‘The very long and tiring Rosary prayer!’

The prayer of the Holy Rosary cannot be called a 'holy prayer' because it is not in line with the doctrine of the Holy Gospel of Jesus.
The Rosary is a mixture of devotional prayer and contemplation, but this is wrong because prayer should only be prayer, consisting of precise requests and few words.
The Lord's Prayer that Jesus taught us is in fact mainly composed of requests: seven requests in a very simple prayer.

(Prayer of Jesus)

(Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.) Matthew 6 : 9

With these seven requests Jesus has made us realise that this prayer is complete and we have no need to add anything else, for with this invocation the most important things are asked of God.
The number seven in Christianity represents:

1) Completeness and perfection
2) The seven gifts of the Holy Spirit
3) The days of creation and the week
4) The fulfilment of the mystery of God; Revelation 10 : 7
5) The seven angels and the seven scourges; Revelation 15 : 8
6) The seven thunders of the book of Revelation
7) The seven seals of the book of Revelation
8) The seven churches of the Book of Revelation
9) The seven golden candlesticks of the Book of Revelation (The Seven Churches)
10) The seven stars of the Book of Revelation (The Angels of the Seven Churches)
11) Etc.

For those who want to pray and are not familiar with the Rosary prayer, it is no problem at all;
on the contrary, they are actually better off because they do not need to correct themselves on the mistakes they are making in order to get used to the correct way of praying.
With regard to prayer and everything to do with spirituality, the best thing to do is to stick to the teaching of the Lord Jesus Christ, who has shown us in word and deed his simple, direct and effective relationship with the Heavenly Father.
Praying with the Rosary shows how far we have strayed over the centuries from the truth of God, which has been revealed to us through the Holy Gospel and the entire Holy Bible.
With reference to prayer, the Lord Jesus taught us the following:

(“When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. But you, when you pray, enter into your inner room, and having shut your door, pray to your Father who is in secret; and your Father who sees in secret will reward you openly.
In praying, don’t use vain repetitions as the Gentiles do; for they think that they will be heard for their much speaking. Therefore don’t be like them, for your Father knows what things you need before you ask him.
Pray like this: “‘Our Father in heaven, may your name be kept holy. Let your Kingdom come. Let your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also forgive our debtors. Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.’) Matthew 6 : 5

With the Lord's Prayer Jesus taught us to pray not by wasting many words, but by addressing them directly to God the Father.
Jesus also said:
(‘All you need to say is simply “Yes” or “No”; anything beyond this comes from the evil one.’) Matthew 5 : 37
The use of many words in prayer does not make God hear us better. The Lord knows perfectly well what we need and in theory there would be no need to pray either.
For those who wish to say the Rosary without bothering the Lord too much, it is advisable to pray, taking out the superfluous parts as follows:

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(1)
Sign of the Cross
(Not indispensable)

The Sign of the Cross is not wrong, but it is not indispensable because it is not there in the ever-valid Lord's Prayer. We cannot tire the Lord with a very long prayer addressing God in the name of the Father, the Son and the Holy Spirit, contrary to Jesus' teaching, as if to provoke Him.

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(2)
Invocation to God
(Okay)

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(3)
Glory to the Father
(Okay)

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(4)
May the Holy name of Jesus, Mary and Joseph
be blessed. Now and for ever.
(Okay)

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(5)
~~Fatima Prayer~~
(Cannot be fully accepted!)

The prayer says: (O my Jesus, forgive us our sins; save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need).

Even though the Lord is a merciful God, we cannot ask Him to take <u>all souls</u> to heaven, because this is not possible; it would mean excluding God's judgement and the separation of the righteous from the wicked, who by their wickedness will be judged cursed and worthy of the fires of hell, according to the preaching of the Lord Jesus Christ.
Since Jesus is the Spirit of Truth, his words must necessarily be fulfilled.
We even ask for salvation <u>especially for those most in need</u>, but it is precisely these souls who cannot <u>all be saved</u>, because of their serious condition of sinful life.
Some of God's words that make us realise that mercy cannot be granted to everyone are the following:

(He said, “I will make all my goodness pass before you, and will proclaim Yahweh’s name before you.
I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”)
Exodus 33 : 19

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(6)

~~Invocation to Mary, Queen of Peace~~

(No Invocation to Mary!)

