

The first joyful mystery: The Annunciation

Let us thank the Lord for teaching us this way of 'yes', but also for caring about our life". All of us, every day, must say 'yes' or 'no', and think about whether we always say 'yes' or if we often hide ourselves, lowering our head, like Adam and Eve, to avoid saying 'no', pretending not to understand "what God is asking". The Annunciation is the celebration of 'yes'. In Mary's 'yes' there is the 'yes' of all of salvation history and there begins the ultimate 'yes' of man and of God: there God re-creates, as at the beginning with a 'yes' He made the earth and man, that beautiful creation: with this 'yes' I come to do Your will and more wonderfully He re-creates the world, He re-creates us all. It is God's 'yes' that sanctifies us, that lets us go forth in Jesus Christ. May the Lord grant us the grace to take this path of men and women who knew how to say 'yes'.

Pope Francis homily for the Annunciation 6 Apr 2016

The second joyful mystery: The Visitation

Every time the Lord visits us: He calls us out of our house. God's presence in our lives never leaves us tranquil: it always pushes to do something. When God comes, He always calls us out of our house. We are visited so that we can visit others; we are encountered so as to encounter others; we receive love in order to give love. Mary was far from "thinking it was all about her", or thinking that everyone had to come and wait upon her; she left her house and went out to serve. First she goes to help her cousin Elizabeth. The joy which blossoms when we know that God is with us, with our people, gets our heart beating, gets our legs moving and "draws us out of ourselves". It leads us to take the joy we have received and to share it in service, in those "pregnant" situations which our neighbours or families may be experiencing. Generation after generation, day after day, we are asked to renew our faith. We are asked to live the revolution of tenderness as Mary, our Mother of Charity, did. Let us learn from Mary to leave home and set out on the path of visitation. And to learn to pray with Mary, for her prayer is one of remembrance and gratitude.

Pope Francis homily 22 Sep 2015 in Cuba

The third joyful mystery: The Birth of Jesus in Bethlehem

The shepherds simply discover that "unto us a child is born" and they understand that all this glory, all this joy, all this light converges to one single point, that sign which the angel indicated to them: "you will find a baby wrapped in swaddling clothes and lying in a manger" This is the enduring sign to find Jesus. We need to contemplate this sign: the fragile simplicity of a small newborn, the meekness of where He lies, the tender affection of the swaddling clothes. God is there. God does not appear in the grand hall of a royal palace, but in the poverty of a stable; not in pomp and show, but in the simplicity of life; not in power, but in a smallness which surprises. In order to discover him, we need to go there, where He is: we need to bow down, humble ourselves, make ourselves small. Let us draw close to God who draws close to us, let us pause to look upon the crib, and imagine the birth of Jesus: light, peace, utmost poverty and rejection. Let us enter into the real Nativity with the shepherds, taking to Jesus all that we are, our alienation, our unhealed wounds.

Then, in Jesus we will enjoy the beauty of being loved by God. With Mary and Joseph we pause before the manger, before Jesus who is born as bread for our lives. Contemplating His humble and infinite love, let us say to Him: thank you, thank you because you have done all this for me.

Pope Francis homily 24 Dec 2016

The fourth joyful mystery: The Presentation of Jesus in the Temple

Surely, the song of Simeon and Anna was not the fruit of self-absorption or an analysis and review of their personal situation. Their song was born of hope, the hope that sustained them in their old age. That hope was rewarded when they encountered Jesus. When Mary let Simeon take the Son of the Promise into his arms, the old man began to sing of his dreams. Whenever she puts Jesus in the midst of his people, they encounter joy. For this alone will bring back our joy and hope, this alone will save us from living in a survival mentality. Only this will make our lives fruitful and keep our hearts alive: putting Jesus where He belongs, in the midst of His people. Putting Jesus in the midst of His people means having a contemplative heart, one capable of discerning how God is walking through the streets of our cities, our towns and our neighbourhoods. It means taking up and carrying the crosses of our brothers and sisters, and wanting to touch the wounds of Jesus in the wounds of a world in pain, which longs and cries out for healing; doing this as men and women who are constantly forgiven, men and women anointed in baptism and sent to share that anointing and the consolation of God with everyone. To go out of ourselves and to join others is not only good for us; it also turns our lives and hopes into a hymn of praise. Let us share what is truly our own: the hymn that is born of hope.

