



Research Paper

A Review on the Origin and Promises of the Rosary Prayer

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ABSTRACT: This article is about Roman Catholic belief on the origin and the promises of the Rosary Prayer. In particular, we review the history of the rosary from the roots in several early Christian prayer traditions with similar formats to the rosary, with repetitive structures and prayers. Furthermore, the history of the Virgin Mary presenting a string of beads to St. Dominic for devotional prayers. Then, from the devil’s attempt of almost 150-year to hide St. Louise Marie De Montfort’s book because the book reveals the secret of the rosary, which explain that the devotion to Mary “leads the soul to avoid sin and to imitate the ten-principal virtues of the Blessed Virgin”. Finally, we recap the resulting fruits/virtues, the 7-praying reasons per St. Louise Marie De Montfort, and the 15-promise of the rosary devotion.

KEYWORDS: Rosary, St. Dominic, St. Louise Marie De Montfort, Queen of Heaven, Virgin Mary.

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I. INTRODUCTION

As the Dynamic Catholic Institute pointed out [1], the rosary has roots in several early Christian prayer traditions. They share similar formats to the rosary with repetitive structures and prayers: 1) Third-century Christian hermits and monks in Egypt (known as Desert Fathers) used stones and later prayer ropes to keep track when praying the 150 Psalms; 2) Various forms of “the Jesus Prayer” (such as “Lord Jesus Christ, Son of God, have mercy on me,”) became popular. The short prayer was said over and over again in a type of mantra while counting beads; The Our Father was also prayed 150 times, using a string of beads with five decades referred to as a ‘*Paternoster*’ (Latin for “Our Father”).

The origin of the ‘*Hail Mary*’ prayer portion on the rosary came together slowly. It took more than a thousand years. The earliest version simply added Mary’s name to the message delivered by the angel Gabriel to Mary, “*Hail Mary, full of grace, the Lord is with thee*” (Luke 1:28). Next, around 1050 AD, the words Elizabeth used to greet Mary during the ‘*Visitation*’ were added, “*Blessed art thou among women, and blessed is the fruit of thy womb*” (Luke 1:42). Later in 1261, Pope Urban IV added the name of ‘*Jesus*’ to the end of Elizabeth’s words. Then, St. Peter Canisius published the ‘*Hail Mary*’ in his 1555 Catechism with almost the entire final petition: “*Holy Mary, Mother of God, pray for us sinners.*” Finally, eleven years later, the Catechism of the Council of Trent (a work that Canisius was instrumental in creating) included, for the first time, the entire final petition, concluding with the words “*now and at the hour of our death. Amen.*” The version of the Hail Mary we pray today was given official approval in 1568, “*Hail Mary, full of grace, the Lord is with thee; blessed art thou among women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.*”

Saunders [2] explained that the structure of the rosary gradually evolved between the 12th and 15th centuries. Eventually 50 Hail Mary’s were recited and linked with verses of psalms or other phrases evoking the lives of Jesus and Mary. During this time, this prayer form became known as the rosarium (“rose garden”), actually a common term to designate a collection of similar material, such as an anthology of stories on the same subject or theme. During the 16th century, the structure of the five-decade rosary based on the three sets of mysteries prevailed [2].

It is widely believed that in 1214 St. Dominic had a vision of Mary [2]. She presented him with the rosary, both the beads and the prayers to be prayed. Tradition does hold that St. Dominic had a tremendous devotion to Mary and devised the rosary in his missionary work among the Albigensian, who had denied the

