



The Armor of Faith
Topic Summary: The Rosary
Part VII: The Glorious Mysteries



Resurrection Day
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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 always mention, are also known as the Order of Preachers. Sharon is still our token cradle Catholic on the team, and, as everyone knows by now, I am simply here to ask questions, because I was once told there are no stupid questions. I have plenty of stupid answers, so that is why I stick to the questions. To answer my questions, correct my pronunciation, and make sure I know which century I am talking about 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.

Dear Lord, we pray especially today for Dena and Jim. We pray Your healing hand will rest upon them, as well as Your hand of comfort; that You will guide the hearts and hands of their care givers, and that Your hand of comfort shall also rest on all who love and care for them.

We also add a special intention for Matthew.

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. You can also share <https://wcatradio.com/armoroffaith> and identify the episode number or numbers you would like to share. 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.

Faith Event Announcements:

40 Days for Life: The 40 Days for Life 2020 Spring Campaign is not far away. This year, the campaign will be conducted from 26 Feb through 5 Apr 2020. We invite you to go to visit the 40 Days for Life website at: <https://www.40daysforlife.com/> to learn about preparations for this Spring's campaign. We also invite our listeners to discern how you can help defend the sanctity of life. Even if you are not able to come to the sidewalk, prayer is powerful and always necessary, and there are so many ways to help through Pregnancy Resource, Support, and Advocacy Centers.

If you would like to learn more about training for sidewalk advocates, prayer partners, or other means by which You can assist with the effort to defend life, check your local 40 Days for Life web site. The national web site, <https://www.40daysforlife.com/>, can help you find an organization near you.

WCAT Radio Fund Raiser: WCAT Radio, the organization through which this and a variety of kindred Catholic radio shows are presented, is conducting a funding drive to help address the costs of operation and production. WCAT Radio presents two dozen hours of new, quality, Catholic programming each week and offers over 5,000 hours of archived programming in history, theology, spirituality, and poetry for the purpose of promoting the Catholic spiritual

journey — a virtual audio library of our Catholic faith. Please consider giving a tax deductible donation to WCAT Radio to enable them to continue to broadcast the Catholic message. You can donate online at <https://wcatradio.com/support>. Any amount you can contribute, helps.

Why Catholics Do What We Do:

We already discussed getting ready for the beginning of Lent. Now let us review some key components of this season. From Ash Wednesday and all through Lent, we are called to do penance. We do penance as a way to remember all that Christ did for us so that we can go to Heaven. His passion is to be thought about in a big way and we are to do sacrifices as a means to console His suffering body and soul. There are many ways that Catholics can do penance. Here we will look at the guides that the Church gives us regarding fasting and abstinence.

Canon Law is the legal system of our Church. The Canons are the laws that govern the Church, so let us see what they say.

Canon Law in Chapter II says:

Days of Penance

Can. 1249 The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Can. 1250 The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Can. 1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252 The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

Can. 1253 The conference of bishops can determine more precisely the observance of fast and abstinence as well as substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fast.

The conference of bishops is referred to by the canons. So what is the conference of bishops? This is a body of Bishops for a particular region. Every country in the world has one. The United States has a conference of Catholic bishops and they come together whenever necessary

to review the canons and to determine how to explain them to the people. Not all canons are easy to understand and it is up to the conference of bishops to explain them to the people in uncomplicated terms.

Guess this is much like the laws of our country---they are complicated and the language used is not always easily understood by people not educated in legal terms. Just as lawyers and judges need to explain the laws that govern us in our country, the conference of bishops acts as the lawyers for the canons to explain the church laws.

Since the Canons tell us that the conference of bishops is to make determinations, let us see what this body says.

The USCCB tells us:

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

Here we have it. During the season of Lent, Catholics are to do penance by observing the commands to fast and abstain on Ash Wednesday, Good Friday and all Fridays during this season. But our penance is not limited to fasting and abstaining. Next we will explore other ways that we might join with other Catholics during Lent in reparation sacrifices.

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.

If you would like to learn more about the Catholic traditions of Lent, 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 134.

