

Dominican Rosary Meditations



*In Honor of the 800th Jubilee
of the Order of Preachers*

The Rosary is, as it were,
the principle and foundation
on which the Order of St. Dominic rests
for perfecting the lives of its members,
and obtaining the salvation of others.

– Pope Pius XI

Dominican Rosary Meditations

***In Honor of the 800th Jubilee
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Second Edition, Jubilee 2021

The Rosary is a divine summary of the mysteries of Jesus and Mary in which we proclaim and commemorate their life, passion and glory. When we say the Rosary we celebrate in one day or one week all the mysteries that the Church celebrates in a year for the sanctification of her children.

– St. Louis Marie de Montfort

Dominican Rosary Meditations

in honor of the 800th Jubilee

These Rosary meditations for the 800th Jubilee of the Order of Preachers were published in 2016 on the Order's Rosary website www.rosarium.op.org. For each mystery, there is a quotation from Sacred Scripture, two quotations from Dominican authors and a prayer intention. Each person can choose what seems most suitable for prayer at a particular time. In this booklet, we have illustrated the mysteries with sacred art chosen when possible from the work of Dominican artists or those connected with the Dominican Order.

We are republishing this Dominican Rosary Meditations booklet in an updated Second Edition during this 800th Jubilee of the Death of our Holy Father St. Dominic. May contemplating the mysteries of the Rosary with the help of our Dominican brothers and sisters unite us more closely to Jesus through Mary, and inspire us, like St. Dominic, with zeal to share the grace of this divine life with others.

The Dominican Method of Praying the Rosary

Originally "Our Lady's Psalter," the Rosary begins in a way parallel to the Divine Office.

V. Hail Mary, full of grace, the Lord is with thee.

R. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

V. O Lord, ✠ open my lips. (*Make the sign of the cross on your lips with your thumb.*)

R. And my mouth shall proclaim Your praise.

V. O God, ✠ come to my assistance. (*Cross yourself.*)

R. O Lord, make haste to help me.

V. Glory be to the Father . . .

R. As it was . . .

The decades follow immediately.



The Annunciation by **Blessed Fra Angelico** (c. 1395 - 1455)

~ The Joyful Mysteries ~

The Annunciation

In the sixth month, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David; and the virgin's name was Mary. (Luke 1:26-27)

Mary was full of grace with regard to the overflow of the grace of the soul into the body . . . and with regard to the overflow of this grace on all men. It is a great thing for a saint to have enough grace for his own salvation, even greater for him to have enough for the salvation of many; but the supreme greatness is to have so much that it suffices for all men: and this was the case with Christ and with the Blessed Virgin Mary.

(Saint Thomas Aquinas, 1224-1274)

O Mary, temple of the Trinity, bearer of fire, dispenser of mercy, Mary, who made the divine fruit sprout! . . . You are the new tree who bore the fragrant flower of the Word, the only Son of God. In you, O rich soil, the Word was planted. You are both soil and tree. O Mary, blessed among all women, you gave us bread from your flour: divinity was so strongly united and kneaded together with humanity that nothing to come, neither death nor our ingratitude, could break the union.

(Saint Catherine of Siena, 1347-1380)

*Our Lady of the Rosary,
teach us to do God's will in everything.*



The Visitation by **Blessed Fra Angelico** (c. 1395 - 1455)

The Visitation

When Elizabeth heard Mary's greeting, the child in her womb leapt for joy. (Luke 1:41)

John received the grace to be a prophet when, by his leaping for joy in the womb of Elizabeth, he knew that God was before him. When the holy Virgin greeted Elizabeth, Jesus Christ anointed John as prophet according to these words of John Chrysostom: 'Jesus Christ had Elizabeth be greeted by Mary so that his word, coming forth from his mother's womb, the dwelling place of the Lord, and received through Elizabeth's hearing, would descend to John, who would thus be anointed prophet.' And he merited for his mother to receive the spirit of prophecy.

(Blessed Jacobus de Voragine, c. 1228-1298)

By speaking of Elizabeth to Mary, the angel Gabriel suggested to her the thought of visiting this kinswoman to assure Elizabeth of her sympathy, perhaps to discuss with her the destiny of the two children. Enlightened from above, she hastened, prompted by charity, to go congratulate and help Elizabeth... On entering the house, Mary greeted Elizabeth with the affection of a kinswoman, the deference of a young girl for an aged woman, a smiling grace that showed that she already knew. While the child leapt for joy in Elizabeth's womb, his mother was also filled with the Spirit of God and fully enlightened about the dignity of the Mother of the Messiah.