The Lord Jesus did not teach us to pray by turning to his mother. In fact in teaching us the Lord's Prayer he said: (‘This, then, is how you should pray: Our Father which art in heaven,....) Matthew 6 : 9, addressing God and not Mary.
Other quotes from the Holy Scripture confirming that our invocation must be addressed to God are listed in 'Our relationship with Mary, mother of Jesus.pdf'.

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(7)

~~Five decades of the Rosary~~

~~Pronouncing at the beginning of each, one of the five Mysteries of the day of the week on which one is praying~~

(They make no sense in a prayer!)

Pronouncing the five Mysteries that make up this prayer makes no sense because these are accounts of what is recorded in the Gospel and are part of contemplation.
It would also be better to avoid reminding Jesus of those moments He experienced that are surely not pleasant for Him.

Each decade is composed of:

One Lord’s Prayer

(Not repetitive!)

Repeating several times what is said in the prayer is not part of the teaching of the Gospel.
In fact, in giving us the Lord's Prayer, Jesus did not finish by saying ‘Repeat it several times!’.
The Lord immediately hears what we say, but if we doubt it, this is because of our little faith.
Jesus said: (You believe in God; believe also in me.) John 14 : 1
And we know that the truthful Spirit of God lives in Jesus.
Repeating a prayer many times is tantamount to praying by addressing many words to God, which is contrary to Jesus' teaching.

~~Ten Hail Marys~~

(No dialogue with Mary!)

Apart from the large number of Hail Marys recited, this prayer is more of a dialogue with Mary, which is comparable to the communication with the dead, which Jesus did not teach us and which is not part of the Gospel.
Mary, to be able to hear the voice of all men on earth, would have to be omnipresent, but we know that omnipresence belongs to the Divinity of God and not to a human being, even if Mary is the mother of the Son of God.

~~One Glory to the Father~~

(Repetitive!)

For the same reason as the Lord's Prayer.

~~May the Holy name of Jesus, Mary and Joseph be blessed. Now and for ever.~~

(Repetitive!)

For the same reason as the Lord's Prayer.

~~Fatima Prayer~~
(Cannot be fully accepted!)

For the same reason as in point no. 5

~~Invocation to Mary, Queen of Peace~~
(No Invocation to Mary!)

For the same reason as in point no. 6

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(8)
~~Hail Holy Queen~~
(No dialogue with Mary!)

For the same reason as the Hail Marys in point no. 7

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(9)
Litany of the Blessed Virgin Mary
(Only those addressed to God!)

Wanting to pray the Rosary prayer, it is only right to recite the litanies that refer to God, because of the discourse of not addressing any invocation or prayer to Mary but only to God.

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(10)
~~One Lord's Prayer~~
(Repetitive!)

For the same reason as the Lord's Prayer in point no. 7

~~1 Hail Mary~~
(No dialogue with Mary!)

For the same reason as the Hail Marys in point no. 7

~~One Glory Be for the Pope, for the Church,~~
~~for the sick, and for the souls in Purgatory~~
(Repetitive!)

For the same reason as the Lord's Prayer in point no. 7

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(11)
~~Prayer to St Joseph~~
(No invocation to St Joseph!)

The invocation to St Joseph is wrong and is comparable to the invocation addressed to Mary or anyone other than God, in the name of the Father, the Son Jesus, or the Holy Spirit, for the same reason in point 6.

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(12)
~~Invocation to Mary, Queen of Peace~~
(No Invocation to Mary!)

For the same reason as in point no. 6

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(13)
Sign of the Cross
(Not indispensable)

For the same reason as in point no. 1

'Use of the chaplet'
(No image of the cross!)

For those who want to pray the Rosary prayer with the chaplet in hand, it is advisable to remove and destroy any silhouette in the cross, in observance of God's commandment, as it is an image of something God created on earth, namely a human being, or worse still a human/divine being, Jesus Christ, the Son of God, the very one who has told us, many times, to do the will of the Father.
The following documents can be read about these things:

Exaltation of the cross.pdf
God's second commandment.pdf
Keeping God's commandments.pdf
Let us follow the Word of the Lord!.pdf
Purification in material, spiritual, and virtual reality.pdf
Purification of the Church from images God hates!.pdf
Satan's presence in the images of what God has created!.pdf
Destruction of idols and graven images, in hatred of the Lord!.pdf

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The Messenger of God