

**Alanus de Rupe**

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

**First book:**

***Story of the Rosary and Life of  
Blessed Alain de la Roche O.P.***



**Blessed Alain de la Roche O.P. (Plouër-sur-  
Rance, 1428 - + Zwolle, 1475)**

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

**First Book:**  
***Story of the Rosary and Life of  
Blessed Alan de la Roche O.P.***

**COMPLETE WORKS OF BLESSED ALAN  
DE LA ROCHE**

**FOREWORD AND TRANSLATION  
by:**

**Don Roberto Paola**

**Rome, December 25, 2015**





**Centro Studi Rosariani**

**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, edited by Don Roberto Paola, italian translation by Gaspare Paola, Rosina Murone, Don Roberto Paola Annalisa Massimi, Alberta Cardillo, Rome, 2006.**

**n. 2: Beato Alano della Rupe, *Mariale*, edited by don Roberto Paola (in publication).**

**n. 3: *La Vita di Maria nei Mariali Medievali*, by Mariano Cristofori (in publication)**

**n. 4: Beato Alano della Rupe: *Il Santissimo Rosario, il Salterio di Gesù e di Maria*, edited by Don Roberto Paola. Introduction and translation, edited by Don Roberto Paola, Rome, 2013.**

**ORIGINAL TITLE OF THE WORK: P. Frà GIOVANNI ANDREA COPPESTEIN O.P.: *Beati fr. Alani redivivi Rupensis, tractatus mirabilis de ortu et progressu Psalterii Christi et Mariae eiusque Fraternitatis*, Fribourg, 1619 (followed by several other 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 Cornelii), 1847.**

**Website: [www.beatoalano.it](http://www.beatoalano.it)**

**Cover: The Virgin Mary appears to Blessed Alan de la Roche, 16th century, Zwolle.**

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**Woodcut (altered colors), 17th century: *Our Lady of the Rosary* appears to *Blessed Alan* and offers him the ring made of his hair (description of the original woodcut further down)**

## **PREFACE**

**Seven years after the first Italian version, we are pleased to give the Church a new version of the works of Blessed Alain de la Roche O.P., who was the first and greatest Cantor of Our Lady of the Rosary of all time.**

**He has given the Church the theology, spirituality, mysticism and asceticism of the Rosary, expressing all the values of these fundamental concepts: with the Rosary of Mary, evil disappears, and good flourishes; Satan flees, hell trembles; sadness goes, joy comes; the chains of sin melt, water sources gush from withered hearts; misery disappears, religious fervor arises; life is promised to success, and at the hour of death, Mary opens the doors of Mercy.**

**These gifts of grace are based upon the great promise made by Our Lady of the Rosary to Saint Dominic in 1212, and, two centuries later, in 1464, to Blessed Alan: “Whatever you ask of my Rosary, you will obtain” as a challenge to experience the power of the Rosary and all its benefits, as well as its prodigious efficiency, alone and among men, especially in the holy Company of the Confraternity of the Rosary, which the**

**Virgin Mary established as the Rosary Prayer Cenacle!**

**Blessed Alan was a messenger of hope in the Middle Ages, and so he is, in the same way, for today's world, as he revealed to men, through his writings, the Crown of the Rosary and the powerful ways to escape the prison of sins through grace, and to live a Christian life.**

**The devil fears so much Our Lady of the Rosary, that he uttered against her the following words: “O inimica nostra, o nostra damnatrix, o confusio nostra. Quare de coelo descendisti, ut nos hic torqueres?” : “O our enemy, O our accuser, O our trouble. Why are you come from heaven to torment us?” (Beato Alano, Book II).**

**O Mary, most certain and safe Way to Heaven, may we, through the Rosary and the membership to your Confraternity, be one day granted the title of Faithful in Paradise.**

**Don Roberto Paola  
December 31, 2013**



**INTRODUCTION:  
ORIGINS AND HISTORY OF THE ROSARY,  
OR PSALTER OF JESUS AND MARY, AND OF  
ITS CONFRATERNITY.**

**1. THE FOUNDING VISIONS OF THE ROSARY  
AND ITS CONFRATERNITY:  
THE APPARITIONS OF OUR LADY OF THE  
ROSARY TO SAINT DOMINIC OF GUZMAN  
(March 25, 1212 - March 25, 1214)**

**The Rosary, or Psalter of Jesus and Mary, appeared suddenly in 1212, when the Virgin Mary stepped in history, in Toulouse, France, as she appeared to Saint Dominic of Guzman (1170-1221).**

**At that time, the Church of France was facing a heretical movement, which had a lot of influence on people: the Cathars.**

**Pope Innocent III was planning a crusade to end the uprising when the Virgin Mary intervened, choosing a young priest of the Canons of Spain, Dominic of Guzman (1170 - 1221), who was in Toulouse, in**



**Anonymous, *Our Lady of the Rosary*, St. Eloi's Church,  
Prague.**

**France, to preach.**

**Blessed Alan de la Roche tells<sup>1</sup> that Saint Dominic, faced with the Albigensian heresy, was prostrate on the ground in a grove just outside the city of Toulouse, praying ceaselessly and doing penance to implore the assistance of the Queen of Heaven when, crowned with glory, Our Lady of the Rosary appeared to him.**

**It was probably on the night of March 24 to 25, 1212, the night of the Annunciation of the Blessed Virgin Mary, the date which would be for many centuries the feast of the Rosary.**

**Mary, dressed in a red tunic and covered with a green royal cloak, was seated on a throne, and her shod feet seemed ready to move, to come and meet Saint Dominic.**

**The Virgin was accompanied by three Maids, one dressed in white, another in red and the last in yellow.**

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<sup>1</sup> Cf. **BEATO ALANO DELLA RUPE O.P., *Il Santissimo Rosario: il Salterio di Gesù e di Maria*, libro II, cap. III.**



**Anonymous, *Our Lady of the Rosary*, 16th century,  
Montecalvo Irpino (Italy): behind Saint Dominic, Blessed  
Alan de la Roche.**

**Each of the maids was followed by fifty Virgins<sup>2</sup>.**

**The three maids went to Saint Dominic, who was transfixed by the vision of the Virgin, and brought him before the Queen of the Rosary.**

**Our Lady of the Rosary gave Saint Dominic a garland of 15 lilies and 150 roses (from which are derived the fifteen mysteries of the Rosary) and told him: “Take this, and recite my Rosary: you will see great miracles! Everything you ask to my Rosary, you will obtain.”<sup>3</sup>**

**Blessed Alan does not tell us the date, but it can be estimated: it was probably on the day of the ancient feast of the Rosary and its Confraternity, on March 25, that the Virgin appeared to Saint Dominic, more exactly on the night of the 24th.**

**On the location where the Virgin Mary appeared to Saint Dominic, he erected the Church of the Jacobins (extended in**

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<sup>2</sup> With this vision, the Virgin of the Rosary instituted the sacred number of three Crowns of the Rosary, fifteen Our Fathers and one hundred and fifty Hail Marys.

<sup>3</sup> Cf. BEATO ALANO DELLA RUPE, *Il Santissimo Rosario: il Salterio di Gesù e di Maria*, libro II, cap. III.





**Jacopo Vignali, *The Virgin hands the Rosary to Saint Dominic*, 17th century, Pieve dell'Antella (Florence).**

**several instances until 1385, built around central columns), the most majestic Dominican church : Gothic in style, figuring the M of Mary, divided in the center by 8 monumental columns, the capitals of which are divided into eight branches.**

**The columns symbolize the tree of the Rosary, and there are eight of them, like the eight letters of the word *Rosarium*.**

**Eight branches emerge from each column, like the eight letters forming the words *Ave Maria*.**

**A symbolic expression of the Rosary, like the Tree of the Hail Mary.**

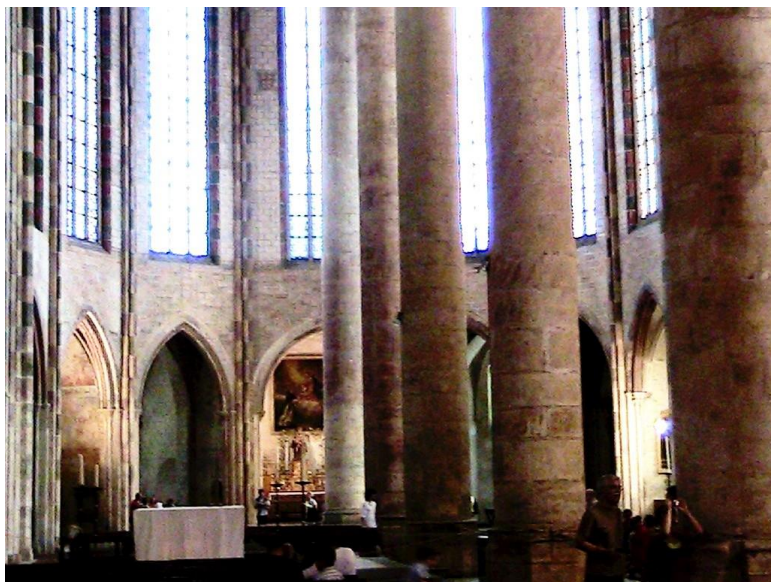
**This symbolism is explained in some older images, where we see Saint Dominic planting the tree of the Rosary, watered by Blessed Alan.**

**At the heart of this church, among the columns that rise in its center, stands the Chapel of the Apparition of Our Lady of the Rosary to Saint Dominic, with the main altar, and above, a large painting recalling the Apparition; on the altar, two large golden roses frame a canvas showing Our**

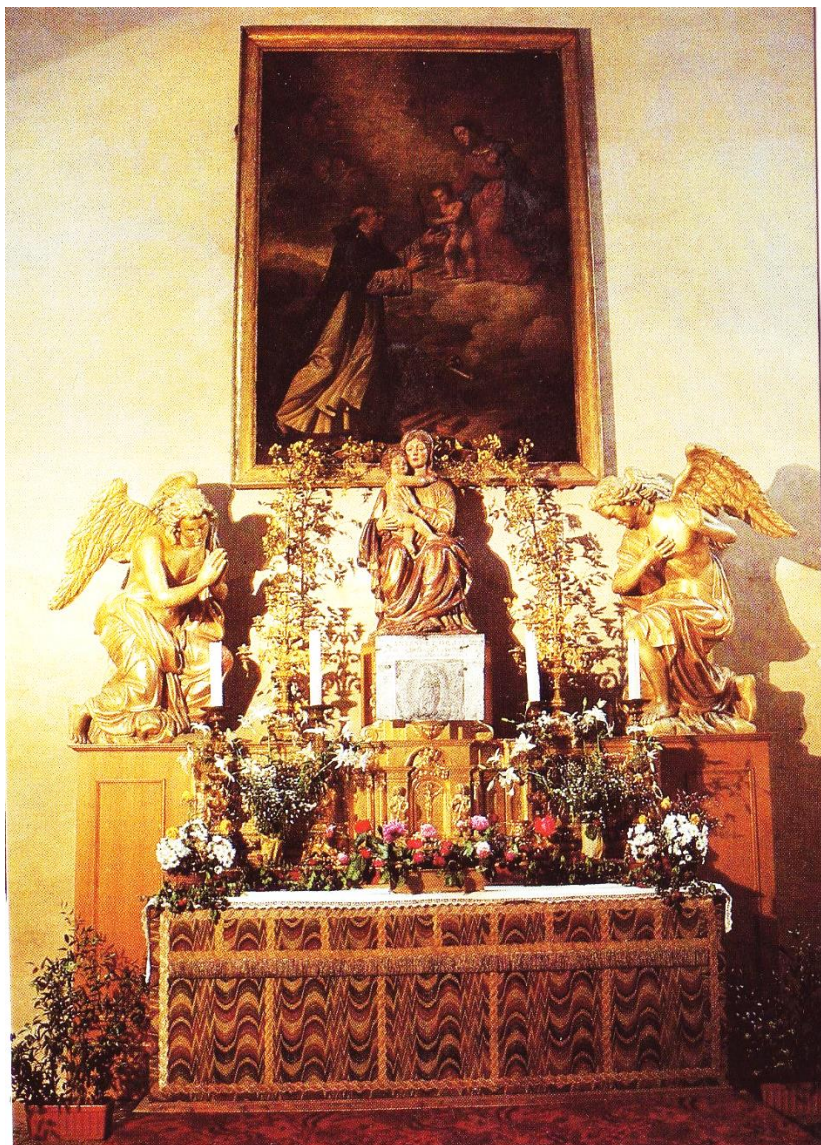


**Toulouse, Jacobins church, outside facade of the church, built in the grove where Our Lady of the Rosary appeared to Saint Dominic.**





**Toulouse, Jacobins church, inside the church, and, in the back, the chapel where Our Lady of the Rosary appeared to Saint Dominic.**



**Toulouse, Jacobins church, the chapel where Our Lady of the Rosary appeared to Saint Dominic.**





**Toulouse, Jacobins church, outside the church, and, above, the Chapel of the Apparition of Our Lady of the Rosary to Saint Dominic, which seems detached from the church, as it was built first.**



**Jacobins church (above); cloister of the convent, 1930s (below).**



**Toulouse, Jacobins church, inside the church, 1930s.**





**Toulouse, Jacobins church, inside the church, and, in the back, almost hidden, the Chapel of the Apparition of Our Lady of the Rosary to Saint Dominic: the eight columns (like the eight letters of Rosarium) which split into eight branches (like the eight letters of Ave Maria).**

**Lady handing the Rosary to Saint Dominic.**

**Even the side altars are devoted to the apparition of Our Lady to Saint Dominic and the revelation of the Rosary.**

**Beside the church stand the cloisters and the Dominican convent.**

**The body of Saint Thomas Aquinas has been kept in the Jacobins church since 1369<sup>4</sup>: behind his grave, an old wall painted in checkerboard contains a long series of cryptograms, indicating “AM” or “Ave Maria”, alternating with reds roses, representing the Rose of the Rosary.**

**Since this wall dates back to the origin of the Church (13th century), we could suppose that the whole church was painted with alternating cryptograms of Ave Maria and roses.**

**Not far from Jacobins church, the square of the cathedral where Saint Dominic, on the evening of the apparition, was sent by**

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<sup>4</sup> The body of Saint Thomas Aquinas, who died on March 7, 1274 in the Fossanova Abbey near Latina, Italy, was moved to the Church of the Jacobins by Pope Urban V in 1369, and reflects the significance of this church in the Dominican Order. The Eglise of the Jacobins was completed in 1385 and dedicated to Saint Thomas Aquinas.



**Toulouse, Jacobins church, original wall showing the alternating pattern of "Ave Maria" and roses (above); tomb of Saint Thomas Aquinas (below).**



**Our Lady of the Rosary to face the Albigensian heresy, with the Crown of the Holy Rosary as a Heavenly Weapon.**

**Blessed Alan tells that, that night, when Saint Dominic reached the square of the Toulouse cathedral, the bells suddenly began to ring, and the people hurried to the square, and when Saint Dominic ordered them to convert, probably showing them the very same Rosary composed of 15 lilies and 150 roses (white, red and yellow) that the Virgin had given him in a vision, a storm and an earthquake suddenly went off.**

**As earth seemed to open to engulf them all, a great miracle happened: the statue of the Virgin, which probably stood in front of the cathedral of Toulouse, suddenly raised its arms and the Albigensians, struck by such a miracle, began to repeat the Rosary along with Saint Dominic.**

**At that moment, the storm and the earthquake eased up, the statue of the Virgin lowered its arms and the Albigensians, deeply impressed by what they had witnessed (with their eyes),**



**Toulouse, the old Cathedral and the square (above); inside, a replica of the statue of Our Lady raising its arms on the night of March 24, 1212 (below).**



**Toulouse, the alley, in its original state, taken by St. Dominic on the night of the appearance of Our Lady of the Rosary to reach the cathedral.**

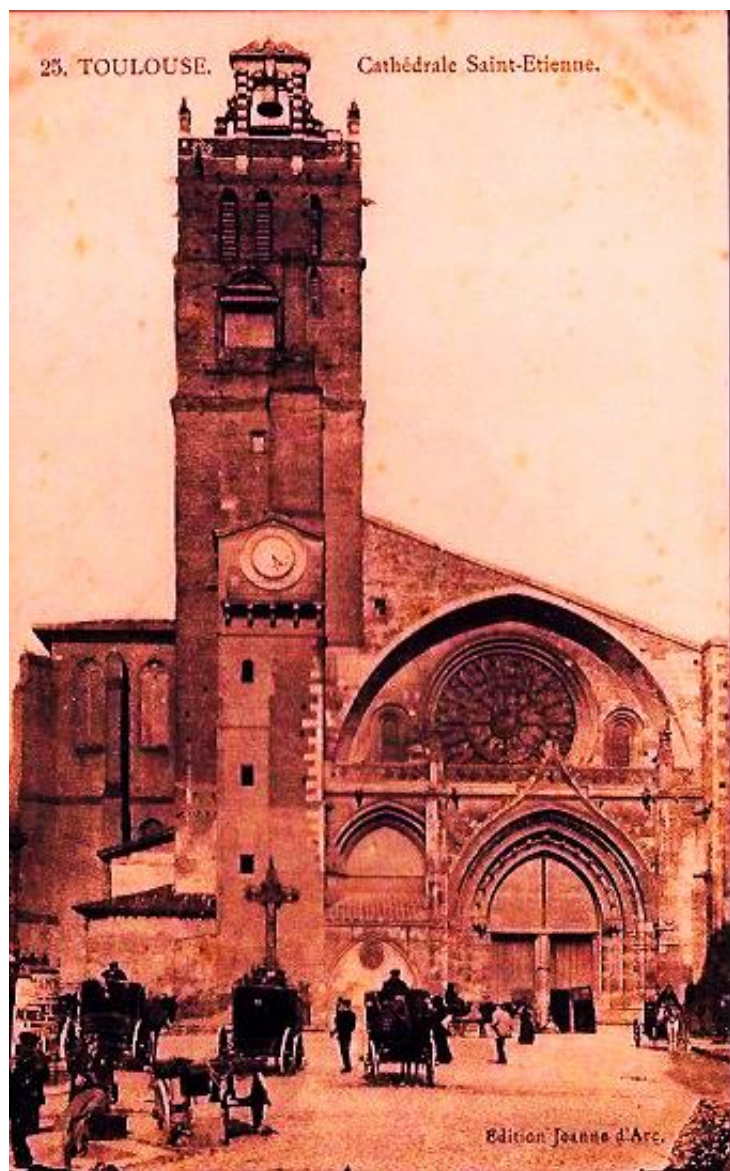




**Toulouse, at the end of the street, Saint Dominic came to the square and the bell of the Cathedral began to ring prodigiously, and people flocked to the square.**



**The old Toulouse Cathedral, in the 1930s, when the old square was barely visible because of the houses, which were destroyed later.**

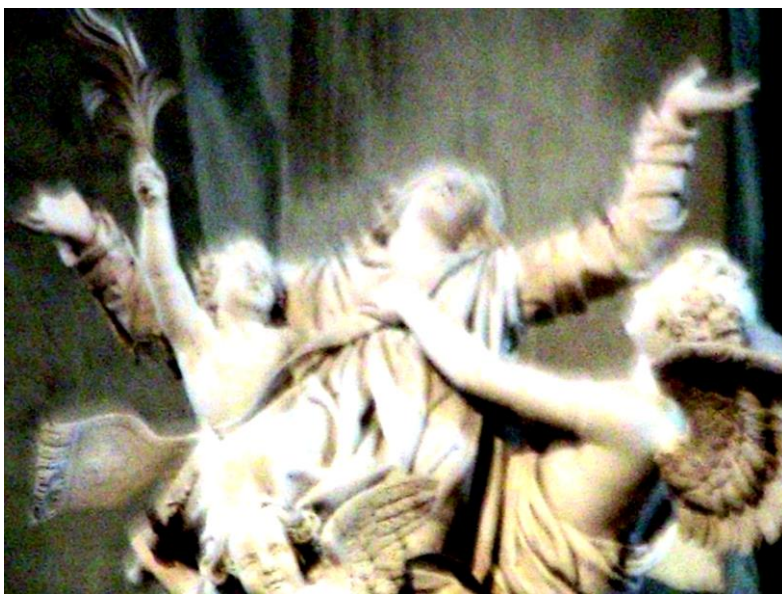


**The old Toulouse Cathedral, in the 1940s, after the demolition of houses on the square.**



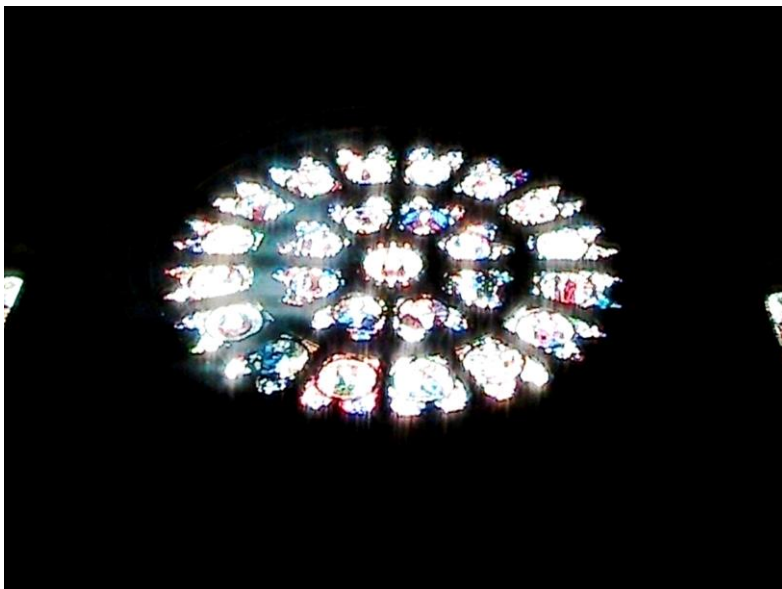


**Inside the Toulouse Cathedral, dedicated to Saint Etienne,  
1930s.**



**A stained-glass window and a replica of the statue of Our Lady raising its arms, an eternal reminder.**





**Inside the old Toulouse Cathedral, time seems to have stopped on the night of the 1212 miracle.**



**Every detail of the old Toulouse Cathedral is here to rekindle the emotion of the conversion of the Albigensians.**

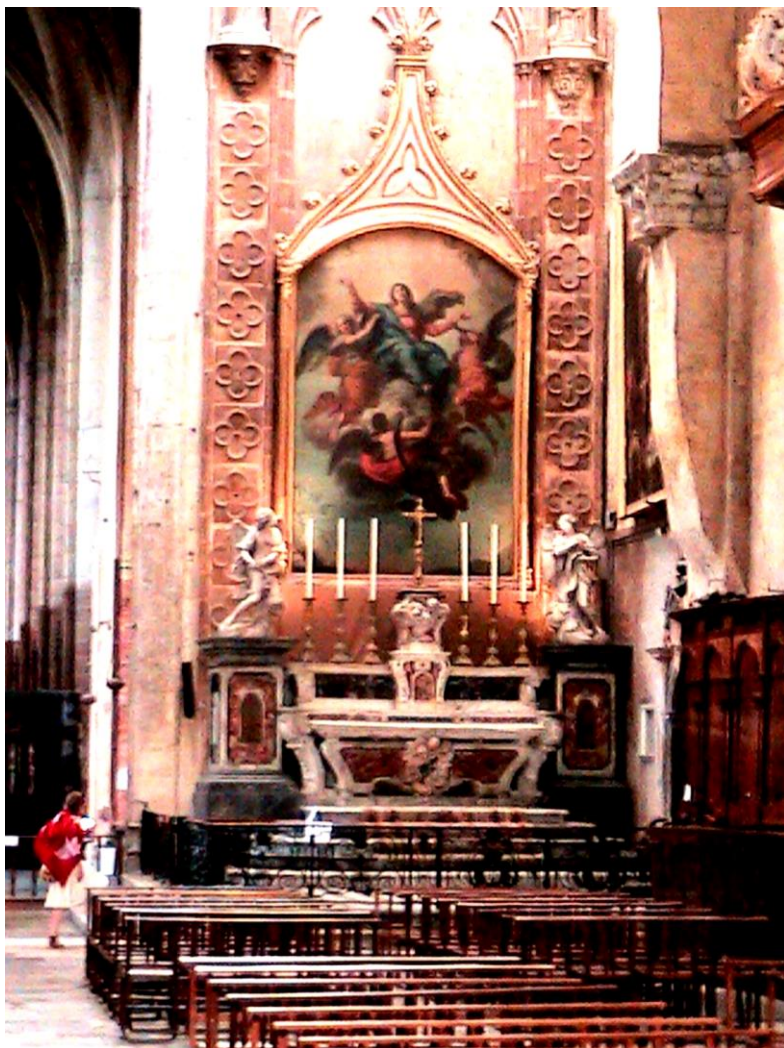
**converted and abandoned heresy.**

**Today, the former cathedral of Toulouse still retains its old structure: the new cathedral was built next to it, without alterations to the old church or the square of the miracle.**

**Outside, we can see the huge bell that rang through the night, and, below, a pedestal topped by an iron cross, which may be the pedestal where stood the great statue of the Virgin which raised its arms.**

**Inside the old cathedral, the memory of this miracle is even more present, as shown by the windows and paintings representing Saint Dominic and several Dominican saints, and, in particular, by the edge of the altar near which stands a large statue placed on the old pulpit, representing the Virgin with raised arms, an eternal reminder of that great and ancient miracle witnessed by the people of Toulouse.**

**Two years later, in 1214, St. Dominic was on the coast of Spain en route to Santiago de Compostela, when he was, along with Brother Bernard, kidnapped by pirates,**



**Toulouse, inside the old cathedral. Every detail recalls the miracle of the statue of Our Lady with raised arms.**

**and after six months of captivity in the galleys, on the eve of the Annunciation of the Blessed Virgin Mary, or the night of March 24 to 25, a storm shook the ship and threw the pirates at sea.**

**At that moment, for the second time, Our Lady of the Rosary appeared to Saint Dominic and gave him a second mission, that of founding the Confraternity of the Rosary, for the benefit of those whose salvation was at stake, and to bring to her the drowning pirates, promising them salvation, not only for their soul but also of for their own lives, if they joined the Confraternity.**

**In case of refusal, however, they were to be consumed by death.**

**They accepted, and suddenly the storm abated, and at dawn, on March 25, 1214, the Confraternity of the Rosary welcomed its first members, the pirates.**

**The Confraternity of the Rosary would become the new basket in which Mary, the new Gleaner, would reap the grain, or souls, left out or discarded by the harvesters, to place them in his House of Mercy, the**





**B. Zenale, *Our Lady of the Rosary between Saint Dominic, Blessed Alan and Rosarians*, Oleggio (Italy), 1510.**

**Confraternity of the Holy Rosary, and these souls would find a new family of spiritual brothers and sisters, and sing together the praises of Jesus and Mary, on the Psalter of the Rosary with ten strings.**

**Three rules of the Confraternity of the Rosary were established by the Virgin: the freedom of admission (collecting money is prohibited), the freedom of participation, and the Communion of merits between Brothers, by which all recitations of the Rosary become a spiritual heritage benefitting all members of the Confraternity, in life and in death.**

**According to Fr. Riccardo Barile O.P., the former Confraternity of the Rosary is the former “Brotherhood of the Virgin, who knew the Psalter of one hundred and fifty prayer formulas, [...] honored in a special way the Feast of the Annunciation and, for obvious reasons, the memory of Peter Martyr and Saint Dominic; Finally, they knew and practiced certain ways of praying, related to the joys of Mary and the pains of Christ [...] We find these brotherhoods similar to the Franciscans.**



**Founding document of a Confraternity of the Rosary (above); Unidentified picture: Brothers of a Confraternity (16th century?).**



**In the fifteenth century, Marian organizations were falling apart and Alan, by his work in Douai, had undertaken to revitalize them.”<sup>5</sup>**

**Walz reports: “The Confraternity of the Holy (Virgin) Mary, by their union, spread the devotion to Our Lady of Glory, and served as a model for other lay brotherhoods: (established) in 1255 in Mantua, in 1256 in Florence, in 1258 in Perugia, in 1259 in Piacenza, in 1288 in Urbino, which have been called: Congregations and Associations of the Blessed Virgin Mary and St. Dominic. In 1346, the brothers and sisters of the Teutonic Province gathered in Basel [...] We remember in particular the Confraternity of the Annunciation, founded in honor of the Blessed Virgin Mary by Cardinal Juan de Torquemada (1420-1498), in the church of Minerva in Rome, in the year 1460. [...] In the Chapel of the Annunciation, the popes, during five centuries, every March 25,**

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**5 Cf. R. BARILE O.P., *Il Rosario, Salterio della Vergine*, p. 99-100.**



**Giusto d'Alemagna, *Annunciation*, 1451, Santa Maria di Castello, Genoa. Around the jug next to the Angel Gabriel, a Rosary of 150 beads.**

**presided the Feast (of the Confraternity of the Rosary).”<sup>6</sup>**

**From then on, the Rosary and the Confraternity began to spread through the new Dominican Order, as instructed by the Lady of the Rosary to Saint Dominic: “*Eam precandi formula omnes doce*” (“teach everyone to recite this prayer”)<sup>7</sup>, and appeared in various places on Dominican altars, in documents and on funeral monuments.**

**Father Raimondo Spiazzi O.P. wrote: “The common opinion is that Father Saint Dominic was the first**

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<sup>6</sup> *“Ad propagandam pietatem in Gloriosissimam Virginem apud conventus fraternitates B. Mariae dirigebantur a piis laicis frequentatae, e.g. ab anno 1255 Mantuana, 1256 Florentina, 1258 Perusina et Papiensis, 1259 Placentina, 1288 Urbevetana, quae vocatur “congregatio societatis B. Mariae V. et S. Dominici”. Anno 1346 “fratres et sorores de fraternitate B. Virginis provinciae Teutoniae conventus Basileensis [...] Particulari memoria digna est confraternitas SS. Annuntiatae in honorem B. Mariae V. auctore cardinali Ioanne de Torquemada apud ecclesiam Minervitanam de Urbe anno 1460 condita [...] In capella SS. Annuntiatae Minervitana Papae per quinque saecula sacris interfuerunt in die 25 martii”, in: A. WALZ O.P., Compendium historiae Ordinis Praedicatorum, p. 196.*

<sup>7</sup> Cf. BEATO ALANO DELLA RUPE O.P., *Il Santissimo Rosario: il Salterio di Gesù e di Maria*, libro II, cap. III.



**Holy card, 20th century: Saint Dominic hands the Crowns of the Rosary to the people.**

**to establish the devotion to the Rosary, which is confirmed by the papal bulls of Leo X, Pius V, Gregory XIII, Sixtus V and other popes, who wrote: “The Rosary of the loving Mother of God was created by Saint Dominic of the Order of Preachers; it is believed that he was its creator, inspired by the breath of the Holy Spirit.”<sup>8</sup>**

## **2. THE HOLY ROSARY AND ITS CONFRATERNITY, FROM THE END OF THE 13TH TO THE MID-15TH CENTURY.**

**There are many accounts of the Rosary between the 13th and 15th centuries, which fill the gap of more than two centuries that separate Saint Dominic from Blessed Alain de la Roche.**

### ***2.1. Examples of writings between the 13th and the 14th century:***

**a) Brother Thomas of Cantimpré O.P., between**

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<sup>8</sup> *“Rosarium almae Dei Genitricis institutum per B. Dominicum Ord. Fratrum Praedicatorum, auctorem, Spiritu Sancto, ut creditur, afflatum excogitatum”*, in: R. SPIAZZI O.P., *Cronache e fioretti del monastero di San Sisto all’Appia*, p. 356.





Source unknown: *Our Lady of the Rosary*, 18th century

**1240 and 1244, tells the story of the young Margaret of Ypres, who died in 1237 when she was 21. She was the spiritual daughter of Brother Sigeri, from the Dominican convent of Lille (founded in 1224), and she recited every day the third part of the Psalter [of Mary] (“*quinguagenam de psalterio*”): “Every day, she recited, kneeling, forty Our Fathers and forty Hail Marys, and about fifty Psalters”<sup>9</sup>.**

**b) In 1243, Brother Jean de Mailly O.P. wrote the following in his work *Abbreviatio in gestis et miraculis sanctorum*: “This number of greetings to the Virgin is used by many. In fact, many women and virgins repeat 150 times the Ave, and at the end, say the Gloria Patri, and say in the same way the Psalter of the Virgin Mary, which has the same number of psalms”<sup>10</sup>.**

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<sup>9</sup> “*Cotidie quadrigentas oraciones dominicas et tociens Ave Maria dicebat et hoc cum flexionibus totidem, sed et de psalterio quinquagenam...*”, cit. in: G. G. MEERSSERMAN O.P., “*Les Frères Precheurs et le Mouvement Dévot en Flandre au XIII siècle*”, in: *Archivum Fratrum Praedicatorum*, v. XVIII (1948) p. 69-130, in: S. ORLANDI O.P., *Libro del Rosario della Gloriosa Vergine Maria*, pag. 3.

<sup>10</sup> “*Iste modus et numerus salutandi beatam Virginem teneri a plurimis consuevit. Multae enim matronae et virgines, centies et quinquagies hoc faciunt, et per singulas*



**Unidentified monument: *Statue of Our Lady of the Rosary with the fifteen Mysteries*, 17th century.**

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*salutationes Gloria Patri subiungunt, et sic Psalterium beatae Mariae cantare se dicunt propter eundem numerum psalmorum*”, cit. in: G. G. MEERSSEMAN O.P.: *Etude sur les anciennes Confrères Dominicaines. Les Congrégations de la Vierge*, in: *Archivum Fratrum Praedicatorum*, v. XXII, (1952) pag. 44, nota 44, in: S. ORLANDI O.P., *Libro del Rosario*, pag. 4.



c) In 1251, in his famous work *Bonum universale de apibus*<sup>11</sup>, Brother Thomas of Cantimpré O.P. narrates the story of a young man of his knowledge from the region of Brabant (Flanders), who used to recite every day the Psalter of Mary made of one hundred and fifty Hail Marys, the Angelic Salutation: “Here is what we can tell about the one hundred and fifty Angelic Salutations, or Hail Marys, which happened in the year 1251 of the Incarnation of the Lord. In the region of Brabant, I saw and met a young and generous man, who, although he was completely immersed in the world, was entirely devoted to the Blessed Virgin Mary, and every day he recited 150 Hail Marys”<sup>12</sup>.

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<sup>11</sup> Cf. TOMMASO DA CANTIMPRE’ O.P., *Bonum universale de apibus*, Lib. II, cap. XXIX, § 6 e 8.

<sup>12</sup> “*Quid igitur de triplici quinquagena in salutatione versus angelici Ave Maria, anno ab Incarnatione Domini M.CC.LI contigerit, referamus. Vidi et cognovi juvenem in Brabantiae partibus generosum, qui quamvis esset totaliter saeculo deditus, beatae tamen Virginis Mariae devotus, quotidie tres dictas quinquagenas in salutationibus exsolvebat*”, in: TOMMASO DA CANTIMPRE’ O.P., *Bonum universale de apibus*, Lib. II, cap. XXIX, § 6 e 8; cit. in: S. ORLANDI O.P., *Libro del Rosario*, pag. 4.



**Mattia Preti, *Saint Dominic*, Saint Dominic's Church in Taverna, Catanzaro: Our Lady of the Rosary, invoked by Saint Dominic, intercede before Her Divine Son, so that he does not punish the world for its sins.**

**d) A. Walz, in the *Compendium historiae Ordinis Praedicatorum*, wrote that “in private prayer, the Hail Mary was not only recited a great many times, but we often used knotted cords to count the Hail Marys. This manner of counting was also called Paternoster or Rosary”<sup>13</sup>.**

**e) Thomas Esser reports that Romaeus of Levia died in 1261, who “always had in hand a knotted rope on which he counted one thousand Hail Marys every day”<sup>14</sup>.**

**f) Blessed Francis Venimbeni of Fabriano, a Franciscan, died on April 22, 1322, and his body was exposed during three days. Among the crowd that came to honor him, there was**

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<sup>13</sup> *“In privata prece non solum salutationes angelicae multiplicabantur, verum etiam saepius fila cordulae eum nodulis, quibus oratio Ave Maria numerabatur, usui erant. Qui modi numerandi preces etiam Paternoster vel rosaria vocabantur”*, in: A. WALZ O.P., *Compendium historiae Ordinis Praedicatorum*, p. 195.

<sup>14</sup> Cf. T. ESSER O.P., *Zur Archaologie der Paternoster-Schnur*, p. 20ss., in: A. WALZ O.P., *Compendium historiae Ordinis Praedicatorum*, p. 195.



**Giuseppe Cesari, known as Cavalier d'Arpino, *Our Lady of the Rosary and Saint Dominic*, 1589, St. Dominic's Church, Cesena.**

a pious woman, wearing on her belt the crown of the Rosary, or Paternoster, who came to recite the Psalter of Mary. The pious woman, who was holding the end of the rosary, touched the hands of the blessed defunct, who miraculously caught it between his fingers, preventing her to go away.

There are two separate accounts of this miracle:

“While it was resting during the (funeral) Triduum, a pious woman came to the coffin to venerate the holy body, and she was the only one to touch (the relic) with the Rosary. She lifted the end of the Rosary, which was attached to a cord, and put it on the hand of the holy man. And he took it and squeezed it in his hand, as the woman was praying, watching his motionless face. As she left, she felt held back, as the saintly man was holding the Rosary, and she gave a sudden cry”<sup>15</sup>.

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<sup>15</sup> “*Dum jaceret illo triduo in feretro, accessit pia femina, sanctum corpus veneratura, et rosario, ut solet tactura, haerentis cingulo rosarii partem extremam elevavit, et super sancti viri manum collocavit. Cepit ille et manus strinxit, dum mulier, in vultum eius intendens, orabat; ut recedere voluit, sensit se detineri, rosario a sancto viro apprehenso, et repente clamavit*”, in: BOLLANDISTAE, *Acta*





**Gaspare Diziani, 1750: the Virgin gives the Rosary to Blessed Alan, and, beside, Saint Dominic in contemplation.**

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***SS.*, aprilis t. III, pag. 92, in: S. ORLANDI O.P., *Libro del Rosario*, p. 7-8.**

**The second account was written by his nephew Br. Dominic: “There was a woman devoted to God and to Saint Brother Francis; and she took the pearls of Paternoster, the Crown of the Virgin, and placed them in the hand of the saint (man), to honor the great devotion of the saint (man); she believed, as women often do, that her Crown, the beads of the Our Father and the Hail Mary, would be sanctified. After completing her meditation, the woman wanted to leave, but she was prevented because the cord of the Crown was held back on one end”<sup>16</sup>.**

**g) A praise in Catalan is attributed to Saint Vincent Ferrer, entitled “*Goigs del Roser*”, or “*The Joys of the Rosary*”,**

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<sup>16</sup> Cf. BOLLANDISTAE, *Acta SS.*, aprilis t. III, pag. 988: *“Adest mulier Deo devota et sancti Fr. Francisci; et accipiens signa Pater noster, id est coronam beatae Virginis, posuit eam in manu sancti ex devotione quam habebat et maxime ad sanctum; putans, ut moris est mulierum, suam coronam sive signa dominicae orationis et coronae Virginis ex tactu sancti facere sancta. Praedicta vero mulier, completa devotione sua volens redire ad propria, non poterat quia cordula coronae ex una parte erat ligata in gonna”*, in: S. ORLANDI O.P., *Libro del Rosario*, p. 7-8.





**Van Dick, *Our Lady of the Rosary*, 17th century: behind Saint Dominic, we can see Blessed Alan de la Roche.**

**in which seven Joys of the Blessed Virgin are sung<sup>17</sup>: the Annunciation, the Nativity, the Adoration of the Magi, the Resurrection, the Ascension, the Descent of the Holy Spirit, the Assumption, and then, the invitation to join the Confraternity of the Virgin Mary in the Church of Preachers<sup>18</sup>.**

**h) Maxime Gorce oversaw the study of a Dominican manuscript from the early fourteenth century, from the Monastery of Poissy<sup>19</sup>.**

**The main sources of this manuscript are the *Vitae Fratrum*, by Fr. Gerald Frachet,**

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<sup>17</sup> ***“Stefano, Abate del Monastero cistercense di Sallay, in Inghilterra, sul principio del sec. XIII, enumerava fino a 15 (Gaudi). Altri poi ne enumerano 7, 8, 10, 15 ed anche 20”, in: S. ORLANDI O.P., Libro del Rosario, p.9.***

<sup>18</sup> ***“Manà Vostra Senyoria / als Frares Predicadors, / que de vostra Confraria, / fossen istituidors, / i aixis ells la han fundada/ obeint vostre voler, / dignament intitulada / Verge i Mare del Roser. / Puix mostreu vostre poder / fent miracles cada dia: / Preseveren, Verge Maria, / als confratres del Roser”, cit. in: E. LEVI, “Inni e laudi d'un frate piemontese del secolo XIV”, in: Archivio Storico Italiano, vol. X, an. 86 (1928), p. 91-100, in: S. ORLANDI O.P., Libro del Rosario, p. 15-17.***

<sup>19</sup> ***Cf. M. GORCE, Le Rosaire et ses antécédentes historiques d'après le manuscrit 12483, fond français de la Bibliothèque Nationale, Paris, 1931, in: S. ORLANDI O.P., Libro del Rosario, p. 18-32.***



**Source unknown, *Our Lady of the Rosary*: around her, a Crown of the Rosary.**

**And *Bonum comune de apibus* by Fr. Thomas of Cantimpré, two Dominicans from the first generation of friars that followed the death of Saint Dominic.**

**This manuscript lacks the prologue and thirty chapters of the first volume.**

**The original work was composed of three volumes, each divided into 50 chapters: this division is intentional, as it mirrors the Rosary of the Virgin, which is divided into three crowns of 50 Hail Marys.**

**The manuscript as we know it today begins with Chapter XXXI, by encouraging the recitation of the Salve Regina. After setting the prayer and praise to Mary as a remedy to the problems of the world, the author tells that in her work of salvation, the Virgin chose to help the *Order*, namely the Dominican Order<sup>20</sup>.**

**This is followed by a long explanation of the symbol of the Rose, the virtuous flower, and its perfume, with which everyone should crown their head, because these roses repel pain, or evil<sup>21</sup>.**

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<sup>20</sup> Cf. M. GORCE, *Le Rosaire*, fol. 11v.

<sup>21</sup> “...*Pour se la vertueuse rose/ Ciascun met en son chief et pose. / Met chapiau de rose en ton chief / La douleur*





**Alonso Cano, *Our Lady of the Rosary*, Granada, Spain, 17th century.**

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***oste et le meschief... »*, cit. in: M. GORCE, *Le Rosaire*, fol. 32r.**

**After this overview, the author compares the five Joys of Mary to the five petals that make up the rose<sup>22</sup>.**

**The five Joys of Mary are: the Annunciation; the Birth of Jesus; the Resurrection ; the Ascension; the Assumption and Coronation of Mary<sup>23</sup>.**

**Not only are these joys described, but so are also the pains of Mary, which are the five pains of Jesus Christ<sup>24</sup>.**

**The manuscript tells of a young devotee, whom the Virgin Mary revived (around the year 1250) after he had saluted the Virgin with one hundred and fifty Hail Marys<sup>25</sup>.**

**At the margin of the text, the author then notes: *Rosarius*, and in the text, states that the devotion of one hundred and fifty Hail Marys is called Psalter of Our Lady.**

**Then he goes on to speak of the devotion of roses and lilies to the Virgin Mary**

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<sup>22</sup> ***“Des V joies enlumina/ La rose à ses V barbiaux”,*** cit. in: M. GORCE, *Le Rosaire*, fol. 39v.

<sup>23</sup> **Cf. M. GORCE, *Le Rosaire*, fol. 45.**

<sup>24</sup> ***“Les douleurs cinq qu’eust Jhesuschrist”,*** cit. in: M. GORCE, *Le Rosaire*, fol. 42.

<sup>25</sup> ***“D’un jone homme que Notre Dame resuscita qui la saluoit par cent et cinquante Ave Maria”,*** cit. in: M. GORCE, *Le Rosaire*, fol. 48v.





**Anonymous, *Our Lady of the Rosary*, St. Eloi, Prague, 17th century.**

indicating that the Christian must be nourished by Mary, “*mangies Maria*”, or: “*consume Mary*”, as they feed on the Eucharist, because Mary is the flower of Christ <sup>26</sup>.

In the second volume, he speaks of the importance of the Hail Mary, as Mary is the star which guides the faithful in the difficult pilgrimage on earth, and keeps them from harm.

He named the Psalter of Mary “*the Paternoster - Damedieu*”<sup>27</sup>, or “the Paternoster or the Crown of the Rosary of the Virgin of God”, and advised to recite the Psalms every day, for the Hail Mary is life, and those who do not say it are not living<sup>28</sup>.

Finally, Saint Dominic is called “great Apostle of Mary”, as he, before dying, had the heavenly vision of his Dominican sons, gathered under the cloak of Mary<sup>29</sup>.

After this sublime vision Saint Dominic called his Dominican sons,

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<sup>26</sup> Cf. M. GORCE, *Le Rosaire*, fol. 64v.

<sup>27</sup> Cf. M. GORCE, *Le Rosaire*, fol. 156.

<sup>28</sup> “*Il est mort*”, in: M. GORCE, *Le Rosaire*, fol. 163.

<sup>29</sup> “*Saint Dominicque fut prud'hom/.../ Te préchant: Ave Maria...* », in: M. GORCE, *Le Rosaire*, fol. 238v.



**Above: Basilica of San Domenico in Bologna, where Saint Dominic died in 1221: his tomb is surrounded by the statues of the Queens of Virtue, of which Saint Dominic had the vision (see Alan, Book III). In front of the chapel, where lies the tomb of Saint Dominic, is the chapel of the former Confraternity of the Rosary.**

told them about this vision, and vigorously encouraged them to honor the Heavenly Virgin<sup>30</sup>.

Gorce thus concludes his study: "This means, for the Dominican author, to honor Our Lady Mary [...] This paragraph tells us that Saint Dominic's mission was to save the world by preaching the Rosary of the Virgin, and by spreading the devotion to the Rosary"<sup>31</sup>.

i) Outside Dominican circles, two monks wrote about the Rosary: the monk Gautier de Coincy (1177–1236), who told in poetry the devotion of the pious Eulalie, and her prayer of 150 Hail Marys, in *Les Miracles de Notre Dame*; and the monk Caesarius of Heisterbach (c.1180–c.1240), who wrote about the Psalter of the Virgin, divided into three sequences of fifty Hail Marys, in *Dialogus miracolorum*<sup>32</sup>.

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<sup>30</sup> "Les freres apele an chapitre/...Et leur conte la vision/...Mult leur admoneste et prie/ Qu'ils honneurent Dame Mariae..." in: M. GORCE, *Le Rosaire*, fol. 238v.

<sup>31</sup> Cf. M. GORCE, *Le Rosaire*, pag. 75, in: S. ORLANDI O.P., *Libro del Rosario*, p. 18-32.

<sup>32</sup> Cf. CESAREO DI HEINSTERBACH, *Dialogus miracolorum*, lib. VIII, cap. 24 e 37, in: A. MEISTER, *Die Fragmente der Libri VIII Miraculorum des Caesarius von Heisterbach*, p. 165.





**Unidentified picture: Madonna of the Rosary, 17th century: Saint Dominic has a vision of the Dominican Order: under the cloak, the Dominican with open arms is Blessed Alan de la Roche.**



**l) At the end of the eighteenth century, the *Rosarium sermonum praedicatorum* was published by Franciscan Bernard de Bestis (-1300).**

**Even the Carthusian had been using the term “*Rosarium*” since the thirteenth century to indicate the collection of “*clausulae*” forming the Hail Mary, and the word *Rosenkranz*, German translation of *Rosarium*, also appeared in the thirteenth century.**

**m) Carthusian Henry de Kalkar (1328–1408) used to recite the fifteen decades of the Rosary after one Our Father<sup>33</sup>.**

## ***2.2. Examples of magisterial, capitular and statutory documents, between the 13th and the 15th century:***

**There are many accounts suggesting an almost immediate spread of the Rosary**

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<sup>33</sup> Some authors argue that the practice of the fifteen Rosary Mysteries must be attributed to Henri of Kalkar. He simply was a great admirer and promoter of the practice in the monasteries, as the history of the Rosary largely demonstrated.



**William of Cologne, *Madonna and Child with Pea Bean Blossom*, 1410, Cologne, Wallraf-Richartz Museum: the Child Jesus holds a long crown of the Rosary.**

**and its Confraternity:**

**a) On May 25, 1255, Brother Humbert of Romans (1200-1277), the fifth Master General of the Order of Preachers, spoke thus of the Confraternity of Mantua, in a letter of admission to the spiritual heritage of the Order: “Devout Congregation and praiseworthy Association, in honor of the Queen of Heaven, the Blessed Virgin Mary, Mother of God”<sup>34</sup>.**

**b) On May 13, 1258, Pope Alexander IV (1254-1261) wrote to the Confraternity of the Rosary of Perugia, and granted them 100 days of indulgence.**

**Here are the words with which the Holy Father greeted the Confraternity: “Beloved son, Rectors, Brothers and sisters of the Fraternity of the Blessed Virgin Mary, in Perugia, Hail and Blessing. [...] We hear that it is commendable**

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<sup>34</sup> *“Devota vestra congregatio, et laudabilis societas in honorem Reginae coeli Matris Dei B. Virginis Mariae in domo fratrum nostri Ordini instituta ad Dei gloriam et ipsius Dei Genitrici laudem, et devotionem fidelium”, in: HUMBERTUS (Humbertus da Romans), Litt.: *Fideli et grata*, 1255 maii 25, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 8-9.*



**Grazio Cossali, *Our Lady of the Rosary*, 1579, Holy Cross Church, Boscomarengo (Alexandria).**

**to establish your own Confraternity in honor of the Blessed Virgin Mary. [...] To improve you [...] we grant you once a month [...] one hundred days of indulgence”<sup>35</sup>.**

**On May 4, 1260, Pope Alexander IV allowed the Rosary Confraternity of Milan to celebrate the Holy Mass in their own see<sup>36</sup>.**

**c) In the Roman Provincial Chapter of 1261, the lay brothers were forbidden to “wear the Paternoster (Crown of the Rosary) of amber or coral, and those who dare to**

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<sup>35</sup> *“Dilectis filiis rectoribus confratribus, et sororibus universis fraternitatis B. Mariae Perusinis salutem, et apostolicam benedictionem. [...] percipimus, fraternitas vestra in honorem gloriosae Mariae Virginis sit laudabiliter institute. [...] Quod ipsa de bono in melius augmentetur [...] centum die de injuncta [...] relaxamus”, in: ALEXANDER PAPA IV, Bull.: Dilectis filiis, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 11.*

<sup>36</sup> *“Alexander, Episcopus, servus servorum Dei, universis Christi fidelibus de Congregatione B. Virginis ac de Societate seu Scola fidelium Mediolan. [...] ex indulto Sedis Apostolicae [...] ecclesiastica Sacramenta [...] celebrentur in locis eisdem”, in: ALEXANDER IV, Bull.: De studio, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 14-15.*





**Bombello Luca, *Lady of the Rosary between Saint Dominic and Saint Catherine*, 16th century, Santa Maria Vecchia, Gussago parish: on the top, behind Saint Dominic, Blessed Alan de la Roche; behind Saint Catherine of Siena, Saint Peter Martyr. On the bottom, Saint Dominic gives the Rosary to the people; the Pope, bishops and lords of the people can also be seen among the people, to show equality in the Confraternity of the Rosary.**

wear it will be deprived of it”<sup>37</sup>.

d) The statutes of the Confraternity of Our Lady of the Abbey of Saint-Trond, dated 1265, read: “The cleric, and then when he becomes a priest, shall recite once a year a Psalter of David for his brothers, sisters and benefactors of this Fraternity, living and deceased. The laity, brothers sisters, shall recite, once a year, a Psalter of the Virgin for the living, and one for the deceased Brethren and benefactors”<sup>38</sup>.

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<sup>37</sup> *“In capitulo provinciali Romano anni 1261 fratribus conversis inhihetur, quod paternoster de ambra vel corallo non portent, qui portare praesumpserint per priores priventur iisdem”*, in: T. ESSER O.P., *Zur Archaologie der Paternoster-Schnur*, p. 12, in: A. WALZ O.P., *Compendium historiae Ordinis Praedicatorum*, p. 195.

<sup>38</sup> *“Clericus vero qui sacerdos fuerit, dicet singulis annis unum Psalterium Davidicum pro fratribus, sororibus et benefactoribus huius fraternitas, vivis pariter ac defunctis. Laici vero fratres et sorores dicent quolibet anno unum psalterium de beata Virgine pro vivis et unum similiter pro defunctis fratribus, sororibus et benefactoribus”*, cit. in: G. G. MEERSSEMAN O.P.: *“Etude sur les anciennes Confrères Dominicaines. Les Congrégations de la Vierge*, in: *Archivum Fratrum Praedicatorum*, v. XXII, (1952) p. 42, in: S. ORLANDI O.P., *Libro del Rosario*, pag. 5.



**Ambrogio Bergognone, *Virgin and Child with the Rosary*, c. 1500-1523, Rijksmuseum, Amsterdam.**

**e) On the Passion Sunday of 1268, Guido, bishop of Camerino, granted forty days of indulgence to those who had shared the devotion “of the Brotherhood from the church of Santa Maria of Preachers, in San Severino”<sup>39</sup>.**

**f) Ponzonibus Ponce, bishop of Cremona, granted forty days of indulgence to the Brothers of the Blessed Virgin Mary from the Dominican church of Cremona<sup>40</sup>.**

**g) The foundation of the Béguinage of Ghent, the oldest of Flanders, dates back to 1233 when the pious women gathered at the Hospital of Bijloke Abbey, led by the Dominican Fathers, established here since 1228.**

**In 1242, the first beguinage independent from the Abbey was founded, in which the cardinal rule**

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<sup>39</sup> *“Ad Ecclesiam Sanctae Mariae Fratrum Praedicatorum Sancti Severini, Camerini dioecesis, in congregationibus ejusdem Virginis”, in: GUIDUS, Litt.: Ad divini, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 16.*

<sup>40</sup> *“In Congregationibus Beatae Mariae Virginis [...] possint dare indulgentiam XL dierum”, in: PONTIUS DE PONZONIBUS, Litt.: Nos Pontius, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 19.*



**Friedrich Herlin, *Nördlingen*, Städtisches Museum, 1462-1465: the sisters of the Confraternity of the Holy Rosary, with the rosary in their hands.**



**asked women to recite the Psalter of Mary.**

**In July 1277, John Sersanders asked the Beguines to recite one *Psalterium Beatae Virginis Mariae*, that is, one Psalter of the Blessed Virgin Mary, every year, on the anniversary of his death<sup>41</sup>.**

**The link between elements of the *Psalterium* and the flower headdress was established in the rulebook of a Flemish beguinage in 1343 (St. Elizabeth's, Ghent), which prescribed the daily recitation of “*drie hoedekins die men mount Onser Lieven Vrouwen sautere*”, or “three little hats, which are called Psalter of Our Lady”<sup>42</sup>.**

**Other texts cited by Orlandi and Meesserman assess that the Psalter of the Virgin and the Confraternity were known**

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<sup>41</sup> Cf. G. G. MEERSSEMAN O.P., “*Les Frères Precheurs et le Mouvement Dévot en Flandre au XIII siècle*”, in: *Archivum Fratrum Praedicatorum*, v. XVIII (1948) p. 85-87, cit. in: S. ORLANDI O.P., *Libro del Rosario*, p. 5-7.

<sup>42</sup> Cf. G. G. MEERSSEMAN O.P., *La predication dominicaine dans les congregations marianes en Italie au XIII siècle*, in: *Archivum Fratrum Praedicatorum*, vol. XVIII (1948), p. 1145-1146.



**Friedrich Herlin, *Nördlingen*, Städtisches Museum, 1462-1465: Brothers of the Rosary in prayer with a large rosary in their hands.**

since the thirteenth century in the city of Lille (in the church of Notre-Dame de la Treille, near the former see of the Dominicans), Sint-Truiden, Namur, Ghent, etc<sup>43</sup>.

h) In 1288, Munio of Zamora (1237–1300), seventh Master General of the Order of Preachers, communicated the spiritual goods of the Order to the Rosary Confraternity of Viterbo<sup>44</sup>.

i) Blessed Alan, in the Apology, reports the bull of Pope John XXII (1316-1334)<sup>45</sup>,

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<sup>43</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, pag. 95;  
cf. G. G. MEESRSSEMAN (O.P.), *La predication dominicaine dans les congregations marianes en Italie au XIII siècle*, in: *Archivum Fratrum Praedicatorum*, vol. XVIII (1948), p. 947-948.

<sup>44</sup> “*Omnibus viris congregationis societatis Beatae Mariae Virginis, et B. Dominici*”, in: MUNIUS ZAMORENSIS O.P., Litt.: *Et coeli*, 1288, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 20.

<sup>45</sup> Cf. BEATO ALANO DELLA RUPE, *Il Santissimo Rosario: Salterio di Gesù e di Maria*, Apologia, cap. XIII.

John XXIII was the pope who became famous for granting the "Privilegio Sabatino", or privilege, to those who had devoutly worn the Scapular of Our Lady of Mount Carmel in their life: on the first Saturday after their death, the Virgin, according to the text, will go to Purgatory and take her devoted children from the flames and bring them to Heaven; the Pope, moreover, wanted to ring the bells for the Hail Mary in the morning and evening; and for the Angelus at noon, to honor the time of the Annunciation to Mary.



Friedrich Herlin, *Nördlingen*, Städtisches Museum, 1462-1465, detail.

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II Blessed Alain also points out, in Chapter XIII of the Apology, the indulgence of sixty days granted by Pope Urban IV (1261-1264) who added to Ave Maria the clause: *Jesus Christus*. This suggests that, in the time of Blessed Alain, the Hail Mary ended with: *Ventris Tui*, and that the words: *Jesus Christus*, were added as a result of the indulgence granted by Pope Urban IV.

**who granted the indulgence of 24 years, 34 weeks and one day, to those who recited entirely the Rosary of 150 Hail Marys.**

**Blessed Alan tells us that he saw a transcribed or certified copy of the original, and that the original manuscript was kept in the Dominican convent of Avignon.**

**l) From 1288 on, no official document can be found, until August 17, 1439, when Pope Eugene IV granted members of the Rosary Confraternity a plenary indulgence in articulo mortis<sup>46</sup>.**

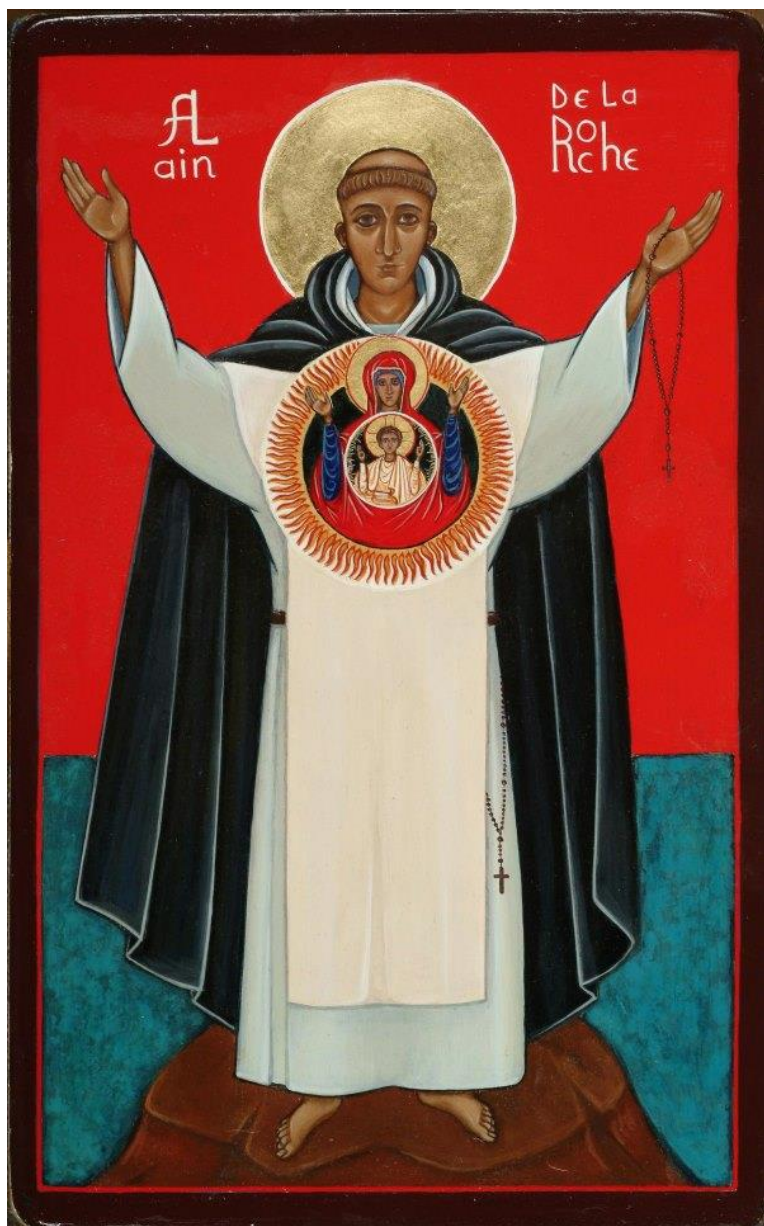
**However, an acknowledgment of the Confraternity of the Rosary (called Society of the Blessed Virgin Mary) is found in the last part of a long document of Privileges addressed to the Dominican Order, a clear sign of the decline, during the fifteenth century, of the Confraternity of the Rosary, as mentioned by Blessed Alan in his works.**

**m) On October 9, 1456, Pope Callistus III (pope from 1455 to 1458), granted the**

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<sup>46</sup> *"Indulgentiam [...] in Societate Beatae Virginis [...] plenariam in mortis articulo"*, in: EUGENIUS PAPA IV, Bull.: *Advesperascente*, 1439 aug. 17, in: *Bullarium Sacri Ordinis Praedicatorum*, vol. III, p. 110.





Source unknown: *Blessed Alain de la Roche*, 20th century.

**Confraternity of the Rosary of Tarascon, in Provence, a plenary indulgence to its members, in articulo mortis, provided that, for a year, they fast on Friday.**

**In this bull, the word “Confraternity” is always used instead of the usual *Congregatio vel Societas Beatae Virginis*<sup>47</sup>. The presence in the Dominican Order of the greatest Cantor of the Rosary, Blessed Alain de la Roche, is already noticeable.**

**n) On June 12, 1464, Pope Pius II confirmed in the bull *Dum levamus* the indulgences of Pope Eugene IV, and called the Confraternity by a singular name: *Societas peregrinantium*<sup>48</sup>.**

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<sup>47</sup> ***“B. Mariae [...] honorabilem Confraternitatem [...] in mortis articulo plenam remissionem eisdem apostolica auctoritate concedere valeret [...] in dictum annum [...] jejunium teneatur [...]. Si [...] jejunium in toto vel in parte quomodocumque adimplere commode nequiverit, eo casu confessor praedictus jejunium ipsum in alia pietatis opera eisdem personis commutare valeat, prout animarum praedictarum personarum saluti viderit expedire”, in: CALISTUS PAPA III, Bull.: Generis tui claritas, 1456 oct. 9, Romae, apud S. Petrum, in: Bullarium Sacri Ordinis Praedicatorum, tom. III, p. 355.***

<sup>48</sup> **Cf. PIUS PAPA II, Bull.: *Dum levamus*, 1464 iun. 12, in: Bullarium Sacri Ordinis Praedicatorum, tom. III, p. 431.**



**Carlo Cignani, *Our Lady of the Rosary*, 17th century.**

**2.3. *Examples of pictorial accounts, between the 13th and the 14th century:***

**a) A diptych from the school of Guido of Siena from the late thirteenth century, preserved at the Pinacoteca Nazionale in Siena, portrays Blessed Andrea Gallerani, who died in 1251 and was buried in St-Dominic's Church.**

**Blessed Alan is shown kneeling before the crucifix holding in the right hand a Paternoster, a rosary with fifty pearls.**

**With the rosary in hand, Blessed Andrea Gallerani is found again in a painting by Lorenzo Di Pietro, or Vecchietta, in the Pinacoteca Nazionale in Siena<sup>49</sup>.**

**b) In the scene of Saint Francis of Assisi appearing to Pope Gregory IX, painted in 1295 by Giotto in the Basilica of St. Francis of Assisi, a knight with a Crusader's cloak recites his long crown of the Rosary<sup>50</sup>.**

**c) In the Diocesan Museum of Cortona is kept a painting showing episodes of Saint Margaret of Cortona, painted by Margaritone d'Arezzo during the late thirteenth century. Saint Margaret of Cortona, of the Third Order**

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<sup>49</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, p. 96.

<sup>50</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, p. 96-97.



a) Guido of Siena, *Blessed Andrea Gallerani*, diptych (detail), late 13th century, Pinacoteca of Siena.





**Giotto, *Apparition of Saint Francis to Pope Gregory IX*, c.1295, Upper Basilica of Assisi: on the side, a Crusader recites the Rosary.**



**Giotto, *Apparition of Saint Francis to Pope Gregory IX*,  
c.1295, Upper Basilica of Assisi: detail of the Crusader.**





**Lorenzo Di Pietro, or Vecchietta, *Arliquiera* (detail), 1445,  
Siena, Siena Pinacoteca.**



**c) Unknown, *Saint Margaret of Cortona*, c.1280, Cortona, Diocesan Museum.**

**of St. Francis, who instituted a congregation of Tertiary Sisters, is holding a long rosary.**

**d) In the Laurentian Library in Florence, the manuscript *Mediceo Palatino*, folio 121R, shows a miniature from 1401 (date uncertain, up to 1501), where a penitent holds in her hands a crown of the Rosary, at the foot of the Virgin nursing the Christ Child.**

**e) In the Church of St Just and St Clement in Castelnuovo Berardenga, Siena, is kept a painting by Giovanni Di Paolo, 1426, entitled *Madonna with Child and Musician Angels*. Our Lady holds a long crown of the Rosary in her hand.**

**f) St Bavo's Cathedral in Ghent keeps the *Altarpiece of the Lamb*, a polyptych by Jan van Eyck, in which we can see a hermit with a long rosary.**

**g) At the National Gallery in London is the *Arnolfini Portrait* by Jan van Eyck, from 1434: the mirror is framed by several Mysteries of the Rosary, and next to the mirror is a crown of the Rosary (Blessed Alan recalls**

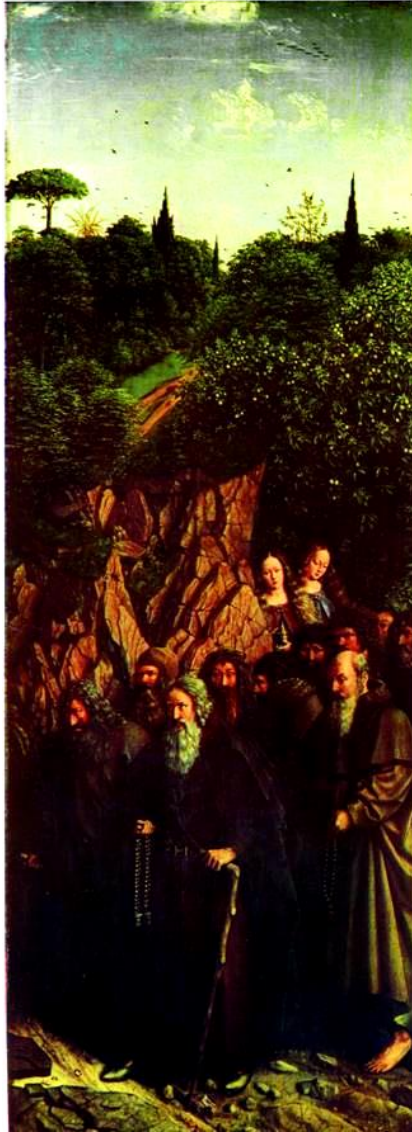




d) *Manoscritto Mediceo Palatino*, folio 121r, miniature from 1401, Florence: the penitent holds a crown of the Rosary.



**e) Giovanni Di Paolo, *Madonna with Child and Musician Angels*, Castelnuovo Berardenga, Siena, Church of St Just and St Clement, 1426.**



**f) Jan van Eyck, *The Lamb of God*, polyptych (detail of the Hermit with the Rosary), Ghent, St Bavo's Cathedral, 1432.**





**g) Jan van Eyck, *The Arnolfini Portrait*, National Gallery, London, 1434: a rosary is hanging on the back wall, and ten of the fifteen mysteries of the Rosary surround the mirror.**



**g) Jan van Eyck, *The Arnolfini Portrait*, National Gallery, London, 1434: detail of the rosary; around the mirror, ten of the fifteen mysteries of the Rosary.**



**that these crowns are also available in churches for the prayer of the faithful).**

**h) The Royal Museum of Fine Arts in Antwerp keeps a painting by Jan van Eyck: *The Madonna at the Fountain*, from 1439. From the hand of the Child Jesus hangs a crown of the Rosary.**

**i) In the *Portrait of Gerard of Villamagna* by Bicci Di Lorenzo (first half of the 15th century), the figure holds a Crown of the Rosary in his hand.**

**l) In the *Mérode Altarpiece* by the Master of Flémalle (1427, Metropolitan Museum of Art, New York), a woman in a side panel holds a long crown of the Rosary.**

**4) *Examples of Crowns of the Rosary, between the 13th and the 14th century:***

**a) In Nantes, at the Hospital of the Great Providence, was preserved for some time the Rosary of Saint Vincent Ferrer (1350-1419). It was made of fifty hardwood beads divided in ten sets separated by five larger beads, and ended with a cross.**

**b) The Rosary of Saint Rita of Cascia, which she used to pray, as seen on her**



(D) WahooArt.com

**h) Jan van Eyck, *Madonna at the Fountain*, 1439, Antwerp, Royal Museum of Fine Arts.**



i) Bicci Di Lorenzo, *Portrait of Gerard of Villamagna*, first half of the 14th century.



**1) *Mérode Altarpiece* by the Master of Flémalle, 1427, Metropolitan Museum of Art, New York.**

**funeral casket (1377-1447), is kept in St. Rita's Monastery, in Cascia.**

**c) The Rosary of Francis of Paola, which he used to pray (1416-1507), is exposed in the Sanctuary of Paola.**

**An old image shows Saint Francis of Paola receiving a vision of Our Lady of the Rosary.**

**When Pope Sixtus IV wanted to ordain Francis of Paola, Francis told the Pope that he only asked for the power to bless rosaries and holy candles to give them to the sick<sup>51</sup>.**

## ***2.5. Examples of funerary monuments between the 13th and the 15th century:***

**a) In Florence, in the Cloister of the church of Sant'Egidio, at the Santa Maria Nuova Hospital, is the tombstone of Monna Tessa (—1327), on which she is represented lying. The deceased is holding in her hands the Book of Rules, from which a long Rosary hangs, and it is**

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<sup>51</sup> Cf. FIORINI MOROSINI G., *Il carisma penitenziale di San Francesco di Paola*, p. 592-596.