(Father Marie-Joseph Lagrange, 1855-1938)

*Our Lady of the Rosary,
teach us to make all our visits a Visitation.*



The Adoration of the Shepherds by **Fray Juan Bautista Maíno** (1581–1649)

The Nativity

She brought into the world her first born son; she wrapped him in swaddling clothes and laid him in a manger. (Luke 2:7)

Blessed are Mary's most holy arms that so often embrace this child who holds the world in the hollow of his hand! And what should be said of Mary's womb? Its blessedness is unrivalled! Listen, I beg you: it received the God-Man. Conception beyond nature and reason! This womb warmed the source and principle of heat. It brought to term him who makes every harvest and fruit grow... It enclosed him who formed light and the forms and who is larger than the firmament... It engendered its own Creator, the Creator of every being.

(Saint Albert the Great, 1193-1280)

During Christmas time, Jesus wants a wretched and poor shelter; he wants our heart, purified, poor and empty of earthly affections, filled and adorned with virtues. He wants to find there only his most holy mother, ark and temple of every virtue; the ox that always ruminates on heavenly things; the donkey of our bodies, humble and subject to reason. May he deign to rest on the hay of our desires and make of them a yielding and fragrant hay, on which he delights to take his rest.

(Saint Catherine of Ricci, 1522-1590)

*Our Lady of the Rosary,
teach us the beauty of silence and of contemplation.*



The Presentation in the Temple by **Fra Bartolomeo** (1472–1517)

The Presentation of Jesus

Jesus' parents came to offer the sacrifice prescribed by the law of the Lord: a pair of turtle doves or two young pigeons. (Luke 2:24)

Mary, in the temple in Jerusalem, was the first to carry out this offering of Christ to the Father. By this action she acknowledged in one act that the child she held in her arms belongs first and foremost to his Father and not to her, but also by offering him with all that would be his life, she offers us who are members of Christ, she offers herself and prays for all of humanity. We also in our prayer can offer the Christ to God for the salvation of the world by offering ourselves with all the joyful or sorrowful stages of our journey.

(John Tauler, 1300-1361)

How great was the poverty in which Jesus Christ wished to be born, since his Mother, on the day of her purification, did not even have the means to obtain a lamb that she could offer. He also chose all the other such things in the state of poverty he embraced: he is in very poor accommodations, in a poor family, and from a poor mother; he wished to be presented to his Father in the Temple as a poor person, and, to honor poverty in the course of his life, he chose poor disciples.

(Venerable Louis of Grenada, 1504-1588)

*Our Lady of the Rosary,
teach us to present our lives to the Lord
as an acceptable sacrifice pleasing to him.*



Christ among the Doctors, anonymous, early 15th century Spain

The Finding of Jesus in the Temple

The boy Jesus remained in Jerusalem without his parents knowing it. Thinking he was in the group of pilgrims, they traveled a day's journey before seeking him among their relatives and acquaintances.

(Luke 2:43-44)

It was only when they reached their starting point, the Temple, that they found him. In the same way, if you need to find the divine birth in yourself, you have to leave the whole crowd and go back to the origin and, basically, to where you came from. All the powers of the soul and all their operations: all this is the crowd. You have to leave it all behind: sense experience, the imagination, and everything in which you find or seek yourself interiorly. Only then can you find this birth.

(Meister Eckhart, c. 1260 - c. 1328)

[By this episode of the finding of Jesus in the midst of the teachers], St. Luke wished to make it understood how Jesus, at the age of 12, had a clear consciousness of his divine origin, a consciousness that the evangelists did not attribute either to a revelation or to a progression, and that must rather be reconnected to that immediate, original vision, which alone was of a nature to make his intellect penetrate the distinction between Father, Son, and Holy Spirit in the heart of the ineffable Trinity.

(Father Marie-Joseph Lagrange, 1855-1938)

*Our Lady of the Rosary,
teach us to be always close to the Father.*



The Baptism of Christ by **Blessed Fra Angelico** (c. 1395 – 1455)

~ The Luminous Mysteries ~

The Baptism

And lo, a voice from heaven saying, "This is my beloved Son, with whom I am well pleased." (Matthew 3:17)

The Holy Spirit kept John the Baptist out in the desert so that he would not know Christ and would not see him, in view of the importance of the witness that John was to give later, namely that he had never seen Jesus until he saw him at the Jordan. . . . It was there that *the Father's voice was heard, proclaiming him his Son*. It was there that the Holy Spirit bestowed so many virtues on him [John] – humility, meekness and the rest, so that he emerged from the desert transformed into *salt* to preserve people from corruption, *light* to give light to the blind, and a *fortified town* as a place of refuge for the holy and virtuous.

