



The Armor of Faith
Topic Summary: Put on the Armor of Prayer
Part IV: The Rosary



Public Domain

Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Helen is a lay-Dominican and has a love for music ministry. The Dominicans, I should mention, are also known as the Order of Preachers. Sharon is still our token cradle Catholic, and, as everyone knows by now, I am simply here to ask questions, because my wife said, “Doug will do that,” and, of course, the rest is history. Anyway, to answer my questions and correct my pronunciation is why we have our panelists, so welcome to our panelists as well as to our listeners.

Let us open with a prayer:

In the name of the Father, the Son and the Holy Spirit.

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

Dear Lord, we also lift up the prayers in our prayer basket. You know what is written on each one and you know the hearts of those who offer their thanks and praise and their petitions for the blessings of Your great mercy.

In the name of the Father, the Son and the Holy Spirit we pray. Amen.

If you would like to add your prayers to our prayer basket, send us an email at armoroffaithradio@gmail.com. Please include the word “prayer” in the subject line so that we will capture it first. Just so you know, Sharon and I lift up our prayers with those in the Armor of Faith Radio prayer basket during our daily prayers.

We would also like to ask for your assistance to help share our discussions. If you find an episode or series that you would like to share with family or friends, you only need to copy the URL of the show to which you are listening and drop it into an email or share it through social media. You can also give the episode number so that if they desire, they can also review the topic summary for the show. You can access the topic summaries for each show, by visiting <https://wcatradio.com/armoroffaithstudyguides/> The webmaster calls them study guides, and because he does the work to post them, well, what is in a name? Anyway, our topic summaries provide a summary of our discussion, along with some additional links to related information – so, I guess, you can use them as a study guide of sorts. You might find them helpful as a means of review and reflect upon our shows.

Faith Event Announcements:

We invite you to save 12 Oct 2019 on your calendar and encourage you to look for opportunities to participate in the 2019 Public Square Rosary Rallies being coordinated across the nation by America Needs Fatima and local parish volunteers. Our Lady said to Saint Dominic, “The Rosary will be a very powerful armor against hell; it will destroy vice, deliver from sin and dispel heresy.” The Public Square Rosary Rallies are an opportunity for communities to come together and share the blessings of this prayer as it leads us to reflect on the life, death, and resurrection of our Lord and Savior and the sacrifice made for the salvation of our souls. If your parish is not aware of this opportunity, you can find information to share by visiting <https://americaneedsfatima.org/>

Why Catholics Do What We Do:

Things We Use for Mass – Sacred Vessels

When we go to Mass, or even when we are in the church for quiet prayer time, we see lots of “shiny stuff” on the Altar, the Sanctuary and around the building itself. I use the term, “shiny stuff,” because this is what Kiddos have referred to them as they ask about them during religious education classes that I have worked with over the last 40 years. Children see all the adornment and utensils and want to know what that stuff is. I am told they often ask their parents but are hushed. Is this because the parents are intently listening to the Priest? I think the more honest answer is that they do not know what all the “stuff” is. I admit, I did not know the names of many of the items myself. Truthfully, unless you work within the church environment, most folks don't know what things are called.

Today I want to start taking each item one by one so that we can know the name of each item and exactly for what each one is used. Of course all of the things used during the Mass are not shiny. For example, the linen. We will try to get to them all.

Here's the beginning group for this discussion on Sacred Vessels: The Chalice, The Paten, The Communion Cups, The Ciborium, The Decanter, The Tabernacle

The Chalice and Paten.

The chalice is the name of the large cup used to hold wine which becomes the Blood of Christ. The Paten is a dish which holds the bread which becomes the Body of Christ. Tradition has it that these vessels are to be made of a strong durable metal such as gold or silver. I recall hearing that when a man becomes a Priest, his family pulls together their funds to buy him his own Chalice. The reason they must pull together is the cost. Have you checked out the price of gold and silver? This is a very special precious utensil used during the Mass. Traditionally, these are consecrated vessels and as such are not supposed to be handled by the laity. The norm today, though, is that permission is given to those who prepare for Mass to handle these vessels. (O'Brien)

Communion Cups

Communion Cups have been mistaken for Chalices as they are very similar in appearance. They are used for distributing the Precious Blood during the reception of Communion. You might see these cups on the Credence Table and then brought to the Altar during the Liturgy of the Eucharist. Communion Cups are to be made of a sturdy metal so that they may not break easily. They are not however consecrated and may be touched by any person who is a minister during the Mass.

