

## 6–THE ROSARY

This ancient prayer form is both simple and sophisticated. It is oral, mental and (usually) tactual. Like *Lectio Divina* it is a way of praying the scriptures. It involves meditation and both Ignatian and Augustinian meditation can be easily adapted to praying the Rosary.

1–A scriptural prayer, a grandchild of the Psalter

2–St. Paul VI and *Marialis Cultus*

[http://www.vatican.va/content/paul-vi/en/apost\\_exhortations/documents/hf\\_p-vi\\_exh\\_19740202\\_marialis-cultus.html](http://www.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19740202_marialis-cultus.html)

a–A compendium of the entire gospel, a gospel prayer

b–As a Gospel prayer, centered on the mystery of the redemptive Incarnation, the Rosary is therefore, a prayer with a clearly Christological orientation.

c–A prayer with a body and a soul--Without meditation the Rosary is a body without a soul and its recitation is in danger of becoming a mechanical repetition of formulas and of going counter to the warning of Christ.

d–The Rosary is an excellent prayer, but the faithful should feel serenely free in its regard. They should be drawn to its calm recitation by its intrinsic appeal.

3–St. John Paul II & *Rosarium Virginis Mariae*

[http://www.vatican.va/content/john-paul-ii/en/apost\\_letters/2002/documents/hf\\_jp-ii\\_apl\\_20021016\\_rosarium-virginis-mariae.html](http://www.vatican.va/content/john-paul-ii/en/apost_letters/2002/documents/hf_jp-ii_apl_20021016_rosarium-virginis-mariae.html)

a–The Rosary, though clearly Marian in character, is at heart a Christocentric prayer.

b–With the Rosary, the Christian people *sits at the school of Mary* and is led to contemplate the beauty on the face of Christ and to experience the depths of his love.

c–To recite the Rosary is nothing other than to *contemplate with Mary the face of Christ*.

d–In contemplating Christ's *face* we become open to receiving the mystery of Trinitarian life.

e–The succession of *Hail Marys* constitutes the warp on which is woven the contemplation of the mysteries.

f–This *anthropological significance* of the Rosary, which is far deeper than may appear at first sight. Anyone who contemplates Christ through the various stages of his life cannot fail to perceive in him *the truth about man*.

g–The Rosary is simply *a method of contemplation*. As method, it serves as a means to an end and cannot become an end in itself.

h–The center of gravity in the *Hail Mary*, the hinge as it were which joints its two parts, is *the name of Jesus*.

4–Twenty episodes of moving beyond one's comfort zone.

5–Methods and variations, teasing out the horizontal dimensions.

*Each time we recite the Rosary, the Gospel enters anew into the life of individuals, families, peoples and the entire world. The Rosary is an effective means for opening ourselves to God, for it helps us to overcome selfishness and to bring peace to hearts, in the family and in the world.*

*Pope Francis*