(Saint Louis Bertrand, 1526-1581)

The Baptism marks the beginning of Jesus' public life. It reveals his nature, his divine role, his entire destiny and the power that will be his. The enemies of the personal intervention of God will never be able to penetrate his depths; the entire gospel account will remain for them a closed book. From this point onwards, Jesus is no longer the carpenter from Galilee. The veil which concealed him from the multitude has been torn apart: he appears as he is, the Christ, the Son of God. However, he will retain, in his divine greatness, a fragile nature open to suffering and to death.

(Fr. Henry Louis Rémy Didon, 1840-1900)

*Our Lady of the Rosary,
teach us to remain faithful
to the promises of our baptism.*



The Wedding Feast at Cana by Duccio di Buoninsegna (1255–1319)

The Marriage Feast at Cana

When the wine failed, the mother of Jesus said to him, "They have no wine." (John 2:3)

Let us reflect on the reverential love Mary had for Christ. In the respectful love we ourselves have for God, all we need to do is to show Him our need, *Lord, all my longing is known to thee*. It is not for us to know quite how the Lord will come to our aid, because *we do not know what to ask for when we pray*. That is why the Mother of Jesus simply pointed out the need of others to him when she said: *"They have no wine."*

(Saint Thomas Aquinas, 1225-1274)

In Cana, the wine for the wedding which had been set aside for a long time ran short. . . . Jesus was at table with his mother. Having noticed this and, filled with compassion as well as convinced that He would share her feelings, Mary said to him quite simply: "They have run out of wine." It was the most tentative of prayers, scarcely more than a suggestion, not even the expression of a wish . . . Jesus pointed out to his mother that it was not for either himself or for her to interfere in this matter. However Mary, guided undoubtedly more by his look than by what he had said, said to the waiters: "Whatever he tells you to do, do it."

(Fr. Marie-Joseph Lagrange, 1855-1938)

*Our Lady of the Rosary,
teach us to be always aware
of the needs of those around us.*



The Sermon on the Mount by **Blessed Fra Angelico** (c. 1395 – 1455)

The Proclamation of the Kingdom

Jesus was going through the towns and villages preaching and bringing the good news. (Luke 8:1)

In sermons and exhortations, use a simple language such as you would use in familiar conversation. Speak in such a way that your words are felt to come not from a proud and haughty spirit, but rather from the tenderness of love and a fatherly goodness. Be like a father who is distressed to see his children misbehaving . . . he tries to bring them back, to rescue them, he wants to embrace them as a mother, like someone who rejoices to see the progress they have made and feels able to hope they will gain the glory of paradise.

(Saint Vincent Ferrer, 1350-1419)

Men have submitted themselves to Christ with an ardent desire and deep devotion after hearing his words of eternal life and seen his wonderful miracles. Many have also died for his glory, moved by the violence of their love, for our Savior's words are gentle and effective, so that all flocked to hear him with great eagerness. His words were gentle, attractive and extremely effective, being full of divine inspiration and the fire of the Holy Spirit.

(Fr. Bartolomé de Las Casas, 1484-1566)

*Our Lady of the Rosary,
teach us to be fervent preachers of the Gospel.*



Transfiguration of Christ by **Blessed Fra Angelico** (c. 1395 – 1455)

The Transfiguration

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and he was transfigured before them. (Mark 9:2)

So keep your eyes fixed on Jesus, who gives the faith and safeguards it. . . . that He, the God of love and of peace, may instill peace in your hearts and speed your journey, that He may hide you in the secret of his face, far from the intrigues of men; and do so until He brings you to, and causes you to take root in, that fullness where you will dwell eternally in beauty and peace, in the tents of safety and the rest of abundance.

(Saint Raymond of Penyafort, 1175-1275)

Six days after Peter's confession of faith, there took place an extraordinary scene which has no parallel in the life of Jesus, unless, perhaps, his prayer in the Garden of Gethsemane is its antithesis. In both cases, Jesus had taken Peter, James and John apart; in both cases the disciples were overcome with sleep, and in both cases Jesus received a visitor from heaven. But the transfiguration is a definite pledge of the glory of Jesus, whereas the scene in Gethsemane shows him at the point of his deepest abasement.

(Fr. Marie-Joseph Lagrange, 1855-1938)

*Our Lady of the Rosary,
teach us to contemplate Christ in His transfiguration.*



Last Supper. Fourteenth-century gradual
from an unknown Dominican house.

The Institution of the Eucharist

He who eats my flesh and drinks my blood has eternal life. (John 6:54)

Eternal wisdom, in order to come as close to men and women as possible and to show them his love in the clearest possible way, went as far as to become *man*. . . . Wishing on the one hand to show his love for men and women to the point of dying in their stead in order to save them, and on the other hand being unable simply to leave them to their fate, He found an astonishing secret enabling him to die and to live at the same time, and to be with men until the end of time, namely the loving means of the *Eucharist*. Moreover, in order thus to satisfy his love in this mystery, He did not hesitate to change and overturn the whole of nature.

