

The Lectionary readings are about repentance. Saying the Rosary is a long-accepted act of repentance. Though Pope John Paul II never includes such an approach to the Rosary in *Rosarium Virginia Mariae* that is the link I use to merge thoughts on the Rosary with thoughts on the Lectionary readings.

Because Pope John Paul II used Philippians 2:7 in his Apostolic Letter, *Rosarium Virginia Mariae*, the readings for this Sunday do take on a Marian interest. That interest has a strange twist in that John Paul II, three times, quotes a former Satanic priest, Blessed Bartolo Longo (1841-1926),¹ turned Dominican layman. Not only does John Paul II include a strange source, but as shall be seen, he also uses the most well-known source, the Bible, strangely. The research John Paul II used for his Letter causes distraction.

According to John Paul II, the Rosary rests on two pillars, one for the Faithful, and the other for theologians and clergy. While that statement seems politically correct, I do not associate it with traditional Church teaching. Although Pope John Paul II held a Gregorian University doctorate in philosophy, he was no theologian. Despite that fact, what he did in his Letter is useful for the Faithful who pray the Rosary.

Both John Paul II and Bartolo Longo,² whom he personally beatified on October 26, 1980,³ considered the Rosary and the Divine Office as equivalents, the Rosary for the Faithful and the Divine Office for the clergy. John Paul II uses two sets of two, two sets of the Faithful (the Faithful and the clergy) and two sets of prayers (the Rosary and the Divine Office). The Rosary is important for the prayer-life of the Church. That is why the Scripture readings in *Rosarium Virginia Mariae*, cross-referenced with

¹ http://www.revolutionofloive.com/lessons/trumphant/bl_bartolo.htm 8/21/2005 and Madeline Pecora Nugent, SFO, "Bl. Bartolo Longo: Modern Rosary Saint," http://www.marymediatrix.com/cgi-bin/kb/coredemptrix.cgi?az=printer_format&om=14&... 8/21/2005 and Robert Feeney, "Blessed Bio From Priest of Satan to Apostle of the Rosary," <http://www.catholic.net/rcc/Periodicals/Faith/0506-96/articl10.html> 8/21/2005.

² Robert Feeney, "Blessed Bio From Priest of Satan to Apostle of the Rosary," <http://www.catholic.net/rcc/Periodicals/Faith/0506-96/articl10.html> 8/21/2005 page 2 of 2.

³ Robert Feeney, "Blessed Bio From Priest of Satan to Apostle of the Rosary," <http://www.catholic.net/rcc/Periodicals/Faith/0506-96/articl10.html> 8/21/2005 page 2 of 2; . Madeline Pecora Nugent, SFO, "Bl. Bartolo Longo: Modern Rosary Saint," http://www.marymediatrix.com/cgi-bin/kb/coredemptrix.cgi?az=printer_format&om=14&... 8/21/2005 page 3 of 3.

the Lectionary Sunday readings, appear across all three liturgical cycles in these Notes.

Sisters with vows provide some of the most valuable prayers in the life of the Church. Relative to the Rosary, the Dominicans are important for two reasons, one local, and the other global. The local reason is the Nashville Dominican Sisters teaching, at Our Lady of Mount Carmel elementary school in Newport News, Virginia, my home parish. My intention is to share a copy of these Notes with those Sisters. At a less local level, Bartolo Longo founded a congregation of Dominican sisters to help educate the orphans in his city of Pompeii, Italy.⁴ The global reason is that the Dominicans are the official Church promoters of the Rosary.

Turning from those who pray to the Scripture on which prayer is formed, Philippians, which the Pope uses, is about uniting the lives of the Faithful with the life of Christ, of having the same mind as the mind of Christ. Not only is Philippians pertinent to the Rosary, this Lectionary section of Philippians is also available for prayer at Funerals.⁵ In a different vein, but also pertinent to this Lectionary selection, Father Charles E. Curran writes of how John Paul II distorts and manipulates Sacred Scripture to fit his own purposes.⁶ Philippians 2:7, which *Rosarium Virginia Mariae* cites, is about having *the same attitude that is also in Christ Jesus*, who never prayed the Rosary. To repeat, the citation in *Rosarium Virginia Mariae* is the reason for connecting these Lectionary readings with the Rosary.