**b) Cascia, *the casket* containing the intact body of Saint Rita of Cascia, after her death (1457), 1745: Rita holds a rosary in her hand (detail above).**



**Cascia, reliquary containing *the Rosary of Saint Rita* (15th century).**



**Cascia, the Rosary of Saint Rita (15th century).**





c) Woodcut from 1513: *Saint Francis of Paola* receives a vision from Our Lady of the Rosary



**a) Tomb of Monna Tessa (1327), Florence, Cloister of the Church of Sant'Egidio: a rosary hangs from the belt.**



**possible to distinguish clearly the Paternoster of the Hail Mary<sup>52</sup>.**

**b) In Florence, the headstone of lady Lapa Acciaiuoli in Buondelmonti (-1370), represents her lying and holding a Rosary in her almost-joined hands. The Crown consists of fifty grains, with four small crosses irregularly spaced<sup>53</sup>.**

**c) The Crown or the Paternoster held by Saint Catherine of Siena must have been similar, when she detached from it a small silver cross to give to the poor: “she thought to detach a small silver cross, of low value, which was traditionally inserted in place of the nodes of the string, commonly called Paternoster, since each of them corresponds to a Lord’s Prayer (Our Father). This was the Paternoster which the Blessed Virgin was holding in her hands”<sup>54</sup>.**

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<sup>52</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, pag. 97.

<sup>53</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, pag. 97.

<sup>54</sup> *“Cogitanti occurrit crux quaedam argentea parvae quantitatis quae, iuxta consuetudinem, solet inseri filo inter nodulos illos qui Paternoster vulgariter appellantur, eo quod ad ipsorum numerum oratio dominicalis replicatur. Hoc igitur paternoster sacra virgo habens in manibus”*, in: BOLLANDISTAE, *Acta Sanctae Sedis*, t. II, apr. al g. 30, in: S. ORLANDI O.P., *Libro del Rosario*, pag. 98.



**b) *Headstone of Mona Lapa Acciaiuoli*, charterhouse of Florence, 1370. In the hands of Mona Lapa is a rosary, with intersecting crosses like the rosary of Saint Catherine of Siena (example c).**

**d) Father Thomas Mamachi Maria (1713-1792) wrote that he could describe two tombs that were then in the Dominican church of Saint Jacques in Paris, before the French Revolution, during which many works of art disappeared<sup>55</sup>.**

**As described by Mamachi, they had a great importance in the history of the Psalter of Mary.**

**The first tomb was that of Alain de Villepierre, who died on January 13, 1358: on his grave<sup>56</sup> were represented three figures, one of which, in the middle, had in his hands a crown of 150 beads divided by ten larger grains.**

**The second tomb was that of Humbert II of Viennois, who returned the Dauphiné to the King of France, entered the Dominican Order in 1349, and eventually became Patriarch of Alexandria and administrator of the diocese of Rheims. He died in 1354.**

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<sup>55</sup> Cf. MAMACHI T. M. O.P. - POLLIDORIUS F. M., O.P., *Annalium Ordinis Praedicatorum*, t. I, p. 326-29, in: S. ORLANDI O.P., *Libro del Rosario*, p. 98- 99.

<sup>56</sup> The tomb was destroyed during the French Revolution, but there remains a representation in an engraving located at the National Library of France in Paris, Collections Gaignières (engraving Pe Ij fol. 82).



**d) Drawing of the grave of Alain de Villepierre, who died in 1358. In the hands of the figure at the center, we see a long Rosary of 150 beads.**

**His grave bronze featured his effigy in the center, with the miter and the crosier.**

**On each side were represented several Dominicans, two of whom were holding a Rosary.**

**e) Louis Alonso Getino, Dominican historian (1877-1946), described in his book *The Origin of the Rosary* two tombs of the fourteenth century, one in Portugal and the other in Spain<sup>57</sup>.**

**The first is the tomb of Beatrice, second wife of King John I, who died in 1307, and was buried in the church of the Monastery of the Holy Spirit in Zamora, Spain.**

**From the neck of the portrait of Beatrice hangs a long crown of the Rosary.**

**On the sides of the tomb, saints of the Dominican Order are represented.**

**The second tomb is located in Valladolid, Spain, in the Cistercian monastery of Santa Maria la Real.**

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<sup>57</sup> Cf. L. GETINO ALONSO O.P., *Origen del Rosario y Leyendas Castellanas del siglo XIII sobre S.to Domingo de Guzman*, Vergara, 1925, p. 39-40, in: S. ORLANDI O.P., *Libro del Rosario*, pag. 99.





**d) Drawing the grave of Humbert II of Viennois, who died in 1354. Two Dominicans stand beside the deceased with a Crown of the Rosary in their hands.**



**e1) *Tomb of Beatrice of Portugal, Queen of Castile and Leon, who died in 1307 and was buried in the monastery of the Holy Spirit in Zamora, Spain.***



**e2) *Tomb of Maria de Molina*, Queen of Castile and León, who died in 1321 and was buried in Valladolid, Spain, in the monastery of Santa Maria la Real.**

**It contains the tomb of Maria de Molina, called the Great, Queen of Castile and León, who died there in 1321, and who requested in writing to be buried with the Dominican habit.**

**Above the sarcophagus is the recumbent statue of alabaster of the queen, and from her neck hangs a beautiful crown of the Rosary <sup>58</sup>.**

**f) At the Museum of Fine Arts in Dijon, France, is the tomb of Philip the Bold, which was sculpted by Jean de Marville between 1383 and 1410.**

**On each side of the tomb, we can see Dominicans friars with the Rosary.**

### **3. THE 14TH AND 15TH CENTURY: THE DECLINE OF THE ROSARY AND OF THE CONFRATERNITY, AND THE ADVENT OF BLESSED ALAN DE LA ROCHE O.P.**

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<sup>58</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, p. 99-100.

**By the late fourteenth century, the Confraternity of the Rosary and the recitation of the Rosary itself had begun to wane.**







f) Jean de Marville, *tomb of Philip the Bold*, carved between 1383 and 1410, Dijon, Museum of Fine Arts.

**Raimondo Spiazzi O.P. provides an excellent description: “But because of our human frailty, devotion faded with the passing of time, to the point of almost disappearing. But the Virgin was keeping watch and tried to revive it again in the heart of the people. And as the patriarch Saint Dominic had done, she wanted a Dominican to come and preach the holy prayer. That Dominican was Blessed Alan, Master of the Order”.**

**Alan de la Roche (Alanus de Rupe, Alano della Rupe, Alain Van der Rutze, or**

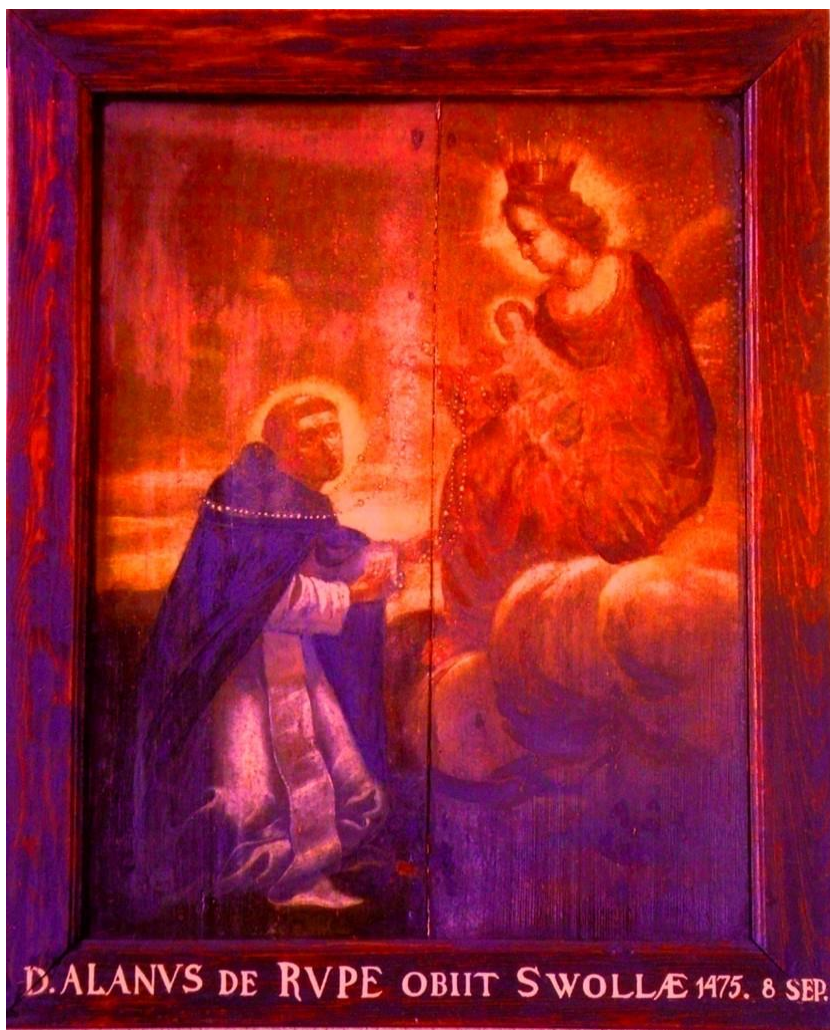
**Alain Van der Clip in Flemish<sup>59</sup>), was born circa 1428 in Plouër-sur-Rance, Brittany<sup>60</sup>.**

**He belonged to the noble De la Roche family, whose castle, of which are left, partially buried, the remains of walls and of**

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<sup>59</sup> Also told by Ippolito Marracci, with the incorrect name Alarius: *"Alanus de Rupe (cuidam, sed male, Alarius)"*, in: MARRACII HIPPOLYTI, *Bibliotheca Mariana*, in: *Monumenta italica mariana*, n. 2, p. 15.

<sup>60</sup> Modern authors did not add anything new to the excellent biography written by QUETIF-ECHARD, I, 849-852 based on the Acts of the General Chapters of the Order, those of the Congregation of Holland and the lost documents from Lille.



**Anonymous, *Blessed Alan de la Roche receives the Rosary of Mary*, early 16th century, Zwolle, convent of the Dominican Fathers, next to the Church of St. Thomas Aquinas. The halo around the head of Blessed Alan, as seen on other images, has been represented since he received the title of blessed shortly after death.**

**the main entrance, had a view of the Rance estuary, in an enchantingly beautiful landscape.**

**He learned the rosary in his family, as evidenced by the memorial located in the church of Plouër-sur-Rance, which certainly belonged to his family, with a sculpture representing the effigy of a noblewoman of the fifteenth century; the rosary in her hand, a sign of piety, is absent from the other tombstones in the same church and around.**

**Because it dates back to the fifteenth century, and because of the name on the tombstone, and of the Rosary carved in her hands, there are few doubts about the identity of the noblewoman buried there: she is probably the mother of Blessed Alan, and he could have ordered the grave for his mother and put the rosary in her hands.**

**In the same church, there is a wooden statue of the Madonna, at first sight a Madonna of the Rosary handing the rosary to Saint Dominic and Saint Catherine of Siena: however, given its location in the church**

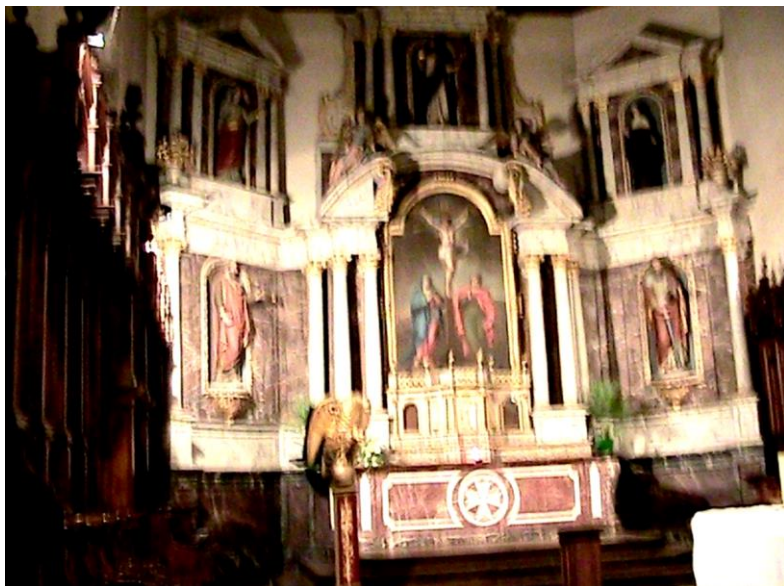


**Plouër-sur-Rance, Brittany, birthplace of Blessed Alan de la Roche, in the mid-1950s (above) and currently (below).**

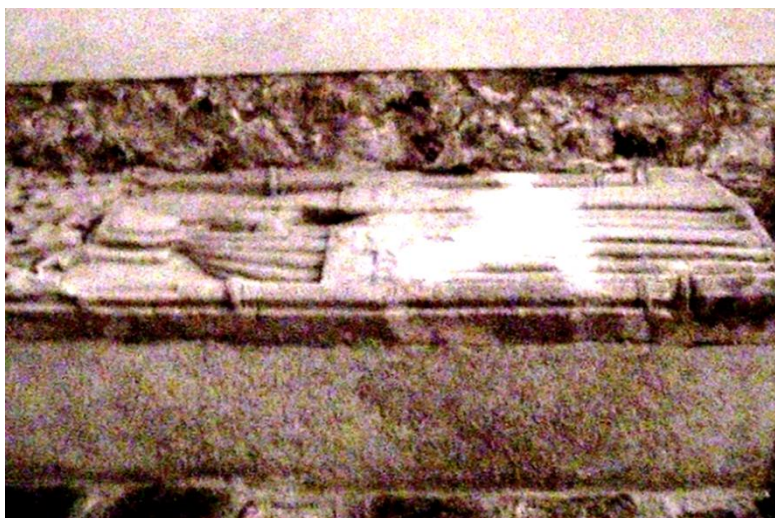




**Plouër-sur-Rance, Church of St. Peter and St. Paul,  
in the center of the town.**



**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: the Altar (above) and (below) *Our Lady of the Rosary* with, beside her, probably Blessed Alan de la Roche and Saint Rose of Lima.**

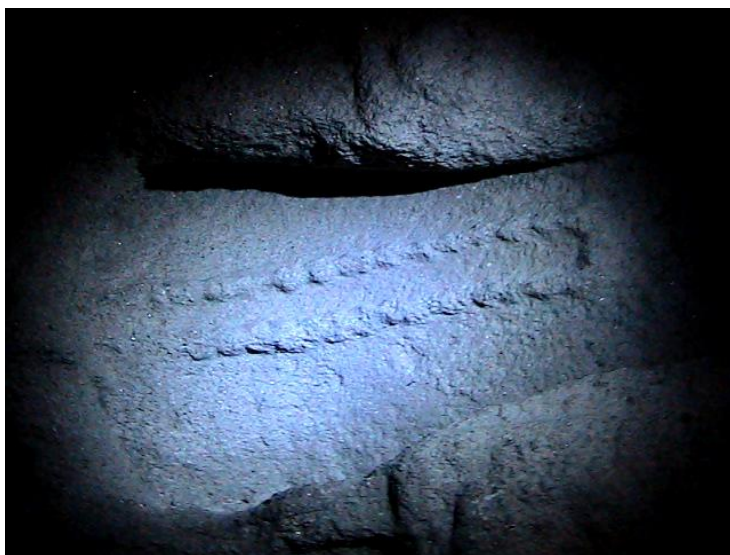


**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: in the left aisle of the church, in front of the Madonna of the Rosary, the tomb of a noble woman of the De la Roche family, dated fifteenth-century, with a crown of the Rosary in her hands: she may be the mother of Blessed Alan.**





**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: details of the tomb of the noblewoman of Plouër-sur-Rance (15th century).**



**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: details of the face and the Rosary on the tomb of the noblewoman of Plouër-sur-Rance, 15th century, belonging to the De la Roche family.**





**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: Details of the Rosary and the arms of the De la Roche family on the tomb of the noblewoman in Plouër-sur-Rance, 15th century.**



**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul, detail of the tomb of the noblewoman of Plouër-sur-Rance.**



**Plouër-sur-Rance, illustration outside of the church, which dates the noblewoman of Plouër-sur-Rance from the 15th century.**



**In the other wing of the Church of St. Peter and St. Paul of Plouër-sur-Rance, the tombstone of a woman, probably also from the De la Roche family.**





**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: near the fifteenth-century tomb of the noblewoman of Plouër-sur-Rance, the tomb of a warrior.**

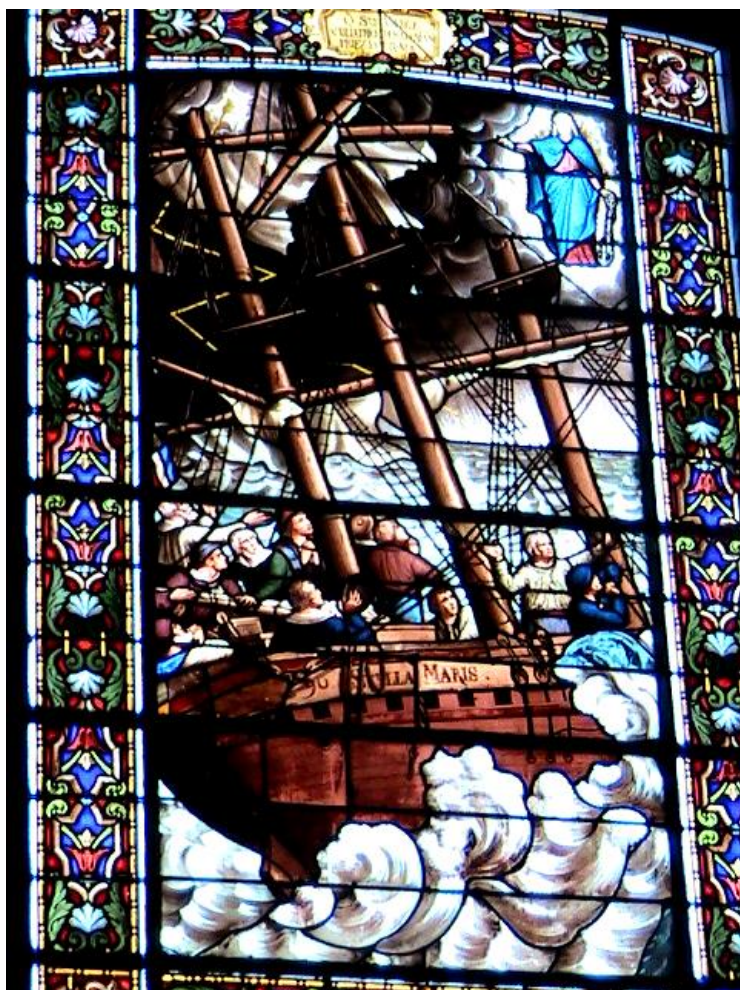




**The emblem of the De la Roche family: it could be that of Blessed Alan's father.**

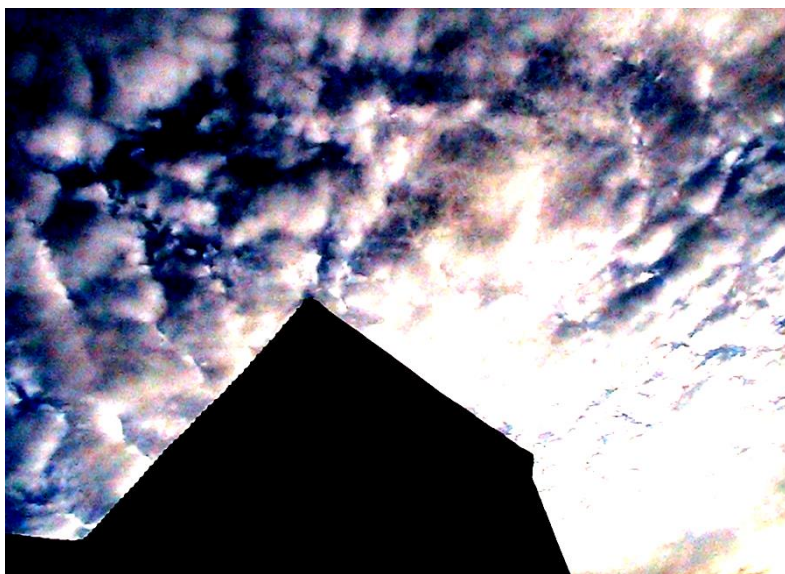


**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: above, a statue which may represent Blessed Alan: the distinctive dog of Saint Dominic is absent.**



**Plouër-sur-Rance, inside the Church of St. Peter and St. Paul: beside the altar of Our Lady of the Rosary, a stained glass window depicting Our Lady of Souhaitier, which seems to recall the origin of the Confraternity of the Rosary, as received in revelation by Blessed Alan.**





**The sky of Plouër-sur-Rance.**



**The historic center of Plouër-sur-Rance ends a few meters away.**





**Plouër-sur-Rance: above, detail of an ancient wall of a house; below, Church of St. Peter and St. Paul.**

**of the birthplace of Blessed Alan, this statue may represent Blessed Alan himself as the face of the saint is hairless and the bottom of the statue lacks a visible reference to Saint Dominic, the dog or a torch in hand.**

**The other saint could be Rose of Lima.**

**In Plouër, in the chapel of Our Lady of Souhaitier at the entrance of Plouër-sur-Rance, a statue of Blessed Alan recalls his reputation for holiness among his people.**

**The Christian name of Alan is still unknown; we know that he felt a calling in his childhood, so he was young when he entered the novitiate of the Dominican Order in Dinan, in the diocese of Saint-Malo, about ten kilometers from Plouër, where he remained until his religious profession, before leaving for Lille.**

**In Dinan, a stained glass recalls the passage of young Alan; it is located in the church of Saint-Sauveur, which is very close to the former Dominican novitiate, where he spent his adolescence and youth.**



**The landscape around the Chapel of Our Lady of Souhaitier  
at the entrance of Plouër-sur-Rance.**





**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier.**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier.**





**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier.**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier, detail of the small statue of the Virgin and the bell tower.**

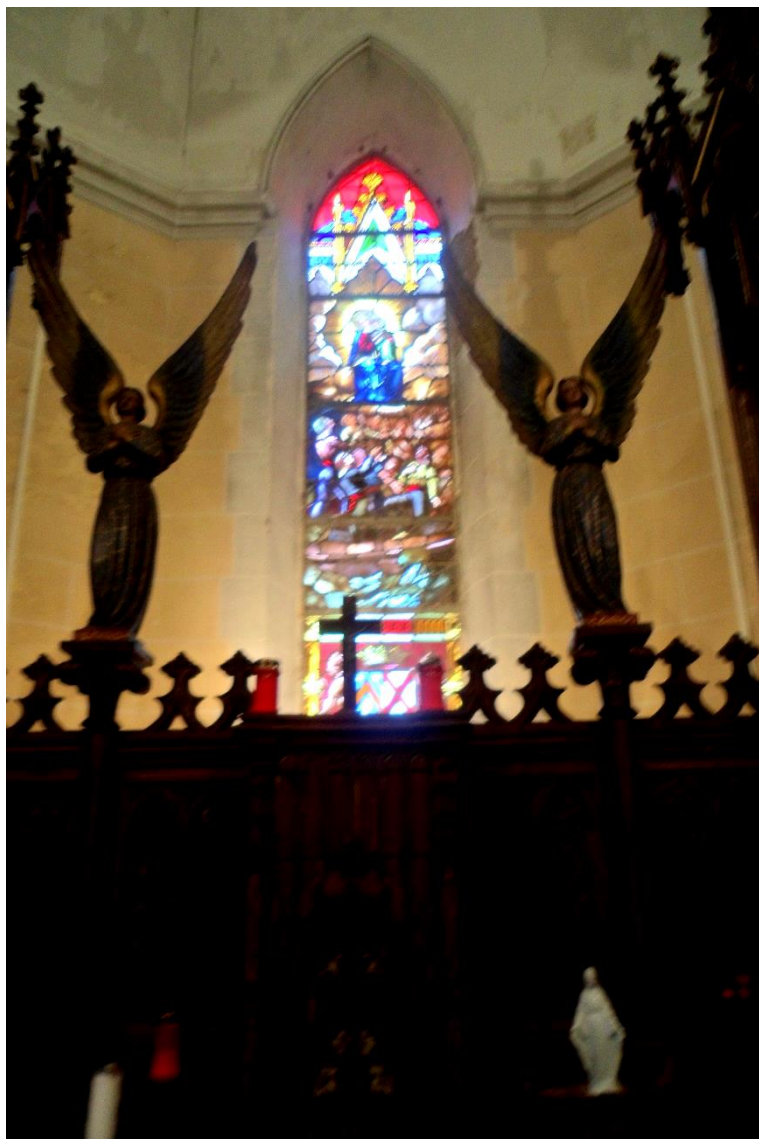


**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier:  
inside, and on the right, the statue of Blessed Alan de la  
Roche.**





**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier: the high altar and the statue of Blessed Alan de la Roche (above); in the back of the church, the votive offerings made to the Sanctuary by sailors who survived shipwrecks (below).**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier: the altar.**





**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier: view of the church from the altar.**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier:  
inside, and on the right, the statue of Blessed Alan de la  
Roche.**



**Plöuer sur Rance, *Chapelle Notre Dame de la Souhaitié*: sul lato destro, la statua del Beato Alano della Rupe.**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier:  
statue of Blessed Alan de la Roche.**



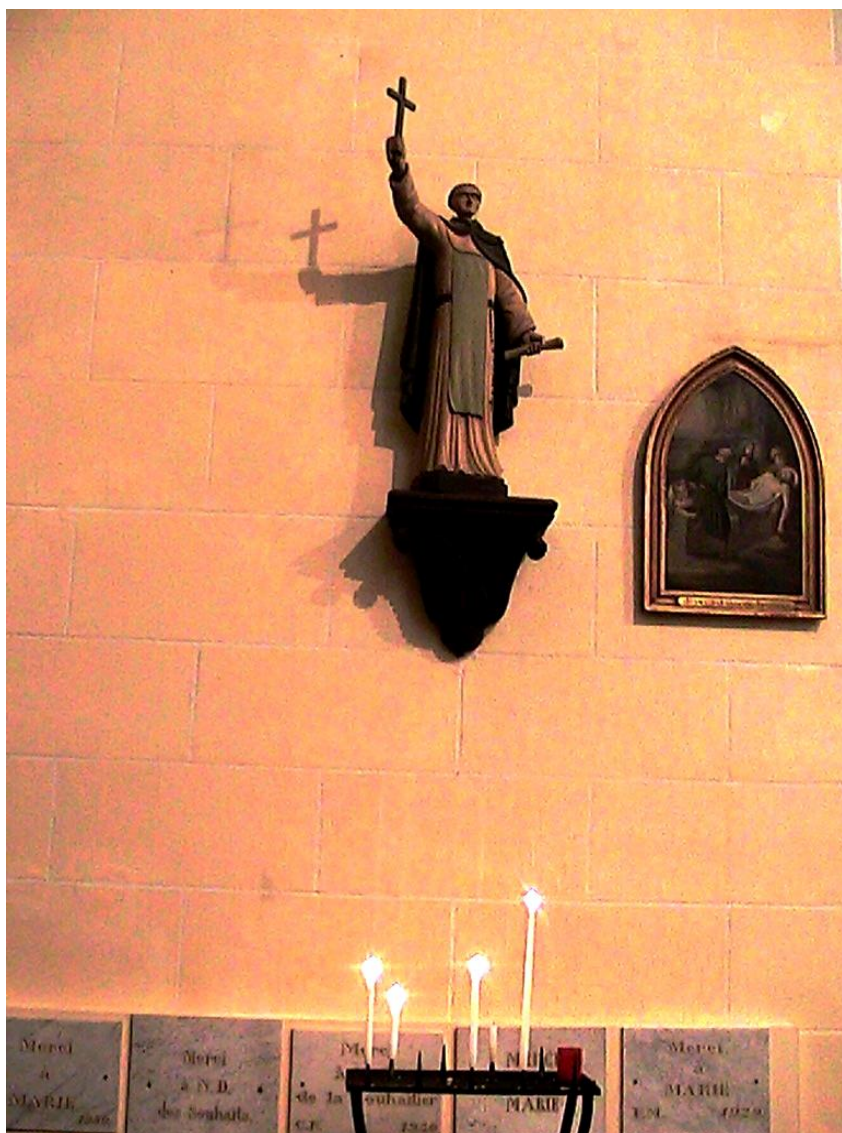


**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier: statue of Blessed Alan de la Roche.**





**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier:  
statue of Blessed Alan de la Roche.**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier:  
statue of Blessed Alan de la Roche.**



**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier: statue of Blessed Alan de la Roche.**





**Plouër-sur-Rance, Chapel of Our Lady of Souhaitier: Mary and roses can always be found where Blessed Alan is venerated.**



**Plouër-sur-Rance, apse of the Chapel of Our Lady of Souhaitier.**





**Plouër-sur-Rance, apse of the Chapel of Our Lady of Souhaitier.**



**Plouër-sur-Rance, the picturesque countryside around the Chapel of Our Lady of Souhaitier.**



**Plouër-sur-Rance, the picturesque countryside  
around the Chapel of Our Lady of Souhaitier, which the  
eyes of Alan saw in his childhood.**





**Not far from the historic center of Plouër-sur-Rance and the Chapel of Our Lady of Souhaitier is the location where once stood De la Roche castle: above, view of the birthplace of Blessed Alan, and bottom, the entrance to the De la Roche estate.**



**Plouër-sur-Rance, location of De la Roche castle, where is now a large lawn in front of the eighteenth-century De la Roche estate.**





**Plouër-sur-Rance, location of De la Roche castle, the entrance (above), and the access from the villa to the large lawn, where De la Roche castle stood.**



**Plouër-sur-Rance, the site where De la Roche castle stood, and the extraordinary landscape of the Rance, which Alan saw in his childhood.**



**Plouër-sur-Rance, site of De la Roche castle: the estuary of the Rance, which leads to the Channel.**





**Plouër-sur-Rance, site of De la Roche castle: the old walls of the castle.**

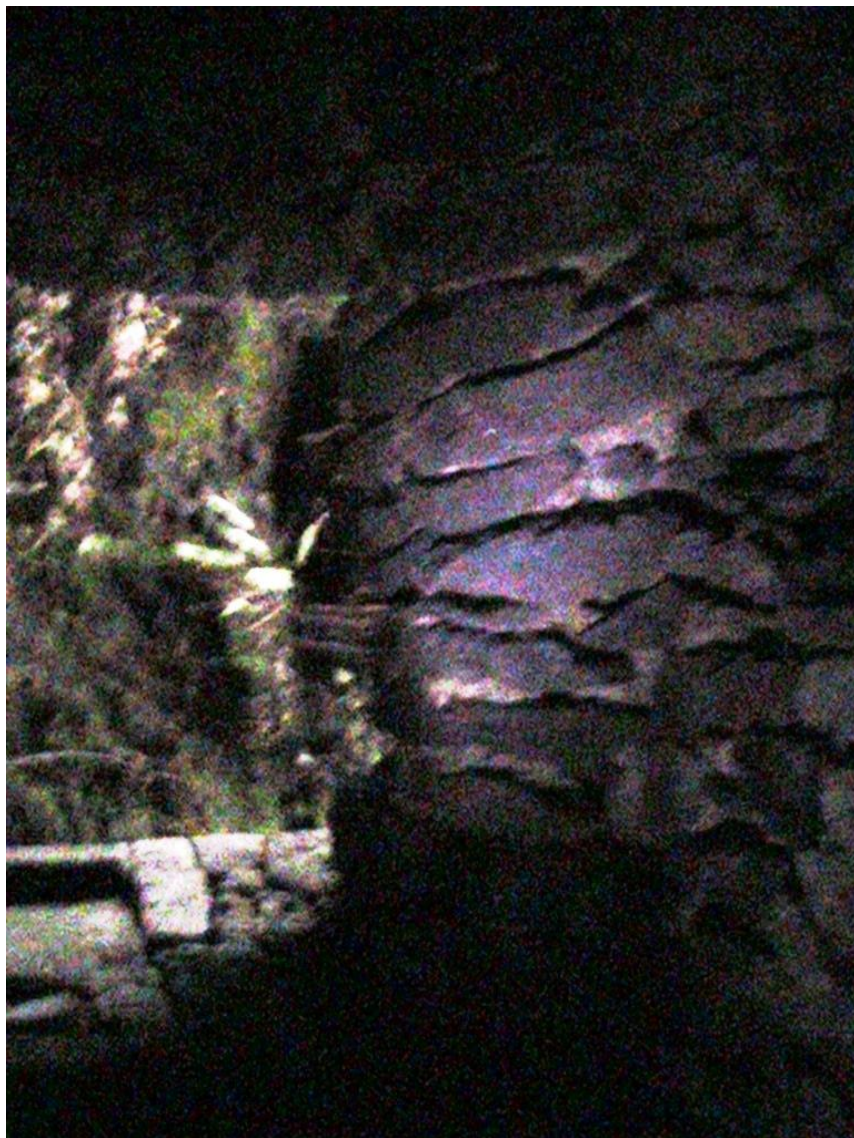




**Plouer sur Rance, site of De la Roche castle: view of the Rance (above), and the meadow where once stood the castle.**

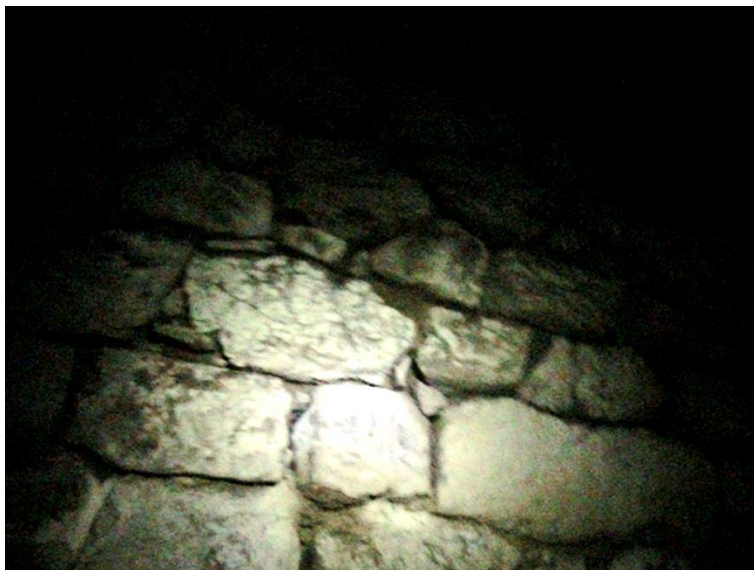


**Plouër-sur-Rance, site of De la Roche castle: the landscape seen by Alan as a child has retained its picturesque beauty.**



**Plouër-sur-Rance, De la Roche castle: rooms on the first floor of the castle, excavations made recently in the field.**





**Plouër-sur-Rance, De la Roche castle: rooms on the first floor of the castle, excavations made recently in the field.**





**Plouër-sur-Rance, De la Roche castle: rooms on the first floor of the castle, excavations made recently in the field.**



**Plouër-sur-Rance, De la Roche castle: rooms on the first floor of the castle, excavations made recently in the field.**



**Plouër-sur-Rance, De la Roche castle: blooming roses.**





**Plouër-sur-Rance, De la Roche castle: blooming roses.**



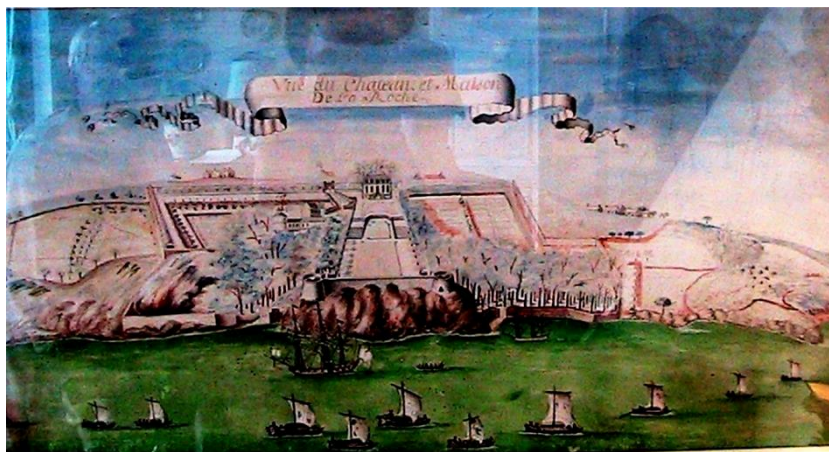


**Plouër-sur-Rance, site of De la Roche castle: the meadow where the castle was located.**



**Plouër-sur-Rance, De la Roche castle: this ancient tower, transformed over the centuries into a dovecote, is the only standing part of what remains of the old structures of the castle.**



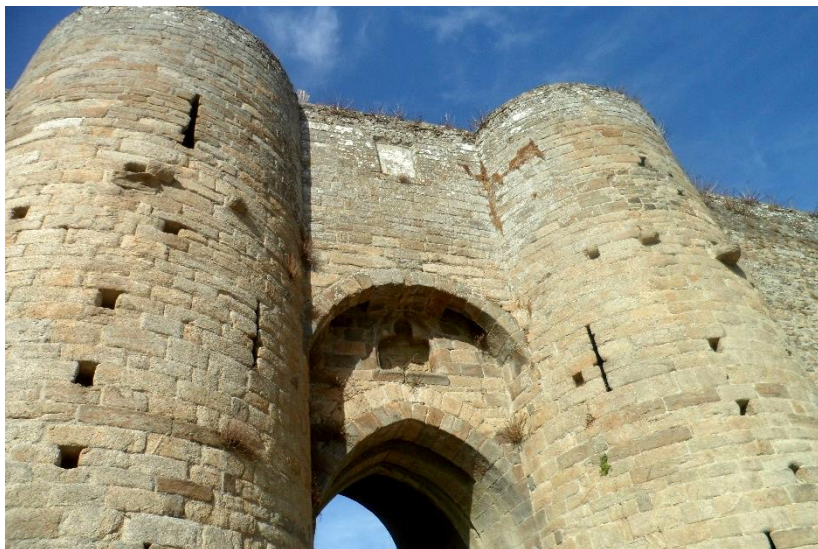


**Plouër-sur-Rance, De la Roche castle, on an old map.**



**Plouër-sur-Rance, De la Roche castle, on an old map.**



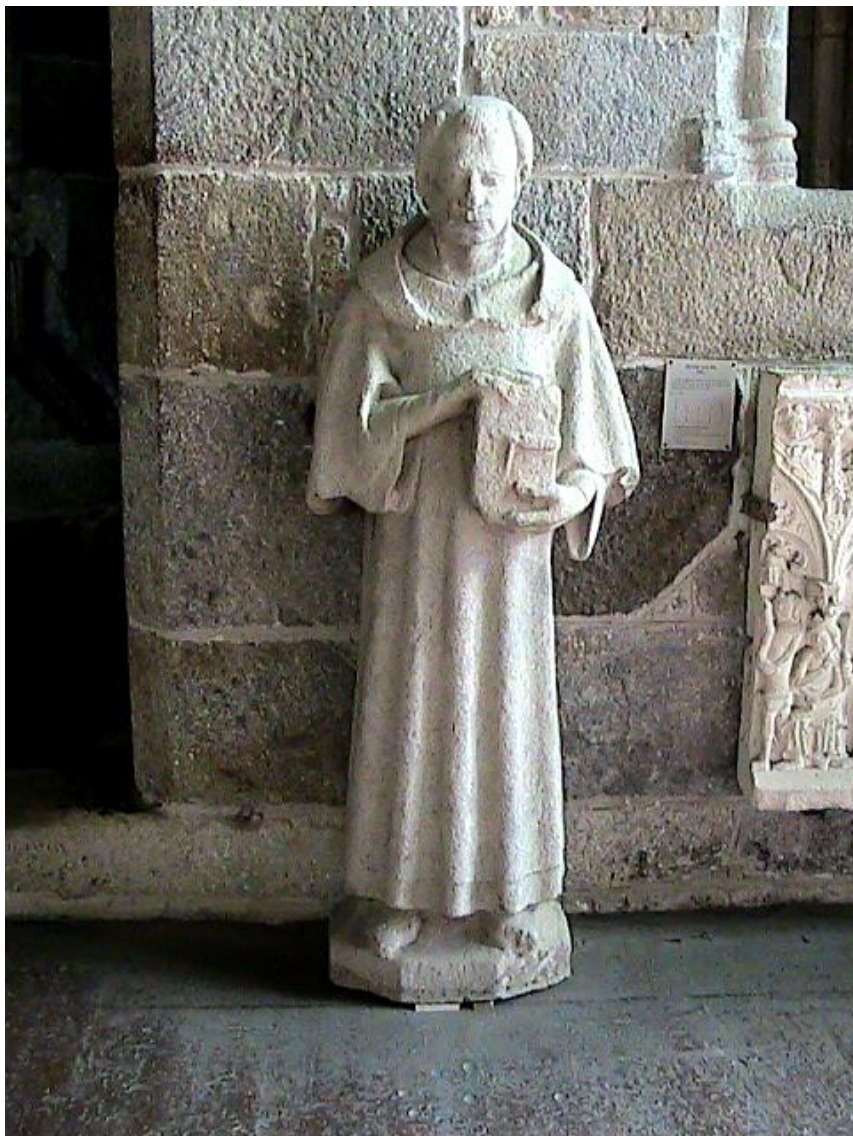


**Dinan, a few kilometers from Plouër-sur-Rance, where Blessed Alan made his Dominican Novitiate: the Keep of the Duchess, the construction of which young Alan saw.**



**Dinan, Keep of the Duchess (15th century).**





**Dinan, inside the Keep of the Duchess, a stone statue of a Dominican of the sixteenth century, found in 1962 in the ruins of the chapel of the Dominican convent of Dinan: could it be Blessed Alan de la Roche?**



**Dinan, the Keeper of the Duchess, portrait of Saint Dominic of Guzman, 1593, from the Dominican church of Dinan.**





**Dinan, inside the Keep of the Duchess, statue of the Virgin with scepter (symbol of the Rosary), 16th century, probably from the former Dominican church of Dinan.**



**Dinan, inside the Keep of the Duchess, statue of the Angel of the Resurrection from the 16th century, probably from the former Dominican church of Dinan.**



**Dinan, inside the Keep of the Duchess, statue of St. Roch, 16th century. At his waist, a large Rosary.**



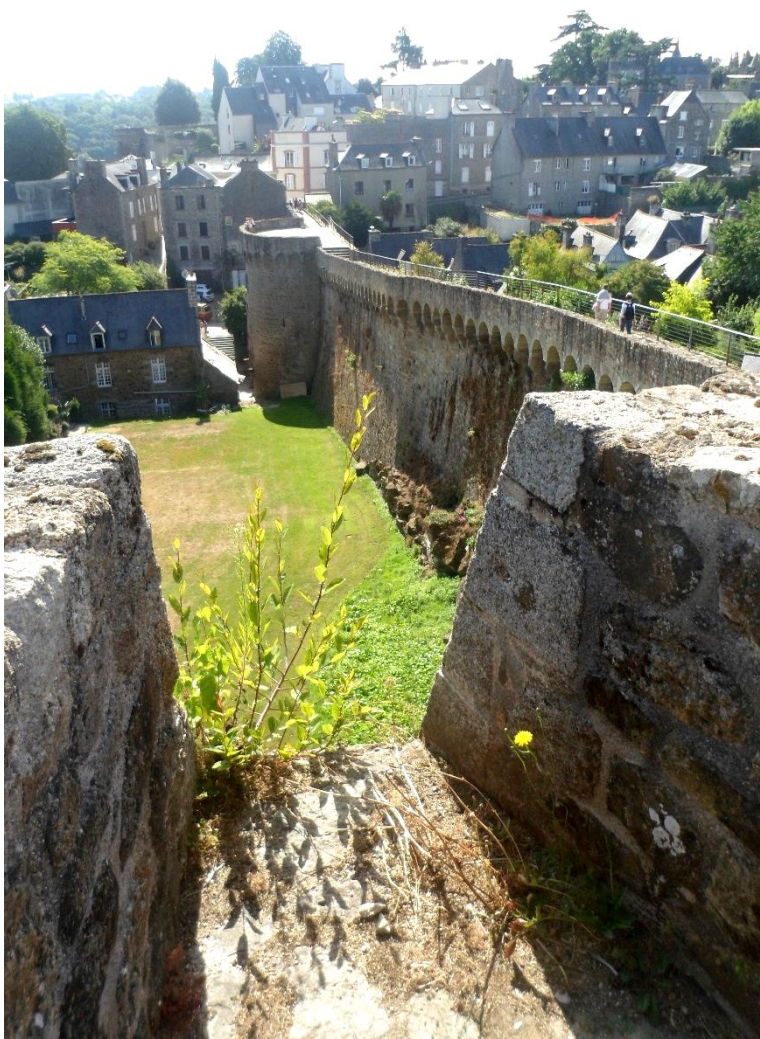


**Above: fragments of an altarpiece, found in 1962 during excavations in the ancient Dominican convent of Dinan. Alan most likely saw it, since it is dated from the first half of the 15th century. Below: the terrace of the Keep of the Duchess, and view on the church of Saint-Malo, the clock tower, and the church of Saint-Sauveur.**





**Dinan, old city fortifications.**



**Dinan, old city fortifications.**



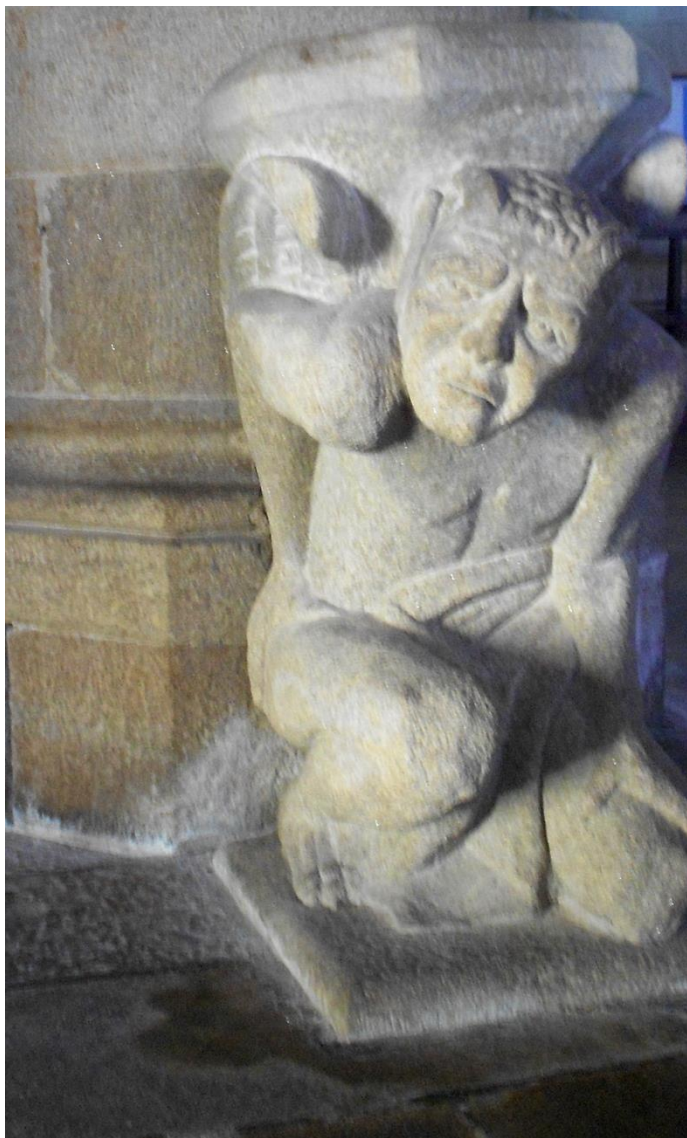
**Dinan, St Malo's Church.**



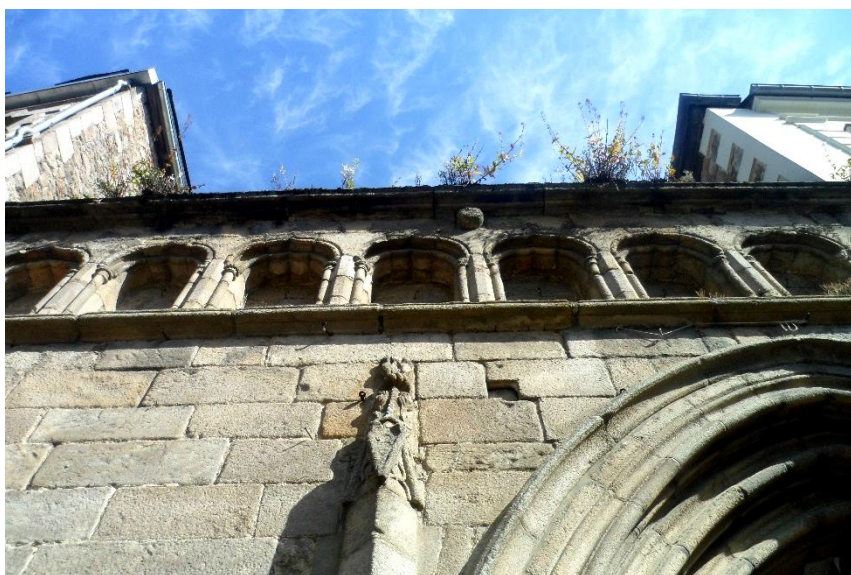
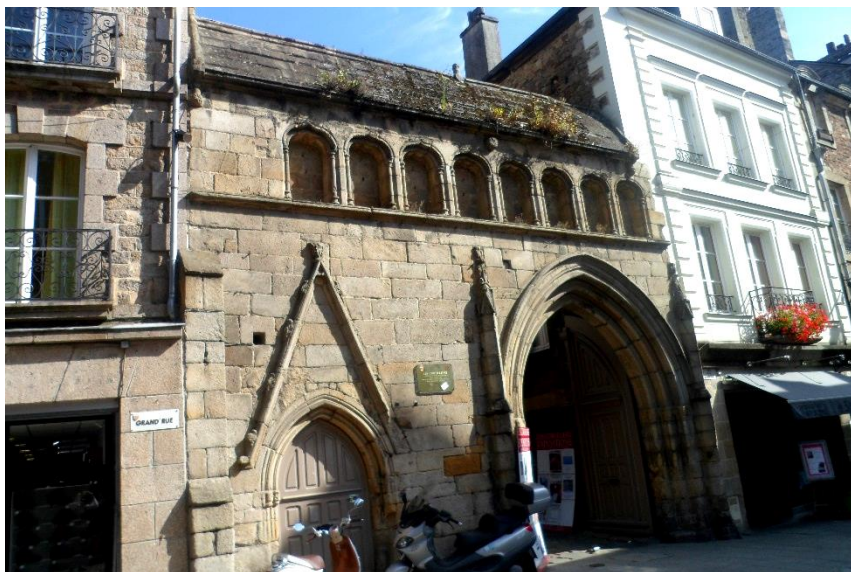


**Dinan, St Malo's Church: stained glass window representing Our Lady of the Rosary.**





**Dinan, St Malo Church, inside: strange medieval representation of the devil, crushed by the font.**

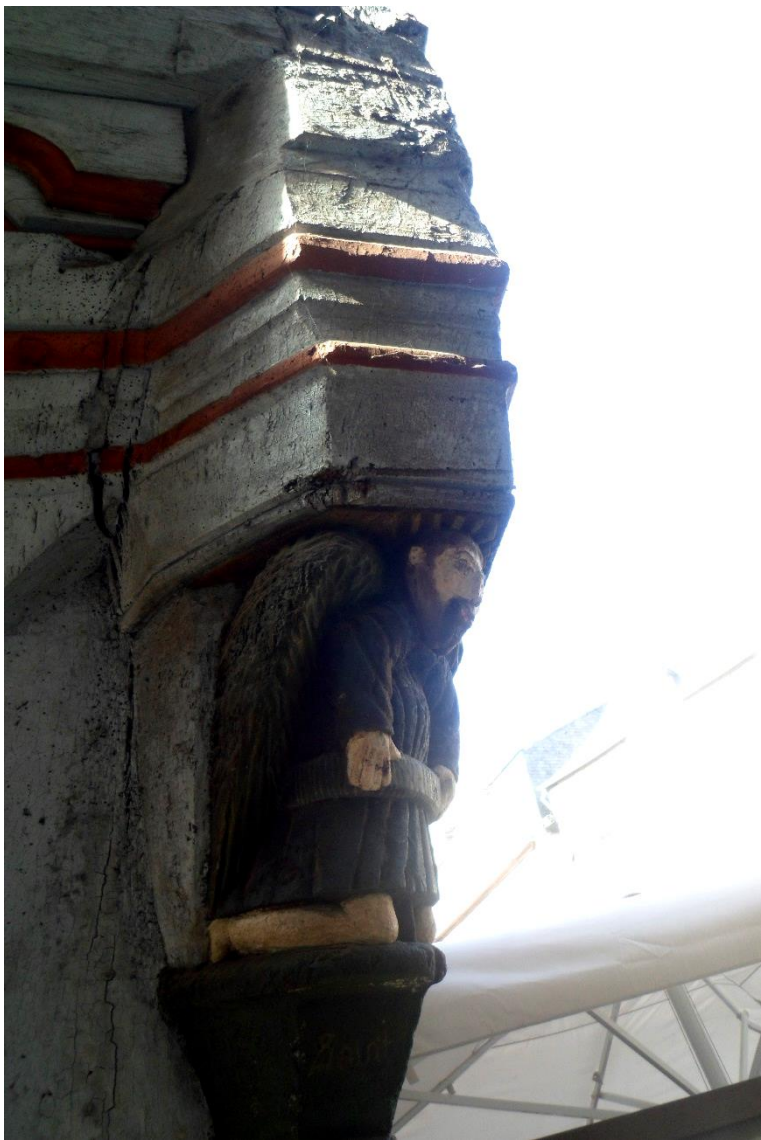


**Dinan, old Franciscan monastery, founded in the 13th century, contemporary of the Dominicans.**



**Dinan, old houses in the historic center.**





**Dinan, old houses in the historic center.**





**Dinan, old houses in the historic center.**



**Dinan, old houses in the historic center and clock tower, a few meters from the old Dominican convent.**



**Dinan, view from the 1950s, church of Saint-Sauveur, and behind, the properties of the Dominicans (above). We can see the old 17th-century Dominican convent (above and below, in its current state).**





**Dinan, the old street that separated the large Dominican estate from St. Saviour Church.**





**Dinan, St. Catherine Chapel, next to the old Dominican monastery.**



**Dinan, St. Saviour Church, view from the old Dominicans estate (above), and the old Dominican monastery, now a library (below).**



**Dinan, walls and garden of the old Dominican monastery.**





**Dinan, the sky and the garden of the old Dominican monastery.**





**Dinan, St. Saviour church, where a stained glass window is dedicated to Blessed Alan.**

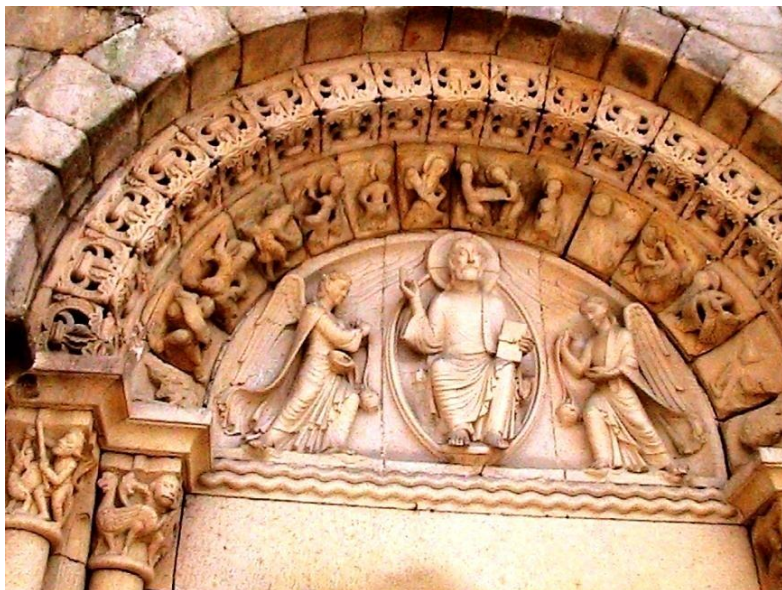


**Dinan, St. Saviour Church: its stands on the large Dominican estate. The novitiate was located a few meters from the church.**



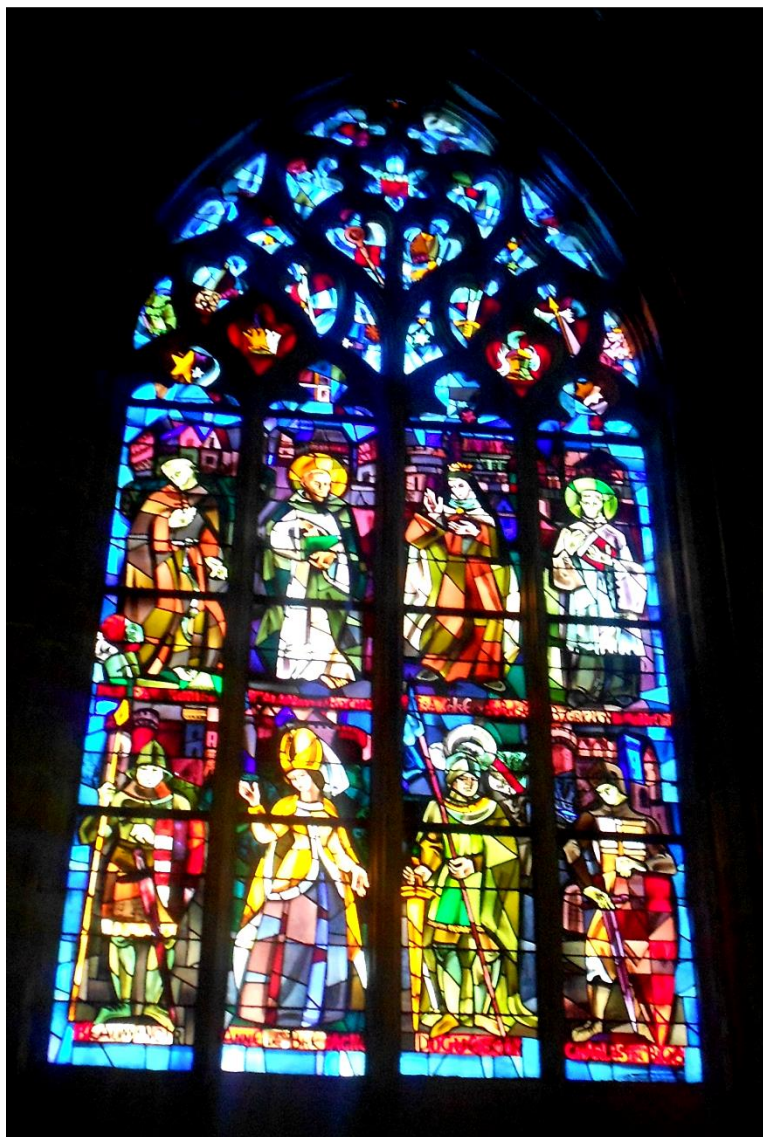
**Dinan, detail outside of St. Saviour Church.**



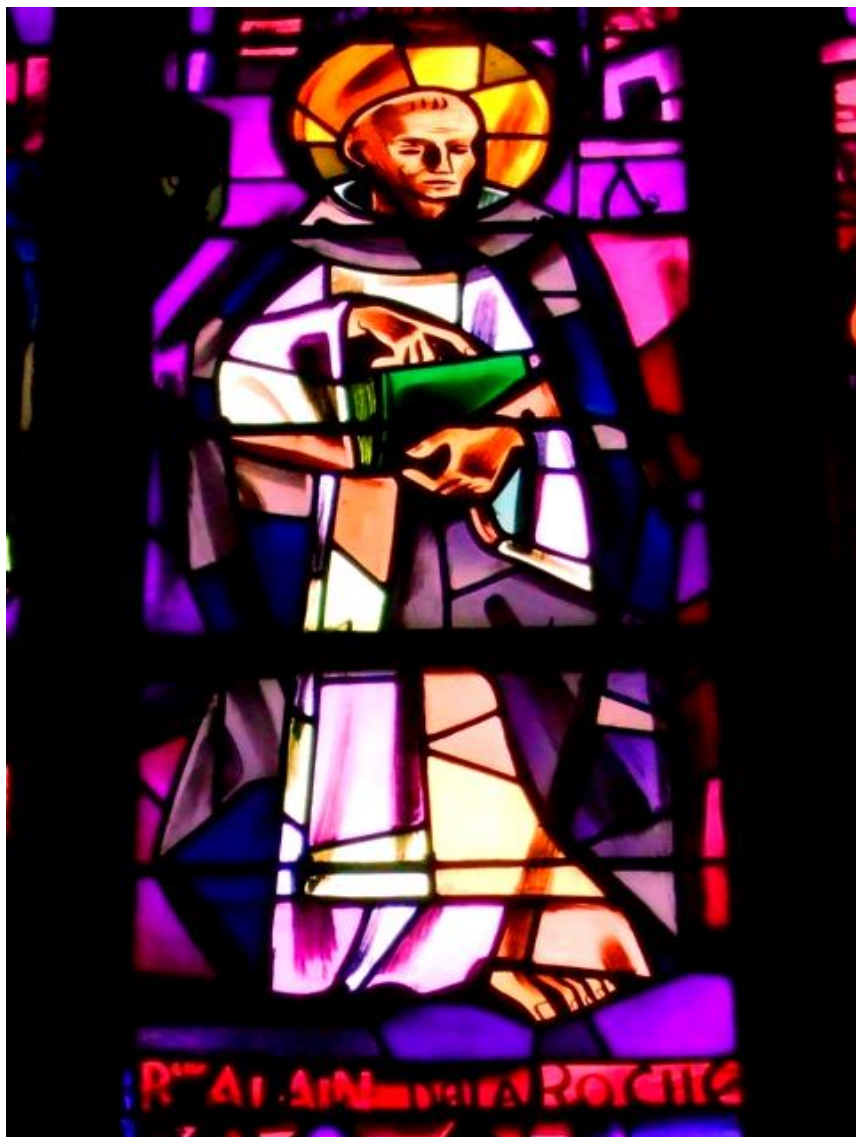


**Dinan, detail of the front door of St. Saviour church  
(above); inside the church (below)**





**Dinan, inside St. Saviour church, a stained glass window in the left aisle where Blessed Alan is represented.**



**Dinan, inside St. Saviour church, stained glass window in the left aisle: detail of Blessed Alan.**



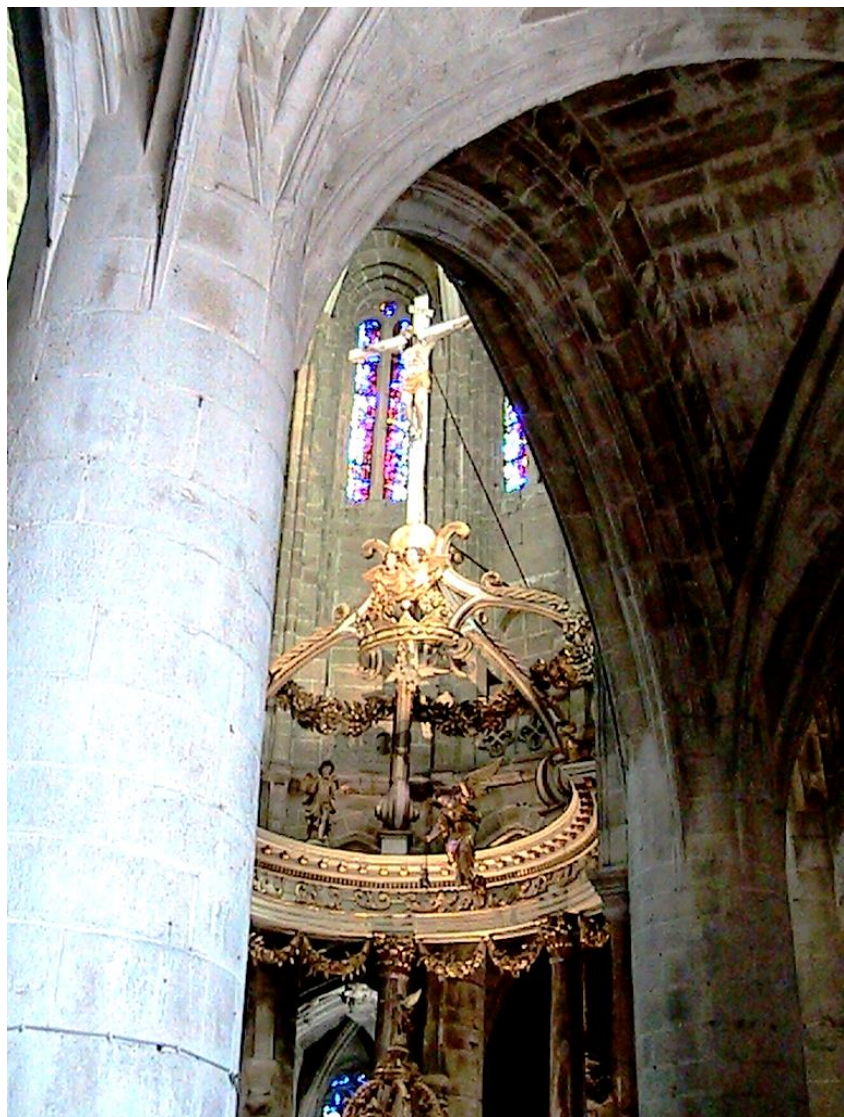
**Dinan, inside St. Saviour Church: Altar of the Confraternity of the Rosary, in the left aisle, a few meters from the stained glass window depicting Blessed Alan.**





**Dinan, inside St. Saviour Church: detail of the altar  
of the Confraternity of the Rosary.**





**Dinan, inside St. Saviour Church: detail of the main altar.**



**Dinan, facade of St. Saviour Church: on the right side of the road was the former Dominican estate, where the novitiate was located.**





**Dinan, part of the former Dominican novitiate, now  
Theatre of the Jacobins, and at the end of the road, St.  
Saviour Church.**



**Dinan, old church of the Dominican Novitiate, now deconsecrated and used as a ticket office for the theater.**



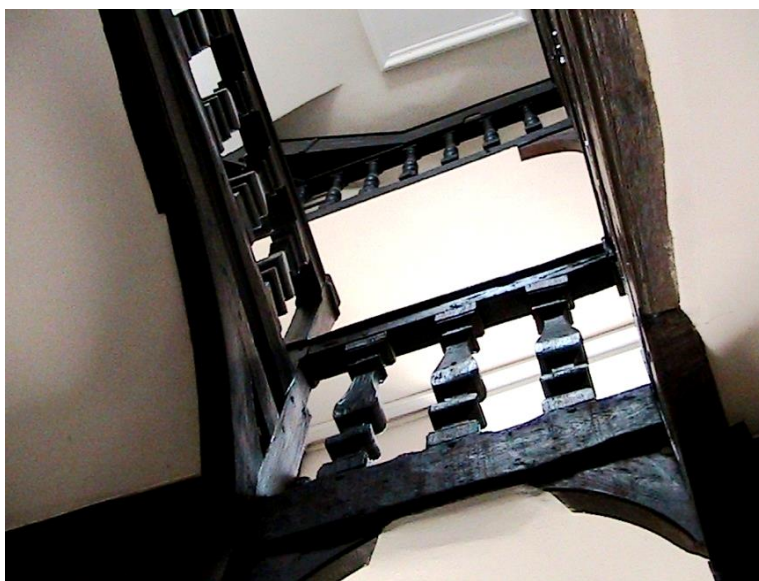


**Dinan, other buildings, some of which were part of the former Dominican novitiate.  
The facade of the theater dates back to 1962.**



**Dinan, Théâtre des Jacobins: (above) the buildings belonging to the former Dominican novitiate, and the roof of the Clock Tower; (below) the ancient Church and novitiate.**





**Dinan, Théâtre des Jacobins: (above) the old church and, beside, the ruins of the former Dominican novitiate; (below) inside the building, the current courthouse.**

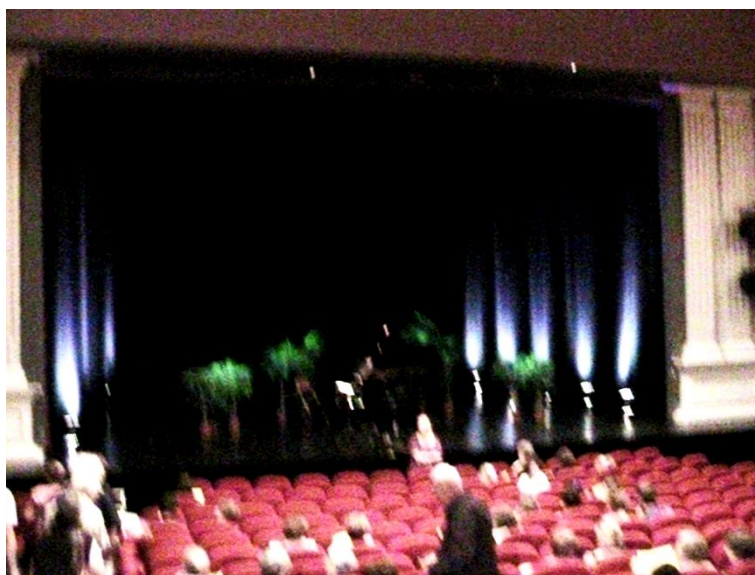


**Dinan, square of the Théâtre des Jacobins.**

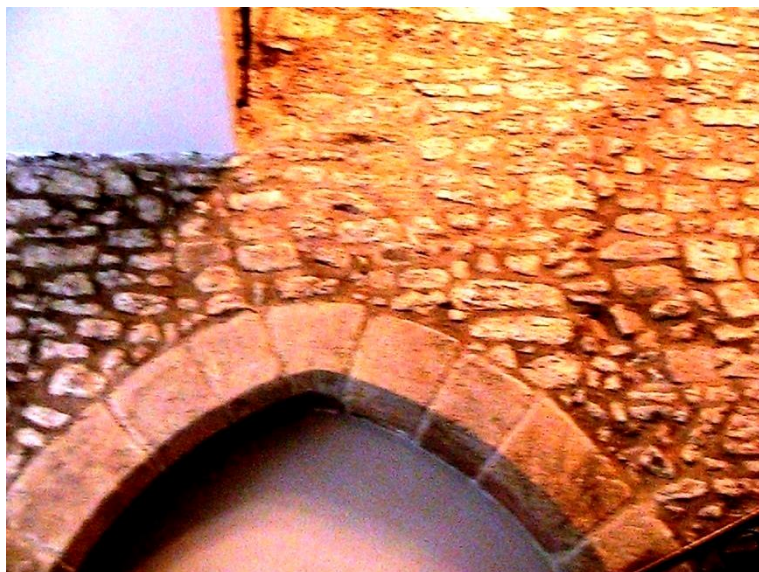




**Dinan, Clock Tower: the Theatre of the Jacobins is at the heart of the historic center, in the vicinity of the Clock Tower.**