(Saint Louis-Marie Grignion de Montfort, 1673-1716)

The divine Eucharist is a *consuming* fire, capable of setting the most tepid hearts alight. Let anyone who feels full of weakness and imperfection have recourse to Holy Communion. It is the bread of the strong, the milk of the weak, the cure for the sick, the energy of the traveler who is scaling the paths of perfection leading to the mountain of God. Are you feeling unduly attached to yourself and to the things of this world? The Eucharist will instill in us all a great detachment and a steadily increasing yearning for eternal life.

(Blessed Hyacinthe-Marie Cormier, 1832-1916)

*Our Lady of the Rosary,
teach us to be always hungry for the Bread of Life
given for the salvation of the world.*



Miniature of Christ in the Garden. Early fourteenth-century book of rites and processional from the Dominican monastery of St. Agnes in Strasbourg.

~ The Sorrowful Mysteries ~

The Agony in the Garden

Jesus took with him Peter, James and John and began to be greatly distressed and troubled. (Mark 14:33)

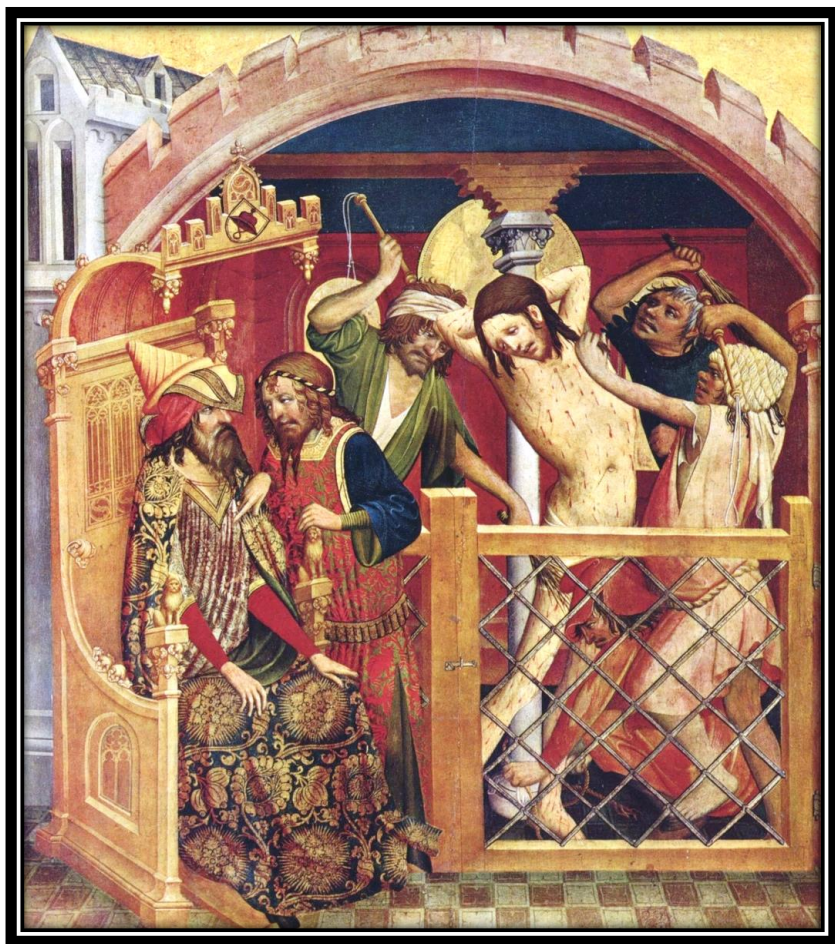
O Jesus, my Savior, Son of the living God, by the bitter sorrow with which your soul was flooded on the Mount of Olives, and by the fear that actually pierced your sacred flesh, we beg you to grant that, when we come to die, when our soul and our body are in their last agony, you will be there to help us and to strengthen us in our hour of anguish. Do not abandon us, but let the grace of your own sufferings support us in such a way that we too will pray in your own words: "My God, not what I will but what you will!"

(Venerable Louis of Granada, 1505-1588)

One day, while meditating on Jesus Christ's sweating of blood in the garden of Olives, Agnes saw our Lord prostrate on the ground, his face against the earth, and she saw issuing from his arms, throughout the length of his veins, drops of blood and also of water. "I believe that it was in the garden of Olives that he suffered most," she said, "because the mere sight of my sins forced the blood from his veins. It was the anticipation of my sins that made the blood gush forth, which shows how great they were."