Pope Francis homily 2 February 2017

The fifth joyful mystery: The Finding of Jesus in the Temple

Fathers, mothers and children together go to the house of the Lord, in order to sanctify the holy day with prayer. Indeed, we could say that family life is a series of pilgrimages, both small and big. Certainly, during their pilgrimage to Jerusalem, Mary, Joseph and Jesus prayed by singing the Psalm: 'I was glad when they said to me, let us go to the house of the Lord! Our feet are standing within your gates, O Jerusalem.' At the end of that pilgrimage, Jesus returned to Nazareth and was obedient to his parents. This image also contains a beautiful teaching about our families. A pilgrimage does not end when we arrive at our destination, but when we return home and resume our everyday lives, putting into practice the spiritual fruits of our experience. We know what Jesus did on that occasion. Instead of returning home with His family, He stayed in Jerusalem, in the Temple, causing great distress to Mary and Joseph who were unable to find Him. For this little "escapade", Jesus probably had to beg forgiveness of His parents. Moments like these become part of the pilgrimage of each family; the Lord transforms these moments into opportunities to grow, to ask for and to receive forgiveness, to show love and obedience.

Pope Francis homily 27 December 2015

The first luminous mystery: The Baptism of Jesus

At the time that John the Baptist baptizes Jesus, *the heavens opened*. Thus ended the time that the “heavens were closed”, which had symbolized the separation between God and man as a consequence of sin. The opening of the heavens indicates that God granted His grace in order that the land bears its fruit. This is how the earth became the dwelling place of God among men, and it is possible for each one of us to meet the Son of God, experiencing all of His love and infinite mercy. With the Baptism of Jesus, not only do the heavens open, but God speaks: “This is my beloved Son; with whom I am well pleased.” Then the *Holy Spirit* descends, in the form of a dove: this allows Christ to inaugurate His mission, which is our salvation. We often pray to Jesus: we pray to the Father, especially in the “Our Father”; but we do not often pray to the Holy Spirit. He is the Forgotten One. And we need to ask for His help, His strength, His inspiration. The Holy Spirit who has wholly animated the life and mystery of Jesus, is the same Spirit who today guides the existence of men and women who call themselves and want to be Christians.

Pope Francis Angelus 11 Jan 2015

The second luminous mystery: The Wedding at Cana

By initiating His public ministry in the wedding at Cana, Jesus reveals Himself as the spouse of the people of God, foretold by the prophets, and uncovers the depth of the relationship that unites us to Him: that of a new covenant of love. Mary's phrase, "They have no wine", is also to be understood in the light of the covenant, as it is impossible to celebrate a wedding without the fundamental element of the Messianic banquet. Water is necessary to live, but wine expresses the abundance of the banquet and the joy of celebration. Transforming into wine the water in the jars, used for the purification rites of the Jews, Jesus makes an eloquent sign: that of the transformation of the Law of Moses into the Gospel, the bearer of joy. Mary's words to the servants, "Do whatever He tells you", are her last two words in the Gospel: they are the legacy that she leaves to all of us. During this wedding, a new Covenant is truly stipulated and to the servants of the Lord – that is, all the Church – a new mission is entrusted: 'Do whatever He tells you'. Serving the Lord means listening to His Word and putting it into practice. It is the simple but essential recommendation of the Mother of Jesus and it is the programme of life for the Christian.

Pope Francis General Audience 8 Jun 2016

The third luminous mystery: The Proclamation of the Kingdom of God

What is the attitude that the Lord asks from us in order that the Kingdom of God can grow and be bread for everybody, and is a house too, for everybody? Docility: the Kingdom of God grows through docility to the strength of the Holy Spirit. The flour ceases to be flour and becomes bread because it is docile to the strength of the yeast and the yeast allows itself to be mixed in with the flour. Just as the flour is docile to the yeast, the seed too allows itself to be fertilized and loses its identity as a seed and becomes something much larger: it transforms itself. The Kingdom of God grows through our docility to the Holy Spirit that, just like the pinch of yeast or the tiny seed, transform themselves in order to grow. It is docility to the Holy Spirit that

makes us grow and be transformed like the yeast and the seed. May the Lord give us all the grace of this docility.

