quedam” in the 1691 edition.

⁴⁵⁰ “ANNUNTIATIONIS” in the 1691 edition.

and take it into consideration will dedicate themselves entirely to the Rosary.»

And the Bride replied: "I tell you: the Blessed in Glory repeat the Hail Mary and the Father without interruption, with great joy, thank God for the glory given to them, and pray for the world. »

CHAPTER XVII

Birth, Statutes, Fruits and nature of the Fraternity.

Revelation of Mary to the Spouse.

I. One day, Blessed Mary appeared to the New Spouse and said to him: "O my sweet husband, I will reveal to you beautiful, useful, and certainly necessary things, some of which I revealed, at the time, to your Blessed Father, my husband Dominic, on the very day of the Annunciation of the Lord. In order to be made visible to the whole world, the Revelation he has received ensures that everyone listens to the Mother of Truth, who will speak through the mouth of my beloved husband.

de Sponso meo dilectissimo DOMINICO, et de Confraternitate, per eundem sub Nomine meo, de Psalterio inchoata: cuius Confraternitatis Confratres dicebantur FRATRES JESU CHRISTI ET VIRGINIS MARIAE, sub forma Psalterii Angelici orandi”.

NARRATIO

De Ortu primo Fraternitatis Psalterii.

II. 1. S.⁴⁵¹ DOMINICUS, indutus Virtute ex alto, et ⁴⁵² Vir factus vere Apostolicus, Hispaniarum terras, (in quas se iam ante Saracenus nominis Christiani hostis infuderat), late praedicando peragrarat, suisque doctrinis saluberrimis informatas complerat: cum ecce iam ad exterarum circumnationes spectaret; contigit (annis ferme quindenis ante gloriosum obitus sui diem;



⁴⁵¹ “Sanctus” in the 1691 edition.

⁴⁵² “et” in the 1691 edition.

St. Dominic and the Confraternity, and will tell the story of the beginning of the Rosary. The members of the Confraternity were called Brothers of Jesus Christ and the Virgin Mary, through the prayer of the Angelic Psalter.”

STORY

The origin of the Brotherhood of the Rosary.

II. 1. St. Dominic, having obtained the grace to become a disciple of Christ, travelled through the lands of Spain (where the Saracens, enemies of the Christian religion, were still present), where he taught his doctrine, while observing the other peoples who surrounded him.

Almost fifteen years before the glorious day of his death⁴⁵³ (even before the

⁴⁵³ In reality, the capture of Saint Dominic by the pirates must have taken place between September 1213 and March 25 1214, a few months before the birth of the Dominican Order (in 1215), and seven years before his death, which occurred August 6, 1221.

nondum auspicato sacri Ordinis Praedicatorum Instituto, sed ipse⁴⁵⁴ sub Regula S. Augustini professus Canonico), ut non procul ab S. Iacobo⁴⁵⁵ Compostellae, in pyratarum manus, cum F. Bernardo peregrinationis comite incideret.

Qui utrumque raptum ad suarum navium classem, nobilem praedam adducunt⁴⁵⁶.

His multis prius quaestionibus excussos, ac plagis etiam tortos, vilissima inter servitia ad remos addixerunt.

Illi ceu feros inter lupos agni, Christi Nomine freti fidentesque omnia, Spiritu supra hominem altiore, ferre fortiter, et nihil ab assuetis⁴⁵⁷ sibi diurnis noctisque⁴⁵⁸ Dei laudibus remittere: quamvis barbara inter infidelium capita Praemiatorum.

2. Iamque trimestre ipsis remorum duos inter labores cesserat, mira cum patientiae constantia exantlato: cum ecce *Ego*, (quae Divae sunt verba): *“Misericordiae Mater dilectum hunc meum intuens Sponsum, totis visceribus charitatis super eo commovebar.*

*Iratam*⁴⁵⁹ igitur sceleratis, me volente

⁴⁵⁴ “ipso” in the 1691 edition.

⁴⁵⁵ “Iacobi” in the 1691 edition.

⁴⁵⁶ “abducunt” in the 1691 edition.

⁴⁵⁷ “a suetis” in the 1691 edition instead of “ab assuetis”.

⁴⁵⁸ “nocturnisque” in the 1691 edition.

⁴⁵⁹ “iratum” in the 1691 edition.

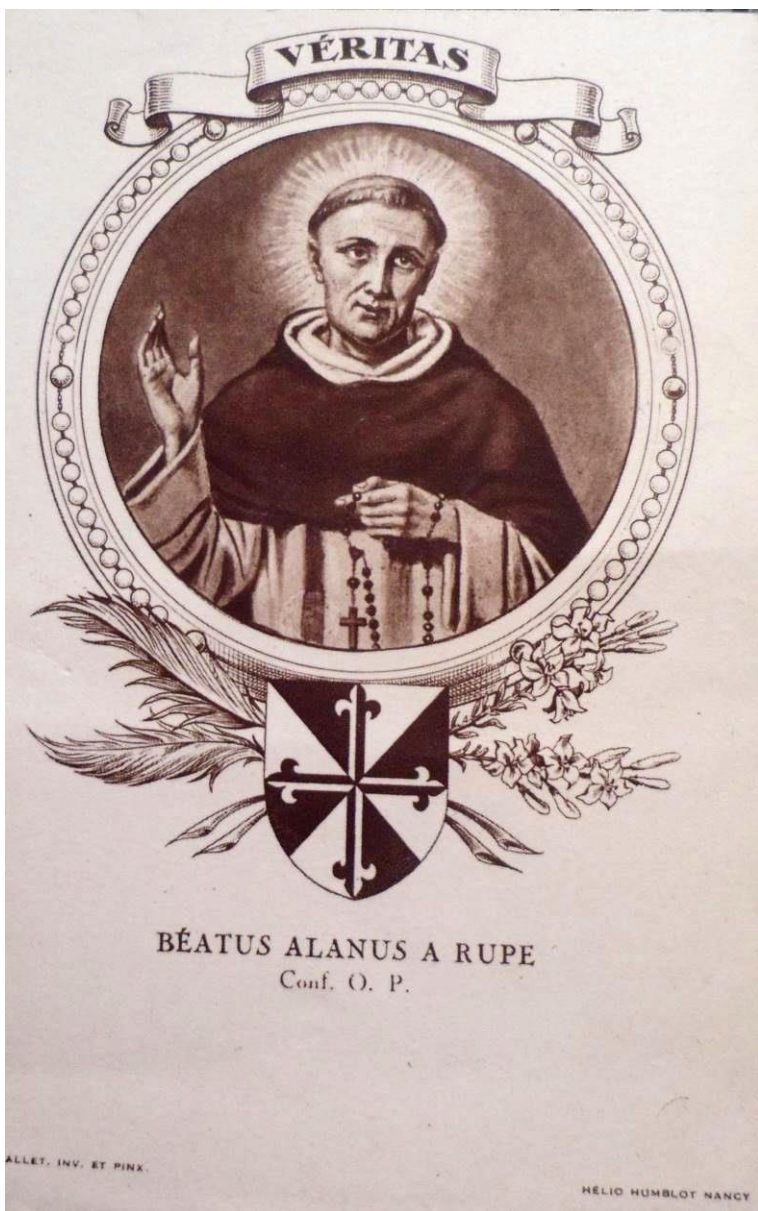
birth of the Holy Order of Preachers, he was still a regular canon of Saint Augustine), it happened that, not far from Santiago de Compostela, he and his fellow pilgrim, Brother Bernard, fell into the hands of the pirates.

The two companions were kidnapped and trained to the enemy ships.

After being interrogated and tortured, they were sent to the oars.

Like lambs among fierce wolves, they trusted Christ and endured all that happened to them, without giving up praising God, night and day, even though they were among the barbarian leaders.

2. A term of hard work had just passed among the kidnappers; they had endured it with surprising constancy and patience; "When I (these are the words of the Most Holy Mary), Mother of Mercy, looking at my beloved husband, I felt sorry for him from the bottom of my heart. I had a power over the wicked that made me, as soon as I wanted and gave the order, as they undertook to cross the sea, the sky changed completely and became covered



Holy card : Blessed Alain de la Roche, 20th century.



**Federico Barocci, *Our Lady of the Rosary*, 16th century,
Senigallia, Museum of Sacred Art (détail).**

ac mandante ipsis mare pervolitantibus, coelum omne vertitur, et atris nubibus involutum, noctem fert horrificam: emissique ruunt et in mare⁴⁶⁰ praeliantur venti: fit saeva tempestas”.

Fulgura coruscant, tonant aethera; fulmina volant, m̃aria vertuntur; horrescunt omnia.

Densus super improbos effunditur imber; dixisses, coelum ruere.

Interea fervet inferius quoque pontus; et rabide tumet in immensum.

Quicquid agant perduelles contis, remis, omnique contra nisu; nihil agunt: denique desperati fata complorant.

