



The Armor of Faith
Topic Summary: The Rosary
Part I: Criticisms and Responses



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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, as any two year old will tell you, a question is a terrible thing to waste. 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.

We pray today, dear Lord, especially for the blessings of peace. We pray Your blessings shall be upon every heart and that You will bring peace to every soul.

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 give it priority and capture it for our prayer basket. 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.

If you haven't discovered, yet, you can also listen to Armor of Faith Radio on demand and on the go using your smartphone. In addition to wcatradio.com/armoroffaith, we are available through a number of streaming services, such as iHeart Radio, Spreaker, iTunes, and CastBox, among others. Simply search for "Armor of Faith Radio" and select the episode you desire. We will be happy to keep you company wherever you are and wherever you are waiting.

We would also like to ask for your assistance to help share our discussions. If you find an episode or series, which caused you to take a moment and think and 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. Several of the streaming services through which we are available on demand also have share options, so please help us to spread the good news of our faith in Jesus Christ.

Why Catholics Do What We Do:

Sacraments of Initiation – Part VIII

Now that you know what the gifts of the Holy Spirit are, do you want them? Of course you do! So how do you get them?

Since Vatican II, there has been a mandate for more Catholic formation. Depending on the directives of your Diocese, most children or young adults will study for and receive Confirmation during their high school years. For those who are adults who have not been Confirmed, the process would be to enroll in the formation class called Rite of Christian Initiation for Adults (RCIA).

Who can receive the sacrament of confirmation and when can a person receive this?

(CCC: 1306)

Every baptized person not yet confirmed can and should receive the sacrament of Confirmation. Since Baptism, Confirmation, and Eucharist form a unity, it follows that "the faithful are obliged to receive this sacrament at the appropriate time," for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.

(CCC: 1307)

For centuries, Latin custom has indicated "the age of discretion" as the reference point for receiving Confirmation. But in danger of death children should be confirmed even if they have not yet attained the age of discretion.

(CCC: 1308)

Although Confirmation is sometimes called the "sacrament of Christian maturity," we

must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need "ratification" to become effective. St. Thomas reminds us of this:

Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: "For old age is not honored for length of time, or measured by number of years." Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood.

Do we need to do anything to be prepared to receive this sacrament?

(CCC: 1309)

Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands.

(CCC: 1310)

To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act.

No matter when you begin the formation process for this sacrament (be it high school formation classes or RCIA), the following is what you will find most parishes adhere to in helping us reach this goal. The process is not over bearing. The process is full of information, and the learning is fun. It is:

1. A period of evangelization and precatechumenate. This is the beginning stepping stone on this journey of faith.
2. Acceptance into the order of catechumens in a liturgical rite in which the candidates express a desire to respond to God's call and the Church accepts their expression. This is a special day in which you will be introduced to the congregation as someone seeking to know the Catholic truths. The congregation then keeps you in prayer as you travel this journey.
3. A period of the catechumenate. The journey continues on an increased level of faith learning.
4. A liturgical rite of election or enrollment of names, celebrated on the First Sunday of Lent. Now the process is getting exciting. After this enrollment, you will be heading for

a special Mass with the Bishop. In most cases, this is the first encounter you will have to meet the Shepherd of the Diocese.

5. A period of purification and enlightenment, during the Lenten season. At this time, the priest will pray special prayers over you during a Mass. These prayers are to strengthen you as you continue to work your way into full initiation into the Catholic Church.
6. The celebration of the Sacraments of Initiation during the Easter Vigil. For those in RCIA, Easter Vigil is a day you will never forget. During this most holy Mass, you will be received into the Church in a celebration like no other.
7. For those seeking Confirmation by way of high school classes, you will also have a special Mass, but the time is determined by the Bishop, normally around Pentecost.
8. A period of post baptismal catechesis, known as mystagogy. RCIA and formation classes do not end with the reception of Confirmation. Mystagogy is a time for reflection on the events of the Mass you will never forget. You have just spent a year or more learning about the church and now it is time to learn how you can get more involved in more classes and how you can participate in church ministries.