mystery of Christ. Some scholars take exception to St. Dominic's role in forming the rosary. The earliest accounts of his life do not mention it, the Dominican constitutions do not link him with it and contemporaneous portraits do not include it as a symbol to identify the saint. In 1922, Dom Louis Cougand stated, "*The various elements which enter into the composition of that Catholic devotion commonly called the rosary are the product of a long and gradual development which began before St. Dominic's time, which continued without his having any share in it, and which only attained its final shape several centuries after his death.*" However, other scholars would rebut that St. Dominic not so much 'invented' the rosary as he preached its use to convert sinners and those who had strayed from the faith. Moreover, at least a dozen popes have mentioned St. Dominic's connection with the rosary, sanctioning his role as at least a 'pious belief' [1–2]. The year 1572, Pope St. Pius V established the Feast of the Holy Rosary on October 7, where the faithful give thanks to the Lord for all of His benefits and remember the powerful intercession of our Blessed Mother. The fact that the Catholic Church continues to include the Feast of the Holy Rosary on the liturgical calendar testifies to the importance and goodness of this form of prayer. Archbishop Fulton Sheen said, "*The rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the rosary is beyond description*" [2].

The Catholic television network, Eternal Word Television Network (EWTN) pointed out [3] the almost 150-year hidden book [4] of St. Louise de Montfort, '*Treatise on True Devotion to the Blessed Virgin*' [3]. St. Louis de Montfort was ordained a priest in 1700 who wrote the book in the early 1700s. Despite his death in 1716, the book was found in 1842. Hence, for over a century, St Louis de Montfort's such masterpiece remained completely hidden and mysteriously concealed. St Louis himself foretold that his book would be exposed to vicious attacks and kept hidden by Satan who would try to suppress any means of spreading the 'true devotion' to Our Lady. His own penned prophetic words are as follows, "*I clearly foresee that raging beasts will come in fury to tear to pieces with their diabolical teeth this little book and the one the Holy Spirit made use of to write it, or they will cause it at least to lie hidden in the darkness and silence of a chest and so prevent it from seeing the light of day.* He continued, "*They will even attack and persecute those who read it and put into practice what it contains. But no matter! So much the better! It even gives me encouragement to hope for great success at the prospect of a mighty legion of brave and valiant soldiers of Jesus and Mary, both men and women, who will fight the devil, the world, and corrupt nature in the perilous times that are sure to come.*" (True Devotion to Mary, n. 114). His mission is to win over souls by encouraging complete belonging to Christ through Mary, as he wrote, "*I am all yours, and all that I have is yours, O most loving Jesus, through Mary, your holy Mother.*" (Treatise on True Devotion, n. 233). He added, "*Pour, pour into the bosom and the heart of Mary all your treasures, all your graces, all your virtues. She is a spiritual vessel, she is a vessel of honor, she is a marvelous vessel of devotion—Vas spirituale, vas honorabile, vas insigne devotionis*" (Treatise on True Devotion, n. 178).

What did St Louis de-Montfort's foretell of future events that are yet to unfold? In his book, St. Louis foresees that devotion to 'Our Lady' will be especially necessary in the latter times where there will be a great revival of faith. St. Louis envisages that "*Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs.*" (n. 47). These great saints, soldiers, and servants of Our Lady "*will be ministers of the Lord who, like a flaming fire, will enkindle everywhere the fires of divine love. They will become, in Mary's powerful hands, like sharp arrows, with which she will transfix her enemies.*" (n. 56). He continued, "*They will be like thunder-clouds flying through the air at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, troubled at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin, they will storm against the world, they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's word all those against whom they are sent by Almighty God.*" (n. 57). Next, he added, "*They will combat with one hand, and build with the other: they will overthrow, rout, and crush heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness; they will build the temple of the true Solomon and the mystical city of God.*" (n. 48).

