

# SCRIPTURE & *the* ROSARY

**NEW TESTAMENT MYSTERIES  
OLD TESTAMENT PARALLELS**

**Lessons 12–16: The Sorrowful Mysteries**

**JENNIFER MCGAW PHELPS  
& TAMI PALLADINO**



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# TABLE OF CONTENTS

## SCRIPTURE & THE ROSARY

FOREWORD BY THE MOST REVEREND RICHARD E. PATES		5
ROSARIUM VIRGINIS MARIAE		
LESSON 1	<i>Contemplating Christ with Mary</i>	6
LESSON 2	<i>The Rosary: A Compendium of the Gospel</i>	8
LESSON 3	<i>Assimilating the Mystery of Christ</i>	10
THE CREED		
LESSON 4	<i>God the Father: Creation &amp; Faith</i>	12
LESSON 5	<i>God's Only Son: Redemption &amp; Hope</i>	16
LESSON 6	<i>The Holy Spirit: Sanctification &amp; Love</i>	20
THE MYSTERIES OF THE ROSARY		
LESSON 7	<i>The Annunciation</i>	24
LESSON 8	<i>The Visitation of Mary to Elizabeth</i>	28
LESSON 9	<i>The Nativity</i>	32
LESSON 10	<i>The Presentation in the Temple</i>	36
LESSON 11	<i>Jesus Is Found in the Temple</i>	40
LESSON 12	<i>The Agony in the Garden</i>	44
LESSON 13	<i>Jesus Is Scourged at the Pillar</i>	48
LESSON 14	<i>Jesus Is Crowned with Thorns</i>	52
LESSON 15	<i>Jesus Carries the Cross</i>	56
LESSON 16	<i>Jesus Is Crucified</i>	60
LESSON 17	<i>The Resurrection</i>	64
LESSON 18	<i>The Ascension</i>	68
LESSON 19	<i>The Descent of the Holy Spirit</i>	72
LESSON 20	<i>The Assumption of Mary</i>	76
LESSON 21	<i>Mary Is Crowned Queen of Heaven</i>	80
LESSON 22	<i>Jesus Is Baptized in the Jordan</i>	84
LESSON 23	<i>The Wedding at Cana</i>	88
LESSON 24	<i>The Proclamation of the Kingdom</i>	92
LESSON 25	<i>The Transfiguration</i>	96
LESSON 26	<i>The Institution of the Eucharist</i>	100
INDEXES		104
HOW TO PRAY THE ROSARY		112

**THE ROSARY IS A SCHOOL** of contemplation and silence.

At first glance, it could seem a prayer that accumulates words, therefore difficult to reconcile with the silence that is rightly recommended for meditation and contemplation. In fact, this cadent repetition of the Hail Mary does not disturb inner silence but indeed both demands and nourishes it. Similarly to what happens for the *Psalms* when one prays the Liturgy of the Hours, the silence surfaces through the words and sentences, not as emptiness, but rather as the presence of an ultimate meaning that transcends the words themselves and through them speaks to the heart.

—POPE BENEDICT XVI



# FOREWORD

One of my life blessings is the ongoing companionship of Mary through her signature prayer, the Rosary. Beginning in my teenage years I have experienced this gift enabling me to be in touch with her Son, Jesus, through her intercession.

For me as a Catholic, the praying of the Rosary joins the litany recitation of the Hail Mary with opportunity for meditation on the significant events in the lives of Christ and the Virgin Mother. Jennifer McGaw Phelps and Tami Palladino have immeasurably enriched such meditation by comparing the mysteries of the Rosary with citations from the Old Testament, bringing together the events of salvation history from the Old and New Testaments.

In providing thought-provoking questions, the authors introduce rewarding meditation on the Joyful, Sorrowful, Glorious, and Luminous Mysteries of the Rosary. Moreover, the inspiration for the book is derived from the beautiful stained glass windows of St. Augustin Church here in Des Moines, thus blending two art forms.

For those who have grown to love the Rosary as I have and also for novices searching for a fruitful and readily accessible form of prayer, powerful insight into the mysteries of faith has been provided by Jennifer McGaw Phelps and Tami Palladino in *Scripture & the Rosary: New Testament Mysteries, Old Testament Parallels*.

It is a pleasure to give approval to this work. I urge all to use this tool to grow in appreciation and further discovery of abundant riches to be found in the praying of the Rosary.