**Dinan, Théâtre des Jacobins, outside (above) and inside (below).**



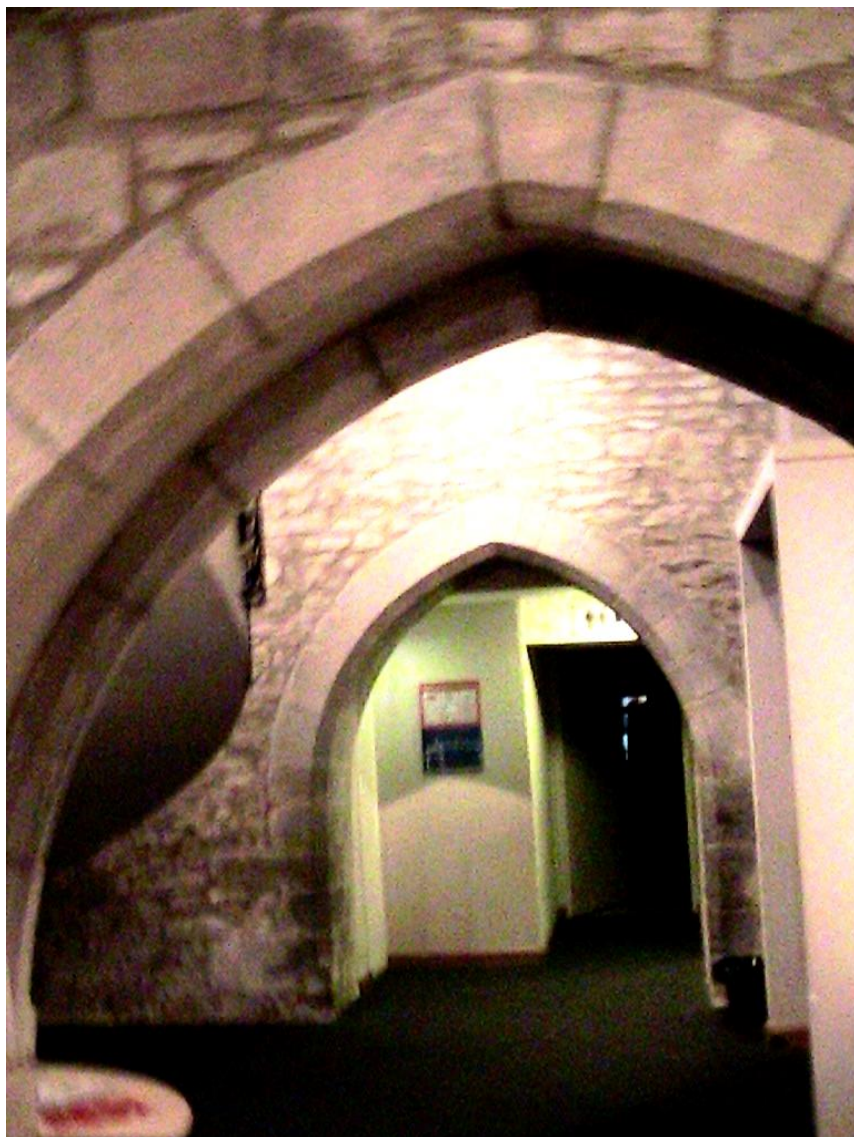
**Dinan, Théâtre des Jacobins: inside the old church of the Dominican novitiate, junction wall between the church and the convent.**



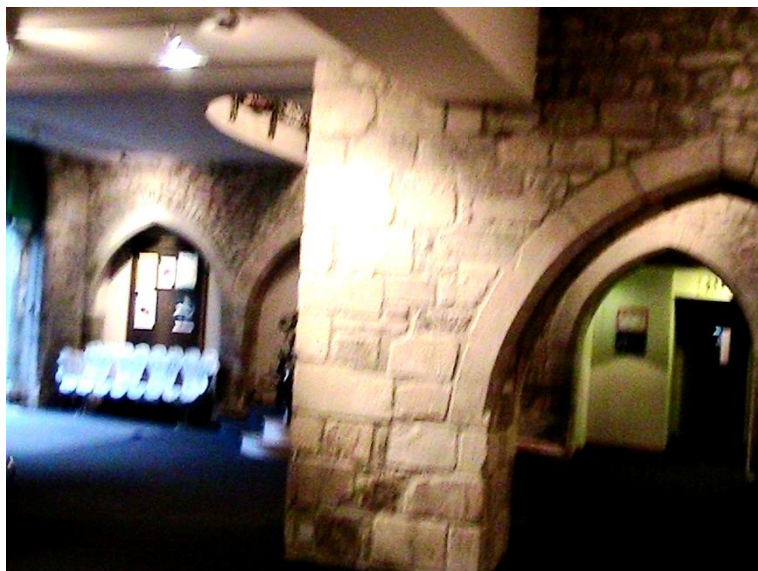
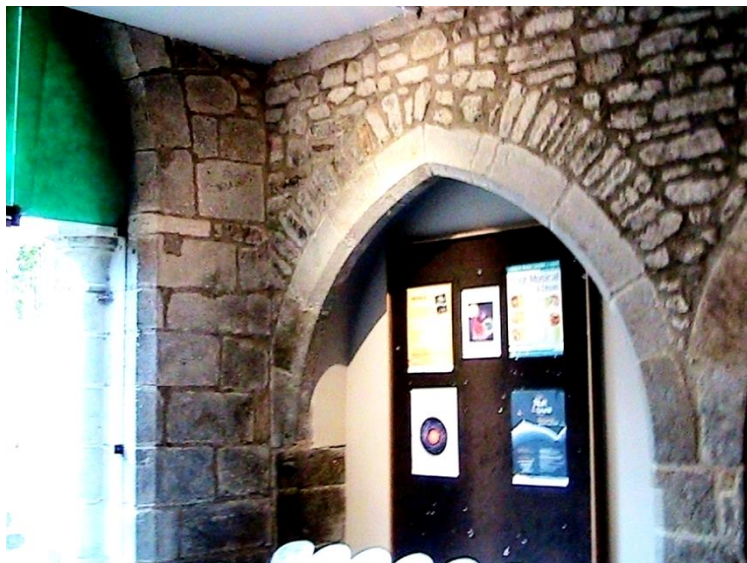


**Dinan, Théâtre des Jacobins: inside the old church of the Dominican novitiate: behind these walls, the young Alan spent his adolescence and early youth.**





**Dinan, Théâtre des Jacobins: inside the old church of the Dominican novitiate, junction walls between the church and the convent: it may be the way through which the novices went to church.**



**Dinan, Théâtre des Jacobins: inside the old church of the Dominican novitiate: arches mark the boundaries of the Church and help us understand the layout of the novitiate.**



**Dinan, Théâtre des Jacobins, inside the former church of the Dominican novitiate: the walls and vaults, where altars could be found.**





**The sky above the former Dominican novitiate.**





**Dinan, Théâtre des Jacobins, at the dawn of a summer day.**

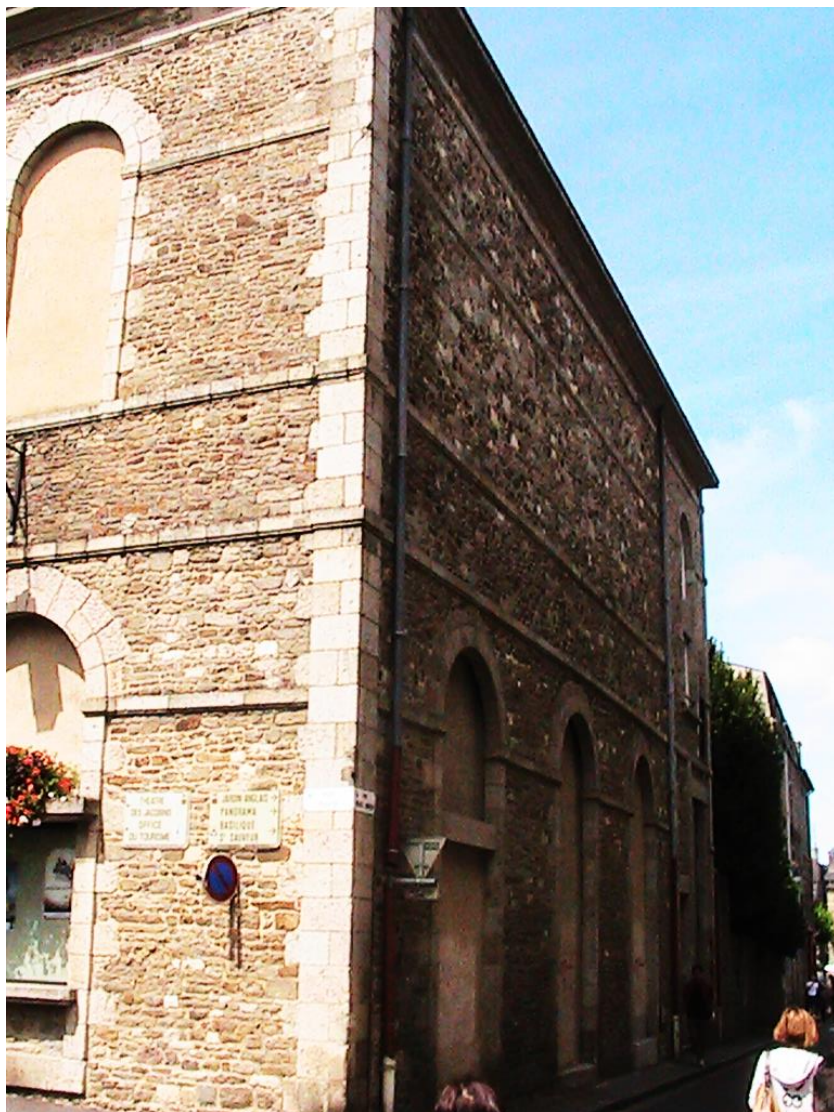


**Dinan, c.1950: the location where once stood the Dominican novitiate (detail of the site below): the facade of the theatre is missing, where excavations were carried out in 1962 to reveal the remains of the old church.**



**Detail: we can see the structure of the novitiate, with distinctive arched windows, behind the church.**





**Dinan, Theatre des Jacobins: according to research, it can be assumed that the headquarters of the Dominican novitiate were here: it is there that Alan prepared to become a Dominican priest.**



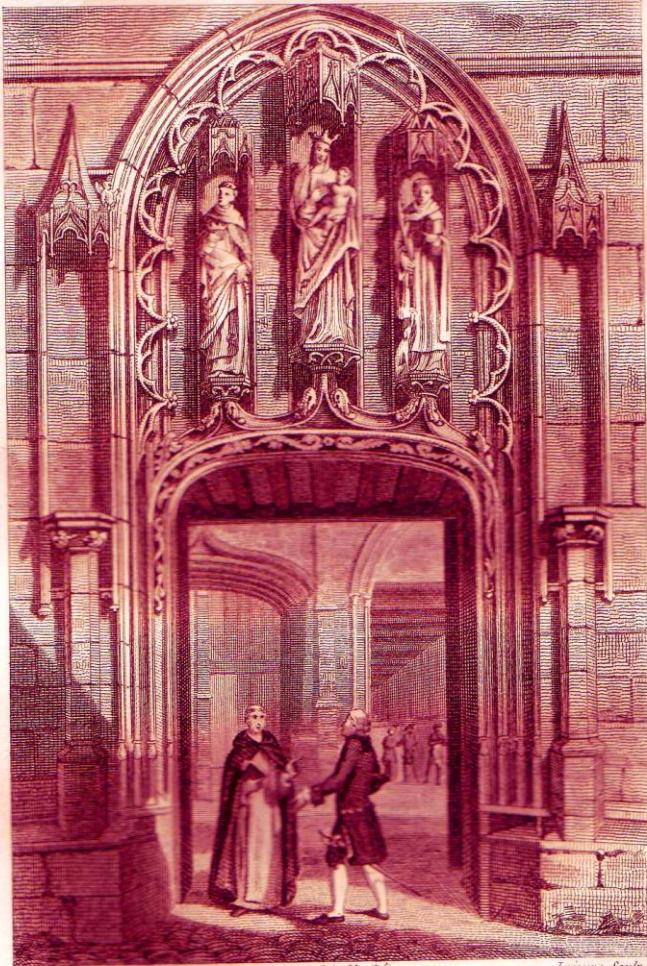
**In this church, an altar dedicated to the Confraternity of the Rosary can also be found.**

**Later, Alan studied philosophy and theology in Paris, in the Saint-Jacques convent, and, at Pentecost, in 1459, the general chapter of the Dominicans entrusted him with the task of teaching the *Sentences* of Peter Lombard to philosophy students at the prestigious Sorbonne university.**

**He taught in Paris until 1464, and then resided in Lille as a lector and preacher, and participated actively as a member in the Reformed Congregation of Holland, which wanted to bring back the Dominican monasteries to the Regular Observance<sup>61</sup>: for this reason, he lived in Lille from 1459 to 1464; then in Douai, near Lille, from October 9, 1464 (date of the Chapter of the Congregation of Holland) to 1468; and finally, in Ghent, from 1468 to 1470.**

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<sup>61</sup> On October 9, 1464, the Masters of the Dominican Order, inspired by this ideal of Observance of the rule, “gathered” in Lille, and the pact was called “Reformed Congregation of Holland”, because the idea of reviving the tradition of the Dominican Rule was born in Rotterdam, in Holland.



*Goussier del. & J. B. Guillemin*

*Couche fils D<sup>r</sup>*

*Lefevre sculp.*

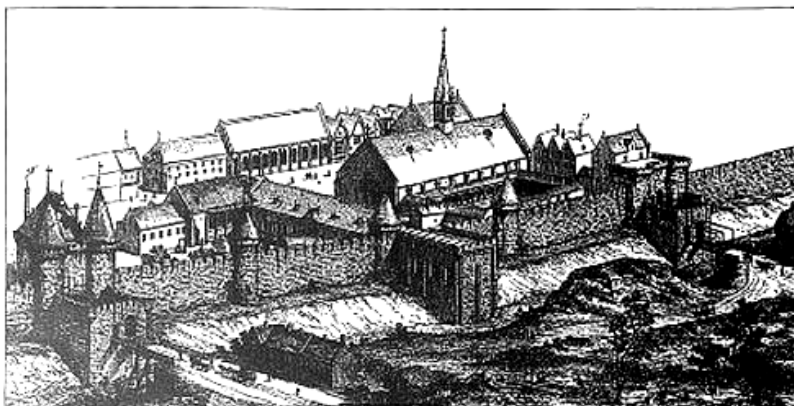
**COUVENT DES JACOBINS RUE S<sup>t</sup>. JACQUES.**

*Principale entrée*

**Paris, *Saint-Jacques convent*, where Blessed Alan lived when he taught at the Sorbonne, from 1459 to 1464.**

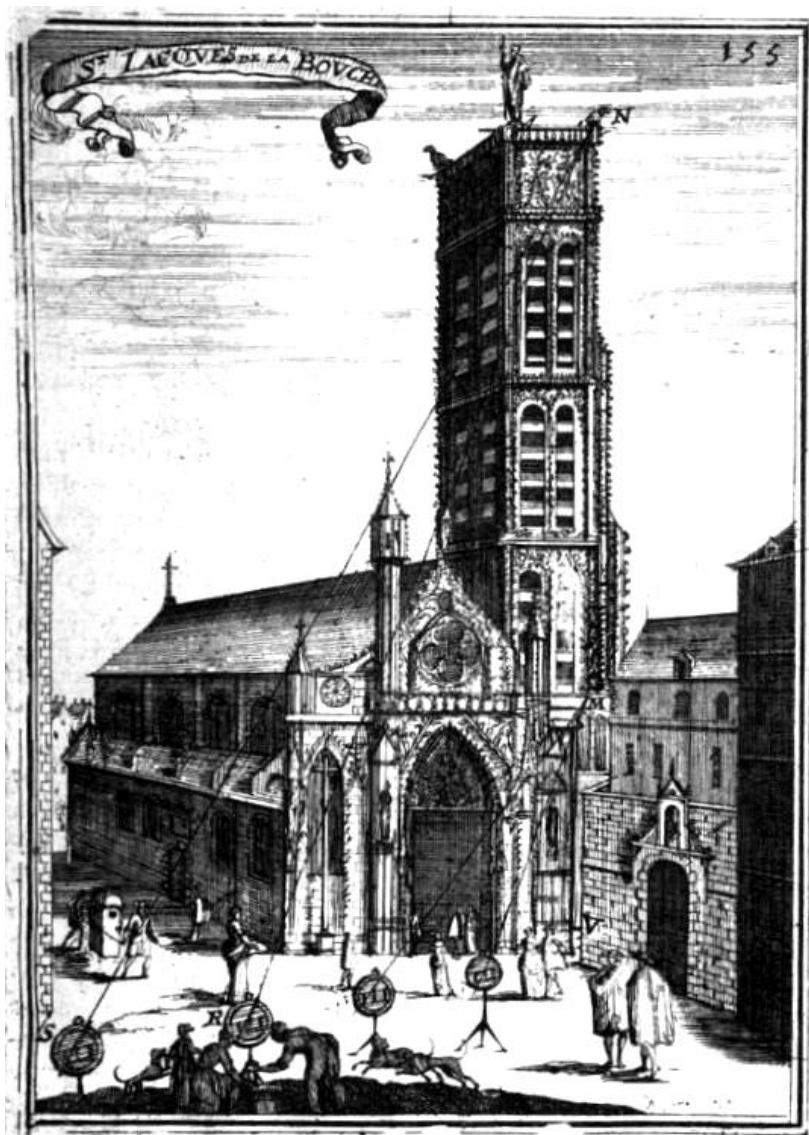


**Paris, the old Saint-Jacques church and the Convent of the Jacobins, where Blessed Alan lived for some time and where Albertus Magnus and Saint Thomas Aquinas used to teach.**



**Paris, the old Saint-Jacques church and the Convent of the Jacobins, where Blessed Alan lived for some time and where Albertus Magnus and Saint Thomas Aquinas use to teach.**





**Paris, the old church of Saint-Jacques de la Boucherie (12th century), near the Dominican monastery: only the bell tower remains today.**



**Paris, the old bell tower of the Saint-Jacques Church: the height of the tower gives an idea of the majestic dimensions of the church of Saint-Jacques de la Boucherie, destroyed during the French Revolution.**

**While teaching in Paris, Alan had a faithful disciple, Br. Michel-François de Lille, who later extolled the Master's devotion to Mary, as well as his zeal in spreading the Rosary of the Virgin Mary and the Confraternity, with these words: “Blessed Alan, distinguished master of theology, main admirer of that Psalter [...] who proved himself to be a worthy disciple, fervent in the love of the glorious Virgin, who preached the Angelic Salutation, and led more than a thousand people to say that Psalter, of which he probably will be rewarded in heaven by the glorious Virgin”<sup>62</sup>.**

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**62 Cf. MICHELE DI FRANCESCO DI LILLA O.P., “Quodlibet de veritate Fraternitatis Rosarii, seu Psalterii beatae Mariae Virginis”, Colonia, 1476. The quoted text is the first version written in vernacular of Pisa from the early 15th century (pt. IV n.8), in: S. ORLANDI O.P., *Libro del Rosario*, p. 174-175.**



**Blessed Alan experienced the "lactatio Mariae" as did other mystical saints like Bernard of Clairvaux.**



**Between 1464 and 1468<sup>63</sup>, after seven somber years during which Alan was tormented by the devil, spectacular visions of Our Lady of the Rosary happened:**

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<sup>63</sup> According to Orlandi, the visions may have occurred in Lille or Douai in 1464. He writes: *"In this revelation, Alain says that he suffered seven years of carnal temptation and spiritual aridity.*

*Thus, the beginning of this moral crisis dates back to 1457, when he was still in Brittany [...]*

*The 1464 vision seems to be a sort of heavenly reward for his loyalty in reciting the Psalter of Mary every day, during his moral crisis between 1457 and 1464. At least this is what Alan thought [...] Alan then explains how the Virgin fed him from her breast, put on her finger a ring made of her hair, and ordered him to preach his Psalter and her Confraternity, threatening him, on behalf of Christ, of a terrible death, if he did not fulfill the mission entrusted to him. Alan was impressed by this revelation, but did not, however, expect others to take his word for granted.*

*He kept secret the name of the recipient of an identical vision, which he recounted in a sermon in Rostock, on the day of Pentecost in 1471.*

*And, shortly after, he explained the allegory in a letter to the charterhouse of Marienehe; in May 1475, he recounted it again in a sermon in Douai.*

*Finally, in June of the same year, he defended it before the bishop of Tournai, to justify having preached it to the diocese. So it seems that, as soon as 1464, immediately after he received the mission, Alan introduced the Psalter of Mary to the Confraternity of Douai.*

*This date marks a turning point in his life: the beginning of the propagation of the Marian Psalter and of the Confraternity", in: S. ORLANDI, Libro del Rosario, p. 50-51.*



**Orazio Gentileschi, *Our Lady of the Rosary*, 1613-1617,  
Gallery, Fabriano.**

**as she made him drink her Virginal Milk, she put around his neck a Crown of the Rosary with 150 Gems, and on his finger a ring made of Her Hair; and she made him her New Spouse, and allowed him to contemplate the Visions received by Saint Dominic, and she gave him the mission to spread Her Rosary and Confraternity.**

**Then he received from the Lady of the Rosary fifteen Gems, exceptional Gifts of Grace of the Holy Virgin of the Rosary.**

**This is the story of the Vision as related by Blessed Alan in the second book of Visions and Revelations:**

**“The grace of God wanted to manifest a great number of inexpressible miracles through a Brother Preacher, who was particularly devoted to the Rosary of Jesus and Mary.**

**The Father, who was the first to reach, by divine vocation, the grace of an extraordinary sermon, had long been the only one to offer to God, through an assiduous and daily devotion, the Rosary of Mary, Mother of God and Advocate; and, through the Rosary, he was released from the temptations of the devil, of the flesh and**



Unidentified picture, *Madonna of the Rosary*, 16th century.



**of the world, and, under this protection, lived a safe life with God in the Institute of his vocation.**

**However, [...] he was during seven whole years very cruelly tempted by the devil, beaten by his whips, of which he received cruel blows. The blows were so fierce that they constantly tormented his life, and he would have yielded to despair if the Virgin Mother of God, taking pity, had not often tended and helped his affliction.**

**And sometimes the hidden force of the terrible torturer was so uncontrollable and impetuous, that he was led by despair to desire a violent death from his own hands, and to take his own life and breath with a knife, or take his own life by any other kind of death. Once, when his soul was turning to a state close to despair, Mary suddenly appeared before his eyes, in the Church of the Holy Order, and scared away all temptation.**

**And when, alas, in this moment of despair, he took a blade in his hand, pulled it**



**Antico dipinto del XVII secolo circa, ritaglio di una pala d'altare, dove la Madonna del Rosario dà al Beato Alano il Rosario dai XV Misteri. Il dipinto è stato venduto ad un'asta e fa parte di una collezione privata.**

**out of its sheath and, not aware of the gravity of the deed, turning his hand against himself, brought the blade to his throat, in a move so strong and precise that he certainly would have completely sliced his throat and killed himself in an instant if the Virgin of Love had not appeared suddenly to rescue him; and she came to his rescue and quickly grabbed his arm to prevent the insane deed, and giving a slap to the desperate<sup>64</sup>, said to him: “What are you doing, poor soul? If you had asked for my assistance, as you did before, you would not have found yourself in such great danger.” Then she disappeared, and the poor soul was left alone.**

**Shortly thereafter, he was struck by a serious and incurable disease of the body, and all those who knew him were certain that he was the promised son of death.**

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<sup>64</sup> The “slap” from Mary refers to the Latin term “Alapa”, which was the slap given to slaves when they were released: the Virgin promised Blessed Alan his release from the tyranny of the devil.



**Unknown, *Madonna of the Rosary*, municipality of St. George, 16th century: the graces granted to Beato Alano are promised by Our Lady of the Rosary to all the faithful.**



**Leaving the church, he went into his cell, where he was again surrounded on all sides by demons, which troubled his conscience, and aggravated his illness even more; lying in bed, desperate, weeping bitterly, he invoked the Virgin Mary in prayer with these words: “O God, I feel so close to death! Alas! Why am I so miserable? Why does Heaven challenges me like this? Why is Heaven so cruel to me? I am haunted by Hell, and abandoned by men. I know not what to think, nor what to say, nor who to turn to. I was, O Mary, so certain of your assistance, and so sure of your help, but here I am so miserable! O bitterness! I am crushed by a terrible curse. Alas! Why was I born? Poor me, why did I see the light? Why did I join this religious order, and why did I devoted myself to it? Why has my calling given me such a long and hard service? Where, then, is the truth in the word of Him who said, “My yoke is easy and my burden is light”? Where is the truth in these words, by which He does not allow us to be tempted beyond what we can endure?**



**Unidentified picture, *Madonna of the Rosary*, 17th century, Saint Dominic receiving the Rosary from the hands of the Child Jesus (right), while Blessed Alan de la Roche writes the Vision of Saint Dominic (left).**

**During the 16th century, Blessed Alan is represented with a beard; his naked arm symbolizes his diligence and his relentlessness in spreading of the Holy Rosary.**

**Behind Saint Dominic, a young Dominican in deep contemplation of the Vision of Saint Dominic, holding a lily in his hand. He might also be Blessed Alan, portrayed in his immense love for the Virgin Mary of the Rosary.**

**In truth, I know that I offend God with these irreverent words; I would have rather preferred not to exist, or to be a stone, and spend in this way the days of my life.” He said all these things, imploring God, like Job and Jeremiah, and wondered if he should continue to serve the Lord for the rest of his life, or if he should abandon him.**

**As he was haunted by this question, Mary suddenly came to his rescue.**

**While he was struggling with his qualms, and favored now one idea, and then another, near the half of that dramatic night, between the tenth and the eleventh hour, in the cell where he was lying, a heavenly light, immense and splendid, suddenly shined, and the majestic Virgin Mary appeared, and greeted him with kindness.**

**After long and saintly exchanges, the Virgin gave him her milk to cure the fatal injuries caused by so many demons, and healed them instantly.**

**At the same time, in the presence of Lord Jesus Christ and the saints who had surrounded them, she married his servant,**



**Examples of relics: hair and milk of the Virgin Mary, mentioned in the apparitions. Private collection.**



**and offered him the Ring of Her Virginity, made of virginal hair of the Virgin Mary<sup>65</sup>.**

**It is impossible to describe the uniqueness of this Ring of Glory, which Mary put on his finger, and by which, in a celestial and mysterious way, she concluded a wonderful union, unbeknownst to anyone. From that moment, he felt miraculously protected from all temptations of evil.**

**In the same way, the Virgin Mother of God, who was also wearing the same, put around his neck a braided string of her virginal hair, which was adorned with 150 precious stones, separated into 15 decades, the number of her rosary.**

**When this was done, the Madonna told him that he would do the same, in spiritual and invisible manner, to those who would recite the rosary with devotion. The same number of gems, although smaller, were also decorating the ring.**

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<sup>65</sup> Refer to the 17th-century image on the facing page to contemplate the majesty of the scene.



**Giorgio Vasari, *Our Lady of the Rosary*, 1568, Florence, Basilica of Santa Maria Novella: on the left, Saint Dominic gives rosaries to the people; on the right, Blessed Alan kisses the hand of the Virgin of the Rosary.**

**After these events, the kind lady kissed him, and made him drink the milk of her Virginal Breast.**

**He drank it with great respect, and he felt that he finally found peace, and that he rose to heaven.**

**And since then, on regular occasions, the Mother of God offered him the immense Grace of her Milk.**

**The facts stated here are worthy of being admired by all men.**

**1. After the union, the Queen of Heaven and Earth often appeared to enchant him, to strengthen him considerably and revive him, and he was able to give the same courage to other faithfuls with the Rosary of the Mother of God.**

**Once she told him: “Beloved Spouse, from now on you shall never believe me to be away from you, and never turn away from my protection and my service [...] You have so often been in anguish; you were dealt a heavy burden; you have been strongly afflicted; but do you know why? I decided to give you this comfort, because for many years, I brought you bitter things. Now, rejoice. I will grant you the fullness of my gifts,**



**Luigi Granata, Rosary of the Blessed Virgin Mary, Mother of God, our Advocate, Rome, 1585: on the sides of the Virgin are Saint Dominic and Blessed Alan de la Roche.**



**fifteen Gems, like the fifteen Lilies of my Virginal Psalter.”**

**I. *First Gem*: the final remission of sin. [...]**

**II. *Second Gem*: The Company of Mary [...]**

**III. *Third Gem*: Grace obtained by whoever asks (the Rosary). [...]**

**IV. *Fourth Gem*: Help from Heaven. [...]**

**V. *Fifth Gem*: The Company of God. [...]**

**VI. *Sixth Gem*: The Company of Saints. [...]**

**VII. *Seventh Gem*: The way to speak to the Saints. [...]**

**VIII. *Eighth Gem*: Knowledge of heavenly and earthly realities. [...]**

**IX. *Ninth Gem*: The Innocence of women. [...]**

**X. *Tenth Gem*: The Wisdom of Speech. [...]**

**XI. *Eleventh Gem*: The Company of Christ. [...]**

**The twelfth, thirteenth, fourteenth and fifteenth Gems, were not, according to the**



**Wolf Traut (1485-1520), *Gregorsmesse mit dem gekreuzigten Christus als Ursprung der Sieben Sakramente* 1505/1515 Holzschnitt, Badische Landesbibliothek, Karlsruhe. At the bottom, God the Father receives from Christ and Mary the Rosary of the Confraternity.**

**Spouse, revealed to him, and he would not give the reason: we think they were so secret and so sublime that he felt unable to communicate them to mortals”<sup>66</sup>.**

**These revelations made Alan the Champion of the Virgin of the Rosary.**

**Alan lived in Ghent until May 13, 1470<sup>67</sup>, the day he was sent to Rostock, in the prestigious University of Mecklenburg, to obtain the title of doctor of theology<sup>68</sup>.**

**Before leaving, however, Alan returned to Douai, and in the Church of Our Lady, which belonged to the Dominican Order, founded the Confraternity of the Rosary.**

**But why did Blessed Alan founded the Confraternity in the little church of Our Lady of Douai and not in Lille, Ghent, or Paris, where he had been a teacher?**

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<sup>66</sup> Cf. **BEATO ALANO DELLA RUPE, *Il Santissimo Rosario: il Salterio di Gesù e di Maria*, lib. III, cap. IV-V.**

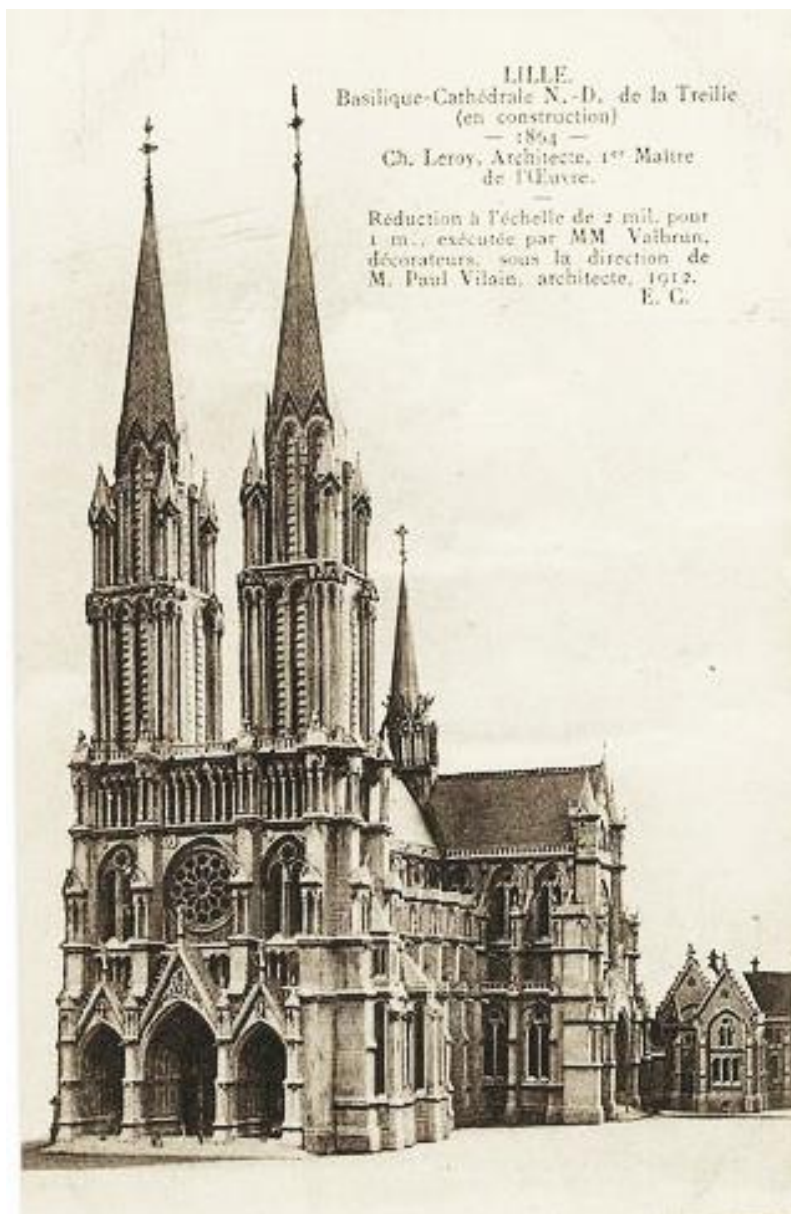
<sup>67</sup> **As there is no trace of Alan between 1466 and 1468, some say that he returned to Brittany to preach. We can also think of a journey back home for the death of his mother.**

<sup>68</sup> **His registration can still be found in the records of the University of Rostock, dated October 30, 1470.**



**Lille, Basilica of Notre Dame de la Treille: behind the church stood the great monastery and the Dominican Church. The basilica of Notre-Dame de la Treille was contemporary to Blessed Alan: the old collapsed facade was rebuilt in a modern style.**





LILLE.  
Basilique-Cathédrale N.-D. de la Treille  
(en construction)

— 1894 —

Ch. Leroy, Architecte, 1<sup>er</sup> Maître  
de l'Œuvre.

Réduction à l'échelle de 2 mil. pour  
1 m., exécutée par MM. Vaubrun,  
décorateurs, sous la direction de  
M. Paul Vilain, architecte, 1912.  
E. G.

**Lille, Notre Dame de la Treille in its initial proposed form,  
never completed.**



**Lille, Notre Dame de la Treille, early 1900s: the apse and the bell tower.**

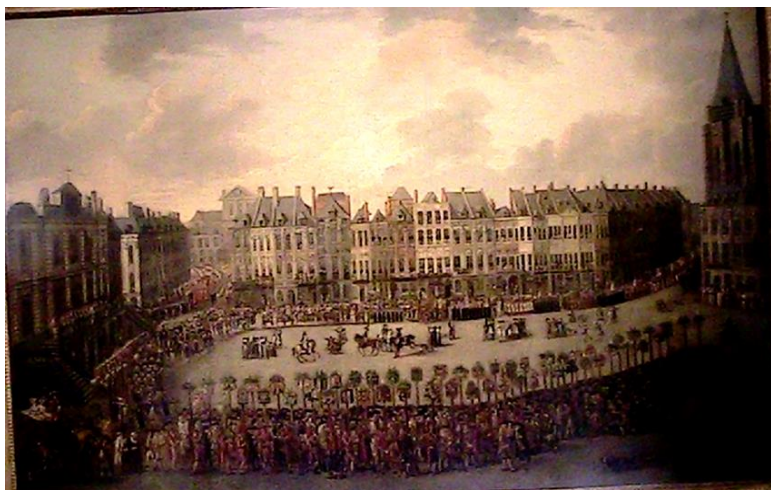


**Lille, the angel of the Basilica of Notre Dame de la Treille (above) and the Hospice of the Countess, in the rue de la Monnaie (below): the mysterious angel seems to look at the empty space near the Hospice of the Countess.**



**It seems that the Angel, who does not look at Notre-Dame de la Treille, but at the rue de la Monnaie, wants to commemorate a lost holy place: a transformed house, a large gap between the houses — perhaps there was here a large Dominican convent and a church, destroyed by the French Revolution?**

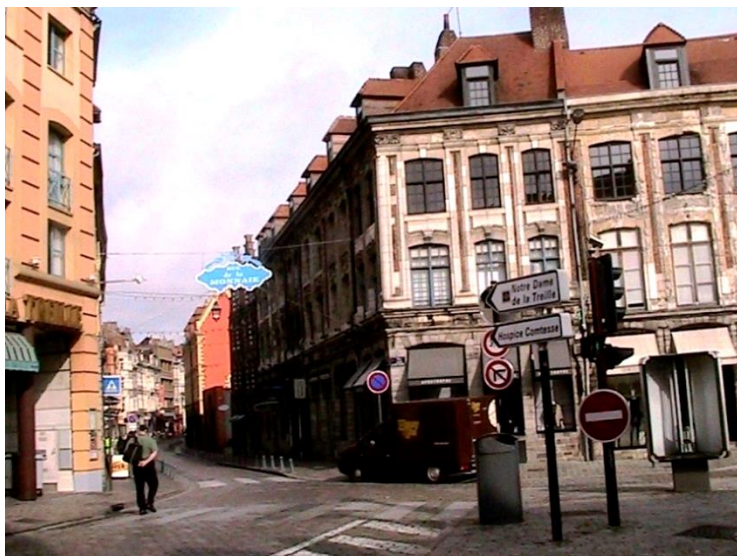




**By comparing the square across the rue de la Monnaie (above) with a picture of F. Watteau, *The procession of Lille* (below), 1787 (the picture is in the Hospice Museum, rue de la Monnaie), immediately before the French Revolution, we can reconstruct the story.**



**F. Watteau *The procession of Lille, 1787*: a proof that this bell tower, which was at the entrance of the Rue de la Monnaie, and now missing, belonged to the Dominican Church is offered by the procession of Dominicans walking out of their church.**



**Everything seems understandable in the painting by Watteau: the Dominican church was in the present rue de la Monnaie; the building on the corner already existed, it has replaced the bell tower and the church.**





**Here is the same angle before the French Revolution.**





**This building on rue de la Monnaie, on the right of the missing bell tower, could be, with its M-shaped roof, the rebuilt facade the old Dominican church.**



**The empty space between the buildings of the rue de la Monnaie (below) was the seat of the great bell, which is mentioned in the middle of a map of the 17th century, behind the church of Notre Dame de la Treille (above).**



**The empty space and the remains on rue de la Monnaie may correspond, according to the 17th-century map, to the Dominican Church, where Alan spent seven somber years.**



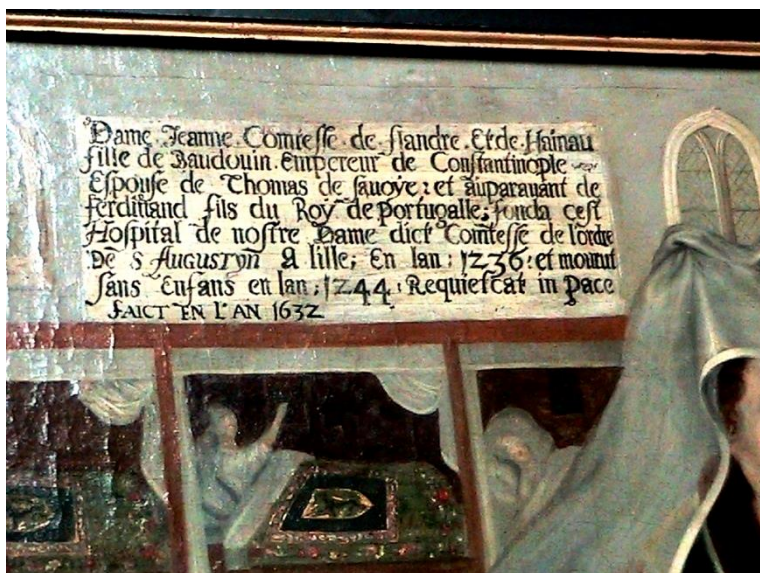


**The church and Dominican Convent stood next to the Hospice of the Countess, in the rue de la Monnaie. The Hospice of the Countess hosts the Medieval Museum and Watteau's picture.**





**The Hospice of the Countess was certainly a place seen and known by Blessed Alan: their devotion to the Rosary is evidence of their ties with the Dominican Order.**



**Ancient frescoes relating the history of the Hospice of the Countess, founded in 1236, almost contemporary of the Dominican convent.**



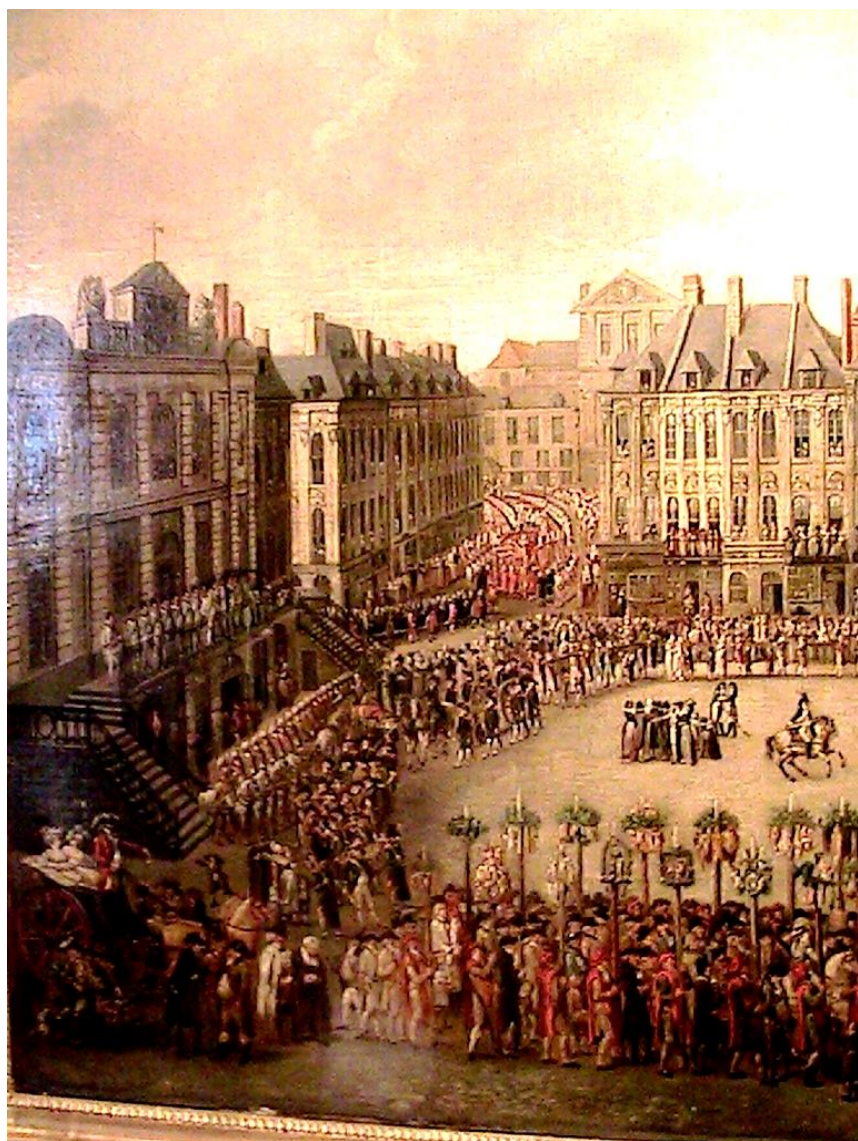


**In the Rue de la Monnaie, in front of the Hospice of the Countess and the Dominican remains, there is a passage to Notre Dame de la Treille.**



**In the rue de la Monnaie, facing the Angel who cryptically looks in the opposite direction to the church of Notre Dame de la Treille, there is a Marian sanctuary, which is located in the exact place of the old bell tower of the Dominican church.**

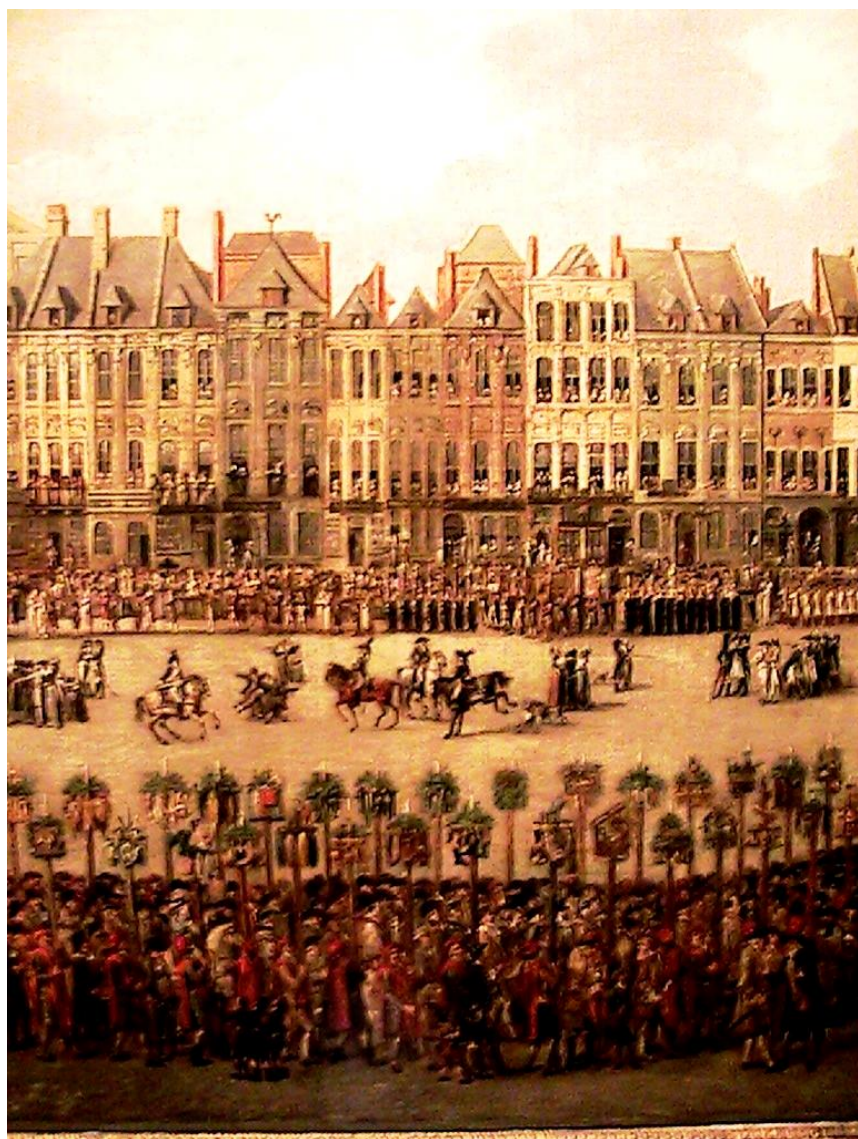




**F. Watteau: *The procession of Lille, 1787*, detail of the left ...**



**... compared to the current Place du Lion d'or in Lille: the appearance of the building with the large staircase has remained much the same.**



**Detail of the central part of *The procession of Lille ...***



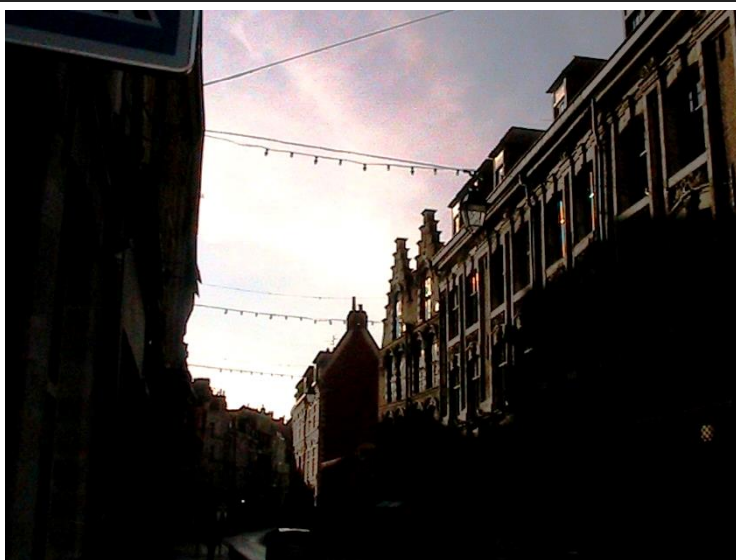


**... Compared to the current Place du Lion d'or in Lille: we can see that the houses are quite similar to those of the picture, and behind the roofs the bell tower (topped by a rooster) emerges, as well as the site of the old church of Notre-Dame de la Treille, as seen on the current photo.**

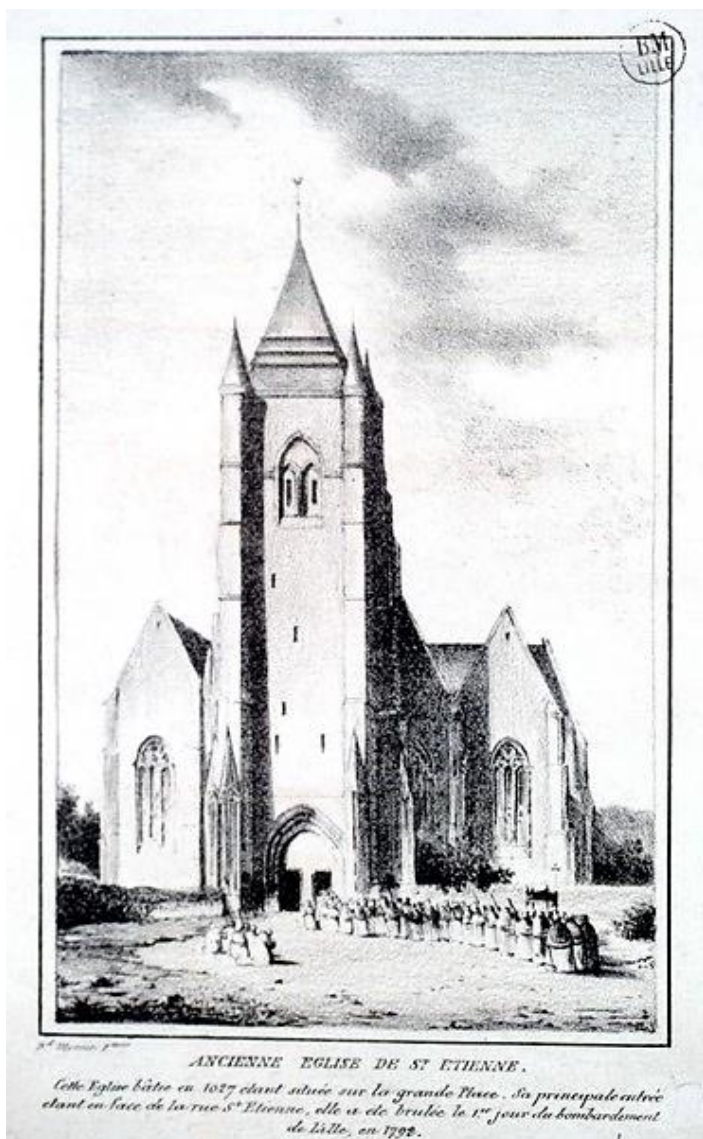




**Detail of the left side of *The procession of Lille*,  
1787 ...**



**... Compared with the current rue de la Monnaie: the buildings at the corners match those in Watteau's painting (picture above, 1924), and the bell tower was located between the first building on the corner and the house with a M-shaped roof (which can be the old facade of the rebuilt church).**



**For some, the bell shown in Watteau's painting would rather be the steeple of St. Stephen's church, and the square would be the Grand'Place...**



**... The bell tower of the Dominican Church, however, is completely different: the facade has three columns and two large windows, while the bell tower of Saint-Etienne has a small window and four side columns leading to a pointed roof. The church of Saint-Etienne, finally, is in an open space, while the Dominican church is located in a street between the houses.**



**Perhaps this was precisely the church where Our Lady of the Rosary appeared to Blessed Alan?**

**One can only speculate on the historical coincidence of dates: the tradition sets the date of the apparitions of Our Lady of the Rosary to Blessed Alan to 1464, when he was in Douai.**

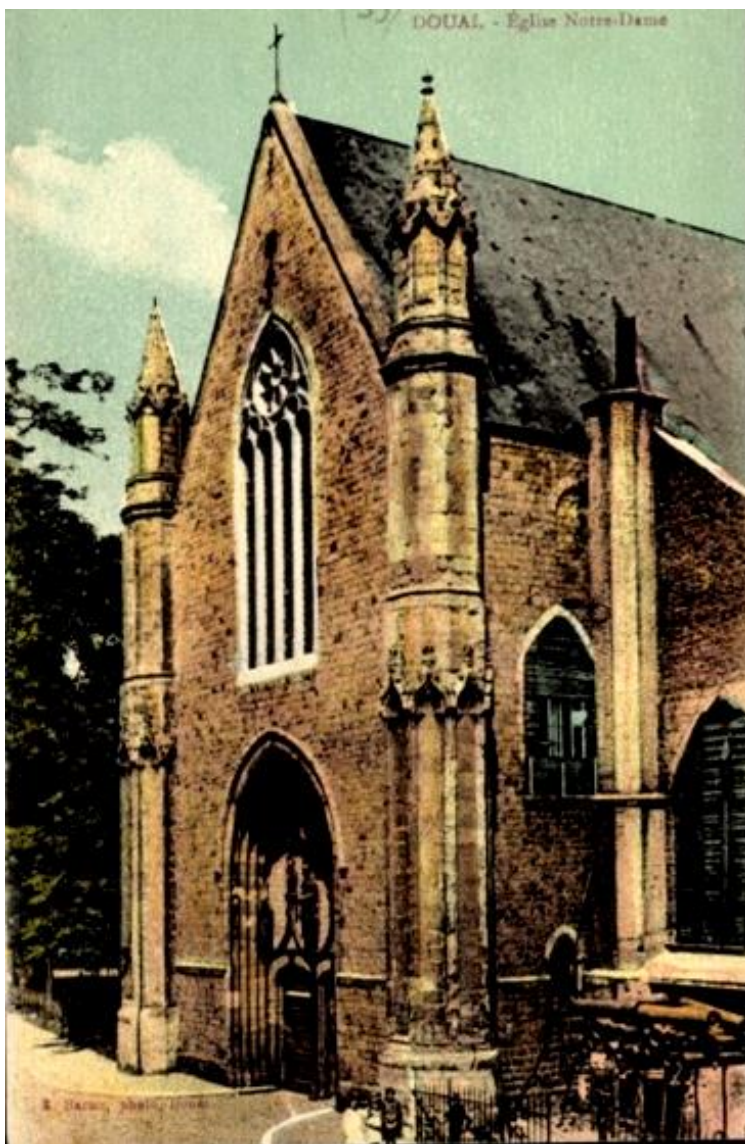
**Similarly he founded the Confraternity of the Rosary in this church in 1464, and asked for its approval when he was about to leave for Rostock.**

**The church of Notre-Dame then miraculously survived the French Revolution and the desecration suffered by most churches in France, and even more wonderfully, survived a bomb, which, in 1944, during the Second World War, destroyed the apse and stucco paintings on the columns of the Church, except those of the left transept (looking toward the main altar), where the Confraternity of the Rosary gathered, and which remained intact, as we can see today.**

**Among all Dominican churches visited by Blessed Alan, this is the only one to be**

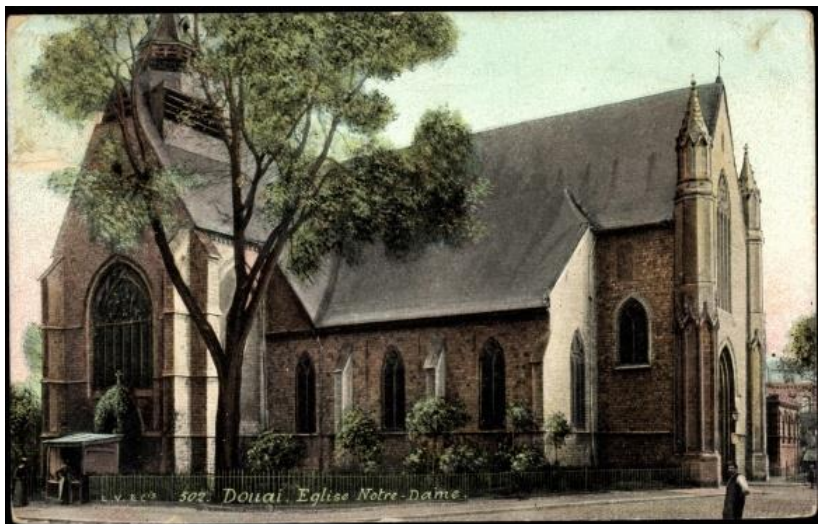
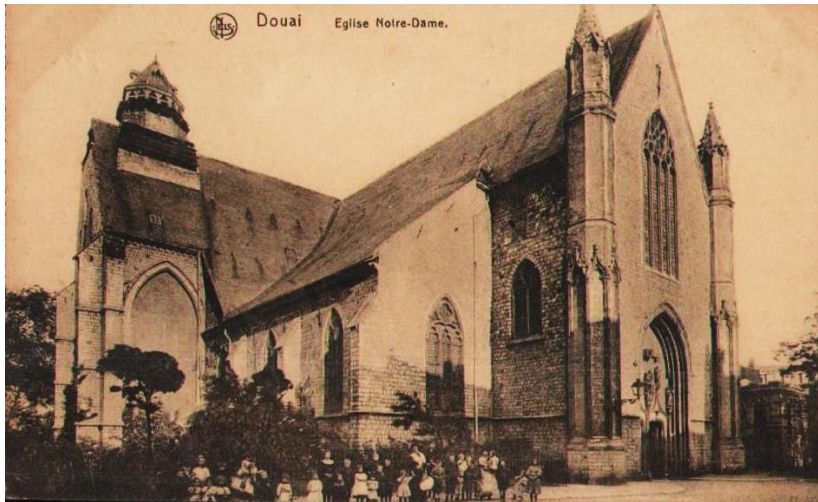


**17th-century maps, which give an idea of Douai as seen by Blessed Alan.**



**Douai, old picture of the church of Notre Dame, where Blessed Alan founded the Confraternity of the Rosary in 1470. Perhaps is this the church in which he had a vision of the Virgin of the Rosary?**





**Notre-Dame de Douai church, viewed from the side, with the chapel of the Confraternity of the Rosary. The photographs date from before the fall of the bomb that destroyed it during the Second World War, so it is pictured as it was in the time of Blessed Alan.**





**Douai, Notre-Dame Church: the transept, where the Rosary Confraternity founded by Blessed Alan gathered. The time of the Confraternity of the Rosary, as evidenced by the papal bulls, was Sunday afternoon.**



**Douai, Notre-Dame Church: the church's apse.  
During World War II a bomb made it collapse, but  
miraculously, the transept of the Confraternity of the  
Rosary was spared.**



**Douai, Notre-Dame Church: next to the outside facade of the church of Our Lady of Douai stands a large statue of the Virgin and Child.**





**Douai, Notre-Dame Church: detail of the facade. The facade is original, as it was at the time of Blessed Alan.**

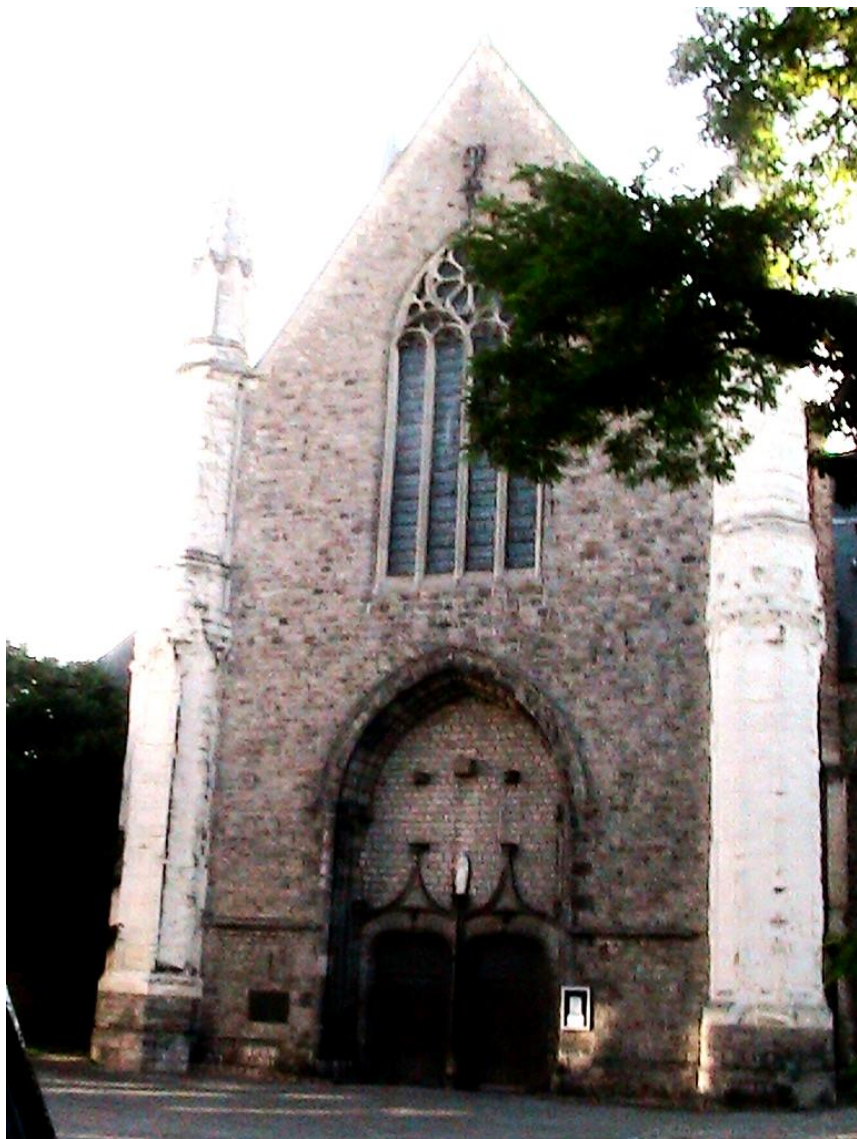




**Douai, Notre-Dame Church: the transept of the church, where the Confraternity of the Rosary gathered with Blessed Alan.**



**Douai, Notre-Dame Church: detail of the facade. The Church, because of its age, is classified as a *monument historique*.**



**Douai, Notre-Dame Church: outside.**



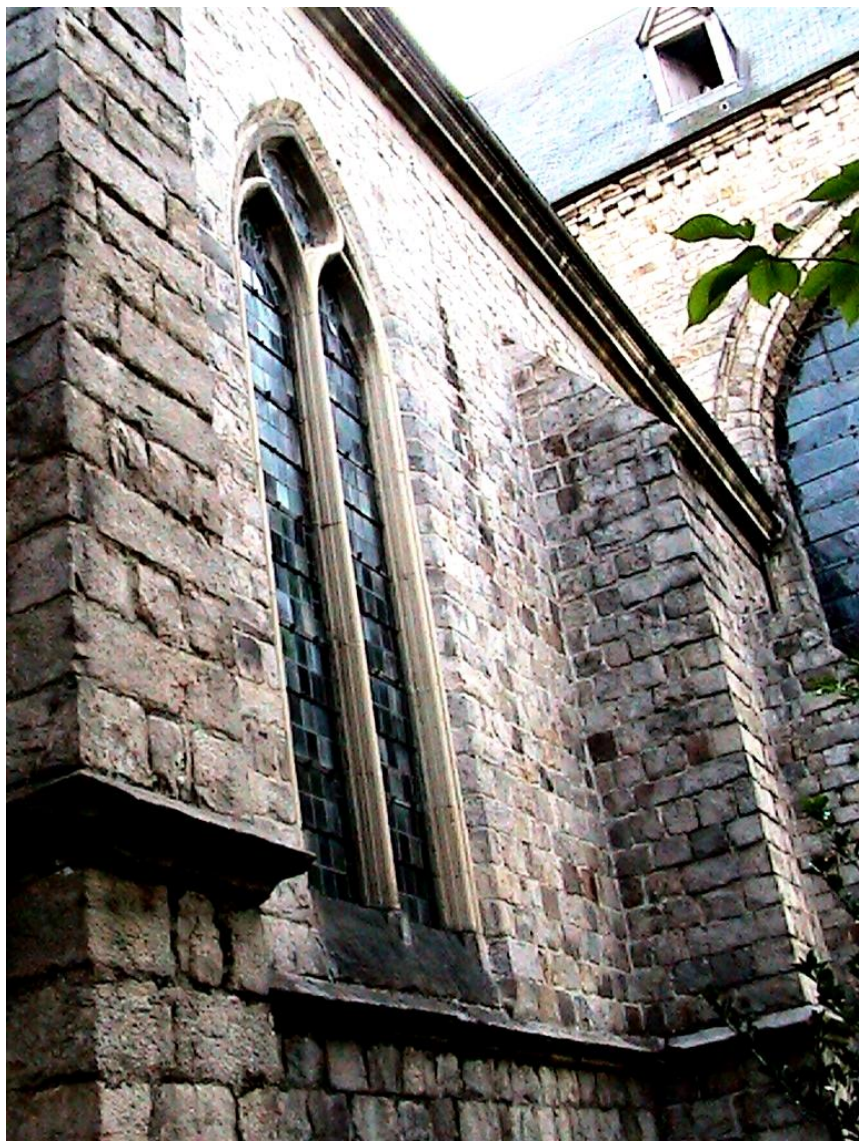


**Douai, Notre-Dame Church: outside the transept,  
the seat of the Confraternity of the Rosary, founded by  
Blessed Alan in 1470.**





**Douai, Notre-Dame Church: detail of the facade on the right side of the church.**



**Douai, Notre-Dame Church: detail of the right of the church.**





**Douai, Notre-Dame Church: detail of the right of the church.**



**Douai, Notre-Dame Church: detail of the right of the church.**





**Douai, Notre-Dame Church: detail of the church's apse.**



**Douai, Notre-Dame Church: detail of the left side of the church.**





**Douai, Notre-Dame Church in 1940 before a bomb fell on the apse and devastated the church. We can still see the painted columns. The Confraternity of the Rosary gathered behind the pulpit.**



**Douai, Notre-Dame Church: inside, as it is currently. The apse (above), and the transept of the Confraternity of the Rosary (below).**





**Douai, Notre-Dame Church: detail of the transept of the Rosary Confraternity: the Annunciation is probably the same image that Blessed Alan used for prayer. It is striking that the columns of the Confraternity were not damaged by the bomb, unlike the other columns of the Church, which have lost their decoration.**



**Douai, Notre-Dame Church: detail of the transept of the Rosary Confraternity: the marble stone commemorating the founding of the Confraternity of the Rosary by Blessed Alan de la Roche, in 1470.**



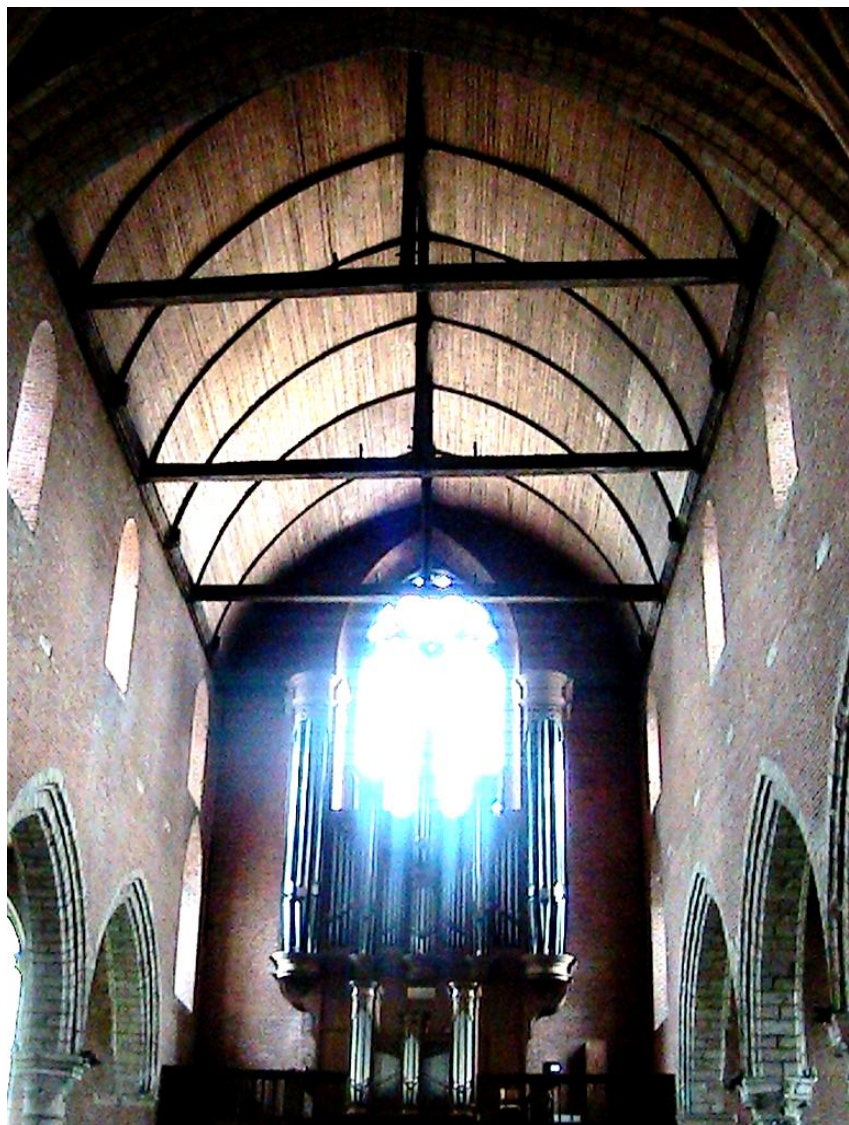
**Douai, Notre-Dame Church: detail of the transept opposite that of the Confraternity. Until the fall of the bomb, all columns were decorated like the pillar of the transept where the Confraternity gathered, the only one which did not lost its ornaments.**





**Douai, Notre-Dame Church: detail of the left aisle, view from the altar, next to the transept of the former Confraternity of the Rosary.**





**Douai, Notre-Dame Church: inside the church, view from the altar.**



**Douai, Notre-Dame Church: the nave and transept, where the Confraternity gathered, as seen from the main altar.**



**Douai, Musée de la Chartreuse, Jehan Bellegambe (Douai 1470-1535), *Triptych of the Immaculate Conception*, 1526, left panel: presenting his thesis (which became a dogma in 1854), next to John Duns Scotus, Blessed Alan de la Roche ...**





**Douai, Musée de la Chartreuse, Jehan Bellegambe (Douai 1470-1535), *Triptych of the Immaculate Conception*, 1526, right panel (the center panel is missing): Pope Sixtus IV, Saint Jerome and Saint Ambrose glorify Mary the Immaculate Conception.**





**Douai, Musée de la Chartreuse, Jehan Bellegambe (Douai 1470-1535) *Triptych of the Immaculate Conception*, 1526: Blessed Alan, with the Rosary flag in hand, accompanied by members of the Confraternity of the Rosary of Douai, stands among the theologians supporting the Immaculate Conception of Mary. The monk next to him is Franciscan John Duns Scotus.**



**Douai, Musée de la Chartreuse, Jehan Bellegambe  
(Douai 1470-1535) *Triptych of the Immaculate Conception*  
1526: Detail of Blessed Alan de la Roche.**

**still standing, since those of Dinan, Paris, Lille, Ghent, Rostock, were destroyed: maybe because it was the church where the apparitions of Our Lady of the Rosary to Blessed Alan took place?**

**History will one day answer this question.**

**During the academic year 1470-1471, Alan finished his doctorate in theology in Rostock and on September 4, 1471, he became doctor and master of theology, with his comment on the first book of *Sentences* of Peter Lombard, and the defense of his thesis on the dignity of the Angelic Salutation *Principium super III Sententiarum*.**

**In Rostock, Alan became friends with the Marienehe Charterhouse (destroyed at the end of the sixteenth century, and located where now stands the industrial area of Rostock), especially with Carthusians Jacques Carto and Jean Spane, to whom he sent some of his letters <sup>69</sup>.**

**From 1470 to 1475, Alan began to reap the first fruits of his labor: the Reformed Congregation of Dominicans of Holland granted the Confraternity of the Rosary**

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<sup>69</sup> Cf. T. KAEPPPELI O.P., *Scriptores Ordinis Praedicatorum Medii Aevi*, I, p. 1151-1156, n. 81, 87.