Moreover, St. Louis de Montfort explained in his classic work 'True Devotion to Mary (n. 108)' [5] that this devotion to Mary "*leads the soul to avoid sin and to imitate the virtues of the Blessed Virgin,*" especially her '*Ten Principal Virtues*': 1) Profound humility, 2) Lively faith, 3) Blind obedience, 4) Continual prayer, 5) Universal mortification, 6) Divine purity, 7) Ardent charity, 8) Heroic patience, 9) Angelic sweetness, and 10) Divine wisdom. Consistently, we can find the '*Ten Evangelical Virtues*' of the Blessed Virgin Mary recorded in the Gospels [6]. There, she is presented as the Most Holy Virgin Mary — an evangelical model for the whole Church:

- 1) Most Pure (Mt 1:18, 20, 23; Lk 1:27,34)
- 2) Most Prudent (Lk 2:19, 51)

- 3) Most Humble (Lk 1:48)
- 4) Most Faithful (Lk 1:45; Jn 2:5)
- 5) Most Devout (Lk 1:46-7; Acts 1:14)
- 6) Most Obedient (Lk 1:38; 2:21-2, 27)
- 7) Most Poor (Lk 2:7)
- 8) Most Patient (Jn 19:25)
- 9) Most Merciful (Lk 1:39, 56)
- 10) Most Sorrowful (Lk 2:35)

It was de Montfort's method of consecration to Our Lady that Pope St. John Paul II (JP2) made and led to his motto, '*Totus Tuus*' in Latin phrase, ["Totally Yours"], from St. Louis de Montfort's book '*True Devotion to Mary*', a commitment to Jesus through Mary, to signify the desire of Catholic believers to give entirely to Jesus Christ through Mary. In *Crossing the Threshold of Hope*, JP2 wrote, "*Thanks to St. Louis de Montfort, I came to understand that true devotion to the Mother of God is actually Christocentric, indeed, it is very profoundly rooted in the mystery of the Blessed Trinity, and the mysteries of the Incarnation and Redemption.*"

There are 21-item from the writings and teachings [7] of St. Louis de Montfort about rosary and Marian devotion from his works '*Treatise of True Devotion to the Blessed Virgin*' [3], '*The Secret of the Rosary*' [8–9], and '*The Love of Eternal Wisdom*' [10].

In addition, St. Louis de Montfort's book, '*The Secret of the Rosary*' [8–9], gave the seven reasons [11] why all Catholics should regularly pray the rosary: 1) It gradually gives us a perfect knowledge of Jesus Christ, 2) It purifies our souls, washing away sin, 3) It gives us victory over all our enemies, 4) It makes it easy for us to practice virtue, 5) It sets us on fire with love of Our Blessed Lord, 6) It enriches us with graces and merits, and 7) It supplies us with what is needed to pay all our debts to God and to our fellow men, and finally, it obtains all kinds of graces for us from Almighty God.

Regarding the growth of the rosary, the earliest form of the rosary developed when Pope Gregory the Great (590-604) popularized an earlier version of the Hail Mary prayer by asking it to be prayed on the fourth Sunday of Advent. Many individuals began praying the Hail Mary in a repetitive fashion using a string of beads to keep track of the prayers. After the full development of the Hail Mary prayer, the term "rosary" was finally given in 1597. For 320 years, from 1597 until 1917, the form of both the Hail Mary and the rosary remained the same. During those 320 years, there was much written and spoken about the rosary. Most notably, Pope Paul VI said when we pray the rosary, we can experience the key moments of the Gospel. It is a simple, beautiful, and focused meditation, especially when focusing on the mysteries [12–15] of the rosary.

In regards to the Fatima Prayer, on 13 May 1917, Mary appeared to three shepherd children in Fatima, Portugal. She told them to come back to that exact place on the 13th day of each month for the next six months. Mary promised she would appear to them each time and entrust a message to them. Mary told the children to pray for world peace by reciting the rosary every day. On 13 July 1917, Mary asked the children to add a short prayer to the end of each decade of the rosary, "*O my Jesus, forgive us our sins, save us from the fires of hell; lead all souls to heaven, especially those in most need of thy mercy.*" Today such addition is referred to as the Fatima prayer, and many Catholics incorporate it into the rosary as Mary requested.