3. Dum⁴⁶¹ solus haec inter cum socio S. Dominicus turbatus nihil afflictus⁴⁶²: masculo animo⁴⁶³ nactus⁴⁶⁴, erectusque Spiritu, profanorum⁴⁶⁵ desperatione visa, animos ipsis solita praedicatione revocare conatur.

“Fratres, ait, irato Deo res agitur.

Tantae inferorum superumque⁴⁶⁶ minae; ventorum ac undarum irae tantae, non sunt

⁴⁶⁰ "immane" in the 1691 edition instead of "in mare".

⁴⁶¹ "dum" is missing in the 1691 edition.

⁴⁶² "turbatus nihil, nihil afflictus" is missing in the 1691 edition.

⁴⁶³ "animae" in the 1691 edition.

⁴⁶⁴ "mactus" in the 1691 edition.

⁴⁶⁵ "profanorumque" in the 1691 edition.

⁴⁶⁶ "superorumque" in the 1691 edition.

with black clouds, until it was completely dark; the winds abated, and the captors began their fight against the sea, where a terrible storm had raged, with great lightning and thunderbolts.

The whole ocean was upside down and debris was floating in the waves, which had tripled in size.

Whatever the enemies did, with the help of oars, joining forces, they obtained no results, and ended up, desperate, spreading lamentation over their fate.

3. Saint Dominic and his companions, alone, were neither surprised nor grieved by the turn of events; Saint Dominic, endowed with a virile spirit and reassured by the Spirit, tried to raise the morale of his enemies, with the help of his usual preaching. "My brothers," he said, "God manifests His wrath to you.

These heavenly and earthly threats,

sine Numinis ira.

*Placandus Deus est: et placabuntur
caetera.*

*Dexteram Dei vindicem vestra concitant
scelera, mària turbant.*

*Illa animis execrati damnite; venia⁴⁶⁷
orate Deum: Deiparam Mariam, maris stel-
lam, implorate supplices opitulatricem: Cre-
dite; mirabilem in aquis Dominum, vobisque
propitium, erit experiri”.*

Dixit sed in ventos.

4. Desperatorum barbaries hisce fit ra-
bies: saeviuntque hi animis in recta monen-
tem; isti, ut fatuum, sannis proscindunt: alii
flagris etiam concidunt: et quod sancto gravi-
ssimum accidit, Deum, Divamque Coelitum
diris impetunt blasphemiis: ac unde impios
poenituisse oportuit: sese sacrilegiosius im-
pian.



⁴⁶⁷ “veniam” in the 1691 edition.

the wrath of the waters and winds, all this is the manifestation of God's wrath.

If God calms down, everything else will follow.

Your misdeeds motivate God's vengeance, and upset the seas.

O unfortunate one, condemn your actions within your soul.

Ask God for forgiveness, invoke and beg the Star of the Seas, Mary, the mother of God; trust, get to know the Lord.

He spoke, but in vain.

4. The cruelty of these desperate men turned to fury, and they attacked the one who taught them such righteous things.

They insulted him with sarcasm, beat him and, what is even more serious, they blasphemed God and the Saint among the Saints.

Instead of making amends, then, these ungodly people made their situation worse.

Pars namque oestro caecati Saracenico dannarant ⁴⁶⁸ Fidem: pars obruti flagitiis proiecerant poenitentiam.

Fustuarium Vir divinus acceptum, et opprobria, gaudens pro Christo, facile posthabebat; verum ad Deum animo votisque versus blasphemias impiorum deprecabatur.

5. Nox interea, procellarum additur nocti (erat autem beatissimae Annunciationis praecedens diem insequentem), quae ipsa Dominici stimulabat zelum, ut ad reverentiam tantae miserationum Reginae cruda, iam funus suum plorantia, improborum pectora detorquere rursum molli sermone attentaret.

Animarum zelator, et salvator perditorum, dictis agreditur ⁴⁶⁹ mansuetare feros; humillime, et devote, ut licuit, admonet: Deum orentque⁴⁷⁰ propitium in rebus de oratis⁴⁷¹ certum Servatorem JESUM, ac Servatricem MARIAM.



⁴⁶⁸ "damnarant" in the 1691 edition.

⁴⁶⁹ "aggreditur" in the 1691 edition.

⁴⁷⁰ "optent orentque" in the 1691 edition.

⁴⁷¹ "deploratis" in the 1691 edition instead of the "de oratis" in the 1847 edition.

Some of them, close to the Sarazins, had repudiated their faith, while others, covered in misdeeds, had abandoned the path of salvation.

The man of God, who suffered in the name of Christ, willingly closed his eyes to the blows and insults he had received but asked God for forgiveness for the blasphemies of the ungodly.

5. A second night was added to that of the storm (it was the eve of the Annunciation), and this same feast encouraged Dominic in his efforts to encourage his enemies to worship the great Queen of piety, with a delicate sermon designed to penetrate the hearts of the cruel criminals, who were already crying over their fate.

The savior of souls and the desperate began to speak, with humility and devotion, to calm violence as much as possible, and to invite his enemies to pray to God, Jesus and Mary.

6. Interim ⁴⁷² suavissimorum auditus Nominum desperata efferat pectora: ut, quam ante, trucius ferocirent, ac JESUM MARIAM-que infandius blasphemarent.

Atque quo minus iis ultima inferre Dominico vacaret, maior ab ⁴⁷³ decumana irruente unda horror omnes obruens praesentem interitum minatur.

Praelia ventorum per, et ruinam nimborum, fremitumque fluctuum, et noctem geminam auferuntur incerti: ipse gubernator excussus in undas perit; remi dissidiunt, abrumpitur clavus: quassata et fessa carinae latera fatiscunt ipsaque mortis mora morte est acerbior desperatis.

7. Dum ii per ludibria procellarum sic iactantur, quasi undis eos absorbere dedignantibus: parthenica ⁴⁷⁴ instabat Annunciationis festiva solemnitatis, surgente, et obscurum transparente iam sole.



⁴⁷² "interim" is missing in the 1691 edition.

⁴⁷³ "a" in the 1691 edition.

⁴⁷⁴ "parthenicae" in the 1691 edition.

6. However, the agreement of these sweet names further increased the fury of these desperate hearts, which became even more wicked, and began to blaspheme against Jesus and Mary with even more virulence than before.

But Dominic didn't have time to say another word since a huge wave came, submerging everyone, foreshadowing an imminent ruin.

Then the simultaneous action of winds, hurricanes, waves and darkness overcame the unresolved ones: the pilot perished among the waves; the oars were ripped off by the waves, the mast broke, the hull broke apart and an abyss opened; and the slowness of death was, for the desperate, even more cruel than death itself.

7. The men were killed by the violence of the storm, as if the waves did not deign to swallow them up. The solemn festivities of the Virgin Mary were imminent, as the sun rose and began to illuminate the darkness.

S. Dominicus autem impense precibus ad Annunciatam insistebat.

Vitae licet securum, sui tamen immemorem, infelicium pyratarum cura salutis habebat sollicitum: pro hac dum orat, sua ecce Advocata Maria soli apparens, dieque⁴⁷⁵ in luce corrusca⁴⁷⁶ Sponso adest; et talibus alloquitur: *“Eia Dominice: feliciter⁴⁷⁷ certa viriliter: perissent caeteri: tu servas unus.*

Age, quia servatos vu⁴⁷⁸ indignos aura hac; tuis ego velificabo votis: parcam, amore tui, [nihil Filio]⁴⁷⁹, nihil mihi, tibi nihil parentibus sacrilegis.

Vindictae pars est suspendisse vindictam: ut irruat gravior.

Optionem offerro: vel aeternum dispereant: vel Psalterium meum accipiant: et vitam vivant sanio^{rem}, inita invicem, te



⁴⁷⁵ “diaque” in the 1691 edition.

⁴⁷⁶ “corusca” in the 1691 edition.

⁴⁷⁷ “Feliciter!” in the 1691 edition.

⁴⁷⁸ “vis” in the 1691 edition. (printing error).

⁴⁷⁹ The 1691 edition adds “nihil Filio” which is missing from the 1847 edition.

Saint Dominic, on the other hand, devoted himself diligently to the prayers of the Annunciation.

He was concerned about the salvation of the pirates, although he was sure of his own life, to which he attached little importance.

As he prayed to her, his Advocate, Mary, appeared to her alone and, in the daylight, approached the Bridegroom, dazzling, speaking to her in these words: "Courage, Dominic. To get what you want, keep fighting; these men would perish if you didn't save them.

Courage, because if you want to persevere in this way, I will lead the ship with a light wind and, for your sake, forgive the sacrileges, even though they themselves forgive us nothing.

You will give them the choice: either they perish for eternity, or they welcome my Rosary and lead a right life, building, with you who will be its founder.



Holy card : Our Lady of the Rosary of Pompei, 20th century.



Federico Barocci, *Our Lady of the Rosary*, 16th century, Senigallia, Museum of Sacred Art.

autore Fraternitate JESU et MARIAE noncupanda.

