

Theory 7

The Rosary

I. The Catechism (2708) suggests two forms of meditation:

- a. Lectio Divina
- b. The Rosary

II. Mary taught Dominic to meditate on the Word of God in the Rosary

- a. Garrigou-Lagrange O.P. explained the way Mary gave the Rosary to St. Dominic
 - i. In the 1200's – France was a culture ravaged by the lies of Albigensianism
 - ii. 1208 Dominic retreated into the woods in Southern France
 - iii. Mary appeared to St. Dominic in Prouille, France instructing him to go into villages and homes, teach a truth of the Catholic faith, then have the people pray an Our Father, 10 Hail Mary's and the Glory Be and do this 5 times.
- b. **Approved Apparition in Cuapa, Nicaragua 1980**
 - i. The Visionary Bernardo was shown a group of people dressed in white (Dominicans) and holding Rosaries
 - ii. Their leader (Dominic) was holding a Bible from which he read aloud
 - iii. Then everyone meditated on the Word of God while they prayed the Our Father and Hail Mary's
 - iv. Then Our Lady said: These are the first ones to whom I gave the Rosary. That is the way I want you all to pray the Rosary.

III. The Rosary is supposed to be a meditation on the Word of God

- a. Not just a rote saying of words while our mind wanders
- b. Teresa of Avila says this is not prayer
 - i. Since vocal prayer is prayer, it must be accompanied by reflection. A prayer in which a person is not aware of whom he is speaking to, what he is asking, who it is who is asking and of whom, I do not call prayer however much the lips move. *Interior Castles* 1:7
- c. **She gives us three simple steps for Mental prayer:**
 - i. *Read* or listen to something from the Word of God

- ii. Reflect or think about what struck you.
 1. To understand the supernatural truth
 2. Love God for this truth
 3. Apply that truth to your life.
 4. Am I living this or not?
- iii. Resolution
 1. Choose something practical and concrete to remember or to do that day based on your meditation to stop a vice and practice the conquering virtue

IV. **What should we think about during the Rosary?**

- a. The Word of God
 - i. Jesus is the Word of God
- b. All that He did and revealed comes to us through:
 - i. Scripture
 - ii. Tradition (the writings of the Saints)
 - iii. Magisterium (the teaching of the Church)
- c. Our Lady wants us to meditate on *all* her Son did and taught
 - i. The traditional mysteries of the Rosary were meant to serve as an outline for the life and teachings of Jesus.
 - ii. They were never meant to limit us to those scenes.
- d. Imagine reading the table of contents of a book over and over and never reading the book.
 - i. Sooner or later, you will lose interest in the table of contents because you want to know more, you desire to go deeper.
- e. This is why St. John Paul II added the Luminous Mysteries and then he said:

“Obviously, these mysteries neither replace the Gospel nor exhaust its content. The Rosary, therefore, is no substitute for lectio divina; on the contrary, it presupposes and promotes it. Yet, even though the mysteries contemplated in the Rosary, even with the addition of the *mysteria lucis*, do no more than outline the fundamental elements of the life of Christ, they easily draw the mind to a more expansive reflection on the rest of the Gospel, especially when the Rosary is prayed in a setting of prolonged recollection” (*Rosarium Virginis Mariae*, 29).

V. **Across the world there are many and varied ways of beginning and concluding the Rosary**

- a. We follow the Italian method of beginning with the Sign of the Cross and the first meditation

- b. We conclude with the prayer to St. Michael because in Revelation 12, he is joined with the Woman Clothed with the Sun to defeat Satan and bring about the Triumph of the Immaculate Heart of Mary.

VI. Daily Rosary Podcast

- a. We pray the Rosary in a new way that's an old way
- b. Each day we provide Five truths from the Word of God
 - i. An easy way to learn the Catholic Faith in a daily diet of bite-sized digestible portions
 - ii. An easy way to learn how to meditate and establish the habit of daily meditation at the School of Mary in the Rosary
 - iii. The Rosary mystically transports us to Mary's side as she is busy watching over the human growth of Christ in the home of Nazareth. This enables her to train us and to mold us with the same care, until Christ is "fully formed" in us. *Rosarium* 15
- c. We Provide the transcript to use with the audio or separately
- d. Grow in friendship through good conversation

VII. She asked us to pray the Rosary every day!

- a. In 1917 at Fatima, Our Lady requested:
 - i. "Pray the Rosary every day, in order to obtain peace for the world, and the end of the war."
- b. In 1973 at Akita, Japan she said,
 - i. "The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and priests."
- c. Kibeho, Rwanda (1981-1983):
 - i. "Recite the Rosary every day, and also the Rosary of the Seven Sorrows of Mary, to obtain the favor of repentance."
- d. San Nicolas, Argentina (1983-1990)
 - i. "The weapon that has the greatest influence on evil is to say the Rosary."
 - ii. "You see this crown because this is what I want you to do, create a real crown of rosaries. Pray, my daughter, pray! How many mouths remain silent, still without even knowing a single prayer which may bring them close to the Lord! The Holy Rosary is the weapon which the enemy fears. It is also the refuge of those who look for relief for their sufferings, and it is the door to enter into my heart."

