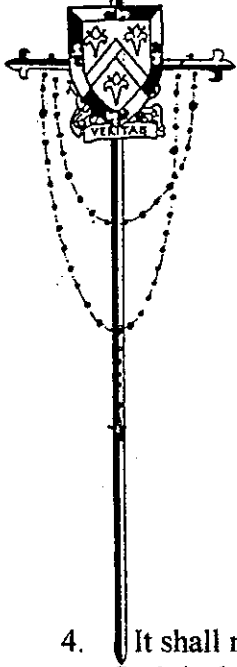


Sword of Truth

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OUR LADY OF THE ROSARY made the following **Fifteen Promises of the Rosary** to those who devoutly recite her beads, especially to members dedicated to her Rosary Confraternity:

1. Those who shall have served me constantly by reciting the Rosary shall receive some special grace.
2. I promise my special protection and great graces to all who devoutly recite my Rosary.
3. The Rosary shall be a most powerful armor against hell; it shall destroy vices, weaken sin, overthrow unbelief.
4. It shall make virtues and good works to flourish again; it shall obtain for souls abundant mercies of God; it shall win the hearts of men from the love of the world and its vanities; and lift them to a desire of things eternal. Oh, how many souls will be sanctified by this means!
5. The soul which has recourse to me through the Rosary shall not perish.
6. Whoever shall have recited the Rosary devoutly and with meditation on its mysteries, shall never be overcome by misfortunes, shall not experience the anger of God, shall not be lost by a sudden death; but if he be in sin, he shall be converted; and if he be in grace, he shall persevere and be made worthy of eternal life.
7. Truly devoted servants of my Rosary shall not die without the Sacraments.
8. It is my will that those who recite my Rosary have, in life and in death, light and the plenitude of graces; and in life and death, may participate in the merits of the saints.
9. Every day I deliver from Purgatory souls devoted to my Rosary.
10. True servants of my Rosary shall enjoy great glory in heaven.
11. Whatever you shall ask through the Rosary, you shall obtain.
12. I will assist in every necessity those who propagate my Rosary.
13. I have obtained from my Son that all members of the Confraternity of my Rosary may have in life and in death all the blessed as their associates.
14. All who recite my Rosary are my children and the brethren of my Only Begotten Son, Jesus Christ.
15. Devotion to my Rosary is a great sign of predestination.

THE ROSARY IS THE UNION OF VOCAL AND MENTAL PRAYERS

(from The Rosary The Crown of Mary by a Dominican Father - copyright 1947)

AS ST. DOMINIC united in the Order of Friar Preachers the activity of the priest ministering to the wants of the people with the contemplation of the recluse, so he did the same with prayer. Through his instrumentality the vocal and mental prayers of the beads are wedded. Their union is indissoluble and their life is destined to last as long as the Church herself.

The founder of the Rosary chose the highest form of vocal prayer, and as its companion he selected the New Testament for a book of meditation. For the mysteries of the Rosary are but the epitome of the Gospels. The Rosary, then, is not vocal prayer alone, nor is it merely meditation on special fixed principles of our faith. In books on meditation we are told to exercise the three powers of our soul - memory, understanding, will. This we can easily do in meditating on the mysteries of the Rosary.

Take, for instance, the Second Sorrowful Mystery, the Scourging at the Pillar. Our memory shows us in motion pictures a large corridor full of rude soldiers. They are dragging in a poor prisoner. They pull off His clothes. They bind Him to a column or pillar. With whips they tear apart the skin of His flesh, beating His bones until His body is all raw, a covered mass of bleeding wounds. He is bleeding so that His blood spurts all over the pavement.

Then our understanding considers who this Prisoner is: The adorable Son of the Most High God, the Master Who gives life, and Who decrees death. And why does He suffer? for miserable sinners; for us ungrateful men; for those who are scourging Him.

Finally our will is influenced to make acts of compassion, love, adoration, thanksgiving, petition.

Some, however, cannot meditate, or at best can meditate but poorly. These our loving Mother will not deprive of the blessings of the Rosary. However, she requires that they have at least the intention of meditating, which implies a desire and some effort. Pope Benedict XIII has declared, for the consolation of simple people who are not very capable of meditating on the mysteries, that they can gain the indulgences by "a slight meditation only"; nevertheless, he adds, "we will that they should be trained to meditate according to the rules of the Rosary Confraternity."

The meditation must continue through all the decades. In private, one may say all the decades with one subject of meditation. It suffices if the mystery is set before the mind thus: "In the first Joyful Mystery let us consider the message of the Angel Gabriel, and the great Mystery of the Incarnation of the Son of God," and so with the other mysteries.

