

Theory 5

THE ROSARY – MEDITATION ON THE WORD OF GOD

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

- a. Lectio Divina
- b. The Rosary

2. Our Lady gave the Rosary to St. Dominic in 1208

- a. Since Fatima in 1917, and especially since 1973 Mary has begged us to pray the Rosary with a greater frequency and urgency at
- b. Akita Japan, San Nicolas Argentina, Kibeho Rwanda, Cuapa Nicaragua, Betania Venezuela, and reportedly at Medjugorje Bosnia-Herzegovina.

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

- a. In 1917 at Fatima, Our Lady requested: “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, “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): “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), she said, “The weapon that has the greatest influence on evil is to say the Rosary.”

“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.”

4. The Rosary was meant to be a meditation on the Word of God

The Rosary should not be a rote saying of words while the mind wanders. Jesus said: “In your prayers, do not babble as the pagans do, for they think that by using many words they will make themselves heard” (Mt. 6:7).

Teresa of Avila wrote:

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*)

5. The Rosary is vocal prayer with meditation

- a. Meditation or Mental prayer means -
 - i. **Read** or **listen to** something from the Word of God
 - ii. **Reflect** or **think** about what struck you to understand the supernatural truth, love God for this truth, then apply that truth to your life.
 - iii. **Resolution:** 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.

6. What should we think about while we are praying the Rosary?

- a. We should think about the Word of God.
Jesus is the Word of God. We should think about His life and His teachings which make up the Word of God.
- b. The Word of God is comprised of three things:
 - i. Scripture – the Old and New Testaments
 - ii. Tradition – the writings of the Saints
 - iii. Magisterium – the official teaching of the Catholic Church
- c. The traditional mysteries of the Rosary were meant to serve as an outline for the life and teachings of Jesus.
They were never meant to limit us to those scenes. Imagine reading the table of contents of a book over and over and never reading the book. Sooner or later, you will lose interest in the table of contents because you want to know more, you desire to go deeper.

This is one of the reasons Pope St John Paul II added the Luminous Mysteries, to expand what we meditate upon to include more of the teaching of Jesus. In his letter on the Rosary the Pope said:

Even with the addition of the *luminous mysteries*, the mysteries of the Rosary do no more than outline the fundamental elements of the life of Christ, they should 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 29*)

- d. We should think about anything from the full Word of God in the Rosary and then apply it to our life which should lead us to make some changes in the way we live.

7. 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.

8. Our Lady is the Remedy

- a. Mary and the Rosary have always saved the Church in times of crisis.
 - i. Sub Tuum Praesidium “We fly to your protection, O Holy Mother of God. Despise not our petitions in our necessities. But deliver us from all danger. O ever glorious and blessed Virgin.” Circa. 250 AD
 - ii. Albigensian heresy 1200s
 - iii. Muslim invasion at Lepanto (1571) and Vienna (1683)
 - iv. The fall of Communism in East Central Europe (1991)

9. Jesus sends his Mother to us to be our Advocate in times of great difficulty

- i. At Fatima (1917) and again in Akita (1973) Our Lady said only she can help us – She is the Remedy
- ii. We are called to cooperate by:
 - 1. Consecration to Her Immaculate Heart
 - 2. Living in union with Her
 - 3. Praying the Rosary every day

10. Pray the Daily Rosary Podcast

- a. It is an easy way to learn the Catholic Faith
- b. And learn how to meditate
- c. At the School of Mary in the Rosary
 - i. In his letter to the world on the Rosary St. John Paul II wrote:

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 (cf. *Gal* 4:19).

(Rosarium 15)