Rosary Transcript

What God has done for Mary

one

What God has done for Mary; and what God wants to do for us!

The goal of life is union with God in Christ Jesus.

At the Last Supper Jesus prayed for this: "Father, may they be one in us, as you are in me and I am in you." (John 17:21)

We have a hard time accepting God's plan for us. This is one reason Mary is so important. Because we see in her what God wants to do in us.

God has raised Mary to such a staggering height, but many cannot accept what God has done for her because they blur the distinction between God and what He has done for Mary.

So let's begin by setting boundaries that we may preserve the infinite difference between God and Mary and the rest of humanity.

God is the Father Almighty, the source of all that is, the maker of heaven and earth, of all things visible and invisible. He is eternal, infinite, unchangeable, all-powerful, all-knowing, and all-Good.

Neither Mary nor we possess these divine attributes on our own.

All that being true, God raised Mary's being and activity to participate in a created way in what belongs to God, enabling her to be the Mother of God and the human manifestation of the Spirit, associated with both the Son and the Spirit in the salvation of the world.

That is why Mary rejoices in the Magnificat proclaiming: "The Almighty has done great things for me. Holy is his name."

two

The great things God has done for Mary began with her Immaculate Conception.

When God created the world, he gave his Holy Spirit to Adam and Eve. They rejected that gift. And the first creation fell into sin.

God begins to heal the broken world by giving the Holy Spirit to Mary at the first moment of her conception. That is the Immaculate Conception. The Angel Gabriel announces this when he came to her saying: "Hail, full of grace, the Lord is with you."

This phrase "Full of grace" is the English translation of the Greek word *Kecharitomene* which literally means that from the first moment of her existence, God filled Mary with the Holy Spirit and His grace. She was perfectly filled by the Holy Spirit who is nothing other than the life of God so She could live by His life.

Mary does not become God; she does not become the fourth person in God. However, by perfectly filling Mary with the Holy Spirit at her Immaculate Conception, God raised Mary to participate in the divine life, or as St. Peter writes, "a partaker of the divine nature." But in a way like no other, for God makes Mary the perfect human expression of the Holy Spirit.

three

Once Mary shares in the life of God, then she can take part in the activity of God. To cooperate presupposes to co-exist, that is, to exist on the same level to work together. To cooperate with the three divine Persons of God, Mary must share in their mode of existence, she must share in their divine life.

This gift was given to her at her Immaculate Conception. It is then that her co-existence with God began, raising her up to cooperate with God at the Annunciation.

At her Immaculate Conception, Mary is brought to the divine level so that she can cooperate with God the Father to generate the Son; cooperate with the Son in redeeming the world; and cooperate with the Holy Spirit to give birth to Jesus, to the Church and to Christians.

Her co-existence with God begins at her Immaculate Conception.

Her co-operation with God begins at the Annunciation.

God the Father generates the Son on the divine level.

Mary generates the Son on the human level.

Mary humanly cooperates in the divine activity.

By her "Yes" she allows God to become man and begins the redemption of the world.

four

What does Mary tell us about ourselves?

God's plan is so much greater than we could ever imagine.

God is not like a king who gives a beggar a morsel from his table. In that case the beggar is never raised beyond his limitations.

God is the kind of King who raises us up to his level, to be His children, taken into his household, into the Trinitarian life.

His plan is that we become partakers of His divine nature (as St. Peter tells us in 2 Peter 1:4) and his co-workers (as Paul tells us in 1 Cor. 3:9).

When we were baptized, God placed His Spirit in our soul so that we could share in His being and his activity.

Our being, like Mary's, has been elevated to a supernatural level.

We are sons and daughters of God.

With God's grace, with His life dwelling in our soul, we co-exist with God, which means we get to do what God does and become his co-workers in the salvation of the world.

We get to do what God does.

In Christ we can now know the truth at the heart of God; we can hope to enter fully the Trinitarian Life; and we can love like God loves.

We get to live like God does yet remain fully human. We get to help save the world through prayer, sacrifice and love.

five

All this happened in Mary because she said Yes to God.

All this happened in Mary, and it may happen in us if we let God be the main actor and initiator in our life.

So how are we to be divinely active in the world? Our job is to do three things:

- I. Say Yes to God unconditionally.