Regarding the mysteries of the rosary, they were introduced by Dominic of Prussia sometime between 1410 and 1439. This gave each decade of the rosary a unique quality. Each mystery leads us to ponder very specific events in the lives of Jesus and Mary and the lessons they hold for our own lives today. There were originally three sets of mysteries: the Joyful Mysteries [12, 17], the Sorrowful Mysteries [14, 19], and the Glorious [15, 20] Mysteries. In addition, on 16 October 2002, almost 600 years after the original Mysteries of the rosary were established, JP2 proposed adding a new set of mysteries called the Luminous Mysteries (the Mysteries of Light) [13, 18]. Consequently, there is a 'Confraternity of the Most Holy Rosary' [16] of the National Shrine of Our Lady of Champion, at New Franken, Wisconsin, in the United States (US) of America, as the first and only approved Marian apparition site in the US, where Adele Brise (Brice), the Seer, was given the apparition of St. Mary. In summary, this is what St. Mary said to her, "*Gather the children in this wild country and teach them what they need to know for their salvation. Go and fear nothing. I will help you.*" The complete story [16] is written under the 'Our Story' tab of the website.

All things happen for a 'providential reason' – though it may take a multitude of years to see God's mysterious plans unfold. Therefore, when life is burdened with troubles and tribulations, we should remember that God has a Divine Plan for our lives and that He has destined us for greatness, the greater the trials and tribulations are.

In this article, the sections are organized as follow. In Section 2, we present the material and method. Section 3 is the result [the fruits or virtues and the 15-promise of rosary]. Section 4 is discussion. Finally, Section 5 is the conclusion.

II. MATERIAL AND METHOD

The material used are the Rosary prayers and beads [17–20] as depicted in Figures 1 and 2. The method use is Catholic’s teaching on faith and prayers as recap briefly in [21–22] and Bible references [23–25].

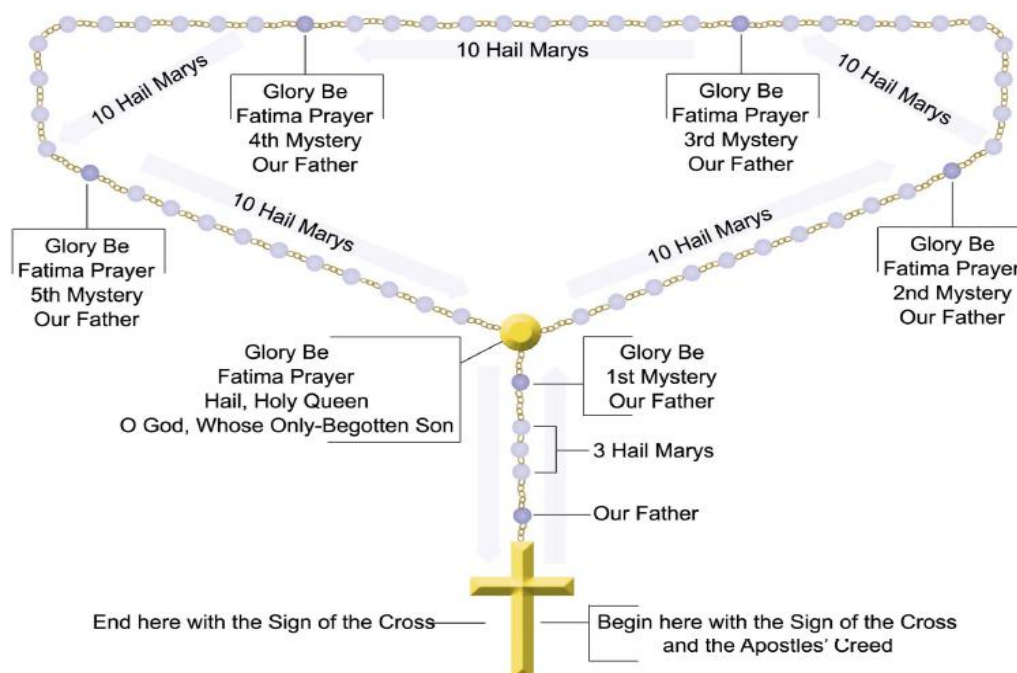


Fig 1. Rosary Beads.