The Ciborium

The Ciborium is a bowl used to hold the Hosts which are consecrated during the Mass and used for Communion. The Ciborium also falls into the category of being a vessel. This means that it is to be made of a strong metal just like the Chalice and Paten. It is also consecrated, however there is no requirement which prohibits handling by the laity. The Ciborium is also used to hold the extra Hosts which are reposed into the Tabernacle after Communion.

Decanter or Flagon

I prefer the name Decanter, but Flagon is perhaps the more correct name. This is the vessel that holds the wine that will be consecrated for Communion. It's appearance is that of a pitcher to make it easier for pouring the wine into the communion cups. Again, in tradition, this vessel was made of a sturdy metal. Today however, this is often a vessel made of glass or crystal.

The Tabernacle

The Tabernacle is home for Jesus when He is not out on the Altar for adoration or for Communion. I have seen so many different shapes and sizes for this beautiful place of repose. Some are round, some are rectangular or square and some are oval with a flat bottom. There are requirements for this safe haven and that is that the Tabernacle is to be made of solid material, secure and very visible. It should fit the environment and architecture of the church.

If you would like to learn more about the Sacred Vessels used during the Mass, we invite you to follow the links in the reference section of the topic summary for this show. You can obtain the

topic summary by visiting <https://wcatradio.com/armoroffaithstudyguides/> and look for episode 110.

Discussion:

Last time, I mentioned that as we reflect on the forms of prayer, it is an opportunity to ask ourselves, do we engage in the fullness of its meaning and its blessings? Its meaning is derived from what is in our hearts and how we allow prayer to guide our choices and our actions. Its blessings are derived from what is in our hearts and how we endeavor to fulfill His commandments of love.

If you remember, I commented during our discussion that I always had a perception of blessings as being something bringing happiness and good, but as I looked up the definition of a blessing in the glossary of the Catechism of the Catholic Church, I found “blessing” defined as an “invocation of God's power and care.” (CCC, pg 68) This was a profound elevation of understanding for me as to why we want to share blessings, so that in so doing, we invite God's power and care upon all which we bless. This is why we are called to “[N]ot return evil for evil, or insult for insult; but, on the contrary, a blessing, because to this [we] were called, that [we] might inherit a blessing,” as we are advised in 1 Peter 3:9.

Think about this, as we bless those who do not like us very much or who endeavor to persecute us, we are asking for the power and care of God upon them. We may not change their ways or their enmity towards us in the moment, but as they are showered with blessings, the task of the evil one is made ever more difficult.

As we discussed, perhaps the most common form of prayer in which we engage is our prayers of petition. We ask for God's help, but what do we tell Him if we only ask, but do not listen? What do we tell God if we ask, but do not seek to participate in His answer? What do we tell God if we only ask, but do not give thanks and praise for His answer?

As we consider the forms of prayer available to us, let us also consider their balance within our prayer life. When we are asked, “For what do we pray,” let us also consider prayers such as, “That the Lord our God will accept our thanks and praise for His great mercy, compassion, and grace.” In this short prayer, we acknowledge our God as God as we lift up our thanks and praise for His great glory.

As we reflect upon our prayer, we will notice that a short prayer may include more than one form of prayer. We do not pray for the purpose of achieving a formula, but as we reflect upon the balance of our prayers, let us remember prayers of blessing and adoration, thanks, praise, intercessions for others as well as the intercessions for which we ask, so that we do not appear before our Lord as the child who only says gimme, but neither listens or gives.

