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Annunciation



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A CATECHETICAL NEWSLETTER OF
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The Power of the Rosary by Rolando Moreno

The Blessed Virgin Mary “in a wholly singular way, co-operated by her obedience, faith, hope, and burning charity in the Savior’s work of restoring supernatural life to souls. For this reason, she is mother to us in the order of grace.” (CCC 968) These words indicate why it’s essential for active lay disciples to cultivate Marian devotion. We need an intercessor, an advocate, and model of faith in our work of restoring supernatural life to souls. As we have said before, the aim of catechesis is to put people into communion, that is friendship with Jesus Christ (cf. CT 5). The Catechism goes on to say that in Mary, the Holy Spirit begins to bring men, the objects of God’s merciful love, into communion with Christ” (CCC 725). That said, Mary can only lead us to her Son. As St. Louis de Montfort said in *True Devotion to Mary*, “to Jesus through Mary”. In other words, I go to Jesus the same way he came to me, through Mary. Her intercession is an aid in our lives, families, and ministries. The Rosary in particular, is a powerful weapon against evil and it also disposes us to graces and the richness of the Gospel. I recently discovered the “Secret of the Rosary” in a new way. It has deepened my faith, my love for God and for souls. Before we set out in ministry, we ought to allow Mary’s maternal love and intercession to restore supernatural life in our souls first. I challenge and encourage you to pray the daily rosary and from there watch what our Lady does. For De Montfort “The rosary was not simply a method of prayer: it was his most effective weapon in his apostolic work” (*Secret of the Rosary*, preface). May it be that for us too.

*“Sweet, blessed beads!
I would not part
With one of you for richest gem
That gleams in kindly diadem
Ye know the history of my heart”
-Abram Ryan: My Beads (19th cent.)*

What's Coming Up

November 6: The 2021 Holy League Catholic Men's Conference is here! Click [here to register](#) There will be inspiring talks, time for prayer and a beautiful Latin Mass with Archbishop Sample. All men are encouraged to attend!

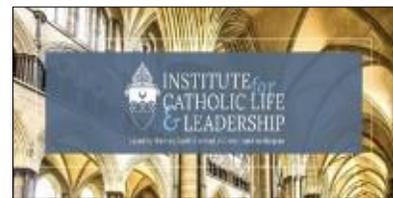


November 17: St. Joseph: "Help in Difficult Times"- Fr. Brian Mullady, OP, 7pm to 8 pm, on Facebook live page for the Archdiocese



Institute for Catholic Life and Leadership

The Institute is off and running! We are beginning our 2nd class, Salvation History: Old Testament. If you are interested or have any questions regarding the Institute, please don't hesitate to reach out to rmoreno@archdpx.org for more information.



Franciscan University Catechetical Institute

The CI exists to train and support the key catechists in any situation—priests, deacons, parents, or laity, whether professional or volunteer. Through conferences, online workshops, videos, audio, personal mentorship, and a wealth of resources produced by Franciscan University, all involved in the work of catechesis will find new ideas, new approaches, new techniques, and a new confidence to do the work of catechesis. Click [here](#) to find out how the archdiocese's partnership can benefit you!



There are many articles on prayer but one that caught my eye was specifically on the fourth pillar of the Catechism [Unlocking the Rich Treasure of the Catechism of the Catholic Church](#) looks at prayer in the life of a catechist.

Articles on the Rosary

As we begin a new academic year and we get lost in the business of scheduling, meetings and appointments, it's easy to forget to intellectually feed yourself, your staff or your volunteers. Many articles are free, such as [The Spiritual Life: God, Who are You?](#) If your parish does not already have a subscription consider obtaining a personal one, as this is a wealth of information and the 31st issue is specifically on the Rosary. [The Rosary and the Vocation to Catechesis](#) and [Helping People to Pray the Rosary](#) are invaluable reminders of the power of prayer in your classes and in your domestic life.





Speaker Spotlight
Catechesis and the Rosary
Fr. Gabriel Moser, O.P.

In history, the Rosary is primarily used as a catechetical tool, how do you see the Rosary in terms of catechesis?

The historical story of the Rosary, depending on which historical story you want to tell, beginning perhaps with Our Lady's gift of the Rosary to Saint Dominic can also be connected to the more ancient tradition of the Psalter. Both are catechetical stories, one of them has to do with teaching about the heritage of prayer within our tradition but also, we have a connection between the history of prayer, contemplation, and devotion.