Pope Francis Homily 25 Oct 2016

The fourth luminous mystery: The Transfiguration

The three disciples are frightened, as a cloud envelops them and the Father's voice sounds from above, as at the Baptism on the Jordan: "This is my beloved Son; listen to him". Jesus is the Son-made-Servant, sent into the world to save us all through the Cross. His full adherence to God's will renders His *humanity transparent to the glory of God, who is love*. Jesus thus reveals Himself as the perfect icon of the Father, the radiance of His glory. He is the fulfilment of revelation; that is why beside Him Moses and Elijah appear; they represent the Law and the Prophets, so as to signify that everything finishes and begins in Jesus, in His passion and in His glory. "Listen to Him!" Listen to Jesus. He is the Saviour: follow Him. To listen to Christ, in fact, entails *taking up the logic of his Pascal Mystery*, setting out on the journey with Him to make of oneself a gift of love to others, in docile obedience to the will of God, with an attitude of detachment from worldly things and of interior freedom. One must be willing to "lose one's very life" by giving it up so that all men might be saved: thus, we will meet in eternal happiness. The path to Jesus always leads us to happiness, don't forget it! Jesus' way always leads us to happiness. There will always be a cross, trials in the middle, but at the end we are always led to happiness.

Pope Francis Angelus 1 Mar 2015

The fifth luminous mystery: The Institution of the Holy Eucharist

'Do this in remembrance of Me' is the oldest testimony we have to the words of Christ at the Last Supper. "Do this". That is, take bread, give thanks and break it; take the chalice, give thanks, and share it. Jesus gives the command to *repeat this action* by which He instituted the memorial of His own Pasch, and in so doing gives us His Body and His Blood. This action reaches us today: it is the "doing" of the Eucharist which always has Jesus as its subject. Jesus says to the disciples in front of the tired and hungry crowds: "Give them something to eat yourselves" It is Jesus who blesses and breaks the loaves and provides sufficient food to satisfy the whole crowd, but it is the disciples who offer the five loaves and two fish. The pieces of bread, broken by the holy and venerable hands of Our Lord, pass into the poor hands of the disciples, who distribute these to the people. This too is the disciples "doing" with Jesus. This miracle was not intended merely to satisfy hunger for a day, but rather it signals what Christ wants to accomplish for the salvation of all mankind, giving His own flesh and blood. How many parents together with the slices of bread they provide each day on the tables of their homes, have broken their hearts to let their children grow, and grow well! How many Christians have broken their own lives to defend the dignity of all, especially the poorest, the marginalized and those discriminated! Where do they find the strength to do this? It is in the Eucharist: in the power of the Risen Lord's love, who today too breaks bread for us and repeats: "Do this in remembrance of me".

Pope Francis Homily 26 May 2016

The first sorrowful mystery: The Agony in the Garden

At the hour which God had appointed to save humanity from its enslavement to sin, Jesus came to Gethsemane, to the foot of the Mount of Olives. This is a holy place sanctified by the prayer of Jesus, by His agony, by His sweating of blood, and above all by His “yes” to the loving will of the Father. We dread in some sense to approach what Jesus went through at that hour; we tread softly as we enter that inner space where the destiny of the world was decided. In that hour, Jesus felt the need to pray and to have with Him His disciples, His friends, those who had followed Him and shared most closely in His mission. But here, at Gethsemane, following Him became difficult and uncertain; they were overcome by doubt, weariness and fright. As the events of Jesus’ passion rapidly unfolded, the disciples would adopt different attitudes before the Master: closeness, distance, hesitation. Who am I, before the sufferings of my Lord? Yet the Lord in His great goodness and His infinite mercy always takes us by the hand lest we drown in the sea of our fears and anxieties. He is ever at our side, He never abandons us. And so, let us not be overwhelmed by fear or disheartened, but with courage and confidence let us press forward in our journey and in our mission.

Pope Francis meditation 26 May 2014 at Gethsemane.

The second sorrowful mystery: The Scourging at the Pillar

The wounds of Jesus are a scandal, a stumbling block for faith, yet they are also the test of faith. That is why on the body of the risen Christ the wounds never pass away: they remain, for those wounds are the enduring sign of God’s love for us. The wounds of Jesus are essential for believing in God, not for believing that God exists, but for believing that God is love, mercy and faithfulness. John XXIII and John Paul II were not afraid to look upon the wounds of Jesus, to touch His torn hands and His pierced side. They were not ashamed of the flesh of Christ, they were not scandalized by Him, by His Cross; they did not despise the flesh of their brother, because they saw Jesus in every person who suffers and struggles.