Though John Paul II has problems with Sacred Scripture, so do others. In another place, Philippians 2:6, about Jesus not regarding *equality with God something to be grasped* is probably an inference to Adam and Christ as the new Adam. Apart from inferences, even getting the exact original Greek words in place is difficult. In the

⁴ Madeline Pecora Nugent, SFO, "Bl. Bartolo Longo: Modern Rosary Saint," http://www.marymediatrix.com/cgi-bin/kb/coredemptrix.cgi?az=printer_format&om=14&... 8/21/2005 page 3/3.

⁵ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 320.

⁶ Charles E. Curran, The Moral Theology of Pope John Paul II (Washington, D.C.: Georgetown University Press, 2005) for distortion see 52, 53, 54; for manipulation see 48, 50, 51, 55, 146, 164, 177, 178, 199.

Twentieth Century, scholars made great strides at getting the text right, to the point where the Vatican approved the work of Protestants reconstructing the text. I use the 1999 27th edition of Nestle-Aland.⁷ I own another work⁸ that compares the differences between the 1963 25th and 1979 26th editions. I intend to observe whether my 1999 27th edition places these differences in the footnotes. Getting the exact original words themselves correct is its own problem. Even with agreement on the words, translations differ. Curran observes that Pope John Paul II generally avoids contemporary Biblical scholars.⁹ John Paul II uses none in this Letter.

Several texts in Philippians make me want to consider what the various translations have.

Philippians 2:1

<u>Lectionary</u> (1998):	encouragement in Christ
<u>The Vulgate</u> (circa 410):	consolatio in Christo
<u>Douay-Rheims</u> (1582-1610):	consolation in Christ
<u>King James</u> (1611):	consolation in Christ
<u>Jerusalem</u> (1966):	life in Christ means anything
<u>New American</u> (1970):	encouragement in Christ
<u>New Jerusalem</u> (1985):	in Christ there is anything

The stem, or first six letters of Greek word for *encouragement*, is the same as the Greek word for Paraclete, that is, the Holy Spirit.¹⁰ That similarity is why I checked the translations.

⁷ Nestle-Aland: Greek-English New Testament: Greek text Novum Testamentum Graece, in the tradition of Eberhard Nestle and Erwin Nestle edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger. English text 2nd Edition of the Revised Standard Version The Critical Apparatuses prepared and edited together with the Institute for New Testament Textual Research, Munster/Westphalia by Barbara and Kurt Aland (Deutsche Bibelgesellschaft 1998) Editio XXVII. 2*.

⁸ David Holly, Comparative Studies in Recent Greek New Testament Texts: Nestle-Aland's 25th and 26th Editions (Rome: Biblical Institute Press, 1983), pages xii and 149.

⁹ Charles E. Curran, The Moral Theology of Pope John Paul II (Washington, D.C.: Georgetown University Press, 2005) 46.

¹⁰ William D. Mounce, Zondervan Greek Reference Series: the Analytical Lexicon to the Greek New Testament (Grand Rapids, Michigan: Zondervan Publishing House: A Division of HarperCollins Publishers, 1993) 353-354.