(Blessed Agnes of Langeac, 1602-1634)

*Our Lady of the Rosary,
teach us never to leave alone
those who are dying.*



The Scourging of Christ by **Meister Francke** (c. 1380-1440)

The Scourging at the Pillar

Pilate had Jesus scourged, and delivered him to be crucified. (Mt 27: 26)

They cover him with wounds
and tear his flesh with blows.
One can see only bruises,
wounds, holes.
Reflect that he endures
this frightful torment
without a murmur, or complaint,
so burning is his love.
Sinners, it is our offences
that are causing such suffering
to this object of pity.
Come to be healed
in the blood from his veins,
and do not add to his suffering
by persisting in your passion.
O beautiful Savior,
by this body bruised with blows,
cool your anger
and forgive us all!

(Saint Louis-Marie Grignion de Montfort, 1673-1716)

You are in the midst of tribulations? Invite all the faculties of your soul to come and take a sip from the chalice *as you follow the scourged Jesus*. Be at peace, in the simplicity of spirit which ignores all pointless reflection on the reason for these tribulations, how long they will last, how to get rid of them, and in a humble confidence. It is dark night? You are as it were a missionary who is lost in the middle of the forest where wild beasts are roaming and roaring. . . . Up in a tree, he feigns death. . . . When day dawns, the animals return to their lairs and the man of God continues on his way to save souls.

(Blessed Hyacinthe-Marie Cormier, 1832-1916)

*Our Lady of the Rosary,
teach us to support all those
who are suffering in their body.*



The Mocking of Christ, by **Blessed Fra Angelico** (c. 1395 – 1455)

The Crowning with Thorns

Plaiting a crown of thorns, the soldiers put it on Jesus' head. (Mt 27:29)

We must keep grief for our sins in our soul because, in order to deliver us from their sharp points, Jesus Christ willed to suffer the pain of the sharpest thorns in his sacred head, to quote the Venerable Bede. The thorns symbolize sin because the first man who sinned was told that '*the earth would bring forth thorns and thistles for him*'. This was because our tainted nature would produce the sins, acute remorse for which pierces the conscience like the sharpest thorns.

(Ludolph the Carthusian, 1300-1377)

Jesus had been stripped of his garments. As he believed he was a king, they put on him a soldier's red mantle [to serve] as a purple cloak; they wove into a crown a bundle of thorns used to make the fire blaze up, and put into his hand a reed to serve as a sceptre. Bowing the knee before him with gales of laughter, the soldiers hailed him as king of the Jews and beat him on the head with the reed. Their homage took the form of blows and spittle . . . But Jesus was indeed the king of the Jews: what a stroke of luck for the Roman soldiers, scornful of kings and despising the Jews!

(Fr. Marie-Joseph Lagrange, 1855-1938)

*Our Lady of the Rosary,
teach us to help those
who are suffering in spirit.*



The Carrying of the Cross by **Meister Francke** (c. 1380-1440)

The Carrying of the Cross

He went out, bearing his own cross, to the place called the place of The Skull (or Calvary), which is called in Hebrew Golgotha. (John 19:17)

