Rosary terms for Jesus Christ and the Holy Spirit

1.Annunciation

1st Our Father 2nd May I Become your humble servant, Lord.

*3rd And let the Holy Spirit give me the gift of Fortitude*

2. The visitation

 1st Our Father 2nd Grant us true love of neighbor, Lord

*3rd And let the Holy Spirit give me the gift of Counsel*

3. Birth of our Lord Jesus Christ

1st Our Father 2nd Give us true poverty of Spirit, Lord

*3rd And let the Holy Spirit give me the gift’s of Wonder and Awe in God*

4. Adoration of the Magi or Presentation

 1st Our Father 2nd Help me obey all just laws, Lord

*3rd And let the Holy Spirit give me the Gift of Wisdom*

5. The Finding of Jesus in the Temple

1st Our Father 2nd May I never lose you through serious sin, Lord

*3rd And let the Holy Spirit give me the Gift of Understanding*

6. The Appearance of Christ to Mary after the Resurrection or The Resurrection

1st Our Father 2nd May we share your Glory, Lord

*3rd And let the Holy Spirit give me the gift’s of Piety and Love*

7. The Assumption and Coronation of Mary as Queen of Heaven or The Assumption

1st Our Father 2nd Mary, may we share your crown of Eternal Life

*3rd And let the Holy Spirit give me the Gift of Knowledge*

Seven gifts of the Holy Spirit **From Wikipedia, the free encyclopedia**

* Fortitude - Also called "Courage." The gift of fortitude allows people the "firmness of mind [that] is required both in doing good and in enduring evil, especially with regard to goods or evils that are difficult."
* Counsel - Also called "Right Judgment." The gift of counsel perfects a person's practical reason in the apprehension of truth and allows the person to respond prudently, "moved through the research of reason."
* [Fear of the Lord](http://en.wikipedia.org/wiki/Fear_of_the_Lord) - Also called "Wonder and Awe in God." This gift is described by Aquinas as a fear of separating oneself from God. He describes the gift as a "filial fear," like a child's fear of offending his father, rather than a "servile fear," that is, a fear of punishment.
* Wisdom - The gift of wisdom perfects a person's [speculative reason](http://en.wikipedia.org/wiki/Speculative_reason) in matters of judgment about the truth.
* Understanding - Also called "Common Sense." The gift of understanding perfects a person's speculative reason in the apprehension of truth. It is the gift "whereby self-evident principles are known."
* Piety - Piety is the gift "whereby, at the Holy Spirit's instigation, we pay worship and duty to God as our Father."
* Knowledge - The gift of knowledge perfects a person's [practical reason](http://en.wikipedia.org/wiki/Practical_reason) in matters of judgment about the truth.

**Practical reason**

**From Wikipedia, the free encyclopedia**

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*"In theory, there is no difference between theory and practice. But, in practice, there is."* -- Jan L. A. van de Snepscheut

In [philosophy](http://en.wikipedia.org/wiki/Philosophy), **practical reason** is the use of [reason](http://en.wikipedia.org/wiki/Reason) to decide how to [act](http://en.wikipedia.org/wiki/Philosophy_of_action). This contrasts with **theoretical reason** (often called [speculative reason](http://en.wikipedia.org/wiki/Speculative_reason)), which is the use of reason to decide what to believe. For example: agents use practical reason to decide how to build a telescope, but [theoretical reason](http://en.wikipedia.org/wiki/Speculative_reason) to decide which of two theories of light and optics is the best.

In [cognitive](http://en.wikipedia.org/wiki/Cognitive) research, **practical reason** is the process of ignoring unproductive possibilities in favor of productive possibilities. It is considered a form of [cognitive bias](http://en.wikipedia.org/wiki/Cognitive_bias), because it is illogical. An example would be calling all hospitals to look for your missing child, but not checking morgues, as finding his corpse would be 'counter-productive.'

# Speculative reason

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| From Wikipedia, the free encyclopedia. |
| **“** | In theory, there is no difference between theory and practice. But, in practice, there is. — [Jan L. A. van de Snepscheut](http://en.wikipedia.org/wiki/Jan_L._A._van_de_Snepscheut) | **”** |

**Speculative reason** or **pure reason** is theoretical (or logical, deductive) thought (sometimes called theoretical reason), as opposed to practical (active, willing) thought. The distinction between the two goes at least as far back as the ancient Greek philosophers, such as [Plato](http://en.wikipedia.org/wiki/Plato) and [Aristotle](http://en.wikipedia.org/wiki/Aristotle), who distinguished between [theory](http://en.wikipedia.org/wiki/Theory) (*theoria,* or a wide, bird's eye view of a topic, or clear vision of its structure) and [practice](http://en.wikipedia.org/wiki/Practice) (*praxis*), as well as productive knowledge (techne).

Speculative reason is contemplative, detached, and certain, whereas [practical reason](http://en.wikipedia.org/wiki/Practical_reason) is engaged, involved, active, and dependent upon the specifics of the situation. Speculative reason provides the universal, necessary principles of [logic](http://en.wikipedia.org/wiki/Logic), such as the principle of [contradiction](http://en.wikipedia.org/wiki/Contradiction), which must apply everywhere, regardless of the specifics of the situation.

[Practical reason](http://en.wikipedia.org/wiki/Practical_reason), on the other hand, is that power of the mind engaged in deciding what to do. It is also referred to as [moral reason](http://en.wikipedia.org/wiki/Moral_reason), because it involves action, decision, and particulars.