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Philippians 2:2

<u>Lectionary</u> (1998):	thinking one thing
<u>The Vulgate</u> (circa 410):	id ipsum sapientes
<u>Douay-Rheims</u> (1582-1610):	agreeing in sentiment
<u>King James</u> (1611):	of one mind

The difference between the King James and Douay-Rheims is in the Latin carryovers. The King James uses less awkward but better English; the Douay-Rheims uses more awkward Latinisms.¹¹

<u>Jerusalem</u> (1966):	a common mind
<u>New American</u> (1970):	thinking one thing
<u>New Jerusalem</u> (1985):	one in mind

My reason for checking the translation is I do not often think of *sapientes* as *sentiment*. I would ordinarily think of *sapientes* as *wisdom* or *wisdoms* or *the wise*. In the end, I have no quarrel with the Lectionary translation. Philippians 2:2 also appears in the Greek at Rom 12:16; 2 Cor 13:11; Philippians 4:2 (cf. Philippians 2:5). Each instance yearns for a united Christian community, one suited to newcomers such as in Romans.¹²

Philippians 2:6

<u>Lectionary</u> (1998):	he was in the form of God
<u>The Vulgate</u> (circa 410):	in forma Dei esset
<u>Douay-Rheims</u> (1582-1610):	being in the form of God
<u>King James</u> (1611):	being in the form of God
<u>Jerusalem</u> (1966):	His state was divine
<u>New American</u> (1970):	he was in the form of God
<u>New Jerusalem</u> (1985):	being in the form of God

The Greek is a participle, meaning *to be from all eternity*. None of the translations catches the full meaning.

Rom 1:3-4; 8:3; 1 Cor 8:6; Gal 4:4; Philippians 2:6, and 1 Thess 1:9-10 all attest that Jesus is the Son of God is fundamental to Pauline Theology.¹³ John Paul II and the

¹¹ Alister McGrath, In the Beginning: The Story of the King James Bible and How it Changed a Nation, a Language, and a Culture (New York: Anchor Books: A Division of Random House, Inc., 2001) 261.

¹² Robert A. J. Gagnon, "Why the 'Weak' at Rome Cannot Be Non-Christian Jews," the Catholic Biblical Quarterly, Vol. 62, No. 1 (January 2000) 71-72.

Church leap from Mary as Mother of Jesus, to Mary as Mother of him whom the heavens could not contain. That connection links the Marian devotion of the Rosary with the Lectionary.

Philippians 2:8

Lectionary (1998): he humbled himself
The Vulgate (circa 410): humiliavit semetipsum factus
Douay-Rheims (1582-1610): He humbled himself

The scholar, Alister McGrath, writes that the Douay-Rheims translation is “He exinanited himself.” McGrath must be referring to a different edition than the one I am using.¹⁴

King James (1611): he humbled himself
Jerusalem (1966): he was humbler yet
New American (1970): he humbled himself
New Jerusalem (1985): he was humbler yet

Philippians 2:8 removes any doubt that Paul describes Jesus as the new Adam. The old Adam was disobedient. Jesus was obedient, even to death on a cross.¹⁵

Obedience causes feminist theologians problems. Kilian McConnell, O.S.B. writes,

In calling attention to the patriarchal Christology, in which the good news of the Gospel “has been twisted into the bad news of Male privilege,” [Elizabeth] Johnson [a moderate feminist] wonders “if anything can be saved from a tradition so hardened against women,” and contends that feminist Christologies are “arguably more coherent with the original impulse of the Christ event.”¹⁶

Poetry is the basic problem translating Philippians 2:6-11. While the Lectionary does skip a line between Philippians 2:5 and 2:6, the Greek is much clearer only indenting

¹³ Joseph Plevnik, S.J., “The Understanding of God at the Basis of Pauline Theology,” the Catholic Biblical Quarterly, Vol. 65, No. 4 (October 2003) 561-562.

¹⁴ Alister McGrath, In the Beginning: The Story of the King James Bible and How it Changed a Nation, a Language, and a Culture (New York: Anchor Books: A Division of Random House, Inc., 2001) 261.

¹⁵ R. Barry Matlock, “‘Even the Demons Believe’: Paul and πιστις Χριστου,” the Catholic Biblical Quarterly, Vol. 64, No. 2 (April 2002) 308.

