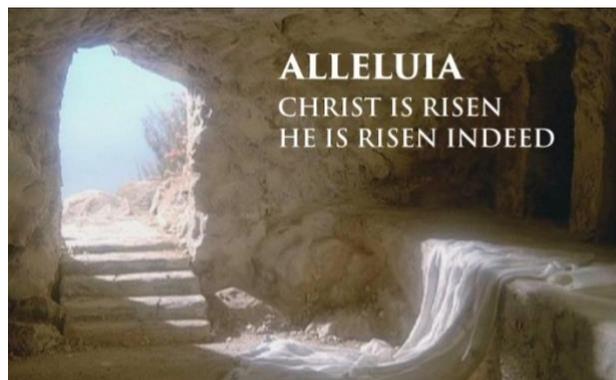


Grace Notes in Miniature

For Thursday, April 16



Dear friends:

Today is the Feast Day of St Bernadette, whose meetings with Our Lady gave rise to the Shrine of the Immaculate Conception at Lourdes, to which so many people go seeking healing. At this time, she is a good saint with whom to relate as we worry about all those who are sick and not just with Covid-19. We are now starting to hear more and more from medical sources about the healing benefits of prayer, meditation and accompaniment; at a time when the physical accompaniment is not safe, especially for those who are elderly or who have compromised immune systems – often due to cancer treatment or autoimmune diseases, we need to find novel ways of being present to those we would normally be able to visit.

One thing we do have is more time for prayer, and I am starting to post the daily prayer services from Aleteia on Twitter. You'll also find lots of connections in previous editions of Grace Notes in Miniature.

On the subject of Meditation, we need to be clear that when we speak of meditation that it is in a Christian context, and there are materials posted in the Learn at Home/Faith Resources site.

I know that many teachers and parents are concerned that we not be inculcating faith practices from other faiths into our teaching for fear of confusing our children and so it is really important that we stay to our guidelines.

The physical aspects of yoga are part of the provincial physical education curriculum and are good exercise and opportunity to stretch our bodies but

should not include any of the spiritual aspects. Christian Meditation is the application we encourage for “stretching the mind and spirit”.

I have looked at the Zen Den on Cosmic Kids Yoga and, although it is teaching some useful lessons, as it identifies itself as Zen and thus is associated with Buddhism, sites like this will be troubling to some parents and lead others to think that we are encouraging the practice of Zen Buddhism among our students.

Nostra Aetate, the papal document which tells us to honour what is good and true in other Faiths would support the basic lessons; however, we have to be sure that any meditative practice is done on the foundations of Christian Meditation which directs us to focus on listening to God, rather than turning inward – which is the direction of Zen mindfulness. And the stop and think model being used to teach right mindfulness and right action can be well supplanted by "what would Jesus do?" Or "what does the Golden Rule (or the New Commandment) teach me? You'll find the Board resources at: <https://learnathome.hcdsb.org/christian-meditation/> These include:

- [Christian Meditation Opening Prayer](#), [Christian Meditation Monograph](#); [Minute Meditation \(mp3 download\)](#); [5-Minute Meditation \(mp3 download\)](#)

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Saint Bernadette of Lourdes, was the firstborn daughter of a miller from Lourdes (*Lorda* in Occitan), in the department of Hautes-Pyrénées in France, and is best known for experiencing Marian apparitions of a "young lady" who asked for a chapel to be built at the nearby cave-grotto at Massabielle. These apparitions are said to have occurred between 11 February and 16 July 1858, and the woman who appeared to her identified herself as the "Immaculate Conception."

Despite initial skepticism from some Catholic Church authorities, Soubirous's claims were eventually declared "worthy of belief" after a canonical investigation, and the Marian apparition became known as Our Lady of Lourdes. Since her death, Soubirous's body has apparently remained internally incorrupt. The Marian shrine at Lourdes (Midi-Pyrénées, from 2016 part of Occitanie) went on to become a major pilgrimage site, attracting over five million pilgrims of all denominations each year.