Sounds like a lot of work. In most cases, this is done in a one year time frame. The time period of course depends on the individual---some are ready in a year and some will find they just need more time to fully understand the fullness of this faith.

Will we do this on our own or will someone else help us navigate the waters?

(CCC: 1311)

Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents.

Have a blessed week All. Remember, you are loved dearly by God the Father, God the Son, God the Holy Spirit and yes, by us as well.

Discussion:

If you listened to our series, Put on the Armor of Prayer, episodes 107 through 115, you may remember that I mentioned that a discussion related to the Rosary required its own series, so we are happy and excited to begin that today. During this series, we want to talk about the how the Rosary came to us, the meditation and reflection which the Rosary inspires, and how the Rosary immerses us in the Gospels as we allow the Life, Passion, Death, and Resurrection of our Lord and Savior flow through our hearts during the course of our prayer.

Before we examine that which is brought to us through the Rosary, we must mention that there are some who criticize the Rosary as somehow unholy. While I think some offer these criticisms due to certain agendas, I also believe that many of the critics simply do not fully understand or comprehend all which the Rosary contains.

Today, we want to discuss some of the criticisms of the Rosary and the Catholic response. By the way, while many see the Rosary as a “Catholic” thing, we should point out that there are many non-Catholics who pray the Rosary. As they begin to experience it and understand how it opens our hearts to God and enables our conversations with God, this foundation of prayer begins to take a place of prominence within their prayer life.

During our discussion today, we want to review some of the main concerns proffered in criticism of the Rosary and how we might lovingly respond to help the critics see the Rosary is a powerful means to bring Christ into our hearts.

Perhaps one of the most common criticisms of the Rosary is that it is seen as “vain repetition.” The critic cites Matthew 6:7, where Jesus tells us,

(Matthew 6:7)

“In praying, do not babble like the pagans, who think that they will be heard because of their many words.”

Now, I should mention here, how scripture is translated can influence our understanding. For example, here is the same verse according to four different translations.

DRA: And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

KJV: But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

NIV: And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.

RSVCE: “And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words.

(Question 1: As we mentioned during our series, The Study and Discernment of Scripture, episodes 39 through 45, translations can present us with challenges. In one case, we see the instruction of Jesus as advising us that we do not need many words in our prayers (“speak not much”). In another case, we see the phrase “vain repetitions.” In still another, we see the instruction as against “babbling.” In still another, we see the words, “empty phrases.” Is there a common theme of these translations which might help us with comprehension of what Jesus wanted us to understand about prayer? As we look at these translations, what might we discern as to against what Jesus is advising us?)

Perhaps it would make more sense if we look at the instruction in light of the forms of prayer common of those of which Jesus spoke. Still, we may still have a challenge, for we see the criticism of Jesus being directed at heathens, pagans, or Gentiles. Well, this muddies the waters a bit. So who was Jesus really holding up as an example of what not to do?

If we look for the common thread, each of these references are to those who lift their prayers to **false gods**. The **babbling, vain repetition, wordy, or empty phrases** used as prayers are not being lifted to the Heavenly Father, through Jesus, rather, **they are empty because** they are either being said for public accolade or to **appease a false god**. They are empty prayers because they are directed to **an empty destination**. They have no meaning for they are **directed to what does not exist** and therefore, **cannot answer**.

Let's look at the scripture in the larger context in which it is written.

*5 “When you pray, **do not be like the hypocrites**, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. 6 But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. 7 In praying, **do not babble like the pagans**, who think that they will be heard because of their many words. 8 Do not be like them. Your Father knows what you need before you ask him. (Matthew 6:5-8)*

The preface in this context begins with the purpose of our prayer. Is it for public consumption or a conversation with God? Jesus cautions against praying like the “hypocrites.” According to the Merriam-Webster dictionary, the word “hypocrite” is defined as: “a person who puts on a **false appearance** of virtue or religion.” In other words, **Jesus instructs us that our prayer must be sincere, not for appearances in social circles or an earthly reward, but because of our desire for a true relationship with God** and the reward which may only come from Him.