So now that we have talked about some basics of prayer, we are going to jump to what is recognized as a most powerful prayer, rich in graces (Pope Saint Pius), and a weapon against the deceptions, disruptions, and designs of the evil one. There are many ways we can bring prayer into our life, but one of the easiest and most powerful is through the Rosary. Our Lady

asks for us to pray it daily as the children of Fatima were instructed by her on 13 July 1917. Before we discuss how we pray the Rosary, we need to address some criticisms first.

Now, we only have an hour, with so much we could discuss. Even if we did an entire series on the Rosary, we would still be wanting for time, so, we will barely scratch the tip of the ice berg today, but hopefully we will wet your appetite for learning more about the Rosary and why our Lady calls us to incorporate it into our daily prayer life.

So, one of the criticisms which is thrown out there is that the Rosary is considered to be worship of Mary. Now, we must be very clear, worship is for God and God alone. Still, we must recognize that Mary was called by God to bring His only begotten Son into the world, therefore, through her “yes” to God to be the Mother of Our Lord and Savior, she deserves our love and respect.

There is a difference between love, respect, even devotion; and worship. If anyone prays the Rosary, thinking they are worshiping Mary, they are guilty of idolatry. In many cases, such a sentiment is misguided or the result of poor catechesis, so if anyone tells us they worship Mary, it is our obligation as Catholics to remind them that worship is for God and God alone, but as the Mother of our Lord and Savior, she does deserve our love and respect.

Something to ponder by those who are aghast at those who venerate Mary is what role might we think the Mother of the King of kings and the Lord of lords might have in heaven? In biblical times, the queen mother played a very significant role in the kingdom as the kings of the times often had many wives, so it was the mother of the king who fulfilled the role we know as queen.

The queen mother was often the advocate for the people when requests were made of the king. Of course, whatever role or authority the queen had, came from the king. So, we might expect, the Mother of the King of kings would be granted a role as Queen Mother, and that role would be granted to her by her Son, Jesus. (Roten) The power Mary has as an intercessor on our behalf can only be granted to her by God, so, we ignore Mary at the peril of offending the Father, the Son, and the Holy Spirit.

Something else to ponder by those who are aghast that we should venerate Mary; how do they think God, who chose Mary through whom to bring His only begotten Son into the world, feels when we disrespect her? How do we think Jesus feels when we fail to respect His Mother, or worse, disrespect her as do some who refer to her as the “Great Whore of Catholicism,” (Stewart) or who use similar terms in reference to her?

(Question 1: So, let's ask our panel. How would you feel if someone insulted your mother? What does God teach us about honoring our father and mother?)

(Exodus 20:12)

12 *Honor your father and your mother; that you may have a long life in the land the LORD your God is giving you.*

(Ephesians 6:2-3)

2 *"Honor your father and mother." This is the first commandment with a promise, 3 "that it may go well with you and that you may have a long life on earth."*

(Matthew 19:17-19)

17 *If you wish to enter into life, keep the commandments.*" 18 He asked him, "Which ones?" And Jesus replied, " 'You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; 19 honor your father and your mother'; and 'you shall love your neighbor as yourself.'"

With regards to the Mother of Jesus, do you think God chose her so we might ignore, or worse, disrespect her? Do we think Jesus would tell us, "Do as I say with respect to your father and mother, but my Mother should have no special place with you?" Who do we think is the one who is most interested in promoting such a line and who wants us to ignore, or worse, disrespect the Mother of our Lord and Savior? Of course, the evil one.

One of the reasons some have the mistaken belief that the Rosary is about Mary is because of the fifty times the "Hail Mary" is said. One critic, in a video I once saw online, challenged that the Rosary is evil and misguided in that it contains fifty prayers to Mary, but only six to our Heavenly Father. So, let's take a look at the potentially "offending" prayer. We say:

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.