Discussion:

As we concluded our last discussion, I mentioned that there is so much more to the chaplet of Sorrowful Mysteries (and indeed about all the mysteries of which we have spoken so far) that we could have discussed, but our time was limited, so, that is why we were only able to scratch the surface. What this reveals, as we begin our seventh hour of discussion in this series about the Angelic Psalter is how much is waiting for us within our meditation and contemplation of the mysteries of the Rosary. Clearly, in one sitting of our prayer, we cannot cover all the ground of our faith which is contained within the mysteries to which the Rosary leads our hearts, but we can allow the Holy Spirit to guide us on the journey through this Psalter of Jesus and Mary.

We must keep in mind, that while some clergy and the very wealthy of the early centuries were granted or able to afford a copy of the scriptures, due to the size and cost of replicating this library of writings, they were not readily available to the laity outside of the walls of their parish; even then, many of the laity lacked the ability to read due to the education systems of the time. Even if one could afford the library, which is what the Bible really is, the size of all the books could not be conveniently carried around.

In those days, there was not a pocket or online edition which could be accessed by a tablet or smart phone, so the Rosary, in a way, was a means of carrying the highlights of the library of scripture in the heart.

The Rosary initially evolved and passed from generation to generation through oral tradition. (Saint John Paul II, *Rosarium Virginis Mariae*) Saint Dominic began to spread the devotion of the prayer through preaching the Angelic Psalter of Jesus and Mary. As it evolved with heavenly assistance, it became a means for the laity to carry with them in their hearts the mysteries of faith and enable them to meditate, contemplate, and reflect on the meaning to not just our daily lives, but also that of our eternity.

Through memorization and recitation, the faith was passed from heart to heart by a set of beads, but the beads themselves are only a counting device. There is nothing magical about them, no matter how ornate. We must remember that the Rosary is not the set of beads, but the beads are only a means by which to follow the index of the mysteries which present to us the life, passion, death, and resurrection of our Lord and Savior. That index is our guide as we pray, but the real story waits within for the heart which endeavors to explore the mysteries and which allows the Holy Spirit to be its guide.

A means of passing the faith from heart to heart is through preaching and teaching the Rosary, not simply how to recite or count the prayers as milestones of meditation and contemplation, but how to follow the scripture which reveals the true power and love of the Father, the Son, and the Holy Spirit; and, yes, Mary is there too.

As we experience the Rosary, we should note that it also draws us to observe the love of a mother who loves her Son as she loves God Himself. If we reflect on that statement a moment, perhaps the critics might see why we should not shun Mary, but allow what she has kept in her own heart (cf. Luke 2:19, 51, John 19:25) to lead us to the Sacred Heart of her Son, the only begotten Son of God.

Unfortunately, we ran out of time during our last discussion to mention some questions we might have for ourselves as we contemplate the mystery of Christ's Crucifixion, so I would like to take a moment to present some examples.

- Why would Jesus lay down His life for us as sinners? (cf. John 15:13)
- For what do we need forgiveness? (cf. Exodus 20:1-17)
- What contriteness is in our heart for our sin? (cf. Psalms 51:19, Isaiah 57:15, Daniel 3:38-40)
- To what forgiveness does Jesus call us? (cf. Matthew 6:15, 18:21-22)

- What does the forgiveness of Jesus offer to us? (cf. John 3:16-21)
- What does the world offer to us? (cf. Matthew 16:26, Mark 8:36, Luke 9:25)
- What does it mean to believe in our Lord and Savior? (cf. John 14:15, 15:10)
- How will Jesus know our belief in Him? (cf. Matthew 25:31-46, James 2:14-26)
- What does His mercy mean to us? (1 Peter 1:3-12)
- What is our love for our Lord and Savior? (1 Peter 1:13-25)

And these are but a few questions we might have for ourselves. As we allow the Holy Spirit to guide our journey through scripture and our contemplation, there are so many places we can go through which to consider our lives, our failings, our sorrow, our contriteness, and our hope.

As I mentioned, last time, I begin my contemplation of the mystery of the Crucifixion with this short personal prayer:

Dear Lord, You laid down Your life from upon the cross so we may be forgiven our sins, and cleansed of our iniquities; so we may have the opportunity to wash our robes white in the blood of the Lamb, so we may walk eternally with You in Your kingdom, where love is shared by all, where there is no pain or affliction, and where evil is not allowed to follow. I lift up my heart in thanks and praise for Your great mercy.