Pope Francis homily 27 April 2014

The third sorrowful mystery: The Crowning with Thorns

The Christ of God, the Chosen One, the King appears without power or glory: where He seems more to be conquered than conqueror. His kingship is paradoxical: His crown is made of thorns; He has no sceptre, but a reed is put into His hand. For the grandeur of His kingdom is not power as defined by this world, but the love of God, a love capable of encountering and healing all things. Christ lowered Himself to us out of this love, He lived our human misery, He suffered the lowest point of our human condition: injustice, betrayal, abandonment; He experienced death, the tomb, hell. And so our King went to the ends of the universe in order to embrace and save every living being. It would mean very little, however, if we believed Jesus was King of the universe, but did not make Him Lord of our lives: all this is empty if we do not personally accept Jesus and if we do not also accept His way of being King.

In order to receive the kingship of Jesus, we are called to struggle against the temptations to keep our distance, to mock Him; we are called to fix our gaze on the Crucified One, to become ever more faithful to Him. Mercy urges us to orient ourselves only in the perennial and humble kingship of Jesus, not in submission to the precarious regalities and changing powers of every age.

Pope Francis homily 20 November 2016

The fourth sorrowful mystery: The Carrying of the Cross

The Way of the Cross shows Christ's embrace of everyone who hungers, suffers, and dies – and the imperative for Christians to do works of mercy. Jesus Himself chose to identify with these our brothers and sisters enduring pain and anguish by agreeing to tread the 'way of sorrows' that led to Calvary. By embracing the wood of the Cross, Jesus embraced the nakedness, the hunger and thirst, the loneliness, pain and death of men and women of all times. Where is God, when innocent persons die as a result of violence, terrorism and war? We can only look to Jesus and ask Him. And Jesus' answer is this: 'God is in them.' Jesus is in them; He suffers in them and deeply identifies with each of them. He is so closely united to them as to form with them, as it were, 'one body'. In the face of evil, suffering and sin, the only response possible for a disciple of Jesus is the gift of self, even of one's own life, in imitation of Christ; it is the attitude of service. Unless those who call themselves Christians live to serve, their lives serve no good purpose. By their lives, they deny Jesus Christ.

Pope Francis, Stations of the Cross homily 29 July 2016

The fifth sorrowful mystery: The Crucifixion and Death of Jesus

Jesus does not live this love that leads to sacrifice passively or as a fatal destiny; certainly He does not hide His deep human commotion in the face of a violent death, but He entrusts Himself with full confidence to the Father. Jesus voluntarily consigned Himself to death to respond to the love of God the Father, in perfect union with His will, to demonstrate His love for us. On the Cross, Jesus "loved me and gave Himself for me" Each of us can say, "He loved me and gave Himself for me." Living this path of Jesus means increasingly entering into God's logic, the logic of the Cross, which is not first of all that of pain and death, but of love and of self-giving that brings life. It means entering into the logic of the Gospel. Following, accompanying Christ, remaining with Him requires a "stepping outside of ourselves." Even if we want to follow Him and stay with Him, we must not be content to remain in the enclosure of the ninety-nine sheep, we have to "step outside", to search for the lost sheep together with Him, the one furthest away. Remember well: stepping outside of ourselves, like Jesus, like God has stepped outside of Himself in Jesus and Jesus stepped outside of Himself for all of us. God always thinks with mercy: do not forget this. God thinks like a father who awaits the return of His child and goes to meet him, sees him come when he is still far away ... What does this mean? That each and every day, He went out to see if His son was coming home. God thinks like the shepherd who gives His life to defend and save His sheep.

Pope Francis general audience 27 March 2013

The first glorious mystery: The Resurrection

This is the culmination of the Gospel, it is the Good News par excellence: Jesus, who was crucified, is risen! This event is the basis of our faith and our hope. If Christ were not raised, Christianity would lose its very meaning; the whole mission of the Church would lose its impulse, for this is the point from which it first set out and continues to set out ever anew. The message which Christians bring to the world is this: Jesus, Love incarnate, died on the cross for our sins, but God the Father raised Him and made Him the Lord of life and death. In Jesus, love has triumphed over hatred, mercy over sinfulness, goodness over evil, truth over falsehood, life over death. That is why we tell everyone: *“Come and see!”* In every human situation, marked by frailty, sin and death, the Good News is no mere matter of words, but a testimony to unconditional and faithful love.