✠ the Most Reverend Richard E. Pates  
Bishop Emeritus of the Diocese of Des Moines

## HE BEGAN TO BE SORROWFUL

### THE FIRST SORROWFUL MYSTERY

In the window representing the First Sorrowful Mystery of the Rosary, Jesus is shown praying while Peter, James, and John doze nearby. Jesus' statement to them from the *Gospel According to Matthew* 26:40—"So, could you not watch with me one hour?"—is an admonition that has saddened many Christians who have nodded off while intending to pray.

Identify an area of your life that seems beyond your control. Set aside one hour this week to spend in uninterrupted prayer asking for the grace to accept whatever God wills.

### MATTHEW 26: 36–46

**26** <sup>36</sup>Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go over there and pray." <sup>37</sup>And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. <sup>38</sup>Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." <sup>39</sup>And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this chalice pass from me; nevertheless, not as I will, but as you will." <sup>40</sup>And he came to the disciples and found them sleeping; and he said to Peter, "So could you not watch with me one hour? <sup>41</sup>Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." <sup>42</sup>Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done." <sup>43</sup>And again he came and found them sleeping, for their eyes were heavy. <sup>44</sup>So, leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup>Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <sup>46</sup>Rise, let us be going; see, my betrayer is at hand."



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**1** Read the *Gospel According to Matthew 26:36–46* & the *Second Book of Samuel 15:13–16 & 15:19–23*. Jesus’ Agony in the Garden of Gethsemane can be understood as an occasion in which he is struggling and suffering with a contender in connection with some sort of a contest. Against whom is Jesus competing? In the Old Testament passage, against whom is David competing? Consider whether the primary nature of these contests is physical, mental, emotional, or spiritual. What are the prizes?

**2** The *Gospel According to Matthew 14:22–23a* records a time Jesus prayed alone. What might explain why Jesus asks three of the disciples to accompany him in Gethsemane? Who are the three disciples? Compare what Jesus asks them to do and their response to the request that David makes of Ittai and Ittai’s response.

**3** A common misunderstanding about Jesus’ Agony in the Garden is that because Jesus is God, he has no choice about accepting the chalice of suffering, which would make Jesus’ anguished prayer a mere formality. How might this thinking pose a danger to Christians? Refer to paragraph 475 in the *Catechism of the Catholic Church* to learn how the Church addresses this issue.

**4** In the *Gospel According to Matthew 26:41*, Jesus attributes the disciples’ failure to stay awake to weakness of the flesh. Paragraph 2733 in the *Catechism of the Catholic Church* teaches that acedia is a form of spiritual depression due to “lax ascetical practice, decreasing vigilance, and carelessness of heart.” In his *Letter to the Romans 8:26–27*, what help does Paul suggest is available for Christians seeking to overcome acedia and weakness of the flesh?

**5** When Jesus awakens his disciples, he tells them “the hour is at hand.” How is Jesus’ emotional state in the *Gospel According to John 12:23–27* similar to that described in the *Gospel According to Matthew*? What additional light does the passage in the *Fourth Gospel* shed on the meaning of Jesus’ “hour”? Consider whether the disciples understand the seriousness of what is happening.

**ag•o•ny** extreme suffering

The Greek root of **agony** is ἀγωνία (*agonia*), meaning “contest” or “struggle.” Originally used to describe athletic competitions, **agony** later came to refer to mental anguish. Jesus’ **Agony** in the Garden represents a contest between his divine and human natures. Jesus’ **agony** over what is to come is obvious when he twice asks God to let the cup of suffering pass—in the *Gospel According to Matthew 26:39* and *26:42*. Jesus’ divine nature is apparent when he agrees to do his Father’s will, but that in no way undercuts Jesus’ human suffering.

FRUITS OF PRAYER

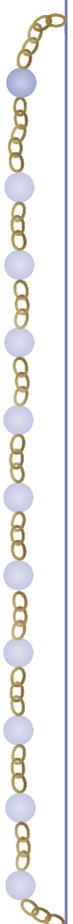
SORROW FOR SIN

Sorrow for sin—contrition—is the fruit associated with the First Sorrowful Mystery. Another fruit associated with this Mystery is conformity to the Word of God. Christians appropriately feel sorrow while meditating on Jesus’ Agony in the Garden, the site where Jesus experiences extreme sorrow for humanity’s sins.