I share this, not as something to memorize, but simply as an example of what begins to happen as the Rosary begins to open our heart. This personal prayer is not always the same, but it is simply a means of opening my heart to my contemplation of this mystery. What this reflects is that the prayers and mysteries of the Rosary provide a structure which guides our meditation and contemplation, but as we have discussed, there are so many places the Holy Spirit can take us as we reflect upon the Angelic Psalter to which Jesus and His Mother desire for us to pray and share.

As we mentioned during our previous discussions, there are a variety of cards, pamphlets, and devotionals to help open the Rosary to us. While there are the basics of the prayer, there are also variations that some employ, for example, reading a verse of scripture associated with the mystery after we pray each Hail Mary. Others, after announcing the mystery, read a segment of associated scripture, a devotion, or pray a short personal prayer, before praying the ten Angelic Salutations, also known as the “Hail Mary.”

(Question 1: So, before we begin to explore the Glorious Mysteries, let me take a moment to ask our panel about how they pray. I'll ask Helen first, then Sharon, how do you proceed through your meditation and contemplation of each mystery? Do you find you pray the same thing every time, or do you have practices which vary?)

(Question 2: The first mystery of the Glorious Mysteries is commonly referred to as the “The Resurrection.” To what does this refer and what might we reflect upon about that moment?)

(Matthew 28:1-10)

1 After the sabbath, as the first day of the week was dawning, Mary Magdalene and the

other Mary came to see the tomb. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. 3 His appearance was like lightning and his clothing was white as snow. 4 The guards were shaken with fear of him and became like dead men. 5 Then the angel said to the women in reply, "Do not be afraid! I know that you are seeking Jesus the crucified. 6 He is not here, for he has been raised just as he said. Come and see the place where he lay. 7 Then go quickly and tell his disciples, 'He has been raised from the dead, and he is going before you to Galilee; there you will see him.' Behold, I have told you." 8 Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. 9 And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. 10 Then Jesus said to them, "Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me."

(Luke 24:13-35)

13 Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, 14 and they were conversing about all the things that had occurred. 15 And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, 16 but their eyes were prevented from recognizing him. 17 He asked them, "What are you discussing as you walk along?" They stopped, looking downcast. 18 One of them, named Cleopas, said to him in reply, "Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?" 19 And he replied to them, "What sort of things?" They said to him, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, 20 how our chief priests and rulers both handed him over to a sentence of death and crucified him. 21 But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. 22 Some women from our group, however, have astounded us: they were at the tomb early in the morning 23 and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive. 24 Then some of those with us went to the tomb and found things just as the women had described, but him they did not see." 25 And he said to them, "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! 26 Was it not necessary that the Messiah should suffer these things and enter into his glory?" 27 Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. 28 As they approached the village to which they were going, he gave the impression that he was going on farther. 29 But they urged him, "Stay with us, for it is nearly evening and the day is almost over." So he went in to stay with them. 30 And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. 31 With that their eyes were opened and they recognized him, but he vanished from their sight. 32 Then they said to each other, "Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?" 33 So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them 34 who were saying, "The Lord has truly been raised and has appeared to Simon!" 35 Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

(Matthew 16:15-23)

15 He said to them, "But who do you say that I am?" 16 Simon Peter said in reply, "You are the Messiah, the Son of the living God." 17 Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. 18 And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. 19 I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." 20 Then he strictly ordered his disciples to tell no one that he was the Messiah. 21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. 22 Then Peter took him aside and began to rebuke him, "God forbid, Lord! No such thing shall ever happen to you." 23 He turned and said to Peter, "Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do."

(1 Corinthians 15:16-17)

16 For if the dead are not raised, neither has Christ been raised, 17 and if Christ has not been raised, your faith is vain; you are still in your sins.

(1 Corinthians 15:20-26)

20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a human being, the resurrection of the dead came also through a human being. 22 For just as in Adam all die, so too in Christ shall all be brought to life, 23 but each one in proper order: Christ the firstfruits; then, at his coming, those who belong to Christ; 24 then comes the end, when he hands over the kingdom to his God and Father; when he has destroyed every sovereignty and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death.