Pope Francis homily Easter Urbi et Orbi (2014)

The second glorious mystery: The Ascension

When someone is called in front of a judge or goes to court, the first he does is look for a lawyer to defend him. We've got one who always defends us, who defends us from the devil's snares, defends us from ourselves, from our sins! Dear brothers and sisters, we have this Advocate. Let us not be afraid to go to Him and ask forgiveness, to ask for blessing, to ask for mercy. He always forgives us. He is our Advocate. He defends us always. Never forget this!”

“Jesus' Ascension into Heaven thus allows us to know this reality that is so consoling on our journey: in Christ, true God and true man, our humanity has been brought to God. He has opened the way. He is like the leader of a mountain climbing party that is roped together. He has reached the summit and pulls us to Himself, leading us to God. If we entrust our lives to Him, if we let ourselves be guided by Him, we are certain of being in safe hands.”

Pope Francis homily Ascension 17 Apr 2013

The third glorious mystery: The Coming of the Holy Spirit at Pentecost

The gift of the Spirit on the evening of the Resurrection took place once again on the day of Pentecost, intensified this time by extraordinary outward signs. On the evening of Easter, Jesus appeared to the Apostles and breathed on them His Spirit (cf. Jn 20:22); on the morning of Pentecost the outpouring occurred in a resounding way, like a wind which shook the place the Apostles were in, filling their minds and hearts. They received a new strength so great that they were able to proclaim Christ's Resurrection in different languages: “They were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:4). Together with them was Mary, the Mother of Jesus, the first disciple and the Mother of the nascent Church. With her peace and her smile, she accompanied the joyful young Bride, the Church of Jesus. The world needs men and women who are not

closed in on themselves, but filled with the Holy Spirit. The gift of the Holy Spirit has been bestowed upon the Church and upon each one of us, so that we may live lives of genuine faith and active charity, that we may sow the seeds of reconciliation and peace. Strengthened by the Spirit and His many gifts, may we be able uncompromisingly to battle against sin and corruption, devoting ourselves with patient perseverance to the works of justice and peace.

Pope Francis homily Pentecost 24 May 2015

The fourth glorious mystery: The Assumption

At the end of its Constitution on the Church, the Second Vatican Council left us a very beautiful meditation on Mary Most Holy. “The immaculate Virgin preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things”. Then towards the end, there is: “the Mother of Jesus in the glory which she possesses in body and soul in heaven is the image and the beginning of the church as it is to be perfected in the world to come. Likewise, she shines forth on earth, until the day of the Lord shall come”. The Mother of Christ and of the Church is always with us. She walks with us always, she is with us. She has of course already entered, once and for all, into heavenly glory. But this does not mean that she is distant or detached from us; rather Mary accompanies us, struggles with us, sustains Christians in their fight against the forces of evil. The Apostle Paul, writing to the Corinthians, insists that being Christian means believing that Christ is truly risen from the dead. Even the mystery of Mary’s Assumption body and soul is fully inscribed in the resurrection of Christ. The Mother’s humanity is “attracted” by the Son in His own passage from death to life. Once and for all, Jesus entered into eternal life with all the humanity He had drawn from Mary; and she, the Mother, who followed Him faithfully throughout her life, followed Him with her heart, and entered with Him into eternal life which we also call heaven, paradise, the Father’s house.

Pope Francis homily Assumption 15 Aug 2013

The fifth glorious mystery: The Coronation of Our Lady as Queen

In venerating Mary, Queen of Heaven, we also turn to her as Mother of the Church. We ask her to help us to be faithful to the royal freedom we received on the day of our Baptism, to guide our efforts to transform the world in accordance with God’s plan, and to enable the Church in all countries to be ever more fully a leaven of his Kingdom in the midst of society. We join the Church throughout the world in looking to Mary as our Mother of Hope. Her song of praise reminds us that God never forgets His promise of mercy (cf. *Lk* 1:54-55). Mary is the one who is blessed because “she believed that there would be a fulfilment of what was spoken to her by the Lord” (*Lk* 1:45). In her, all God’s promises have been proved trustworthy. Enthroned in glory, she shows us that our hope is real; even now it reaches as “a sure and steadfast anchor of the soul” (*Heb* 6:19) to where Jesus is seated in glory.

Pope Francis homily Assumption 15 Aug 2014