III. RESULTS

The results of the Rosary prayers are virtues and promises of Mary. The '*15 PROMISES OF MARY TO CHRISTIANS WHO RECITE THE ROSARY*' which came from the tradition belief that the Blessed Mother gave these 15 promises to St. Dominic and Blessed Alan de la Roche [26–27]. The fifteen stated promises range from protection from misfortune to meriting a high degree of glory in heaven:

- 1) Whoever shall faithfully serve me by the recitation of the rosary, shall receive signal graces.
- 2) I promise my special protection and the greatest graces to all those who recite the rosary.
- 3) The rosary shall be a powerful armor against hell. It will destroy vice, decrease sin and defeat heresies.
- 4) It will cause virtue and good works to flourish. It will obtain for souls the abundant mercy of God. It will withdraw the hearts of people from the love of the world and its vanities and will lift them to the desire of external things. Oh, that souls would sanctify themselves by these means.
- 5) The soul which recommends itself to me by the recitation of the rosary shall not perish.
- 6) Those who recite my Rosary devoutly, applying themselves to the consideration of its sacred mysteries, shall never be conquered by misfortune. In His justice, God will not chastise them; nor shall they perish by an unprovided death, i.e., be unprepared for heaven. Sinners shall convert. The just shall persevere in grace and become worthy of eternal life.
- 7) Those who have a true devotion to the Rosary shall not die without the sacraments of the Church.
- 8) Those who faithfully recite the Rosary shall have, during their life and at their death, the light of God and the plenitude of His graces. At the moment of death, they shall participate in the merits of the saints in paradise.
- 9) I shall deliver from purgatory those who have been devoted to the Rosary.
- 10) The faithful children of the Rosary shall merit a high degree of glory in heaven.
- 11) By the recitation of the Rosary, you shall obtain all that you ask of me.
- 12) Those who propagate the Holy Rosary shall be aided by me in their necessities.
- 13) I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of their death.
- 14) All who recite the Rosary are my beloved children and the brothers and sisters of my only Son, Jesus Christ.

15) Devotion for my Rosary is a great sign of predestination.

Such 15 promises fall under the category of ‘*private revelation*’, and as such are a ‘*pious tradition*’, which a person is free to believe or not believe. Moreover, for each Mystery of the Holy Rosary there is a fruit, a virtue, that is attached to it [28–30]:

The Joyful Mysteries

1. The Annunciation (Lk 1,28) – Love of Humility
2. The Visitation (Lk 1,42) – Love of Neighbor
3. The Nativity of the Lord [born in a stable] (Lk 2,7) – Spirit of Poverty [Detachment]
4. The Presentation (Lk 2,28) – Obedience
5. The Finding of the Child Jesus in the Temple (Lk 2,46) – Zeal

The Luminous Mysteries

1. The Baptism of Jesus (Mt 3,13) – Openness to the Holy Spirit
2. The Miracle at Cana (Jn 2,1) – To Jesus through Mary
3. The Proclamation of the Kingdom of God (Mk 1,15) – Repentance and Trust in God
4. The Transfiguration (Mt 17, 2) – Spiritual Courage
5. The Institution of the Eucharist (Mk 14,22; Lk 22,14) – Eucharistic Adoration

The Sorrowful Mysteries

1. The Agony in the Garden (Mk 14,35) – Conformity to the Will of God (True Contrition)
2. The Scourging at the Pillar (Mk 15,15) – Purity
3. The Crowning with Thorns (Mk 15,17) – Moral Courage
4. The Carrying of the Cross (Jn 19, 17) – Patience
5. The Crucifixion (Lk 13, 33) – Salvation (Final Perseverance)

