

27th Wednesday II
Our Lady of the Rosary

GALATIANS 2:1-2, 7-14

Brothers and sisters:

After fourteen years I again went up to Jerusalem with Barnabas, taking Titus along also.

I went up in accord with a revelation, and I presented to them the Gospel that I preach to the Gentiles— but privately to those of repute— so that I might not be running, or have run, in vain.

On the contrary, when they saw that I had been entrusted with the Gospel to the uncircumcised, just as Peter to the circumcised, for the one who worked in Peter for an apostolate to the circumcised worked also in me for the Gentiles, and when they recognized the grace bestowed upon me, James and Cephas and John, who were reputed to be pillars, gave me and Barnabas their right hands in partnership, that we should go to the Gentiles and they to the circumcised.

Only, we were to be mindful of the poor, which is the very thing I was eager to do. And when Cephas came to Antioch, I opposed him to his face because he clearly was wrong.

For, until some people came from James, he used to eat with the Gentiles; but when they came, he began to draw back and separated himself, because he was afraid of the circumcised. And the rest of the Jews acted hypocritically along with him, with the result that even Barnabas was carried away by their hypocrisy.

But when I saw that they were not on the right road in line with the truth of the Gospel, I said to Cephas in front of all, “If you, though a Jew, are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?”

PSALM 117:1BC, 2

Praise the LORD, all you nations, glorify him, all you peoples!

For steadfast is his kindness toward us, and the fidelity of the LORD endures forever.

LUKE 11:1-4

Jesus was praying in a certain place, and when he had finished, one of his disciples said to him,

“Lord, teach us to pray just as John taught his disciples.”

He said to them, “When you pray, say:

Father, hallowed be your name, your Kingdom come.

Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us,

and do not subject us to the final test.



*When you pray, say:
Father, hallowed be your name,
your Kingdom come.
Give us each day our daily bread
and forgive us our sins
for we ourselves forgive everyone in debt to us,
and do not subject us to the final test.*

In a quiet place, undisturbed by others, pray Jesus' prayer, slowly and reverently. Reflect on it silently for half a minute. Pray it again word for word and reflect on it again. Something beautiful may happen. You may find yourself invited into the presence of He who made us who never left us. You could find yourself being regarded as a Christ, as God's own little anointed one through Jesus and the Holy Spirit.

The wording given to us by the Evangelist Luke is consistent with the wording Jesus gave in the Sermon on the Mount as chronicled by Matthew. But, the differences and brevity by Luke catch us a bit on the up-take. I am not able to readily repeat the prayer by memory because of how so ingrained is Matthew's *Our Father*. And yet it may be that irregularity which helps me be more open to the powerful outpouring of our Father's love.

It is most appropriate to speak of the power of prayer today on this, the Feast of Our Lady of the Rosary.

*Hail Mary, full of grace. The Lord is with thee.
Blessed art thou among woman
And blessed is the fruit of thy womb, Jesus.*

*Holy Mary, Mother of God,
Pray for us sinners
Now and at the hour of death.*

This most beautiful prayer of the Church submits us to the intercession of our mother, the Mother of God, reminding us of our kinship with our Savior and as adopted daughters and sons of the Father.

Today's Feast day commemorates hopes fulfilled when submitting ourselves in prayer.

St. Pius V proclaimed a commemoration of the Rosary after the victory over the Turkish navy by the outnumbered collection of vessels of Catholic states at Lepanto in 1571 halting Turkish expansion into Europe and the Western Mediterranean. It's theorized that this cut off the Turkish navy's access to the Americas.

The naval victory followed upon processions made at Rome on that same day by the members of the Rosary confraternity prompting St. Pius V to declare a feast for the first Sunday of October in thanksgiving and commemoration.

Other victories are ascribed to the intercession of our Holy Mother through the Rosary. Among them are the defeat of the Albigensian heretics in 1213, and another important victory over the Turks in 1716.ⁱ

The martial overtones of battle seem to sully the sublime tone of our Marian devotion. Yet in life and death struggles, where the question of survival is real, to whom should we turn but the Author of life and for the intercession of the one who bears the Christ?

The Rosary is such a wonderful instrument of invoking such prayer. It has been referred to as a weapon against evil. It is often so called by the sidewalk pray-ers in front of abortion clinics across the country.ⁱⁱ But yet such a weapon against evil intends no harm to another. The Rosary is prayed for the welfare of the unborn child, for the mother, for the family and for those who provide abortion services.

During the 40 Days for Life Campaign, I used to take the noon hour on Mondays to demonstrate, pace and pray. Rosaries are commonly seen and help focus a Mother's love. I found that recitation of all the mysteries of the Rosary aided the hour. A friend of mine made me a 20-decade Rosary which really helps in the recitation.ⁱⁱⁱ

Due to COVID, I continue, on medical advice, to be stay-at-home and find myself absent from my place on the sidewalk. I've told my 40-Dayers that I would continue to support them in prayer, especially during my Monday noon hours.

So, this past Monday, I settled in with my 200-Ave Rosary while I mentally paced the sidewalk dedicating my prayer to all concerned. Because of me recently engaging the Lukan prayer, I substituted his *Lord's Prayer* for my normal *Our Father* from Matthew. After 20 recitations, I was able to enter into prayer ever more naturally, submitting all to the Father's will through the intercession of my Mother, of your Mother, for the Kingdom come.

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ⁱ <https://www.newadvent.org/cathen/13189a.htm>

ⁱⁱ The Eastern Orthodox Church, Roman Catholic Church, and many Western Christian Denominations preach the sanctity of life from conception to natural death.

ⁱⁱⁱ With thanks to Deacon Al Bell and for his inspiration in Marian devotion.