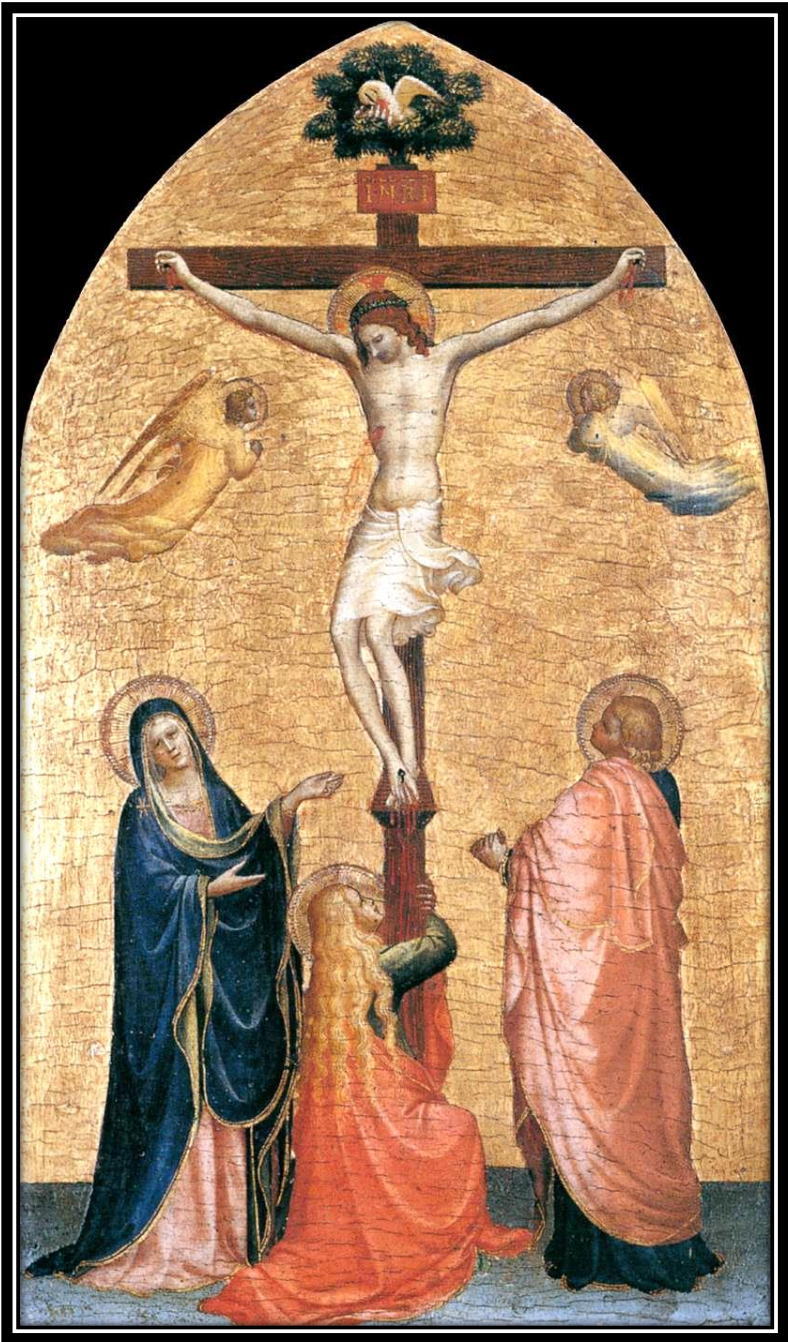
It is with a human nature like ours that the Son of God made haste to embark on so great a Passion. We must undertake the same course, my children, in order to throw ourselves into this vast ocean, washing and purifying ourselves therein, for he did it all for us; marking our foreheads with the sign of his blood so that with such a sign we may appear before the eternal Father and tell him that his only Son has paid for us, that we have done battle and found the red, the scarlet booty, namely Jesus Christ on the Cross, covered with blood and worn out by love.

(Saint Catherine of Ricci, 1522-1589)

Jesus came on earth in order to be a perfect example for us to imitate. With this end in view, he began by taking the cross on his shoulders, then he wanted Simon of Cyrene to carry it after him; hence the fact that he did not say to us in the Gospel to go ahead of him, but to follow him, carrying our cross. He wanted to carry the trophy himself before anyone else put a hand on it. Afterwards, he left his cross to perfect souls, to those who were willing to obey the good will of his Father.

(Fr. Louis Chardon, 1595-1651)

*Our Lady of the Rosary,
teach us to be Simons of Cyrene
for those who are overwhelmed by the burden of life.*



Crucifixion with the Virgin, John the Evangelist, and Mary Magdalene
by Blessed Fra Angelico (c. 1395 – 1455)

The Crucifixion and Death of Jesus

Far be it from me to glory except in the cross of Our Lord Jesus Christ.
(Gal. 6:14)

You can find a kind of consolation in taking and reading this book of the cross which you always have before the eyes of your soul, this book of life, this book of the immaculate Law which alone removes the stains, because it alone is Charity. You will find it written with astonishing beauty when you contemplate Jesus your Savior stretched out on the Cross like a skin on which he has written by means of his murderers and which he has illuminated with his generous Blood? Where else can one read, where else can one learn so well the lesson of charity?

(Blessed Jordan of Saxony, 1190-1237)

Jesus Christ, my crucified Savior, Son of the Blessed Virgin Mary, open your eyes and look at me as you looked from the cross at your beloved Mother, filled with sorrow.

Jesus Christ, my crucified Savior, Son of the Blessed Virgin Mary, open your mouth and speak to me as you spoke to St John when you gave him to be a son of the Virgin Mary.

Jesus Christ, my crucified Savior, Son of the Blessed Virgin Mary, open your sacred arms and embrace me, as you opened them on the Cross in order to embrace the whole human race.