It is difficult to contemplate the face of pure Love and Truth and not draw back in shame. Christians find themselves identifying with Peter’s contrition in the *Gospel According to Luke 5:8*: “Depart from me, for I am a sinful man, O Lord.”

Jesus’ sincere followers make a regular effort to look deep within their hearts and to repent of any evil thoughts, words, and actions that contribute to Jesus’ agony.

After Peter faces his denials of Jesus, the *Gospel According to Matthew 26:75* records that “he went out and wept bitterly.” In facing sin, Christians are grieved at having caused Jesus to suffer. Resolve to seek the sacrament of Reconciliation in order to express sorrow for sin and to seek God’s forgiveness.





*David, forced to leave Jerusalem, crosses the Kidron.*

## DAVID ON THE RUN

In the Old Testament parallel to the First Sorrowful Mystery, David has been forced to leave Jerusalem because of an uprising led by his son. The king's upright nature is apparent as he tries to spare Ittai the Gittite the travail of fleeing the city, but Ittai insists on accompanying the king.

Scripture records that all the people weep as David crosses the Kidron Valley, located between Jerusalem and the Garden of Gethsemane. Jesus' Passion, which will open the possibility for humanity to be redeemed, begins in a garden, foreshadowed in accounts of the Creation and Fall in the book of *Genesis* 1:1—3:24.

## 2 SAMUEL 15:13–16 & 15:19–23

**15** <sup>13</sup>And a messenger came to David, saying, “The hearts of the men of Israel have gone after Absalom.” <sup>14</sup>Then David said to all his servants who were with him at Jerusalem, “Arise, and let us flee; or else there will be no escape for us from Absalom; go in haste, lest he overtake us quickly, and bring down evil upon us, and strike the city with the edge of the sword.” <sup>15</sup>And the king's servants said to the king, “Behold, your servants are ready to do whatever my lord the king decides.” <sup>16</sup>So the king went forth, and all his household after him . . .

<sup>19</sup>Then the king said to Ittai the Gittite, “Why do you also go with us? Go back, and stay with the king; for you are a foreigner, and also an exile from your home.” <sup>20</sup>You came only yesterday, and shall I today make you wander

about with us, seeing I go I know not where? Go back, and take your brethren with you; and may the LORD show mercy and faithfulness to you.”

<sup>21</sup>But Ittai answered the king, “As the LORD lives, and as my lord the king lives, wherever my lord the king shall be, whether for death or for life, there also will your servant be.” <sup>22</sup>And David said to Ittai, “Go then, pass on.” So Ittai the Gittite passed on, with all his men and all the little ones who were with him. <sup>23</sup>And all the country wept aloud as all the people passed by, and the king crossed the brook Kidron, and all the people passed on toward the wilderness.



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**6** In the Old Testament passage associated with agony, what has caused the rift between David and his son Absalom? Refer to the *Second Book of Samuel* 13:1–39 to learn how David feels about Absalom. How does this demonstrate that David is a man after God’s own heart, as David is described in the *First Book of Samuel* 13:14? Consider how David’s heart is similar to Jesus’ heart.

**7** In the *Second Book of Samuel* 14:1–33, what has persuaded David to allow Absalom to return to Jerusalem? What restrictions does the king place on Absalom living there? How long does Absalom live under those restrictions? How are the restrictions lifted?

**8** The *Second Book of Samuel* 15:1–12 describes Absalom’s plot to control the kingdom. Which role of the king does Absalom call into question? How long does Absalom engage in preparations to usurp his father’s throne? What does Absalom say is the reason that he wants to travel to Hebron? What is Absalom’s real goal?

**9** How does David respond when he learns of his son’s conspiracy? Consider whether David is more concerned about political tragedy or the tragedy within his family. Do you think David’s agony more closely resembles that of Jesus or that of God the Father?

**10** How does interest in the welfare of Ittai the Gittite demonstrate that David is a man after God’s own heart? What else does it show about David? What does Ittai’s reaction indicate about his own character? How might David’s situation as he flees Jerusalem resemble Jesus’ Agony in the Garden of Gethsemane?