The first segment, "Hail Mary, full of grace, the Lord is with thee, blessed art thou among women" is a reflection of Luke 1:28, which recounts the greeting by the angel Gabriel as he came to Mary to announce to her what God asked of her:

(Luke 1:26-28, NABRE)

28 And coming to her, he said, "*Hail, favored one! The Lord is with you.*"

Of course, we might hear more familiar words if we reference the Douay-Rheims version:

(Luke 1:28, DRA)

28 And the angel being come in, said unto her: *Hail, full of grace, the Lord is with thee: blessed art thou among women.*

The second segment, "and blessed is the fruit of thy womb, Jesus," is a reflection of Luke 1:42 which recounts the remark of Mary's cousin, Elizabeth (the mother of John the Baptist), as Mary came to visit.

(Luke 1:41-42, NABRE)

41 When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth,

*filled with the holy Spirit, 42 cried out in a loud voice and said, “Most **blessed are you among women, and blessed is the fruit of your womb.**”*

Again, we might hear more familiar words in the Douay-Rheims version:

(Luke 1:41-42, DRA)

*41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: 42 And she cried out with a loud voice, and said: **Blessed art thou among women, and blessed is the fruit of thy womb.***

The prayer concludes: “Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen”

(Question 2: As we discussed, the first two segments of the prayer are reflections of the scripture which tells us that God favored Mary, that He chose her to be the mother of His only begotten Son, and that she is blessed among women for what God has asked of her. It is the third segment that seems to irritate the critics, because we ask Mary to pray for us. The concern is that we offer more prayers to Mary than God. **Is this a valid concern? If we ask Mary to pray for us, to whom do we expect Mary to pray? In that case where do our prayers go?)**

- If an angel of the Lord greets Mary with: “Hail, full of grace...” why wouldn't we?
- If Elizabeth, filled with the Holy Spirit, says, “Blessed art thou among women and blessed is the fruit of thy womb,” then, why wouldn't we?
- If we ask Mary to pray for us, we are asking her, in her role as Queen Mother, to advocate for us to the King; the King of kings and Lord of lords (Revelation 17:14)
- If Mary prays for us, she will lift our prayers to her Holy Son, therefore, all the prayers we say as part of the Rosary are lifted to God
- Remember how the Catechism of the Catholic Church defines “blessing,” as an invocation of God's power and care? As blessed among women, God's power and care is upon her – how then could we ignore or dishonor what God, as we are told through His angel Gabriel, has blessed?

Another reason why some mistake the Rosary is about Mary is because of her role in bringing this set of prayers to us and because of the many times she has asked us to pray it during the course of her apparitions. The history of the Rosary is not entirely clear because it is a prayer which has evolved. Its origins are often pointed to as a result of monks and friars using beads to pray the Psalms, also known as the Psalter. There are 150 Psalms, therefore, 150 beads were used as a means to keep track as the Psalter was said. This form of prayer evolved into simpler prayers which could be more easily learned and said by those who were illiterate. (Catholic Answers)

The basic form by which we know the Rosary today, is often credited to Saint Dominic. While it is difficult to find primary sources which document this, some consideration must be made to the number of references to the Rosary by various Popes along with references to Saint Dominic. (Duffner) We should also consider Our Lady's request at Fatima that the children pray the Rosary every day for world peace. She also asked them to add a short prayer at the end of each decade, which we know today as the Fatima prayer: (Dynamic Catholic)

*O my Jesus, forgive us our sins,
save us from the fires of hell;
lead all souls to heaven,
especially those in most need of thy mercy.*

While the documentation of the history surrounding the Rosary may be in dispute in various circles, what is more important is the content and the meditation to which the prayer draws us as we reflect and contemplate the mysteries of the Rosary, which reflects the life, death, and resurrection of our Lord and Savior.

(Question 3: When we examine the overall structure of the Rosary and that to which it is designed to draw the attention of our heart, we see it is a very powerful prayer indeed. **So, how do we begin the prayers of the Rosary?)**

In the name of the Father, the Son, and the Holy Spirit. Amen.