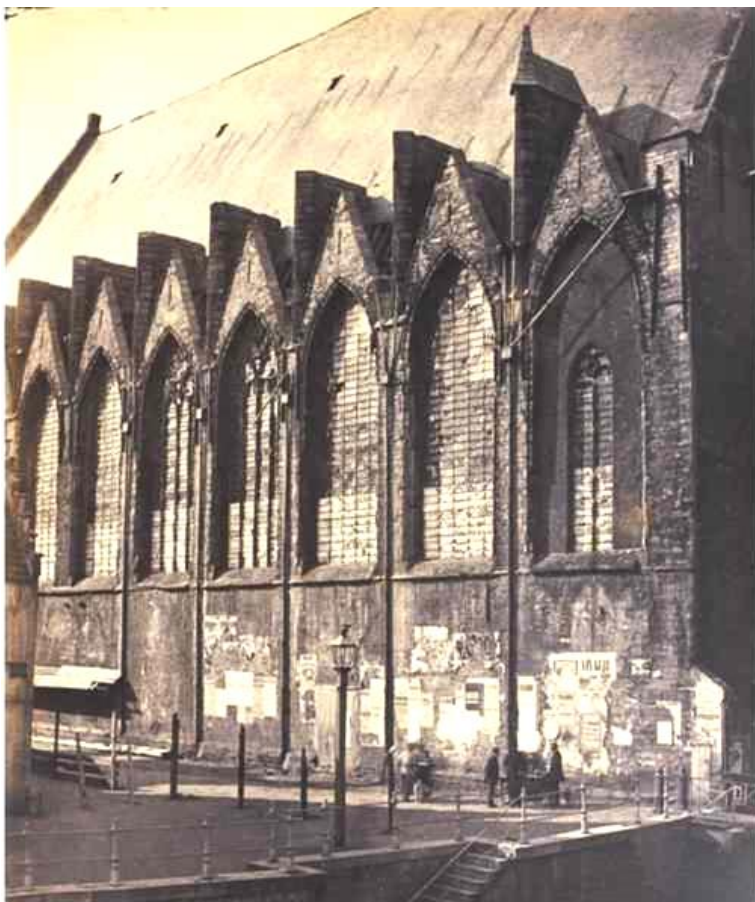


**Ghent, Dominican church: only this vestige of a wall remains of the church, after its demolition in 1880.**





**Ghent in the 16th century (above); the complex of the Dominican monastery and St. Michael's Church; the bell must be that of the former Dominican church (below).**



**Ghent, Dominican church, a few years before its demolition in 1880.**



**Ghent, former sacristy of the Dominican church, now attached to the University of Ghent, commonly called Pand. The murals already existed in Blessed Alan's time.**





**Ghent, former sacristy of the Dominican church, now attached to the University of Ghent, called Pand: window overlooking a canal. When preparing Masses, Blessed Alan could see the river.**





**Gent, the old Dominican monastery.**



**Ghent, former Dominican monastery, one of the windows upstairs was that of Blessed Alan's cell.**



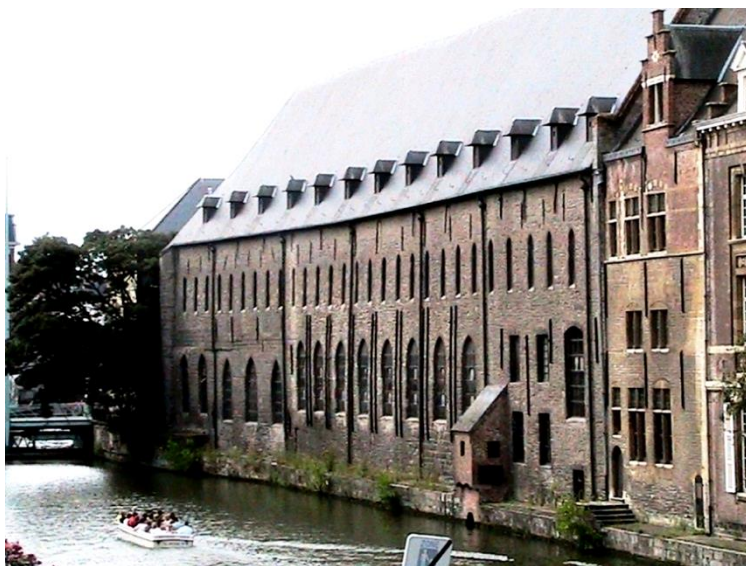


**Ghent, former Dominican monastery, windows of a Dominican cell.**



**Ghent, former Dominican monastery, where Blessed Alan lived between 1464 and 1468.**





**Ghent, old Dominican monastery, and, near the convent, St. Michael's Church. The Dominican church was near the tree and the bridge, and the convent stood between in the Dominican Church and St. Michael's Church.**



**Ghent, the Dominican monastery as it was at the beginning of the last century (above); St. Michael's Church, attached to the Dominican monastery, already existed in Blessed Alan's time (below).**



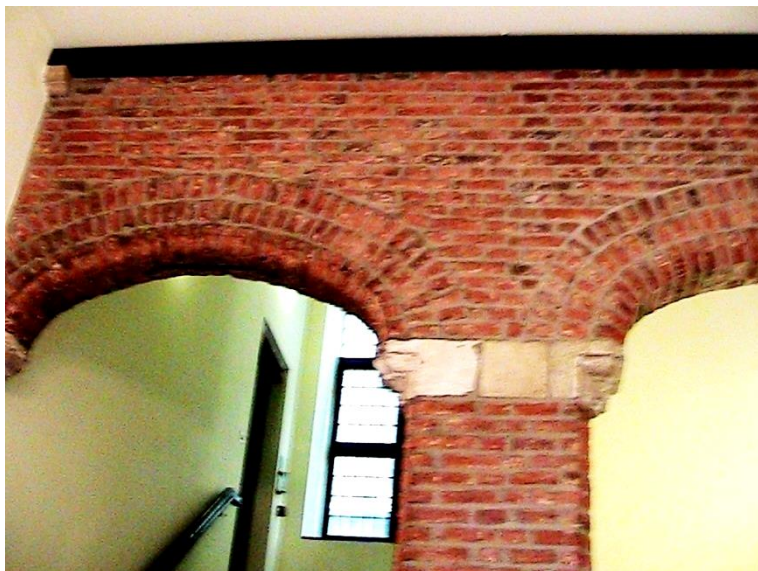
**The ancient walls lead to the entrance of the former Dominican monastery, now Congress Center of the University of Ghent, the Pand. At the entrance, the other cells of Dominican Friars (bottom picture).**



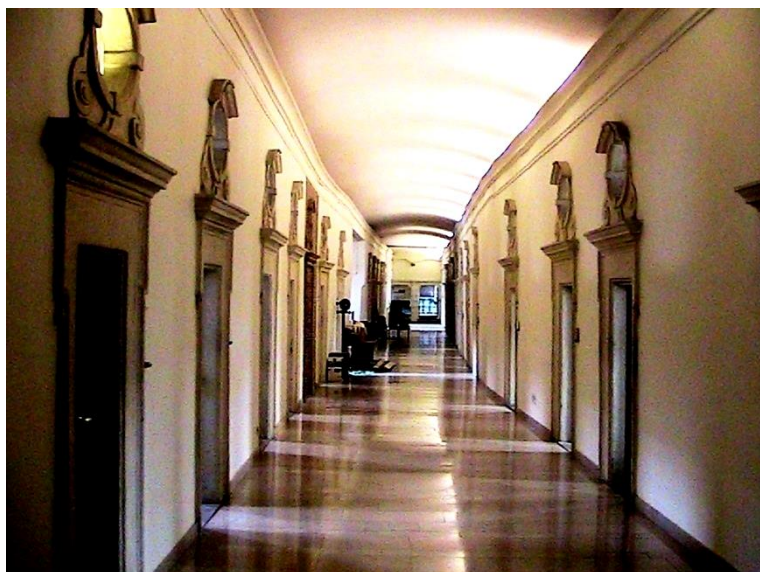
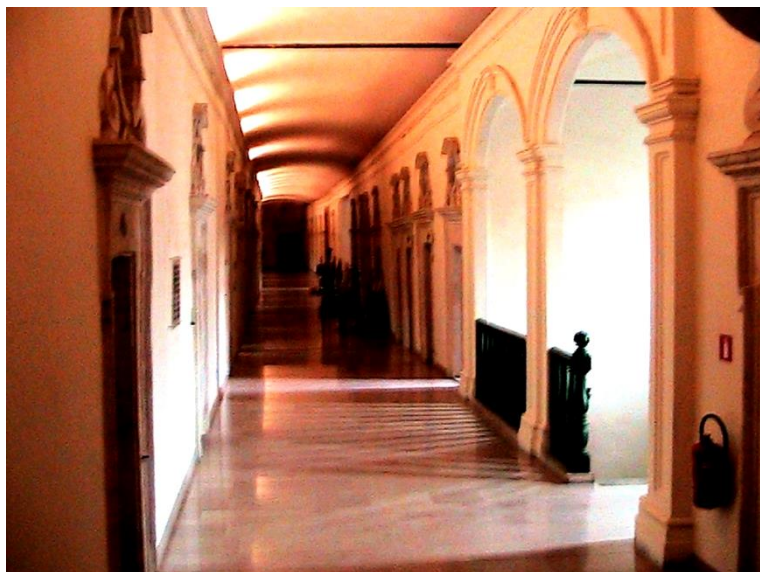


**Ghent, entrance to the former Dominican convent, now owned by the University of Ghent: what remains of the old windows of the Dominican church (above) and detail of the former Dominican monastery (below).**





**Gent, inside the former Dominican monastery: the staircase (above) and the old brick arch (below).**



**Ghent, former Dominican monastery: cells on the first and second floors.**



**Ghent, former Dominican monastery: inside the monks' cells.**





**Ghent, former Dominican monastery: on the ground floor, the refectory of the Dominican monks.**





**Not far from the Dominican convent, two béguinages of Ghent (deformation of "Beginnasium", or Gymnasium of the Blessed Virgin Mary). Pictured: the Beguinage Church of the 13th century, around which stood the houses of the beguines.**



**Ghent, béguinage of the 18th century. Today these beguinages are empty and the old houses of the beguines were sold to private individuals.**





**Ghent, béguinage of the 13th century, house of  
Beguines.**



**Ghent, béguinage of the 13th century, house of Beguines.**





**Ghent, béguinage of the 13th century, house of  
Beguiues, around the church.**



**Ghent, béguinage of the 13th century.  
Detail of the main door.**



**Ghent, béguinage of the 17th century.**





**Ghent, béguinage of the 17th century, detail of the inscription above the entrance: béguinage is a deformation of the beautiful name *Mariae Virginis Begginnasium Beatae* or “Gymnasium of the Blessed Virgin Mary”. The word Beguine therefore means “pupil of the Blessed Virgin Mary”.**





**Ghent, béguinage of the 17th century: a chapel at the entrance of the structure (above), and presumably the guest quarters (below).**

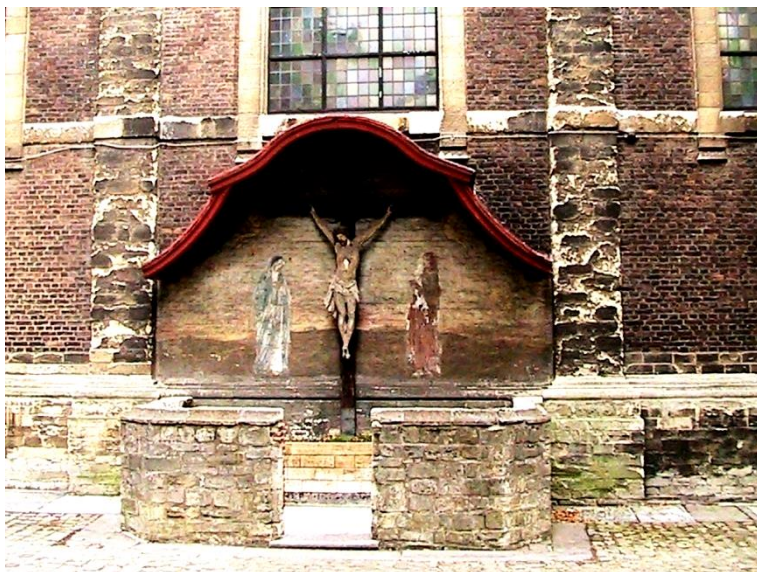


**Ghent, béguinage of the 17th century: houses of  
Beguines.**



**Ghent, béguinage of the 17th century: the church in the center of the beguinage.**



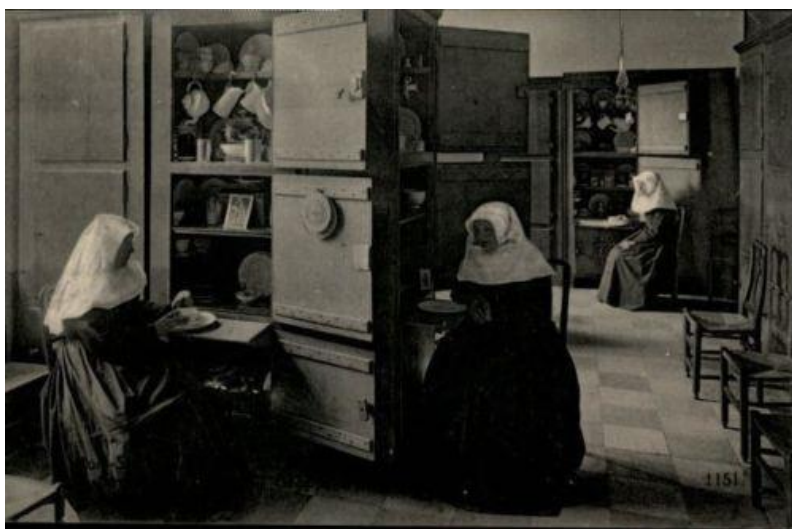


**Ghent, béguinage of the 17th century: the crucifix, beside the church (above); and a statue of the Virgin above the front door of the house of a Beguine (below).**





**In the béguinage now uninhabited, the memory and breath  
of life of the old beguinage remains.**

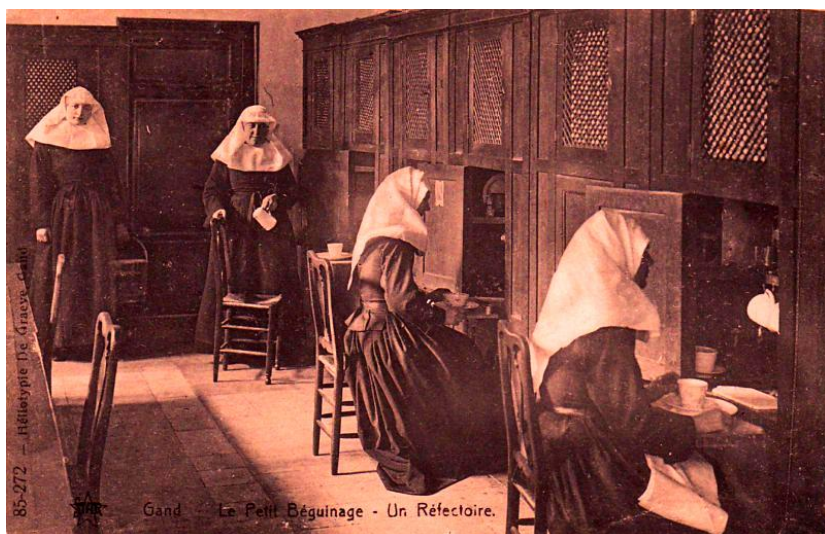


**Ghent and surroundings, community life and peacefulness of the beguinage.**





**Around Ghent, old pictures of beguines.**



**Around Ghent, old pictures of beguines.**





**Ghent, old pictures of beguines in prayer.**



**Ghent, old pictures of beguines in prayer.**

of Douai<sup>70</sup> the participation in the spiritual goods of this very Congregation in exchange for the daily recitation of the Psalter or Rosary of Mary. In a letter dated May 15, 1470, the Vicar General of the Congregation of Holland, Fr. Jean Excuria (John Uyt den Hove), approved the request of the Confraternity of Douai (founded in 1464, probably the year of the apparitions of Our Lady of the Rosary<sup>71</sup>),

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<sup>70</sup> A stone in the church of Notre Dame in Douai reminds of the story of Alan, in the wing of the church where, in 1470, he founded the Confraternity of the Rosary. According Angelo Walz O.P., the Confraternity of Douai may instead have been founded "*between 1464 and 1468, [...] or in 1470, as told by many*" ("*sive ab anno 1464 ad 1468 [...] sive anno 1470 prout diversi diversae referunt*"), in: A. WALZ O.P., *Compendium historiae Ordinis Praedicatorum*, p. 197.

<sup>71</sup> According to Orlandi (Cf. S. ORLANDI O.P., *Libro del Rosario*, p. 41, 79), the visions of Our Lady of the Rosary may have occurred between 1464 and 1648.

We can deduce from Orlandi's studies that if the visions date back to 1464, the seven dark years began when he was in Brittany in 1457, and the visions probably occurred in Douai, perhaps in the church of Our Lady, where he founded the Confraternity the same year.

However, if the visions occurred in 1468, the seven dark years began when he was teaching in Paris, and the visions took place in the former Dominican Convent of Ghent and its church, which was destroyed at the end of the 19th century.



**Church of St. Dominic, Nicastro (Catanzaro), Altar of the Confraternity of the Holy Rosary.**



**submitted by Blessed Alan himself, granting with these words the communion of the spiritual merits of the Rosary: “fundata in Communicatione omnium meritorum spirituali e oratione psalterii virginis Mariae” (“founded in the communion of all spiritual merits, in the prayer of the Psalter of the Virgin Mary”).**

**The statutes of the Confraternity, revealed by Our Lady of the Rosary to Blessed Alan, only decreed three rules:**

**1. The merits of the brothers, living and dead, are common to all.**

**2. Registration and participation in the Confraternity are entirely free.**

**3. There is no obligation in the Confraternity under pain of sin.**

**In the *Book of the Rosary of the Glorious Virgin Mary*, written in vernacular of Pisa and dated 1505, the fact that the Confraternity is free is thus addressed: "As for [...] the mode of organisation, or the truth about the entrance in this fraternity, it must be said that it was established and instituted for a free transmission of certain prayers, and therefore no material thing should be exchanged, either to enter, or in leaving. Therefore, if anyone (God forbid)**



**Church of St. Dominic, Nicastro (Catanzaro),  
Annunciation to the Blessed Virgin Mary: Hail Mary is a  
declaration of love that God the Father sent through the  
angel Gabriel. In this statement, Mary replied, “Ghenoitto” a  
optative verb, which translates into “I want with all my  
heart that this happens”. This double declaration of love is  
a marriage between God the Father and Mary, which  
allowed the Word to becomes Body, in the Immaculate  
Womb of Mary.**

**begged for money, or wanted to ask for and appropriate money, they should be excluded from this holy brotherhood, and as I fear, shall be punished by the Glorious Virgin Mary for having soiled and betrayed the purity of her fraternity”<sup>72</sup>.**

**The Chapter of the Congregation of Holland asked lay brothers in 1473 to recite “*unum Psalterium Beatae Mariae Virginis*” (one Psalter or Rosary of the Virgin Mary) as an intercessory prayer to the living and the dead: for the first time, this prayer was prescribed in the Dominican Order.**

**In 1472 in Cologne was written a first “*Tractatus de Rosario B. Mariae Virginis*”, and in Frankfurt, in the Dominican church, an altar was erected for the Confraternity of the Rosary in 1474.**

**In 1475, Alan attended the Chapter of the Congregation of Holland in Lille, and visited the Confraternity of the Rosary of**

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<sup>72</sup> Cf. MICHELE DI FRANCESCO DI LILLA, *Libro del Rosario della Gloriosa Vergine Maria*, testo in volgare pisano, 1505, cap. V, in: S. ORLANDI O.P., p. 156-157.



**Church of the Rosary at the Dominican University,  
Angelicum, Rome: altar of Our Lady of the Rosary  
(probably the altar of the Confraternity).**



**Douai, and for eight days he preached to the members of the Confraternity.**

**It is on this occasion that Alan wrote some key writings in the history of the Psalter, or Rosary of Mary, and completed the Apology of the Psalter of Mary<sup>73</sup>.**

**In Douai, Alan preached for eight days about spiritual communion to members of the Confraternity.**

**A listener, member of the Confraternity of the Rosary of Douai, transcribed most of his speeches, which, after the death of Alan, were published in *Livre et ordonnance de la devote confratre du psaultier de la glorieuse Vierge Marie*<sup>74</sup>, a strong source of his teaching, and, as Barile wrote, “written not by Alan, but full of his spirit, and which can be quoted as such.”<sup>75</sup>**

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<sup>73</sup> The exact title in Latin is: *Apologeticus seu tractatus responsorius de Psalterio V. Mariae, ad Ferricum de Cluniaco, ep. Tornacensem*, and corresponds to the first book of Coppenstein's collection.

<sup>74</sup> Text from S. ORLANDI O.P., *Libro del Rosario*, p. 58-65. It is written in old French, with Flamish influences, but remains understandable.

<sup>75</sup> Cf. R. BARILE O.P., *Il Rosario, Salterio della Vergine*, pag. 65.



**Pompeii, Sanctuary of Our Lady of the Rosary, altar.**

**In this book, Alan preaches the necessity of registering in a Confraternity and to take part in the merits of the entire Confraternity of the Rosary.**

**The registry of the Confraternity is, in fact, as “the book of life”.**

**The daily recitation of the Rosary by members of the Society places them into a wide potential network of spiritual solidarity, since their prayers bring them together around Mary.**

**The indulgence preached by Alan was immense (ten thousand years), and so was the protection of the Blessed Virgin, not only against mortal sins, but also against “lightning and thunder, thieves, murderers, all enemies of hell”, all without spending a penny, since Alan did not want money to be exchanged.**

**In late June 1475, Alan went to Tournai, near Douai, to meet bishop Ferrico and hand him the *Apologia del Rosario*<sup>76</sup>, perhaps**

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<sup>76</sup> In truth, Blessed Alan never wanted the Psalter of Mary to be called “Rosary”, or “Crown”, as these names have a profane and worldly significance. However, immediately after Alan’s death, , the word “Rosarium” began to refer to the Psalter of Jesus and Mary.



**Tournai, Notre-Dame Cathedral, where Alan met Bishop Ferrico in 1475 to deliver the Apology.**



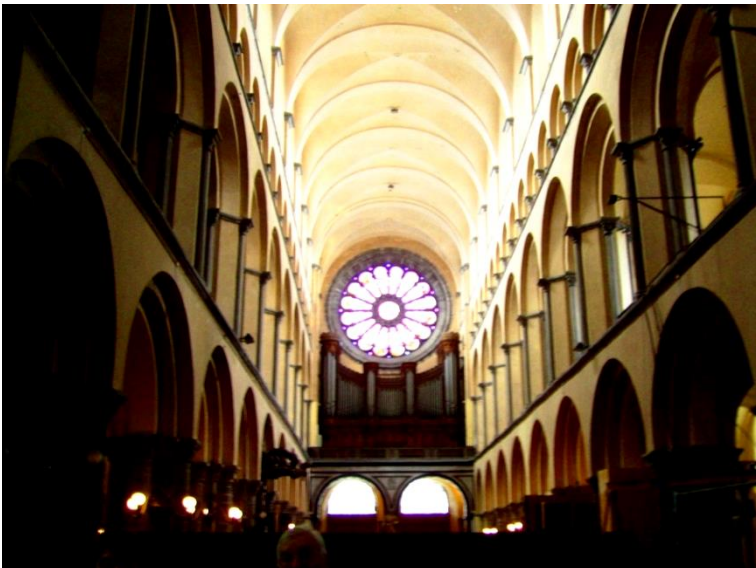


**Tournai, facade of Notre-Dame Cathedral, and the Episcopal Palace as it stands today (above) and at the time of Blessed Alan (below).**



**Tournai, entrance to Notre-Dame Cathedral. The statues probably already existed in the time of Blessed Alan.**





**Tournai, inside Notre-Dame Cathedral, view from the entrance (above), and from the high altar (bottom).**

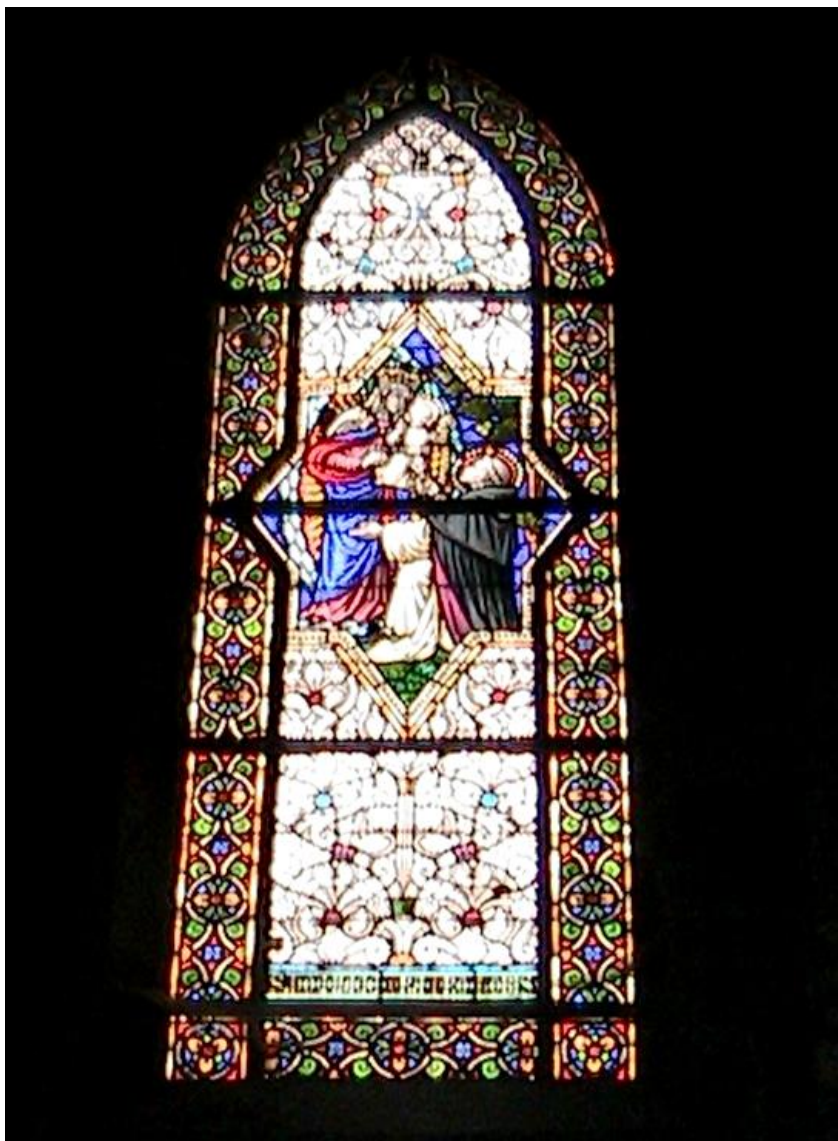


**Tournai, inside the Notre-Dame Cathedral: rosette, built after Blessed Alan (above); and the tombs of the bishops of Tournai, in the light of 2010 (below).**





**Tournai, Saint-Jacques church, very close to Notre-Dame Cathedral: probably where Blessed Alan remained during his brief stay in Tournai.**



**Tournai, Saint-Jacques church, stained window of Our Lady of the Rosary, a sign of the former presence of the Dominican Order in the Church.**

**in response to the criticism that the bishop had made and, shortly after, visited his friends at the charterhouse of Herne<sup>77</sup>, and in particular their prior, Laurentius Musgheselius.**

**Before starting the new year of studies at Rostock, Alan is first stopped for some time in Ghent, and then went to the Dominican convent of Zwolle.**

**Some traditions relate that he remained in this convent, as Lector and Preacher, from 1474 on, when he was not teaching in Rostock.**

**On August 15, 1475, Solemnity of the Assumption of Mary, Alan suddenly fell sick, and after twenty days of illness, peacefully died with the name of Mary on his lips, as reported by the old tradition, on September 8, 1475, or, according to another tradition, on the evening of September 7, 1475, at the age of 47.**

**Michel-François de Lille, contemporary and disciple of Blessed Alan, reports: "In the year 1475, the year, or rather the same day on which**

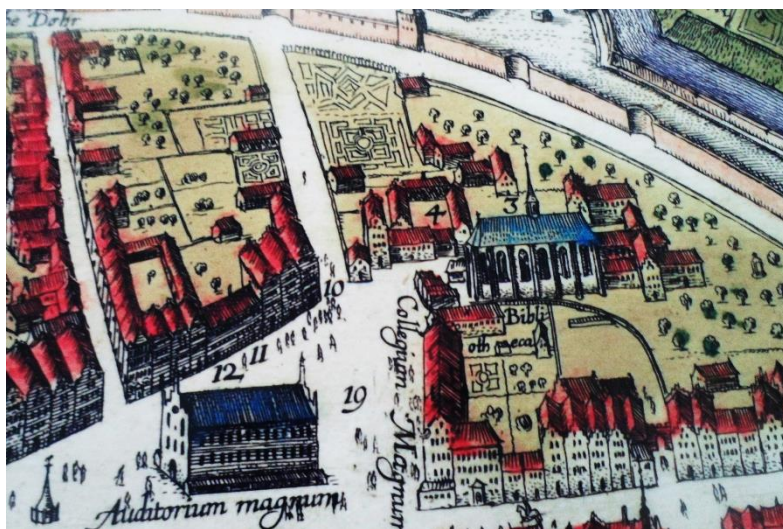
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<sup>77</sup> Herne was the old charterhouse of Chercq, near Tournai, in the province of Hainault (Belgium).



**The former charterhouse of Chercq, called the Herne Charterhouse, near Tournai, in the province of Hainaut (Belgium), where Alan visited Carthusian friends and prior Laurentius Musgheselius before giving the Apology to Bishop Ferrico.**

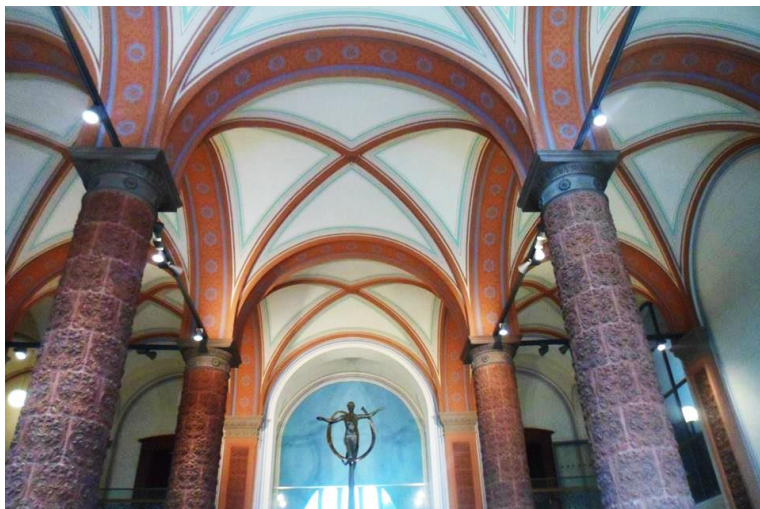




**Rostock, 17th-century map: disposition of the medieval city of Rostock (above), and the University, called Collegium Magnum, which was next to the Auditorium magnum and the church (below).**



**Rostock, the famous University of Mecklenburg (Universitätsplatz, 1), where Alan taught theology from 1470 to 1475, the year of his death, in its current state (above), and as it was in the 16th century (below).**



**Rostock, inside the University (above), and the yard where two medieval works can be seen: a statue of Our Lady of the Rosary, and St. Michael the Archangel. They were probably commissioned by Blessed Alan himself.**





**Rostock University's courtyard: Our Lady of the Rosary.  
The Child Jesus holds a long rosary in his hands, and  
hands it to the world..**

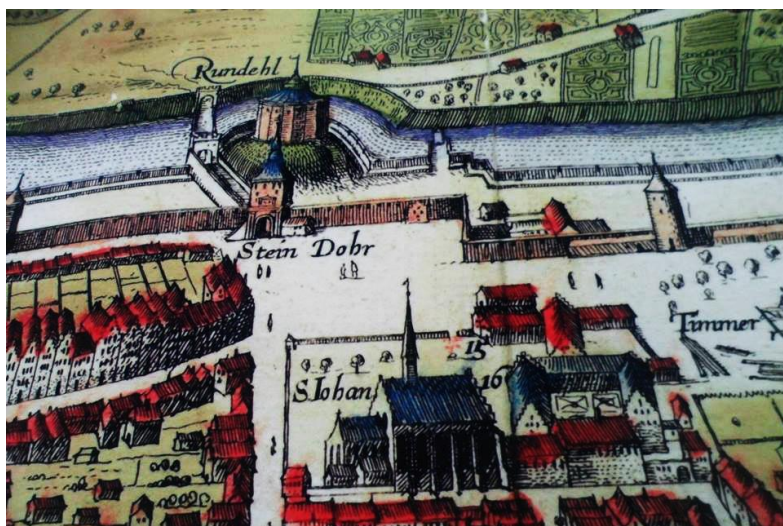




**Near the University, the former University Church, today an Evangelical church (above), and the former cloister (below): they already existed in the time of Blessed Alan.**

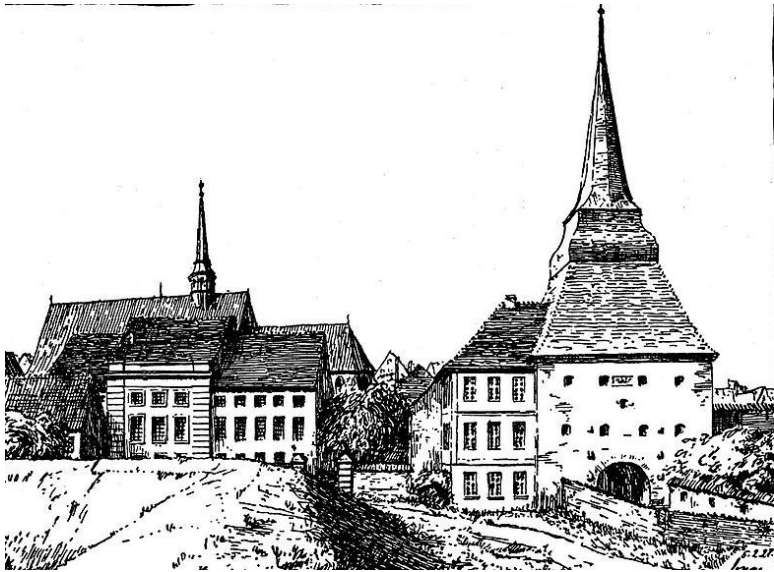


**The former Church of St. Michael and the former monastery, now a Lutheran church and the medieval library of the University of Rostock.**



**The old church and the former Dominican convent, on a map of the 17th century. The church was located between the current Steinstraße, Johannisstraße and Kistenmacherstraße streets, close to the walls of the city (Wallstraße) and the city gate, called the Steintor.**





**Engraving from 1820 (above): behind the house, the church of the Dominicans; 1841 engraving (below): the church seems to be still here, although it was destroyed in 1830.**





**Rostock Museum (Kunsthistorisches Museum), altarpiece dedicated to the Virgin, 15th century: probably the altar where Blessed Alan celebrated daily Mass.**

**It comes from the old Dominican church (domenikanerKloster Kirche St. Johannes), after it was destroyed in 1831.**



**Rostock Museum (Kunsthistorisches Museum), crucifix (above) and altar (Dreikönigsaltar) of the former Dominican church (below).**



**Near these walls stood the old church and the former Dominican monastery, both destroyed in 1830.**





**Old walls of the city of Rostock, dating back to the days of Blessed Alan.**

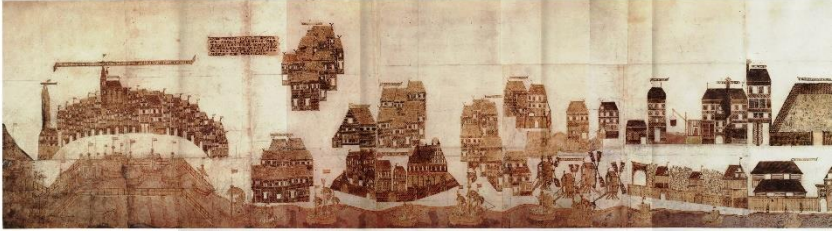




**Old door of the city of Rostock, called the Steintor, which stands near the old Dominican convent.**



**Old door of the city of Rostock, the Steintor, which already existed in the time of Blessed Alan; near it stood the old church and the Dominican monastery.**



**Rostock, map of the Marianehe Charterhouse in the 16th century (above). Today, nothing remains of the buildings of the charterhouse, which was destroyed in 1630 (below).**

**The Marianehe Charterhouse was located between Rostock and Warnemünde, between the current stations of Marianehe and Warnow.**



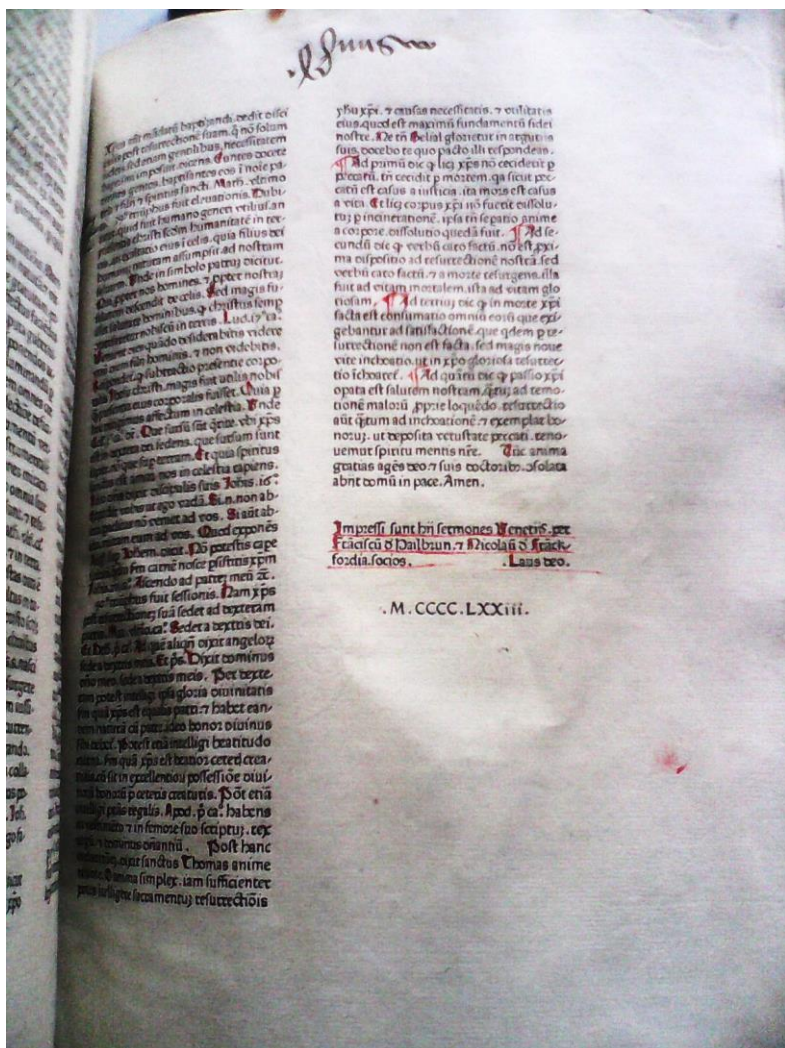


Piece of a manuscript from the Mariane Charterhouse, 15th century, kept in the library of the University of Rostock.





**Tombstone of a Dominican professor of theology at the University of Rostock, in the church of the University. Had Blessed Alan died in Rostock, he would have had a gravestone and a burial in the church of the University of Rostock.**

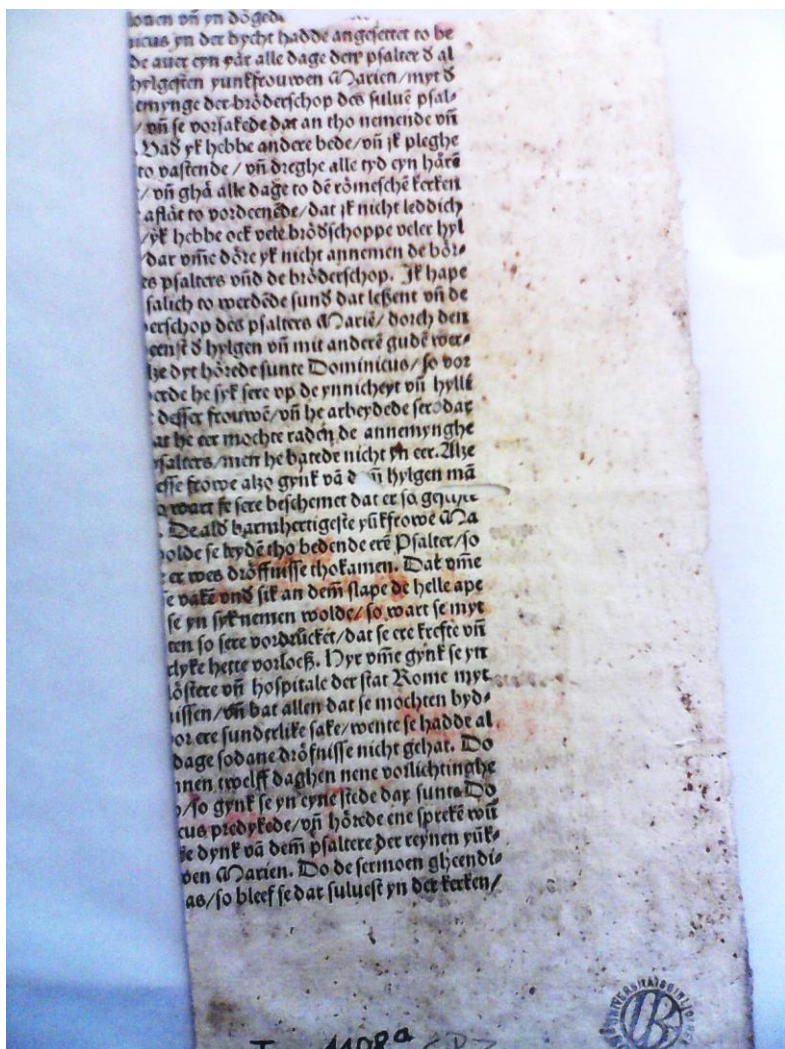


**Incunabulum from the former Dominican convent of Rostock, dated 1473, preserved in the Library of the University of Rostock: this text probably passed through the hands of Blessed Alan, since it dates from the time he taught at the University.**



**Rostock Museum: detail of a painting from 1705, which depicts the origin of the Dominican monastery in Rostock. Saint Dominic and Dominicans from the Saint Catherine of Siena Monastery hold the Rosary in their hands.**





**Fragment of incunabulum from 1518, the first German translation of the works of Blessed Alan, preserved at the Library of the University of Rostock.**

**It demonstrates the great reputation of sanctity that spread immediately after his death.**



**this holy brotherhood was founded in Cologne<sup>78</sup>, the day of the Nativity of the glorious Virgin Mary, he passed with great devotion<sup>79</sup>.**

**He was buried in the Dominican church of Zwolle, next to the convent where Alan died.**

**The church was burnt a few years later, then rebuilt in 1511, imposing and majestic, as we can see today, certainly in honor of the great master Alan who was buried here.**

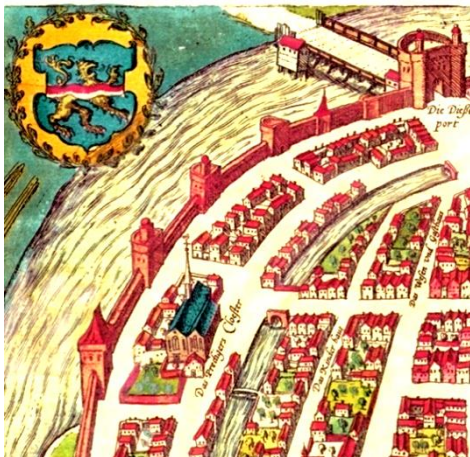
**But the church's woes were not over, as it is now deconsecrated<sup>80</sup>.**

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<sup>78</sup> According to Filippo Argelati, Blessed Alan died “in MDCCCLXX, the day of the Nativity of the Virgin, in which year and day was specifically established in Cologne the Confraternity of the Rosary, which our author (Blessed Alan) promoted with so much warmth”, in: F. ARGELATI, *Biblioteca degli volgarizzatori*, p. 394.

<sup>79</sup> Cf. MICHELE DI FRANCESCO DI LILLA, “*Quodlibet*”, version in vernacular of Pisa, first half of the 15th century, pt.IV n.8, in: ORLANDI S., *Libro del Rosario*, pag. 175.

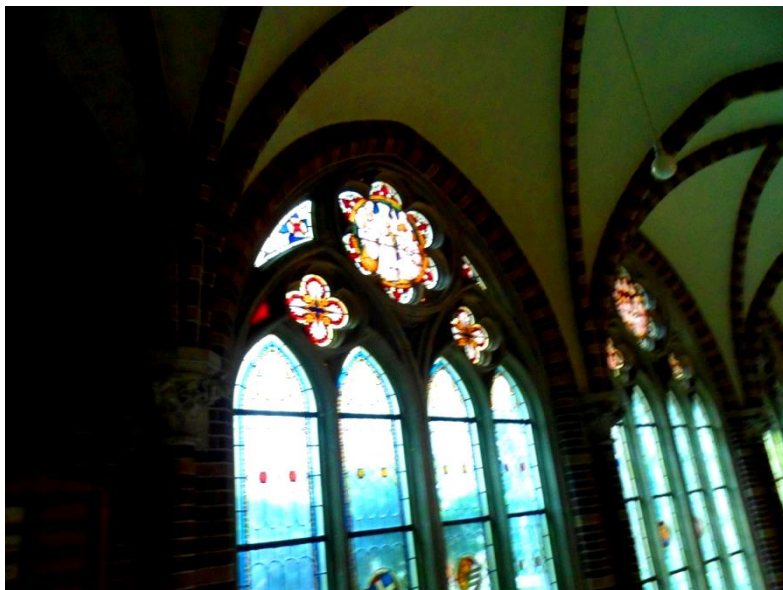
<sup>80</sup> The church was first used by Protestants, then requisitioned by the state and became the Library of Zwolle, and a concert and exhibition hall, before it finally became, in 2012, a luxurious bookstore. As for the former Dominican Convent, it is now a music conservatory, and the former library of the convent, which was in a building next to the old church, houses a restaurant.



**Zwolle, city map of the 16th century, and the former Dominican church, called “Broerenkerk”.**



**Zwolle, the new Dominican Church of St. Thomas Aquinas just outside the historic center, surrounded by canals (above).**



**Zwolle, new Dominican Church of St. Thomas Aquinas: the convent and cloister.**

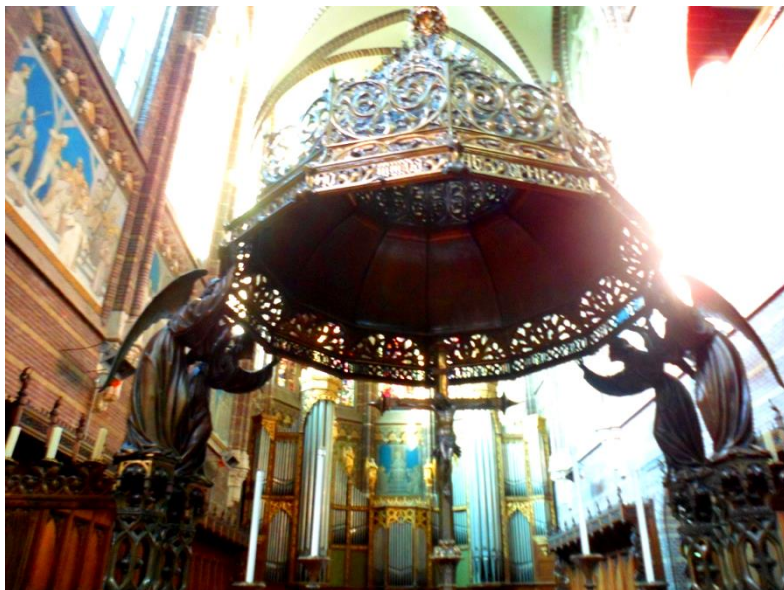




**Zwolle, St. Thomas Aquinas Church: an anonymous statue on the facade, with the rosary in hand, seems to represent Blessed Alan de la Roche.**



**Zwolle, new Dominican church: in the sacristy, an image of Blessed Alan recalls the worship of the great master, who lived in Zwolle at least until the 17th century.**



**Zwolle, inside the new Dominican church dedicated to Saint Thomas Aquinas.**





**Zwolle, detail of the new organ in the Dominican church dedicated to Saint Thomas Aquinas.**

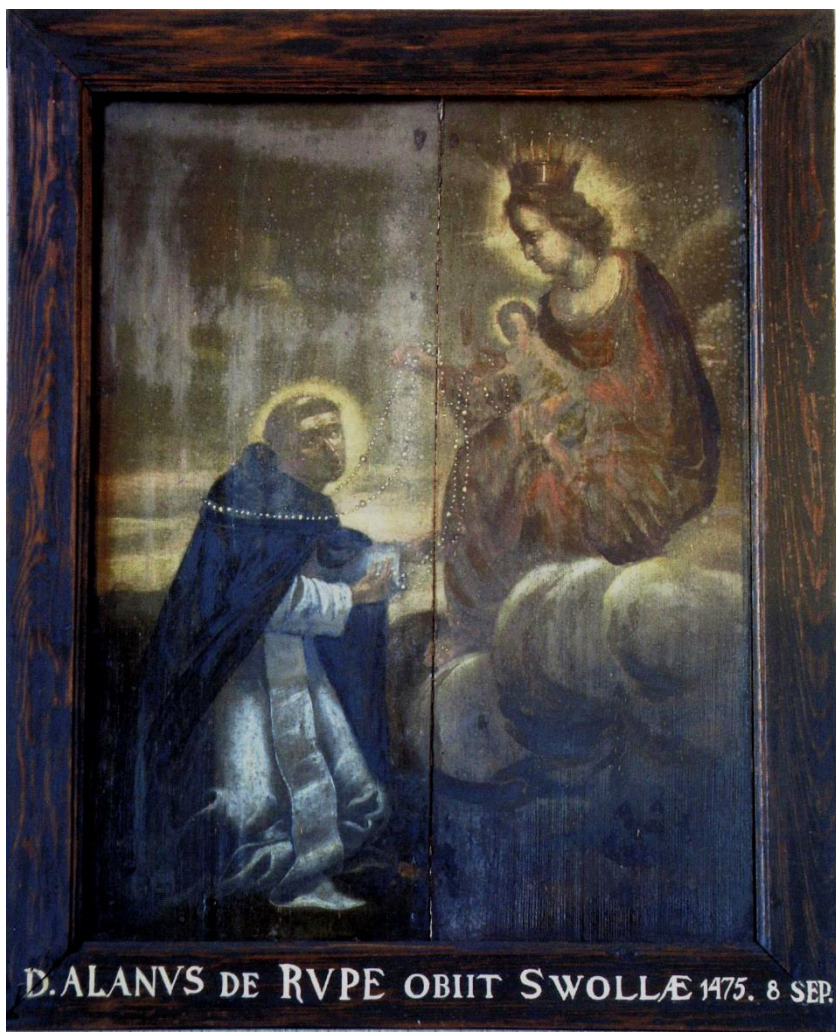




**Zwolle, new Dominican church of Saint Thomas Aquinas, convent: an ancient Virgin of the Rosary, or Our Lady of Victory.**

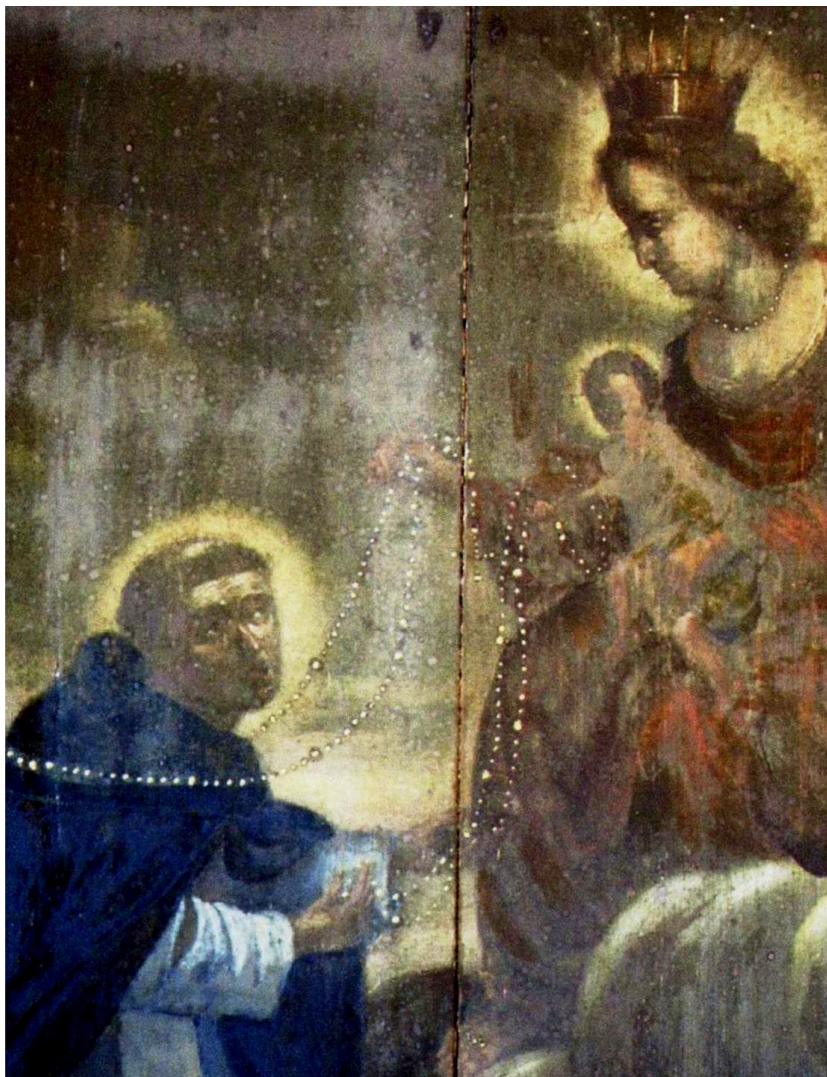


**Zwolle, new Dominican Church of St. Thomas  
Aquinas: picture of Blessed Alan, kept in the refectory.**



**Zwolle, new Dominican church dedicated to Saint Thomas Aquinas: old image of Blessed Alan, seen in the foreground (unaltered colors).**



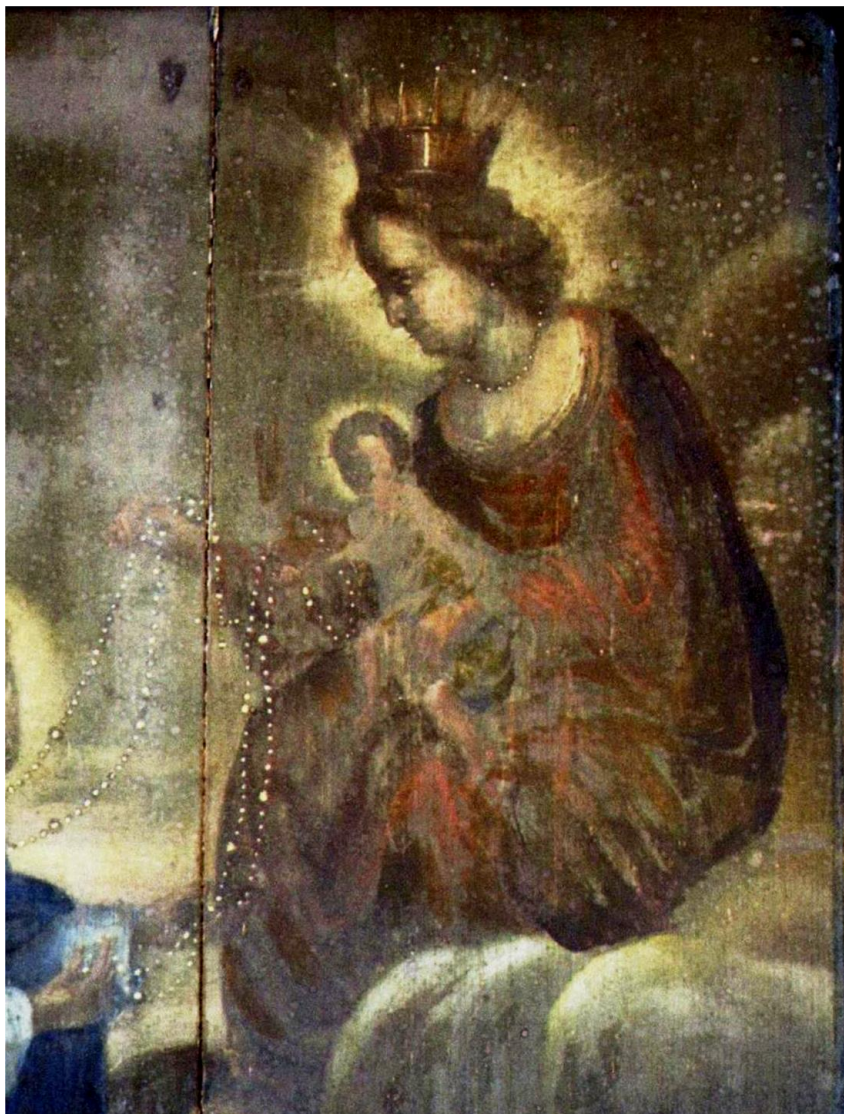


**Zwolle, new Dominican church dedicated to Saint Thomas Aquinas: old image of Blessed Alan, detail of the vision of Blessed Alan receiving the Rosary of 150 beads of light from the Virgin and the Child Jesus.**



**Zwolle, new Dominican church dedicated to Saint Thomas  
Aquinas: old image of Blessed Alan, detail of the  
expression of Blessed Alan.**





**Zwolle, new Dominican church dedicated to Saint Thomas Aquinas: old image of Blessed Alan, detail of the Virgin of the Rosary and the Christ Child, who puts around Blessed Alan's neck a Crown of the Rosary of 150 beads.**





**Zwolle, former Dominican church, called Broerenkerk, which is about one kilometer away from the new church, near the ancient walls of Zwolle.**



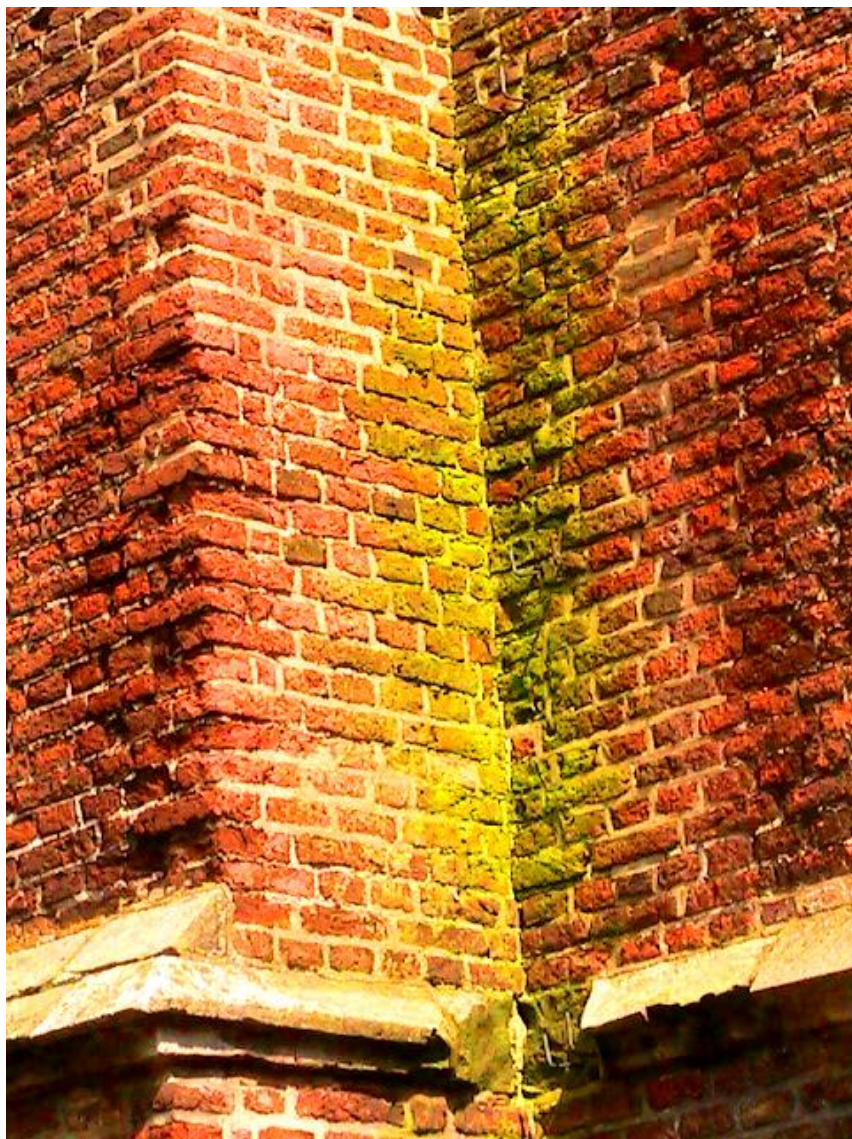
**Zwolle, former Dominican church, or Broerenkerk:  
the church stands and its vision fills the heart.**





**Zwolle, former Dominican church, or Broerenkerk: the church, now deconsecrated, serves as a library, but we can still see the old cemetery of Dominican friars, and the tomb of Blessed Alan de la Roche.**





**Zwolle, former Dominican church, or Broerenkerk:  
detail of the brick construction.**



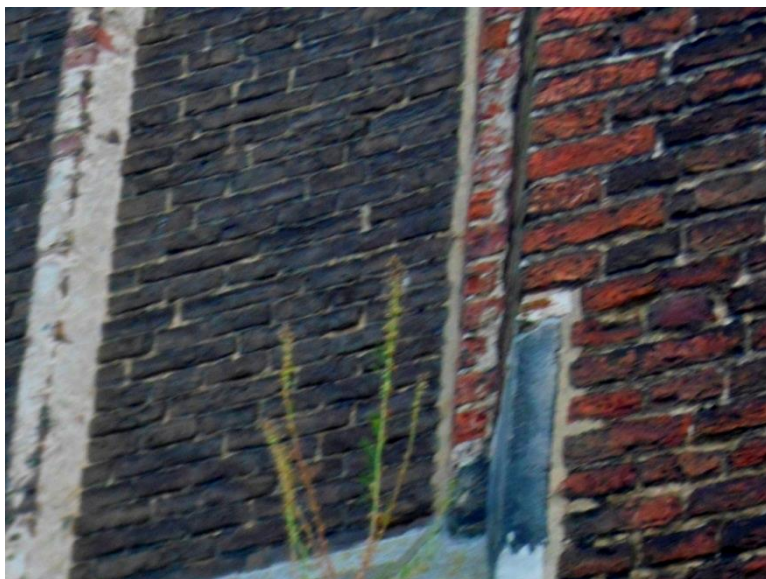
**Zwolle, former Dominican church, or Broerenkerk.**