Si adplacebit improbis: placet, ut signo Crucis obiecto tempestatem ponas placatam.

Ipsa Filium eis placabo.

Sin: tute solus cum fratre supergradiens undis, exhibis ab undis; caeteris ponto, et orco absorbendis.

Haec illis ex me certus denuncia⁴⁸⁰”.

8. Sic⁴⁸¹ S. Dominicus haud secus, minas⁴⁸², ac iussum mandata facessit: minas, irasque praedicat, intentat mortes, contumaciam arcta⁴⁸³ ea vi spiritus ac oris; dum pectora adamantina rumpat, expugnet, vinctaque constringat.

Affatu demum meliore, de JESU, de MARIA, utriusque de Psalterium⁴⁸⁴ de Fraternitate rudes informat, poenitentiam edocet, ac persuadet: Deo sensim intimis gementium penetralibus illabente.

Huc plurimum adiuuabat: quod solo



⁴⁸⁰ “denuncias” in the 1691 edition.

⁴⁸¹ “sic” in the 1691 edition.

⁴⁸² “minas” is missing in the 1691 edition.

⁴⁸³ “arictat” in the 1691 edition (printing error instead of “arcta”).

⁴⁸⁴ “Psalterio” in the 1691 edition.

a Brotherhood dedicated to Jesus and Mary...

If they accept, the storm will calm down as soon as they make the sign of the Cross. I take it upon myself to appease the Son's anger towards them.

Otherwise, be sure that you will be the only one with your colleague to come out of these waves alive, while Hell will swallow the others. Tell them firmly what I just told you. »

8. In accordance with this order, Saint Dominic repeated threats and instructions; he announced the heavenly wrath, threatened his enemies with death and never ceased to have these hearts, hard as steel, finally give in.

Then, through a more benevolent discourse, he instructed these inexperienced souls about Mary, Jesus and their Psalter, as well as the Brotherhood; he taught them penance and eventually convinced them, while God gradually entered their intimacy.

The fact that such an excessive storm had calmed down thanks only to words and the Cross played a major role in the change

Crucis, vocisque obiectu tempestas tanta momento resedisset.

Et vox, suntque vota una omnium supplicum; mandata se facturos, tantum ipse imperet.

Perfidiam, scelera, vitam anteactam, seque ipsos detestati, poenitentiam eiulatu magno spondent; Psalteria de manu Servatoris sui accipiunt; acceptant, coeuntque Fraternitatem omnes unam ac novam, sub auspicio JESU, et MARIAE, tituloque Psalterii.

Vidisses humi provolutos, infusos fletu, squalore sordidatos, ad pedes inter haustas aquas arreptare Dominici, veniam⁴⁸⁵, ope-
mque precari.

9. Nam postquam ad hanc vocem: *“In Nomine JESU CHRISTI, et MARIAE Matris eius piissimae, quiesce”*; foris quidem facta quies



⁴⁸⁵ “veniamque” in the 1691 edition.

that took place in these souls.

Then the words and desires of all the supplicants were unanimous; they agreed to carry out the orders Dominic would give them.

Renouncing perfidy, misdeeds and their past life, in a great complaint, they submitted to penance and received the Psalter from the hands of their savior; they accepted it and gathered, all of them, within a new Fraternity, under the sign of Jesus and Mary and under the name of the Rosary.

They were seen humiliating themselves until they touched the ground, covered with tears, and threw themselves at St. Dominic's feet begging his forgiveness and help, as he pulled them out of the water.

9. Indeed, since that sentence: "In the name of Jesus Christ and his mother Mary, be silent," silence had spread;

erat, et securitas; at intus ipsa navi mors admissa obnotabat⁴⁸⁶.

Adeo prora rupta latera carinae lacera, fundus impactu scopuli disruptus, totis tot hiatibus undas hauserant exundantes; ut in navi, velut in mari, hi natarent, illi super tabulata starent.

Omnes tamen super omnia prodigia, unum istud prodigiosius obstupescebant: quod tantos inter et nubium imbres defusos, et illis fluctuum nimbos, et ingurgitatas hiatibus aquas: solum Dominicum mador nullus attingeret siccum, et medium.

Quo securiores apud talem Sanctum, et sibi de periculo navis non mergendae quasi spondebant: orare tamen opem non omittebant.

Verum ex improvise, ecce divinius conspicitur cunctis spectaculum.

10. Nam⁴⁸⁷ Augustissima Dei Virgo Mater



⁴⁸⁶ "obnatabat" in the 1691 edition (printing error instead of "obnotabat").

⁴⁸⁷ "nam" in the 1691 edition.

but in the boat, death, which had been allowed in, was visible. The broken bow, the lacerated hull, the bottom smashed by the reefs, had created so many openings through which water seeped that, both in the boat and at sea, men were forced to swim.

But all were amazed by the fact that, after such heavy rains, after the storm that had fallen on the ship, Dominic had not received a single drop of water, although he was standing in the middle of the others.

So, reassured by the presence of this saint, and feeling, in a way, protected from the risk of sinking, they nevertheless continued to call for help.

But suddenly, they all witnessed a celestial spectacle.

10. The Most August Virgin Mary,

MARIA supra astitit omnes, multa manifesta in luce, et maiestate admirabilis, amabilis gratia, vultu, cultuque spectabilis⁴⁸⁸.

Fit stupor et horror: spe, metuque palpitant corda dum stant intenti ora⁴⁸⁹, oculisque defixi: sic fatur ab alto Diva: *"Fortunati infortunio hoc viri!*

Fidite: meum audistis Dominicum; me audite.

Ab uno, ecce, discite Dominico fiduciam in JESUM, inque me MARIAM: sic pietas virtusque viri meretur.

Sic servo: quos sub Psalterii mei signa recipio.

*Ante soli conspiciebar, indignis occulta vobis, quod incognita ac infensa: nunc aperta vobis, sita*⁴⁹⁰ *me dignatis et placata: ut credatis: ut imperata paratius, ut promissa*



⁴⁸⁸ "aspectabilis" in the 1691 edition.

⁴⁸⁹ "intentiora" in the 1691 edition (correct form).

⁴⁹⁰ "sic a" in the 1691 edition, instead of the incorrect "sita" in the 1847 edition.

Mother of God, stood above men, shining with an intense light; full of majesty and grace, she raised both a sense of wonder and fear.

Hearts trembled between hope and fear, and while their faces and eyes were fixed on the Blessed Virgin, she spoke from above: "O happy men in this misfortune!

Have confidence!

You have listened to my Dominic; listen to me!

From one, from Dominic alone, you will learn faith in Jesus and in me, Mary.

Thus, the piety and virtue of man receives his reward.

In this way, I save those whom I welcome into my Rosary.

At first, only Dominic could see me; I remained hidden from your eyes because they were unworthy. You did not recognize me, and you were hostile to me; now rejoice that I have become visible and made peace with you, so that you may have faith and

devotius, expleatis.

Dixit, et in aethram⁴⁹¹ recepta recessit.

11. Simul omnes, sibi velut redditi, in arena, super undas eminente, se navemque stante ⁴⁹² conspiciantur: mirantur exaustam aquis: prius ruptam, laceram, foedam, nunc undique integram, sanam ac solidam.

Dum ea in statione, et admiratione attoniti, mutique velut in porto, coelum, et pontum undique circumspectant: suggrediens suaviter placida unda navim sublevat: datque natatui.

12. Tunc S[anctus] Pater Dominicus, secreto Sponsae monitu, ad silentia alta tenentes, neque seipsos sat noscentes, sic loquitur: *“Viri fratres: haec est mutatio dexterae Excelsi: haec gratia Salvatoris JESU; haec*



⁴⁹¹ "aethera" in the 1691 edition, correct term.

⁴⁹² "stantem" in the 1691 edition.

obey orders, while keeping your promises!»

So she spoke, turned to Heaven, then disappeared.

11. At the same time, the men, as if they were on their own, saw that the ship was motionless: they marvelled at the fact that it, which a few minutes earlier was prey to the waves, was now in excellent condition, without the shadow of any damage.

While, filled with wonder, they stand silently by the ship as if in a port, they observe the sky and the sea in every detail: a calm wave gently moves forward, straightens the ship up and puts it back afloat.

12. Then, the Holy Father Dominic, at the intimate suggestion of the Bride, spoke to them as if they remained in profound silence, for they could not even understand themselves: "Brothers: the Hand of God has saved us! Jesus the Savior has given us



Holy card : feast of all Dominican Saints, 20th century.



***Our Lady of the Rosary*, 17th century, Museum of Sainte Mary, Altomonte (Cosenza).**

Misericordia, Matris JESU, MARIAE est.

Laudate Deum; glorificate JESUM; magnificate MARIAM; Salutate MARIAM, quae mecum laboravit in naufragio.

Cantate Domino Canticum Novum Psalterii: quia mirabilia fecit.

Equidem Psallam Deo meo, Divaeque quamdiu⁴⁹³ fuero.