(Question 2: The conclusion of the instruction is that our prayer must not be one of – well, let's select the one by which Catholics receive the most criticism, which is – prayers of “vain repetition.” So is the issue one that our prayers are offensive (or even blasphemous, as some contend) because of repetition or is Jesus drawing our attention to something else? If something else, what might that be?)

For this, we should look at another teaching of Jesus, which is found in Luke 18:1-8, where Jesus presents the parable of “The Persistent Widow.”

*1 **Then he told them a parable about the necessity for them to pray always without becoming weary.** He said, 2 “There was a judge in a certain town who neither feared God nor respected any human being. 3 And a widow in that town used to come to him and say, ‘Render a just decision for me against my adversary.’ 4 For a long time the judge was unwilling, but eventually he thought, ‘While it is true that I neither fear God nor respect any human being, 5 because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.’” 6 The Lord said, “Pay attention to what the dishonest judge says. 7 Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? 8 I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?” (Luke 18:1-8)*

So, here, we see that we are called to **pray persistently**. If we are raising a prayer of petition, **how can we be persistent without repeating ourselves?** As another example, we can look to the

behavior of Jesus as He prayed. Let's look at the "Agony in the Garden," as presented to us in Mark 14:32-42. It reads:

*32 Then they came to a place named Gethsemane, and he said to his disciples, "Sit here while I pray." 33 He took with him Peter, James, and John, and began to be troubled and distressed. 34 Then he said to them, "My soul is sorrowful even to death. Remain here and keep watch." 35 He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him; 36 he said, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will." 37 When he returned he found them asleep. He said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? 38 Watch and pray that you may not undergo the test. The spirit is willing but the flesh is weak." 39 Withdrawing again, **he prayed, saying the same thing.** 40 Then he returned once more and found them asleep, for they could not keep their eyes open and did not know what to answer him. 41 He returned a third time and said to them, "Are you still sleeping and taking your rest? It is enough. The hour has come. Behold, the Son of Man is to be handed over to sinners. 42 Get up, let us go. See, my betrayer is at hand."*

Here, we see that Jesus repeated His prayer to the Heavenly Father, consistent with the teaching of Luke 8:18, so, the issue is **not the repetition, but the vanity.** Merriam-Webster defines "vain" as, "**having or showing undue or excessive pride in one's appearance or achievements,**" which is consistent with the admonishment of Jesus **to not be like the hypocrites,** in other words, the concern for appearance before others as opposed to our relationship with God. Vain is also defined as "**marked by futility or ineffectualness,**" or "**having no real value,**" which is consistent with what I mentioned earlier about prayer offered up to false gods. **If there is no one to receive and act upon our prayer, then, such prayer is useless.**

Note: As we continue this discussion, we should measure what is contained in the Rosary and to what it leads us, not by its persistence and repetition, but by whether the prayers:

- Are insincere
- Demonstrate undue or excessive pride
- Are seeking public attention or accolade versus a conversation with God
- Directed to false gods
- Are futile or ineffectual
- Have no real value

No matter what prayer we say, we must consider these measures in relation to our prayer life.