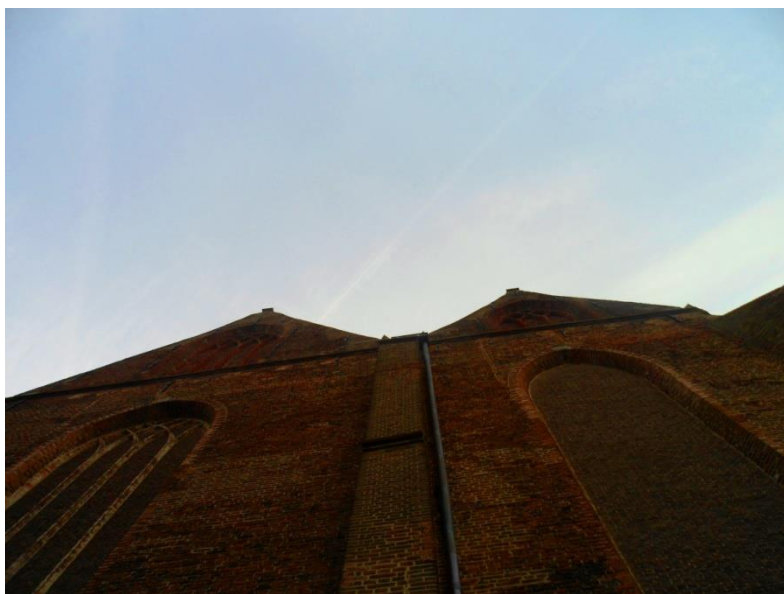


**Zwolle, former Dominican church, or Broerenkerk.**





**Zwolle, former Dominican church, or Broerenkerk.**



**Zwolle, former Dominican church, or Broerenkerk.**



**Zwolle, former Dominican church, or Broerenkerk.**

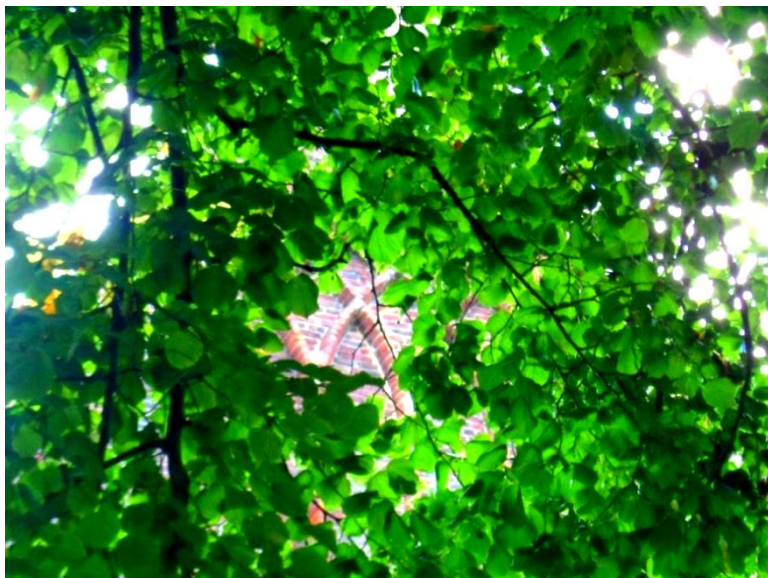




**Zwolle, former Dominican church, or Broerenkerk.**



**Zwolle, former Dominican church, or Broerenkerk.**

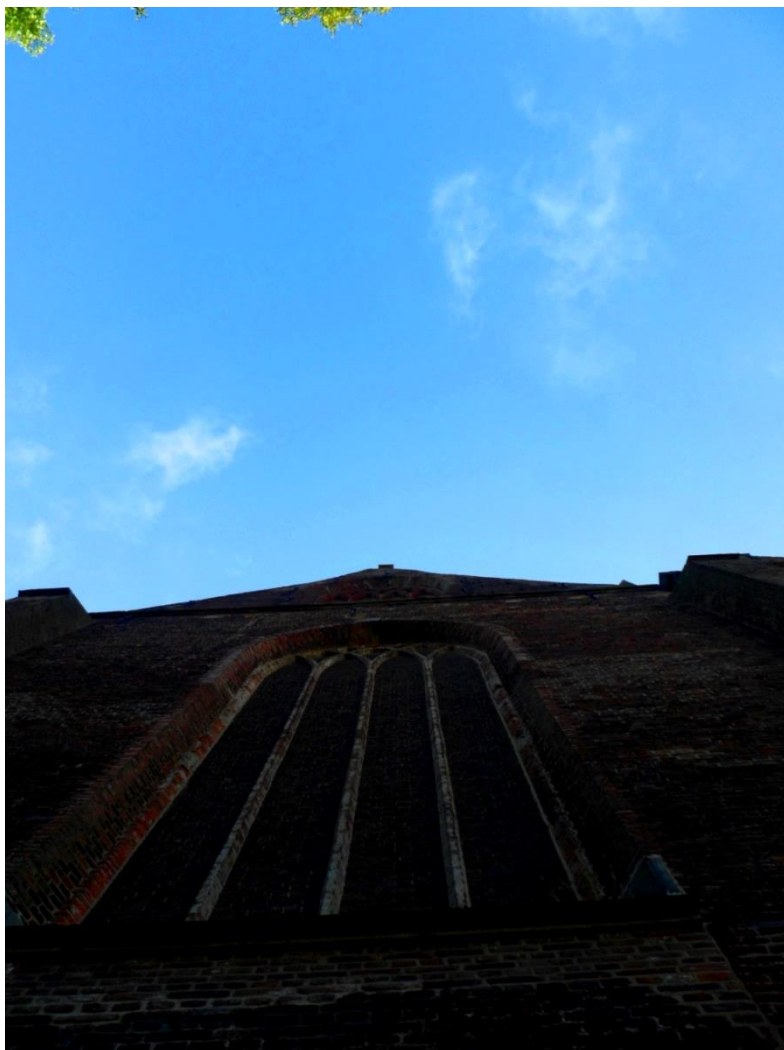


**Zwolle, former Dominican church, or Broerenkerk (above), and the sky above the church (below).**





**Zwolle, former Dominican church, or Broerenkerk.**

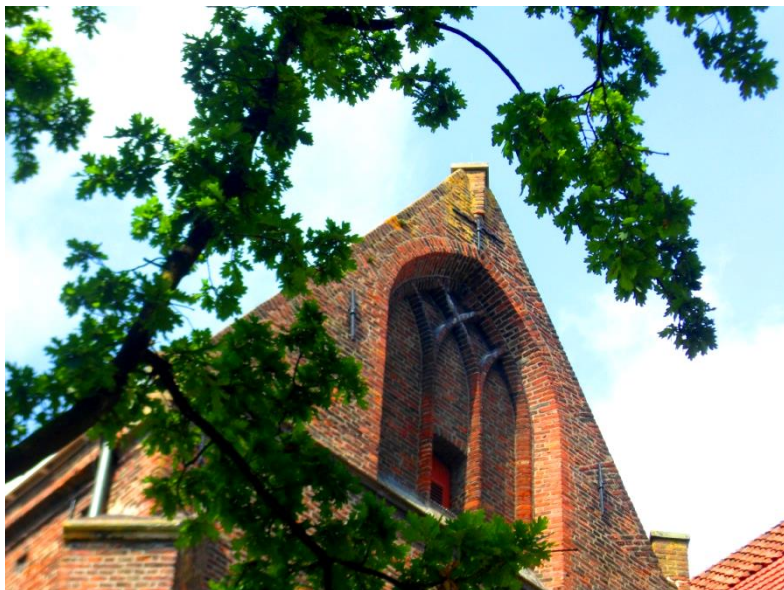


**Zwolle, former Dominican church, or Broerenkerk.**

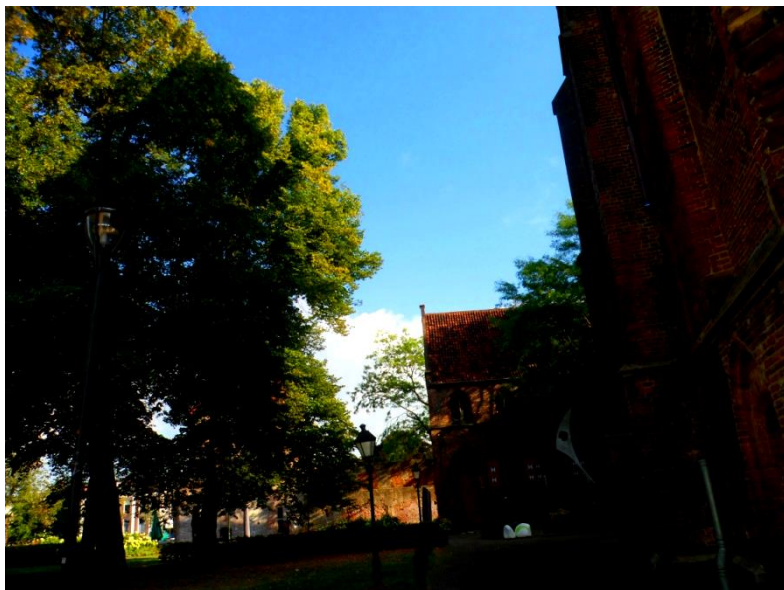


**Zwolle, the old library, now a restaurant, next to the old Dominican church.**

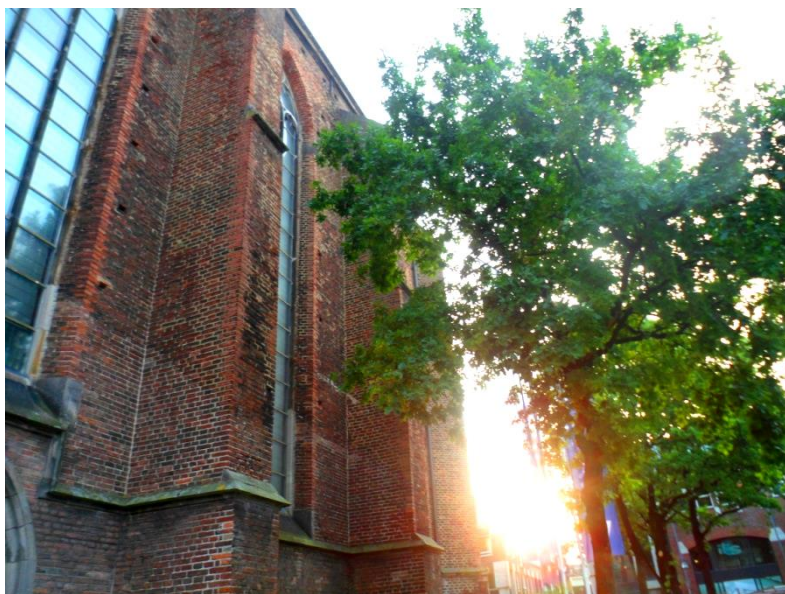




**Zwolle, the old Dominican church, or Broerenkerk.**



**Zwolle, the old Library (above), and the former Dominican church, or Broerenkerk.**



**Zwolle, side wall of the former Dominican church,  
or Broerenkerk.**





**Zwolle, side wall of the former Dominican church,  
or Broerenkerk.**



**Zwolle, side wall of the former Dominican church,  
or Broerenkerk.**



**Zwolle, apse of the Dominican church, or  
Broerenkerk.**





**Zwolle, apse of the Dominican church, or  
Broerenkerk.**



**Zwolle Museum, 17th-century painting of the former Dominican church, or Broerenkerk.**

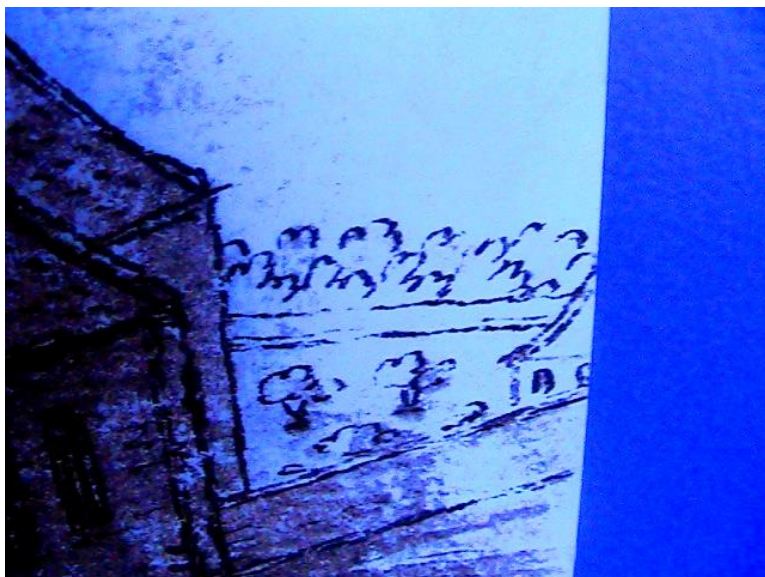


**Zwolle Museum, 15th-century drawing of the former Dominican church, or Broerenkerk, as seen by Blessed Alan (above); the old church and the old convent today (below).**





**Zwolle Museum, 15th-century drawing of the former Dominican church, or Broerenkerk, as seen by Blessed Alan.**



**Zwolle Museum, 15th-century drawing of the former Dominican church, or Broerenkerk, as seen by Blessed Alan.**





**Zwolle, the old Dominican church, or Broerenkerk, on a map of the 17th century.**

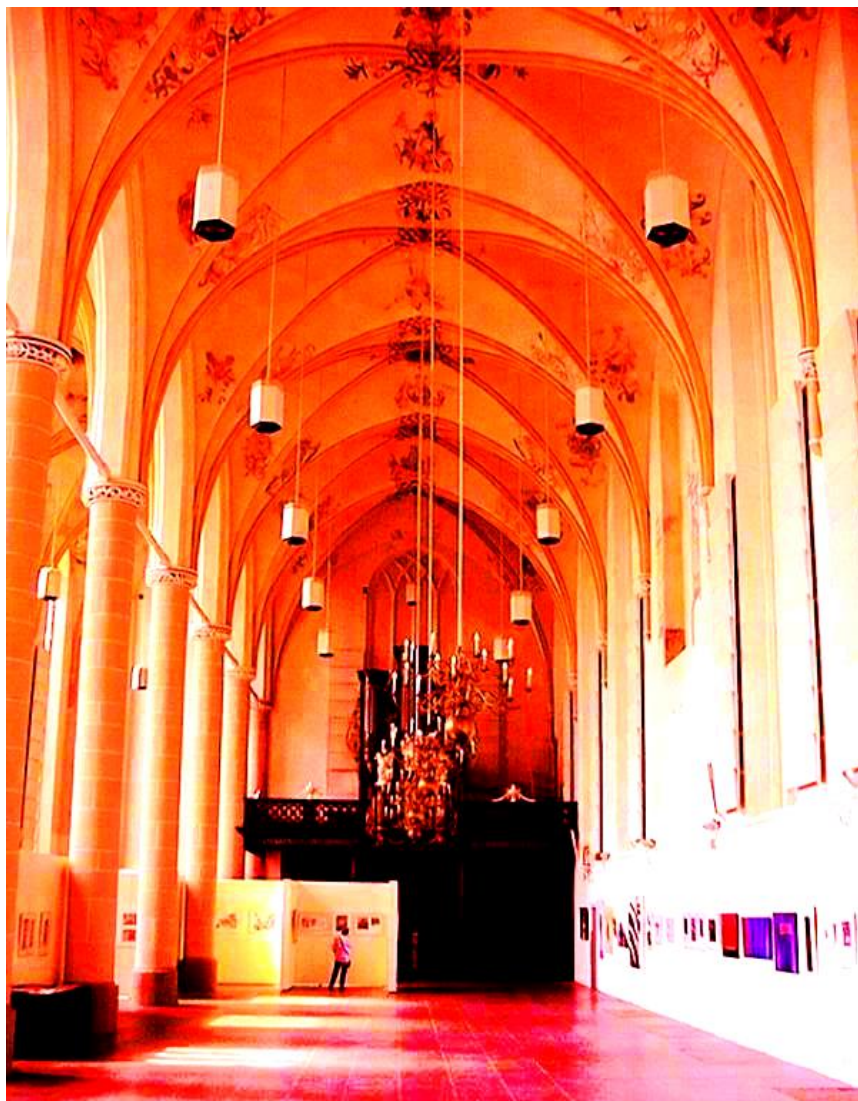




**Zwolle, the old Dominican church, or Broerenkerk, in the 1960s. None of the new buildings around it existed then.**



**Zwolle, inside the old Dominican church, or Broerenkerk, when it was used as a concert hall (in the 1980s).**

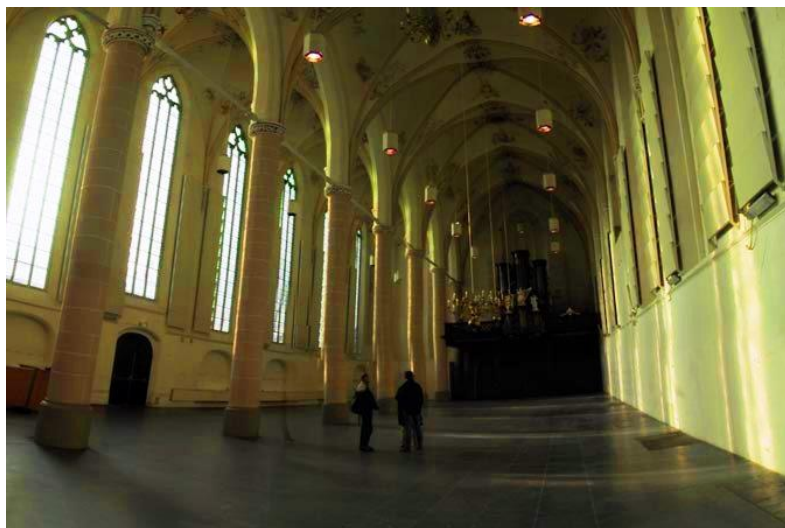


**Zwolle, inside the old Dominican church, or Broerenkerk, before restoration in 2012.**





**Zwolle, inside the old Dominican church, or  
Broerenkerk, before restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk, before restoration in 2012.**



**Zwolle, inside the old Dominican church, or  
Broerenkerk, before restoration in 2012.**





**Zwolle, inside the old Dominican church, or  
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**Zwolle, inside the old Dominican church, or Broerenkerk, before restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk,  
before restoration in 2012.**





**Zwolle, inside the old Dominican church, or  
Broerenkerk, before restoration in 2012.**

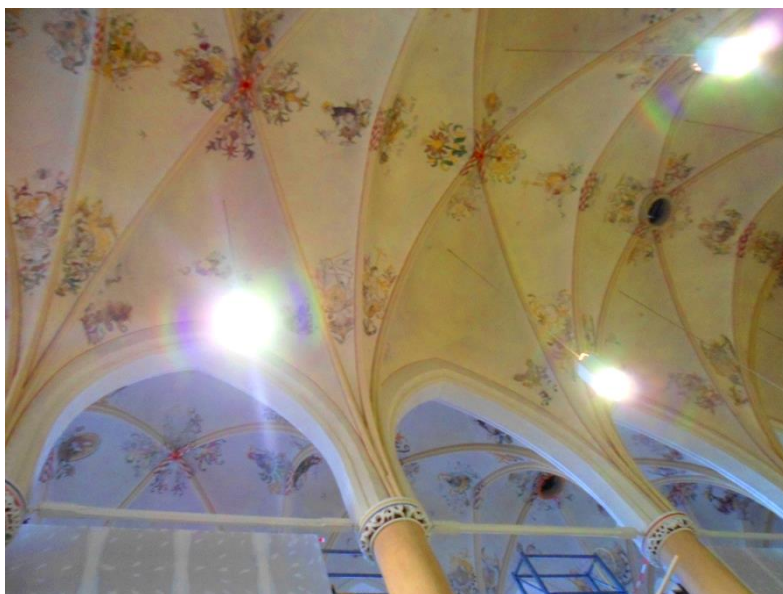
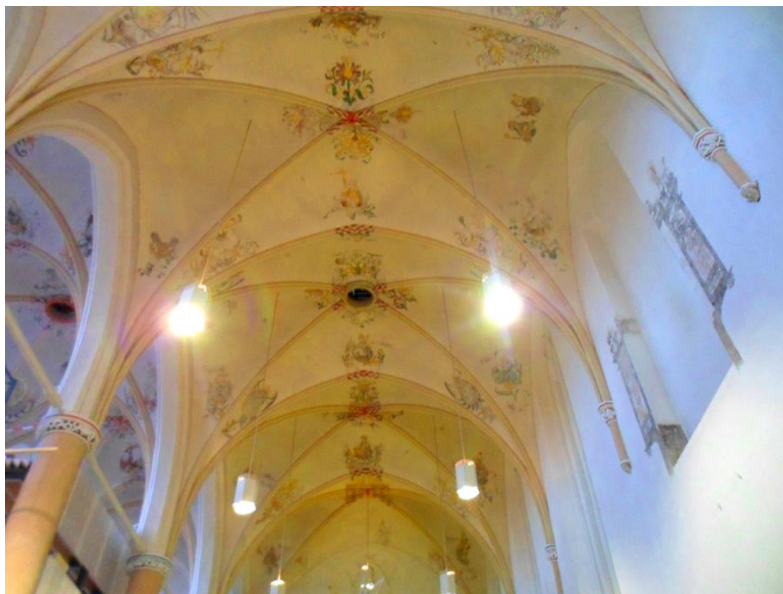


**Zwolle, inside the old Dominican church, or  
Broerenkerk, before restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration of 2012: from the old altar, we can see the stained glass walled in the façade.**

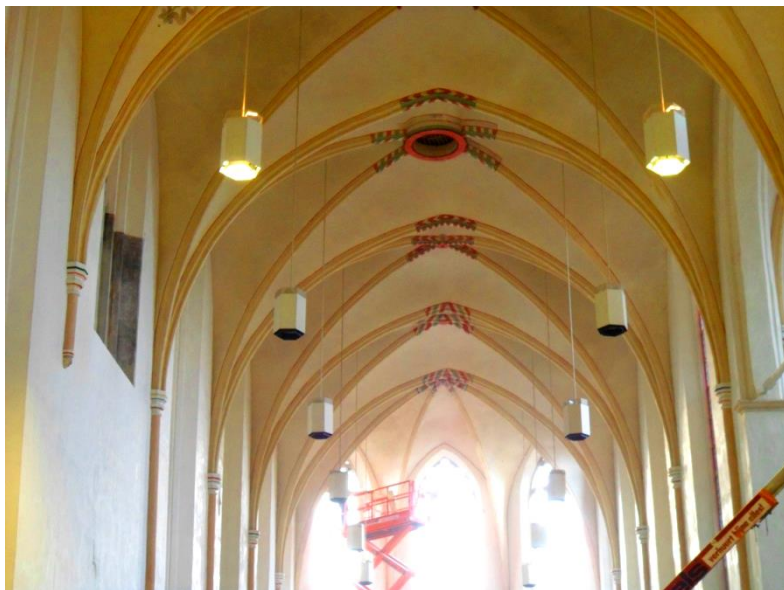




**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

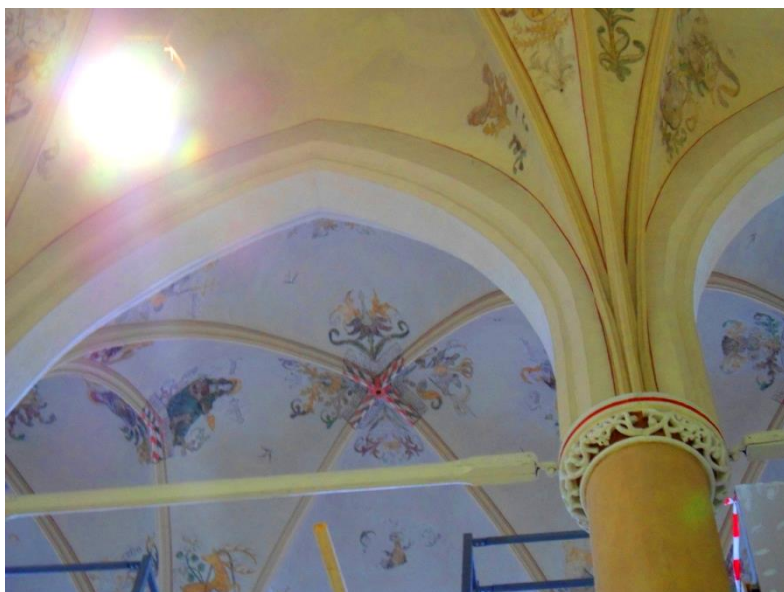


**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

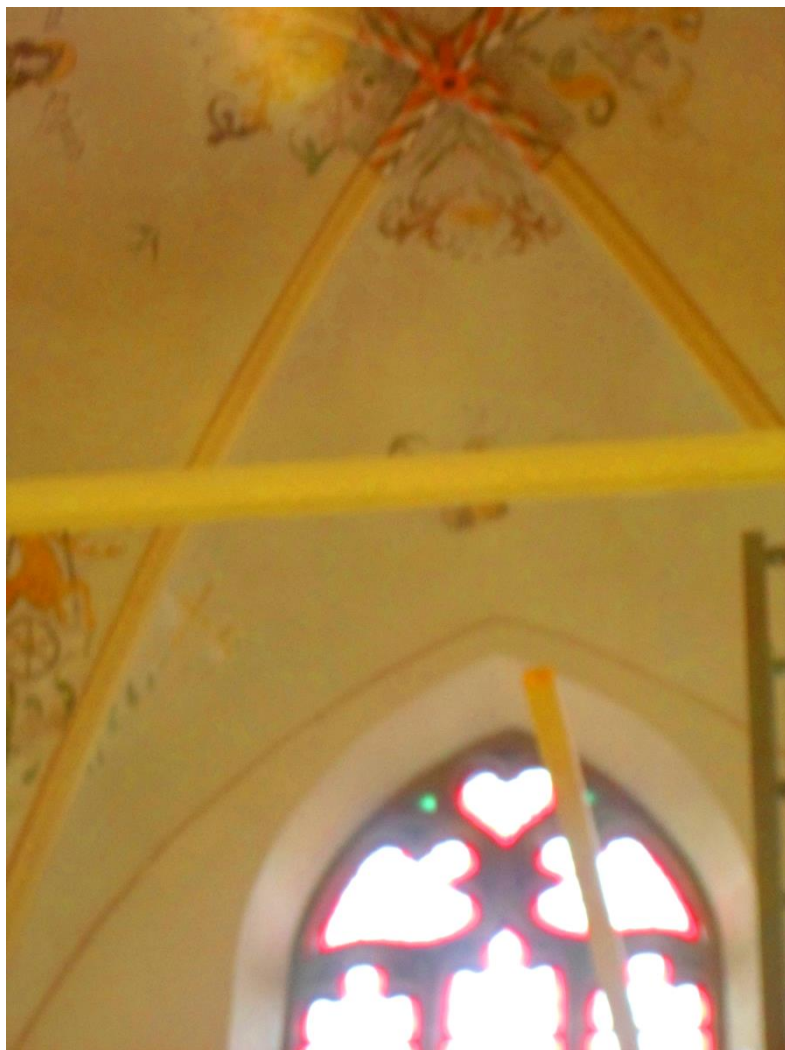


**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

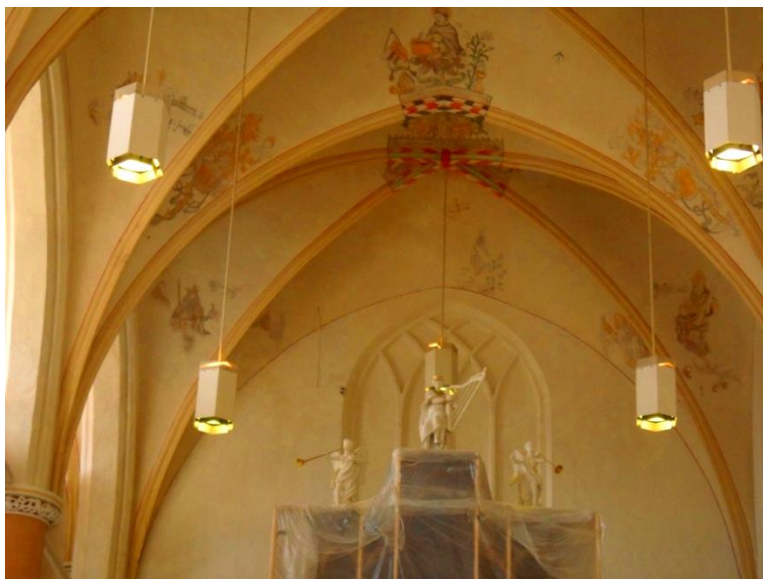




**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

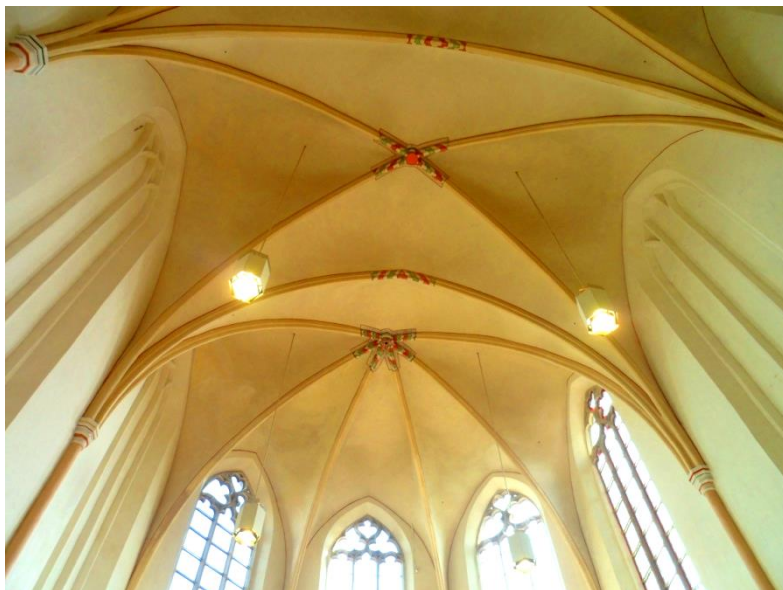


**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**





**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

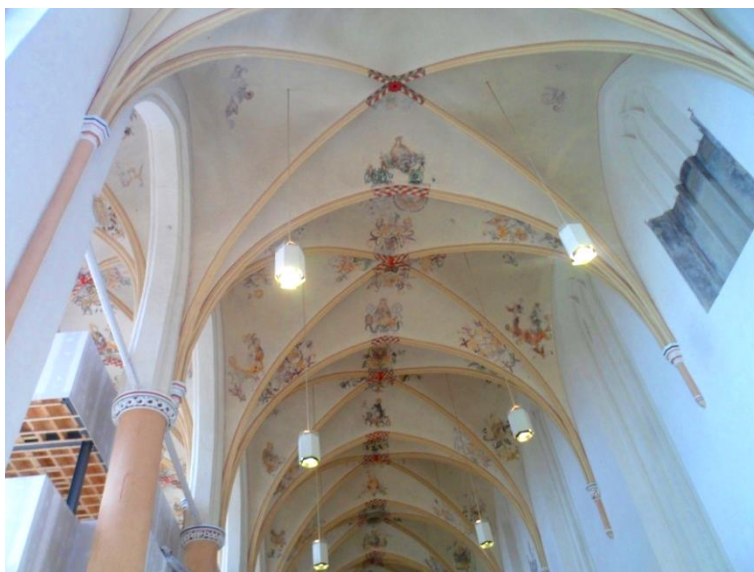
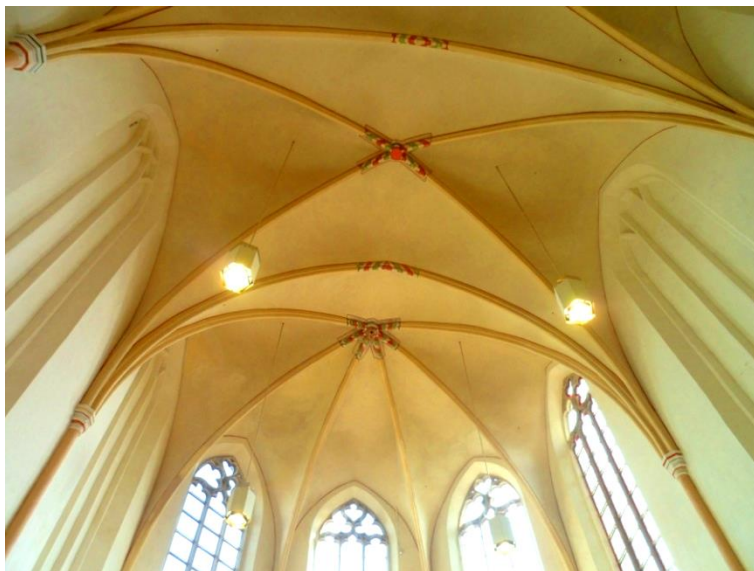


**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

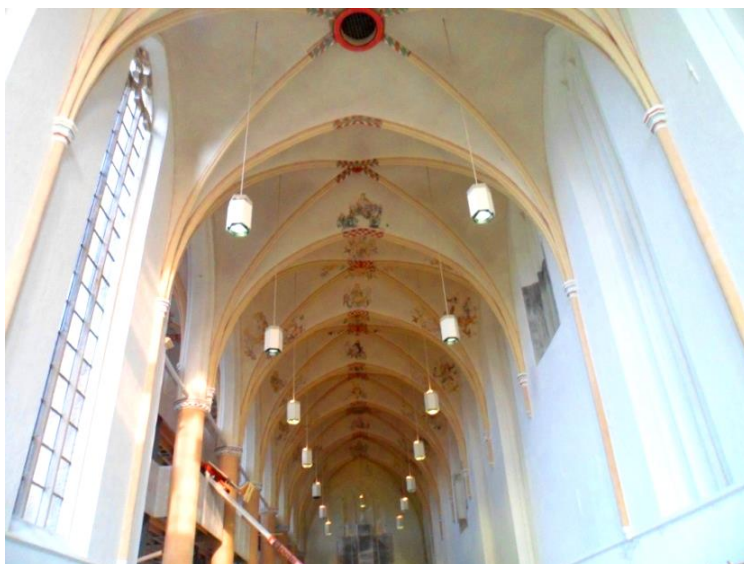




**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

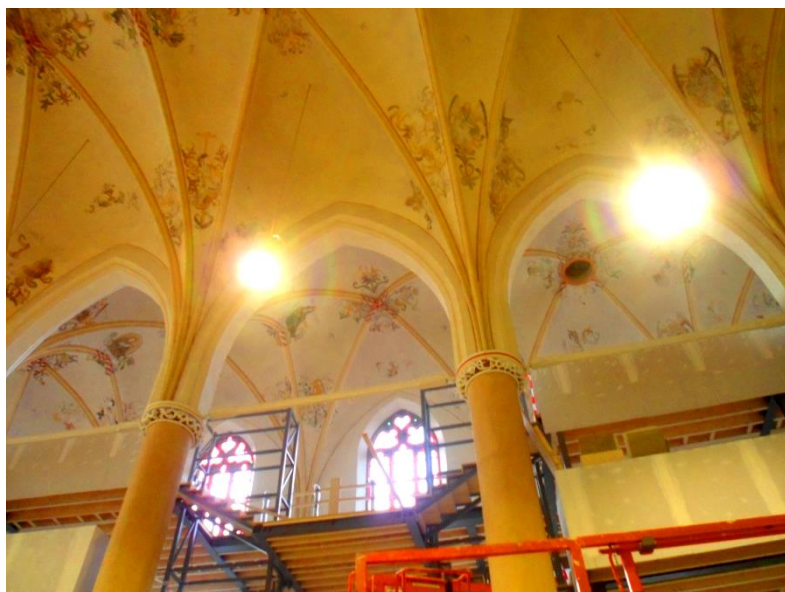


**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**





**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**

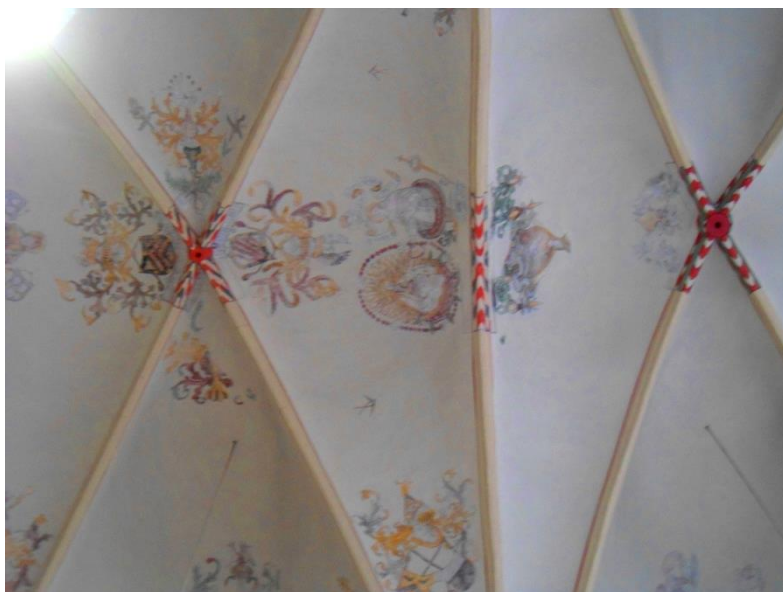


**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**





**Zwolle, inside the old Dominican church, or Broerenkerk, during the restoration in 2012.**



**Zwolle, inside the old Dominican church, or Broerenkerk. The shelves were installed in 2012 when the old church became a library.**



**Zwolle, near the apse of the old Dominican church, or Broerenkerk, we can see part of the former convent overlooking what was once the vegetable garden and the garden. One of these windows could be the cell in which the last illness and agony of Blessed Alan took place.**





**Zwolle, apse of the old Dominican church, or Broerenkerk, and part of the former convent. Some parts of the monastery were rebuilt. The modern square was part of the garden of the Dominican monastery.**



**Zwolle, part of the former Dominican convent, near the former Dominican church, or Broerenkerk.**



**Zwolle, the door leading to the garden, next to the old church of the Dominicans, or Broerenkerk.**





**Zwolle, the convent door leading to the old garden,  
near the old walls of Zwolle.**

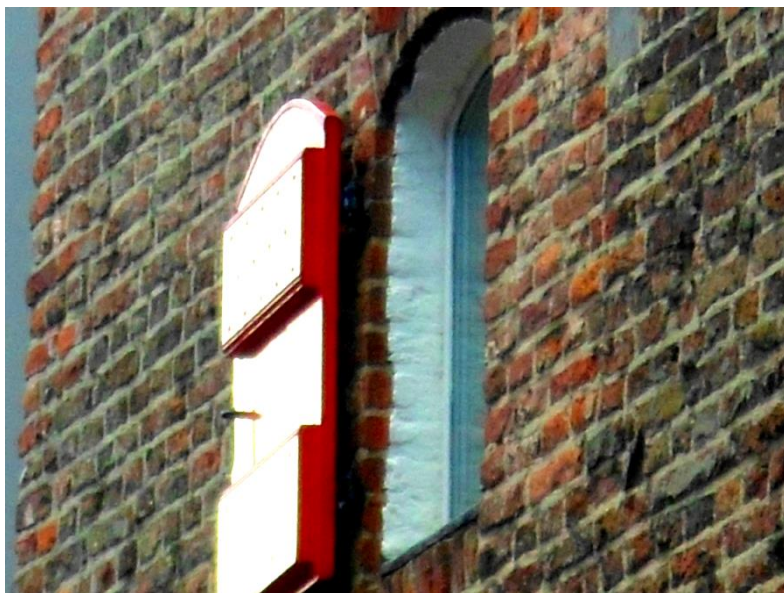


**Zwolle, the distance between the old city walls and the former Dominican monastery. The picture shows part of the rebuilt convent, and, in the back, the old library of the convent.**



**Zwolle, beyond the city walls, the apse of the former Dominican church, or Broerenkerk, a former convent partly rebuilt.**





**Zwolle, the old Dominican convent, and the window of a cell.**



**Zwolle, the convent and the former Dominican church, or Broerenkerk, on a 17th-century picture.**



**Zwolle, the library of the Dominican convent, near the former Dominican church, or Broerenkerk.**



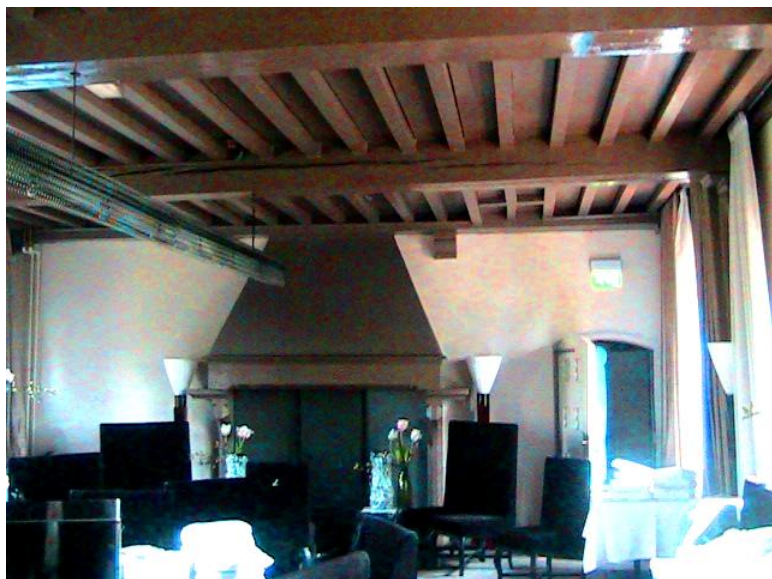


**Zwolle, the library of the Dominican convent, near the former Dominican church, or Broerenkerk.**



**Zwolle, the library of the Dominican convent, near the former Dominican church, or Broerenkerk.**





**Zwolle, inside the library of the Dominican monastery (above), and the view from its windows, on the old Dominican church (below).**





**Zwolle, inside the former Dominican convent: the old entrance courtyard (above), and former cloister (below).**



**Zwolle, the remains of the former Dominican monastery before the rebuilding in the 20th century.**





**Zwolle, outside the old cloister of the Dominican convent.**





**Zwolle, door of the former Dominican convent,  
close to the former Dominican church, or Broerenkerk. It  
leads to the cloister and the upper floors.**

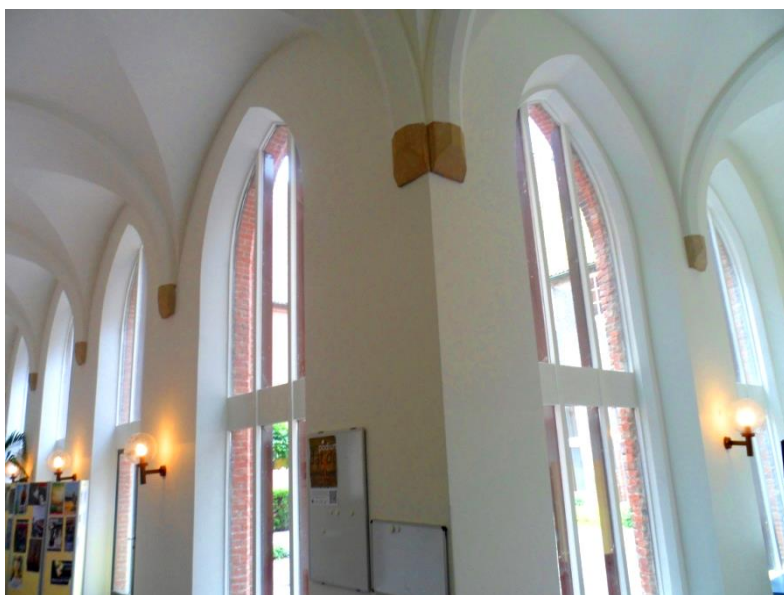


**Zwolle, inside the old cloister of the Dominican convent, next to the front door: the walled gates lead to the Church.**



**Zwolle, inside the old cloister of the Dominican monastery, next to the front door: the walled door lead to the church organ.**





**Zwolle, inside the ancient cloister of the Dominican convent.**



**Zwolle, inside the ancient cloister of the Dominican convent, view from the front door.**



**Zwolle, cloister of the former Dominican monastery.**





**Zwolle, cloister of the former Dominican monastery.**



**Zwolle, former Dominican monastery, the window of  
a second-floor cell.**



**Zwolle, former Dominican monastery, window overlooking the church, in the hallway of the second floor.**





**Zwolle, walls and canal, near the old Dominican church,  
the Broerenkerk.**



**Zwolle, walls and canal, near the old Dominican church,  
the Broerenkerk.**



**Zwolle, walls and tower, near the old Dominican church,  
the Broerenkerk.**





**Zwolle, tower and canal, near the old Dominican church, the Broerenkerk.**

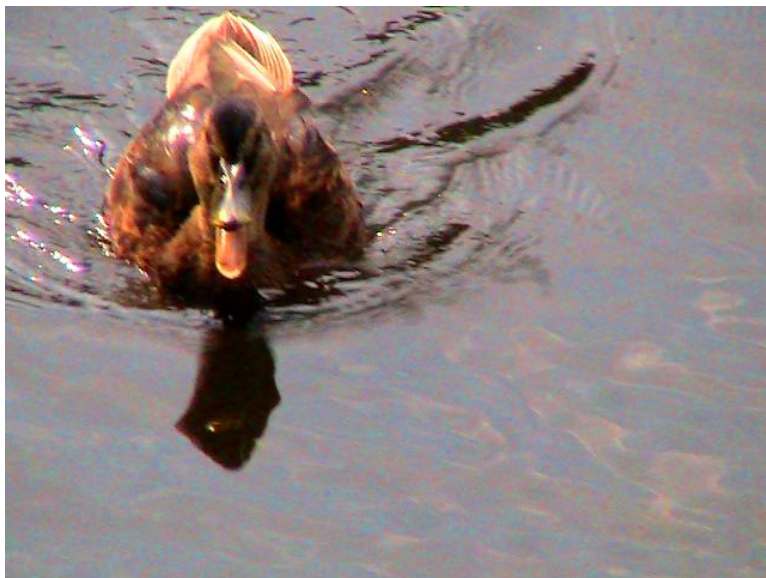


**Zwolle, wall and tower, near the old old Dominican church, the Broerenkerk.**



**Zwolle, walls and tower, near the old Dominican church,  
the Broerenkerk.**





**Zwolle, the wildlife of the channel, near the former Dominican church, the Broerenkerk.**



**Zwolle, wall and canal, near the former Dominican church, the Broerenkerk.**



**Zwolle, walls and tower, near the former Dominican church, the Broerenkerk.**





**Zwolle Museum, wooden statue of the Immaculate Virgin, 15th century. The statue may come from the Dominican church since painter Jehan Bellegambe pictured Blessed Alan and John Duns Scotus as theologians of the Immaculate Conception.**



**Zwolle Museum, wooden statue of Saint Barbara, 15th century.**

**Yet beneath its floor still lie, undiscovered, the tomb and body of Blessed Alan, but it is unclear exactly where they are located in the church<sup>81</sup>.**

**In the church, a window overlooks the old convent, from which can be seen the cell where the greatest Cantor of the Virgin of the Rosary died.**

**When Alan died, as he was just passing in Zwolle, his personal notes and writings had remained in Rostock, while his letters were in possession of their respective recipients.**

**His only published writings were his doctoral thesis on the dignity of the Hail Mary, or *Principium super III Sententiarum*, and the “*Apologia*” of the Rosary<sup>82</sup>.**

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<sup>81</sup> In the 1960s, excavations were carried out in the former choir of the church, where the tomb of Blessed Alan was supposed to be, but because of the large amount of tombs discovered in such a small section of the large church the attempts to find it have been called off.

It does not seem that Blessed Alain has been moved from this church, which, God and Mary permitting, could one day, hopefully, become the first Shrine of the Holy Rosary and The Confraternity.

<sup>82</sup> Kaeppeli catalogued the writings of Blessed Alan, manuscripts, incunabula and editions: cf. T. KAEPPALI O.P., *Scriptores Ordinis Praedicatorum Medii Aevi*, p. 1151-56.





**Stained glass window of a church in Brittany: Blessed Alan with the Rosary and the banner of the Rosary Confraternity.**

**On May 25, 1476, the Chapter of the Congregation of Holland, of the Dominicans of Haarlem, ordered all brothers to collect and send to its headquarters all of Alan's writing, copy or original, to entrust them to the Vicar of the Congregation of Holland<sup>83</sup>.**

**Upon his death, Alan was unanimously called Blessed by the tradition, although his cult, which originated only on the diocesan level, as was the case for all saints before the Council of Trent, has not left any official documentation, probably missing or destroyed.**

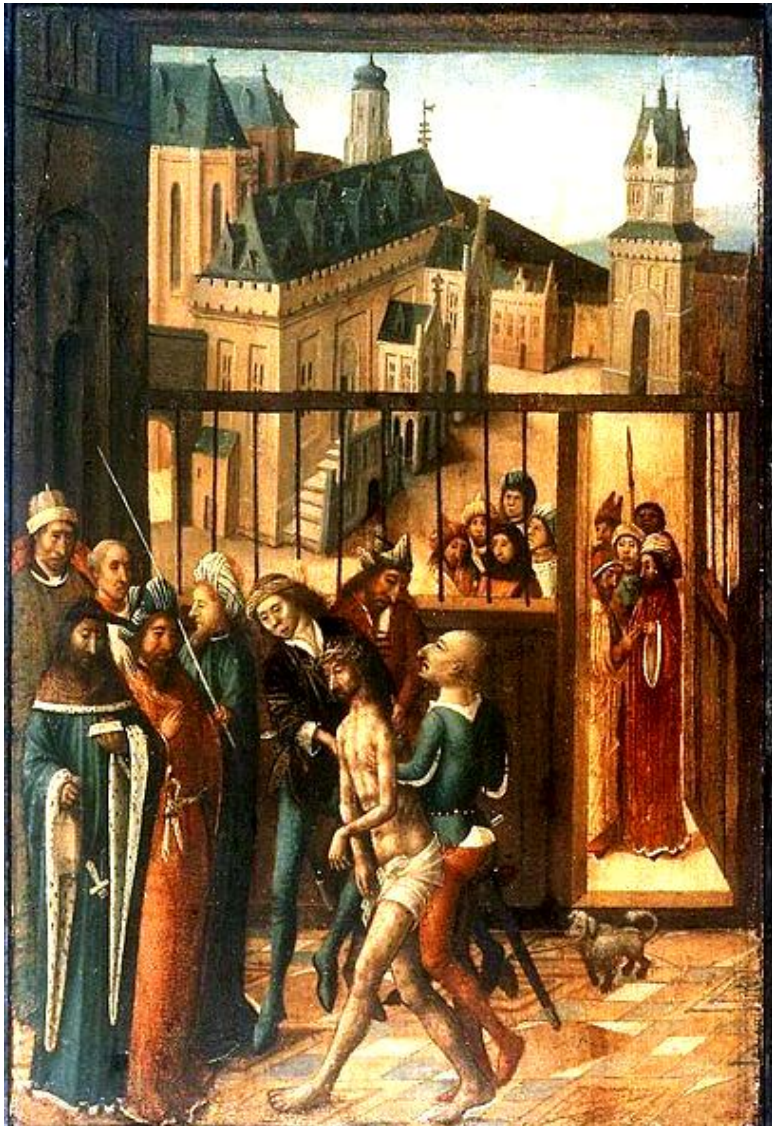
**The collection was completed two years later, in 1478, when Adrian Van der Meer (+1505) was elected Vicar General, or Superior of the Congregation of Holland, of the Zwolle Chapter, on April 22, 1478<sup>84</sup>.**

**From the collected works and writings left by Alan in Rostock, Adrian Van der Meer**

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<sup>83</sup> Cf. A DE MEYER O.P., *La Congregation de Hollande ou la reforme dominicaine en territoire bourguignon*, de Meyer, p. 77.

<sup>84</sup> Cf. A DE MEYER O.P., *La Congregation de Hollande ou la reforme dominicaine en territoire bourguignon*, de Meyer, p. 84



**Master of Bellaert, *Christ before Pilate*, 1475, Museum Boijmans Van Beuningen, Rotterdam. The scene takes place in the streets of Haarlem; on the left, the old Dominican monastery.**



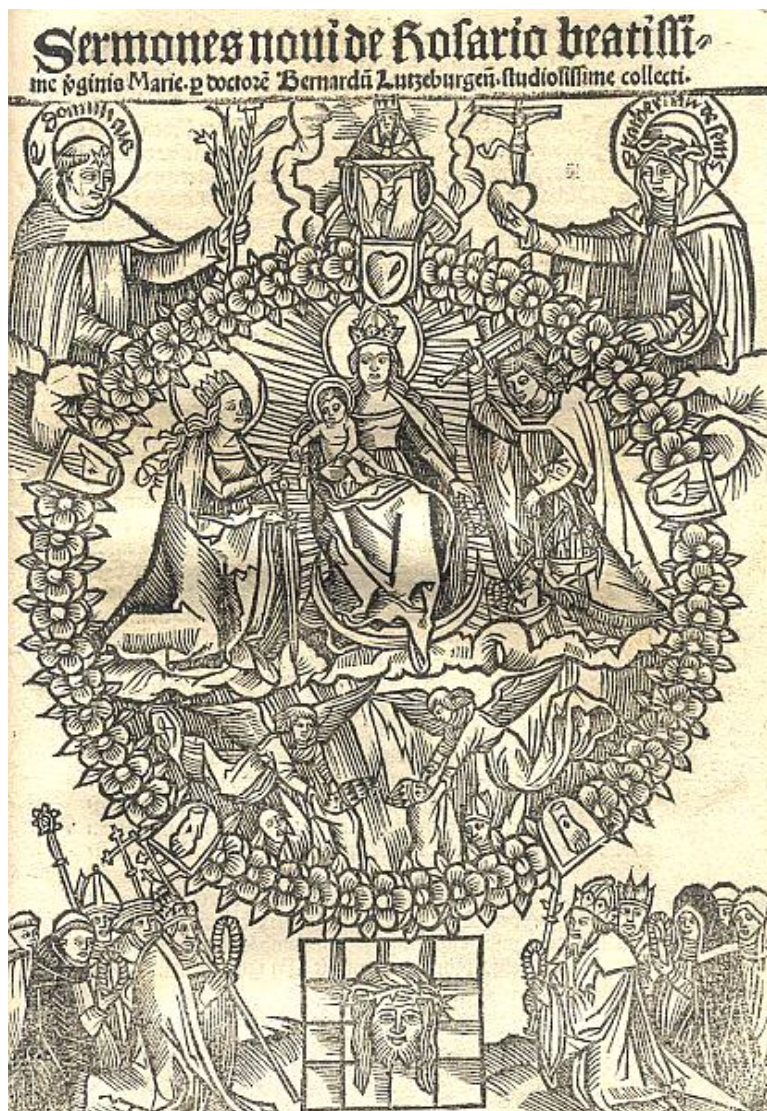
compiled two booklets, the *Instructorium Psalterii* ("Instruction on the Rosary")<sup>85</sup>, a defense of the memory of Blessed Alan's Marian doctrine, and the *Compendium Psalterii Beatissimae Trinitatis Magistri Alani*<sup>86</sup> ("Compendium of the Psalter of the Holy Trinity by Master Alan"), published for the first time in Antwerp in 1480, a summary of Alan's whole doctrine, in preparation for a greater diffusion of the Rosary and its Confraternity<sup>87</sup>.

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<sup>85</sup> This booklet was never printed, and a copy can be found in "Cod. lat. Monac. [Codice latino di Monaco] 13573, foll. 123r-142r: *"Instructorium psalterii sponsi et sponsae Christi Jesu et gloriosae Virginis Mariae"*. Copia anteriore al 19 aprile 1486", in: S. ORLANDI O.P., *Libro del Rosario*, pag. 44.

<sup>86</sup> Cf. T. KAEPELI O.P., *Scriptores Ordinis Praedicatorum Medii Aevi*, n. 83.

<sup>87</sup> According to Philip Argelati, observer from the 17th century, this work was popularized in the *Tractato del Psalterio della Beatissima Trinità*. He adds: "This Tractato is printed and inserted in the Work entitled *Libro del Rosario della gloriosa Vergine Maria*. [...] This work from Blessed Alan seems to be the same as the one credited to him by Abbot Triteino (*de Scriptoris ecclesiasticis DCCCL*), written in Latin, with the title: *Compendium of the Psalter of Mary* [...], translated into the vernacular of Pisa by an anonymous Dominican. Alan shortened the Work in XXX Chapters, fifteen of which recount the miracles obtained by the Psalter, fifteen other those of the Angelic Salutation, or Ave Maria", in: F. ARGELATI, *Biblioteca degli volgarizzatori*, p. 393-394.



**17th-century print: on the left, Blessed Alan.**

**Around 1480, members of the Marienehe Charterhouse in Rostock, friends and admirers of Alan, in possession of several of his documents (it is not known whether they were copies distributed in the Netherlands, or originals), published in Lübeck a collection of Alan's writings including some Marian treatises, a few letters of doctrinal content and even some secrets about revelations from Our Lady made after 1463. This collection was entitled *De immensa dignitate et utilitate Psalterii precelsae ac intemeratae Virginis Mariae*.**

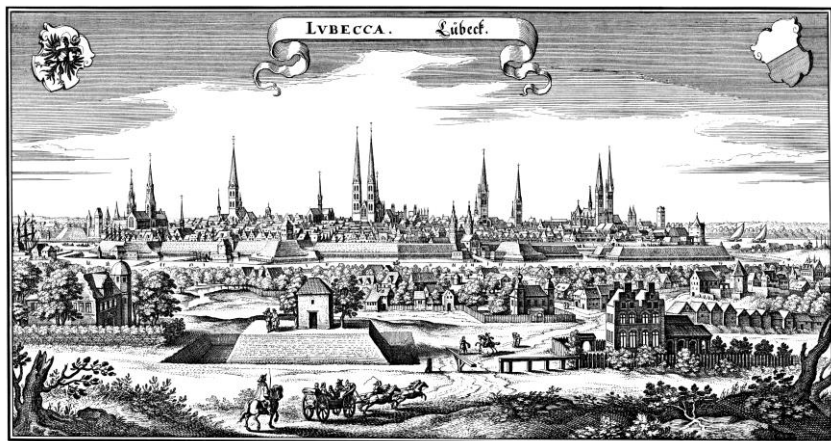
**In 1493, around the foundation of the charterhouse of Mariefred near Gripsholm in Sweden, some Carthusians from the same priory reprinted the collection in Stockholm in 1498, then in Lübeck in 1506, while German translations were published in Augusta and Ulm, in the early fifteenth century.**

**Between 1479 and 1509, Jean Nesen, canon of Bardelsholm in Holstein, transcribed everything he found about Blessed Alan<sup>88</sup>.**

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<sup>88</sup> Cf. S. ORLANDI O.P., *Libro del Rosario*, p. 49.





**Above, the city of Lübeck in the 16th century, where was printed in 1463 the first collection of the works of Blessed Alan de la Roche, entitled *De immensa dignitate et utilitate Psalterii precelsae ac intemeratae Virginis Mariae*.**

**Below, the charterhouse of Mariefred near Gripsholm, Sweden, where *De immensa dignitate et utilitate Psalterii* was reprinted in 1498.**

**Kept in the library of the University of Kiel, the three volumes represent the most extensive ancient collection about Alan<sup>89</sup>.**

**In the seventeenth century, Dominican friar Johann Andreas P. Coppenstein<sup>90</sup> began to gather all of Alan's writings, and printed in 1619 in Freiburg, and in Cologne in 1624 (followed by many editions until that of Imola in 1847)<sup>91</sup> *B. Alanus de Rupe Redivivus, de Psalterio seu Rosario Christi et Mariae tractatus*, a book containing the five works of Blessed Alan: *Apology; Visions and***

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<sup>89</sup> A detailed description of these three books was given in A. HOOGLAND O.P., *Dissertatio critica de scriptis Ven. P. Alani de Rupe Fr. Ordinis Praedicatorum* in: *Analecta sacri Ordinis Praedicatorum*, an. 2, (1895), p. 113-22.

<sup>90</sup> Coppenstein had already written *De fraternitate sanctissimi Rosarii beatae Virginis, ortu, progressu, atque praecellentia*, vol. I-III, first published in Cologne in 1613, and reprinted in Fribourg in 1619; and in Heidelberg in 1629; he had also written *Clavis praedicandi Rosarii*, edita a Colonia nel 1613. published in Cologne in 1613. These works, which carry the breath of Alan's writings, were published several years before Coppenstein's large collection of Alan's works.

<sup>91</sup> And in 1665 was published an edition called: COPPENSTEIN JOANNES ANDREAS O.P., *"Beati fr. Alani redivivi Rupensis, tractatus mirabilis de ortu et progressu Psalterii Christi et Mariae eiusque fraternitatis »*, Venetiis, apud Paulum Baleonium, 1665.

60  
B. ALANUS

DE RUPE  
REDIVIIVS

DE  
PSALTERIO

SEU  
ROSARIO CHRISTI AC MARIAE,  
Eiusdemque  
FRATERNITATE ROSARIA.

Auctore  
R. P. F. IOANNE ANDREA COP-  
PENSTEIN Mandalensi, Ordinis Prædi-  
catorum Theologo.

REDDITVS

1. *Stylo & Methodo meliore:*
2. *Censura virgula veritate:*
3. *Nullius Bonæ Rei omissione.*

Cum Facultate Superiorum, & Privilegio Sac: Cæsi: Majest:



CAMPIDONÆ  
Typis eiusdem Ducalis Monasterij. Anno 1691.

Td 172/374

One of the many editions of the collection works of Blessed Alan de la Roche, edited by Coppenstein.



***revelations; Sermons of St. Dominic revealed to Alan; Sermons and Treaties; Examples of Miracles.***

**Coppenstein primarily used the Carthusian edition of 1498.**

**The book is divided as follows: the first book, Apology, is a praise of the Rosary and the Confraternity, written by Alan for Ferrico of Cluny, Bishop of Tournai; the second book, Revelations and Visions, collects the Ancients Stories, Revelations and Visions on the Rosary; the third book, Sermons of St. Dominic revealed to Alan, reports the Sermons of St. Dominic on the Rosary, of which Alan had received the revelation by the Holy Founder of his Order; the fourth book, Sermons and Treaties, contains the thesis of Blessed Alan on the Dignity of the Angelic Salutation or Ave Maria; and in appendix, a treatise on the fifteen sacerdotal privileges, and, finally, a brochure on the fifteen mysteries of the Pater Noster and the one hundred and fifty Mysteries of the Ave Maria; the fifth book, Examples of Miracles, collects examples, namely the examples of men and women devoted to the Rosary. These examples conclude the works of Alan gathered by Coppenstein.**



**Cologne, print from 1530.**

**Other works are also attributed to Alan outside of Coppenstein's collection: *Compendium Psalterii B.mae Trinitatis et S. Mariae; La Confraire du Psautier de Notre Dame; Expositio in regulam S. Augustini* (divided in 15 chapters, like the 15 mysteries in the Psalter of Mary)<sup>92</sup>.**

**Although it expanded rapidly and remained alive for centuries, particularly among Dominicans, the cult of Blessed Alan fell into oblivion during the last century.**

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<sup>92</sup> In the 17th century, Ippolito Marracci reports the titles of Blessed Alan's works: "*Alanus de Rupe (cuidam, sed male, Alarius) , Batavo, Deiparaeque Virginis (erga quam eximio amore ferebatur) pientissimus cultor, eiusque Rosarij ferventissimus Promotor, multarum virtutum titulis, et caelestium revelationum gloria clarissimus, inter alia ingenji sui celestisque sapientiae insignia monumenta, Marianae Bibliothecae consecravit: De dignitate Rosarij B. Virginis lib. I; Apologiam pro eodem ad Ferricum de Cluniaco, Episcopum Torniacensem; De Fraternitate Rosarij lib. I; Compendium Psalterii Mariani, lib. I; De Miraculis Sanctiss. Rosarij lib. I; in Cantica Canticorum lib. I singula Salomonis verba ad Christum et B. Virginem, se invicem colloquentes accomodando; De 15 Laudibus Psalterij B. Mariae, secundum 15 lapides in Rupe altissima Angelicae Salutationis repertos*", in: MARRACII HIPPOLYTI, *Bibliotheca Mariana*, in: *Monumenta italica mariana*, n. 2, p. 15.





**Peter Paul Rubens (1577-1640), *Our Lady of the Rosary*.  
Behind Saint Dominic, Blessed Alan.**

Several paintings, statues and prints of him remain, where he is very often depicted with the halo of a saint.

His feast is held on September 8, although his cult has not yet been confirmed, and it seems that there is a church dedicated to his name<sup>93</sup>.

#### **4. THE DEVELOPMENT OF THE ROSARY BY BLESSED ALAN, FROM THE END OF THE 15TH CENTURY TO THE PRESENT DAY**

##### ***4.1: Papal Bulls of the 15th and 16th centuries, concerning the Rosary and the Confraternity.***

The Holy Rosary has always been the Dominican Order's family property, and Preachers were the assiduous architects of its propagation.

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<sup>93</sup> In the *“Acta Sanctorum”*, edited by J. STILINGO et alii, vol. III, septembris 3, p. 205, we can read: *«Alanus de Rupe, Ordinis Praedicatorum, Beatus vocatur hodie apud Raissium, et apud scriptores Ordinis sui, qui eidem longa texuerunt elogia. At nihilo reperio de cultu ipsius publico; et Saussayus eum veneralibus tantum aggregavit»*, that is: “Alan de la Roche, from the Order of Preachers, is now honored as Blessed by Raissio and the secretaries of his order, who lengthily sang his praise. But nothing can be found about his public worship”.



**Stained window of St. Peter's Church, Henon, Brittany:  
Blessed Alan is often pictured with a halo.**



**The prior of the convent of Cologne, Jacob Sprenger (+1496), was the most active promoter of the devotion to the Rosary after Alan, and, inspired by the Confraternity of Douai, he founded one in St. Andrew's Church in Cologne.**

**A vision of the Virgin also appeared to Fr. Jacob Sprenger.**

**Fr. Spiazzi wrote about it: "In 1475, the Virgin also appeared to the prior of the Convent of Cologne, of the Order of Preachers.**

**The Virgin told him that if he wanted to get rid of the enemies of Cologne, who were laying siege to the city, he had to preach and spread the practice of the Rosary.**

**This was the only way to save the city.**

**The Prior made public the command of the Queen of Angels, and the City, after people had adopted and practiced the Rosary, was liberated."**<sup>94</sup>

**The foundation of the Rosary Confraternity in Cologne thus delivered the city from the assault of the Duke of Burgundy, Charles the Bold, which had begun in 1474.**

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<sup>94</sup> Cf. R. SPIAZZI O.P., *Cronache e fioretti del monastero di San Sisto all'Appia*, p. 359-360.



**Master of San Severino, *Our Lady of the Rosary*, polyptych, St. Andrew's Church, Cologne, 1510: detail of Blessed Alan (with the master's hat, a crown of the Rosary in hand), and behind him Fr. Jacob Sprenger, alongside Brothers of the Confraternity of Cologne.**

**Here is an account of events in a contemporary text, translated from the vernacular of Pisa: “In the year of the Lord 1475, in the day when Charles, Duke of Burgundy, besieged Neuss, an admirable fortress on the Rhine<sup>95</sup>, as the inhabitants of the holy city of Cologne, foreseeing a great danger [...] began [...] to implore their patron saints, namely the (three) Magi, [...] a venerable father much devoted to the glorious Virgin Mary [. ..] from the convent of Preachers (Jacob Sprenger) [...] promised to establish the Confraternity of the glorious Virgin and the devotion to her Rosary [...] so that the glorious Virgin would defend and preserve the city from the perils ahead. Admirably [...] as large bloodsheds were feared, suddenly, not without the help of the glorious Virgin Mary and the Saints, a great hope for a future peace arose”<sup>96</sup>.**

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<sup>95</sup> The fortress of Neuss, on the west bank of the Rhine opposing Düsseldorf.

<sup>96</sup> Cf. MICHELE DI FRANCESCO DI LILLE, *“Quodlibet”*, Cologne, 1476, written in vernacular of Pisa in the first part of the 15th century, cap. V).





**Cologne, Cologne Cathedral, which houses the reliquary of the Three Kings.**

**This marvellous victory drove Emperor Frederick III (Member of the Confraternity, as were his wife Eleanor (+1467) and their son Maximilian), to obtain from the papal legate in Germany, Alexander Nanni Malatesta, a decree of indulgence for the Rosary Confraternity of Cologne.**

**He was the first bishop to approve, on behalf of Pope Sixtus IV, a Confraternity of the Rosary, and he joined it himself.**

**Here is the text of the letter, dated May 10, 1476:**

**“Copy of the letter from Alexander, Bishop of Forli, legate a latere in Germany, about the confirmation and approval of the Confraternity of the Rosary of the Virgin Mary.**

**Alexander, by the grace of God and the Apostolic See, Bishop of Forli, with the full powers of legate a latere, Nuncio and preacher in Germany; to the Christian faithful who read or hear this letter carefully, (let us hope for) the eternal salvation from the Lord.**



**Pinturicchio, *Meeting between Frederick III and Eleanor of Aragon*, Siena, Piccolomini Library, 1502-1507.**

**Praise the glorious, divine and holy gatherings of the faithful, in churches and holy places, and the venerable Confraternities, which bring wherever they are established, through their praise and honors, the plentiful fruits of fervor and devotion.**

**Indeed, we always need the Loving Protection and Assistance of the Glorious Virgin Mary, Mother of God, worthy of all praise, to whom her son never refuses anything; and we must always love and venerate with great affection, attachment and care, Her Confraternity, wherever it is established.**

**Saint Bernard wrote that without Mary, there is nothing we can do, without Her we would be miserable, without Her there would be no good.**

**And praise, then, the Confraternity of the Holy Virgin, of the Rosary, which, alone, with love, by the communion of the good works of the Brothers of the Order of Preachers in Cologne, was built to protect the Praise and Glory of the Virgin Mary, to the benefit of all.**





**Cologne, St. Andrew's Church, Our Lady of the Rosary, 1623: detail of Fr. Jacob Sprenger, founder of the Confraternity of Cologne, holding the registry of the Confraternity.**

**It was preached, it is a known fact, by Saint Dominic, the first father of the Order, but with time it was forgotten and fell into oblivion; now the Confraternity has been revived on a more secure and robust stand, and the number of Christians who experience a strong desire to become Brothers of the Virgin Mary, and come anew by the gift of God's grace, is increasing day by day.**

**Like them, who were urged by a remarkable devotion, we want to be accepted and enter (in the Confraternity of the Rosary).**

**We thus respond favorably to the pious requests of the serene Roman Emperor, and with the Apostolic Authority, which was granted to us in a special manner, we approve, confirm and ratify the Confraternity of the Rosary, and trusting in the mercy of God Almighty, in his power and that of the Apostles Peter and Paul, we mercifully grant now and ever, every Brother or Sister of the Society (of the Rosary), for the five main celebrations of the Annunciation, of the Visitation, of the Assumption, of the Nativity,**



**Hans Burgkmair, *Portrait of Emperor Frederick III of Habsburg*, 1468, Museum of Art History Vienna: Frederick III (1415-1493) was emperor of the Roman Empire when he joined the Confraternity of the Rosary, which Pope Sixtus IV approved.**

**and of the Purification, one hundred days of indulgence for each day of celebration, whenever they recite or listen to the recitation of the Rosary of the Virgin, with fifty Hail Marys and five Our Fathers; we also grant forty days of indulgence (a reduction of punishment for their sins), to anyone who takes part, on Saturday, during the vigils, or the day of the celebrations, in the singing of the Salve Regina; and after Compline, the faithful will face the altar of the Blessed Virgin in the place where the Confraternity is established.**

**We want this letter to be written to be attested on the faith of all, and to ensure its authenticity, we want it to be signed by our Secretary with the largest oblong seal.**

**Cologne, the year 1476 of the Incarnation of the Lord, on the tenth day of March, in the fifth year, by Divine Providence, of the pontificate of the Holy Father and Our Sovereign Christ, Pope Sixtus the fourth.**





**Hans Burgkmair, *Portrait of Empress Eleanor of Portugal* (1434-1467), wife of King Frederick III of Habsburg, c.1468: Queen Eleanor enrolled with her husband King Frederik III and her son Maximilian in the Rosary Confraternity of Cologne. After her untimely death, her husband the King supported the approval of the Confraternity to Pope Sixtus IV.**

## Thank God<sup>97</sup>.

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<sup>97</sup> *“Alexander Dei et apostolice sedis gratia episcopus Forlivenſis cum plena legati de latere potestate per totam Germaniam nuncius et orator, uniuerſis et ſingulis chriſtifiſidelibus preſentes litteras inſpecturis viſuris pariter et audituris, ſalutem in Domino ſempiternam. Et ſi glorioſos celeſtis curie concives et ſanctos, ymmo et eccleſias, ſacra loca, ſeu fraternitates laudabiles ad ipſorum laudem et honorem inſtitutas maximo non immerito devotionis fervore venerari debeamus (utpote qui eorum pijs patrocinijs pariter et auxilijs plurimum indigemus) ſingulariſſime tamen glorioliſſimam Dei Matrem Virginem Mariam omni laude digniſſimam (quam eciam Filius nichil negans honorat) eiſque fraternitatem vel loca ſummo ſtudio, ſumma affectione, atque ſumma diligentia inceſſanter amplecti venerarique tenemur. Sine ea ſiquidem, devoto teſte Bernardo, nichil poſſumus, ſine ea miſeri ſumus, ſine ea factum eſt nichil. Ut igitur eiſdem beatiſſime Virginis laudabilis fraternitas de roſario nuncupata in ſola liberali bonorum operum communicatione per fratres ordinis predicatorum in Colonia nuper certis ſub limitibus ad maximam huius Virginis laudem et gloriam et multorum edificationem ſalubriter inſtituta, ymmo poſcius renovata, quia per beatiſſimum illius ordinis primum patrem Dominicum legitur predicata licet ad tempus neglecta fuerit et oblivioni tradita, firmior et ſecurior habeatur, nec non et indies augeatur, eoque libencius chriſtifiſideles eiſdem Virginis confratres effici concupiſcant quo in pretacta fraternitate dono celeſtis gracie uberius conſpexerint ſe fore reſectos, moti ex ſingulari ad eam devotione, in qua et recipi atque inſcribi volumus atque petimus, pijs eciam ſupplicationibus. Sereniſſimi Romanorum imperatoris ſemper auguſti ſuper hoc inclinati, pretactam fraternitatem auctoritate apoſtolica nobis ſpecialiter conſeſſa approbamus, confirmamus et ratificamus, de omnipotentis Dei miſericordia et beatorum Petri et Pauli apoſtolorum eiſ*

**Two years later, on May 12, 1478, Pope Sixtus IV (1471–1484), at the request of the Catholic Princes, of Francis II, Duke of Brittany and his wife Margaret, Duchess of Brittany, and of Jacob Sprenger who had traveled to Rome in the spring of 1478, published the first bull of indulgence for the**

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*autoritate confisi, omnibus et singulis utriusque sexus dicte fraternitatis confratribus et sororibus in quinque precipuis festivitibus, scilicet Annunciationis Visitationis Assumptionis Nativitatis et Purificationis centum dies indulgentiarum in qualibet festivitatum dictarum die, atque quotienscumque per se vel per alium rosarium beate Virginis quod quinquaginta Ave Maria cum quinque Pater noster continet legerint vel legi fecerint, seu sabbatis, profestis, atque festivis diebus ad Salve Regina quod post completorium apud eosdem fratres predicatorum coram altari beate Virginis in quo eadem fraternitas predicta est cantatur interfuerint, XL dies indulgentiarum pro qualibet vice de iniunctis eis penitencijs misericorditer in Domino relaxamus, presentibus, perpetuis futuris temporibus duraturos. In quorum omnium et singulorum fidem et testimonium premissorum, presentes litteras nostras scribi, et per secretarium nostrum subscribi, sigillique maioris et oblongi iussimus et fecimus appensione communiri. Datum Colonie. Anno incarnationis dominice M<sup>o</sup>,CCCC<sup>o</sup>,LXXVI<sup>o</sup>. Indictione nona, die vero decima mensis Marcij, pontificatus sanctissimi in Christo patris et domini nostri domini Sixti, divina providentia pape quarti anno quinto. Deo Gracias<sup>o</sup>, in: ALEXANDER (Episcopus Forliviensis), Litt. *Etsi gloriosos*, 1476 mart. 10, in: ALANUS DE RUPE, *De dignitate et utilitate Psalterii praeelsae ac intemeratae Semper Virginis Mariae<sup>o</sup>*, a cura dei: CERTOSINI DI MARIANEHE DI ROSTOCK, Lubeca, 1498, p. 7-8.*

**reciters of the Rosary: the bull *Pastoris Aeterni*<sup>98</sup>.**

**This bull is quoted in full: “Pope Sixtus IV, Servant of the Servants of God, for all eternity.**

**We, who are the voice on earth of the eternal Shepherd, albeit with insufficient merits, sincerely desire to lead the sheep of the Lord to the Celestial Pen, which by divine will have been entrusted to us by Heaven. And to prepare them for eternal glory, we strongly grant Indulgences and Remissions so that they raise devout prayers to the Most High. Thanks to them, and other pious works they will practise in this mortal life, they will merrily receive the Reward of Eternal Bliss.**

**For this reason, we have welcomed in the church of the convent of the Order of Preachers of Cologne, a Confraternity composed of faithful of both sexes, called (Confraternity) of the Rosary**

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<sup>98</sup> Cf. SISTO PAPA IV, *Pastoris Aeterni*, 3 julii 1478, in: *Bullarium Sacri Ordinis Praedicatorum*, tom. III, p. 566.