On 8 December 1933, Pope Pius XI, declared Soubirous a saint of the Catholic Church. Her feast day, initially specified as 18 February – the day Mary promised to make her happy, not in this life, but in the next – is now observed in most places on the date of her death, 16 April. (from Wikipedia)



SAINT BERNADETTE - TEACH US TO SERVE AND TO PRAY

In Lourdes

You experienced the joys and trials of family life
You saw Mary eighteen times at the rock
You called the sinners to penance
The priests to edify the Church of God
The pilgrims to come in procession
You reported the name of Mary, the Immaculate Conception,
You desired ardently to receive the Body of the Lord, and to live of it
You knew shame and suspicion, mockery and humiliation
You bore witness to what you saw and believed with such determination
You answered the call of the Lord.

With you Bernadette, WE go to the Grotto,
To contemplate Mary, full of grace,
To hear her say 'Do whatever he tells you'.
With you Bernadette, **WE** reply I promise, I will.
Saint Bernadette teach us to receive the good news.

With you Bernadette, **WE** wish to hear the call of penance,
To walk in the path of conversion, To live in humility.

With you Bernadette, **WE** take up our Cross,
We say 'Holy Mary, Mother of God, pray for us sinners'.
With you Bernadette, **WE** go and wash at the springs of mercy.

With you Bernadette, **WE** say Yes to the will of God, by becoming
servants of the little ones, the poor and the sick.

With you Bernadette, **WE** look on the other as a person.
Saint Bernadette, teach us to love and to serve.

With you Bernadette, **WE** go to meet the Lord in the Eucharist.
WE go to drink at the Spring of the Living Water of the Word of God.

WE go in procession, together as a Church in the footsteps of Christ.

With you Bernadette, **WE** shall go and repeat the Name of the Lady
to the World, 'I am the Immaculate Conception'.

Saint Bernadette, teach us to pray to Mary each day,
Mother of God and our Mother: 'Hail Mary, full of Grace'.

**O Mary conceived without sin
Pray for us who have recourse to you.
Our Lady of Lourdes
Pray for us.
Saint Bernadette
Pray for us.**

Thinking of prayers to Our Lady always leads to the Rosary in one of its many forms. You may not know that rosaries come in many different forms. Here is some information which might stimulate a new interest in the rosary.

What Are the Different Types of Rosaries?

Many of us are familiar with the standard, five-decade rosary, the centuries-old favorite devotion of Roman Catholics throughout the world. An ornate crucifix on a strand of rosary beads is an image that most associate with devout and faithful prayer. But sometimes confusion arises with other terms, such as “chaplet” or “Franciscan rosary.” Aren’t they all the same? Well, not quite. The term rosary is used for various sets of prayers counted on beads, but the prayers may vary from those used in the Dominican Rosary – the most widely known form of the rosary. Additionally, there are some rosaries that use the standard prayers, but serve a specific purpose, like the wedding rosary. Here is some clarification on some of those different rosary terms.



Five Decade Rosary

The five decade rosary is the one most people picture when they hear the word rosary. It consists of a crucifix, then a short set of 5 beads, for praying the Our Father, 3 Hail Marys, and a Glory Be, and then a rosary center, followed by a loop of 5 decades (sets of ten beads) to count the Hail Marys prayed as one meditates on the mysteries of the rosary, with a bead for praying the Our Father between each decade. This traditional rosary (both the physical strand of beads and the prayer) is also known as the Dominican Rosary, due to St. Dominic’s role in encouraging and spreading devotion to the holy rosary at the request of the Blessed Mother.

Franciscan Rosaries



The Franciscan Rosary can refer to two different rosaries associated with the Franciscan order. One is the Franciscan Crown, sometimes called a seven-decade rosary. As the name suggests, it consists of 7 decades, rather than 5, plus two additional Hail Mary beads, for a total of 72 Hail Mary beads. When praying the Franciscan Crown rosary, one is to meditate on the seven joys of Mary, one joy per each decade. The seven joys are the Annunciation, the Visitation of Mary to Elizabeth, the Nativity of Jesus, Epiphany, the presentation of Jesus in the temple, the Resurrection of

Jesus, and the Assumption & coronation of Mary.