¹⁶ Kilian McConnell, O.S.B., “Feminist Mariologies: Heteronomy/Subordination and the Scandal of Christology,” Theological Studies, Vol. 66, No. 3 (September 2005) 542.

the poetry. The thrust of the meaning of the poem is that, because of Christ, the Faithful are destined to rule *those in heaven and on earth and under the earth*, that is, the angels themselves.¹⁷

Philippians 2:9 means that God greatly exalted Jesus because he accepted crucifixion. Philippians gives to suffering the meaning of resurrection and glory with God the Father. The unstated Fifteenth Station of the Cross is about the Resurrection of the Faithful with Jesus in glory.¹⁸ The Stations of the Cross, another important Catholic private devotion only implicitly involve the Glorious Mysteries, Joyful Mysteries, and Mysteries of Light of the Rosary. The Stations of the Cross are about the Sorrowful Mysteries of the Rosary. The Gospel focus is on mental, rather than physical, suffering.

The Lectionary Gospel readings are about the two sons given an order by their father, the first of whom says yes, but does no; the second says no, but does yes. Bartolo Longo suits such a scenario. Bartolo Longo grew up in the Faith, which he later lost amidst the anti-clericalism of the Nineteenth Century University of Naples, the same place attended by Saint Thomas Aquinas, O.P., and Saint Alphonsus Ligouri, the Redemptorist. O. P. stands for Order of Preachers that, in turn, stands for the Dominicans.

In general, the Gospel of Matthew is not about intellectual pursuits, longing to do the will of God. Matthew is not searching his way through doubts as Bartolo Longo did. Matthew values practice over intentions.¹⁹ Righteousness is one of the central themes of Matthew, seen in Matthew 21:32, *John came to you in the way of righteousness*.²⁰ In the Gospel of Matthew, John had no esoteric doubts. He simply acted on his Faith. The Rosary is a prayer based on such Faith.

¹⁷ Paul M. Hoskins, "The use of Biblical and Extrabiblical Parallels in the Interpretation of First Corinthians 6:2-3," the Catholic Biblical Quarterly, Vol. 63, No. 2 (April 2001) 297.

¹⁸ Francis J. Moloney, S.D.B., "Raymond Brown's New Introduction to the Gospel of John: A Presentation—And Some Questions," the Catholic Biblical Quarterly, Vol. 65, No. 1 (January 2003) 9.

¹⁹ Mark Allan Powell, "Matthew's Beatitudes: Reversals and Rewards of the Kingdom," the Catholic Biblical Quarterly, Vol. 58, No 3 (July 1996) 468.

²⁰ Louise Joy Lawrence, "'For truly, I tell you, they have received their reward' (Matt 6:2): Investigating Honor Precedence and honor Virtue," the Catholic Biblical Quarterly, Vol. 64, No. 4 (October 2002) 698.

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Though not particularly intellectual, there is an esoteric side to the readings at Matthew 21:31-32. The religious leaders of his time were looking for a reincarnation of Elijah, a reincarnation that John the Baptist was. With this reincarnation, Jesus excoriated the religious leaders for not repenting, as did the second son.²¹ Earlier, Matthew 21:25 shows that the religious leaders explicitly acknowledged they would not accept John the Baptist.²²

At a practical Matthean level, the tale of the two sons are of brothers contributing to the family income. Also see Mark 1:16-20, compare Matt 4:18-22, compare Luke 5:1-11; Matthew 21:28-29; Luke 15:25, 29.²³ With God as Father, so Jesus as Son and the Faithful as his brethren, also contribute to the incoming glory of God.

The parable of the two sons bears resemblance to the Prodigal Son and the two debtors. The idea is to repent and carry out the will of God.²⁴ The Rosary is always about carrying out the will of God, in one way or another. As noted above, saying the Rosary can, itself, be an act of repentance.

Psalm 25:8 sings out that the LORD *shows sinners the way*. Psalm 25 is available for liturgical prayer at Funerals in three places.²⁵ As a repentant sinner, Bartolo

²¹ Jack Dean Kingsbury, "The Developing Conflict between Jesus and the Jewish Leaders in Matthew's Gospel: a Literary-Critical Study," the Catholic Biblical Quarterly, Vol. 49, No. 1 (January 1987) 61.