**A. Durer, *The Feast of Our Lady of the Rosary*, Prague, 1506: Emperor Maximilian I, son of Emperor Frederick III of Hamburg and Empress Eleanor of Portugal, who belonged to the Confraternity of the Rosary of Cologne, is crowned by Our Lady of the Rosary.**

**of the Blessed Virgin Mary, founded in honor of the Hail Mary.**

**The Brethren and Sisters (of the Confraternity) will meet three days a week to recite fifteen Our Fathers and one hundred and fifty Hail Marys in honor of the Blessed Virgin Mary, as provided by the statutes of the Confraternity<sup>99</sup>.**

**All these Pater Noster and Ave Maria are called Rosary, and, outside the city of Cologne, there are numerous Brethren of the Confraternity of both sexes in other cities and countries.**

**We wish, therefore, that the Brethren be dedicated with faith to those prayers and, through them, by the mercy of God Almighty, restored by the gift of divine grace, resting upon the authority of the Apostles Peter and Paul, [we] want and with our Apostolic Authority decree that all Brethren of both sexes, both from (the Confraternity of) the city of Cologne and from other places, in the present and future, shall sincerely repent**

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<sup>99</sup> In truth, this was only done in Cologne, as the statutes of Mary had provisions only for Sunday.



**Melozzo da Forlì, *Sixtus IV appoints Platino Prefect of the Vatican Library*, 1477, Rome, Vatican Gallery.**

**and confess, and add one Our Father and one Hail Mary to the prayer (of the Rosary), during the feast of the Nativity, of the Annunciation and the Assumption of the Blessed Virgin Mary, and receive with the Confession, a relief (indulgence) of seven years and seven periods of forty days, in the present and future, in perpetuo.**

**We then wish that, if the Brethren who recite the Our Father and the Hail Mary (the Rosary) previously received other indulgence in perpetuo, at a time, or which are ready to expire, those provisions lose their validity from now on.**

**No man, therefore, is authorized to oppose this letter of approval, which orders, declares, and provides Will and Authorization, nor to oppose it with imprudent boldness.**

**Those who dare, should know that they risk the wrath of Almighty God and of the blessed Apostles Peter and Paul. Rome, at St. Peter, in the year 1478 of the Incarnation of the Lord, July 3, in the seventh year of our**





**Louis Brea, *Our Lady of the Rosary*, 1500: Pope Sixtus IV, at the feet of Our Lady of the Rosary.**

## Pontificate”<sup>100</sup>.

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<sup>100</sup> *“Sixtus IV Episcopus, Servus Servorum Dei, Ad Perpetuam Rei Memoriam.*

*Pastoris aeterni vices, meritis licet insufficientibus, in terris gerentes, oves Dominici gregis Nobis caelitus traditas ad caulas Facultis aeternae perducere Supernis desideriis exoptamus, ac illas ad preparandum sibi perennem gloriam Indulgentis, & remissionibus sedulo invitamus, ut eo devotius orationes Altissimo effundant, quo per illas, & alia pia opera, quae in hac mortali vita exercuerint, facilius attingere poterunt praemia felicitatis aeternae. Cum itaque sicut accepimus, in Ecclesia Domus Ordinis Fratrum Praedicatorum Colonien, quidam confraternitas utriusque sexus Fidelium, de Rosario Beatae Virginis Mariae nuncupata, ad honorem Angelicae salutationis instituta, cuius Confratres, & Consorores tribus diebus cuiuslibet Hebdomadae orationem dominicalem quiendecim, & Angelicam Salutationem centum & quinquaginta vicibus, omnibus tribus diebus eiusdem hebdomadae ad honorem ejusdem B. Mariae Virginis juxta ipsius Confraternitatis instituta dicere consueverunt, quas quidem orationes, & salutationes Rosarium Appellant, ac extra Civitatem Colonien in aliis Civitatibus, & loci sint quamplures utriusque sexus eiusdem Confraternitatis Confratres.*

*Nos, cupientes, ut ipsi Confratres eo sedulius, & devotius orationibus praedictis intendant, quo ex hoc dono caelestis gratiae uberius conspexerint se refectos, de Omnipotentis Dei misericordia, ac Beatorum Petri, & Pauli Apostolorum ejus auctoritate confisi, volumus, & Apostolica Auctoritate ordinamus, quod omnes, & singuli Confratres utriusque sexus, tam in dicta civitate Colonien., quam alibi ubicumque nunc, & pro Tempore existense, vere paenitentes, & confessi qui orationem Dominicam, & Angelicam salutationem modo praemisso dixerint, in singulis Nativitatis, Annunciationis, & Assumptionis ejusdem B. Marię Virginia Festivitatibus, septem annorum, & totidem*




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***quadragenarum, de iniunctis eis paenitentiis relaxationem habeant, & consequantur. Praesentibus perpetuo duraturis.***

***Volumus autem quod si dictis Confratribus orationem, & salutationem praedictas dicentibus, aliqua alia Indulgentia in perpetuum, vel ad certum tempus nondum elapsum duratura, per Nos concessa fuerit, praesentes literae nullius sint roboris, vel moment. Nulli ergo omnino hominum liceat hanc paginam nostre approbationis, constitutionis, declarationis, relaxationis voluntatis, et concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli apostolorum eius se noverit incursurum. Datum Rome apud sanctum Petrum. Datum Romae apud S. Petrum Anno Incarnationis Dominicae Millesimo Quadringentesimo Septuagesimo Octavo, Tertio Kalendas Julii, Pontificatus nostri Anno Septimo***”, in: SIXTUS PAPA IV, *Pastoris Aeterni*, 1478 maii 30, in: *Bullarium Sacri Ordinis Praedicatorum*, tom. III, p. 566. Il testo riportato è stato desunto da: Beatus ALANUS DE RUPE o.p., *De dignitate et utilitate Psalterii praecelsae ac intemeratae Semper Virginis Mariae*”, a cura dei: CERTOSINI DI MARIANEHE DI ROSTOCK, Lubeca, 1498, p. 6-7.

**The following year, on May 12, 1479, Pope Sixtus IV issued a new bull to grant more privileges and indulgences to the Rosary. It was the bull *Ea quae ex fidelium*, which is quoted in full for its documentary importance on the Rosary:**

**“Sixtus, Bishop, Servant of the Servants of God, for all eternity.**

**The devotion of the faithful, whose piety is acknowledged, to the glory of God Almighty and the Glorious Virgin Mary, in order that it remains strong, we do consolidate with the strength of our approval, and we invite with indulgences and absolutions the said faithful to carry out with joy deeds of piety, so that they be rewarded with the most favorable divine graces.**

**From the moment when the Catholic Princes required the recognition of this application, we asked the Lord to come to you with favor.**

**In fact, through the beloved son, the noble Duke Francis and the beloved daughter of Christ, the Noble Lady Margaret, his wife, Duchess of Brittany, it was recently made known that, in the Duchy of Brittany and many other places (as the faithful's devotion increases),**





**The grave of Francis II Duke of Brittany and Marguerite of Foix, 1502-1507, Nantes Cathedral: they urged Pope Sixtus IV to acknowledge the Rosary and the fraternity. Around the grave, four Queens of Virtue (Justice, Strength, Prudence, Temperance).**

**a certain pious and devout manner or form of prayer was recently renewed, which had already been observed in the old times, according to which anyone who wants to pray in this way, should recite, any day, to honor God and the Virgin Mary and against the dangers surrounding the world, many Hail Marys, or Ave Maria, a number of times equal to the Psalms in the Psalter of David, 150 times exactly, inserting one Our Father or Lord's Prayer every ten Ave Maria.**

**And this form or manner of praying is commonly called Psalter-Rosary of the Virgin Mary.**

**The Duke and Duchess, by the singular and sincere dedication that drives them, wish that this form or manner of praying be approved by the Apostolic See, to silence its critics.**

**And, besides the Duke and Duchess, many other faithful have humbly requested the approval of this form or manner of prayer, and to grant, with apostolic goodness, other benefits, in addition to the previous ones.**



**Details of the faces of Francis II, Duke of Brittany and Marguerite of Foix, Nantes Cathedral.**

**Thus, as we highly recommend to the Lord the pious devotion of the Duke and Duchess, and other faithful, sympathetic to these requests supplication, we, on this moment, with the Apostolic Authority, approve this Psalter, and declare that this form of Prayer must be encouraged, and establish and declare that all the faithful are allowed to pray in this way.**

**And to exhort the faithful of Christ to works of devotion and to pray fervently in the manner described earlier in the hope of reaching more easily the salvation of their souls, we mercifully grant, forever, in the name of the Lord, to all Christians of the universal Church, present and future, who wish to pray as described above every time they pray, in the aforesaid manner, fifty such Psalters, five years of indulgence in addition to the (previous) forty days, replacing any contrary Apostolic Constitution and Ordinance.**

**And, as it would be difficult to send this original letter in each place that would require it, we want, and by the Apostolic Authority provide for it to be transcribed by**





**Francis II, Duke of Brittany married his first wife, Margaret of Brittany, his cousin, who died childless in 1469. He then married Margaret of Foix, who would be, with Francis II, advocate of the Rosary and his fraternity. Anne of Brittany was born from their union.**

**the hand of Notaries of every Ecclesiastical Curia, with the signature and seal of a prelate or anyone of ecclesiastical dignity, to give faith in all respects, as if the original letter had been exposed, or shown.**

**No man, therefore, is entitled to challenge this written approval, which orders, states, and provides Will and Authorization, nor to oppose it with imprudent boldness.**

**Those who dare, should know that they risk the wrath of Almighty God and of the blessed Apostles Peter and Paul.**

**Written in Rome, in St. Peter, in the year 1479 of the Incarnation of the Lord, on the eighth day of the Ides of May, in the eighth year of Our Pontificate”<sup>101</sup>.**

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<sup>101</sup>“*Sixtus episcopus servus servorum Dei ad perpetuam rei memoriam ea que ex fidelium devotione ad Dei omnipotentis et gloriose Virginis Marie laudem et gloriam pie ordinate sunt ut firma permaneant nostre approbationis robore solidamus, ac fideles ipsos ad pietatis opera exercenda indulgencijs et remissionibus libenter invitamus, ut exinde reddantur divine gracie aptiores, cum catholicorum principum illud exposcit devocio, et hoc conspiciamus in Domino salubriter expedire. Sane pro predilecti filij nobilis viri Francisci ducis, et dilecte in Christo filie nobilis mulieris Margarethe eius conthoralis ducisse Britannie nobis fuit nuper propositum, quod in ducatu Britannie et pluribus alijs locis (crescente fidelium devotione) ab aliquo tempore citra innovatus (nel Bullarium*

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alla parola innovatus viene riportata questa nota :  
**«Innovatus a Beato Alano de Rupe, Auctor siquidem Rosarii fuit S. Patriarcha Dominicus») est certus modus sive ritus orandi pius et devotus, qui eciam antiquis temporibus observabatur, videlicet quod quilibet volens eo modo orare dicit qualibet die ad honorem Dei et beatissime Virginis Marie et contra imminencia mundi pericula totiens angelicam salutationem scilicet Ave Maria quot sunt psalmi in psalterio davitico, videlicet cencies quinquagesies, singulis decem salutationibus huiusmodi, orationem dominicam semel proponendo. Et iste ritus sive modus orandi, psalterium Marie Virginis vulgariter nuncupatur. Dominus dux et ducissa prefati propter singularem et sinceram quam ad ipsam beatam Virginem gerunt devotionem, cupiunt ritum sive modum orandi praedictum ad obstruendum ora aliquorum detrahentium per sedem apostolicam approbari. Quare pro parte ducis et ducisse ac aliorum fidelium plurimorum nobis humiliter fuit supplicatum, quotenus ritum sive modum orandi huiusmodi approbare, aliasque super premissis oportune providere de benignitate apostolica dignaremur. Nos igitur tam ducis et ducisse quam aliorum fidelium piam devotionem plurimum in Domino commendantes, huiusmodi supplicationibus inclinati, prefatum psalterium sive modum orandi predictum auctoritate apostolica tenore presentium approbamus, illumque tollerandum fore, ac cunctis fidelibus eo modo orare licere decernimus et declaramus. Et ut omnes et singuli christifideles ad devotionis opera et predicto modo orandum eo ferventius inducantur, quo exinde facilius animarum suarum salutem consequi speraverint, universis et singulis christifidelibus prefato modo orare volentibus ubilibet existentibus, presentibus, et futuris, pro qualibet vice qua sicut premittitur oraverint, pro qualibet quinquagena prefati psalterij, quinque annos et totidem quadragenas indulgentiarum misericorditer in Domino relaxamus, presentibus perpetuis futuris temporibus**

**With these two papal documents of extraordinary importance, the Confraternity of the Rosary reached its zenith: Between 1475 and 1479, Coppenstein counted more than two hundred thousand people signing up**

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*duraturos, non ostantibus constitutionibus ac ordinationibus apostolicis, ceterisque contrarijs quibuscumque. Et quia difficile foret presentes litteras ad singula loca in quibus illis opus esset originaliter deferri, volumus et apostolica autoritate concedimus quod illarum vero transsumpto manu duorum notariorum alicuius ecclesiastice curie subscripto, et sigillo alicuius prelati seu persone in dignitate ecclesiastica constitute munito, fides detur in omnibus et per omnia ac si ipse originales littere exhibite forent vel ostense. Nulli ergo omnino hominum liceat hanc paginam nostre approbationis, constitutionis, declarationis, relaxationis voluntatis, et concessionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli apostolorum eius se noverit incursurum. Datum Rome apud sanctum Petrum. Anno incarnationis dominice Millesimo quadringentesimo septuagesimonono, octavo ydus may pontificatus nostri anno octavo”, in: SIXTUS PAPA IV, *Ea quae ex fidelium*, 1479 maii 12, in: *Bullarium Sacri Ordinis Praedicatorum*, tom. III, p. 567.*





**Ubaldo Gandolfi, *Our Lady of the Rosary*, 17th century,  
Basilica of St. Dominic, Bologna.**

**in the Confraternities of the Rosary, in all parts of the Empire<sup>102</sup>.**

**On November 30, 1478, two years after the decree of indulgence from the legate of the Pope in Germany, Alexander Nanni Malatesta, in favor of the Confraternity of Cologne, Bishop Nicolas de Tollentis, papal legate to Duke Maximilian of Burgundy, encouraged the *Confraternitas de Psalterio*, established in the Dominican convent of Lille<sup>103</sup>.**

**A wider diffusion of Alan's works was operated by general Masters of the Dominican Order, who became active promoters of the Rosary.**

**The first intervention of a Master of the Order of Preachers of which we have proof is the authorization given by Master Leonardo Mansuetis in Rome, in 1479, to Cornelius Wetzel from the Leipzing convent, to preach the Rosary or Psalter of the Blessed Virgin**

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<sup>102</sup> J. A. COPPENSTEIN O.P. *De Fraternitate Sanctissimi Rosarii Beatae Virginis, ortu, progressu, atque praecellentia*, p. 376-382.

<sup>103</sup> Cf. M. D. CHAPOTIN, *Attraverso la storia domenicana*, Paris, 1903, p. 130-34, in: A. DUVAL O.P., *Rosaire*, in: *Dictionnaire de spiritualité*, tom. XIII, Paris, 1989, p. 937-980.



**Florence, Basilica of Santa Maria Novella, Chapel of Our Lady of the Rosary, 17th century, seat of the Rosary Confraternity.**

**Mary, to institute Her Confraternity, and to delegate the same authority to others.**

**And on February 12, 1480, two Dominican friars of the Congregation of Holland, Albert Pietersz and John Erfurt, established the Rosary Confraternity in Bologna, in the Dominican church, bringing from Rome a copy of Sixtus IV's bull<sup>104</sup>.**

**Also in 1480, two German Dominicans founded the Rosary Confraternity in Venice, in the Dominican Convent of Castello <sup>105</sup>.**

**In 1481, the Confraternity of the Rosary was established in Florence, in the San Marco Church, then in Rome, in the church of Santa Maria sopra Minerva, and in 1492 in the Church of the Jacobins in Toulouse, France, the one where the apparitions of Our Lady of the Rosary to Saint Dominic took place.**

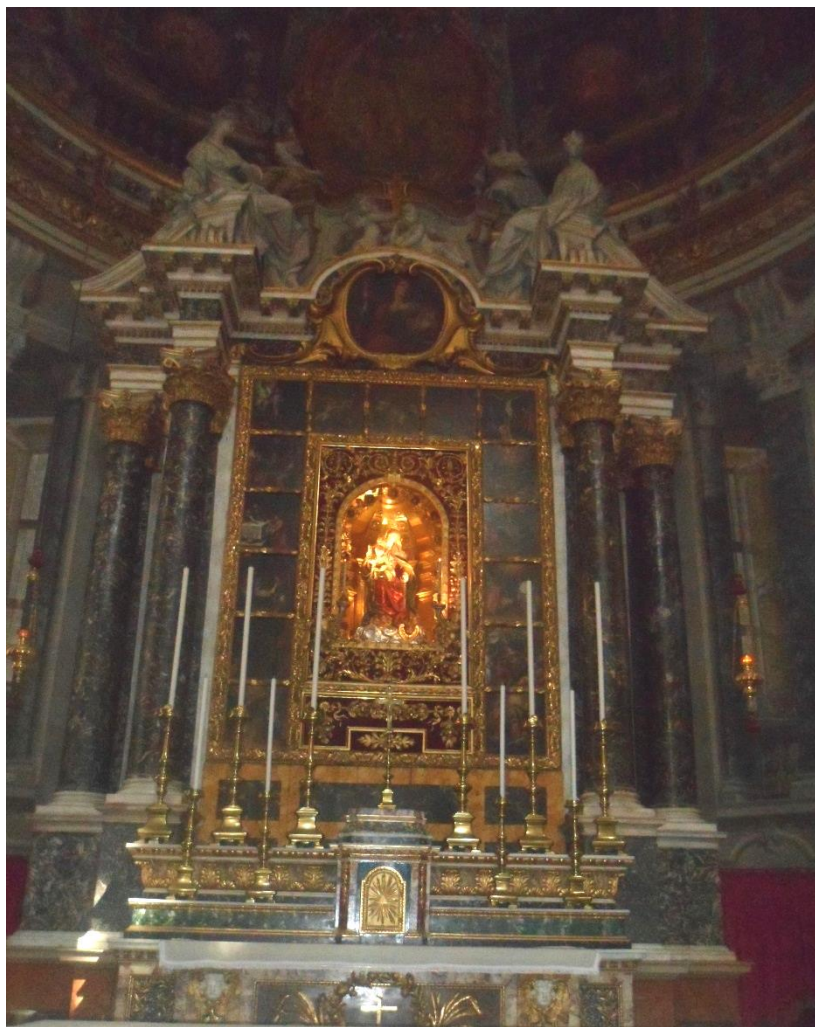
**According to the records of the Masters General of the Dominican Order, it appears that, especially between 1487 and 1509, many German and Italian Dominicans**

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<sup>104</sup> Cf. G. G. MEESRSSERMAN O.P., *Ordo Fraternitatis. Confraternite e pietà dei laici nel medioevo*, p. 1214.

<sup>105</sup> Cf. G. G. MEESRSSERMAN O.P., *Ordo Fraternitatis. Confraternite e pietà dei laici nel medioevo*, p. 1215.





**Bologna, *The Confraternity of the Rosary*, St. Dominic Basilica.**

were appointed to preach the Rosary and to found confraternities, called *Fraternitates Rosarii* or *Societates Psalterii B.M.V.*

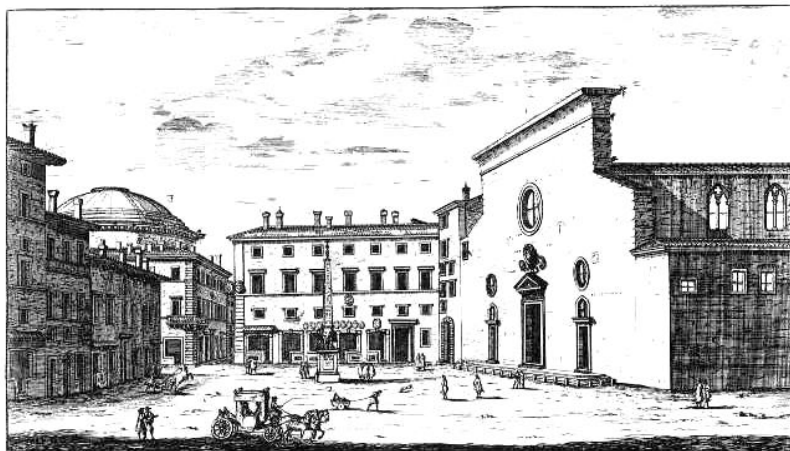
On October 15n 1484, Master Bartholomew Comazzi (Bartholomeus Comatius Bononia), obtained from Pope Innocent VIII a plenary indulgence “*semel in vita et semel in mortis articulo*” (either during life or at death's door), to all members of the Confraternity of the Rosary.

In this bull, he praised the dedication of the Brothers of the Fraternity “to the Blessed Virgin of the Rosary” (“*Beatae Virginis de Rosario*”)<sup>106</sup>.

After Sixtus IV's bull, Supreme Pontiffs expressly recognized the close relationship between the Movement of the Rosary and the Order of Saint Dominic, and entrusted the Master General of the Order of Preachers with the direction of the Rosary Movement, and only granted to him and his delegates the right to form a new Confraternity of the Rosary, so that a Rosary Confraternity founded without the authorization of the

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<sup>106</sup> Cf. INNOCENTIUS PAPA VIII, Bull: *Vivae vocis oraculo*, 1484 oct. 15, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 59.



ALTRA VEDUTA DELLA PIAZZA DI S. MARIA DELLA MINERVA.

1 Chiesa di S. Maria della Minerva. 2 Obelisco innalzato da N. S. P. ALESSANDRO VII. 3 Tempio della R. etorda  
 Gio. Battista Salvi di sf. Per Gio. Jacopo Rossi in Roma alla p. 102. e p. 103. del 2. tom.



**Rome, Santa Maria sopra Minerva in the 17th century (above) and today: in the white palace, attached to the basilica, is the cloister of the Confraternity of the Rosary, where the fifteen Mysteries are pictured.**

**Master General of the Dominicans would not be recognized by the Holy See.**

**Popes also granted to Preachers the ability to preach the Psalter or Rosary of the Virgin anywhere, without territorial limitations as then imposed by canon law.**

**In addition, Confraternities of the Rosary had to be founded only in Dominican churches, and only exceptionally in other churches where Dominicans were not yet established.**

**In that case, however, the foundation decree explicitly stated that if Dominicans founded a convent in that city later on, the Confraternity would be transferred to their church.**

**A sign of the close relationship between the Rosary Movement and the Dominican Order, the Master General granted to all members of the Rosary Confraternity the participation in the Spiritual Benefits of the Order<sup>107</sup>.**

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<sup>107</sup> Cf. *Acta S. Sedis... pro Societate SS. Rosarii*, II, p. 1027 - 1028.



Catalogue			
De			
Tous ceux et celles qui ont été agrégés à la Confrérie du			
Très Saint Rosaire			
à l'époque de son rétablissement ou nouvelle érection,			
qui eût lieu durant la Mission de 1815.			
La réception solennelle des Confrères et Consoeurs			
fut faite le lendemain de la Clôture de la dite Mission.			
c'est-à-dire la deuxième Fête de Saques			
le quatorze du mois d'Avril.			
Noms et Surnoms	Alliance	Situation	Noms et prénoms du Père ou du Mère ou de la Mère.
Agnès Charles	.....	Fils de	Agnès Antoine.
Agnès Jacinthe	.....	Fils de	S. Almande Chéri.
Agnès Françoise	.....	Femme de	Bernard Antoine.
Agnès Joseph	.....	Fils de	Agnès Louis
Agnès Louise	.....	Fils de	S. Agnès Jean.
Agnès Marie Cécile	.....	Fils de	Agnès Louis
Agnès Pauline	.....	Femme de	Mouloux Pierre François.
Almande Thérèse	.....	Femme de	Bernard François
Almande Cathérine	.....	Femme de	Ambrois Louis Antoine.
Almande Josephine	.....	Femme de	Cécile George.
Almande Marie Louise	.....	Fille de	Almande François.
Ambrois Anne	.....	Femme de	Bratis Benoît.
Ambrois Cécile	.....	Fils de	Ambrois Joseph.
Ambrois Elisabeth	.....	Femme de	Gérard François.
Ambrois Françoise.	.....	Fils de	Ambrois Joseph.
Ambrois Jeanne Marguerite	.....	Fille de	Ambrois Michel

Old register of members of the Confraternity of the Rosary ("Agregés à la Confréries du Très Saint Rosaire") from Saint-Hippolytus church in Bardonecchia (Turin). The Confraternity was founded there on January 17, 1568, the following decade, and was then restored by Father Tournoud, who oversaw it from 1873 to 1907.

**The successors of Pope Sixtus IV continued in the same line of his predecessor.**

**On March 4, 1488, Pope Innocent VIII (1484-1492) granted indulgences to the Rosary with the bull *Splendor Paternae Gloriae*, in which he wrote: “We, watching with favor the most pious Confraternity of the Rosary, which takes its name from the Crown of the Rosary, and returned to light <sup>108</sup> thanks to the Order of Preachers, and which our predecessor, Pope Sixtus IV, confirmed, we too, by the Apostolic Authority, as a general measure, approve and confirm that the very pious Confraternity of the Rosary is entrusted with the faithful of Christ, of both sexes, whose devotion is growing; they should want to register, to become brothers and sisters, to see the gift of Heavenly Grace when they bear the mercy of God Almighty and the Apostles Peter and Paul.**

**Confident in their Authority and the Intercession and Merits of the Blessed Virgin**

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<sup>108</sup> In several notes, the commentator of the bulls also refers explicitly to Blessed Alan.



**Vatican City, St. Peter's Basilica, the tomb and the monument of Pope Innocent VIII; on the sides of the monument, the Queens of Virtue described by Blessed Alan.**

**Mary, we grant to all those who recite fifty Rosaries every day the indulgence of 60 000 years and as many periods of forty days, forever and ever [...].**

**No man, therefore, shall transgress what we ordered, granted and approved, nor resist it with neglect or will or oppose it with carelessness.**

**If anyone dared to do so, they would incur the wrath of Almighty God and of the Holy Apostles Peter and Paul.**

**Published in St. Peter in Rome in the year 1488 of the Incarnation of the Lord, on the fourth day of the Calends of March, during the seventh year of our pontificate”<sup>109</sup>.**

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<sup>109</sup> ***“Nos igitur, cupientes devotissimam Confraternitatem de Rosario, seu capelluto nuncupatam, & a Predecessore nostro Sixto Papa quarto, in inclito Ordine Praedicatorum innovatam, & confirmatam, quam etiam auctoritate Apostolica, tenore praesentium approbamus, & confirmamus, & ut Christi Fideles utriusque sexus, eo libentius devotionis causa, ad illam devotissimam Confraternitatem de Rosario constuant, ac Confratres, & Consorores effici, ac inscribi concupiscano, quo ex hoc uberius caelestis gratiae dono conspexerint se fore refectos, de Omnipotentis Dei Misericordia, & Beatorum Petri, & Pauli Apostolorum ejus auctoritate confisi, ac Beatissime Virginis Mariae meritis, & intercessionibus, omnibus, Rosarium quinquagenarium dicentibus, toties, quoties id dixerint, sexaginta millia Annorum, & totidem quadragenas Indulgentiarum de perpetuis futuris***





**Unidentified Monument: Statue of Our Lady of the Rosary, 17th century.**

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***temporibus duraturis. [...] Nulli ergo omnino hominum liceat hanc paginam nostrae ordinationis, concessionis approbationis, relaxationis, & voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit indignationem Omnipotentis Dei, ac Beatorum Petri, & Pauli Apostolorum ejus se noverit incursurum. Datum Romae apud Sanctum Petrum Anno Incarnationis Dominicae Millesimo Quadringentesimo Octuagesimo Octavo, Quarto Kalendas Martii, Pontificatus nostri Anno Septimo***, in: INNOCENTIUS PAPA VIII, *Splendor Paternae Glorae*, 1491 febr. 26, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 67.

**On June 13, 1495, at the insistence of the Master General of the Order of Preachers, Gioacchino Turriani (Joachinus Turriani of Venetiis), Pope Alexander VI (1492-1503), in the bull *Illius qui perfecta*, confirmed the privileges and indulgences previously granted to members of the Confraternity of the Rosary, and granted others: he doubled the indulgences granted by his predecessors to the Confraternity of the Rosary<sup>110</sup>.**

**He wanted the Confraternity to celebrate at least one Mass per year, to which the Brethren were to participate, particularly those who were not present during the recitation of the Rosary, to share the spiritual goods of the Confraternity<sup>111</sup>.**

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<sup>110</sup> *"Omnes indulgentias a praedecessoribus nostris Romanis Pontificibus concessas auctoritate apostolica, tenore praesentium duplicamus, perpetuis futuribus temporibus duraturis"*, in: ALEXANDER PAPA VI, Bull.: *Illius qui perfecta*, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 72.

<sup>111</sup> *"Si dicti confratres, istam confraternitatem praedictam observare non valentes, annuatim dicant, aut dicere faciant unam Missam, ut tandem participent, et communicent ad invicem in bonis spiritualibus [...] eos fieri participes"*, in: ALEXANDER PAPA VI, Bull.: *Illius qui perfecta*, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, Paris, 1869, p. 72-73.



**Pinturicchio, *Pope Alexander VI in contemplation before the Glorious Tomb of Christ Resurrected*, 1492-1495, Borgia Apartments, Vatican City.**

**He also allowed Brothers of the Confraternity of the Rosary to also register their cherished departed, relatives and friends, in the Book of the Confraternity, as they could extend mercy in prayer: “We want, and with Apostolic Authority establish that each Brother and Sister (of the Confraternity) who wishes to save the souls of their deceased relatives or others who are in Purgatory, will register the names of said relatives in the register of the Confraternity”<sup>112</sup>.**

**The bull ends with the warning, as seen above<sup>113</sup>.**

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<sup>112</sup> *“Volumus, et Actoritate Apostolica decernimus, quod omnes et singuli confratres, et consorores, animabus suorum parentum, et aliorum defunctorum in purgatorio existentium succurrere volentes, singulariter nomina suorum suorum parentum, et aliorum defunctorum in purgatorio existentium exarent, vel exare faciant”, in: ALEXANDER PAPA VI, Bull.: Illius qui perfecta, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 73.*

<sup>113</sup> *“Nulli ergo omnino hominum liceat hanc paginam nostrae ordinationis, approbationis, confirmationis, concessionis, relaxationis, & voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri, & Pauli Apostolorum ejus se noverit incursum”, in: ALEXANDER PAPA VI, Bull.: Illius qui perfecta, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 73.*





**Vatican City, Vatican Grottoes, ancient tomb of Pope Alexander VI (above); Rome, Church of Our Lady of Montserrat: Current tomb of Alexander VI and Pope Callistus III (below).**

**On May 4, 1504, Pope Julius II (1503-1513), in the bull *Ineffabilia Gloriosae*, confirmed the previous indulgences<sup>114</sup>.**

**Pope Leo X (pope from 1513 to 1521), in the bull *Ad sacram*<sup>115</sup>, dated September 14, 1514, confirmed the special indulgences previously granted to the Confraternity of Angers, France.**

**In the bull *Vivae vocis oraculo*<sup>116</sup>, dated May 22, 1518, Pope Leo X granted indulgence to Confraternities who had visited five Stational churches in the city of Rome.**

**In the bull *Pastoris Aeternis*<sup>117</sup>, dated October 6, 1520, Pope Leo X ratified those**

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<sup>114</sup> *"Omnes libertates, immunitates et indulgentias, a predecessoribus nostris Romanis Pontificibus, sive privilegia, aut alia indulta conventui vestro Coloniensi, et ordini de Confraternitate B. Virginis Mariae de Rosario noncupata, quae perstitit primitus in praedicto conventu Coloniensi, et etiam in toto Ordine concessa, auctoritate apostolica confirmamus"*, in: JULES PAPA II, Bull.: *Ineffabilia Gloriosae*, in: *Bullarium Ordinis Praedicatorum*, tom. VII, p. 114.

<sup>115</sup> Cf. LEO PAPA X, Bull.: *Ad sacram*, 1514 sept. 14, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 78-84.

<sup>116</sup> Cf. LEO PAPA X, Bull.: *Vivae vocis oraculo*, 1518 maii 22, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 85-86.

<sup>117</sup> Cf. LEO PAPA X, Bull.: *Pastoris Aeternis*, 1520 oct. 6, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 392.



**Raphael, *Portrait of Pope Julius II*, 1511, National Gallery, London (above); Raffaello da Montelupo, statue of Pope Leo X in 1541, on his grave, Santa Maria Minerva, Rome (below).**

**issued by his predecessors about the Rosary and the Confraternity.**

**Here is a long extract of the bull: “Leo, Bishop, Servant of Servants of God, renews, confirms and extends the privileges and indulgences of the Confraternity of the Holy Rosary, in the archives of the Order, in eternal memory [...].**

**Since We were humbly asked, notably by the sovereigns of the world and other people, we and the Holy See, with favor and devotion, gladly grant the sureness of our approval and the renewal of the same, as we are aware that we act in accordance with the Lord.**

**Not long ago, we were presented a petition by the beloved Prior Sons and Brothers of the Order of Preachers of Cologne, in which was written that once, as stories tell, a certain Confraternity of faithful of both sexes, named after the Blessed Virgin Mary of the Rosary, was founded by Saint Dominic, in honor of the Hail Mary, and became known in several parts of the world for its great wonders. And, despite itself,**





***Our Lady of the Rosary, St. Peter's Church, Rochemolles,  
a hamlet of Bardonecchia (Turin)***

**the Confraternity became, over time, very neglected, until it fell into oblivion, when, in 1475, as the City and the Diocese of Cologne was being overwhelmed by grave wars, the Confraternity, in the glory and honor of the Virgin (Mary of the Rosary) was reinstituted and reestablished in the church of the same order (Dominicans), so that the City and the Diocese (Cologne), by the Merits and the intercession of the Virgin, were delivered from these wars.**

**And this Confraternity uses a new way of praying, that is, the Brothers and Sisters of the Society, three days a week, in honor of God and the Virgin (Mary), to defend the world from the threatening dangers, recite together or separately as many Hail Marys as the number of psalms in the Psalter of David, adding, every ten Hail Marys, one Our Father.**

**And this form of prayer has been called Psalter, or, commonly, Rosary of the Virgin Mary.**

**Later, Nuncio Alessandro, then Bishop of Forli, of blessed memory, with the power of the Holy See over all Germany alongside**



**Lecce, Church of the Rosary, Altar of the Confraternity of the Rosary.**

**the Ambassador (driven by a singular devotion, wishing and asking to be accepted, joined the Confraternity himself), before the request of Frederick III, Emperor of illustrious memory, approved, ratified and confirmed by the Apostolic Authority, that the Confraternity should be founded again in this church.**

**He granted 160 days of indulgence to each of the faithful of the Confraternity, Brethren and Sisters, whenever, during the five Feasts of the Blessed Virgin Mary, that is, the Annunciation, the Visitation, the Assumption, the Nativity and the Purification, they recited the Rosary to themselves and others, and encourage others to recite it, or participated, on Saturdays and holidays, to the recitation of the Salve Regina, which is performed after Compline in the church of the Virgin Mary, after the foundation and the blessing of the Confraternity by the same Nuncio.**

**There was Pope Sixtus IV, our beloved predecessor of blessed memory, who wanted and ordered (the Nuncio), that the Confraternity be reestablished, and that**





**Saluzzo (Cuneo), St. John's Church, Altar of the  
Confraternity of the Holy Rosary, 1660.**

**each Brother or Sister of the Confraternity, who was responsible for protection (of the world from imminent threats), both in the city of Cologne, or any other place, at that time and for the time ahead, repent sincerely and confess their own sins, and to recite in this form of prayer (Rosary), with the Our Father and the Hail Mary, on each feast of the Blessed Virgin Mary, (either), the Nativity, the Annunciation and Assumption, to gain an indulgence of seven years and as many periods of forty days.**

**Also, faced at the time with calls from the Duke and Duchess of Brittany, (Pope Sixtus IV) approved, with the same authority, that this form of prayer, that is, the Psalter (of Mary), be established and ordered that it be accepted, and that it was possible for all the faithful to pray in this way, and exhorted the faithful of Christ, together or separately, to pray in earnest this prayer form, anywhere they wanted.**

**And, in the present and future, wherever they have recited the Psalter (as it was described), temporal punishment would**



**Pasquale, *Our Lady of the Rosary*, Altar of the Confraternity of the Rosary, St. John 's Church, Saluzzo (Cuneo).**

be reduced, in the name of the Lord, by (a period of) five years, as we read in the letters (of Indulgence) from earlier, which he wanted to be eternal.

And later, Pope Innocent VII, also our predecessor of pious memory, in the year of the Lord 1483, on October 13, while visiting a Chapter General of their order (the Master General of the Order then being Bartolomeo Comazzi of Bologna), granted, as uttered by General Bartolomeo, to all those who were already (members), and to those who would be part of the Confraternity in the future and had recited a Psalter of the Blessed Virgin Mary for the week, the plenary remission of all their sins in life, at the hour of death”<sup>118</sup>.

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<sup>118</sup> *“Confraternitatis SS. Rosarii privilegia, & indulgentias innovat, firmat & auget. Ex Archivo Ordinis.*

*Leo episcopus, Servus Servorum Dei, ad Perpetuam rei memoriam.*

*[...] Cum a Nobis, praesertim per seculares Principes, & alias personas Nobis, & Apostolicae Sedi gratas, & devotas, humiliter petitur, nostrae approbationis, & innovationis libenter adiicimus firmitatem, prout in Domino conspicimus salubriter expedire. Sane pro parte dilectorum Filiorum Priorum, & Fratrum Domus Praedicatorum Coloniensium nuper exhibita, petitio continebat, quod olim, prout in Historiis Legitur, a Sancto Dominico quaedam Confraternitas utriusque sexus fidelium, de Rosario ejusdem B. Mariae Virginis nuncupata, ad honorem Angelicae Salutationis instituta, & in diversis*



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*mundi partibus predicata fuit, & sequentibus signis: sed cum ipsa Confraternitas decursu temporis fere neglecta fuisset, & in oblivionem transivisset, ac anno millesimo quadringentesimo septuagesimo quinto, Civitas, & Dioecesis Coloniensis gravibus bellis premeretur, eadem Confraternitas, ad laudem, & honorem praefatae Virginis, ut civitas, & dioecesis praedicta meritis, & intercessionibus ejusdem Virginis ab eis bellis liberaretur, in Ecclesia dictae Domus innovata, & de novo instituta fuit cum certo modo orandi, videlicet, quod Confratres, & Sorores ejusdem Confraternitatis tribus diebus cujuslibet hebdomandare ad honorem Dei, & praefatae Virginis, ac contra imminetia mundi pericula, legerent conjunctim, vel divisim toties Angelicam Salutationem, quot sunt Psalmi in Psalterio Davidico, singulis decem Salutationibus hujusmodi Orationem Dominicam semel, praeponendo, & modum orandi hujusmodi Psalterium, sive Rosarium ejusdem, B. Virginia vulgariter appellatum. Quam quidam Confraternitatem in dicta Ecclesia de novo institutam, postmodum bonae memoriae Alexander Episcopus Foroliviensis tunc Apostolicae Sedis cum potestate, legati de latere per totam Germania Nuncius, singolari devotione permotus, & se in eadem Confraternitate recipi, atque conscribi volens, & petens, ad preces clarae memoriae Federici III, Romani Imperatoris auctoritate Apostolica approbavit, confirmavit, & ratificavit, ac omnibus, & singulis utriusque sexus Fidelibus dictae Confraternitatis Confratribus, & Consororibus, in singulis quinque ipsius Beatissimae Mariae Virginis praecipuis Festivitatibus scilicet Annunciationis, Visitationis, Assumptionis, Nativitatis, Purificationis, centum, & quoties per se, vel per alium dictum Rosarium legerent, vel legit facerent, seu sabbatis, & Festivis diebus decantationis Salve Regina, quae post Completorium in dicta Ecclesia ejusdem Beatissimae Virginis, ubi dicta Confraternitas instituta extitit, & quam ipse Nuncius antea consecraverat,*

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*cantabatur, interessent, XL dies Indulgentiarum concessit. Et post vero felicitis recordationis Sixtus Papa IV, Praedecessor noster accepto per eum, quod Confraternitas huiusmodi in dicta Ecclesia sic de novo instituta fuerat: voluti, & ordinavit, quod omnes, & singulis Confratres utriusque sexus, Confraternitatem praedicatam servantes tam in dicta Civitate Coloniensi, quam etiam alibi ubique locorum, tunc, & pro tempore existentes, vere paenitentes, confessi, qui Orationem Dominicam, & Salutationem Angelicam praedictam, modo praemisso dicerent, in singulis Nativitatis, Annunciationis, Assumptionis ejusdem B. Virginis Mariae Festivitatibus Indulgentiam septem annorum, & totidem quadragenarum consequerentur. Et deinde, supplicationibus tunc Ducis, & Ducissae Britanniae inclinatus, praefatum Psalterium, seu modum orandi eadem auctoritate approbavit; illumque tolerandum fore, ac cunctis fidelibus eo modo orare licere decrevit, & declaravit, ac ut omnes, & singuli Christi Fideles ad devotionis opera, ad dictum modum orandi, frequentius inducerentur, universis, & singulis Christi Fidelibus modo praedicto orare volentibus ubilibet, ac tunc, & pro tempore existentibus, pro qualibet vice, qua sic, ut praemittimur, orarent, pro qualibet quinquagena praefati Psalterii quinque annos, & totidem quadagenas de injunctis paenitentiis in Domino relaxavit, prot in ipsi Sixti Praedecessoris literis desuper confectis, quas perpetuo durare voluit, plenius continetur. Et successive pia memoriae Innocentius Papa VIII, etiam Praedecessor noster, cum anno Domini MCCCCLXXXIII (1483) die XV mensis Octobris quandam Bartholomaeus de Comatiis de Bononia, tunc dicti Ordinis Generalis Magister, cum ejusdem Ordinis Provincialibus Capitulum Generale in alma Urbe celebraret, Bartholomei Generalis vivae vocis oraculo, omnibus qui tunc erant, & in futurum essent de dicta Confraternitate, & per hebdomandam dicerent Psalterium B. Mariae Virginis huiusmodi, plenariam omnium peccatorum suorum remissionem semel in vita, & semel in*



**Unidentified picture: *Faithful holding the Crown of the Rosary*, 16th century.**

**Pope Adrian VI (pope for only a year, from 1522 to 1523) on 1 April 1523, in the bull *Illius qui Dominicum*, granted an indulgence of fifty years to those who recited the third part of the Rosary in the chapel of the Confraternity of the Rosary, and a plenary indulgence to any Brother who, after reciting**

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***mortis articulo*”, in: LEO PAPA X, Bull.: *Pastoris Aeternis*, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 392.**

the Rosary on his deathbed, held in his hands a sacred candle<sup>119</sup>.

Pope Clement VII (pope from 1523 to 1534) wrote several bulls of indulgences on the Rosary: a bull dated April 4, 1524, *Considerantes*<sup>120</sup>, which confirmed the indulgences granted by Pope Adrian VI; another, dated April 10, 1530,

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<sup>119</sup> *“Unam quinquagenariam Rosarii, sive Psalterii noncupatam, recitassent, pro qualibet die, qua id fecissent, quinquaginta annos de injunctis eis poenitentiis misericorditer in Domino relaxavimus; volentes, quod confratres praefati, qui cum cereo benedicto dictae confraternitatis, illum in honorem ejusdem Virginis Mariae in manibus tenendo, ab hac luce migrassent, et ante oram obitus, dictum Rosarium, sive Psalterium, semel tantum recitassent, remissionem et indulgentiam omnium peccatorum suorum in mortis articulo consequerentur, prout in dictis literis, plenius continetur”, in: ADRIANUS PAPA VI, Bull.: Illius qui Dominicum, 1523 apr. 1, in: La Theologie du Saint Rosaire, cura: M. CHERY, p. 97.*

<sup>120</sup> Cf. CLEMENS PAPA VII, Bull: *Considerantes*, 1524 apr. 4, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 430.





**Unidentified picture: *Pope Adrian VI* (above); Tomb of Pope Adrian VI, Church of St. Mary of the soul, Rome (below).**

***Ineffabilia Gloriosae Virginis*<sup>121</sup>, which granted indulgences to the Confraternity of the Rosary for meeting in prayer in the chapel of Our Lady of the Rosary in the Dominican church of Victoria in the city of Calahorra, Spain; another bull dated December 2, 1530, *Cum itaque*<sup>122</sup>, which granted indulgences to the chapel of Our Lady of the Rosary in St. Dominic's Church, in Mexico City.**

**Finally, on May 8, 1534, Pope Clement VII, in his motu proprio *Etsi temporalium*, made perpetual the indulgences and privileges of the Rosary and the Confraternity, and reduced to one the weekly recitation of the Rosary by the Confraternities.**

**Here is the entire motu proprio *Etsi temporalium*: “No event can trouble us when we turn our eyes to divine and eternal realities, and we understand that they are better than terrestrial and ephemeral realities.**

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<sup>121</sup> Cf. CLEMENS PAPA VII, Bull: *Ineffabilia Gloriosae Virginis*, 1530 mart. 23, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 476.

<sup>122</sup> Cf. CLEMENS PAPA VII, Bull: *Cum itaque*, 1530 dic. 2, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 439.



**Giuliano Bugiardini, *Portrait of Pope Clement VII*, 1532,  
German Historical Museum, Berlin (Germany).**

**And consider, therefore, how the institution of the Rosary was beneficial and fruitful for our Religion, and how it brought assistance, and how it still does everyday to lay men and women [...]**

**Sixtus (IV), in the aforementioned Letter of Institution (of the Confraternity), reported here specifically, testified that the Brethren and Sisters (of the Confraternity) of the Rosary, in order to meet, to learn and to gain all the indulgences and their full acquisition, are asked and bound to recite, once a day, the entire Psalter (Rosary) of the Blessed Virgin Mary, in honor of the Virgin.**

**However, hampered by multiple and various occupations, on the grounds that it (this commitment) is very difficult (to maintain), they have been for some time withdrawing quite often (from the Confraternity), despite the love that binds them to the prayer (of the Rosary); thus, to open the path to Heaven, and to bring them to compliance, and also with the hope of obtaining more easily the salvation of their souls, we want and order that the time of one day be expanded and extended to a whole week.**





**Chapel of Our Lady of the Rosary, 16th century, Dominican church in Victoria, Calahorra, Spain: the church where Pope Clement VII granted indulgences in 1530.**

**And, since they have been obliged (to say the Rosary in the Fraternity) every day, we declare they can acquire completely the indulgences they would have received if they had kept the old organization, (by reciting the rosary) only once (per week), instead of every day”<sup>123</sup>.**

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<sup>123</sup> *“Etsi temporalium cura non sollicite angat, tanto accuratius aciem considerationis extendere Nos decet, quanto divina humanis, & perpetua temporalibus digniora cognoscimus. Considerantes igitur, quam Religioni nostrae salubre, & fructuosum fuerit Rosarii institutum, quantaque exinde provenerint, & quotidie proveniant bona, quam ob rem tum laici, tam masculi, quam faeminae [...]. Sed quoniam Sixtus in literis praedictis, quas hic pro expressis haberi volumus, instituendo confirmavit, quod dicti Rosarii confratres, & sorores, ad consequendas, adi piscendas, & indulgentias praedictas integraliter obtinendas, & pro earum totali assecutione tenerentur, & obligarentur semel in die ad honorem Virginis integrum Psalterium B. Mariae Virginis perfecisse, propter quod nonnulli multitudine ac negotiorum varietate impediti, hoc sibi difficillimum fore puntantes, ab huiusmodi saepius retrahebantur, & in amore hac eorum devotione tebescebant; Ad aperiendum igitur coelorum semitas, & ut serventius inducantur, quo exinde facilius animarum suarum salutem consequi speraverint volumus, & ordinamus, quod spatium unius diei, ad spatium integrae hebdomadae ampliatur, & dilatetur, & quod in una die, & una vice fortasse tenabantur, pro die dies, pro vice vices assignamus, & nihilominus illud idem consequantur, ac si ritus antiquus integraliter servaretur”, in: CLEMENS PAPA VII, Motu Proprio: *Etsi temporalium*, 8 maii 1534, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 524.*



***Statue of Our Lady of the Rosary, 16th century, Chapel of Our Lady of the Rosary, Dominican Church of Victoria, Calahorra, Spain.***

**Pope Paul III (1534-1549), with the bull *Rationi congruit*<sup>124</sup>, dated November 3, 1534, published the bull *Etsi temporalium*, which the death of Pope Clement VII had prevented to be issued.**

**On April 20, 1537, Pope Paul III, in the bull *Romanus Pontifex*, authorised the transfer of the Confraternity of the Rosary of Victoria from the old Dominican church, which had been destroyed, to the new one, and that the old image be placed in the Major Chapel of the new church<sup>125</sup>.**

**Pope Pius IV (1559-1565), in his motu proprio *Dum praelara*, dated February 28, 1561, confirmed the previous indulgences granted to Santa Maria sopra Minerva, as well as indulgences granted to Brothers who confessed and had visited the Rosary Chapel in the same Dominican church during the Marian feast of the Purification, Annunciation, Visitation, Assumption,**

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<sup>124</sup> Cf. PAULUS PAPA III, Bull: *Rationi congruit*, 1534 nov. 3, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 533.

<sup>125</sup> Cf. PAULUS PAPA III, Bull: *Romanus Pontifex*, 1537 apr. 20, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 557.





**Titian, *Portrait of Pope Paul III* (detail), 16th century, Museo di Capodimonte.**

## **Nativity, Presentation, and Immaculate Conception<sup>126</sup>.**

**On February 28, 1561, Pope Pius IV, in his motu proprio *Cum sicut accipimus*, granted to the Dominican church of Santa Maria sopra Minerva the exclusive right to print images of Our Lady of the Rosary.**

**This bull reports the content of the debates of the Confraternity in the church of Santa Maria sopra Minerva: “We learned that the venerable Confraternity of the Rosary of the glorious Santa Maria sopra Minerva, on the first Sunday of each month, celebrates a solemn procession of Brothers (of the Confraternity) with candles and torches (in the Church), in honor of the Virgin Mary; with many candles lit on the altar of the glorious Virgin Mary; it will be so, for the strengthening of faith and devotion of the Christian faithful, dedicated to the Mother of God”<sup>127</sup>.**

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<sup>126</sup> Cf. PIUS PAPA IV, Motu Proprio: *Dum praeclara*, 1561 febr. 28, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 64.

<sup>127</sup> “*Cum sicut accipimus, quod venerabilis Societas gloriosae Mariae de Rosario super Minervam singulis mensibus in prima Dominica mensis, Processionem Solemnem Confratrum dictae Societatis cum calendis, & facibus accensis in dicta Ecclesia, in honorem B. M. Virginis*



**Bartolomeo Passerotti, *Portrait of Pope Pius IV.***

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***celebret, multasque candelas ad Altare ejusdem gloriosae Virginis Mariae accendat, multaque alia opera exerceat in fidei, & devotionis Christi fidelium Deiparae devotorum, augmentum***", in: PIUS PAPA IV, Motu Proprio: *Cum sicut accipimus*, 1561 febr. 28, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 64.

**On September 25, 1563, Pope Pius IV issued the bull *Unigeniti*, in which he granted a plenary indulgence, also concerning the dead, to the faithful ("Christifideles") who visited the Chapel of Our Lady of the Rosary, located in the Church of St. Vincent in Plaisance, Spain, on the days of Easter and Saint Vincent<sup>128</sup>.**

**On January 7, 1566 Dominican friar Antonio Michele Ghislieri was elected pope, and took the name of Pius V (+1572).**

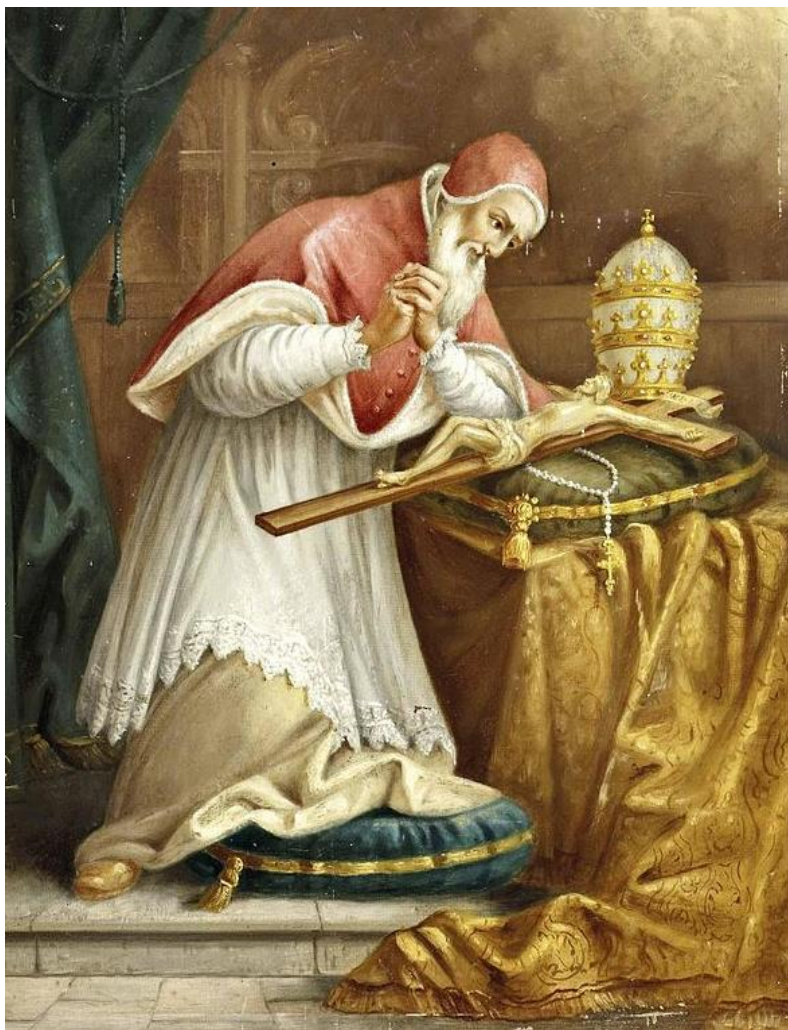
**He was the great Pope of the Rosary.**

**The year of the election, on June 16, 1566, in the bull *Injunctum nobis*, St. Pius V, in order to promote the Confraternity of the Rosary, granted a plenary indulgence to the faithful ("Christifideles" ) who, during the feast of the Annunciation, confessed and recited the rosary in churches or chapels where a Confraternity of the Rosary was established; and an indulgence of ten years and ten periods of forty days to those who prayed the Rosary during the feasts of the Assumption of the Nativity of Mary, and the Purification; an indulgence of forty days in all other periods of the year;**

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<sup>128</sup> Cf. PIUS PAPA IV, Bull: *Unigeniti*, 1563 sept. 25, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 93.





**August Kraus, *Portrait of St. Pius V*, 20th century.**

and an indulgence of seven days for those who had uttered the Holy Names of Jesus and Mary<sup>129</sup>.

On June 29, 1569, in the bull *Inter desiderabilia*, Saint Pius V further confirmed past indulgences, and declared that the creation of new Confraternities of the Rosary was reserved for the General of the Order of Preachers, or any of his delegates, and that membership in the Confraternity was free<sup>130</sup>.

Membership in the Confraternity, he insisted, was free.

Only the Master of the Order was allowed to found a fraternity, in person or by proxy.

Saint Pius V left a document of vital importance for the Holy Rosary, the bull

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<sup>129</sup> Cf. PIUS PAPA V, Bull: *Injunctum nobis*, 1566 iun. 16, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 126.

<sup>130</sup> “*Statuimus quod nulli licitum existat, minusque aliquis capellam SS. Rosarii in quavis ecclesia, sive loco erigere, praeter dictum Generalem, aut ab eo deputatum, ac praefatum Ambrosium (Salvius, all’epoca Generale dell’Ordine dei Domenicani), minusque aliquis confratrer, seu vir, sive mulier aliquid eidem confraternitati pro illius ingressu, vel alia quavis de causa persolvere*”, in: PIUS PAPA V, Bull: *Inter desiderabilia*, 1569 iun. 29, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 214.



**Rome, Basilica of Santa Maria Maggiore, monument (above) and tomb (below) of St. Pius V.**

***Consueverunt*,<sup>131</sup> dated September 17, 1569, which solemnly establishes that Saint Dominic, when the Albigensian heresy was spreading, “looked up to Heaven, and toward the Glorious Virgin Mary, loving Mother of God,”<sup>132</sup> and saw “a way of praying and imploring God so easy and accessible to all, and pious as well: the Rosary, or Psalter of the Blessed Virgin Mary, in which the Virgin is venerated by praying the Hail Mary one hundred and fifty times, as many times as the number of Psalms in the Psalter of David, with, between each decade, one Pater Noster, along with meditations that cover the whole life of our Lord Jesus Christ”<sup>133</sup>.**

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<sup>131</sup> Cf. PIUS PAPA V, Bull: *Consueverunt*, 1569 sept. 17, Romae, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 223.

<sup>132</sup> “*Levans in Coelum oculos, et montem illum Gloriosae Virginis Mariae Almae Dei Genitricis*”, in: PIUS PAPA V, Bull: *Consueverunt*, 1569 sept. 17, Romae, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 223.

<sup>133</sup> “*Modum facilem, et omnibus pervium, ac admodum pium, orandi, et praecandi Deum, Rosarium, seu Psalterium eiusdem Beatae Mariae Virginis nuncupatum, quo eadem Beatissima Virgo Salutatione Angelica centies, et quinquagies ad numerum Davidici Psalterii repetita, et Oratione Dominica ad quamlibet Decimam cum certis meditationibus totam eiusdem Domini Nostri Iesu Christi vitam demonstrantibus, interposita, veneratur*”, in: PIUS PAPA V, Bull: *Consueverunt*, 1569 sept. 17, Romae, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 223.





**Borzone in Val Sturla (Genoa), St. Andrew's Abbey, *Our Lady and Saint Pius V*, 17th century.**

**And Saint Pius wrote that with the Rosary and the Confraternity of the Rosary, “the faithful of Christ, impassioned by meditation, burning with these prayers, were immediately changed into other men, the darkness of heresies was cast off and the light of Catholic faith became apparent”<sup>134</sup>.**

**Thus was shown the strength and effectiveness of the Rosary: “We, too, following in the footsteps of our predecessors, seeing that the Church militant, entrusted to us by God in these times troubled by so many heresies, by so many wars, is so cruelly mistreated and oppressed by bad habits of men, with tears in our eyes, but full of hope, we raise our gaze to the summit, from where all help comes, and urge and invite all the faithful of Christ to do the same, for the love of the Lord”<sup>135</sup>.**

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<sup>134</sup> *“Cooperunt Christifideles meditationibus accensi, his precibus inflammati in alios viros repente mutari, haeresum tenebrae remitti, et lux Catholicae Fidei aperire”, in: PIUS PAPA V, Bull: Consueverunt, 1569 sept. 17, Romae, in: Bullarium Ordinis Praedicatorum, tom. V, p. 223.*

<sup>135</sup> *“Nos quoque illorum praedecessorum vestigia sequentes, Militantem hanc Ecclesiam divinitus nobis commissam, his temporibus tot haeresibus agitatam, tot bellis, pravisque hominum moribus atrociter vexatam, et afflictam cernentes, lacrymabundos, sed spei plenos, oculos, in montem illum, unde omne auxilium provenit,*



**Rome Basilica of Santa Maria Maggiore: Pope Francis praying before the tomb of St. Pius V, March 14, 2013.**

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***levamus, et singulos Christifideles ad simile faciendum benigne in Domino hortamur, et monemus***", in: **PIUS PAPA V**, Bull: ***Consueverunt***, 1569 sept. 17, Romae, in: ***Bullarium Ordinis Praedicatorum***, tom. V, p. 223.

**Two years later, in 1571, the Turkish fleet was in the Gulf of Lepanto, en route to invade Italy.**

**Fr. Spiazzi wrote on the subject: “The Turkish army was now in the Gulf of Lepanto.**

**On October 3, Catholics (the Venetian fleet), assembled for battle. [...]**

**On October 7, the Turkish army was sighted [...] (and) in the space of five hours, from 17 to 22, all enemy ships were destroyed or dispersed. [...] 15,000 Christians captured by the Turks were released.**

**When the news of the victory spread, all Christendom came to celebrate.**

**And jubilation was irrepressible in the Vatican and allied countries.**

**But the news was not unexpected to the Supreme Pontiff.**

**Issues about the League had been haunting him every night, and he got up to pray.**

**It happened that at the very hour when the battle ended well [...] (St. Pius V) went to the window and looked up at the sky.**

**He said: “This is not time to think, but to thank God, for our army, in this hour,**





**Turin, Basilica of St. Mary Help of Christians, *St. Pius V has the vision of the victory at the Battle of Lepanto*, 19th century.**

**has won the battle.”**

**It was also remarked that the Rosary Confraternity was leading public processions, and victory was achieved at the same time.**

**The winds had begun to blow in our favor.**

**And yet, nothing could be expected from a direct confrontation between armies: 20,000 Christians against 120,000 Turks; 200 ships against 300.**

**Who made the winds change direction, who returned their own shots against the Turks, except than the intervention of Mary?**

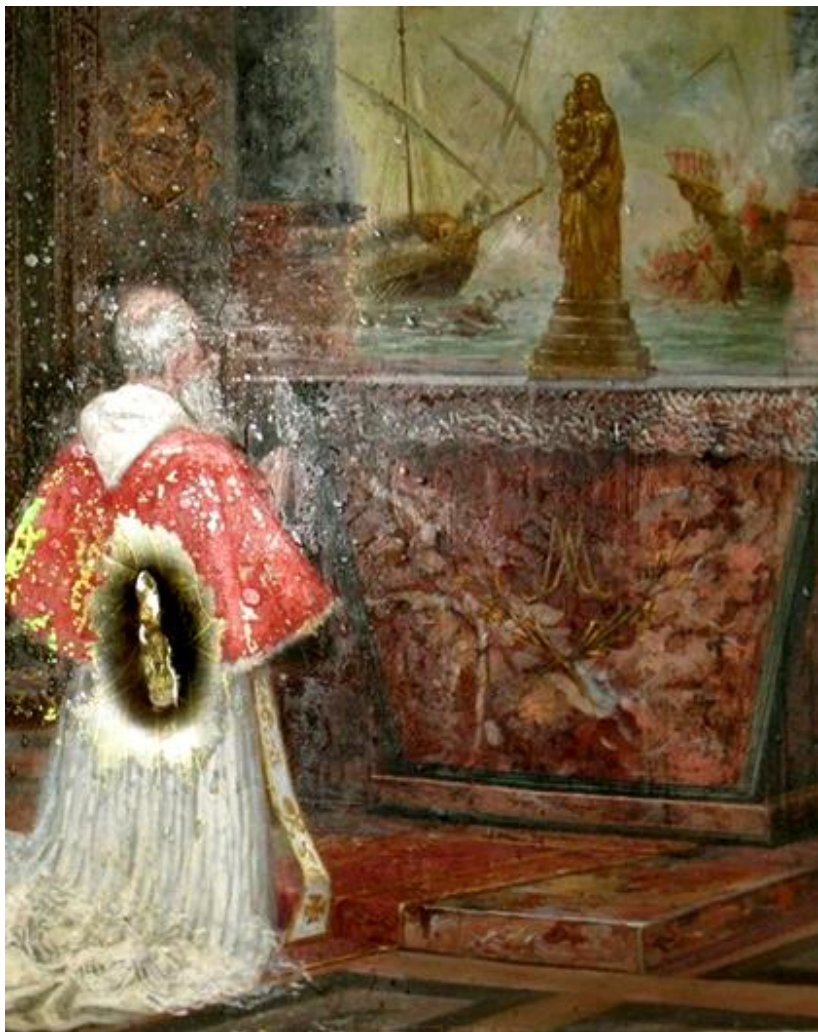
**Let us give her our eternal devotion.”<sup>136</sup>**

**The inscription under the fresco of the battle, at the Doge's Palace, reads: “Neither power of Dukes nor of weapons, but that of the Virgin of the Rosary was instrumental in victory”.**

**On the occasion of the Victory of Lepanto, which occurred on Sunday, October 7, 1571, St. Pius V, in the bull *Salvatoris*, issued on March 8, 1572, instituted the feast of the Holy Rosary, in memory of St. Mary of**

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<sup>136</sup> Cf. R. SPIAZZI O.P., *San Domenico e il monastero di San Sisto all'Appia*, p. 361-364.



**Unidentified picture, 17th century: *Saint Pius V, during the prayer of the Rosary on October 7, 1571, has the vision of the victory of Lepanto.***

**Victory, which is celebrated on the first Sunday of October<sup>137</sup>.**

**St. Pius V then issued a bull of indulgence on the Rosary, *Exponi nobis*, on August 27, 1570, for the Confraternity of Messina<sup>138</sup>.**

**Pope Gregory XIII (pope from 1572 to 1585) was one of the great popes of the Rosary.**

**On April 1, 1573, with the bull *Monet Apostolus*<sup>139</sup>, he instituted for the whole Church the feast of the Rosary, already established by Saint Pius V, on the first Sunday in October: “We institute the celebration of the feast of the Rosary, each year, the first Sunday of October, everywhere in the world, in all churches with an altar or a chapel dedicated to Our Lady of the Rosary.**

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<sup>137</sup> *“In die festivitatis eiusdem Beatae Mariae del Rosario de caetero die septima mensis octobris annis singulis perpetuis futuris temporibus, loco illius, quae secunda dominica maii celebrare solebat, celebrandae, ac quam ad hujusmodi transmutamus in memoriam dictae victoriae”*, in: PIUS PAPA V, Bull: *Salvatoris*, 1572 mart. 5, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 295.

<sup>138</sup> Cf. PIUS PAPA V, Bull: *Exponi nobis*, 1570 aug. 27, Romae, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 250.

<sup>139</sup> Cf. GREGORIUS PAPA XIII, Bull: *Monet Apostolus*, 1573 apr. 1, Romae, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 318.





**Città del Vaticano, Basilica di San Pietro, *Tomba di Papa Gregorio XIII*: in basso, vi sono due Regine delle Virtù del Rosario.**

**We want it to be for all eternity”<sup>140</sup>.**

**From 1573 to 1583, Pope Gregory XIII issued a number of other bulls containing indulgences for Confraternities of the Rosary: among them, the bull *Exponi nobis*, dated October 10, 1577, which granted a plenary indulgence to the faithful who visited the altar of Our Lady of the Rosary in the church of Santa Maria Minerva; and the bull *Ad augendam*, dated October 24, 1577, which granted a plenary indulgence to those who attended with candles the procession of the Confraternity of the Rosary, every first Sunday of the month, in the church of St. Dominic in Bologna; see the individual bulls for the details of provisions<sup>141</sup>.**

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<sup>140</sup> *“Festum solemne sub nuncupatione Rosarii in prima dominica mensis octobris singulis annis celebrandum instituerimus [...] per universi orbis partes in illis videlicet ecclesiis, in quibus altare, vel Capella Rosarii fuerit. [...] perpetuo valere volumus”, in: GREGORIUS PAPA XIII, Bull: Monet Apostolus, 1573 apr. 1, in: Bullarium Ordinis Praedicatorum, tom. V, p. 318.*

<sup>141</sup> Cf. GREGORIUS PAPA XIII, Bull: *Dudum siquidem*, 1575 aug. 1, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 335; Bull: *Salutem cunctarum*, 1576 oct. 11, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 345; Bull: *Ad augendam*, 1577 mart. 12, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 349; Bull: *Omnium saluti*, 1577 maii 8, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 327; Bull: *Exponi nobis*,

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1577 oct. 10, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 352; Bull: *Ad augendam*, 1577 oct. 24, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 353; Bull: *Ad augendam*, 1578 nov. 8, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 356; Bull: *Cum sicut accepimus*, 1579 ian. 3, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 356; Bull: *Saluti omnium*, 1579 mart. 19, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 328; Bull: *In specula*, 1579 iun. 3, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 359; Bull: *Gloriosi Principis*, 1579 iul. 15, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 362; Bull: *Omnium saluti*, 1579 iul. 21, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 328; Bull: *Omnium saluti*, 1579 aug. 13, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 328; Bull: *Ad augendam*, 1579 aug. 29, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 367; Bull: *Desiderantes*, 1580 mart. 22, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 397; Bull: *Pastoris aeterni*, 1582 mart. 5, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 409; Bull: *Omnium saluti*, 1582 iul. 31, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 329; Bull: *Omnium saluti*, 1582 oct. 28, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 329; Bull: *Omnium saluti*, 1582 sept. 1, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 330; Bull: *Omnium saluti*, 1582 nov. 6, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 330; Bull: *Omnium saluti*, 1582 dic. 17, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 330; Bull: *Salvatoris et Domini*, 1583 ian. 15, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 417; Bull: *Romanus Pontifex*, 1583 ian. 13, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 418; Bull: *Omnium saluti*, 1583 febr. 21, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 330; Bull: *Omnium saluti*, 1583 iul. 7, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 330; Bull: *Cupientes*, 1583 dec. 24, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 426.