(Saint Pius V, 1504-1572)

*Our Lady of the Rosary,
in imitation of Saint Dominic, our Father,
teach us to discover the way of Life in the book of the Cross.*



Noli Me Tangere by **Fra Bartolomeo** (1472-1517)

~ The Glorious Mysteries ~

The Resurrection

Jesus said to Mary: "Woman, why are you weeping? Whom do you seek?" (John 20:15)

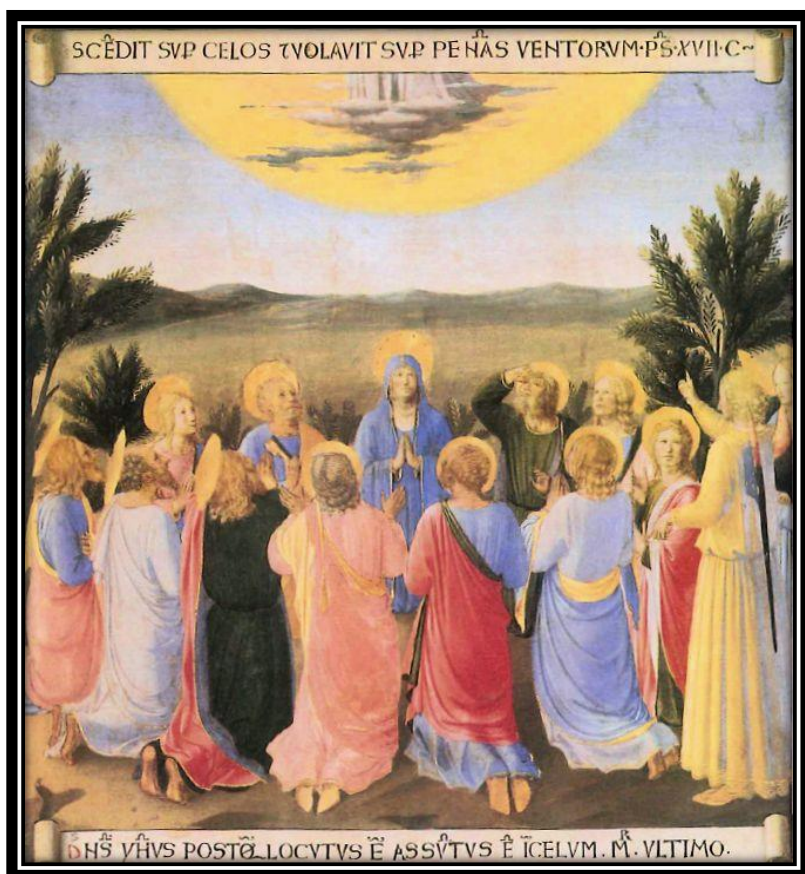
O Risen One, O gentle door-keeper, O humble lamb, you are the gardener who, having opened the gates of the heavenly garden, that is paradise, you offer us the flowers and the fruits of the eternal Deity. And now I know for certain that you have spoken the truth. . . . When you appeared as a traveler to two of your disciples and told them that the Christ must suffer and that it was by way of the Cross that he enters into his glory. . . . And what was your Glory, O sweet and loving Word? It was Yourself and it was necessary for you to suffer in order to enter into your Glory.

(Saint Catherine of Siena, 1347-1380)

There is nothing more to search for, Mary: you have found the one you will never lose again. You will no longer see him in death's hands on the cross. You will no longer go to his tomb to embalm him in the perfumes of charity. You will no longer seek him from anyone on earth; nor from anyone in heaven, himself least of all, because he is your soul and your soul is he. Separated for a brief spell, you are now joined together in that place where nothing at all can prevent union and unity.

(Fr. Henri-Dominique Lacordaire, 1802-1861)

*Our Lady of the Rosary,
teach us to give thanks for this new Life
which has been given to us by the Resurrection of Christ.*



The Ascension by **Blessed Fra Angelico** (c. 1395 – 1455)

The Ascension

Therefore it is said, "When he ascended on high he led a host of captives and he gave gifts to men." (Eph. 4:8)

The mystery of the Ascension . . . takes us with the Lord into the kingdom of the Father and closes off the purely human routes. *If you have risen with Christ, seek the things that are above.* But this raising up of ourselves, this going up is to take place in the footsteps of Christ. It is the power of the Resurrection that carries us and draws us onwards just as it was Jesus' love for the Father that drew him along the path of his Passion. We too can only join Christ on the paths he himself trod: abjection, poverty, contempt, because it is He and not another who is the Way.

(John Tauler, 1300-1361)

He, the most Powerful of the powerful, has made the devil captive, and he has gone up to heaven in all his power. There, in the splendor and the sublimity of his glory, he rejoices with his Father in all the heavenly blessings. King of life eternal, he makes us his co-heirs, his co-sharers, he the contemplation of whom satisfies the desires of all the angels; he who is so beautiful that no creature can cease to admire him, he whose appearance, whose words, are beyond description! It is he who is our reward.