Ecce spondet MARIA Patrona nobis: quae vasa, quas merces, quaeque alia ex navi allevanda, iactatu⁴⁹⁴ facto, et iactura, proiecistis; cuncta simul, et salva Britannico in littore⁴⁹⁵ cumulata, recipietis; medias tantum fugite terras; et satis, ac ventis date vela secundis”.

13. Fauces, vocemque viris pavor, amor, stupor, honorque Dei ac Divae velut obligata tenebant: altius tamen animi clamabant tacitorum.

Vix pauca haec reddebant omnes, actis pro se quisque gratiis: “O JESU, o MARIA; ita voveo: DEUS, Canticum Novum cantabo tibi;



⁴⁹³ “quam diu” in the 1691 edition.

⁴⁹⁴ “iactu” in the 1691 edition.

⁴⁹⁵ “litore” in the 1691 edition, equivalent term.

the grace!

Mary, the Blessed Mother of Jesus, has acted with mercy for us.

Praise God, glorify Jesus, glorify Mary, hail Mary, who took care of you in the sinking.

Sing to the Lord the New Song of the Rosary, because it has accomplished wonders.

I will praise my God and the Blessed Virgin as long as I live.

Mary, who came to our rescue, gave us back the luggage, the goods and everything you threw overboard at the height of the storm. You will find everything intact on the British beach, avoid only these lands, and entrust your sails to the benevolent winds. »

13. Fear, love, wonder and honour of God and the Holy One closed the mouths of men; but their souls cried within them.

These few words of thanksgiving were barely heard: "O Jesus, O Mary; so I promise by a vow: O God, I will sing to you a new Song: on the Psalter of the Ten String

in Psalterio Decachordo [psallam tibi. Laudabo Deum vita mea]⁴⁹⁶, psallam Deo meo, quamdiu fuero”.

Et quae talia promiscue.

14. Mox, velut procul in obscuro, circum horribiles se tollunt ululatus et ploratus caco-daemonum: “Vae, vae, vociferabantur, vae nobis!

Hic Dominicus nos enervat, et immortaliter enecat.

Heu nostram harpagat praedam; nostra evinculat mancipia; captivos nostros in suos vindicat libertos; nosque, heu, nos in nervum dat suum Psalticum; hoc nos flagro nerveo diflagellat, inque nervat vinctos; et religatos procul in tartara relegat. Vae nobis!”.

15. Interea cursum tenere rates, portumque propinqui in Britannicum, sese penetrabant: et cunctis ordine periculis perfuncti, felix Psalticum Celeuma cantabant.

Hic, ut praedictum, eiecta reperiunt universa: ac vina etiam, quae cum vasis plurima eiecerant: nunc quam prius, pretiosiora⁴⁹⁷.



⁴⁹⁶ The sentence [psallam tibi. Laudabo Deum vita mea] is missing from the 1847 edition, but is present in the 1691 edition.

⁴⁹⁷ “pretiosiora” in the 1691 edition.

Rosary, I will hail you.

I will praise God all my life, I will honor my God, as long as I am alive. »

And others were mumbling in the same way.

14. Immediately, horrible screams and laments from the demons rang out around them: "Poor us," they shouted.

"This Dominic never ceases to torment us.

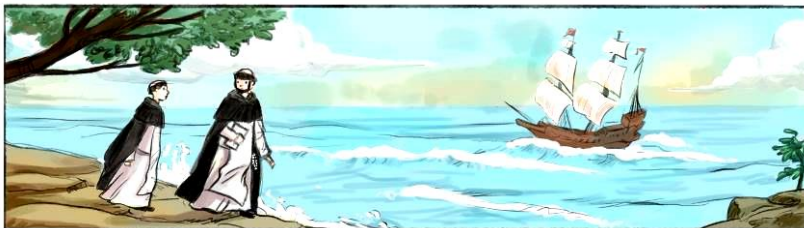
He takes our booty, frees our slaves; makes our prisoners free men, shackles us to his Psalter, flogs us, throws us in jail, relegates us away from hell.

Poor us! »

15. Meanwhile, the ship continued on its way and approached the British port; having ruled out all dangers, songs rose to the glory of the Psalter.

(Arrived at the British port), as they were told, they found everything they had thrown away: and even the wines, which they had thrown away in large quantities with the pottery, were perfectly intact.

**BLESSED ALAIN RECEIVES BY THE GRACE
OF MARY THE VISION OF THE ORIGIN OF
THE CONFRATERNITY OF THE ROSARY
FOUNDED BY SAINT DOMINIC IN 1214.**



Saint Dominic, two years after the glorious vision of Toulouse, travelled through the lands of Spain, shortly before the birth of the Holy Order of Preachers. Not far from Santiago de Compostela, he and his fellow pilgrim, Brother Bernard, fell into the hands of pirates.



After kidnapping and torturing both of them, they sent them to the oars. They endured all bravely, without ever ceasing, night and day, their usual praise to God.

(illustration: Elena Bia)



Three months had already passed when a frightening night came: a terrible storm broke out and, desperate, they wept for their bitter fate.

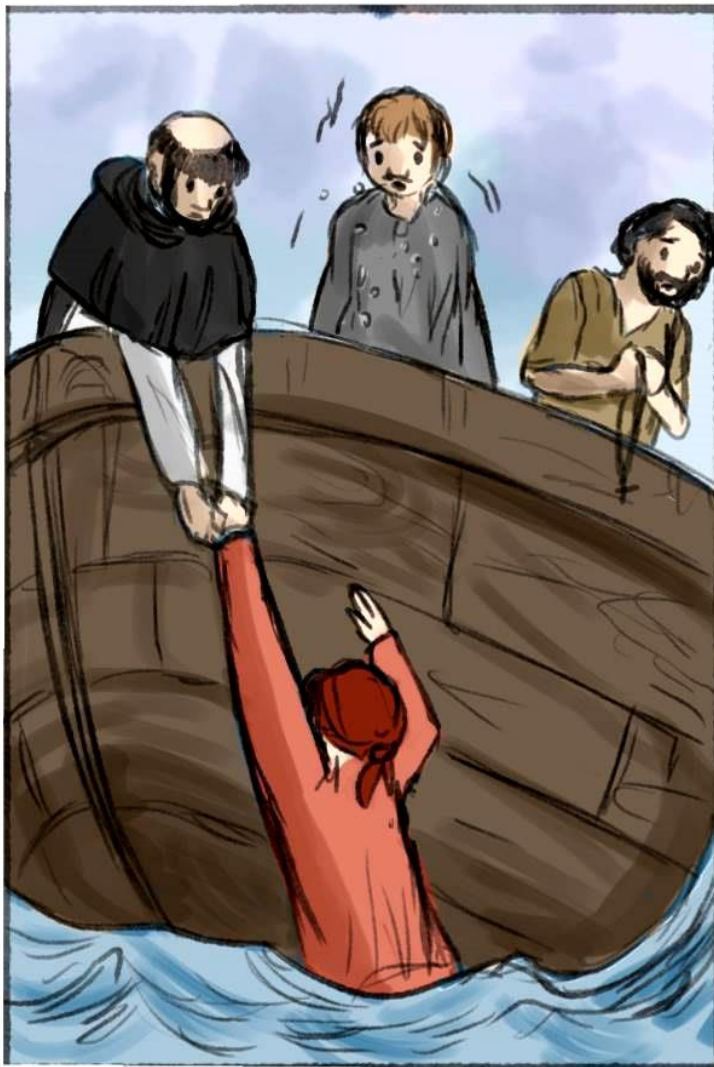


Another night followed the night of the storms (it was the night before the feast of the Holy Annunciation), and St. Dominic tried to exhort them to invoke God's help, Jesus' salvation and Mary's help.

**But they did not want to listen to him and began to beat him, until a huge wave broke the ship's mast and all the pirates fell into the water, except Saint Dominic and Brother Bernard who miraculously remained on the wreck.
(illustration: Elena Bia)**



And Mary appeared to Saint Dominic saying: "Dominic, I offer this choice: either to die of despair for eternity, or to adopt my Rosary and lead a just life, by establishing a Fraternity, of which you will be the founder, which will be named after Jesus and Mary."



Saint Dominic reported these words to the Pirates, as Our Lady had entrusted them to him, and calmed the storm with only one sign of the cross and a few words. Thus, unanimously, the supplicants promised that they would carry out Mary's commandments. (illustration: Elena Bia)



Mary Most Holy appeared to the Pirates, who had converted and formed the first Brotherhood of the Rosary in history, and returned their possessions and the ship itself, so that they could continue their journey.



**This is the value of the Confraternity of the Holy Rosary.
(illustration: Elena Bia)**

Confraternitatem, in alios mutati viros, sancte colunt: seque in Psalterio ad diversa poenitentiae devovent instituta.

STATUTA FRATERNITATIS PSALTERII.

III. Eodem simul tempore continuo Regina Psalterii et Patrona Fraternitatis, hanc ipsam certis legum terminis definivit.

Quas ut sancitas esse, perennesque voluit: ita S. Dominico revelatas dictavit, ista sub formula tali.