**After Pope Gregory XIII, Pope Sixtus V (pope from 1585 to 1590)<sup>142</sup>, Gregory XIV (pope from 1590 to 1591)<sup>143</sup>, Clement VIII (pope from 1592 to 1605)<sup>144</sup>, Paul V (pope**

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<sup>142</sup> Cf. SIXTUS PAPA V, Bull: *Cum sicut accepimus*, 1585 nov. 17, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 441; Bull: *Dum ineffabilia*, 1586 ian. 30, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 444; Bull: *Super gregem Domini*, 1588 oct. 28, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 468.

<sup>143</sup> Cf. GREGORIUS PAPA XIV, Bull: *Apostolicae servitutis*, 1591 sept. 25, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 480.

<sup>144</sup> Cf. CLEMENS PAPA VIII, Bull: *Quaecumque*, 1592 aug. 5, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 492; Bull: *Salvatoris*, 1593 ian. 13, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 503; Bull: *De salute*, 1593 ian. 18, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 504; Bull: *Dum praecelsa*, 1593 apr. 19, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 505; Bull: *Cum Beatus Dominicus*, 1593 nov. 22, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 511; Bull: *Cum sicut*, 1594 maii 14, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 521; Bull: *Decet Romanum*, 1594 nov. 19, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 590; Bull: *Ea sane*, 1595 iul. 18, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 532; Bull: *De salute*, 1595 sept. 11, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 537; Bull: *Decet Romanum*, 1597 aug. 27, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 543; Bull: *Noveritis*, 1597 sept. 13, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 544; Bull: *Ineffabilia*, 1598 febr. 12, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 548; Bull: *Ineffabilia*, 1598 febr. 12, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 549; Bull: *Ineffabilia*, 1598 febr. 12, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 549; Bull: *Cum sicut*, 1599 oct. 2,



**from 1605 to 1621)<sup>145</sup>, Gregory XV (pope from 1621 to 1623)<sup>146</sup>, Urban VIII (pope from 1623 to 1644)<sup>147</sup>, Alexander VII (pope from 1655 to 1667)<sup>148</sup>, Clement IX (pope from 1667 to**

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in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 559; Bull: *De salute*, 1601 febr. 13, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 575; Bull: *Exponi nobis*, 1601 febr. 23, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 575; Bull: *Noveritis*, 1602 sept. 23, in: *Bullarium Ordinis Praedicatorum*, tom. VII, p. 229.

<sup>145</sup> Cf. PAULUS PAPA V, Bull: *Cum Sicut*, 1606 apr. 13, in: *Bullarium Ordinis Praedicatorum*, tom. VII, p. 245; Bull: *Cum certas*, 1606 nov. 3, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 645; Bull: *Exponi nobis*, 1608 apr. 14, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 659; Bull: *Piorum hominum*, 1608 apr. 15, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 660; Bull: *Ex pastoralis officii*, 1608 sept. 28, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 661; Bull: *Vivae vocis oraculo*, 1608 sept. 18, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 669; Bull: *Cum olim*, 1608 sept. 20, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 669.

<sup>146</sup> Cf. GREGORIUS PAPA XV, Bull: *De pastoralis*, 1621 iul. 6, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 1.

<sup>147</sup> Cf. URBANUS PAPA VIII, Bull: *Nuper*, 1634 maii 8, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 94; Bull: *Exponi nobis*, 1651 sept. 18, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 114.

<sup>148</sup> Cf. ALEXANDER PAPA VII, Bull: *Ad augendam*, 1656 iun. 1, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 114; Bull: *Ad augendam*, 1658 apr. 8, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 114; Bull: *In supremo*, 1664 maii 28, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 208; Bull: *Cum sicut*, 1666 oct. 7, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 222.

**1669)<sup>149</sup>, Clement X (pope from 1670 to 1676)<sup>150</sup>, Blessed Innocent XI (pope from 1676 to 1689; Blessed Innocent XI notably issued the bull *Nuper pro parte* dated July 31, 1679, which summarized all Papal indulgences on the Rosary and the Confraternity)<sup>151</sup>, Alexander VIII (pope from 1689 to 1691)<sup>152</sup>, Innocent XII (pope from 1691 to 1700)<sup>153</sup>, Clement XI (pope from 1700**

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<sup>149</sup> Cf. CLEMENS PAPA IX, Bull: *Exponi nobis*, 1668 febr. 22, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 234.

<sup>150</sup> Cf. CLEMENS PAPA X, Bull: *Ad ea*, 1671 febr. 28, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 272; Bull: *Coelestium munerum*, 1671 febr. 16, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 272; Bull: *Ex injunctis*, 1671 sept. 26, in: *Bullarium Ordinis Praedicatorum*, tom. VII, p. 386.

<sup>151</sup> Cf. INNOCENTIUS PAPA XI, Bull: *Exponi nobis*, 1679 iun. 15, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 341; Bull: *Ad ea*, 1679 iun. 15, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 342; Bull: *Exponi nobis*, 1679 iun. 16, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 342; Bull: *Nuper pro parte*, 1679 iul. 31, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 1 ; Bull: *Cum sicut*, 1688 ian. 28, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 375.

<sup>152</sup> Cf. ALEXANDER PAPA VIII, Bull: *Cum sicut accepimus*, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 394.

<sup>153</sup> Cf. INNOCENTIUS PAPA XII, Bull: *Exponi nobis*, 1692 mart. 12, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 393; Bull: *Exponi nobis*, 1697 nov. 14, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 423.

to 1721)<sup>154</sup>, and Benedict XIII (pope from 1724 to 1730)<sup>155</sup>, confirmed and granted new indulgences to the Rosary and the Confraternity.



***Our Lady of the Rosary with St. Catherine of Siena and St. Rose of Lima (19th century).***

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<sup>154</sup> Cf. CLEMENS PAPA XI, Bull: *In supremo*, 1712 mart. 8, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 477; Bull: *Exponi nobis*, 1713 febr. 18, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 492; Bull: *Exponi nobis*, 1713 febr. 25, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 493.

<sup>155</sup> Cf. BENEDICTUS PAPA XIII, Bull: *Exponi nobis*, 1724 sept. 22, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 539; Bull: *In supremo*, 1725 apr. 10, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 556; Bull: *Cum nos*, 1725 aug. 8, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 568; Bull: *Cum nos*, 1725 sept. 15, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 572; Bull: *Quanta Ecclesiae*, 1726 iun. 16, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 594; Bull: *In supremo*, 1726 iun. 16, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 596; Bull: *Pretiosus in conspectu*, 1727 maii 23, in: *Bullarium Ordinis Praedicatorum*, tom. VI, p. 646; Bull: *Exponi nobis*, 1728 febr. 23, in: *Bullarium Ordinis Praedicatorum*, tom. VII, p. 507.



**Loreto, Basilica of the Holy House, *Monument to Pope Sixtus V*: under the statue are represented four Queens of Virtue of the Rosary.**





***Portrait of Pope Gregory XIV (above); Statue of Pope Clement VIII, 17th century, Basilica of Santa Maria Maggiore, Rome (below).***



**Caravaggio, *Portrait of Pope Paul V*, detail, 17th century (above); tomb of Pope Gregory XV, detail, 17th century, Saint Ignatius' Church, Campus Martius in Rome (below).**



**Gian Lorenzo Bernini, tomb of Pope Urban VIII, 1628-1647, Saint Peter's Basilica, Vatican City: at the foot of the monument, two Queens of Virtue of the Rosary, Charity and Justice; in the middle, the angel of death writes the epitaph of the pope.**

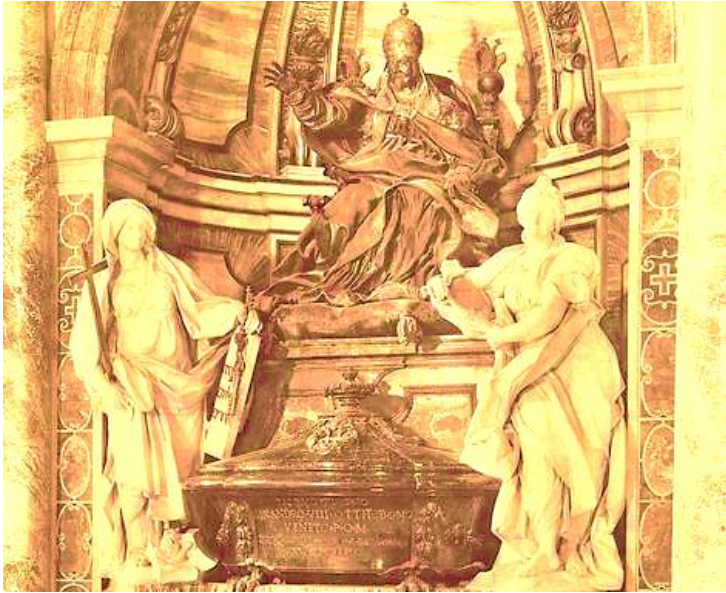


**Gian Lorenzo Bernini, tomb of Pope Urban VIII, 1628-1647, Saint Peter's Basilica, Vatican City: at the base of the monument, two Queens of Virtue of the Rosary, Charity and Justice; in the middle, the angel of death writes the epitaph of the Pope.**





**Gian Lorenzo Bernini, tomb of Pope Alexander VII, 1672-1678: we can see the Queens of Virtue of the Rosary, and at the center, the angel of death with the hourglass of time (above); tomb of Pope Clement IX in 1671, Santa Maria Maggiore, Rome: on the sides, two Queens of Virtue of the Rosary, Charity and Faith (below)).**



**Tomb of Pope Alexander VIII, 17-18th century, with two Queens of Virtue of the Rosary on the sides, Faith and Prudence (above); tomb of Pope Innocent XII, 18th century: on the sides, two Queens of Virtue of the Rosary, Charity and Justice (below). Both monuments are in St Peter's Basilica, Vatican City.**



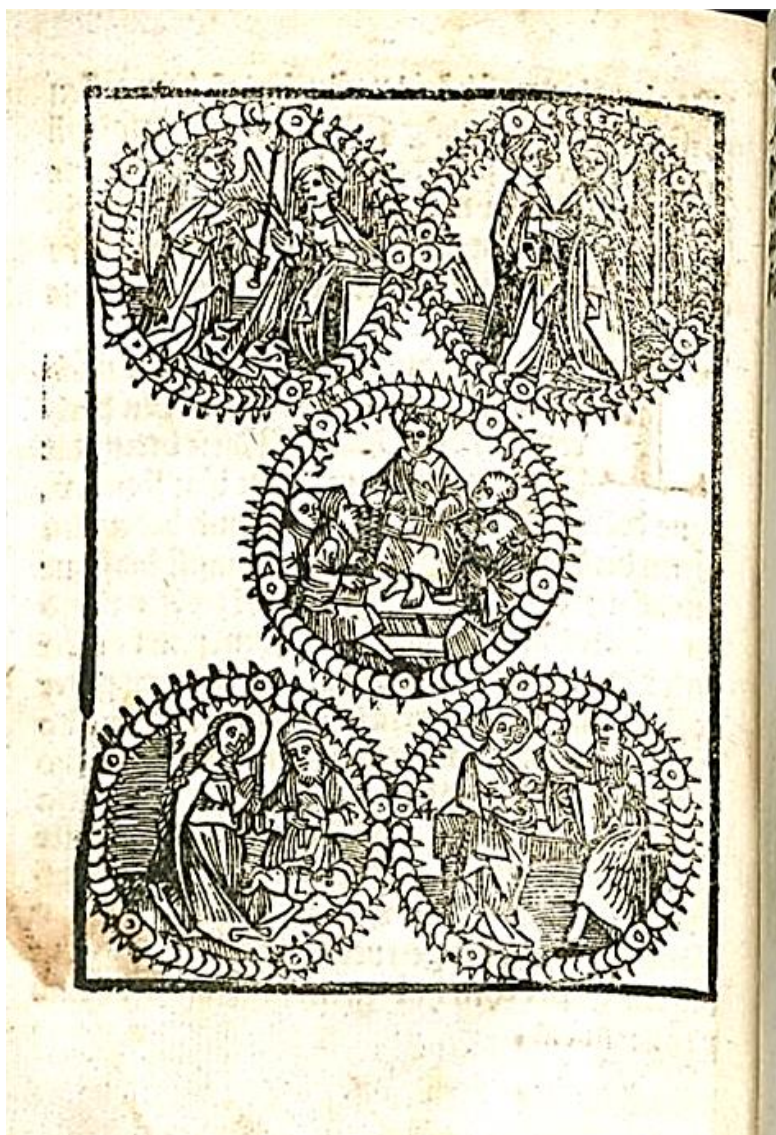
***Portrait of Pope Clement XI, 18th century (above); tomb of Pope Benedict XIII, 18th century, Santa Maria sopra Minerva, Rome (bottom).***

**4.2: Examples of artistic works related to the Rosary, from the late 15th century to the 18th century.**

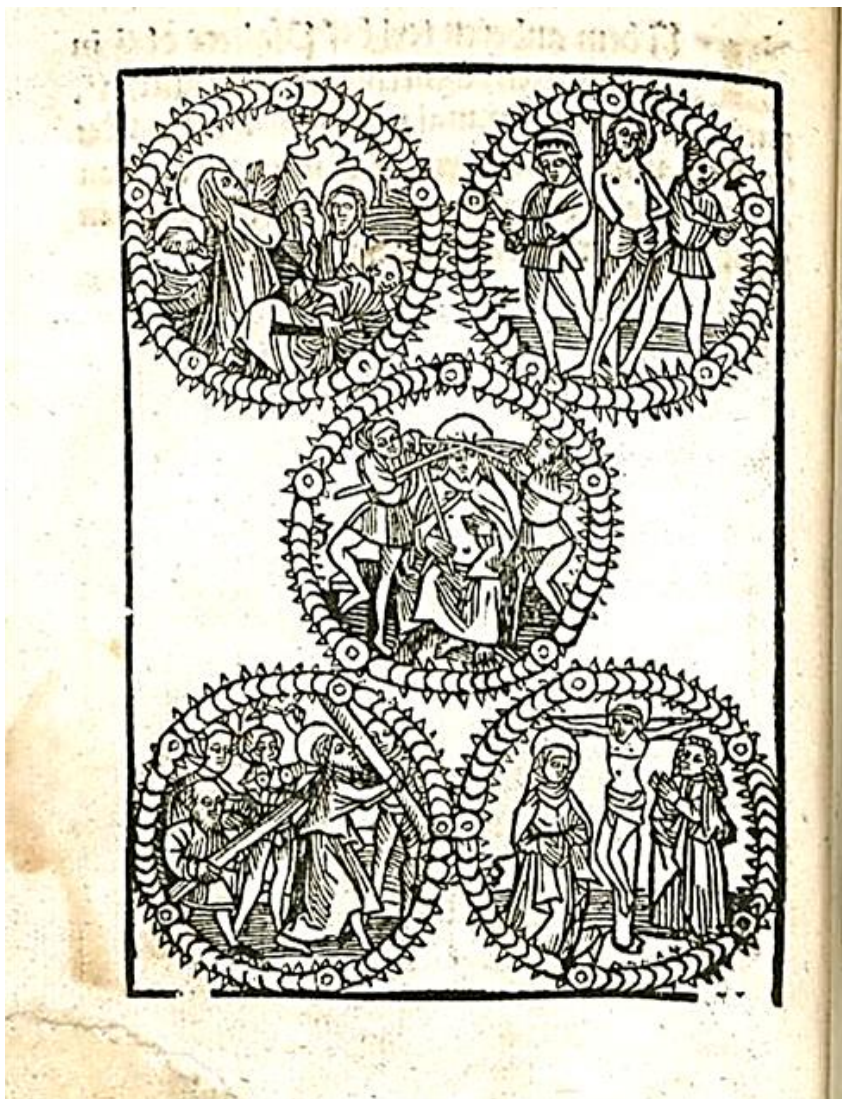
**Blessed Alan's *Book of the Rosary* greatly contributed to the flourishing of papal documents, and thus has had a great influence on the arts: from the late fifteenth century, the art treasures of the Rosary are innumerable:**

**a) A few years after the death of Blessed Alan, books on the Rosary and the fifteen Mysteries began to appear: the first was *Unser lieben frauen Psalter*, published in 1483, then again in 1492, in which were printed fifteen medallions of the Rosary; in 1488, Franciscus Domenech carved a woodcut of the Virgin of the Rosary with the fifteen Mysteries, now kept at the National Library of Madrid; in several editions on the three Rosaries of Mary or Psalter, the Virgin is seated on the throne, with the faithful of the Rosary kneeling in front of her.**



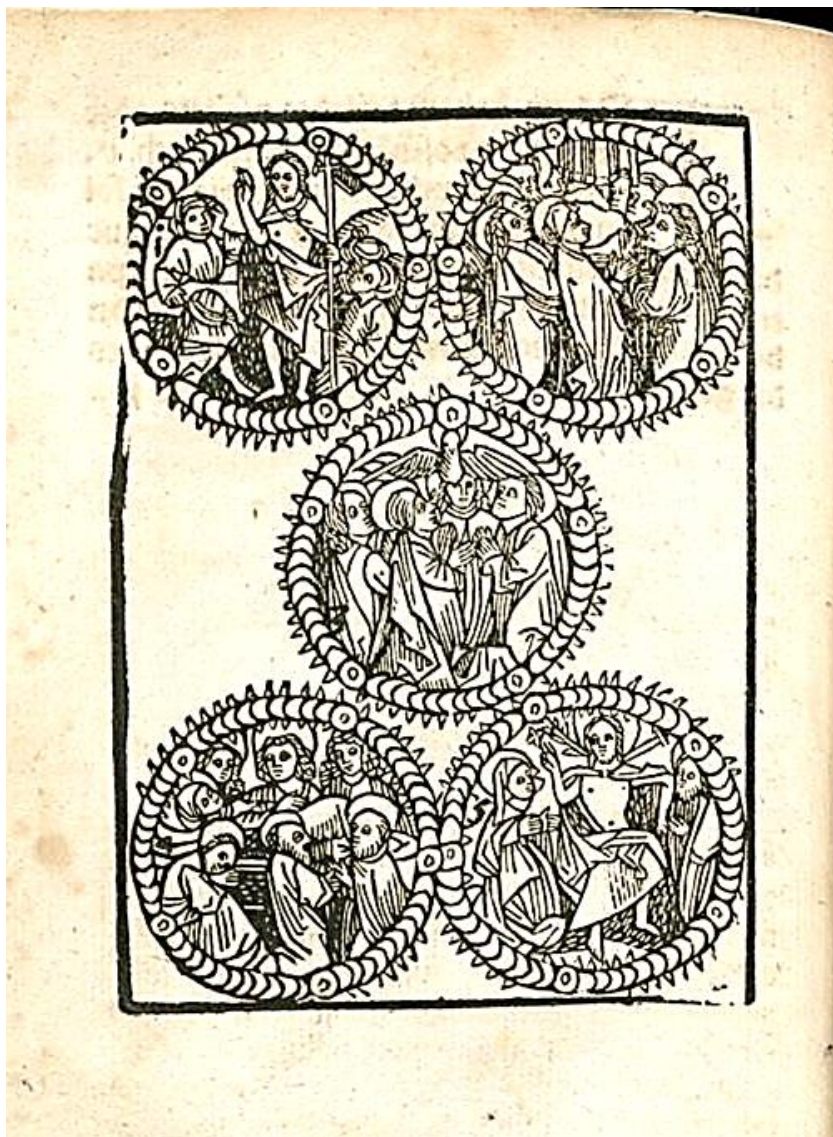


a) Page from *Unser lieben frauen Psalter*, 15th century: the Joyful Mysteries.



a) Page from *Unser lieben frauen Psalter*, 15th century: the Sorrowful Mysteries.





a) Page from *Unser lieben frauen Psalter*, 15th century: the Glorious Mysteries.



a) **Franciscus Domenech, *Our Lady of the Rosary*, 1488, woodcut, National Library, Madrid.**





a) Franciscus Domenech, *Our Lady of the Rosary*, 1488, woodcut, National Library, Madrid: detail of a Dominican singing to Mary, perhaps Blessed Alan de la Roche.

**b) Two paintings by Albrecht Dürer dated 1490 and 1495, of the Father and Mother, with a Crown of the Rosary represented in their hands.**

**c) The National Museum in Prague keeps the famous *Feast of the Rosary* by Albrecht Dürer, dated 1506, in which the Child Jesus and Our Lady of the Rosary crown Pope Sixtus IV and Emperor Maximilian with garlands of roses (which Blessed Alan called “Crowns”).**

**d) An illustration from an old book of the Rosary published in Leipzig in 1506, entitled *Der Spiegel Hochloblicher Bruderschaft des Rosenkrantz Marie*, shows a Dominican friar (Blessed Alan), with a long Paternoster, or Crown of the Rosary, and for each Hail Mary that he reads Mary takes a rose from his mouth to fill a basket.**

**e) In 1504 Barthel Beham (1447-1508) painted the Duke of Bavaria, Albrecht IV, holding a long Crown of the Rosary.**



**a) *Our Lady of the Rosary and Rosarians*, woodcut,  
from the book *The Psalter of Our Lady or the three  
Rosaries*, 1495 edition.**



**b) Albrecht Dürer, *Portrait of Barbara Holper*, c.1490-1493, Germanisches Nationalmuseum, Nuremberg: in her hands, a Crown of the Rosary.**





**b) Albrecht Dürer, *Portrait of Albrecht the Elder*, 1490, Uffizi Gallery, Florence: in his hands, a large Crown of the Rosary.**





**c) Albrecht Durer, *The Feast of Our Lady of the Rosary*, Prague, 1506: the garland, or wreath, symbolizes the Crown of the Rosary.**



**d) Old engraving from *Der spiegel hochloblicher bruderschaft des Roserkranz Marie*, Leipzig, 1515: the friar from the mouth of whom Mary takes a rose may be Blessed Alan. The rose is the symbol of the Hail Mary recited with devotion.**





**e) Barthel Beham, *Albrecht IV, Duke of Bavaria*, 1504: in his hands, a precious Crown of the Rosary.**

**f) In 1509, Hans Baldung portrayed a young man with the Crown of the Rosary in his hand.**

**g) In St. Andrew's Church in Cologne, the former Dominican church where St. Albert O.P. was buried and which was the seat of the Rosary Confraternity founded by Jacob Sprenger on September 8, 1475, there is an altarpiece of the Rosary Confraternity, painted by the Master of the Polyptych of San Severino, also called *Madonna of the cloak*.**

**On both sides of the polyptych, holding up the cloak of Mary, are portrayed Saint Dominic and Saint Peter Martyr; on the sides of the altarpiece, Saint Dorothy and Saint Cecilia.**

**Under the cloak of Our Lady of the Rosary (who has a Crown of the Rosary around the neck) stand two Dominicans: in front, Blessed Alan, with the Rosary and the Master's hat, kneeling on the cloak of Mary; behind him, in prayer, Fr. Jacob Sprenger.**

**h) In the same church in Cologne, there is a large wooden statue of Our Lady of the Rosary from the same period: the Virgin holds in her hand a long Crown of the Rosary.**



f) Hans Baldung, or Grün, *Man with the Rosary*, 1509.







**g) Master of the Polyptych of San Severino, Our Lady of the Rosary, 1510, St. Andrew's Church, Cologne. In the center, Saint Mary of the Rosary and her Brothers; under Her Cloak, Saint Dominic and Saint Peter Martyr. On the side panels (previous page), Saint Dorothy and Saint Cecilia. At the feet of Mary, Blessed Alan (with the hat, the Rosary in hand, kneeling on the cloak of Mary), and behind him, Father Jacob Sprenger.**



**Cologne, St. Andrew's Church: Statue of Our Lady of the Rosary, 1510.**



**Cologne, St. Andrew's Church: Statue of Our Lady of the Rosary, 1510, Detail of the long Crown of the Rosary**

**i) In 1510, Wolf Traut, in his meditations on the Rosary, *The freudenreicheschmerzensreiche and glorious Rosenkranz Mary*, kept in the Badische Kunsthalle Museum (Karlsruhe), sketches the heavenly scenario of the fifteen Mysteries of the Rosary, and on earth, of Saint Dominic giving the Crowns of the Rosary to all members of the Confraternity.**

**l) In 1527, Joos van Cleve portrays a young woman holding a crown of the Rosary in her hand.**

**m) In Rome, in the Sistine Chapel, Michelangelo painted between 1536 and 1541 the famous *Last Judgement*.**

**In one of many scenes, one Saint pulls two souls from the Purgatory with his Rosary.**

**n) The topic of the Lactation appears in a miniature of a 16th-century manuscript, showing Saint Bernard having the same mystical experience as Blessed Alan, the *Madonna Lactans*.**

**The same theme of Lactation is seen in a painting by Alonso Cano from 1650, entitled**







**Joos van Cleve, *Portrait of a Lady*, c.1520-1527, Uffizi Gallery, Florence: in her hand, the woman holds a long Crown of the Rosary.**



**Joos van Cleve, *Madonna and Child*, 1530, Museum of Art History in Vienna, Gemäldegalerie: in his hands, the Christ Child holds a Crown of the Rosary.**





**Michelangelo, *The Last Judgment* (detail), Sistine Chapel, Vatican: a Saint pulls two souls from the Purgatory with a Crown of the Rosary.**



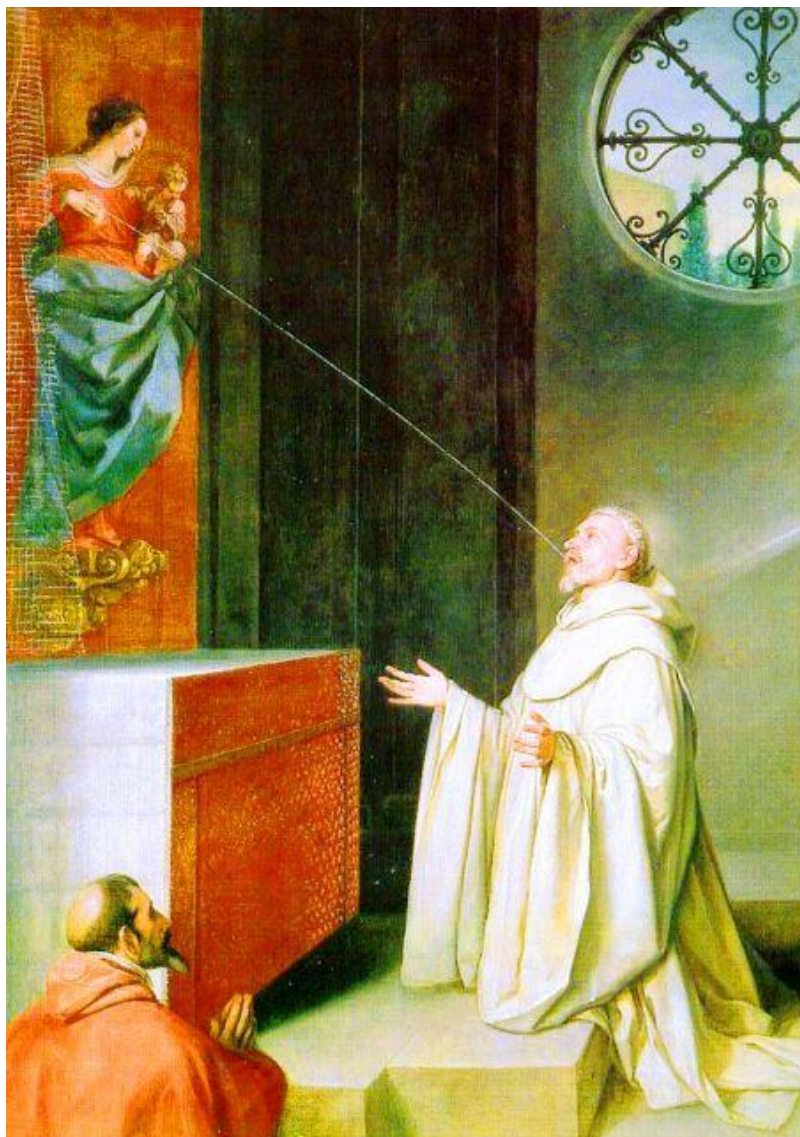


**Michelangelo, *The Last Judgement*: detail of the Rosary, saving two souls from the Purgatory.**



n) Miniature representing the vision of Saint Bernard and the Lactation.





**n) Alonso Cano, *Vision of Saint Bernard* ("Lactatio Sancti Bernardi"), Madrid, Prado Museum, 1650.**

***Vision of Saint Bernard*, kept in the Prado Museum in Madrid.**

**The National Museum of Abruzzo, in L'Aquila, keeps a painting by Michelangelo Bonocore from 1703, which shows the Nursing Madonna with Saint Dominic, which refers to the apparition in Toulouse, France, in 1212.**

**o) The Stadbibliothek in Nuremberg keeps a sixteenth-century miniature of a craftsman about to manufacture Crowns of the Rosary.**

**p) In the Gabinetto dei Disegni e delle Stampe in Florence, a 16th-century sketch of Palma the Younger represents the *Virgin of the Rosary and Saints*.**

**q) A 17th-century engraving by Domenico Canuti: *Our Lady of the Rosary*.**

**r) A The Vienna Art History Museum keeps a painting by Caravaggio, *Our Lady of the Rosary*, from 1607.**

**Saint Dominic is shown receiving from Mary the mandate to spread the Rosary. The other Dominican shown next to Mary is Saint Peter Martyr.**

**s) In St. Andrew's Church in Cologne, in addition to the altarpiece of**





**Michelangelo Bonocore, *Our Lady of the Rosary* gives her virginal milk to *Saint Dominic* to heal the wounds of demons, 1733, L'Aquila Museum.**



**o) *Manufacturer of Rosaries*, miniature, Hausbuch, Stadbibliothek, Nuremberg.**



**o) *Manufacturer of Rosaries*, miniature, Hausbuch, Stadbibliothek, Nuremberg (detail).**





**p) Palma the Younger, *Our Lady of the Rosary and Saints*, 16th century, Gabinetto dei Disegni e delle Stampe, Florence.**





q) Domenico Canuti, *Our Lady of the Rosary*, engraving, 16th century.



**r) Caravaggio, *Our Lady of the Rosary*, 1607, History Museum of Art in Vienna.**



**r) Caravaggio, *Our Lady of the Rosary*, 1607, History Museum of Art in Vienna (detail).**





**Cologne, St. Andrew's Church, *Our Lady of the Rosary*, 1623.**





**Cologne, St. Andrew's Church, *Our Lady of the Rosary*,  
detail of the fifteen Mysteries of the Rosary.**



**Cologne, St. Andrew's Church, *Our Lady of the Rosary*, detail of the Angels gathering the prayers of the Rosary Confraternity.**



**Cologne, St. Andrew's Church, *Our Lady of the Rosary*,  
detail of the souls in Purgatory enrolled in the  
Confraternity, saved by the Crowns of the Rosary.**



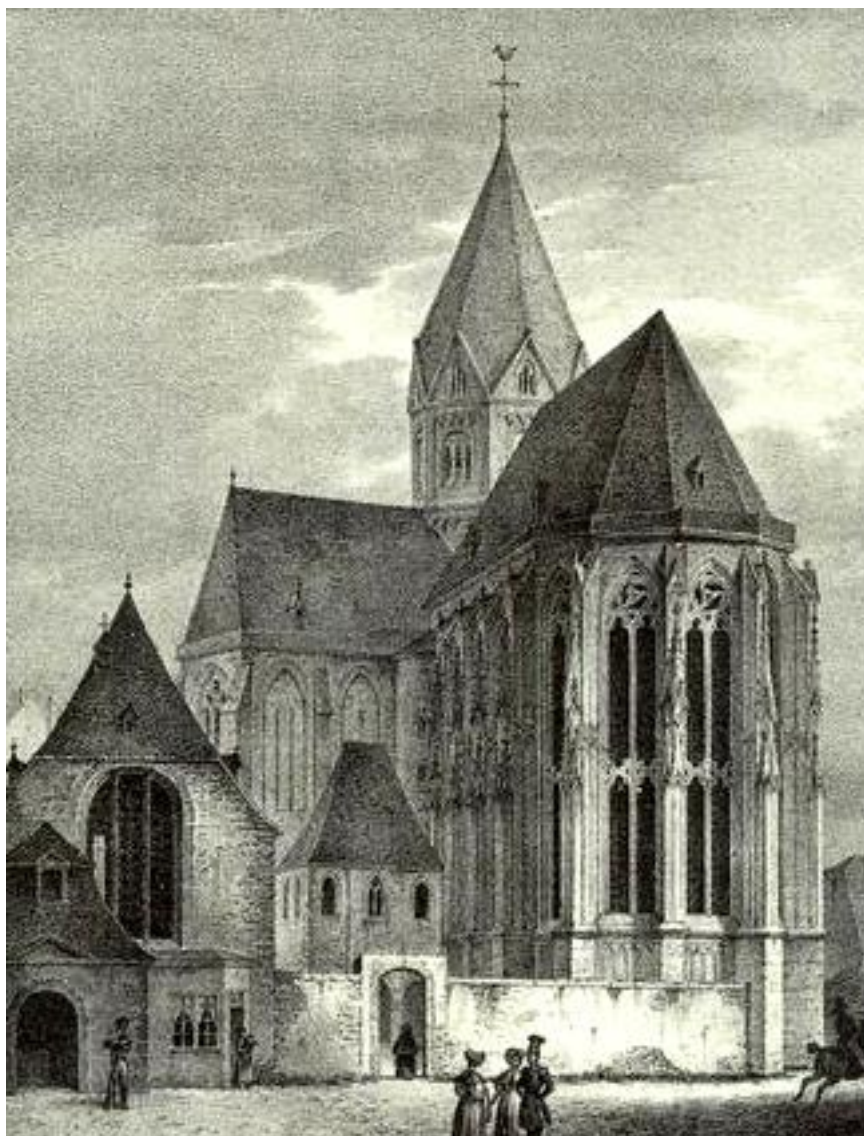


**Cologne, St. Andrew's Church, *Our Lady of the Rosary*, detail of the sovereigns, who may be the three Magi whose relics are in the Cathedral of Cologne.**





**Cologne, St. Andrew's Church, *Our Lady of the Rosary*, detail of Saint Dominic (center) and Fr. Jacob Sprenger, writing the names in the register of the Confraternity (left), and Blessed Alan de la Roche (near Br. Michel de Lille), who prepares to hand out rosaries to the Brothers (right).**



**The old Church of St. Andrew (Kirche St. Andreas) in Cologne, where Jacob Sprenger founded the Confraternity of the Rosary on September 8, 1475, the day of the death of Blessed Alan de la Roche.**



**St. Andrew's Church in Cologne, as it stands today, after being partially destroyed during World War II. There, Jacob Sprenger founded the Confraternity of the Rosary on September 8, 1475, the day of the death Blessed Alan.**

**the Confraternity of the Rosary, there is another painting from 1623 depicting the Virgin of the Rosary and her Fraternity, with its many members, including popes and kings, and surrounding them, the angelic armies throwing Crowns of the Rosary to members of the Confraternity.**

**Saint Dominic is in the center, surrounded by Jacob Sprenger, founder of the Confraternity of the Rosary of Cologne, and Blessed Alan de la Roche (depicted with a beard, as was common in the 17th century, and with a halo).**

**t) In Genoa, the National Gallery of Palazzo Spinola keeps the triptych of San Donato, by Joos van Cleve, from the 17th century, which represents the Adoration of the Magi in the main panel.**

**On the right is a man holding a long crown of the Rosary.**

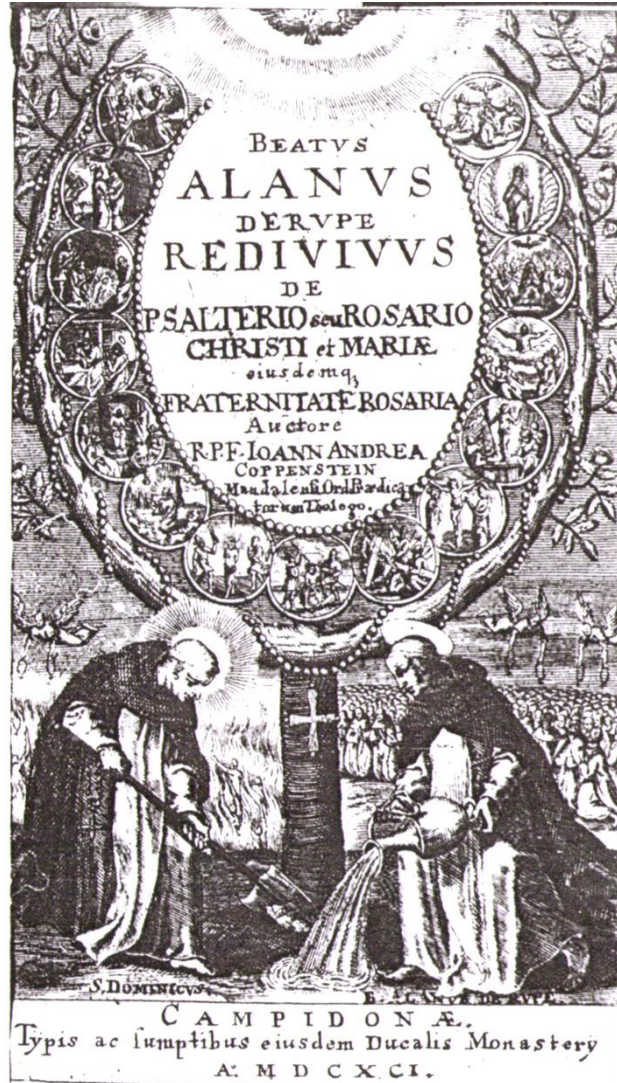
**u) In *Alanus Redivivus*, by Johann Andreas Coppenstein, 1691, we can see in the center the large tree of the Rosary, Saint Dominic who planted it and plows the ground, and Blessed Alan who waters it.**

**v) Many images of Blessed Alan circulate during in this period:**





t) Joos van Cleve, *Triptych of San Donato*, 1520, Palazzo Spinola di Pellicceria, Genoa.



**1691 edition of *Beatus Alanus Redivivus: de Psalterio seu Rosario Christi et Mariae, eiusdemque Fraternitate Rosaria* by Johann Andreas Coppenstein: Saint Dominic plants the tree of the Rosary and Blessed Alan waters it.**



B.M. ALANVS DE RVPE ord.FF. Predicatorum SS. Rosarij B.V. MARIE propagator extimus eiusdem Dei-pare Virginis  
 amor et delicia. vi. pote quem predica Mater Predicatorum gloriosissima tanto dilectionis ardore deperit, ut eam de baratri crepitu  
 mille redactum, et de mortis aperto discrimine miraculis euentibus creptum contextu de proprijs criminibus annulo testatur SS. M. Magdalen  
 na et Catharina M. alibi desponsaret; mirabitur hic qui cum parvi huiusmodi nuptiae diutius considerat concensum, et Mariane heredit  
 tis consortem legenti. Stupet qui cum MARIE vtriusque applicatum hoc sacramentum inefabili cum parvo IESV commercio suavis  
 derit; nec dubit fidei ingenuo prope numero portentorum nisi qui MARIAM nouerit a SS. Rosarij confratribus con ad prodigia, est: et  
 omnipotente crediderit esse omnipotentem. Hic solius carnis compage fardis fuisse lectuli consensu, ab eiusdem partu Anno 1475. Zucchi in Bolognia

H. Snyers fecit.

**v) H. Snyers, Apparition of Our Lady of the Rosary to Blessed Alan de la Roche, 16th-century engraving: Our Lady gives Blessed Alan the marital ring made of her hair.**

**they recall the engraving by H. Snyers, showing Our Lady giving a ring made of her hair to Blessed Alan.**

**Here, Alan carries the banner of the Confraternity of the Rosary.**

**In Cherasco (Cuneo), between 1647 and 1688, a triumphal arch was erected, on which stands the Virgin of the Rosary and Blessed Alan de la Roche with the flag of the Confraternity between the figures of saints.**

**In Recanati, in the Church of Sts. Augustine and Dominic, a large statue of Blessed Alan with a rosary in hand was carved in the 17th century. Blessed Alan appears with a beard, as in other pictures.**

**w) The Museum of the Basilica of Santa Sabina in Rome contains a painting of Sassoferato (Giovanni Battista Salvi) from 1643, *Our Lady of the Rosary*. The Virgin gives the Rosary to Saint Dominic and Saint Catherine, a very common representation in the 17th century (among the most popular images of the time: *The Virgin of the Rosary* by Luca Giordano, venerated at the Sanctuary of Our Lady Rosary in Pompeii).**





**Cherasco (Cuneo), Triumphal Arch, 17th century: Our Lady of the Rosary, Saint Dominic and Blessed Alan.**



**Cherasco (Cuneo), Triumphal Arch, 17th century: detail of the statue of Blessed Alan de la Roche.**



**Recanati, St. Dominic's Church, *Statue of Blessed Alan de la Roche*, 17th century.**



w) Sassoferrato (Giovanni Battista Salvi), *Our Lady of the Rosary*, 1643, Rome, Museum of the Basilica of Santa Sabina.





**Luca Giordano, *Our Lady of the Rosary*, 17th century,  
Sanctuary of Our Lady of the Rosary in Pompeii.**

y) In St. Dominic's Church in Naples is kept the large picture of Francesco Solimena (1700): *The Holy Trinity, Our Lady and Saint Dominic*, where Our Lady sends Saint Dominic, after she crowned him with the glory of Her Rosary. Beside Mary, Blessed Alan and Saint Catherine of Siena.

z) In the Church of St. Mary of the Rosary of Venice, Giambattista Tiepolo painted in 1739 *The Institution of the Rosary*. In this painting, Saint Dominic receives the Rosary from Our Lady and Albigensian heretics fall from a staircase.

#### ***4.3: Magisterial documents, from the nineteenth century to the present day.***

The Magisterium on the Rosary during the nineteenth century continued in the wake of the previous century: Popes Pius VII (pope from 1800 to 1823)<sup>156</sup>, Gregory XVI (pope

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<sup>156</sup> Cf. PIUS PAPA VII, Bull: *Ad augendum*, 1808 febr. 16, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 323-327.



**Francesco Solimena, *The Holy Trinity, Our Lady and Saint Dominic*, 18th century, Church of San Domenico, Naples.**

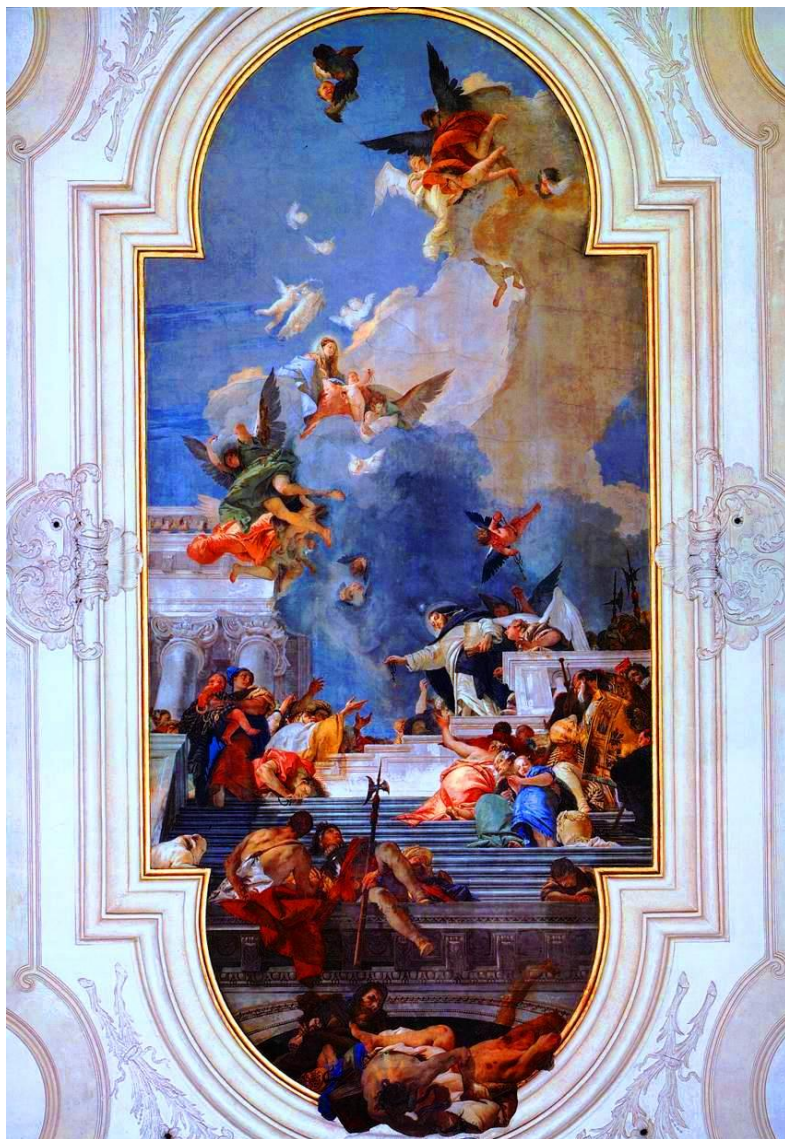


**Francesco Solimena, *The Holy Trinity, Our Lady and Saint Dominic*, 18th century, Church of San Domenico, Naples, detail of Saint Dominic (left), and probably Blessed Alan de la Roche (right)**



**Giambattista Tiepolo, *The Institution of the Rosary*, 1739, Venice, Church of Our Lady of the Rosary, detail.**





**Giambattista Tiepolo, *The Institution of the Rosary*, 1739,  
Venice, Church of Our Lady of the Rosary.**

from 1846 to 1831)<sup>157</sup> and Blessed Pius IX (who proclaimed the dogma of the Immaculate Conception of Mary, pope from 1846 to 1878)<sup>158</sup>, granted special indulgences to the Rosary and the Confraternity.

The end of the nineteenth century was a milestone in the renewal of the Magisterium of the Rosary due to Pope Leo XIII (pope from 1878 to 1903), who has been called the “Pope of the Rosary” because of his 22 documents on the Rosary and the Confraternity: among these, the encyclical *Supremi Apostolatus* of 1883, in which he recommends the Rosary in Church and in the family, and encourages the creation of Confraternities of the Rosary and their processions, to defeat heresies and all the evils from which the world is suffering.

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<sup>157</sup> Cf. GREGORIUS PAPA XVI, Bull: *Benedicentes Domino*, 1832 ian. 27, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 327-330.

<sup>158</sup> Cf. PIUS PAPA IX, Bull: *Expositum est nobis*, 1859 febr. 16, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 330-332; Bull: *Postquam Deo*, 1867 apr. 12, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 332-336; Bull: *Instante*, 1868 aug. 18, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 337-338; Bull: *Ad augendam*, 1869 febr. 12, in: *La Theologie du Saint Rosaire*, cura: M. CHERY, p. 339.



**Tomb of Pope Pius VII, 19th century, St. Peter's Basilica, Vatican City: on the sides, two Queens of Virtue of the Rosary.**



**Pope Pius VII (above); Blessed Pius IX (below).**





**Tomb of Pope Leo XIII, Basilica of St. John Lateran, Rome:  
on the right side, the Queen of Virtue of the Rosary, Faith.**

**In fact, Our Lady of the Rosary was even more invoked when "the violence of widespread errors, endemic corruption of morals or the assault of powerful enemies seemed to undermine the militant Church of God [...] (came) remedies through Her assistance, and she brought tranquility and the peace of Heaven.**

**Hence originated these distinguished titles, with which Catholics greet her: Help of Christians, Refuge and Comforter, Dominatrix of wars, Lady of Victories, Peacemaker."**<sup>159</sup>

**Pope Leo XIII also relates the birth of the Rosary thanks to Saint Dominic, "confident not in the strength nor in the arms, but in this prayer above all, which he first introduced under the name of the Holy Rosary, directly, and then with the help of his**

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<sup>159</sup> *"Haec autem tam magna et plena spei in augustam caelorum Reginam pietas luculentius emicuit, cum errorum vis late serpentium, vel exundans morum corruptio, vel potentium adversariorum impetus militantem Dei Ecclesiam in discrimen adducere visa sunt. [...] Hinc insignes illi tituli, quibus eam catholicae gentes christianorum, Auxiliatricem, Opiferam, Solatricem, bellorum Potentem, Victricem, Paciferam, consalutarunt", in: LEO PAPA XIII, Ep. Enc.: *Supremi Apostolatum*, 1883 sept. 1, in: *Enchiridion delle Encicliche*, vol. III, p. 256-257.*



**Engraving, 1650: Saint Dominic plants the young trees of the Rosary and the Confraternity (right); Blessed Alan looks after the trees of the Rosary (front left); Fr. Jacob Sprenger offers the fruit of the saplings and the Confraternity to the people (back, left). The fruits of the Rosary tree are his graces, as illustrated by Pope Leo XIII.**

**disciples, he revealed it in all places.**

**For he knew, by divine inspiration and impulse, that with the help of this prayer, a powerful tool for fighting (against the devil), the faithful could conquer and defeat the enemy, and force them to put an end to their evil and senseless audacity. And, as we know, events have confirmed this expectation. In fact, since this form of prayer, taught by Saint Dominic, has been duly adopted and practiced by Christians, godliness, faith and harmony have risen again, and everywhere the heretics' maneuvers and traps have been defeated”<sup>160</sup>.**

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<sup>160</sup> *“(S. Dominicus) non vi, non armis, sed ea maxime precatione confisus, quam Sacri Rosarii nomine ipse primus instituit, et per se, per suos alumnos longe lateque disseminavit. Dei enim instinctu ac numine sentiebat futurum, ut eius precationis ope, tamquam validissimo instrumento bellico, victi hostes profligatique vesenam impietate audaciam ponere cogerentur. Quod reipsa evenisse compertum est. Etenim ea orandi ratione suscepta riteque celebrata ex institutione Dominici Patris, pietas, fides, concordia restitui, haereticorum molitiones atque artes disiici passim coepere: ad haec, plurimi errantes ad sanitatem revocati”*, in: LEO PAPA XIII, Ep. Enc.: *Supremi Apostolatum*, 1883 sept. 1, in: *Enchiridion delle Encicliche*, vol. III, p. 258-259.





**Engraving, *Our Lady of the Rosary and the fifteen Mysteries* (16th century).**

**Then the Pope, towards the end of the Encyclical, tells the origin of the Rosary: “Today the need for divine help is certainly lower than we thought (at a time), when the great Dominic introduced the practice of the Rosary of Mary to heal the wounds of society.**

**Enlightened, he clearly saw that there was a more effective remedy against the evils of his time than [...] the intervention of God, with the intercession of the Virgin, who was authorized to “put an end to all heresies” [...].**

**Considering this, not only do we urge all Christians to practice unfailingly the devotion to the Rosary, in public or in private, in their homes and their families, but we also want the whole month of October of the current year to be devoted and dedicated to the Heavenly Queen of the Rosary.**

**We therefore declare and order that throughout the Catholic world, the feast of Our Lady of the Rosary be celebrated this year with a special and splendid devotion [...].**

**We strongly agree that the Confraternity of the Rosary, in the name of**



Holy card, 20th century: *Our Lady of the Rosary*, St. Sylvester's Church, Civitanova del Sannio, Isernia.

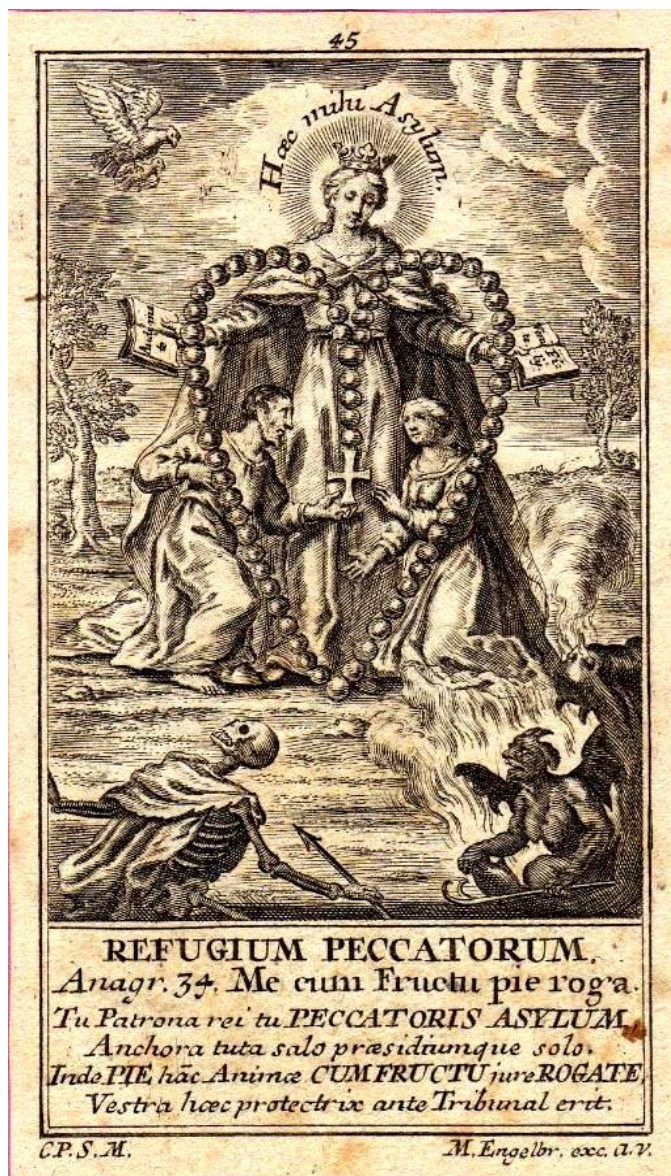
**an old tradition, organize solemn processions through the streets of the city, as a public demonstration of its faith”<sup>161</sup>.**

**On September 20, 1887, Pope Leo XIII issued the Letter on the Holy Rosary *Vi è ben noto*, in which he announces: “And so, from this year on, we decided to establish a new rite for the whole Church, the Feast of the Rosary. And in the same way that the Italian Catholic people always aspires to the same impulse of devotion, we will all, on next October, look to this great Lady, and honor**

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<sup>161</sup> *“Igitur, divini necessitas auxilii haud sane est hodie minor, quam cum magnus Dominicus ad publica sananda vulnera Marialis Rosarii usum invexit. Ille vero caelesti pervidit lumine aetatis suae malis re medium nullum praesentius futurum [...] et Virginem illam, cui datum est “cunctas haereses interimere”, deprecatricem apud Deum adhibuissent. [...] Quamobrem non modo universos christianos enixe hortamur, ut vel publice vel privatim in sua quisque domo et familia pium hoc Rosarii officium peragere studeant et non intermissa consuetudine usurpent, sed etiam integrum anni labentis octobrem mensem caelesti Reginae a Rosario sacrum dicatumque esse volumus. Decernimus itaque et mandamus, ut in orbe catholico universo hoc item anno solleoni Deiparae a Rosario peculiari religioni et cultus splendore celebrentur. [...] Magnopere probamus sodalitates a Rosario Virginis sollempni pompa vicatim per urbes, accepta a maioribus consuetudine, publicae religionis causa procedere”, in: LEO PAPA XIII, Ep. Enc.: *Supremi Apostolatum*, 1883 sept. 1, in: *Enchiridion delle Encicliche*, vol. III, p. 262-265.*





**Holy card, 19th century: *Maria, Refugium peccatorum*: The Rosary is the Immaculate Heart of Mary, Refuge of souls, especially for sinners.**

**Her Mother's Heart.”<sup>162</sup>**

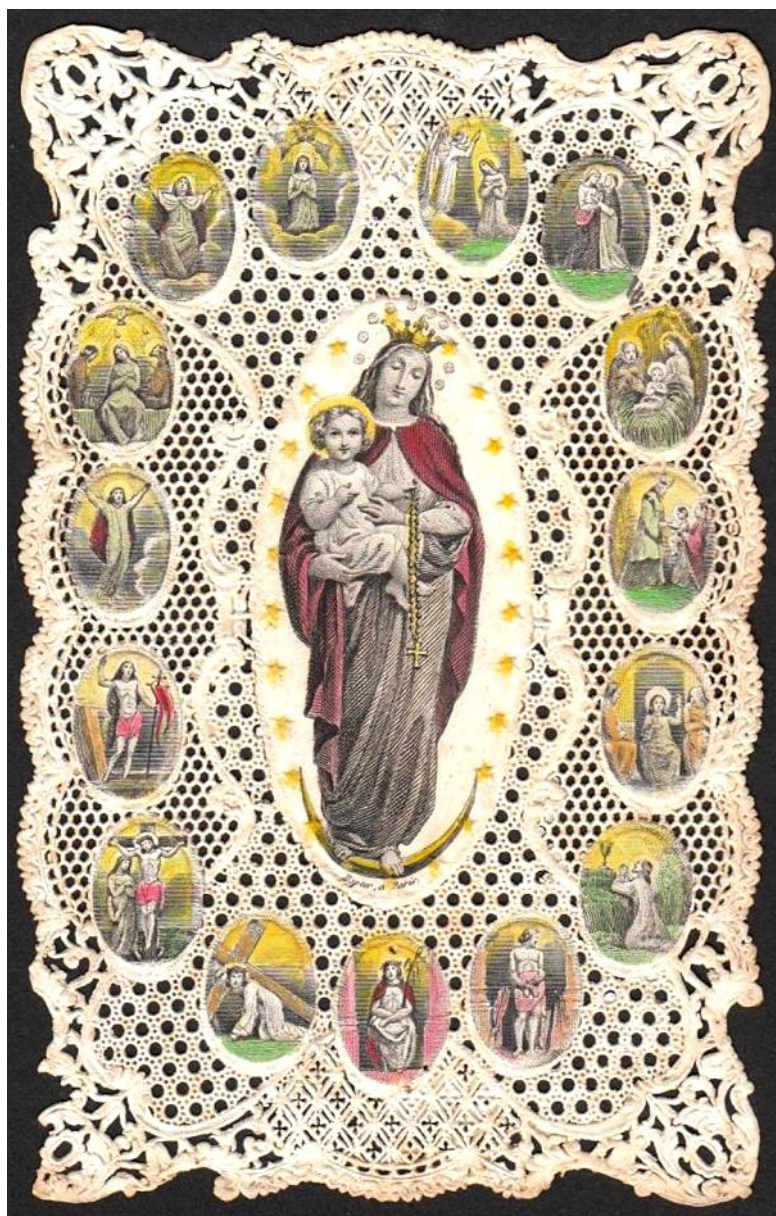
**In 1888, in the encyclical *Superiore Anno*, Pope Leo XIII exhorted Christians to persevere in the recitation of the Rosary during the month of October and confirmed the indulgence granted the previous year of “seven years and seven periods of forty days whenever you pray the Rosary,” and adds:**

**“In addition, we grant a plenary indulgence to those who, during this period, confess and take communion, and recite the Rosary during at least ten days, as described above, in church, or for a fair reason, at home.**

**Thirdly, we also grant the most complete remission of sins and sentences to those who, during the feast of the Rosary, participate with a purified soul to the Divine Banquet, praying God and His Blessed Mother in church, in accordance with our**

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<sup>162</sup> Cf. LEO PAPA XIII, Litt: *Vi è ben noto*, 1887 sept. 20, in: *Enchiridion delle Encicliche*, vol. III, p. 1414.



**Holy card, 19th century: *Holy Queen of the Rosary*.**

wishes”<sup>163</sup>.

In 1891, Pope Leo XIII issued his encyclical *Octobri mense*, urging to persevere in praying the Rosary “relentlessly. And, in particular, remember to implore the highest of all goods: the eternal salvation of all men, and the safety of the Church”<sup>164</sup>.

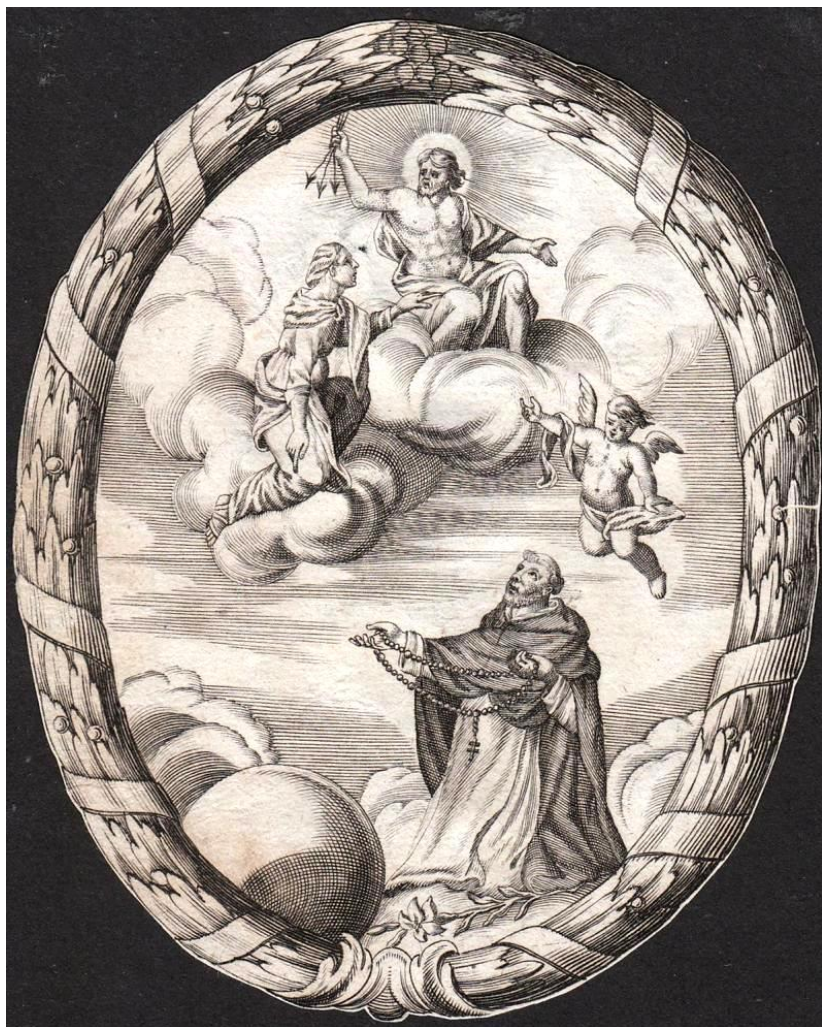
He concludes: “O, how beautiful and pleasant will be the sight of millions of

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<sup>163</sup> “*Septem annorum itemque septem quadragenarum apud Deum Indulgentiam singulis vicibus concedimus. Eis vero qui supra dicto tempore decies saltem vel publice in templis, vel iustis, de causis inter domesticos parietes eadem peregerint, et criminum confessione expiate, sancta de altari libaverint, plenariam admissorum veniam de Ecclesiae thesauro impertimus. Plenissimam hanc admissorum veniam et poenarum remissionem his omnibus etiam largimur, qui vel ipse Beatae Virginis a Rosario die festo, vel quolibet ex octo insequentibus, animae sordes eluerint et divina convivial sancte celebraverint, et partier ad mentem Nostram in aliqua sacra aede Deo et Sanctissimae eius Matri supplicaverint*”, in: LEO PAPA XIII, Ep. Enc.: *Superiore Anno*, 1884 aug. 30, in: *Enchiridion delle Encicliche*, vol. III, p. 326-327.

<sup>164</sup> “*Sine intermissione consistent. Prima sit illis cura de summo bono, aeterna omnium salute, deque incolumitate Ecclesiae exposcenda*”, in: LEO PAPA XIII, Ep. Enc.: *Octobri mense*, 1891 sept. 22, in: *Enchiridion delle Encicliche*, vol. III, p. 684-685.





**Antico Santino, sec. XIX: *Madonna del Rosario e San Domenico*: San Domenico, con l'intercessione della Madonna del Rosario, frena la Giustizia Divina.**

**faithful who, in the whole Catholic world, in cities and villages, in the countryside, on land and at sea, will add their praises and prayers, thoughts and voice, greeting Mary at every time of day, calling on Mary, and together, praying Mary!”<sup>165</sup>.**

**Pope Leo XIII reasserted the same ideas in the encyclical *Magnae Dei Matris* in 1892, granting the same indulgence to those who bring the “*Mariale Rosarium*”<sup>166</sup> to the “*Mother of Mercy*”<sup>167</sup>.**

**On September 8, 1893, Pope Leo XIII proposed a new encyclical on the Holy Rosary, *Letitiae sanctae*, in which he stated that the Mysteries of the Rosary, the Joyful, Sorrowful and Glorious Mysteries, are**

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<sup>165</sup> *“Quam praeclarum et quanti erit, in urbibus, in pagis, in villis, terra marique, quacumque patet catholicus orbis, multa piorum centena millia, sociatis laudibus foederatisque precibus, una mente et voce singulis horis Mariam consalutare, Mariam implorare, per Mariam sperare omnia!”*, in: LEO PAPA XIII, Ep. Enc.: *Octobri mense*, 1891 sept. 22, in: *Enchiridion delle Encicliche*, vol. III, p. 690-692.

<sup>166</sup> Cf. LEO PAPA XIII, Ep. Enc.: *Magnae Dei Matris*, 1892 sept. 8, in: *Enchiridion delle Encicliche*, vol. III, p. 736-737.

<sup>167</sup> Cf. LEO PAPA XIII, Ep. Enc.: *Magnae Dei Matris*, 1892 sept. 8, in: *Enchiridion delle Encicliche*, vol. III, p. 738-739.

**Litania B.V.  
Lauretana**

Kyrie eleison  
Christe eleison  
Christe audi nos  
Christe exaudi nos  
Pater de cælis De-  
us miserere nobis  
Fili redemptor mun-  
di Deus, Spiritus  
Sancte De<sup>s</sup>, Sanc-  
ta Trinitas unus  
De<sup>s</sup>, miserere nobis  
S.Maria ora p. nobis  
S.Dei genitrix o.p.n.  
Mater Christi  
Mater diuine gratie  
Mater purissima  
Mater castissima  
Mater inuoluta  
Mater intemerata  
Mater amabilis  
Mater admirabilis  
Mater Creatoris  
Mater Saluatoris  
Virgo prudentissima  
Virgo veneranda  
Virgo predicanda  
Virgo potens  
Virgo clemens  
Virgo fidelis  
Speculum Iustitie  
Sedes Sapientie  
Causa nostre letitie  
Vas Spirituale

**QUINDECIM MYSTERIA ROSARII**

Annunciatio  
Visitatio Elisabeth  
Natiuitas Christi  
Oblatio Xpi in templo  
Inuentio Xpi in templo

Oratio in horto  
Flagellatio  
Coronatio  
Crucis portatio  
Crucifixio

Resurrectio  
Ascensio Christi  
Missio S. Spiritus  
Assumptio B. Mariæ  
Coronatio B. Mariæ.



Vas honorabile  
Vas insignie deuotionis  
Rosa mystica  
Turris Dauidica  
Turris eburnea  
Domus aurea  
Foederis arca  
Ianua Coeli  
Stella matutina  
Salus infirmorum  
Refugium peccatorum  
Consolatio afflictor.  
Auxilium Christianorum.  
Regina Angelorum  
Regina Patriarchar.  
Regina Prophetarum  
Regina Apostolorum  
Regina Martyrum  
Regina Confessorum  
Regina Virginum  
Regina SS. omnium  
Agnus Dei qui tollis  
peccata mundi par-  
ce nobis Domine.  
Agnus Dei qui tollis  
peccata mundi ex-  
audi nos Domine.  
Agnus Dei qui tol-  
lis peccata mundi  
miserere nobis.

**Verficulus**

Angelus Domini  
nuntiavit Mariæ.  
Et concepit de  
Spiritu Sancto.

**OREMVS**

Gratiam tuam quesumus Domine mentibus nostris  
infunde, vt qui Angelo nunciante Christi filij tui  
incarnationem cognouimus per passionem eius et  
crucem ad Resurrectionis gloriam perducamur.  
Per eundem Christum Dominum nostrum Amen.

Defende quesumus Domine B. Maria semper  
virgine intercedente istam ab omni aduersita-  
te familiam, et toto corde tibi prostratam ab  
hostium propitius tuere clementer insula.  
Per Christum Dominum nostrum Amen.

*Hieronymus Wierx fecit et excudit.*

**Antico Santino, sec. XIX: Annunciazione della B. V. Maria: i  
Confratelli sono chiamati "Sodalibus B. V. Mariæ", ossia  
"compagni", "amici" della Beata Vergine Maria.**

**remedies to fight against the three evils of modern society: the aversion to modest life, the aversion to sacrifice, and the contempt for eternal goods<sup>168</sup>.**

**At the end of the encyclical, Pope Leo XIII makes a great eulogy of the Rosary Confraternity: “They are akin to armed militants, guided and supported by the Heavenly Queen, to fight the battles of Christ.**

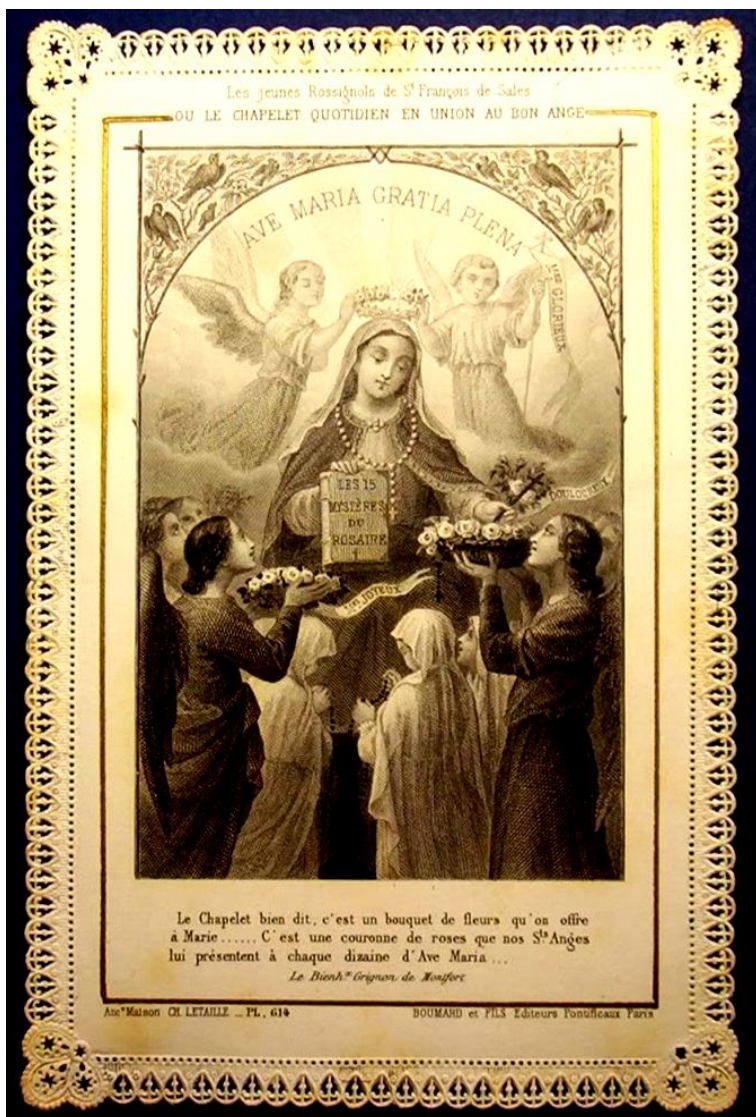
**It is therefore advisable, not only for the sons of patriarch Saint Dominic, compelled more than others because of their vocation, but also for all those who have the care of souls, especially in churches where these Confraternities are canonically erected, to strive with zeal to propagate, develop and help them”<sup>169</sup>.**

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<sup>168</sup> Cf. LEO PAPA XIII, Ep. Enc.: *Laetitiae sanctae*, 1893 sept. 8, in: *Enchiridion delle Encicliche*, vol. III, p. 786-801.