(Question 3: Another criticism of the Rosary is that it is not Bible based. **How might we draw attention to the Biblical relationships of the Rosary?)**

Sign of the Cross (Matthew 28:19)

Apostles Creed (summary of what we believe as discerned from scripture)

Our Father (Matthew 6:9-13)

Hail Mary (Luke 1:28, 42)

Glory Be (Matthew 28:19, Roman 16:27, Revelation 4:11, among others)

Fatima Prayer (John 3:16-17)

Joyful Mysteries

The Annunciation of Gabriel to Mary (Luke 1:26-38)

The Visitation of Mary to Elizabeth (Luke 1:39-56)

The Birth of Our Lord (Luke 2:1-21)

The Presentation of Our Lord (Luke 2:22-38)

The Finding of Our Lord in the Temple (Luke 2:41-52)

Luminous Mysteries

The Baptism of Our Lord in the River Jordan (Matthew 3:13-16)

The Wedding at Cana, when Christ manifested Himself (John 2:1-11)

The Proclamation of the Kingdom of God (Mark 1:14-15)

The Transfiguration of Our Lord (Matthew 17:1-8)

The Last Supper, when Our Lord gave us the Holy Eucharist (Matthew 26:26-30)

Sorrowful Mysteries

The Agony of Our Lord in the Garden (Matthew 26:36-56)

Our Lord is Scourged at the Pillar (Matthew 27:26)

Our Lord is Crowned with Thorns (Matthew 27:27-31)

Our Lord Carries the Cross to Calvary (Matthew 27:32)

The Crucifixion of Our Lord (Matthew 27:33-56)

Glorious Mysteries

The Glorious Resurrection of Our Lord (John 20:1-29)

The Ascension of Our Lord (Luke 24:36-53)

The Descent of the Holy Spirit at Pentecost (Acts 2:1-41)

The Assumption of Mary into Heaven

The Coronation of Mary as Queen of Heaven and Earth

Hail Holy Queen

Closing Prayers

Note: While we may cite specific verses of scripture associated with the various parts of the Rosary prayers, as we say them, we must also consider the threads which extend from the first relationships of God with the children of His creation to the sacrifice made for us and its meaning not only for our lives, but also those who cross our path. In the span of 15 minutes, we reflect upon a considerable amount of scripture and expanse of time – and we might be surprised what the Holy Spirit stirs within our hearts during those moments when we make the Rosary part of our daily prayer.

A variant of the “Rosary is not Biblical” argument is that this was not how Jesus taught us how to pray. The critic will state that Jesus taught us how to pray as we are told in Matthew 6:9-13,

which we commonly know as “The Lord's Prayer.” The implication made here by some is that the Lord's prayer is a formulaic prayer and we are restricted to the formula; for example:

- Acknowledgment of our Father in heaven and His holiness
- Our submission to His will
- Our petition for our basic needs
- Our petition for forgiveness
- Our petition for protection

(Question 4: I agree, Jesus gave us an example, but examples can vary in the scope as to what they exemplify. In the broader sense, examples are meant to demonstrate the nature of something using an instance or pattern as a point of departure or a stepping stone to something more advanced. Simple math problems, for example, are provided as examples to enable skills required for more complex problem solving. Given that background, how does the example of the Lord's Prayer compare with how we pray the Rosary?)

Note: While not required, we often begin with an intention, for example, to pray for peace or for the protection of the family. Another example is that we might pray for the intentions of the Pope or the needs of someone we know. We may have our own personal intention where we might ask for the help of the Holy Spirit to guide us to decisions which are right and just and in alignment with God's will.

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

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

Our Father: 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.

Hail Mary: 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. Amen

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.

Fatima Prayer: Oh 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.

Mysteries: Joyful, Luminous, Sorrowful, Glorious

Hail Holy Queen: 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.

Closing Prayers: 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.

Another concern of those who do not fully comprehend the Rosary is the assertion that praying the Rosary is viewed as worship of Mary. This perception appears to be drawn from our prayers which begin, “Hail Mary, full of grace....”