I. *“Haec mea Confraternitas Psalterii, in Nomine JESU CHRISTI, et VIRGINIS MARIAE esse fundata debet.*

Fratres autem et Sorores esse quicumque ex omni statu Ecclesiae possunt: et subiectas observabunt ceremonias, sive Statuta: facta prius sui declaratione, de perseverantia in ea Fraternitate: datoque simul nomine in Album inscribendo.

Quae nomina, ut et Defunctorum, semel in anno publice legentur”.

II. *“Caput huius Fraternitatis est, ut*



They became new men who venerated the Fraternity and dedicated themselves to the Psalter in the institutes of Penance.

STATUTES OF THE BROTHERHOOD OF THE ROSARY

III. Immediately afterwards, the Queen of the Psalter and the Patroness of the Fraternity gave this fraternity the reinforcement of the laws it wanted stable and perennial.

Here they are as she wanted them and revealed them to Saint Dominic:

I. "This Brotherhood of my Rosary must be founded in the name of Jesus Christ and the Virgin Mary.

Anyone can become a member, wherever they come from, provided they observe the prescribed rites, i.e. the Statutes: each future member must first declare that they will persevere in this Fraternity, then give their name, which must be entered in the Register.

And these names, like those of the deceased, will be read publicly once a year. »

II. "The principle of this Fraternity is

*omnia pia cuiusque, et omnium merita
suique sint, ac omnibus communia”.*

III. *“Decreta haec, seu Cerimoniae, minus observatae, nullam penitus culpam importabunt, sed privationis poenam: qua pro sola parte omissionis careant parte satisfactoriae Communicationis; idque in solo precum penso: stante interim caeterorum meritorum Communitatis participatione”.*

IV. *“Ad receptionem et ingressum in Fraternitatem hanc⁴⁹⁸ nulla unquam pecuniae⁴⁹⁹ pendetur directe, vel indirecte: nisi libera sponte ad ecclesiae ornamenta, ad luminaria, caeteraque divino cultui necessaria,*



⁴⁹⁸ The 1691 edition, instead of the "in Fraternitatem hanc" of the 1847 edition, uses the equivalent "Fraternitatis huius".

⁴⁹⁹ "pecuniae" in the 1691 edition.

that all personal and common merits are shared by each (members) and all (those registered in the Fraternity). »

III "If these decisions and rites, if they are not sufficiently respected⁵⁰⁰, will not involve any fault, but will only be penalized by the deprivation of merit.

He who omits (the recitation of the Rosary) cannot participate in the communion of merits if he does not answer with his prayers; on the contrary, the participation of all the other merits of the Fraternity remains intact. »

IV. "For the reception and entry into this fraternity, no sum shall be paid directly or indirectly, except by free will⁵⁰¹, for church ornaments, lamps and other things

⁵⁰⁰ The rules that make the Fraternity a Marian group with great horizons are introduced: the first great "rule" is the freedom of participation.

In the Fraternity, everyone comes to pray when they want, without any obligation of participation and without needing justification.

⁵⁰¹ The second major rule of the Fraternity is absolute gratuity: collections and any voluntary contribution are prohibited.

However, flowers or candles, or objects for worship, can be offered.

pro cuiusque devotione”.

V. “Quilibet Sacerdos Anno quolibet tres Missas dicet: unam de S. Cruce; alteram de Domina; tertiam pro Defunctis in Fraternitate.

A non Sacerdote⁵⁰² qualibet hebdomada unum dicent Psalterium: Die autem festo solemni⁵⁰³, praeter hebdomadarium, Filio, Mihique integrum praesentabunt Psalterium.

Pro Infantibus autem, infirmis, aliterve impeditis: quotidie unum Pater et Ave, a quocumque⁵⁰⁴ licet, offeratur.

Et tantundem pro Defunctis, qui quos dederit inscribendos, sic per modum suffragii participaturis”.

VI. “Ad ingressum quisque primum rite confessus SS. Eucharistiam sumet: ipso die, aliove post tempore oportuno.



⁵⁰² The 1691 edition, instead of the "a non-Sacerdote" of the 1847 edition, uses the equivalent "Non-Sacerdotes".

⁵⁰³ "sosenni" in the 1691 edition, a non-existent word, certainly an error of impression instead of the "solemni" of the 1847 edition.

⁵⁰⁴ "Quocunque" in the 1691 edition.

necessary for divine worship, according to the devotion of each person.»

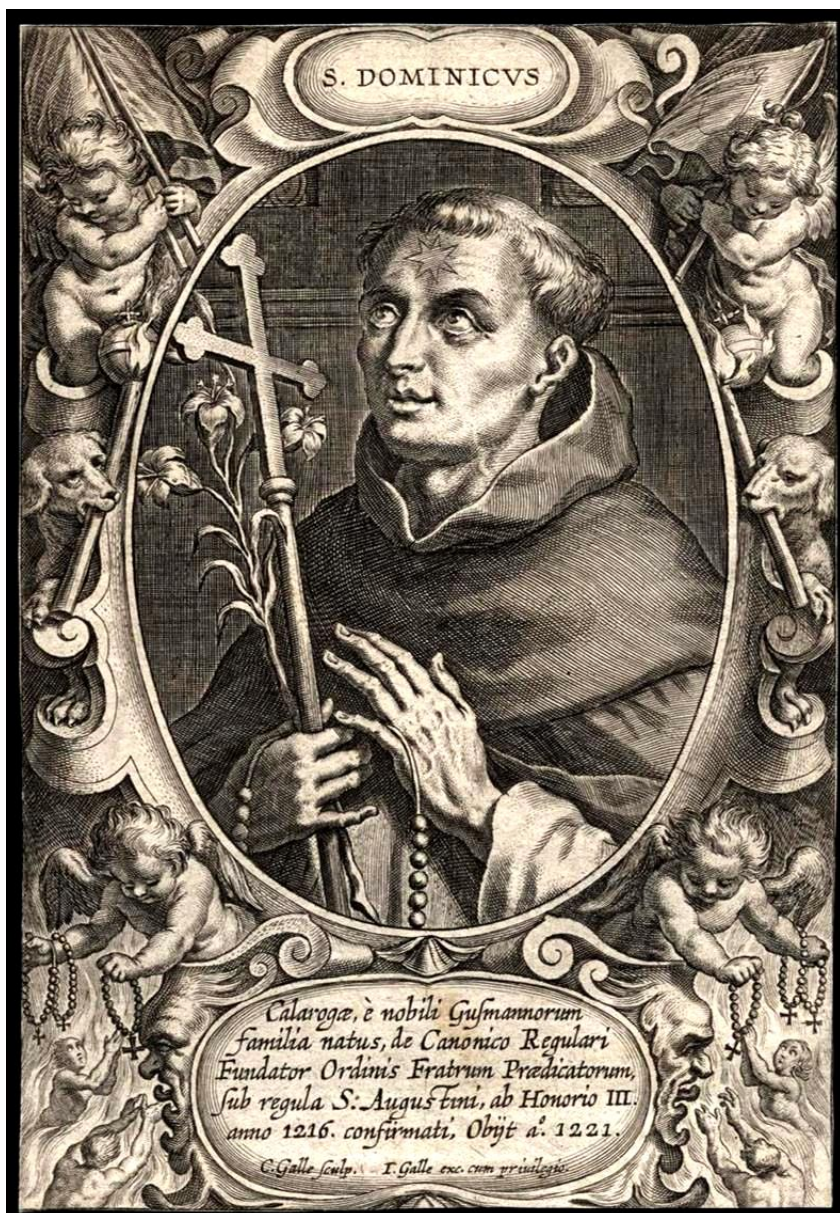
V. "Each priest, each year, will celebrate three Masses: one for the Holy Cross, the second for the Queen (Holy Mary), the third for the deceased of the Fraternity; those who are not priests, once a week, will recite a Rosary; a solemn feast day⁵⁰⁵ must be established in addition to the weekly Psalter for the Son, on the occasion of which the brothers will offer me, Mary, a whole Rosary.

Children, therefore, and the sick, and those who are otherwise unable to do so, will be able to offer a Father and a Hail Mary every day.

The benefits for the deceased, which have been recorded, are great: they will be shared equally, through suffrage. »

VI. "Concerning the entry into the order, it is necessary first of all to confess and receive the Eucharist on the same day, or afterwards, at an appropriate time.

⁵⁰⁵ The Rosary Brotherhood had Sunday as its weekly prayer day: on other public holidays, however, there could be extraordinary meetings of the Rosary Brotherhood.



Holy card : Saint Dominic, 20th century.



Dirk Hendricksz, *Our Lady of the Rosary*, 1578, Museum of Capodimonte (Naples).

***Dicentque ad sui oblationem, Filio Mi-
hique factam, septies Pater et Ave, contra VII
peccata capitalia pro Fratribus ac Sorori-
bus***".