- We begin with a blessing, the sign of the cross
- Remember, a blessing is an invocation of God's power and care
- We thus begin by invoking God's power and care upon our prayer, meditation, and contemplation, as well as the intentions for which we pray the Rosary

(Question 4: So after the blessing, the next thing we say is known as the Apostle's Creed. We should note that the Apostle's Creed is also said outside the Catholic Church by various denominations. **So what does the Apostle's Creed reflect?)**

The Apostles' Creed: *I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He arose again; He ascended into heaven, and sits at the right hand of God, the Father Almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.*

- It professes God as God
- It professes God as Creator of heaven and earth
- It professes our belief in the only begotten Son of God as our Lord
- It professes Jesus Christ as conceived by the Holy Spirit and born of the Virgin Mary
- It professes the death of our Lord and Savior
- It professes the Resurrection of our Lord
- It professes Jesus sits at the right hand of the Father Almighty
- It professes Jesus as judge of the living and the dead
- It professes the Holy Spirit
- It professes the Church of our Lord

- It professes the communion of saints
- It professes the forgiveness of sins
- It professes resurrection and eternal life

(Question 5: The Apostle's Creed already gives us a lot upon which to reflect, but we are just getting started. So what is the next thing we say and what is the significance of this prayer?)

Our Father, who art in heaven, hallowed be Thy name:

Thy kingdom come:

Thy will be done on earth as it is in heaven.

Give us this day our daily bread:

and forgive us our trespasses as we forgive those who trespass against us.

And lead us not into temptation: but deliver us from evil. Amen.

- This is how Jesus taught us to pray
- Again, it professes God as God
- It expresses our desire for God's will
- It offers petitions to God for our sustenance, forgiveness, and protection

(Question 6: Next, we say three Hail Mary's for the increase of faith, hope, and charity. We have already discussed this prayer as a reflection upon Mary as the Mother of our Lord and Savior, not a worship of her. What comes next?)

The Glory Be: Glory be to the Father, the Son and the Holy Spirit; as it was in the beginning, is now, and ever shall be. Amen.

(Question 7: This is where we kick things into high gear. After we say the Glory Be, what do we do next?)

We announce the first mystery upon which we shall reflect, meditate, and contemplate as we say an “Our Father,” then we continue with a decade of “Hail Mary” prayers, during which we meditate on the mystery. By tradition, the set of mysteries we use changes by the day of the week we say the Rosary, however, we may also select a set depending upon the nature of the reason or occasion we are praying the Rosary. The sets of the mysteries are:

The Joyful Mysteries (a reflection upon the birth of Christ): The Annunciation (Luke 1:26–38); The Visitation (Luke 1:39–56); The Nativity (Luke 2:1–21); The Presentation (Luke 2:22–38); The Finding of the Child Jesus in the Temple (Luke 2:41–52). Traditionally said on Mondays and Saturdays.

The Sorrowful Mysteries (a reflection upon the passion and death of Jesus): The Agony of Jesus in the Garden (Matthew 26:36–56); The Scourging at the Pillar (Matthew 27:26); The Crowning with Thorns (Matthew 27:27–31); The Carrying of the Cross (Matthew 27:32); The Crucifixion (Matthew 27:33–56). Traditionally said on Tuesdays and Fridays.

The Glorious Mysteries (a reflection upon the resurrection and the glories of heaven): The Resurrection (John 20:1–29); The Ascension (Luke 24:36–53); The Descent of the Holy Spirit (Acts 2:1–41); The Assumption of Mary, the Mother of God, into heaven; The Coronation of Mary in heaven. Traditionally said on Wednesdays and Sundays.

The Luminous Mysteries (In 2002, Pope Saint John Paul II added these mysteries which are a reflection of Jesus as the Light of the world): The Baptism of Jesus (Matthew 3:13–16); The Wedding Feast at Cana (John 2:1–11); The Preaching of the coming of the Kingdom of God (Mark 1:14–15); The Transfiguration (Matthew 17:1–8); The Institution of the Holy Eucharist (Matthew 26).