There are various ways of meditating on the mysteries of the Rosary. One laid down by ancient writers is that of considering on each Hail Mary a separate point connected with the mystery. In this method each Rosary mystery may be viewed with fresh meanings related to the truths presented by ten phrases found in the Bible or Sacred Scriptures inspired by the Holy Ghost.

VOCAL PRAYERS OF THE ROSARY

The entire Rosary is composed of fifteen decades, or mysteries, divided into three parts, known as the Joyful, the Sorrowful and the Glorious Mysteries. In honor of each mystery a decade is recited, that is, one Our Father, ten Hail Marys. The Rosarian on each decade, like David with his harp of ten strings, offers to Our Lady a heavenly serenade that delights the heart of the Immaculate Mother. We shall now consider the different prayers of the Rosary.

THE OUR FATHER - Jesus Christ Himself taught the first essential part of the Rosary - the Our Father. This divine prayer contains petitions for all things necessary for soul and body. St. Thomas says that we should reasonably desire, but also we ask them in the very order, in the etiquette or polite form in which we should pray, Our Lord has also taught us to regulate our desires in the correct perspective. The devout soul first utters its ardent love for God, and next expresses its longing desire that the whole earth should praise God and do His will as the blessed do in Heaven. Then we ask for the necessities of body and soul and deliverance from all evils.

THE HAIL MARY - THE FIRST PART: THE ANGELIC SALUTATION - As we can present no prayer so pleasing, so efficacious, to the Eternal Father as the prayer which was placed on our lips by our beloved Redeemer, so we can offer no prayer to our Immaculate Mother so pleasing, so efficacious, as that salutation which the same Eternal Father placed on the lips of the angel sent to salute her. When first that prayer was uttered, Heaven was reconciled with the sinful earth, the work of Redemption was joy. Tertullian says that as the Lord's Prayer is the breviary of the Gospel, so the Angelic Salutation may be called the breviary of Mary. It tells of her dignity, her power, her glory. One of the highest angels of Heaven saluted her, calls her full of grace, tells her the Lord is with her, not as with other creatures, but in an ineffable manner. When we say the Angelic Salutation, we fill Mary and all Heaven with joy, in recalling the sublime mystery of the Incarnation. Mary revealed to Blessed Alan, O.P., the devoted child of the Rosary, that in saying the Hail Mary here on earth, we imitate that salutation before her in Heaven, filling her Immaculate Heart with joy in the recollection of the great mystery which secured to her the sublime dignity of Mother of God.

THE HAIL MARY - THE SECOND PART: "HOLY MARY" - "Holy Mary, Mother of God," etc., was composed after the Council of Ephesus. It is the universal cry of the divinely inspired Church. We call Mary the Mother of God, against Nestorius and all those heretics who deny her that sublime prerogative. As we call that woman mother from whom we received only part of our being, that is, our body, so we rightly call Mary the Mother of God, although she gave Him only part of His being. Jesus received from Mary that Sacred Body which suffered on the Cross, that Precious Blood which paid the debt of our sins.

While we repeat the "Holy Mary," we are making an act of faith in the humanity and divinity of Jesus Christ. In calling Mary the Mother of God, we proclaim to the world our belief that God had a mother, that He was born of a woman, that He was made man. Never will a child of the Church forget the mystery of Redemption, or lose faith in that fundamental dogma of Christianity, the Incarnation, so long as he practiced the devotion of the Rosary. In saying "pray for us sinners," we acknowledge Mary's power and our own sinfulness. We make an act of humility and an act of contrition; we do not think we are worthy to address God, but ask the purest, the most holy and most powerful Virgin to intercede for us.

GLORY BE TO THE FATHER, ETC. - The ten Hail Marys end with the "Glory be to the Father," which is an act of supreme homage to the Adorable Trinity. The "Glory be to the Father," etc., is not an essential part of the Rosary, but a fitting ending to each decade. We adore the Father in the Lord's Prayer, the Son in His Incarnation in the Hail Mary, the Blessed Trinity in the "Glory be..." These beautiful and divine prayers are blended and entwined, as it were, with the Mysteries of the Rosary, which are the life and soul of this devotion.

While supplies last!!!

Rosary Confraternity Medals Available

(Actual sizes shown - Prices include shipping and handling)

Please specify:

Small Medal-\$ 2.00

Large Medal-\$ 4.00

Society Pin-\$ 10.00



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