The Franciscan Rosary can also refer to a fifteen-decade rosary. Prior to 2002, when Pope John Paul II instituted the addition of the 5 luminous mysteries, the three sets of the mysteries of the rosary (glorious, sorrowful, and joyful) added up to a total of 15 mysteries. When one would pray a fifteen-decade rosary, all fifteen mysteries were meditated upon. One could simply use a standard size rosary and continue around the loop to pray the full fifteen, or now twenty, decades, but a strand of rosary beads consisting of 15 decades of beads was common as well. Franciscan rosary is also a term that may be used to describe a standard five-decade rosary with a Franciscan Tau cross in place of the crucifix many are accustomed to seeing.



Chaplets

The word chaplet simply comes from the French word for Rosary, which is *chapelet*, but the term has now come to be associated with specific sets of prayers, intended to ask the help of Mary, Jesus, or the saints. The standard five-decade rosary is in fact a chaplet, but chaplets can vary in size, in pattern or grouping of beads, and in the prayers said on each bead. Typically, the basic prayers, such as the Hail Mary and Our Father are still recited, but chaplets commonly also include prayers to a specific image of Christ or Mary, a particular saint or angel, or a litany. Often, a chaplet is based on a certain intention, and so prayers to the patron saint of that intention or subject will be included.

One of the most common chaplets in recent years is the Chaplet of Divine Mercy, a chaplet Jesus instructed St. Maria Faustina to pray. It can be said anytime, especially for the dead or dying, but is also often said as part of the Divine Mercy novena which lasts from Good Friday to Divine Mercy Sunday. Another popular chaplet is the St. Joseph Chaplet, a set of prayers asking for the protection and intercession of St. Joseph.

Servite Chaplet or Rosary

Though it can be prayed by anyone, the Chaplet of the Seven Sorrows of Mary is especially connected to the Servite Order (also called Servants of Mary) and so this unique chaplet is commonly referred to as the Servite Rosary. Rather than decades, it consists of seven sets of seven beads; the sets of seven beads are called 'weeks.' Where the Franciscan Crown is focused on the seven joys of Mary, the Servite chaplet is focused specifically on the seven sorrows, or *dolors*, of Mary. These are the prophecy of Simeon, the flight into Egypt, the loss of Jesus in the temple, Mary meeting Jesus on the road to Calvary, the Crucifixion, Jesus being taken down from the cross, and the laying of Jesus's body in the tomb. The intent behind the Servite rosary is a devotion to Mary and the real pain she suffered in watching and sharing in Jesus's pain, as we are called to share in Jesus's suffering as well.

Wedding Rosary

The wedding rosary, also called a lasso, or *lazo*, rosary is an over-sized rosary formed of two rosaries joined together at the center. The lasso rosary will share a crucifix, the first five beads, and the rosary center, with two, rather than one, loops of 5 decades each. The lasso rosary is part of a wedding ceremony, especially in Hispanic culture, where the loops of the rosary are put over the head of the bride and groom by the priest. This is symbolic of the joining of the two in God; their prayer lives will now be joined as well. Since the rosary is to be placed over the heads of both the bride and groom, the beads are typically oversized with larger spaces between beads in order to make the rosary long enough. While the use of the lasso rosary is largely figurative, it can also be used after the wedding for the husband and wife to pray the rosary together.

One Decade Rosary

The one-decade rosary is, as it sounds, a rosary consisting of only one decade. They are sometimes called pocket rosaries or tenners. The idea behind the one-decade rosary is that it is easy to carry around and use for prayer. After the crucifix on a one-decade rosary, the initial 5 beads (for saying the Our Father, 3 Hail Marys and a Glory Be) are commonly represented with only one bead. After

the rosary center is one decade, one set of ten beads. Some chaplet instructions come with a one-decade rosary, and you can also use a one-decade rosary to pray five, or even the full 20 mysteries, by circling around and using the ten beads to count for as many decades as needed. The one-decade rosary closely resembles the prayer beads or prayer ropes which have been in use in the Eastern churches (both Catholic and Orthodox) from the earliest years.

There are also a few specific types of one-decade rosaries:

Auto Rosary:

This one-decade rosary is the same as one described above but with one difference. Rather than a continuous unbroken loop, there is a clasp in the middle of the set of ten beads. This is in place so that the rosary may be hooked around a rear-view mirror and used for prayer in the car. The clasp is also useful for clipping the rosary to the steering wheel while praying so you do not drop the beads while driving.