The Glorious Mysteries

1. The Resurrection (Mk 16,6) – Faith
2. The Ascension (Mk 16,19) – Hope
3. The Descent of the Holy Spirit (Acts 2,4) – Love of God
4. The Assumption of Mary – Grace of A Holy Death (Devotion to Our Lady)
5. The Coronation of the Blessed Virgin Mary – Trust in Mary’s Intercession (Eternal Joy)

IV. DISCUSSION

As Christ is the New Adam (Rm 5:18-19), Mary is the New Eve (Rv 12:1, 5). Saint Paul explains how the curse (death) associated with Adam’s fall comes upon the entire human race, while salvation comes to the people of God through the death and obedience of Jesus (the second Adam). The old Adam disobeyed and committed sin, however the new Adam, Jesus, was born without sin and obeyed, leading to the forgiveness of sins. If this is so, then there must also be a new Eve who obeyed and was also born ‘*full of grace*’ (Lk 1:28), hence, without sin; the Greek ‘*kecharitomene*’ means favored by grace, graced. Therefore, this new Eve is Mary [31]. Genesis 3:15 said “*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.*” As the Scripture indicates (Gn 3:15), the Lord has appointed (purposed) His Mother to crush the head of the serpent, by the application of His own strength and redemptive grace. He has sent her to the front lines of the battle, as it were, by placing enmity precisely between her and the satanic serpent. The Blessed Pope Pius IX promulgated [32] the *dogma* of the *Immaculate Conception* in 1854 in his apostolic constitution *Ineffabilis Deus* [he wrote]: ‘*The most holy Virgin, united with Him [Christ] by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and most completely triumphed over him, and thus crushed his head with her immaculate foot.*’

Pope Pius IX [32] makes it clear above that it is because of Mary’s indissoluble and intimate union with Christ that she can crush the enemy of our salvation. But there is more. Involving His servants in His work is simply the Lord’s chosen way of acting. He always remains the Source of whatever power is exercised against the devil or for the building up of the Church. But if He were to do everything Himself, there would be no need for prophets and priests and apostles and teachers, and all the ministries of the Church. Therefore, He *appoints* his servants to carry out his will, by the power of his Spirit and his grace. As Mary is appointed, purposed, and tasked to crush the Serpent’s head with her feet, we can rely on the powerful intercession of the ‘*Mother of God*’ in our spiritual warfare. The devil cannot overcome her, for she has been purposed, tasked, and given the power to crush the serpent/devil with her immaculate foot, and she will wield this power until the Day

of Judgment. It is our time to invoke her. This is why Mary insists us praying the Holy Rosary via her many apparitions [32].

Rosary – The Detailed Prayers

Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Apostle's Creed (not the Nicene Creed recited each Sunday Mass)

I believe in God, the Father almighty, Creator of Heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, died, and was buried. The third day He rose again from the dead. He ascended into Heaven, and sits at the right hand of God, the Father almighty. He shall come again to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

{“The Apostles’ Creed is so called because it is rightly considered to be a faithful summary of the apostles’ faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is ‘the Creed of the Roman Church, the See of Peter, the first of the apostles, to which he brought the common faith.’ ~ Catechism of the Catholic Church; 194.

“This Creed is the spiritual seal, our heart’s meditation and an ever-present guardian; it is, unquestionably, the treasure of our soul.” ~ Saint Ambrose.}

Our Father

Our Father, Who art in Heaven, hallowed be Thy Name. Thy kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Hail Mary

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Glory Be

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

Fatima Prayer – After each decade the Fátima Prayer may also be said (Pope Pius XII).

O My Jesus, forgive us our sins, save us from the fires of Hell and lead all souls to Heaven, especially those who are in most need of Thy mercy. Amen.

Hail, Holy Queen

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, O clement (merciful), O loving, O sweet Virgin Mary! Amen.

(Verse) Pray for us, O Holy Mother of God.