**VII. "Ultra Paschalem Confessionem, ter
in Anno confitebuntur, scil[icet] in Pente-
costes, S. Dominici, et Natalis Festis"**.

**VIII. "Pro Defuncto, vel Defuncta in Fra-
ternitate quilibet unum Pater et Ave dicet.**

***Aderuntque exequiis illius: si commode
poterint; sicque honorabunt se invicem, ut
salventur***".

**IX. "Haec Confraternitatis formula, ha-
beatur propalam in tabula, sic⁵⁰⁶, ut cuivis
esse cognita possit"**.

**X. "Denique, uti praedicta: non mando,
sed moneo:**

**1. Qui voluerit omni die offerre
Missas⁵⁰⁷, Psalterium Mariae, cum CL Ave et XV
Pater: benefecerit.**



⁵⁰⁶ "sic" is missing in the 1691 edition.

⁵⁰⁷ The 1691 edition says "minus", and the meaning changes: the 1691 edition is to be preferred to the 1847 edition, for its age and context.

It will also be necessary to recite to the Son and to myself the Father and the Hail Mary seven times, against the seven deadly sins, in favor of the Brothers and Sisters. »

VII "In addition to the Easter confession, members must confess at least three times a year, i.e. on the feasts of Pentecost, St Dominic and Christmas. »

VIII "For a deceased person of the Fraternity, each one will say a Father and a Hail Mary, and will be present, if it does not involve difficulties, at the funeral; thus the members will honor each other, because they will have saved themselves. »

IX. "This rule of the Confraternity must be made public, so that everyone can become aware of it. »

X. "Finally, the following rules are not orders, but advice:

1. Anyone who wants to offer Rosaries to Mary every day⁵⁰⁸, with 150 Hail Marys and 15 Fathers, will do well.

⁵⁰⁸ In the 1847 edition, "Missas" ("Masses and a Rosary Psalter of Mary") is a printing error, so the 1691 edition is preferable.

2. Melius, qui Maius Psalterium Christi, cum CL Pater et Ave superaddiderit⁵⁰⁹.

3. Optime fecerit: qui Maximum Psalterium Christi et Mariae, cum CL Pater et Ave, cumque XL⁵¹⁰ Credo, Pater et Ave [obtulerit]⁵¹¹.

4. Longe is optime: qui cum totidem puncturis, seu disciplinae ictibus, quorum aliquod quasi litarit.

5. Iam vero omnes is explerit numeros, qui praedictis addiderit Animam velut ac vitam, mimirum MEDITATIONEM⁵¹² Vitae, Mortis, ac Glorae Christi”.

“Istis, post Missae Sacrificium ter Sanctissimum, haud mihi gratius, quicquam est aliud.

Quo certius Filii praesidium, meumque patrocinium constabit Psaltis nostris.

Ego illis Mater ero, Magistra, et Amica: in primis⁵¹³ autem Filius Meus Pater eis,

⁵⁰⁹ “super addideri” in the 1691 edition.

⁵¹⁰ “XV” in the 1691 edition, probably a printing error.

⁵¹¹ “obtulerit” in the 1691 edition.

⁵¹² “meditationem” in the 1691 edition, to be preferred to “mediationem” in the 1847 edition.

⁵¹³ “inprimis” in the 1691 edition.

2. Whoever adds a Psalter of Christ, with one hundred and fifty Fathers and fifteen Fathers and Hail Marys, will do better.

3. Whoever recites the great Psalter of Christ and Mary, with one hundred and fifty Father and Hail Mary, and one hundred and fifty⁵¹⁴ Creeds, Father and Hail Mary, will do even better.

4. But whoever shows discipline in his offerings and prayers, will do even better.

5. Finally, anyone who adds to this the soul and life, that is, the meditation on the life, death and glory of Christ, will go beyond all measure. »

"I appreciate nothing so much as these prayers, after the Sacrifice of the Mass three times holy.

Thus, the help of the Son and my protection will be assured to those who recite the Rosary.

For them, I will be a mother, a mistress and a friend; my Son will be a father, a

⁵¹⁴In the 1847 edition we read "CL Credo, Pater et Ave" (150 Credo, Pater et Ave); in the 1691 edition we read "XV Credo, Pater et Ave" (15 Credo, Pater et Ave); as it concerns the Great Psalter, there are probably 150 Credo, Pater and Ave.

Magister, et Amicus erit.

Et sic volo de utroque sentiant, sperent, et confidant”.

FRUCTUS FRATERNITATIS PSALTERII⁵¹⁵.

IV. “*Porro Charissime Dominice: quo cordi magis sit illa tibi Fraternitas, et plus liquido cognoscant omnes eiusdem eximios Fructus, horum tibi manifesto”.*

I. Psalterii:

I. Quinquagena.

“1. Vacare culpa avaritiae, simoniae, et sacrilegii.

2. Coelestis proximorum.

3. Pax Regnorum, Rerumpublicarum Civitatum, Villarum.

4. Communicatio orationum mutua, cum Christo, et Mecum.

5. Offensarum remissio, et reconciliatio.

6. Eleemosyna⁵¹⁶.

7. Recte consulere proximo.

8. Fraternal correctio.

9. Conscientiarum puritas.

⁵¹⁵ “**Coronariae**” in the 1691 edition.

⁵¹⁶ “**Eleemosina**” in the 1691 edition.

master and a friend.

That is how I want us to be seen and trusted. »

FRUITS OF THE CONFRATERNITY OF THE ROSARY

IV "Moreover, dearest Dominic, the more this Fraternity will hold you dear, the more its members will know the fruits of it, among which:"

First Psalter:

First fifty.

"1. protect oneself from the faults of guilt, greed, simony and sacrilege.

2. To be close to the saints.

3. The peace of kingdoms, republics, cities, towns, cities.

4. Prayers to Christ and to myself.

5. Forgiveness of offenses and reconciliation.

6. Charity.

7. Helping others.

8. Fraternal correction.

9. The purity of consciousness.

10. Satisfactio pro peccatis plenior per Communicationem”.

II. Quinquag[ena].

“11. Animarum e Purgatorio liberatio.

12. Vita magis Angelica, et Christiana.

13. Corroboratio spei certioris, ob peculiares tam multorum preces.

14. Cuiusque meritorum augmentatio.

15. Consolatio afflictorum”.

III. Quinquag[ena].

“16. Religio: quod enim monastica potest inter Fratres Communicatio: idem et haec fraterna.

17. Dispositio melior ad maiora bona.

18. Facies et forma Christianitatis Christo et Apostolis, et Ecclesiae primitivae conformior.

19. Fortitudo contra tentationes.

20. Gaudium spiritale de tam gratiosa societate”.



10. The plenary indulgence of sins, for communion (of merits). »

Second fifty.

"11. The liberation of souls from purgatory.

12. A more angelic and Christian life.

13. The strengthening of hope, thanks to the special prayers of the many (members of the Fraternity).

14. Increasing the merits for everyone.

15. The consolation of punishment. »

Third fifty.

"« 16. The sacred bond (of the Fraternity): what happens between the Brothers of a Monastery also happens in this fraternal community.

17. A better disposition towards the Goods of Heaven.

18. The faithful imitation of Christianity in the times of Christ, the Apostles and the ancient Church.

19. The fortress against temptation.

20. Spiritual joy in this community of grace. »

II. Psalterii:

I. Quinquag[ena].

“21. Securitas conscientiarum, quod non obliget, non gravet, sed sublevet.

22. Infantiae, pueritiae, adolescentiae formatio, et manuductio ad omnem honestatem.

23. Praesidium contra communes vitae, ac mundi calamitates et miserias.

24. A mala morte praeservatio.

25. Excellentia huius Fraternitatis prae aliis quibuscunque particularis alicuius instituti”.

II. Quinquag[ena].

“26. Facilitas gratuita ad eam ingrediendam.

27. Amor fratrum spiritalium, quam carnalium, maior.

28. Timor Dei castior, magisque filialis.

29. Perfectio vitae activae quoad proximum, maior.

30. Devotio vitae Contemplativae promptior elevatu sui, et ascensu cordis.



Second Psalter.

First fifty.

"21. The tranquility of the conscience, which has no remorse, is not oppressed, but is high.

22. The education of children, youth and young people to teach them an honest life.

23. Protection against the calamities and daily miseries of life and the world.

24. Protection against atrocious death.

25. The superiority of this Fraternity over all other institutions. »

Second fifty.

"26. The easy and free entry (into the Confraternity).

27. Love between spiritual brothers, superior to carnal love (between brothers).

28. The fear of God, much purer and more filial.

29. A greater coherence in life, compared to others.

30. A better propensity to love the contemplative life, in the elevation of self and in the asceticism of the heart.



Holy card : Our Lady of the Rosary and Blessed Alain de la Roche, 20th century.



Dirk Hendricksz, *Our Lady of the Rosary*, 1578, Museum of Capodimonte, Naples (détail).