<sup>169</sup> *“Haec sunt veluti agmina et acies, praelia Christi [...] pugnantes, auspice et duce Regina caelesti. [...] Magno igitur studio in talibus sodalitiis condendis, amplificandis, moderandis, par est contendere et eniti non unos iniquimus alumnos Dominici Patris, quamquam illi ex disciplina sua debent summopere, sed quotquot praeterea sunt animarum curatores, in sacris praesertim aedibus ubi illa iam habentur legitime instituta”*, in: LEO PAPA XIII, Ep. Enc.: *Laetitiae*





**Holy card, 19th century: *Month of May*: the Rosary chants are flowers offered to Mary.**

*sanctae*, 1893 sept. 8, in: *Enchiridion delle Encicliche*, vol. III, p. 800-801.

**On September 8, 1894, Pope Leo XIII issued his encyclical *lucunda semper*, in which he praises Mary Mediatrix, declaring that “God, Venerable Brethren, has given us in his merciful goodness such a powerful mediator because he wanted everything to come from the hands of Mary”<sup>170</sup>.**

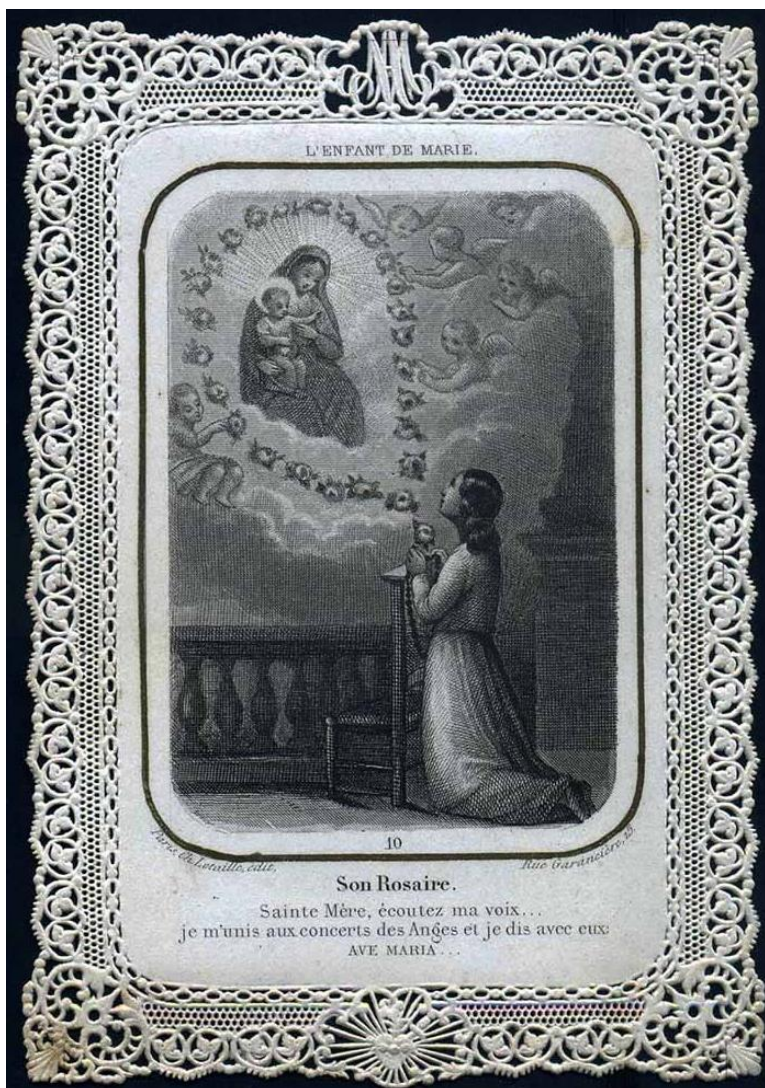
**On September 5, 1895, in the encyclical *Adiutricem populi*, Pope Leo XIII asked to pray for the return of our brethren separated from the one Church, and to put in the Rosary the same faith that he put in Saint Dominic of Guzman**<sup>171</sup>.

**On September 20, 1896, Pope Leo XIII issued his encyclical *Fidentem piumque*, in which he announced that the two names of the Crown of Mary are “Rosario, to express both the scent of roses and the beauty of garlands, [ ...] (and) Psalter of Mary, because**

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<sup>170</sup> *“Deus autem, Venerabiles Fratres, qui nobis talem Mediatrix, benignissima miseratione providit, quique totum non habere voluit per Mariam”, in: LEO PAPA XIII, Ep. Enc.: Laetitiae sanctae, 1893 sept. 8, in: Enchiridion delle Encicliche, vol. III, p. 903.*

<sup>171</sup> *“Unus multorum instar Dominicus est Gusmanus, qui utraque in re elaboravit, marialis Rosarii confisus ope, feliciter”, in: LEO PAPA XIII, Ep. Enc.: Adiutricem populi, 1895 sept. 5, in: Enchiridion delle Encicliche, vol. III, p. 919.*



**Holy card, 19th century: *Our Lady of the Rosary*: to pray the Rosary is to donate many roses to Mary and enjoy her company and that of Her Son Jesus.**

it lends itself so well to common prayer.”<sup>172</sup>

The Pope then mentions autobiographical references from his childhood: “We maintain [...] the practice, which flourished among our ancestors, by which Christian families, in cities and in the countryside, considered it a sacred duty to gather in the evening after the work day, before an image of the Virgin, to pray the Rosary in turns.

And she was so happy of these faithful and harmonious respects that, as the mother of the crown of her children, she helped her faithful and offered them inner peace, as a gift from Heaven”<sup>173</sup>.

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<sup>172</sup> *“Appellatio adhaesit propria Rosarii, velut si rosarum suavitatem venustatemque sertorum contextu suo imitetur. [...] Eiusdem autem Rosarii formula ad precationem communiter habendam optime accommodata est; ut non sine causa nomen etiam “psalterii mariani” obtinuerit”, in: LEO PAPA XIII, Ep. Enc.: Fidentem piumque, 1896 sept. 20, in: Enchiridion delle Encicliche, vol. III, p. 1000-1003.*

<sup>173</sup> *“Atque ea religiose custodienda est vel redintegranda consuetudo, quae apud patres viguit, cum familiis christianis, acque in urbibus aequae in agris, id sanctum erat ut, decedente die, ab aestu operum ante effigiem Virginis rite convenientes, Rosarii cultum alterna laude persolvent. Quo ipsa fidei concordique obsequio admodum delectata, sic eis aderat perinde ac bona mater in corona filiorum, pacis domesticae impertiens munera, quasi pacis praenuncia caelestis”, in: LEO PAPA*





Holy card, 19th century: *Our Lady of the Rosary*; around her, the fifteen Mysteries of the Rosary.

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XIII, Ep. Enc.: *Fidentem piumque*, 1896 sept. 20, in: *Enchiridion delle Encicliche*, vol. III, p. 1002-1003.

**On September 12, 1897, Pope Leo XIII, in his encyclical *Augustissimae Virginis*, praised the Confraternity of the Rosary and approved the Perpetual Rosary: “Among other associations, we would not hesitate to give a prominent place to the Confraternity named after the Holy Rosary.**

**In fact it is, if we consider its origin, among the oldest; because it is known that it was founded by Saint Dominic; regarding its privileges, it is rich of the munificence of our predecessors [...].**

**Thus, the words that Saint Paul addressed the new disciples of Christ speak directly to members who practice the devotion of the Rosary: “you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to myriads of angels.”(Eb.12,22).**

**What could be better and more splendid than to contemplate God and pray along with the angels?**

**As they should nourish a great hope and confidence to enjoy a day in heaven in the blessed company of angels, those on earth have, in a sense, shared their ministry.**



***Saint Francis of Paola***, woodcut, 16th century: Saint Francis, contemporary of Blessed Alan, was deeply devoted to the Rosary of the Virgin Mary.

**Among others, Innocent VIII called it “a devoted Confraternity.”<sup>174</sup>.**

**Pius V attributed the following results to its influence: “The faithful are quickly converted into better men; they dissipate the darkness of heresy; and they manifest the light of the Catholic faith”<sup>175</sup>.**

**Sixtus V, observing that this institution was generous with the fruits of religion, praised its devotion.**

**Many others, finally, enriched with precious and abundant indulgences, or in order to be placed under their special protection, enrolled and expressed their benevolence in different ways.**

**Drawing on the examples of Our predecessors, We, Venerable Brethren, also urge and ask you, as we have repeatedly done, to devote your special care to this sacred militia; so that, thanks to your zeal, new soldiers enlist everyday[...].**

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<sup>174</sup> Cf. INNOCENTIUS PAPA VIII, Bulla: *Splendor paternae gloriae*, 1491 febr. 26, in: *Bullarium Ordinis Praedicatorum*, tom. IV, p. 67.

<sup>175</sup> Cf. PIUS V, Bulla: *Consueverunt Romani Pontifices*, 17 sept. 1569, in: *Bullarium Ordinis Praedicatorum*, tom. V, p. 223.





**Holy card, 20th century, *Regina Sacratissimi Rosarii*: Our Lady of the Rosary delivers the Rosary to Saint Dominic, and the Child Jesus to Catherine of Siena.**

**The people (of God) knows the value and efficacy of the Confraternity, and its benefits in regard to eternal salvation.**

**And we insist even more on this recommendation, as a beautiful manifestation of Marian devotion recently emerged: the “perpetual” Rosary.**

**We have graciously blessed this initiative, and we earnestly desire that you support its growth with zeal and solicitude.**

**We cherish the strong hope that the praises and prayers that come out ceaselessly from the mouths and hearts of a great multitude, alternating day and night in different parts of the world, uniting the harmony of voices to meditation on divine truth, will be of great value.”<sup>176</sup>**

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<sup>176</sup> *“In his minime dubitamus praeclarum dignitatis locum assignare sodalitati, quae a Sanctissimo Rosario nuncupatur. Nam sive eius spectetur origo, e primis pollet antiquitate, quod eiusmodi institutionis auctor fuisse feratur ipse Dominicus pater; sive privilegia aestimentur, quamplurimus ipsa ornata est, Decessor Nostrorum munificentia. Piissima igitur Rosarii prece inter sodales utentibus ea maxime convenire possunt, quibus Paulus Apostolus novos Christui assecclas alloquebatur: “Accessistis ad Sion montem, et civitatem Dei viventis, Ierusalem caelestem, et multorum millium Angelorum frequentiam” (Hb.12,22). Quid autem divinius quidve suavius, quam contemplari cum Angelis cum iisque precari? Quanta nisi spe liceat atque fiducia fruturos olim in Caelo*

**On September 5, 1998, Pope Leo XIII, in  
the encyclical *Diuturni temporis*, after**

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*beatissima Angelorum societate eos, qui in terris eorum ministerio sese quodammodo addiderunt? His de causis Romani Pontifices eximiis usque praeconiis Marianam huiusmodi sodalitatem extulerunt, in quibus eam Innocentius VIII “devotissimam Confraternitatem” appellat; Pius V affirmat, eiusdem virtute haec consecuta: “Coeperunt Christi fideles in alios viros repente mutari, haeresum tenebrae remitti et lux catholicae fidei aperiri; Sixtus V, attendens quam fuerit haec institutio religioni frugifera, eiusdem se studiosissimum profitetur; alii denique multi, aut praecipuus eam indulgentiis, iisque uberrimis auxere, aut in peculiarem sui tutelam, dato nomine variisque editis benevolentiae testimoniis, receperunt.*

*Eiusmodi Decessorum Nostrorum exemplis permoti. Nos etiam, Venerabiles Fratres, vehementer hortamur vos atque obsecramus, quod saepe iam fecimus, ut sacrae huius militiae singularem curam adhibeatis, atque ita quidem, ut, vobis adnitentibus, novae in dies evocentur undique copiae atque scribantur [...]. Noscant ceteri e populo, atque ex veritate aestiment, quantum in ea soliditate virtutis sit, quantum utilitatis ad aeternam hominum salutem. Hoc autem contentione poscimus maiore, quod proximo hoc tempore iterum viguit pulcherrima in sanctissimam Matrem pietatis manifestatio per Rosarium, quod “perpetuum” appellant. Huic Nos institutio libenti animo benediximus; eius ut incrementis sedulo vos naviterque studeatis, magnopere optamus. Spem enim optimam concipimus, laudes precesque fore validissimas, quae, ex ingenti multitudinis ore ac pectore expressae, numquam conticescant; et per varias terrarum orbis regiones dies noctesque alternando, conspirantium vocum concentum, cum rerum divinarum meditatione coniungant”, in: LEO PAPA XIII, Ep. Enc.: *Augustissimae Virginis*, in: *Enchiridion delle Encicliche*, vol. III, p. 1066. 1072-1075.*

**reminding of “the origin, more heavenly than human, of this prayer”<sup>177</sup> (of the Rosary), recalls the work of his predecessors to extend the worship of the Rosary: Sixtus V approved the ancient custom of reciting the Rosary; Gregory XIII instituted the Feast of the Rosary; Clement VIII added it to the martyrology; Clement XI extended it to the whole Church; Benedict XIII added it to the Roman Breviary.**

**Finally, he recalls his personal initiatives to enhance the love for the Rosary, that is, the dedication of the month of October to the Holy Rosary, and the addition of the invocation:**

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<sup>177</sup> *“Caelesti potius quam humana eius precationis origine”*, in: LEO PAPA XIII, Ep. Enc.: *Diuturni temporis*, in: *Enchiridion delle Encicliche*, 1898 sept. 5, vol. III, p. 1122-1123.





*N. S. del S.S. Rosario di Pompei*  
*Pregate per noi*

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

**“Regina Sacratissimi Rosarii” (Queen of the Holy Rosary), to the Litany of Loreto<sup>178</sup>.**

**And at the end of the encyclical, he promises to issue an Apostolic Constitution on the Rosary: “Therefore, convinced that these graces and these indulgences, like as many well-arranged bright gems, increase the splendor of the Crown of Mary, we decided, after careful consideration, to promulgate a constitution on the rights, privileges, and indulgences reserved to the Rosary Confraternity. The Constitution is regarded as a public testimony of our love for the august Mother of God, and at the same time an incentive and a reward to the piety of the faithful, so that, at the last hour of their life, they may be comforted by her help and gently fall asleep on her breast.**

**Such is the grace we ask from God, through the Queen of the Holy Rosary.”<sup>179</sup>**

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<sup>178</sup> Cf. LEO PAPA XIII, Ep. Enc.: *Diuturni temporis*, in: *Enchiridion delle Encicliche*, 1898 sept. 5, vol. III, p. 1124-1125.

<sup>179</sup> *“Itaque Nos etiam, rati his beneficiis atque Indulgentiis Marialem Coronam pulchrius collucere, quasi gemmis distinctam nobilissimis, consilium, diu mente versatum, maturavimus edendae Constitutionis de iuribus, privilegiis, Indulgentiis, quibus Sodalitates a Sacratissimo Rosario perfruantur. Haec autem Nostra Constitutio testimonium amoris esto erga augustissimam Dei Matrem,*



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

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***et Christi fidelibus universis incitamenta simul et praemia pietatis exhibeat, ut hora vitae suprema possint ipsius ope relevari in eiusque gremio suavissime conquiescere. Haec ex animo Deum optimum maximum, per Sacratissimi Rosarii Reginam, adprecati, caelestium bonorum auspicium et pignus vobis”, in: LEO PAPA XIII, Ep. Enc.: Diuturni temporis, in: Enchiridion delle Encicliche, 1898 sept. 5, vol. III, p. 1124-1127.***

**But Pope Leo XIII has not been able to promulgate the Constitution on the Rosary, which left a void in the Magisterium of the Rosary.**

**St. Pius X recommended the Rosary in several of his speeches.**

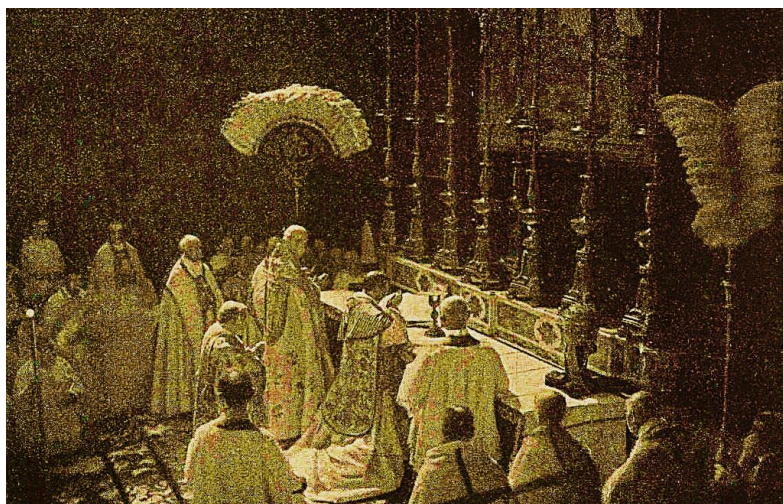
**In 1921, Pope Benedict XV, in the encyclical *Fausto palatable die*, on the occasion of the seventh centenary of the death of Saint Dominic, praised the spread of the Rosary and its Confraternity: it was Mary herself “who wanted to serve the work of Dominic, to teach to the Church the Holy Rosary, an oral and mental prayer, a meditation composed of the major mysteries of Religion, and the recitation of fifteen Our Fathers and several tens of Hail Marys”<sup>180</sup>.**

**In 1937, Pope Pius XI wrote the encyclical on the *Rosary Ingraviscentibus malis*, in which he asserted that the Rosary**

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<sup>180</sup> *“Quam grate autem complexa sit caelorum Regina pientissimum servum, ex eo facile colligitur, quod huius ministerio usa est, ut Sanctissimum Rosarium Ecclesiam, Filii sui Sponsam, edoceret: illam precationem scilicet quae cum simul voce et mente fiat – mysteriis religionis potissimis contemplandis, dum oratio dominica quindecies totidemque decades salutationum Mariae iterantur”, in: BENEDICTUS PAPA XV, Ep. Enc.: Fausto appetente die, in: Enchiridion delle Encicliche, 1921 iun. 29, vol. IV, p. 728-729.*





***San Pio X (in alto); Papa Benedetto XV durante la Messa della sua Incoronazione: in ginocchio, durante la Consacrazione Eucaristica (in basso)***

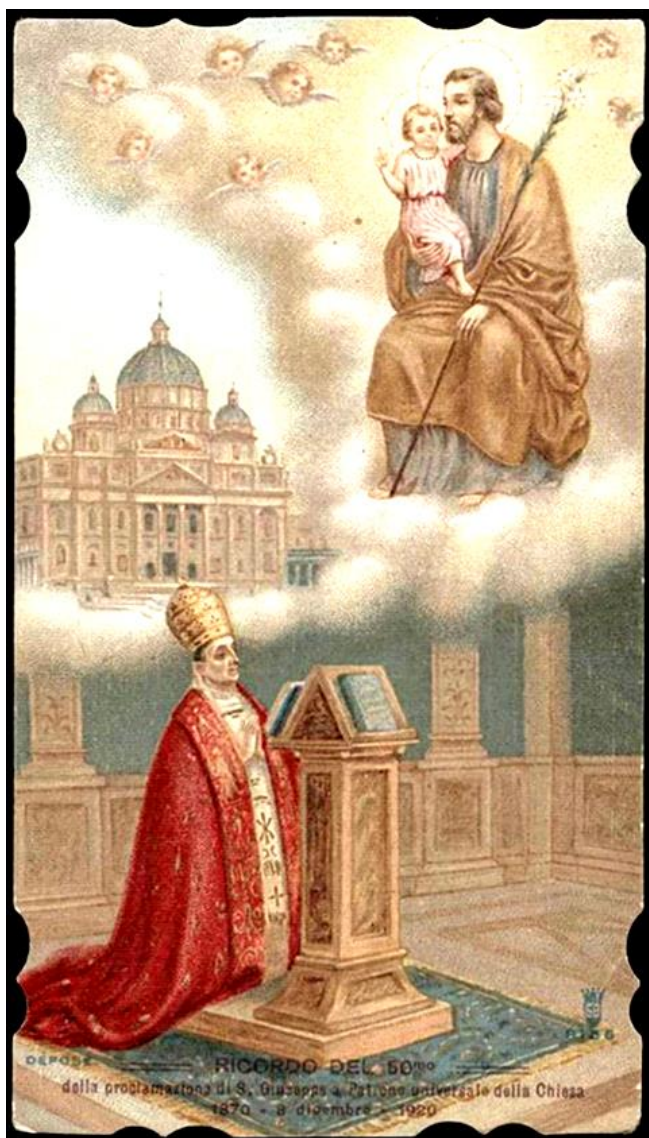
**“was propagated by Saint Dominic, on the advice and inspiration of the Virgin Mother of God [...].**

**(The Rosary was) recited with great devotion by many saintly men of all ages, of all conditions, as a powerful weapon used to dispel demons and to safeguard the integrity of life, to acquire virtue more easily, in a word, to achieve true peace among men [...].**

**We call upon Our Lady, who once victoriously dispelled the terrible sect of the Albigenses from Christian countries, to protect us from future mistakes.”<sup>181</sup>**

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<sup>181</sup> ***“Quem S. Dominicus mirabiliter provexerit, non sine Deiparae Virginis instinctu supernoque admonitu [...] innumera prorsus cohors sanctissimorum hominum cuiusvis aetatis; cuiusvis condicionis, non modo carissimum habuere, piissimeque recitarunt, sed etiam veluti potentissima arma ad fugandos daemones, ad vitae integritatem conservandam virtutemque alacrius adipiscendam, ad pacem denique conciliandam hominibus nullo non tempore adhibuerunt. [...] Quae teterrimam Albigensium sectam e christianorum finibus propulsavit victrix, ipsamet, supplicibus efflagitata precibus, novos etiam depellat errores”, in: PIUS PAPA XI, Litt.: Ingraviscentibus malis, 1937 sept. 29, in: Encicliche, vol. V, p. 1240-1243.***



**Holy card, 20th century: *Pope Pius XI*.**

**The Pope concludes his encyclical with a beautiful admonition: “Fathers and mothers, in particular, are also an example for their children; especially when, in the twilight of the day, after a tiring day, gathering between the domestic walls, they recite, kneeling, the Holy Rosary, before the image of the Virgin, and when voices, faith, and feelings combine.**

**A beautiful and healthy tradition in the domestic order, from which neither peace nor the abundance of heavenly gifts can be removed.”<sup>182</sup>**

**Pope Pius XII (1939-1958), who honored the Virgin Mary with the dogma of the Assumption, body and soul, of the Blessed**

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<sup>182</sup> *“Ac peculiari modo patres matresque familias, hac etiam in re, suae suboli exemplo sint; cum praesertim, inclinatio iam die, intra domesticos parietes et laboribus, et negotiis redeunt omnes, tum coram sacratissima caelestis Matris imagine una voce, una fide, unoque animo Sacrum Rosarium filiorum circulus, parentibus praeaeuntibus, recitent. Pulcherrima haec quidem est ac salutifera consuetudo, ex qua procul dubio fieri non potest quin familiaris convictus serena tranquillitate fruatur, ac superna munera impetret”, in: PIUS PAPA XI, Litt.: Ingraviscientibus malis, 1937 sept. 29, in: Enchiridion delle Encicliche, vol. V, p. 1246-1247.*





Holy card, 20th century: **Pope Pius XII**, on Saint Peter's boat, with the Anchor of Hope and the Christian Virtue of Faith (the woman with the cross in hand). Jesus, with the Eucharist in the hand, is Divine Charity.

**Virgin Mary into Heaven, recommended the Rosary in the encyclical *Ingruentium malorum* dated 15 September 1951<sup>183</sup>.**

**On September 26, 1959, John XXIII, in his encyclical *Grata recordatio*, invited to pray the Rosary with a particular devotion<sup>184</sup>.**

**Blessed Paul VI (1963-1978), in the encyclicals *Mense Maio*<sup>185</sup>, dated April 29, 1965, and *Christi Mater*<sup>186</sup>, dated September 15, 1966, recommended the recitation of the Rosary.**

**In the Apostolic Exhortation *Marialis Cultus*<sup>187</sup> of 2 February 1974, he described its contemplative nature.**

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<sup>183</sup> Cf. PIUS PAPA XII, Epist. Enc.: *Ingruentium malorum*, 1951 sept. 15, in: *Acta Apostolicae Sedis*, an. 43 (1951), p. 577-582.

<sup>184</sup> Cf. IOANNES PAPA XXIII, Epist. Enc.: *Grata recordatio*, 1959 sept. 26, in: *Acta Apostolicae Sedis*, an. 51 (1959), p. 673-678.

<sup>185</sup> Cf. PAULUS PAPA VI, Litt. Enc.: *Mense Maio*, 1965 maii 29, in: *Acta Apostolicae Sedis*, an. 57 (1965), p. 353-358.

<sup>186</sup> Cf. PAULUS PAPA VI, Litt. Enc.: *Christi Mater*, 1966 sept. 15, in: *Acta Apostolicae Sedis*, an. 58 (1966), p. 345-349.

<sup>187</sup> Cf. PAULUS PAPA VI, Adhort ap.: *Marialis Cultus*, 1974 febr. 2, in: *Acta Apostolicae Sedis*, an. 66 (1974), p. 113-168.



**Holy cards, 20th century: *Saint John XXIII* (above); *Paul VI* (below).**

**John Paul II, in his encyclical *Rosarium Virginis Mariae*<sup>188</sup>, reaffirmed the value of the Rosary in modern times, adding his own testimony: “The Rosary has guided me in moments of joy and in trials.**

**I shared with it so many of my concerns, for which I have always found comfort.**

**Twenty-four years ago, on October 29, 1978<sup>189</sup>, just two weeks after the election to the See of Peter, my soul opened and I uttered these words: The Rosary is my favorite prayer.**

**Wonderful Prayer!**

**Wonderful in its simplicity and in its depth.”<sup>190</sup>**

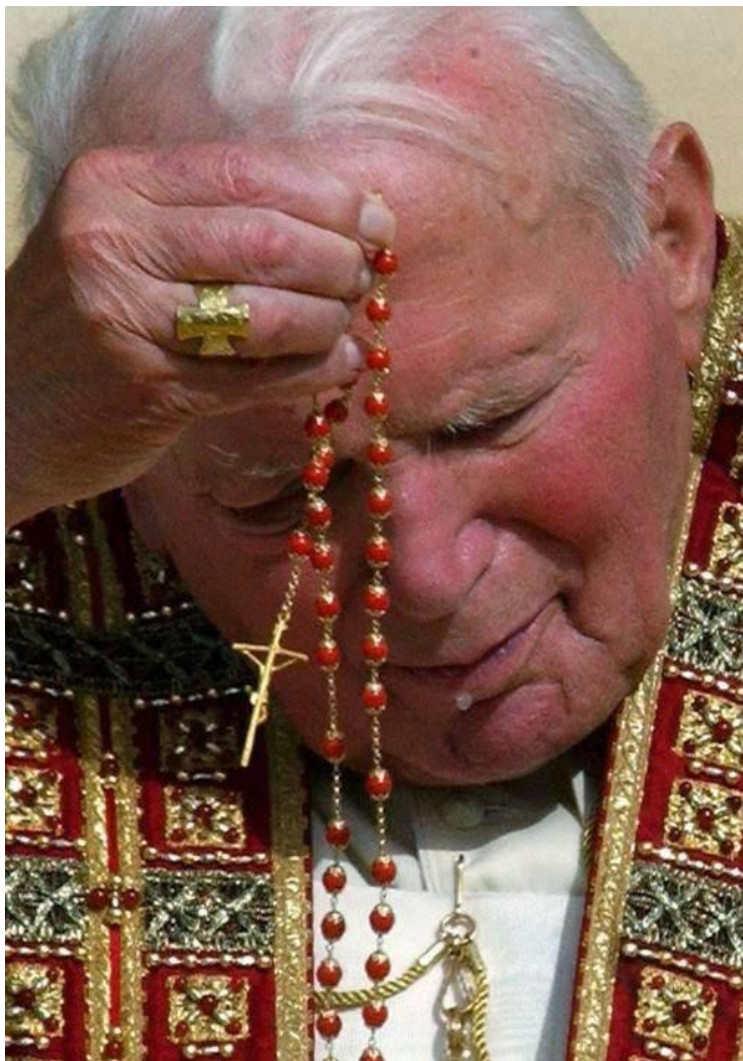
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<sup>188</sup> IOANNES PAULUS PAPA II, Litt. Ap. *Rosarium Virginis Mariae*, 2003 oct. 16, in: *Acta Apostolicae Sedis*, an. 95 (2003), p. 5-36.

<sup>189</sup> Cf. IOANNES PAULUS PAPA II, Allocutio, 1978 oct. 29, in: *Osservatore Romano*, 3-11-1978.

<sup>190</sup> “*Temporibus enim laetitiae sicut et tristitiae Nos est corona haec precatoria comitata, cui tot commendavimus sollicitudines, in qua magnam semper repperimus consolationem. Viginti quattuor abhinc annos, die XXIX mensis Octobris anno MCMLXXVIII, duabus vix hebdomadis ab electione Petri ad Sedem, aperientes animum fere Nostrum sic sumus elocuti: «Carissima Nobis precatio Rosarium est. Oratio mirabilis! Miranda nempe sua in simplicitate atque etiam altitudine»*”, in: IOANNES PAULUS





**Holy card, 21st century: *Saint-John Paul II.***

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**PAPA II, Litt. Ap. *Rosarium Virginis Mariae*, 2003 oct. 16, in:  
*Acta Apostolicae Sedis*, an. 95 (2003), n.2.**

**The *Rosarium Virginis Mariae*, n. 19, left to the “fair judgment” of the faithful the opportunity to replace, on Thursday, the Joyful Mysteries with the Luminous Mysteries, about the public life of Jesus, which span from his baptisme in the Jordan to the Institution of the Eucharist.**

**This addition, specified in the Apostolic Letter, does not in any way alter the structure of the Rosary<sup>191</sup>.**

**The Luminous Mysteries are not new: they were already in the one hundred and fifty “Articuli” or Mysteries of the Hail Mary, which Blessed Alan had organized alongside the 15 Major Mysteries of the Our Father, so that for each Hail Mary, or Angelic Salutation, there would be a “Mystery” of the life of Jesus Christ and Mary<sup>192</sup>.**

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<sup>191</sup> *“Quae sunt lucis mysteria [...] non detrahens ullam necessariam rem traditae huius precationis formulae”*, in: IOANNES PAULUS PAPA II, Litt. Ap. *Rosarium Virginis Mariae*, 2003 oct. 16, in: *Acta Apostolicae Sedis*, an. 95 (2003), n.19.

<sup>192</sup> These clauses were probably invented in the charterhouses around the thirteenth century, and peaked during the fifteenth century when Adolfo di Essen was prior of Trier. He spread the *clausolae* written by Domenico Helion of Prussia (1382-1460), a contemporary Carthusian, as well as brief comments on 50 passages on the life of



Alberto da Castello, *Rosary of the Glorious Virgin Mary*,  
Venice, 1578 edition: book cover.

Jesus (Childhood, Public Life, Passion), which added fifty Hail Marys to the Rosary. At the time, the Ave Maria was only the first part of the current Hail Mary.

Blessed Alain certainly knew these *clausolae*, from his friendship with the Carthusian, from which he composed the *clausolae* of the Psalter of Mary, of Rosary or three fifties.

**These Mysteries were added in the form of clauses to the Hail Mary, when the second part of the Hail Mary (Holy Mary, Mother of God, etc.) still existed at the local level, as evidenced by G. Rosati's studies on Blessed Antonio da Stroncone (c.1371-1450)<sup>193</sup>.**

**The Hail Mary as we now know was made canon by the Church during the pontificate of St. Pius V in 1568<sup>194</sup>: since then, the second part of the Hail Mary has become the fixed clause of the Angelic Salutation, which omitted older clauses or lesser Mysteries of the Hail Mary, which were made famous by Alberto da Castello (Albertus Castellanus O.P.) in 1510, with a pictorial book on the Mysteries of the Rosary, the *Book of the Glorious Virgin Mary*.**

**The clauses between the first and second part of the Hail Mary, which are often used in Marian sanctuaries, make the recitation of the Rosary more difficult,**

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<sup>193</sup> Cf. G. ROSATI, *L'Ave Maria e i Francescani*, p. 117-125.

<sup>194</sup> G. Rosati reports in the same study that the Hail Mary made canon by Saint Pius V contained 31 words, from Ave to Amen, in a 15+1+15 pattern, and that the center of the prayer is "Jesus".





**because they are clauses related to another clause.**

**Blessed John Paul II concludes the *Rosarium Virginis Mariae* with these words: "I willingly make my own the touching words with which (Blessed Bartolo Longo) closes the famous Supplication to the Queen of the Holy Rosary: "O Blessed Rosary of Mary, sweet link that unites us to God, bond of love which unites us to the angels, tower of wisdom in front of the assaults of hell, safe haven in the shipwrecks, we will never disappoint you.**

**You will be our comfort in the hour of agony.**

**To you our final kiss of the last moments.**

**And the last word on our lips will be your sweet name, O Queen of the Rosary of Pompeii, O dearest Mother, O Refuge of Sinners, O Comforting Queen of the Afflicted.**

**Be Blessed in all places, today and every day, on earth and in heaven."**<sup>195</sup>

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<sup>195</sup> *"Nostras libenter voces permoventes illas facimus quibus pernotam claudit Supplicationem ad Virginem Rosarii Sancti: «O benedictum Mariae Rosarium, dulcis cum Deo nos alligans catena, amoris nos vinculum cum Angelis coniungens, salutis turris contra inferorum impetus, tutus communi in naufragio portus, te non amplius*



**Pope Benedict XVI, reciting the Rosary in the Vatican Gardens (2006).**

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***deseremus umquam. In agoniae hora nobis eris solacio. A te extremum vitae evanescentis osculum. Et postremum labiorum nostrorum erit effatum suave tuum nomen, o Regina Rosarii Pompeiani, o cara Mater nostra, o peccatorum Refugium, o Princeps maerentium consolatrix. Esto ubique benedicta, et hodie et in sempiternum, terris item atque in caelis***”, in: IOANNES PAULUS PAPA II, Litt. Ap. *Rosarium Virginis Mariae*, 2003 oct. 16, in: *Acta Apostolicae Sedis*, an. 95 (2003), n. 43.



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**APPENDIX: *Ancient life of Blessed Alan, writings from the 17th century***



# SAGRO DIARIO DOMENICANO. TOMO QUINTO.

Nel quale si contengono

*LE VITE DE' SANTI, BEATI, E VENERABILI  
DELL' ORDINE DE' PREDICATORI.*

Morti nelli due Mesi

SETTEMBRE; ET OTTOBRE.

C O M P O S T O

DAL M. REV. PADRE MAESTRO

F. DOMENICO MARIA MARCHESE  
DELL' ISTESSO ORDINE.

D E D I C A T O

A T U T T I

GLI HEROI DI SANTITÀ  
DEL MEDESIMO ORDINE

*TRIONFANTI NEL CIELO.*

*Ad usum Fr. Augustini Radingi Ordinis Predicatorum Conventus Grubingen 1681.*



*Biblioteca Conventus Augustini 1681.*

**IN NAPOLI.**

Nella Stamparia di Giacinto Passaro. M. DC. LXXIX.

*Con licenza de' Superiori.*

floriffima Primavera, e come che fino dal principio hauea eletto Domenico, & i suoi figli per cultori di questi vagni fiori, volle scegliere vno di essi per ristoratore del suo Rosario; fù questi il nostro Beato Alano, in tempo che ei predicaua con gran seruosse per la Prouincia de' paesi bauli, cioè per l'Olanda, al quale comparando circondata di gloria, e di splendore disse: lo, o Alano, già diedi la diuotione del mio Rosario al tuo Padre Domenico, per mezzo del quale ei potè debellare l'inferno, distruggere l'heresia de gli Albigenfi, riformare i corrotti costumi del Christianesimo, & introdurre ne' popoli la pietà, e diuotione, che ne era stata bandita: crebbe, anzi nacque trà queste mie Rose la tua Religione de' Predicatori, e pria coronata, che combattente potè facilmente trionfar dell'abisso, riportandone mille trofei sotto la mia protectione, perche essendomi io dichiaratador Madre, e Signora la difesi da' nimici, la liberai dall'insidie, la purgai dalle calunnie, la proteffii come Padrona, la lattaí come Madre, l'ingegnai come Maestra, la priuilegiai come lor coronata Regina, la conferuai sempre pura nella verità della Fede Cattolica, sempre santa ne' costumi, sempre ardente nel zelo della salute dell'anime, in somma la trattai come cosa mia, hauendo dato ad essa à conseruare le Rose del mio Rosario; hora però non posso non querelarmi della lor negligenza nella coltura delle mie Rose, e che non seguitando l'orme del lor Padre, e Patriarca Domenico, non curano di promuovere ne' popoli questa diuotione, e son causa, che il mondo resti priuo di tanto bene: son quasi due secoli, che cominció à raffreddarsi, & hoggi nel mondo è spento affatto questo santo esercizio, non vi offendo chi lo predichi, e molto meno chi l'vsi, hauendo ciò procurato il nimico infernale, che ben conosce quanto gran danno apportí al suo tirannico impero questa diuotione: onde io ti ho eletto come mio figlio, e Sposo, acciò che predichi il mio Rosario, e rinoui nel módo questa scordata diuotione, e ne' popoli i satí costumi; & acciò possi farlo con più vigore, tò preði questo Rosario, col quale meglio, che col cinta militare ti costituirò mio Canaliere, e così dicendo, toltosi vn Rosario dal collo, lo pose nel collo del nostro Beato Alano, indi foggianse: Voglio di più dotarti di vn nuouo, & inusitato fauore, perche eliggendoti per mio Sposo, per arra dello spósalizio ti dono questo anello non di oro, o di argento, nè di stelle formato, ma de' miei stessi capelli; predilo mio caro Sposo, e ponilo nel tuo dero anulare, e sij certo, che da hoggi auanti ti tratterò come mio caro Sposo; và dunque animoso, predica il mio Rosario, promulga

a' popoli questa scordata diuotione, che io la confermarò co' miracoli, & ornarò le tue prediche con sapienza, e faccandia Celeste: non ti mancaranno nimici, anzi si scatenarà l'inferno à tuoi danni, ma tu qual forte Sansone farai inuincibile, perche la tua forza non consisterà in vn sol capello di vn Nazareno mortale, ma in questo cerchio di crini della Madre dell'immortal Nazareno: io farò sempre al tuo lato, farò tua guida, tua protettrice, tua forza, in somma tua Madre, e tua Sposa: opra tu da Sposo fedele, e non dubitare: và predica, e vinci con l'heresia, il vitio, e l'inferno tutto. Così disse la Regina del Cielo, mentre il Beato estatico per la marauiglia di vn sì raro, & insolito fauore, hebbe à naufragare in vn mare di dolcezza; e tornato all'vso de' sensi, quando si vidde nelle mani l'anello formato di quei capelli, che la Santissima Trinità corona di stelle, distillandoli il suo cuore in lagrime di tenerezza, prouò in esso così coccenti le fiamme del Diuino Amore, che credè douerue morire, perche quel Verginei Capelli diuenuti quasi amorosi, facette l'accendeano tutto di Celeste fuoco; che se vn sol capello di questa vaghissima Sposa bastò à ferire il cuore dell'Altissimo, che quasi lagnandose diceua: *Vulnerasti cor meum soror mea sponsa, vulnerasti cor meum in vno crine colli tui*, quali amorosi affetti non douè causare nel cuore del nostro Beato vn mucchio, e fascio di essi intrecciati in vn anello? Restò egli con quell'anello nel dero, e con quel Rosario nel collo si fortemente inceppato, che da quel punto tutta la sua vita non fù altro, che vn continuo seruitio della Vergine nella predicatione del suo Rosario: sono ammirabili le fatiche, e diligenze da lui fatte, che raccontano gli Autori della nostra, e di altre Religioni, tra quali il Padre Bonifacij della Compagnia di Gesù lib. 2. *historia Virginalis cap. 11.* hauendo narrato questo fauore fatto dalla Vergine al nostro Beato, afferma, che ei non apríua la bocca, che non cominciasse il suo discorso dall'Aue Maria: non ponea penna in carta; che sul bel principio non vi ponesse l'Aue Maria; circondò tutta la Germania inferiore, e superiore, l'Olanda, la Fiandra, la Sassonia, e la Francia, piantandoui questa diuotione, donde per tutto il mondo si sparse l'odore di queste Rose, potendosi vantare il Settentrione, che non sempre *Ab Aquilone pendetur omne malum*, mentre questa volta non hà data alla Chiesa l'inuerno co gli horrendi Aquiloni, ma vna fiorita Primavera cogli Auspici della predicatione del Santo Rosario.

Furono marauigliosi gli effetti, che per mezzo della predicatione del Beato Alano produssero queste sagre Rose nel Christianes-

nessimo, perche in vn subito si vidde rinouata la pietà bandita, redinua la diuotione, introdotta la frequenza de' Sacramenti, e le Chiese, pria desolate, si videro frequentate da' fedeli, non si ascoltauano più ciarle, o parole vane, anzi perniciose, come prima; ma per tutte le Città, e Ville, & in ogni adunanza de' fedeli si sentiuano risuonare le sagre canzoni del Pater noster, & Aue Maria, che compongono la sagra corona del Rosario; non vi fu luogo sì picciolo, o sì remoto di tutte quelle vaste Prouincie, che ei girò predicando, oue non fusse abbracciata questa diuotione, e con essa la riforma de' trauati costumi, & oue non si ergessero Altari, o fondassero Confraternità sotto il glorioso titolo del Sagrosanto Rosario, nelle quali à migliaia si arruolauano i Confratelli non solo della plebe, ma anco della più fiorita Nobiltà, anco de' Prelati, e Pastori di Santa Chiesa, stimando à gloria, & honor loro i stessi Porporati, e Rè della terra esserui ascritti, hauendo conosciuto coll'esperienza i beni, che veniuano per così salutifera diuotione; nè la Regina del Cielo vene meno della promessa fatta al suo nuouo Spofo, anzi l'aiuò sempre, non solo comunicandoli con la sua continua assistenza nuoui lumi di sapienza, gratia, facondia, e spirito, ma impetrando infinite gratie, e miracoli in conferma della sua predicatione à pro de' diuoti del suo Rosario, il racconto de' quali si lascia à penne più erudite sì della nostra, come di altre Religioni, che ne hanno scritto volumi intieri. Inoltre questa gran Signora fauorì il nostro Beato, comparandoli diuerse volte, e conuersando seco con tanta familiarità, che hebbe à dire: Iodico Brisellio *Opusculo de Rosario*, parlando del nostro Beato: *Cum Maria tantam habuisset familiaritatem inuenitur, quantum homo cum homine mortali vix habet*. Onde spesse volte li confirmò lo sposalitio celebrato, & vna volta sollemnemente essendoli comparso in compagnia del suo Diuino Figliuolo, del Santo Patriarca Domenico, e di vna infinita moltitudine di spiriti beati. Vn giorno, mentre ei contemplaua la dolcezza, che quella gran Regina douea prouare, quando con le sue poppe lattaua colui, *Per quem nec ales speris*, apparendoli li diede à succhiare le proprie mammelle; & vn'altra volta con vn castissimo bacio gl'infuse nell'anima la parità. A tanto giunge la benignità di questa gran Signora verso i figli di Domenico, e Predicatori del suo Rosario. L'animo anco il Signore, della cui vita, morte, e resurrettione si contemplano i misteri nel Sàto Rosario, à proseguirne la predicatione, perche apparendoli chiaramente vn giorno mentre dicea Messa, li comandò, che attendesse con tutto il suo sforzo à promul-

gare il Rosario, perche sarebbe stato grande il suo premio in Cielo; e l'inuentore, o per dir meglio, il primo promulgatore di così santa diuotione, Domenico, essendoli apparso lo confortò, acciò proseguisse l'impresa, assicurandolo, che a sua imitazione douea fare frutto ammirabile ne' popoli cō la predicatione del Santo Rosario. Così il nostro Beato prendea alla giornata più vigore per diuulgare nel mondo questa saluterrima diuotione.

Ma l'inimico infernale non potendo soffrire i grauissimi danni, che alla giornata vedea farsi all'inferno, e temendo di quei, che hoggi à fuo marcio dispetto proua, e per l'auuenire prouarà per questa santa diuotione, fieramente sdegnato contro del nostro Beato così fauello a' suoi spiriti rubelli: Ecco, o miei fidi, torrate di nuouo al mondo le Rose, e con esse auuelenate il nostro Tartareo regno: quante Congregazioni si fondano al mondo sotto il vessillo di questi fiori, tante armarie si aprono contro i viti, tante scuole di pietà, e militia contro l'inferno, e per nostra vergogna sino a' più teneri fanciulli, & alle più umbelli donne si ornano con questi fiori, e ci fan guerra cantando, vincendoci con gragnuola di fiori, e trionfando di noi con corona di Rose. Sù dunque non si perda il tempo, amisi tutto l'abisso contro Alano il Britanno rinouatore de' nostri danni. Era già venuta in obliuione questa militia sempre contro di noi vittoriosa, perche coronata, tutto che fusse stata piantata, & irrigata co' sudori del suo Padre Domenico, perche le nostre diligenze la ferono trascurare, & hora costui, che vn tempo fu nostro schiauo, ardisce fuegliarla ne' popoli, e di nuouo introdurla nel mondo; ma non ce ne starem à vedere, impugnisi nell'anima, e nel corpo, per ogni verso, con tentazioni di carne, con detrattoni de' gli emoli, con visioni di larue; resti combattuto per ogni parte, pongansi a' fianchi l'Erinni, l'Assaltino i più lozzi spiriti di Acheronte, cinganlo i mostri più spauentosi dell'Erebo a separarli l'anima, o da Dio, o dal corpo, perche tolti costui dauanti cesseranno le nostre perdite. Con questo comando sgangherate le cauerne d'abisso, sboccarono legioni di demonij à combattere contro il nostro Alano, permettendoli il Signore per gloria sua, corona del suo Seruo, e confusione dell'inferno, che l'assalto da principio con tentazioni di carne così gagliarde, che spesso si vedea sino alla gola nel loramaio di quelle impure rappresentazioni, e quasi incenerito nello stesso tempo dalle bituminose fiamme della libidine; si affieggia egli, ma senza frutto, diggiunaua, accrescea penitenze, ma tutto in vano, perche come se quel-

quella fiamma d'impure tentazioni si nudrìsse de' suoi diggiuni, e rinforzasse co' suoi flagelli, così a momenti la sperimentaua, più vigorosa: onde disperando della vittoria per questa via, si voltaua al Cielo, e con le lagrime più, che con le voci gridaua a Dio: *Inmersus sum in limo profundi, & non est substantia*; e con Geronimo in simil bisogno spesso congiungea al giorno la notte, implorando il Diuino aiuto; ma il Cielo pareua sordo a' suoi lamenti, & inesorabile alle sue suppliche; il peggio era, che combattuto da ogni parte da così procellosa tempesta, pareua hauesse perduta di vista la sua Celsitudine, la grā Vergine Madre, la grā dichiarata sua Sposa; quindi confondeasi la sua coscienza, e pareual, che anco con la volontà si fusse immerso in quelle sozzure, tutto che in verità ei vi resistesse con tutte le forze; onde pensando di stare in disgratia di Dio, e della sua Madre, daua occasione al demonio di darli vn'altra più pericolosa battaglia, riducendolo all'orlo della disperazione; facea che si ricordasse de' ricevuti fauori, ma che da questa ricordanza approdesse con più vehemenza la presente miseria: e quello stesso anello, che benché di fortissimi capelli, haurebbe bastato a scompigliare, & incatenare l'inferno, non li seruì, uia, che per motiuo di disperarsi, perche il nimico li suggeriuu questi sensi: Alano, tu fornicario, tu rubello, e nimico del Rè del Cielo: guai à te, che niuno potrà soffrire creatura così abomineuole, ingratitude, sì detestabile, temerità così eccranda: infame, perciò ti eleffe la Vergine Predicatore del suo Rosario, acciò con i pazzi della sapienza andassi dicendo: *Coronemus nos rosas, antequam marcescant, nullum pratum sis, quem non pertranseat luxuria nostra*. Per questo la più pura Vergine dell'vniverso ti dichiarò per suo Sposo, acciò ti facessi schiauo delle più sozze disinvolture della libidine? Per questo ti coronò co' suoi Celesti capelli, acciò i tuoi pensieri tirassero al fango? la fame, scelerato, eccrando, fozzura della terra, marcidume de' vitij, vomito d'inferno, nimico di Dio, abomineuole al mondo, ingrato alla Vergine. Ah che la terra non può più sostenerti, nè l'aere soffrire la puzza de' tuoi falli, nè il Cielo influire nelle tue putride dissolutezze. Alano, Alano, hor che farai, oue andrai? fuggirai? ma oue, se in ogni luogo ti giungerà la spada della Diuina giustizia arruotata da' tuoi peccati? Ti sepolirai nell'abisso? sì, che questo è luogo douuto, e proportionato a' tuoi misfatti: iui, in compagnia de' dannati, starai eternamente priuo di Dio. Così il nostro Beato dalle furie, che se li poneano a' fianchi era forzato a discorrere: & vna volta, che lo strinsero con insulti più violenti, dato di

*Diar. Domenic. Tom. V.*

A piglio ad vn coltello, senza sapere lo che si facesse, alzaua la mano per ferirsi nella gola, & incorrere nell'ultimo sterminio dell'anima, e del corpo, quando la sua pietosa Signora, e Sposa Maria, che pareua si fusse di lui scordata, compagandosi all'improuiso, li tenne con vna mano il braccio, che già correua a ferirsi nella gola, e coll'altra lo percosse leggermente sù la guancia, e sgridollo dicendo: Ah misero che fai? se tu nel principio della tentatione hauesti inuocato il mio nome, come soletti, non saresti incorso in tal pericolo. Con che ella disparue, & ei restò per buono spazio di tempo quasi fuora di se per quel che gli era successo: indi prostrato a terra in gratiò con tutto l'affetto la sua benigna liberatrice, e da indi in poi dopo sette anni di queste interne tentationi, ne restò libero affatto.

B Così diuenuto più forte per l'altre battaglie, li compariuano legioni di demonij, che lo strascinauano, e flagellauano crudelmente fino a lasciarlo quasi morto sul suolo: ma egli inuocando la sua Signora, e Sposa Maria, era da quella visibilmente consolato, e medicato delle ferite con vnguento Celeste, in vn momento restaua sano, & allegro. Vna pugna hebbe frà l'altre più acerba, perche a' suoi danni erano congiurate, le furie di abisso coll'infermità corporali, e le tenebre della mente con i rimorsi della coscienza. Giaceua egli sul letto, oppresso da capo à piedi di dolori, & infermità, a segno, che i Medici più sperimentati dubitauano della sua vita, quando i demonij fecero

C l'ultimo sforzo per farlo cadere nelle lor reti, o almeno per torlo dal mondo; quindi oltre all'hauerlo per lungo tempo fieramente battuto, & agitato con mille mostruose larue, e brutti fantasmi, li mossero tal tempesta de' scrupoli nella coscienza, che ei si vidde perduto; e perche il Signore volea purgarlo nella fornace di quelle pene, si era nascosto, e lasciandolo in oscure tenebre: onde egli, quasi venuto meno, volgendosi alla Vergine sua Sposa, e Signora per aiuto, così li disse: Et oue hora sere, o uia dilettissima Sposa, e potentissima Protettrice, così ne' maggiori bisogni abbandonate chi tanto vi ama, così lasciate perire colui, che confidato in voi dopo di Dio, speraua douer esser eletto Cittadino del Cielo, e non condannato all'inferno: ah mia cara Signora, così non curate i miei sospiri, nè vi cale delle mie pene? Non vedete, che *Foris pugna, intus timores*, e che *Circumdederunt me gemitus mortis, dolores inferni inuenerunt me*. L'infermità con estremi dolori mi han ridotto a' confini della morte, i demonij cercano accelerarmela co' loro strati, trema il mio cuore intimorito dalla turbata coscienza, circondato da' ni-

mi,



inici, oppresso dall' infermità, effucato da A  
neri fantasmi, abbandonato da tutti, nè vi  
è chi mi soccorra, la natura coll' infermità  
mi tormenta, gli amici mi abbandonano, i  
diuoli mi perseguitano, la coscienza mi  
intimorisce, Dio stesso pare mi habbia ab-  
bandonato; dunque à voi ricorro, voi chia-  
mo in aiuto, o lucida Stella del proceloso  
mare del secolo, o salute degli infermi, e ri-  
fugio de' tribulati, potentissimo aiuto de'  
peccatori; deh venite, o mia Signora, per-  
che se voi non mi aiutare il vostro Cappel-  
lano, e Predicatore è perduto; anzi il vo-  
stro Sposo; così ei dicea singhiozzando,  
quando essendo ancor notte oscura, vidde  
nella sua Cella vna luce più chiara del mez-  
zo giorno, & in quella li comparue la Re-  
gina del Cielo con gran corteggio d' An-  
geli, e Santi, che à lui auuicinatali, così pia-  
ceuolmente li disse: Non temere, mio ca-  
ro, eccomi pronta in tuo aiuto per solle-  
uarti dalle pene, & vngendoli le piaghe col  
proprio latte, che bastarebbe ad addolcire le  
pene dell' inferno, lo sanò da quelle, e da tut-  
ti gli altri dolori: Viui Sposo mio, li dicea,  
viui per seruirmi fedele, viui per predicare  
feruoroso il mio Rosario; non dubitare, che  
il nimico non preualerà contro di te, nè  
l' inferno potrà nuocerti, mentre io sono  
tua Protettrice: Tu non dubitare del mio  
aiuto, mentre ti ho eletto per mio Sposo, e  
per confirmarti nella confidenza, & assicu-  
rarti del mio patrocinio, in presenza di  
tutta questa Celeste compagnia ti confirmo  
i sponsali celebrati trà di noi, e di nouo ti  
dichiaro mio Sposo. Così disse la Vergine,  
& il Beato non solo si trouò libero da' do-  
lori, ma nuotando in vn mare di dolcezze,  
fugate le tenebre, & illustrato da Celeste  
luce.

Pure per favorita che si troui vn' anima  
dalle consolazioni Celesti, con tutto ciò,  
mentre dimora in questa valle di lagrime, è  
necessario, che di quando in quando proui  
l' amarezze di qua giù. Il nostro Beato con  
le noue gratie fortificato, stimaua, che  
l' inferno istesso con tutte le sue furie, e pa-  
timenti non haurebbe bastato ad amareg-  
giarli vna goccia delle sue contentezze, sì  
che dicea col Profeta: *Ego dixi in abundantia  
mea non mouebo in eternum*, e coll' Apostolo  
Pietro: *Paratus sum tecum & in carcerem, & in  
mortem ire*: tali erano i seruori della sua ani-  
ma, tale lo spirito ardente della sua predica-  
zione, quando *Ne magnitudo reuelationum ex-  
tollet eum*, fu di nouo abbandonato da  
quella luce Celeste, che addolcisce, e con-  
forta l' anima; e di nouo si vidde trà dense,  
& oscure caligini, nella regione di morte,  
scordato de' Celesti fauori, se non quanto  
la rimembranza del bene passato, potea ser-  
uirli per affliggerlo al presente, che ne era

priuo. Pareale che il Cielo per lui tenesse  
diamantine le porte, che Dio sordo alle sue  
voci non lo conoscesse più per seruo, anzi  
che la stessa Vergine sua Sposa, scordata del  
suo affetto non curasse le sue pene. Questa  
aridità di spirito, e questo Chaos di tenebre  
interiori, l' affliggeano in particolare, quan-  
do recitaua il sagrosanto Rosario, sicche  
tutte l' estasi, contemplationi, & intime  
vnioni, che pria gustaua in quei santi mi-  
stieri, eran mutate in tenebre, tedij, & angos-  
cie così mortali, che poco à poco si vedea  
venir meno, e morire sotto di essi, & va-  
giorno trà l' oraua di tutti i Santi, fu così  
oppresso da queste desolazioni, & angoscie,  
mentre recitaua il Rosario, che non poten-  
dole più soffrire, disse: Hor che gioua il dir-  
lo in questo modo, che nè meno intendo,  
o sò quel che mi dico? Per lo che si parti-  
ua fuggendo dalla Chiesa, quando lo trat-  
tenne la Vergine, che apparendoli, li disse:  
Ferma: Alla qual voce ci restò immobile, e  
come inchiodato in quel paimento. Era  
ella così bella, che dall' humano intendimen-  
to non puote imaginarsi cosa così perfetta,  
quasi che à farla tale hauesse viato il suo  
sforzo l' Onnipotente, onde ci rincoraro da  
quella vista pendea estatico da quel volto,  
che potea beatificarlo; e la Vergine così li  
disse: Oue tu fuggi Alano, se dubiti della  
presenza mia, o di queste donzelle, che mi  
accompagnano, fa contro di noi quel si-  
gno, che pone in fuga, e scompiglio le larue  
di abisso, e vedrai come riuertiti l' adoriamo,  
come che in esso redente; non più dubita-  
re, perche così subito ti confondi, e diffidi,  
quando sai, che ti hò eletto per mio caro  
Sposo; che forsi pretendevi di viuere in  
terra senza la Croce de' traugli, senza l' ama-  
ro delle desolazioni? Errasti, non che io, ne  
anco mio figlio, al quale per heredità ro-  
caua la gloria, vi entrò se non per mezzo  
della Croce: *Nonne sic oportuit pati Christum, &  
ita intrare in gloriam suam*: nè io ti elesti per  
Sposo, perche godendo le delitie, e diletti  
dello spirito, te ne restasti effeminato, ma  
perche inalborassi come valoroso Campio-  
ne le trionfali bandiere trà gli eserciti de' ni-  
mici, e penetrassi fino a' lor proprij presidij  
per debellarli; Animo, e cuore Alano, che  
se fin' hora hai combattuto sol coll' inferno,  
da hoggi auanti à tuoi danni congiurarà  
coll' inferno anco il Cielo, e la terra: Tu pe-  
rò non temere, che tutto seruirà per rende-  
re più gloriose le tue vittorie; si multipli-  
caranno i nimici, ma con questo si aug-  
mentaranno le palme; crescerà l' aridità con  
la desolazione dello spirito, acciò l' anima  
tua risplenda più pura: Animo dunque nel-  
le Croci, che queste sole posson condurti a'  
trionfi. Così hauendolo animato disparue  
la Vergine; e ben li bisognò questo auuiso.

per-

perche i patimenti, che li souauennoro furono assai maggiori de' passati, e tali, che senza questi ricordi si sarebbe perduto.

Crebbero i traugli simili a raccontati, e vi si aggiunse la persecutione degli huomini, perche, come ci per comandamento della Vergine predicasse le grandezze del Sagrosanto Rosario, e con ciò fusse da tutti honorato, se li solleuorno contro molti emoli, che con le maldicenze procurarono discreditarlo, prendendo per motiuo delle loro detrazioni l'istesse cose marauigliose, che ei predicaua, che quantunque scarse à quel che si sperimenta dell'utile di questa diuotione, nondimeno come quei li misurauano all'humana, li sembrauano incredibili, e perciò le riccueano contra stomaco, e gli apportauano nausea insoffribile: onde arruotando contro di lui le lingue, prima con priuate mormorazioni, dopò con libelli famosi, & alla fine con querela, & accuse date contro di lui al Vescouo Tornacense, procurorno di auuilirlo, e calunniarlo. Il Beato, perche non restasse screditata la predicatione del Santo Rosario, si difese, dando fuori vn' Apologia, nella quale mostra chiaramente esser più che vere le grandezze del Rosario, che ei predicaua, e rispose à tutte l'accuse, e contumelie degli auersarij; quando però cò questo pèsò d'hauere immorato quel fuoco, lo vidde cresciuto à segno, che diuidendosi i popoli in fattioni, ne nacquerò molti scandali; per lo che parèdoli che quei mali fussero causati dalla sua predicatione, giudicò, che con essa faccia più danno, che utile ne' popoli; e perche egli l'hauca ordinata à gloria di Dio, e della sua Santissima Madre, pensò fuso meglio il dimetterla almeno sino à ciò che fussero cessati quei turbini così violenti, e così lo pose in esecuzione, ritirandosi con Madalena a' piedi del Crocifisso; poco dopò però restò auuertito, che non douea per i scandali passui di quei Farisei lasciare il bene, che risultaua ne' popoli con la predicatione del Rosario, poiche vna mattina mentre dicendo la Santa Messa tenca nelle mani l'hostia cofragrata, gli apparue in essa il suo Signore Crocifisso, & in quella forma miserabile, come si crede, che nel Caluario pendesse dal sagro legno della Croce frà due ladroni, e li disse: *Tu me iterum crucifigis*. Tremò à questa inuetiua Alano, e quasi senza cuore nel petto dicea: O me misero, come, ò Signore, posso io intentare così nefanda sceleraggine; & il Salvatore li replicò: *Tu me iterum crucifigis*, se non con commettere peccati, almeno con lasciare la predicatione del mio Rosario; poiche hauendoti io dati i talenti necessari per esercitar questa carica con frutto nel Christianesimo, ti faisco di tutte le colpe, che col predicare po-

*Dia. Domenic. Tom. P.*

A tresti impedire nel mondo; per lo che diuenuto cane muto, non inuigli alla custodia delle mie pecorelle, che vedi circondate da' lupi, nè vuoi latrare contro di essi: onde io ti giuro per l'onnipotenza del mio eterno Padre, che se non ti emendi, ti mandarò à penare cogli empij nell'inferno; & in questo con suo gran spauento ei vidde sotto i suoi piedi aperta profonda voragine, & in essa la tragica scena delle pene di abisso: alla qual vista inhorridito il suo cuore co' violenti salti cercaua fuggire dal petto, e senti, che il Signore li soggiunse: Questa che tu vedi stanza horrenda de' miseri dannati, se non ti emendi, sarà la tua perpetua habitatione. All' hora ei tutto tremando rispose: *Domine quid me vis facere*; & il Signore li comandò: Vã, e con tutte le tue forze predica il Salterio di mia Madre, e mio, che io combatterò per te contro de' tuoi nimici, non dubitare. Con che disparue la visione, & ei spauentato per ciò che hauea visto, & inteso, si pose à predicare il Rosario contro le sue forze senza più temere dell'inferno, nè di quanti si erano contro di lui congiurati à farli guerra.

B Seguitò per tutto il tempo che visse à predicare questa santa diuotione con incredibile frutto de' popoli, riducendo à migliaia i più ostinati peccatori à penitenza, e gli heretici alla Fede Cattolica, à segno, che questa santa diuotione si dilatò per tutto il Settentrione, non vi essendo Città, nè Villa, oue non fusse creta la Confraternità del Rosario: onde la sua Celeste Sposa Maria, per più animarlo, e darli anco in questa vita mortale vn saggio di quella gloria, che li staua apparecchiata nel Cielo, *Quam oculus non vidit, nec auris audiuit, nec in cor hominis ascendit*. Vn giorno dopò, che ei con lunghe meditationi hauea recitato il Rosario, mentre nell'ultimo mistero staua contemplando la gloria della Beatissima Vergine, fù alienato da' sensi, e si vidde auanti alla sua diletta Sposa, e Regina, che dopò hauerlo animato ad inferuorarsi più nella predicatione del suo Rosario, così li disse: Acciò che tu veda, e sperimenti vn picciol saggio di quella gloria, che sta apparecchiata à quei, che mi seruono fedelmente nel mio Rosario, vieni, e vedi; e così hauendo detto l'introdusse nella felice patria de' Beati, oue con suo stupore vidde diuisa quella Regione di luce in quelle Celesti mansioni, che il Signore promise a' suoi seguaci: & ogni mansioni, più vasta di qualliuoglia Città della terra, hauea il pauiamento di finissimo oro, e le mura di tersissimo cristallo; tutta lucida, & odorosa, con giocondissimi habitatori; in somma vidde tanto di gloria, che lingua humana non può spiegarlo, anzi nè meno capilo l'intendimento. Tutto

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questo, disse all'ora la Vergine, stia apparecchiato a chi mi serue nel mio Rosario: e se tu brami, che la tua mansione si renda più grande, più magnifica, e gloriosa in quella bella patria, affaticati quanto puoi in quel poco, che ti resta di vita. Con che lui tornò a' sensi, ma tanto afflitto per hauer perduta quella vista, che niuna cosa di questo mondo potè più dilettarli; non però si inferuorò tanto nella predicatione del Rosario, & in recitarlo, che ancor dormendo pareua tenesse in bocca l'Aue Maria; così più per desiderio di vederli vn'altra volta in quella gloria, che per altra causa. Nel saggio giorno dell'Assunzione della Vergine, Madre cadde infermo, mentre contemplaua quel glorioso trionfo, perche col desiderio di cantarli l'Aue Maria in compagnia de' Santi, & Angelici Spiriti, se gli accese vna gran febbre, che crescendo alla giornata sino a gli 8. di Settembre giorno dedicato à gli honori della Nascita in terra della Madre di Dio, quando dopò hauer riceuuti tutti i Santissimi Sacramenti, meritò di esser condotto in Cielo dalla stessa gran Signora, che tante volte si era dichiarata sua Sposa. Successe la sua morte nel detto giorno 8. di Settembre dell'anno 1475. e fù sepolto nella nostra Chiesa del Conuento di Euul nell'Olanda auanti all'Altare maggiore, oue per molto tempo fù venerato da' Cattolici come Santo, e secondo che dice il Lopez, fù la sua morte honorata dal Signore con molti miracoli. Questo è quanto hò possuto raccogliere dagli Autori della vita di sì grand'huomo, e senza dubio è stato assai più quello, di che siamo restati priui per la negligenza de' Scrittori. Scrisse egli molti trattati, de' quali godiamo alcuni pochi, cioè quelli, che il Padre Macstro Fra Gio: Andrea Coppestein tradusse dalla naturale nella lingua Latina, e sono i seguenti: L'Apologia del Rosario, che scrisse al Vescouo Tornacense. Vn trattato della dignità del Rosario. Vn altro de' miracoli del Rosario, & vn'altro di diuerfi sermoni, & vna lettura da lui fatta sul primo delle sentenze, quando fù graduato Baccelliero.

#### 8. di Settembre.

*Vita del Seruo di Dio Fra Francesco Reta, o Retza. Canata dal Pìo, Razzi, Taegio, Lusiano, & altri.*

**D**Vn diuotissimo Seruo, e Figlio fuiscerratissimo di Maria non posso non farne mentione in questo giorno: Egli fù naturale di Vienna, e preso l'habito dell'Ordine in quello Conuento diuenne celebratissimo per la santità della vita, e per l'altezza

A di sua dottrina, dopò molte Letture nell'Ordine, fatto Macstro, ottenne dal Duca d'Austria non solo Catreda, ma la Regentia, o Rettoria, come dicono, della Studio, & Vniuersità di Vienna, nella quale lesse per lo spatio di 26. anni. Era egli così diuoto dell'Aue Maria, che non solo sentendo nominare il dolcissimo nome della Vergine, o passando auanti per qualche immagine sua la recitaua, ma sempre pareua stesse con l'Aue Maria in bocca, hauea in vfo di recitarla mentre passaua da vn banco all'altro della libreria, o mentre apriua vn libro, o volgea le carte, in fine quanto di spatio gli restaua trà vn'attione ad vn'altra, lo spendea in recitare Aue Maria. Per dodici anni continui, che lesse sopra li Prouerbij di Salomone, replicò ogni giorno nel tema quelle parole: *Primi, & purissimi fructus eius*, applicandole sempre alla Vergine cò qualche diuota ponderatione, & ogni Sabbatho per qualsiuoglia materia, che hauesse trà le mani, l'hauea da applicare alla Vergine, spendendo almeno la metà della Lettione in celebrare le sue lodi. Tutta la prouisione, che riceuea dal Duca d'Austria come Rettore, o Regente dell'Vniuersità, spendea con licenza de' suoi Superiori in adornare, o riparare Chiese, e Cappelle erette in honor della Vergine. Scrisse tre tomi delle sue lodi, esponendo la Salue Regina, e finalmente essendo così innamorato della Vergine, che pareua non pensasse ad altro, che ad honorarla, benedirli, e lodarla, carico d'anni dopò esserne stato vicino à settanta nell'Ordine, nelli quali offeruò rigorosamente li digiuni, & altri rigori di esso, adornato con il dono delle lagrime, specialmēte recitando la Messa, e l'Officio piccolo della Vergine, che non lasciò mai. Essendo di 84. anni si confessò con il dottissimo nostro Fra Giouanni Nider, e si comunicò per viatico nella Chiesa il giorno della Nascita della Beatissima Vergine, indi ritirato in Cella, senza altra agonia, recitando l'Aue Maria placidamente spirò, lasciando a' posteri per rudimenti dell'ardente sua diuotione alla Vergine le seguenti opre: Vna esposizione sopra li Prouerbij di Salomone, vn'altra sopra la Salue Regina diuisa in tre volumi, & vn gran tomo delle virtù, e de' vitij. Morì alli 8. di Settembre circa gli anni del Signore 1416.

#### 8. di Settembre.

*Vita della Serua di Dio Suor Maria Battista. Canata dalla Cronica di Portogallo del Padre Macstro Sofia, e da altri.*

**F**V questa Serua di Dio nobile di profapia, ma più nobile di costumi, come inceli-

**Back cover: *The Glory of the Rosary*, cieling of the Church of the Rosary, Angelicum, Rome.**