(Response) That we may be made worthy of the promises of Christ.

(Verse) Let us pray,

O God, Whose Only-Begotten Son

(Response) O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal salvation. Grant, we beseech Thee, that while meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, that we may both imitate what they contain and obtain what they promise, through Christ our Lord. Amen.

Most Sacred Heart of Jesus, have mercy on us.
Immaculate Heart of Mary, pray for us.

For the intentions of the Holy Father.

**Our Father, one Hail Mary, and one Glory Be.
In the Name of the Father, and of the Son and of the Holy Spirit. Amen.**

Fig 2. Rosary Prayers.

Consecutively, one of the Catholic Theologians from St. Paul Center, Shane Owens [33] pointed out the following. In the New Testament (NT), Mary is the new Ark of the Covenant: God’s dwelling place. Just as the Ark carried the presence of God, Mary bears the Word made flesh, becoming the new Ark of the Covenant (Rv 11:19-12:1). In the Old Testament (OT), it is written, “The glory of the Lord in the cloud covering the tabernacle *overshadowed* them” (Ex 40:34-35). This is the same language that was used by the Arcangel Gabriel when described the power of the Holy Spirit came upon Mary, *overshadowed* her, so that she can conceived the Christ child in her womb. In the NT, we also have Mary who goes in the hill country of Judah with haste, so that she can remains with her elderly cousin, Elizabeth, who was six months pregnant with ‘John the Baptize’. In the same manner, David also arises and goes with the same hill country and there where he remains to bring the Ark of the Covenant to Jerusalem. There, David, like Elizabeth, professed his unworthiness that the Ark would come before him, in this case, Elizabeth proclaiming how could it be that the ‘Mother of the Lord’ came to her. There is the awe, that the Ark contains and is brought before them (i.e., David and Elizabeth). We had David who

dances before the Ark, even to the point being ridiculed by others. Likewise, the unborn 'John the Baptize' leaps in the womb of Elizabeth, in the presence of his Divine cousin. The Ark, who is Mary, remains in this country for three months. As we can see, the whole sequences of events that presented Mary as the new Ark of the Covenant. What else can we see? In the OT, the Ark of the Covenant contains manna, Ten Commandments, and Aaron's rod. Now, Mary conceived Jesus, whom is described as the "Bread of Life" (Jn 6:35), who was born in Bethlehem, which literally means the "House of Bread," who was placed in a manger, the feeding trough of an animal. Mary also contains the Ten Commandments in the "Word became Flesh" (Jn 1:14). The Ark in the OT also contains Aaron's rod as a symbol of authority (Ex 7:10-12; Ex 7:20-21). In the NT, the authority is Jesus in Mary's womb, who will crush the head of the serpent (Gn 3:15). Additionally, the key verses laid on the Book of Revelation in the Bible (Rv11:19-12:1-3) which stated, "*Then God's temple in heaven was opened and the ark of his covenant was seen within his temple. And there were flashes of lightning, loud noises, peals of thunder an earthquake and heavy hail. And a great sign appeared in heaven a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars. She was with child, and she cried out in pangs of birth and anguish for delivery. And another sign appeared in heaven. Behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his head.*" So, we had from the striking texts from the Book of Revelation that we are told that God's temple was opened and the Ark of the Covenant was there, and there was a woman clothed with the sun. The Ark precisely being seen, is the woman. The woman is the 'Ark of the Covenant'. Twice, we had the language in Greek, "appearance" which is the same word, the appearance of the Ark, and the appearance of the woman. It is also common, under the language in the 'Book of Revelation', that the same person was presented multiple times, under different symbols. For instance, the Devil is presented as both the dragon and serpent; and Jesus is presented as the Lamb and the Lion. So, as Catholics, we are entrusting ourselves through the intercession of 'Our Lady' into our 'Covenant with God', we are in a sense also the arks of the covenant, through our baptism; we also become the holy temples of the 'Holy Trinity'. Moreover, each time we receive the Eucharist, we also carry the 'Bread of Life', we carry the Victorious Savior with us.