²² Jack Dean Kingsbury, "The Developing Conflict between Jesus and the Jewish Leaders in Matthew's Gospel: a Literary-Critical Study," the Catholic Biblical Quarterly, Vol. 49, No. 1 (January 1987) 66.

²³ Robert H. Gundry, "Mark 10:29: Order in the List," the Catholic Biblical Quarterly, Vol. 59, No. 3 (July 1997) 468-469.

²⁴ Craig L. Blomberg, "Interpreting the Parables of Jesus: Where Are We and Where Do We Go from Here?" the Catholic Biblical Quarterly, Vol. 53, No 1 (January 1991) 5858-59, 64.

²⁵ International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 224, 254, 262.

Longo followed the way of Psalm 25:8. Ezekiel 18:28 proclaims, *since he has turned away from all the sins that he has committed, he shall surely live, he shall not die.* This too is the story of Bartolo Longo.

Psalm 25 is one of six (9-10, 25, 34, 111, 112, 119) using explicit alphabetic patterns.²⁶ This means that the Psalm is well thought out. Getting the likes of Bartolo Longo back in the fold took the careful thought of the Dominican priest, Alberto Radente, O.P.²⁷ The parallel careful thought of Pope John Paul II in *Rosarium Virginiae Mariae* follows:

The Rosary beads

36. The traditional aid used for the recitation of the Rosary is the set of beads. At the most superficial level, the beads often become a simple counting mechanism to mark the succession of *Hail Marys*. Yet they can also take on a symbolism which can give added depth to contemplation.

Here the first thing to note is the way *the beads converge upon the crucifix*, which both opens and closes the unfolding sequence of prayer. The life and prayer of believers is centred [sic] upon Christ. Everything begins from him, everything leads towards him, everything, through him, in the Holy Spirit, attains to the Father.

As a counting mechanism, marking the progress of the prayer, the beads evoke the unending path of contemplation and of Christian perfection. Blessed Bartolo Longo²⁸ saw them also as a “chain” which links us to God. A chain, yet, but a sweet chain; for sweet indeed is the bond to God who is also our Father. A “filial” chain which puts us in

²⁶ Lawrence Boadt, C.S.P., “The Use of ‘Panels’ in the Structure of Psalms 73-78,” the Catholic Biblical Quarterly, Vol. 66, No 4 (October 2004) 537.

²⁷ Robert Feeney, “Blessed Bio From Priest of Satan to Apostle of the Rosary,” <http://www.catholic.net/rcc/Periodicals/Faith/0506-96/articl10.html> 8/21/2005 page 1 of 2; http://www.marymediatrix.com/cgi-bin/kb/coredemprix.cgi?az=printer_format&om=14&... 8/21/2005 page 1 of 3.

²⁸ John Paul II also cites Bartolo Longo at paragraphs 8 and 15. Paragraph 8 appears in these Notes on the web at Reading 52A, the Fifth Sunday of Easter, April 24, 2005. Paragraph 15 appears in these Notes on the web at Reading 69C, Third Sunday of Ordinary Time, January 25, 2004. The web site is www.western-civilization.com.

tune with Mary, the “Handmaid of the Lord” (Lk 1:38) and, most of all, with Christ himself, who, though he was in the form of God, made himself a “servant” out of love for us (Phil 2:7).²⁹

The Lectionary translates John Paul’s *servant* as *slave*. The term *slave* resonates in the Black Apostolate. Philippians 2:5-11, in the original Greek is a hymn, already in use, that Paul simply incorporates into Philippians without attribution.³⁰ Attribution would not have been appropriate were the Philippians already singing this hymn. To return to the Pope:

A fine way to expand the symbolism of the beads is to let them remind us of our many relationships, of the bond of communion and fraternity which unites us all in Christ.