Plurium ipsa dies erit, et Experientia magistra.

Haec et plura Sponso meo Dominico revelavi”.

**STATUS⁵¹⁷ FRATERNITATIS.
REVELATUS SPONSO NOVELLO.**

V. *Nunc et tu, tanti Patris fili, novelle Sponse mi, audi disciplinam Matris tuae.*

1. *Post Sponsi mei Dominici obdormitionem, grassante per orbem peste saevissima: et quam haec, saeviore alia regnante, avaritia, acidiaque⁵¹⁸ tam in Clero, quam populo: simul perierunt sensim Psalterium, et Fraternitas, et conscriptio fratrum.*

2. *Huius tamen prima foundationis facies, et imago per Hispaniam et Italiam incripta in tabulis, in parietibus, et vel in ipsis inusta vitris passim custodita, ad posteritatis memoriam, superaverunt.*



⁵¹⁷ “Fructus” in the 1691 edition.

⁵¹⁸ “Acediaque” in the 1691 edition.

Every day, the experience will teach them many things.

I revealed these things, and many others, to my Spouse Dominic. »

STATUTES OF THE CONFRATERNITY, REVEALED TO THE NEW SPOUSE.

V. "Now, you too, My new Husband and son of such a great Father, listen to your Mother's teaching.

1. After my Husband Dominic fell asleep, the terrible scourge of lust and indolence, even more furious than before, raged throughout the world and seized the clergy and the people: they were the ones who gradually ruined the Rosary, the Brotherhood and the inscription of the Brothers.

2. Nevertheless, the first vestiges and foundations (of the ancient Confraternities) still remain, scattered here and there along Spain and Italy, inscribed on paintings, on walls, and even printed on glass, for posterity.

3. *Quodque amplius: Ordo S. Dominici, de Poenitentia dictus, ab hisce progressus initiis existere coepit.*

4. *Quin et exemplo, monituque S. Dominici cuncti Fratres et Sorores Ordinis sui infallibiter, et incessabiliter summa cum devotione mihi famulabantur, et Filio meo in hoc SS. Trinitatis Psalterio, ut minimum quisque Fratrum, velut diurnum debitum, in dies integrum Psalterium offeret.*

Atque ideo.

5. *Quam diu duravit hoc Psalterium in tali Ordine Sancto⁵¹⁹; tam diu scientia, sapientia, observantia, miraculis, fama et gloria, apud Deum et homines in immensum floruerunt.*

Quando vero defecit⁵²⁰ hoc Psalterium, Ordo Praedicatorum in quam plurimis defecit: ut iam parietes, picturae, et libri, et epitaphia defunctorum produnt, etsi linguae hominum id dicere nollent.

6. *Quin imo istis in primitiis spiritus, ea*

⁵¹⁹ "Sanctos" in the 1691 edition, a printing error.

⁵²⁰ "deficit" in the 1691 edition.

3. But there is more: the Order of Saint Dominic, known as the Order of Penitents, began to exist, born of these origins.

4. All the brothers and sisters of his Order, by virtue of the example and guidance of St. Dominic, served my Son and I with devotion in this Psalter of the Most Holy Trinity, so that each of the brothers, day after day, would offer the entire Rosary daily.

And for that reason:

5. The longer the Rosary has lasted in this Holy Order, the more science, wisdom, observance, the fame of miracles, glory before God and men have flourished immeasurably in it.

But when the Rosary disappeared, the Order of Preachers immediately disappeared: there, only the walls, paintings and books (of the Confraternities) and the inscriptions of the elders bear witness to what men can no longer say.

6. These people, full of the riches of

communis omnium erat persuasio: si quis una die Psalterium omisisset, se diem perdidisse putabat.

7. Per idem Psalterium tot, ac tanta designata miracula et prodigia compleverunt Hispaniam, Italiam, Franciam, ac orbem pene totum: ut sua frequentia evaserint communia: et, si literis mandanda forent, plura inde grandescerent volumina.

8. Per hoc peccatorum, et peccatricum⁵²¹ admirandae sunt perfectae conversiones: vulgo in templis, in angulis fletus, gemitusque ciebantur: pectorum tunsiones resonabant: fervebant poenitentiae, etiam vel in pueris, tenerisque puellis admirabiles; hodie incredibiles.

Credidisses fere de plerisque Angelos in terris versari.

9. Quid? Fidei ardor quantus adversus



⁵²¹ “peccatricium” in the 1691 edition.

the Spirit, were convinced that if some of them had ever neglected (to say) the Rosary, that day was lost.

7. Through the Rosary, how many immense miracles and wonders have occurred, which have resonated throughout Spain, Italy, France and almost everyone!

And they were so numerous and frequent that they surpassed the other miracles!

Several volumes would not be enough to contain what could be written on it.

8. Through (the Rosary), we are amazed at the extraordinary conversions of sinners: everywhere, in churches and shrines, tears and moans sprang up, we could hear (converted sinners) hitting their breasts, confessions were fervent, and, admirable on the part of very young people; it seems incredible, nowadays!

One would have thought, looking at the majority (of the faithful), that the Angels were living on earth.

9. Why (did this happen)?

haereticos optimum quemque terrebat?

Pro Fide, vel vitam dispondisse, lucrum, ut est, summum ducebatur”.

VI. “Simon Monfortius⁵²² invictus heros, toto cum exercitu Magistro Dominico meo Psalterium condidicit, et usitare suevit: perque id hostes vicit, fudit, fugavit, extirpavit.

Fidem pene hominum, et historiarum superant, quos coelitus abstulit ab hoste triumphos.

1. *Ad Albignum cum quingentis, decem haereticorum millia stravit, fugavit.*

2. *Alias cum suis triginta trium millium victor erat.*

3. *Alias denique cum suis tribus millibus, Regem Aragonum⁵²³ eiusque plus viginti millium exercitum ad Tolosam internecone delevit: praelioque simul, et bello victor debellavit.*

4. *Contigit quandoque, ut in*



⁵²² “Monsfortius” in the 1691 edition.

⁵²³ “Arragonum” in the 1691 edition.

Because the fervor of faith drove away heretics, and each one wanted to offer his life for faith, to obtain the eternal reward.

VI. "The invincible hero Simon de Montfort learned My Rosary from Master Dominic and, with the whole army, made it a habit to recite it and, thanks to him, defeated, dispersed, drove out and uprooted the enemies.

The triumph of men over their enemies, obtained from Heaven by their faith, even surpasses the (heroic) acts of History.

1. In Albi, with five hundred men, (Simon de Montfort) defeated ten thousand heretics.

2. On another occasion, with thirty men, he pushed back three thousand.

3. On another occasion, finally, with three thousand men, near Toulouse, he defeated the King of Aragon and his army, which numbered more than twenty thousand (men): and won, in a single battle, the entire war.

4. Thanks to the divine power of the

*improvisos*⁵²⁴, *ac inermes hostes*⁵²⁵ *irrueret: et vi divina Psalterii, quod familiariter gerebant, erant tamen innumerabiles*⁵²⁶.

5. *Imo non plures centum aliquando Monfortiani*⁵²⁷ *videbantur adversariis omnem pene terram innundare*⁵²⁸; *verum ex Angelorum meorum assistentia.*

Haec vis Psalterii erat, et deprecatio Sancti Dominici, haereticorum mallei.

Haec militia terra, marique, in pace, inque privato domi nihilo minora, et plura”.

VII. *“Psalterii fructus, et opus est plurimum*⁵²⁹:

1. *reparatio, aut novorum constructio, at dotatio templorum, xenodochiorum*⁵³⁰, *altarium: multarum, et magnarum Revelationum, Signorum et Prodigiorum designatio; Sanctitas vitae, morum honestas, et candor animorum; mundi contemptus: honor et exaltatio Ecclesiae; Principum iustitia: aequitas communitatum, pax civium, domorum*⁵³¹ *disciplina;*

2. *nec operarios, servitia,*

⁵²⁴ “improvisos” in the 1691 edition.

⁵²⁵ “hostis” in the 1691 edition.

⁵²⁶ In the 1691 edition, this translation is “invulnerable”; this translation seems preferable.

⁵²⁷ “Monsfortiani” in the 1691 edition.

⁵²⁸ “inundare” in the 1691 edition.

⁵²⁹ “plurium” in the 1691 edition.

⁵³⁰ “nosodochiorum” in the 1691 edition, a printing error.

⁵³¹ “domuum” in the 1691 edition, an equivalent term.

Rosary, which they always carried with them, they were invincible when they sometimes encountered unexpected and dangerous enemies.

5. A hundred Montfortians appeared to the many more enemies: in reality, it was my angels who had come to their aid.

This militia, on land and at sea, at peace in their homeland, was doing great things.

VII. The fruits and works of the Rosary are indescribable:

1. The restoration, construction and embellishment of new churches, the welcoming of foreigners, altars; the grace of many great revelations, signs and wonders; the holiness of life, the honesty of customs and the whiteness of souls; the contempt for the world; the honour and glorification of the Church; the justice of the Princes; the serenity in the cities; the peace of citizens, the formation in families.