(Question 5: We should think, that concerning the Mother of our Lord and Savior, there should be no disagreement that we should offer respect to the woman chosen by God to be the Mother of His only begotten Son, Our Lord and Savior. **How might we respond to the assertion that the Hail Mary is idolatry?)**

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. According to the DRA version, it reads:

(Luke 1:28, DRA)

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

(Remember, grace is God's help)

Of course, this wording is somewhat different in more modern translations, for example, the NABRE reads:

(Luke 1:28, NABRE)

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

The second segment, “and blessed is the fruit of thy womb, Jesus,” is a reflection of Luke 1:42, which, the DRA version, reads,

(Luke 1:42, DRA)

“*And she [Elizabeth, cousin of Mary] cried out with a loud voice, and said: Blessed art thou [Mary] among women, and blessed is the fruit of thy womb.*”

This is also reinforced in the canticle of Mary as written in Luke 1:46-55, which reads:

46 *And Mary said:*

“*My soul proclaims the greatness of the Lord;*

47 *my spirit rejoices in God my savior.*

48 *For he has looked upon his handmaid's lowliness;*

behold, *from now on will all ages call me blessed.*
49 *The Mighty One has done great things for me,
and holy is his name.*
50 *His mercy is from age to age
to those who fear him.*
51 *He has shown might with his arm,
dispersed the arrogant of mind and heart.*
52 *He has thrown down the rulers from their thrones
but lifted up the lowly.*
53 *The hungry he has filled with good things;
the rich he has sent away empty.*
54 *He has helped Israel his servant,
remembering his mercy,*
55 *according to his promise to our fathers,
to Abraham and to his descendants forever.”*

(Remember, a blessing is an invocation of God's power and care.)

(Question 6: Another version of the “the Rosary is idolatry,” argument is that our prayers are to Mary and not to God. Paraphrasing this argument, some point to the fact that there are many more “Hail Mary's” said than, “Our Fathers.” **How might we explain that all the prayers of the Rosary are ultimately to God?)**

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

To whom do we expect Mary to pray?

Quotes:

– *Pope Pius XI*

The Rosary is a powerful weapon to put the demons to flight and to keep oneself from sin...If you desire peace in your hearts, in your homes, and in your country, assemble each evening to recite the Rosary. Let not even one day pass without saying it, no matter how burdened you may be with many cares and labors.

– *Archbishop Fulton Sheen*

The Rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the Rosary is beyond description.

– *Bishop Hugh Doyle*

No one can live continually in sin and continue to say the Rosary: either they will give up sin or they will give up the Rosary.

Final Thoughts:

During the course of our discussion today, we addressed a variety of criticisms of the Rosary, but in so doing, I think we revealed there is a lot for us to discover about the Rosary and how it leads us to a deep relationship with our Lord and Savior. As we continue this series, we will discuss in more detail how the Rosary came to us and some of the history which reinforces its meaning to us as we contemplate our faith with the assistance of the Rosary.

As we continue, we will also go into more detail about the mysteries and to what we are drawn upon to reflect as we pray and discern our relationship with our Lord and Savior.

To the critics, it is often easy to criticize something from the outside when only considering a small segment of something and disregarding the larger context. As I am confronted with the various criticisms, it largely reveals to me that the critic either does not understand the full context or they are intentionally relying upon the ignorance of those they are attempting to dissuade from engaging the blessings of the Rosary. (By the ways, have I mentioned that a blessing is an invocation of God's power and care?)

Hopefully, as we continue this series, we will draw attention to the spiritual gifts revealed to us through the Rosary and their meaning to our lives. As we continue in this series and examine all which the Rosary contains and brings to our hearts in the span of a quarter of an hour, we might ask ourselves, who benefits by not praying the Rosary and who would dissuade us from what it brings to our heart? Indeed, who desires the most that we do not spend this time lifting our hearts to God?

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 how the Rosary came to us.

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: The Rosary – Part II: How the Rosary Came to Us

Discussion References:

The New American Bible, Revised Edition (NABRE); (9 Mar 2011); United States Conference of Catholic Bishops; <http://uscgb.org/bible/books-of-the-bible/index.cfm>

USCCB; (May 2016); [Catechism of the Catholic Church](http://ccc.usccb.org/flipbooks/catechism/index.html); United States Conference of Catholic Bishops; <http://ccc.usccb.org/flipbooks/catechism/index.html>