The opening and closing

37. At present, in different parts of the Church, there are many ways to introduce the Rosary. In some places, it is customary to begin with the opening words of Psalm 70: “O God, come to my aid; O Lord, make haste to help me,” as if to nourish in those who are praying a humble awareness of their own insufficiency. In other places, the Rosary begins with the recitation of the creed, as if to make the profession of faith the basis of the contemplative journey about to be undertaken. These and similar customs, to the extent that they prepare the mind for contemplation, are all equally legitimate. The Rosary is then ended with a prayer for the intentions of the Pope, as if to expand the vision of the one praying to embrace all the needs of the church. It is precisely in order to encourage this ecclesial dimension of the Rosary that the Church has seen fit to grant indulgences to those who recite it with the required dispositions.³¹

²⁹ Pope John Paul II, *Rosarium Virginiae Mariae*, at <http://www.ewtn.com/library/PAPALDOC/JP2ROSAR.HTM>, 10/16/02, paragraph 36, page 18 of 26.

³⁰ William O. Walker, Jr., “Galatians 2:7b-8 as a Non-Pauline Interpolation,” the Catholic Biblical Quarterly, Vol. 65, No. 4 (October 2003) 570.

³¹ Pope John Paul II, *Rosarium Virginiae Mariae*, at <http://www.ewtn.com/library/PAPALDOC/JP2ROSAR.HTM>, 10/16/02, paragraph 36-37, page 18 of 26.

At his Marian shrine, Bartolo Longo used a painting with six, rather than five decades of the Rosary. The purpose of the sixth decade, in common use at the 1876 time of dedicating the painting,³² was to pray for the intentions of those caring for the local church and the apostolic works of the church.³³ Praying for the intentions of the Pope follows this tradition. John Paul II continues:

If prayed in this way, the Rosary truly becomes a spiritual itinerary in which Mary acts as Mother, Teacher and Guide, sustaining the faithful by her powerful intercession. Is it any wonder, then, that the soul feels the need, after saying this prayer and experiencing so profoundly the motherhood of Mary, to burst forth in praise of the Blessed Virgin either in that splendid prayer the *Salve Regina* or in the *Litany of Loreto*? This is the crowning moment of an inner journey which has brought the faithful into living contact with the mystery of Christ and his Blessed Mother.

The *Salve Regina* is the *Hail Holy Queen* generally recited in the United States. According to legend, Loreto is the stone 403 square foot house in which Mary lived, miraculously transported from Nazareth to the Italian city of Loreto on the Adriatic coast.³⁴ Returning to the Apostolic Letter:

Distribution over time

38. The Rosary can be recited in full every day, and there are those who most laudably do so. In this way it fills with prayer the days of many a contemplative, or keeps company with the sick and the elderly who have abundant time at their disposal. Yet it is clear—and this applies all the more if the new series of *mysteria lucis* is included—that many people will not be able to recite more than a part of the Rosary, according to a certain weekly pattern. This weekly distribution has the effect of giving the different days of the week a certain spiritual “color,” by analogy with the way in which the Liturgy colors the different seasons of the liturgical year.

³² Na. http://www.yearoftherosary.org/our_lady_pompei_article.htm 8/21/2005 page 3 of 6.

³³ Na. http://www.yearoftherosary.org/our_lady_pompei_article.htm 8/21/2005 page 4 of 6.

³⁴ The HarperCollins Encyclopedia of Catholicism, general editor, Richard P. McBrien (San Francisco: Harper San Francisco: A Division of Harper Collins Publishers, 1995) 795.

According to current practice, Monday and Thursday are dedicated to the “joyful mysteries,” Tuesday and Thursday [sic] (it should be Friday)³⁵ to the “sorrowful mysteries,” and Wednesday, Saturday and Sunday to the “glorious mysteries.” Where might the “mysteries of light” be inserted? If we consider that the “glorious mysteries” are said on both Saturday and Sunday, and that Saturday has always had a special Marian flavor, the second weekly meditation on the “joyful mysteries,” mysteries in which Mary’s presence is especially pronounced, could be moved to Saturday. Thursday would then be free for meditating on the “mysteries of light.”

