

PRAXIS BINDER INSERT: ABLAZE PF/8 2-7/17

PRAYER: “JESUS PRAYER”

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

PRAXIS: THE ROSARY AS A PATH TO CONTEMPLATIVE PRAYER

“To recite the Rosary is nothing other than to contemplate with Mary the face of Christ” (St. John Paul II, *Rosarium Virginis Mariae* #3).

“The Rosary, precisely because it starts with Mary’s own experience, is an exquisitely contemplative prayer. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: ‘Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: ‘In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words’ (Mt. 6:7). By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord’s life as seen through the eyes of her who was closest to the Lord. In this way unfathomable riches of these mysteries are disclosed”(*Marialis Cultus* #47 as quoted in *Virginis Mariae* #12).

- I. Aspects of the Rosary:
 - A. Christocentric
 - B. A Compendium of the Gospel
 - C. Accepting Mary as Mother and Teacher in Imitation of Jesus:
 1. Mary, the Model of Contemplation
 2. Praying as an Apostle in the Upper Room before Pentecost
- II. Mary and Mental Prayer:
 - A. The Annunciation: Through the words of the angel, Mary thinks about God, and her heart is moved to love Him.
 - B. Her heart speaks to God as she asks the Angel Gabriel: “How can this be done, because I know not man?” (Lk. 1:34)
 - C. She listens to God’s message from the angel, taking it to heart.
 - D. She makes good resolutions based on what the memory and intellect have made known to the will: Illumination for Radiation:
 1. “Behold, I am the handmaid of the Lord; let it be done unto me according to Thy Word” (Lk. 1:37).
 2. The Visitation and “The Magnificat”
 - E. Contemplation of Christ: “Mary treasured all these things in her heart” (Lk. 2:51).
- III. Praying the Rosary Reverently:
 - A. Memory and Intellect:
 1. The Mystery: Engage the imagination and interior vision
 2. The Word(s): Penetrate their meaning by linking them to the Mystery
 3. Allow for the “breaking in” to your personal life so that you become engaged on three levels: “She was greatly troubled by the saying, and considered in her mind what sort of greeting this might be” (Lk. 1:29).

4. Recollection through intermingling the Mystery, the Word(s), and Your Life allows the Word to become Flesh in you so that the mysteries of your own life unfold in accord with the Mysteries of the Rosary and in union with Jesus and Mary.
- B. Will: The Heart and Emotion
1. Acceptance/Thanksgiving/Resolution
 2. Joy/Sorrow, etc.
- C. The Body:
1. A posture or movement that will enable alertness and interior vigilance
 2. Place and Environment: Before the Blessed Sacrament or in the midst of beauty or gazing upon a holy image (or images)