(Blessed Columba of Rieti, 1467-1501)

*Our Lady of the Rosary,
teach us to long always for Heaven.*



Pentecost by Fray Juan Bautista Maíno (1581–1649)

Pentecost

They were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. (Acts 2:4)

May the grace of the Holy Spirit be with us! Holy Spirit, you inspired the prophets so that they could proclaim in advance the wonders of the Messiah. You purified the Apostles so that they could carry the message of Christ to the whole world. Your breath enabled human beings to become spiritual. You bring together in one widely different languages and customs. With your heavenly touch, you have taught the saints in all centuries. You have yourself today endowed the Apostles of Christ with the most extraordinary and hitherto unknown gifts. You have made glorious this day of Pentecost. Amen. Alleluia!

(Blessed Humbert of Romans, 1194-1277)

The precious and incomparable gift which, unfortunately, had formerly been lost through sin in the earthly paradise, has now been restored to us. Yes, the treasure which we had formerly lost through our disobedience, I mean the Holy Spirit, the riches, depth of love and fullness of which no mind, heart or intelligence is capable of comprehending, had been restored to us. He descended on the apostles. He gave himself abundantly, without measure. He filled them all to the full, interiorly and exteriorly, with his grace.

(John Tauler, 1300-1361)

*Our Lady of the Rosary,
teach us to be docile
to the breath of the Spirit.*



The Assumption of Mary by **Blessed Fra Angelico** (c. 1395 – 1455)

The Assumption

He who is mighty has done great things for me: henceforth all generations will call me blessed. (Luke 1:48-49)

If Our Lady's body is with her in the glory of Heaven, that is because throughout her earthly life and in spite of her exceptional graces, she never attached herself to any good, spiritual or corporal, interior or exterior. . . . By means of this deep interior poverty, we too share a little in this purity of Mary, in this 'lightness' thanks to which she never placed the slightest obstacle in the way of the grace which was raising her to God. The Assumption begins, like the Resurrection, in our daily life here below.

(John Tauler, 1300-1361)

This heavenly and glorious Queen who, while on earth, seemed to be no more than a little piece of earth, I know that today she is above all the spheres, as the Church teaches. He who established her as Queen of the Seraphim, and who took real human flesh in her womb, comes down through the heavenly spheres in order to honor her and to crown her. What rejoicing in the depths of heaven, in the midst of those shining spirits, at the moment of her wonderful assumption!

(Fr. Girolamo Savonarola, 1452-1498)

*Our Lady of the Rosary,
teach us always to go to Christ through you.
Ad Jesum per Mariam!*



The Coronation of the Virgin by **Blessed Fra Angelico** (c. 1395 – 1455)

The Coronation of the Blessed Virgin Mary

A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars.

(Apoc. 12:1)

My daughters [the Nuns of the Monastery of St Agnes in Bologna] are decked and adorned indeed. . . . *They shall be brought to the King, our Lord, after her who is the QUEEN, the Virgin MARY, his incomparable mother, for she alone is his dove, his beautiful one, she who is all fair and there is no blemish in her. . . .* She is full of charity and love, *full of grace, she that is blessed among women and the Lord is with her.* After her shall the brides of Christ be brought into this temple of the King, that temple which is not made with human hands; and there the Bridegroom shall rejoice over the Bride. . . . You shall come into Sion with praise, and everlasting joy shall be upon your heads, that everlasting crown which is called joy.

(Blessed Jordan of Saxony, 1185-1237)

Gaze upon the sweet Queen of the heavenly Kingdom, so dear to your heart, who is bending tenderly over her Beloved, surrounded by roses and lilies of the valley. Gaze upon her exquisite beauty that fills the entire heavenly army with joy. Oh! Now take a look which will thrill your heart and your spirit! Behold the Mother of Mercy who has gently turned her eyes, her merciful and loving eyes, to look at you and at all sinners, in order to protect them with her power and reconcile them with her beloved Child.

(Blessed Henry Suso, 1295-1366)

*Our Lady of the Rosary,
teach us to love you always more and better,
as worthy daughters and sons of Our Father St Dominic.*



At the heart of the Holy Preaching of the Dominican Order, the cloistered Dominican nuns at Marbury live a contemplative monastic life dedicated to the glory of God and the salvation of souls, especially through community life, the solemn celebration of the liturgy, Eucharistic Adoration and Perpetual Rosary as Mary's Guards of Honor, and the study of sacred truth.

Single Catholic young women drawn by God to give themselves totally to Jesus through Mary for the salvation of souls may learn more at the address below.

Dominican Nuns
Dominican Monastery of St. Jude
143 County Road 20 East, Marbury, Alabama, 36051
MarburyDominicanNuns.org

*The Rosary is truly
a mysterious nourishment for our souls
and after the Eucharistic Bread
it forms our most pure delight.*

*– Custom Book of the Dominican Nuns
of the Perpetual Rosary*



Holy Father Saint Dominic, pray for us!

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