Subsequently, there is a so called 'The Confraternity of the Holy Rosary' which is a Roman Catholic Archconfraternity or spiritual association, under the care and guidance of the Dominican Order. The members of the confraternity strive to pray the entire Holy Rosary weekly [34] with the responsibilities and benefits as shown in Figure 3.

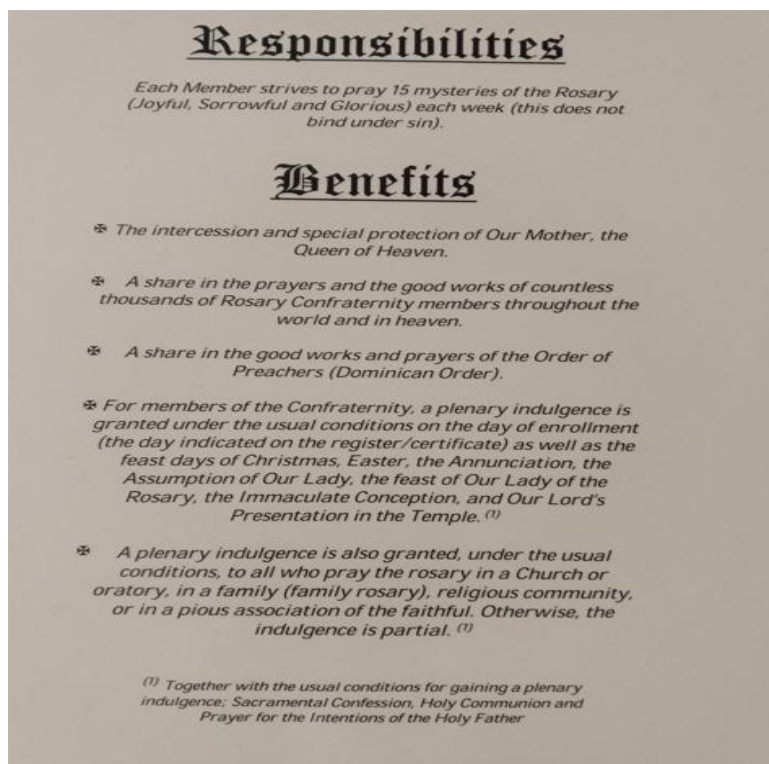


Fig 3. Responsibilities and Benefits of 'The Confraternity of the Holy Rosary'.

V. CONCLUSION

In this article, we have reviewed and summarized the origins, the resulting fruits or virtues (Ten Principal Virtues; Ten Evangelical Virtues; and the associated fruits/virtues of each Mystery of the Rosary), the *seven reasons* to pray the Rosary (per St. Louis de Montfort's book, *The Secret of the Rosary*), and the *fifteen promises* of the Rosary Prayers. Particularly, what many great saints (St. Mary, St. Dominic, St. Louis de Montfort, among many) and both saints popes St. Benedict XVI and St. JP2, have pointed out to "*contemplate with Mary the face of Christ*" [35]. For centuries, the rosary has been considered a weapon of protection against evil and a powerful tool of intercession [36]. The Holy Rosary is a powerful weapon against the wiles of evil; it is so powerful that it disarms the devil and changes lukewarm hearts into hearts on fire and in love with Jesus [36]. The message is important for all those who want to go to heaven (i.e., to become God's Holy Saints). Remarkably, we conclude that such prayers of the Holy Rosary are very powerful weapon against the devil's snare and traps (to deceive and enslave human beings into sins; and prevent them to go to heaven) and hence, very important to be spread around the world for the benefits of many souls.

DISCLAIMER STATEMENT

This research represents the author's own work and opinion. It does not reflect any policy nor represent the official position of the U.S. Department of Defense nor any other federal agency.

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