Well, we are quickly running out of time for our discussion, which I knew we would, but I think everyone can see that during the course of the Rosary, we walk through and reflect upon a considerable amount of scripture concerning the life, death, sacrifice, and Resurrection of our Lord and Savior. At the end of each decade, we say another “Glory Be,” then, as Our Lady requested at Fatima, we also include the “Fatima Prayer” before we announce the next mystery and begin the next decade of “Hail Mary” prayers. After all the decades are said, then, we begin to close with the “Salve Regina” and the “Prayer After the Rosary.”

Hail, Holy Queen, Mother of Mercy! our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley, of tears. Turn, then, O most gracious Advocate, thine eyes of mercy toward us; and after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet Virgin Mary. Pray for us O Holy Mother of God. That we may be made worthy of the promises of Christ.

O God, whose only begotten Son, by his Life, Death, and Resurrection, has purchased for us the rewards of eternal life, grant, we beseech thee, that by meditating on these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

May the divine assistance remain always with us.

And may the souls of the faithful departed, through the mercy of God, rest in peace.

Quotes:

– *St. Louis De Montfort*

If you say the Rosary faithfully until death, I do assure you that, in spite of the gravity of your sins, you shall receive a never fading crown of glory. For even if you are now on the brink of damnation, even if you have one foot in hell, even if you have sold your soul to the devil... sooner or later you will be converted and will amend your life and save your soul. If you say the Rosary devoutly every day of your life.

– *Blessed Alan de la Roche*

The Holy Rosary is the storehouse of countless blessing.

– *St. Louis De Montfort*

Never will anyone who says his Rosary every day be led astray. This is a statement that I would gladly sign with my blood.

– *Our Lady to Saint Dominic*

Dear Dominic, do you know which weapon the Blessed Trinity wants to use to reform the world?.....I want you to know that, in this kind of warfare, the battering ram has always been the Angelic Psalter which is the foundation stone of the New Testament. Therefore if you want to reach these hardened souls and win them over to God, preach my Psalter.

Final Thoughts:

I'm sure most of you listening have an active prayer life and already say the Rosary frequently, if not daily. You already know the benefits of prayer, but if you are a listener who is reflecting on ways you may increase the presence of prayer in your life, the Rosary provides a powerful foundation from which to start and as we continue our discussion concerning putting on the armor of prayer, we will discuss how we might grow from this foundation.

Many think the Rosary is exclusively Catholic, but many non-Catholics have discovered the power of the Rosary as well. Hopefully, as they meditate on the mysteries of the Rosary, they will stop knocking at the window, so-to-speak, and decide to enter to share all the blessings Christ offers through living the fullness of faith within His Holy Church. In any case, as they say the Rosary, they bring their hearts closer to Christ.

There are also a number of critics of the Rosary. In the reference portion of the Topic Summary for this show, I included a link to a page of such a critic. Of course, anyone who knows their faith can easily refute the rants of this critic, but that is not his target audience. His target audience are those who do not know their faith. He wants to peel the Rosary away from them or prevent them from the discovery of its blessings. If we understand the fullness of the Rosary and how it brings us closer to the Father, the Son, and the Holy Spirit, why would we allow anyone to dissuade us from this means of prayer?

Of course, the critic throws a lot of scripture at us to justify his criticism and even tells us he loves us, but remember, Satan used scripture to tempt Jesus in the desert. (Matthew 4:1-11) Of course, Jesus, being the Word made flesh, gave the full context of God's Holy Word to refute Satan's temptations. This gives credence to the assertion of this show that:

Those who do not know their faith, leave themselves vulnerable to the one who would take it from them. Those who know their faith, make it difficult for the evil one to deceive them.

As I mentioned, it is really impossible to discuss all which is within the Rosary during the course of a single hour. To do it justice, it really requires a series so that we may better appreciate why Our Lady encourages us, as she did at Fatima, to pray the Rosary as a reparation for sin and to help bring peace to the world. I will add this to our to-do list for 2020.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we turn our discussion to our prayer in private.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: Put on the Armor of Prayer – Part V: Prayer in Private

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