Some are not as familiar with the history of the psalter. Can you briefly describe how the Rosary is connected to the Psalter?

Sure, in the form prior to the introduction of the luminous mysteries by Pope St. John Paul II, (which he got from a third order Dominican Bl. Bartolo Longo), the 150 angelic salutations (the Hail Mary part) comprise the meat of the recitation prayers of the Rosary. Each one of those "Hail Mary's" or angelic salutations take the place or represent one of the 150 psalms. A Psalter is a traditional means by which the psalms are prayed continuously throughout the Church, and this was a practice that dates to Ancient Judaism. This is how we offer praise and worship to God, following the model of David and his court. Every religious, priest and Bishop is bound to pray what we call the divine office, which includes the psalter. Our Lady's psalter, or the Rosary, has been used throughout history, as a way for people, particularly those who are illiterate, to join in with the praying of the psalter. They can know that each angelic citation connects or unites and stands in the place of each one of the psalms.

Some people speak of the Rosary as being a wholistic tool for Catechesis – would you agree with that statement?

There are commentaries from saints like Louis De Montfort as being the school of Mary. Mary, being the first disciple of our Lord, so it is in her school that that we learn how to approach the Lord, in spirit and in truth. Our hearts are united to His, just like her motherly heart was always united to his Sacred Heart. As we meditate on the life of Christ, each of those mysteries are specific moments we call the Pasch of Christ. The mystery of his life, death and resurrection, as we meditate upon those moments, through the eyes of Mary, we are able to see, with her, the salvation that he is wrought for us. In other words, through Marion eyes, the Kerygma being made manifest to the world.

Catechists, in some sense, are on this journey, along with their students. And they, at times, are at a loss to move beyond the workbook. What age would you start the teaching of the Rosary? Just a decade? Or simply dive in?

Well, I've seen those gigantic rosaries and those are started at an early age but I, as a kid, don't remember a time when I wasn't being taught how to pray the Rosary. It was the principle uses as a prayer that I was taught as a child. Along with the prayer of the to the Guardian Angel, and Grace. I think the earlier, the better. Beginning with the Angel Gabriel talking to the blessed Virgin Mary about the Incarnation and then, sort of a response to that, and then you have the Lord's prayer which is the perfect prayer. It incorporates so many different manners and ways in which we ought to pray that it's its own sort of catechetical lesson. The Lord's prayer is a deep meditation which many treaties have been written going back to the Middle Ages. And we have the Creed, which is the symbol of faith that has that foundation of what it is to be a Christian, all within the context of meditating on the mysteries. There is a way of teaching these things, bit by bit, to a child and when you start putting them together and pray this as a family.

Many people pray the Rosary with icons, or with different imagery. I recently discovered a scriptural way to pray the Rosary. What do you think of these different methods?

I tried to pray the scriptures once, but it just didn't work for me because I was taught to pray the Rosary by using my imagination and envision the moment based upon what we know from sacred scripture or maybe what you've seen in sacred art or all sorts of data that we can pull together in your mind. It's a constant reengaging. The movement of the mind through the power of the imagination. Ignatian spirituality also heavily uses the imagination for the sake of contemplation. That's nothing new in the Christian tradition, it's just St. Ignatius of Loyola decided to systematize the process.

There are some that say that they don't really connect with the Rosary, that they've tried it out, but they seem to lose track in their meditation. What steps would you suggest to making the Rosary new again?

So that's the interesting question, so I'm going to answer it in sort of a cheeky way. An old Rosary is one of the most beautiful things to see, I remember a Rosary of an old, retired Dominican, after years of using it, it had become generally worn down, the round beads were flat, chipped and flawed. They were used; they've gone places. They are not on a mantlepiece or hanging from the bedpost. They've gone through life. In some sense, your word "to renew it" is to try to recapture the original mystery of it but the mystery changes as we change. So, as we get older and as we grow and as we experience life as a Christian, the mysteries of the Rosary take on new meanings and new significance. The constant locus of meditation, for me, is always the Annunciation. Personally, it draws me into the meditation on divine things. The Rosary doesn't have to be renewed it just has to be re-engaged. Sometimes, what gets in the way of that is just spiritual sloth or acedia. The only the only remedy to that is to power through it.



Prayers

This is the oldest prayer attributed to Mary (3rd century)



**We fly to Thy protection,
O Holy Mother of God.
Do not despise our petitions
in our necessities,
but deliver us always
from all dangers,
O Glorious and Blessed Virgin**