2. Not to mention workers, servants



Holy card : Our Lady of the Rosary with Saint Dominic and Blessed Alain de la Roche, 20th century.



Alessandro Davanzati, *Madonna del Rosario* with Saint Dominic, Saint Catherine and other Saints, 17th century, Saint Fidelio's Church, Poppi (Arezzo).

mercenariosque silebo.

Tu vel ex uno de caeteris aestimes licet.

Hi manum non prius ad opus applicassent, quam me Filiumque in Psalterio salutassent: nec indormissent prius, ni flexis humi poplitibus in eo die Deo cultum delibassent.

Multos scio, cum in lecto veniebant⁵³² in mentem de sueto suo ad Psalterium penso non persoluto, vel de latere coniugis ad illud prosiliisse.

3. Ea Psalterium apud iuxta bonos et improbos in existimatione fuit: ut, si qui essent devotiores, sequela fieret talis: sunt Fratres Mariae de Psalterio.

Qui licentior moribus, aut improbior videbatur, ex proverbio: non est de Fraternitate Psalterii, dicebatur.

4. De Ordine meo et tuo sic habeas⁵³³: si quis alia [in]⁵³⁴ re negligentior notabatur, quam primum⁵³⁵ audiebat: Frater, aut non dicitis Psalterium Beatae Virginis, aut indevote oratis.

Certe citius in choro Fratres ad Psalterium orantes reperiebantur abditi, quam

⁵³² "veniebat" in the 1691 edition.

⁵³³ "habe" in the 1691 edition.

⁵³⁴ "in" is missing from the 1691 edition, but is present in the 1691 edition.

⁵³⁵ "quamprimum" in the 1691 edition.

and employees, each of whom has been well considered and respected.

They did not put their hands to any work without first greeting the Son in the Rosary; and they did not fall asleep until they had offered, during the day, an act of piety to God, with their knees bent on the ground.

I know that many, if they had gone to bed and remembered that they had not yet fulfilled their usual daily duty of reciting the Rosary, would immediately jump out of their marital bed (to recite the Rosary).

3. The Rosary is esteemed by the good and the wicked, but only the most pious will be Mary's Brothers in the Rosary.

From a man who showed less integrity in his morals, it was said that he was not a brother of the Rosary.

4. In your Order, which is also My Order, you must know that when someone became negligent, they were told: Brother, either you do not say the Rosary of the Blessed Virgin, or you do not pray piously! And there were more brothers in the choir

in dormitorio, vel studio.

**5. Audiant nunc cuncti, quanta gloria
mea tunc honorabatur in isto Ordine.**

Videant⁵³⁶, quanta nunc est distantia?

**Ubi nam⁵³⁷ prisca miraculorum in eo
frequentia?**

Ubi sanctorum par copia virorum?

Ubi disciplinae vigor, et rigor vitae?

Ubi zelus, et tot salutes animarum?

**Quantum Ego, et Filius amamus perfec-
tionem, et salutem vestram; dolemus tantum
nunc in Psalterio teporem, et acidiā⁵³⁸.**

**Dico hoc, si dolere possemus humani-
tus: sed nunc imber abiit, et recessit”.**

**Sed caveant sibi, qui sic Me, et Filium
meum privabunt honore Psalterii.**

**Studeant per me Reginam Pietatis, Mi-
sericordiae, et Praedicatorum, resurgere, et**



⁵³⁶ “Vibebat” in the 1691 edition.

⁵³⁷ “non” in the 1691 edition.

⁵³⁸ “acediam” in the 1691 edition.

reciting the Rosary than there were in the cells or in the library!

5. May they all listen to the glory with which I was once honoured in this Order!

We are far from that now!

What happened (in the Order) to the immense number of miracles of the time?

Where is this great number of holy men?

Where is the strength of discipline, the rigor of life?

Where is this zeal for the salvation of so many souls?

I and my Son so desire your perfection and salvation, but now we are grieved by your disinterest and neglect in the Rosary.

If we also had a human nature, we would suffer, but the rain of tears is over and is now a distant memory. »

May those who deprive me and my Son of the honour of the Rosary be careful.

May they try to get up again, thanks to Me, who am the Loving, Merciful and Dominican Queen, and may they return as soon as possible and with more dedication to

*ad pristina Patrum antiquorum, ac Sororum
citius, et devotius redeant Psalteria.*

FINIS PARTIS SECUNDAE.

**Plures sese ferent in Sermonum occasione re-
velationes partibus subiectis.**

the Rosaries of the Fathers and Sisters of the past.

END OF THE SECOND PART

Many other Revelations are reported in the following sections and in the Sermons.

THE 15 PROMISES OF THE VIRGIN OF THE ROSARY TO SAINT DOMINIC OF GUZ- MAN (1212) AND TO BLESSED ALAIN DE LA ROCHE (1464)

1. I (Mary) promise my special protection and the greatest graces to those who will piously recite My Rosary.

2. I (Mary) promise special thanks to those who will persevere in My Rosary.

3. The Rosary will be a powerful weapon against hell: it will destroy vices, without sin, dissipate heresies.

4. The Rosary will bring forth virtues and good works, and will obtain the most abundant divine mercies for the souls (the Rosary) will replace the Love of God with the love of the world in the heart; (the Rosary) will elevate to the desire for heavenly and eternal goods. Oh, how many souls will sanctify themselves by this means!

5. He who confides in me (Mary), with the Rosary, will not perish.

6. He who prays My Rosary piously, meditating on its mysteries, will not fall into disgrace: if he is a sinner, he will be converted; if she is righteous, she will grow in grace, and she will become worthy of eternal life.

7. The true devotees of My Rosary will not die without first receiving the sacraments of the Church.

8. Whoever recites My Rosary, in life and at the hour of death, will be enlightened by God and will receive countless graces, and will participate in the merits of the saints in heaven.

9. I (Mary) will instantly free the pious souls of My Rosary from purgatory.

10. The children of My Rosary will enjoy great Glory in Heaven.

11. What you are asking for with My Rosary, you will obtain.

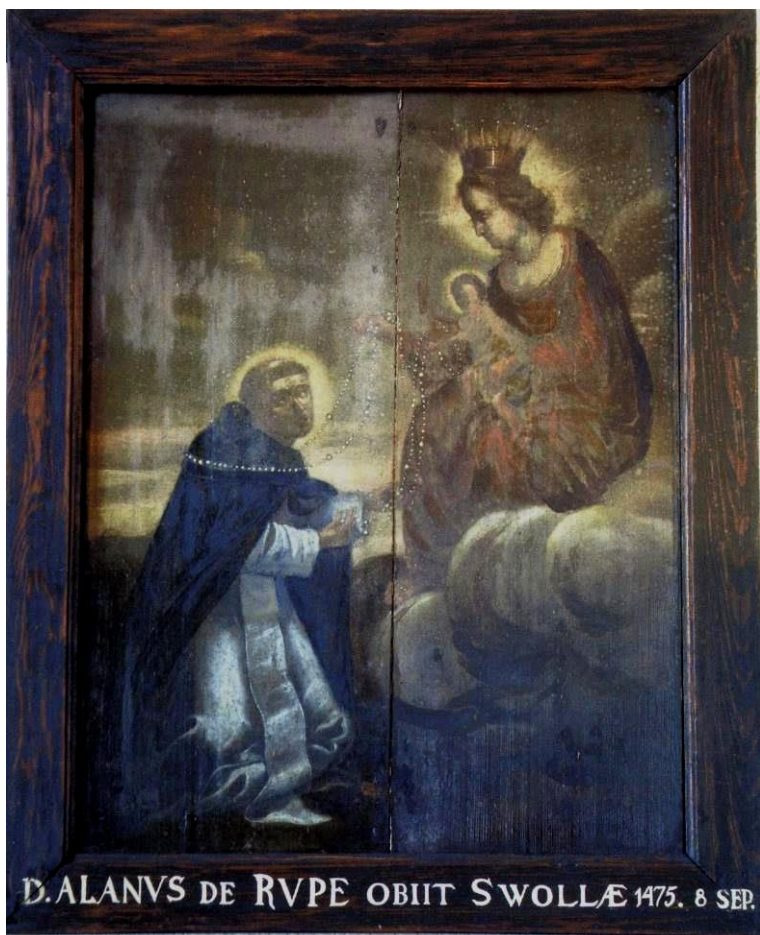
12. Whoever spreads my rosary will be helped by me in all his needs.

13. I have obtained from My Son that all the members of the Fraternity of the Rosary have, as Brothers, the Saints of Heaven in life and at the hour of death.

14. He who faithfully recites My Rosary is My beloved son, brother and sister of Jesus Christ.

15. Devotion to My Rosary is a great sign of Predestination to Salvation.





Anonymous, *Our Lady of the Rosary with Blessed Alain de la Roche*, 17th century, Zwolle, Dominican Convent.