(Romans 8:6-13)

6 The concern of the flesh is death, but the concern of the spirit is life and peace. 7 For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it; 8 and those who are in the flesh cannot please God. 9 But you are not in the flesh; on the contrary, you are in the spirit, if only the Spirit of God dwells in you. Whoever does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. 11 If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you. 12 Consequently, brothers, we are not debtors to the flesh, to live according to the flesh. 13 For if you live according to the flesh, you will die, but if by the spirit you put to death the deeds of the body, you will live.

Of course, there is more to discover as we allow the Holy Spirit to be our guide.

(Question 3: The second mystery of the Glorious Mysteries is commonly referred to as the “The Ascension.” To what does this refer and what might we reflect upon about that moment?)

(Luke 24:44-53)

44 He said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.” 45 Then he opened their minds to understand the scriptures. 46 And he said to them, “Thus it is written that the Messiah would suffer and rise from the dead on the third day 47 and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And [behold] I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high.” 50 Then he led them [out] as far as Bethany, raised his hands, and blessed them. 51 As he blessed them he parted from them and was taken up to heaven. 52 They did him homage and then returned to Jerusalem with great joy, 53 and they were continually in the temple praising God.

(Acts 1:6-11)

6 When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” 7 He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. 8 But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” 9 When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. 10 While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. 11 They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

(Ephesians 4:7-16)

7 But grace was given to each of us according to the measure of Christ’s gift. 8 Therefore, it says:

“He ascended on high and took prisoners captive;
he gave gifts to men.”

9 What does “he ascended” mean except that he also descended into the lower [regions] of the earth? 10 The one who descended is also the one who ascended far above all the heavens, that he might fill all things. 11 And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, 12 to equip the holy ones for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ, 14 so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. 15 Rather, living the truth in love, we should grow in every way into him who is the head, Christ, 16 from whom the whole body, joined and held together by every supporting ligament, with the proper functioning of each part, brings about the body’s growth and builds itself up in love.

Quotes:

– *Saint John Paul II, Apostolic Letter Novo Millennio Ineunte (6 January 2001)*

The contemplation of Christ's face cannot stop at the image of the Crucified One. He is the Risen One!

– *Saint John Paul II, Apostolic Letter Rosarium Virginis Mariae (16 Oct 2002)*

The Rosary has always expressed this knowledge born of faith and invited the believer to pass beyond the darkness of the Passion in order to gaze upon Christ's glory in the Resurrection and Ascension.

– *Saint John Paul II, Apostolic Letter Rosarium Virginis Mariae (16 Oct 2002)*

Contemplating the Risen One, Christians rediscover the reasons for their own faith (cf. 1 Cor 15:14) and relive the joy not only of those to whom Christ appeared – the Apostles, Mary Magdalene and the disciples on the road to Emmaus – but also *the joy of Mary*, who must have had an equally intense experience of the new life of her glorified Son.

Final Thoughts:

One of the struggles I am having as we progress through this series is what to leave out when we only have an hour for our conversation. Today, we, again, only scratched the surface of the two mysteries we discussed. Where the prayer truly comes alive to us is when we follow the threads of scripture and allow the Holy Spirit to guide us in our contemplation so our eyes might be opened in the same fashion as the disciples on the Road to Emmaus. (Luke 24:13-35)

I'm sure that our listeners who regularly pray the Rosary can attest, it is a prayer which grows on you and leads you. We do not have to memorize or recite all the scripture to which it leads, we simply allow the scripture to flow through us in a similar fashion as Mary, as we are told in Luke, “*kept all these things, reflecting on them in her heart.*” (Luke 2:19, 51)

How does the scripture enter our heart? It comes to us in various ways. Certainly, it comes to us through the Liturgy of the Word, as well as the prayers, as we celebrate the Mass. It comes to us when we avail ourselves of the opportunities of religious formation. It also comes to us as we spend personal time with scripture and keep it in our heart, reflecting on it during the course of our prayer. It comes to us as we discuss the blessings of scripture with one another. The Rosary enables our focus, and, if we allow the Holy Spirit to be our guide, it will also enable our understanding, not just about the events of the time, but their meaning to our daily lives as well as to our eternity.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next time as we continue our discussion of the Glorious Mysteries.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to share the blessings of our trust and faith in You. 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 VIII: The Glorious Mysteries Continued

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