This indication is not intended to limit a rightful freedom in personal and community prayer, where account needs to be taken of spiritual and pastoral needs and of the occurrence of particular liturgical celebrations which might call for suitable adaptations. What is really important is that the Rosary should always be seen and experienced as a path of contemplation. In the Rosary, in a way similar to what takes place in the Liturgy, the Christian week, centered on Sunday, the day of Resurrection, becomes a journey through the mysteries of the life of Christ, and he is revealed in the lives of his disciples as the Lord of time and of history.

CONCLUSION

“Blessed Rosary of Mary, sweet chain linking us to God”

39. What has been said so far makes abundantly clear the richness of this traditional prayer, which has the simplicity of a popular devotion but also the theological depth of a prayer suited to those who feel the need for deeper contemplation.

The Church has always attributed particular efficacy to this prayer, entrusting to the Rosary, to its choral recitation and to its constant practice, the most difficult problems. At times when Christianity itself seemed under threat, its deliverance was attributed to the power of this prayer, and Our Lady of the Rosary was acclaimed as the one whose intercession brought salvation.

³⁵ Appendix Two: Apostolic Letter *Rosarium Virginis Mariae* of the Supreme Pontiff John Paul II to the Bishops, Clergy and Faithful on the Most Holy Rosary in Father Benedict J. Groeschel, C.F.R., The Rosary: Chain of Hope (San Francisco: Ignatius Press, 2003) 162.

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Today I willingly entrust to the power of this prayer—as I mentioned at the beginning—the cause of peace in the world and the cause of the family.³⁶

In October 1883, Bartolo Longo began a special devotion known as the “Supplication to the Queen of Victories.” This devotion is recited all over the world especially on the first Sunday of October, in this case, next Sunday. Another special day for the devotion is May 8, the day the Brotherhood of Sleeping Car Porters was founded in 1926³⁷ and six months before Bartolo Longo died, October 5.³⁸ These Notes leave the reader with these two dates on which to re-embrace devotion to the Rosary carried in the Apostolic Letter.

In conclusion, these Lectionary readings are about the Rosary as a source of comfort for sinners. Ezekiel 18:27 is about turning away from wickedness. Psalm 25:6a unabashedly reminds God in the Responsorial Antiphon, *Remember your mercies, O Lord*. Philippians 2:5-7 identifies slavery with Jesus, urging the Faithful to have confidence that they, too, can have the same attitude that is in Christ Jesus. A word of prudence is in order here against a Faith limited to a “pay, pray, and obey” fidelity. Finally, the Gospel is about the need and ability to repent. Saying the Rosary is a long-accepted act of repentance, though unmentioned in *Rosarium Virginiae Mariae*. Penance and repentance is the connection between the Rosary and these Lectionary readings.

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes,

³⁶ Pope John Paul II, *Rosarium Virginiae Mariae*, at <http://www.ewtn.com/library/PAPALDOC/JP2ROSAR.HTM>, 10/16/02, paragraphs 38 and 39, page 19 of 26. What would have been page 20 is missing, so paragraphs 40 and 41 are taken from Appendix Two: Apostolic Letter *Rosarium Virginis Mariae* of the Supreme Pontiff John Paul II to the Bishops, Clergy and Faithful on the Most Holy Rosary in Father Benedict J. Groeschel, C.F.R., The Rosary: Chain of Hope (San Francisco: Ignatius Press, 2003) 163-166.

³⁷ 2005 Josephite Calendar.

³⁸ Madeline Pecora Nugent, SFO, “Bl. Bartolo Longo: Modern Rosary Saint,” http://www.marymediatrix.com/cgi-bin/kb/coredemptrix.cgi?az=printer_format&om=14&... 8/21/2005 page 3 of 3.