Rosary Bracelet:

This is a one-decade rosary meant to be worn on the wrist. The bracelet varies slightly from the appearance of the standard one-decade rosary. The rosary bracelet has one decade plus one Our Father bead, but rather than a center and a dangling crucifix, there will often be a miraculous medal and small, charm sized crucifix or cross hung together, or a cross shaped bead in place of the hanging crucifix. The bracelet is not intended to be a fashion statement but rather a way to easily bring a rosary with you, to be used for prayer. In the Middle Ages and beyond, it was not uncommon for people to hang a rosary from their waist, which they could easily reach for and use to pray with at any time. Many religious orders still do this, but for many other people, hanging a long rosary from their waist would be impractical. However, the rosary bracelet can be worn easily and so it can be used anywhere as a prayer aid.

Rosary Rings and Finger Rosaries

A rosary ring can be an actual wearable ring, or it can also be a small, mini one-decade rosary to tuck into a wallet or purse, or on a key ring. These non-wearable rings are also called finger rosaries. Similar to the bracelet, there is a crucifix, followed by ten little bumps or beads for the decade. The idea of a small, easily transportable rosary one could reach for and pray with anytime stands true for the rosary ring as well.

Anglican Rosary

Anglican prayer bead sets consist of thirty-three beads divided into groups. There are four groups consisting of seven beads with additional separate and larger beads separating the groups. The number thirty-three signifies the number of years that Christ lived on the Earth, while the number seven signifies wholeness or completion in the faith, the days of creation, and the seasons of the Church year.

Groupings: The groupings are called "weeks", in contrast to the Dominican rosary which uses five groups of ten beads called "decades". The beads between are usually larger than the "weeks" beads and are called "cruciform" beads. When the loop of beads is opened into a circular shape, these particular beads form the points of a cross within the circle of the set, hence the term "cruciform". Next after the cross on Anglican prayer bead sets is a single bead termed the "invitatory" bead, giving the total of thirty-three. The beads used are made of a variety of materials, such as precious stones, wood, coloured glass, or even dried and painted seeds. Anglican prayer bead sets are made with a variety of crosses or, occasionally, crucifixes. The Celtic cross and the San Damiano cross are two which are often used.

Prayer: Unlike the Dominican rosary used by Roman Catholics and Anglo-Catholics which focuses on the germane events in the life of Christ and asks the Virgin Mary to pray for their intentions, Anglican prayer beads are most often used as a tactile aid to prayer and as a counting device. The standard Anglican set consists of the following pattern, starting with the cross, followed by the Invitatory Bead, and subsequently, the first Cruciform bead, moving to the right, through the first set of seven beads to the next Cruciform bead, continuing around the circle. One may conclude by saying the Lord's Prayer on the invitatory bead or a final prayer on the cross as in the examples below. The entire circle may be done thrice, which signifies the Holy Trinity.

The Cross: In the Name of God, Father, Son, and Holy Spirit. Amen.

The Invitatory: O God make speed to save me (us), O Lord make haste to help me (us), Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now, and will be forever. Amen.

The Cruciforms: Holy God, Holy Almighty, Holy Immortal One, Have mercy upon me (us).

The Weeks

Lord Jesus Christ, Son of God, Have mercy on me, a sinner. (repeated on each bead)

The Lord's Prayer

Our Father, who art in heaven, ... but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Cross

I bless the Lord.
(Let us bless the Lord)

Thanks be to God.

(from <https://www.aquinasandmore.com/blog/what-are-the-different-types-of-rosaries/> and https://en.wikipedia.org/wiki/Anglican_prayer_beads)

You may find pleasure in making chaplets or rosaries according to one of the patterns described. Chaplets are very easy to create, being made from beads in a straight line, with a cross at one end and a tassel or a religious medal at the other. It is possible to purchase materials from a craft shop to make them, or a number of Marian sites sell kits.

It is interesting also to note that Orthodox Christians use a prayer rope made of intricately tied knots, and that prayer beads are also used in other faith traditions such as Islam and Buddhism.

Until tomorrow,

Gillian