## AFTER GOD’S OWN HEART

The lower windows showing Old Testament parallels to the Sorrowful Mysteries of the Rosary are based on tragic events in the life of David, a powerful Old Testament type of Jesus Christ. In the *First Book of Samuel* 13:14, when Saul must be replaced as king, the prophet Samuel says of David: “the LORD has sought out a man after his own heart; and the LORD has appointed him to be prince over his people.” Despite his great love for God, details of David’s life recorded in the *First* and *Second Books of Samuel* indicate that this king’s life was no bed of roses. The jealous Saul repeatedly attempts to kill David, yet David mourns Saul’s death. David’s wife, Saul’s daughter, is unable to understand her husband’s devotion to God. David himself piles sin upon sin when he commits adultery with Bathsheba and then conspires to have her husband killed. Finally, David’s own son Absalom takes up arms against his father, forcing David to flee Jerusalem.



## A GESTURE OF ABANDONMENT

“ After issuing the invitation to stay with him to watch and pray, which he addresses to the three, Jesus speaks to the Father alone. The *Gospel According to Mark* 14:35 records that “going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him.”

Jesus fell prostrate on the ground: a position of prayer that expresses obedience to the Father and abandonment in him with complete trust. This gesture is repeated at the beginning of the celebration of the Passion on Good Friday, as well as in monastic profession and in the Ordination of deacons, priests, and bishops, in order to express complete entrustment to God. Jesus then asks the Father—if this be possible—to obtain that this hour pass from him. It is not only man’s fear and anguish in the face of death, but is the devastation of the Son of God who perceives the terrible mass of evil that he must take upon himself to overcome it and to deprive it of power.

We too should be able to lay before God our labors, the suffering of certain situations, of certain days, the daily commitment to following him, to being Christian, and also the weight of the evil that we see within ourselves and around us, so that God may give us hope and light on the path of life. ”

—Pope Benedict XVI  
1 February 2012

## PILATE TOOK JESUS & SCOURGED HIM

THE SECOND SORROWFUL MYSTERY

The window depicting the Second Sorrowful Mystery of the Rosary focuses on Jesus' Scourging at the Pillar, a particularly unsettling event. The horrifying scourging highlights humanity's ability to engage in unthinkable cruelty. Even taking into account God's unlimited capacity for forgiveness, who would want to accept responsibility for knowingly torturing God? Love is the reason that God forgives all sins—no matter how grave they might be.

Set aside some time in the near future to examine your conscience and then to receive the sacrament of Reconciliation.

### JOHN 18: 33–19:1

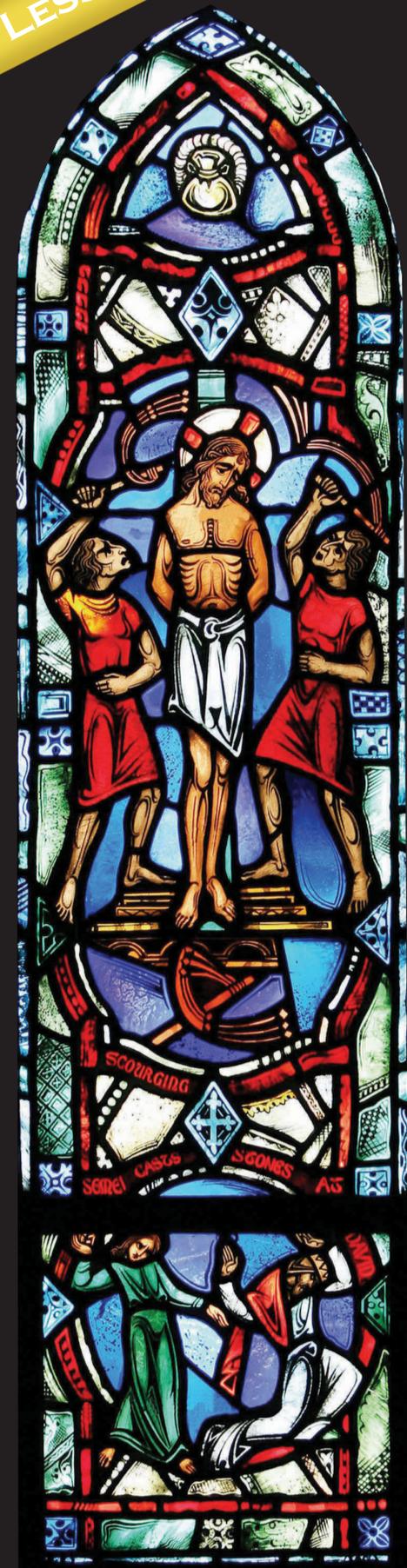
**18** <sup>33</sup>Pilate entered the praetorium again and called Jesus, and said to him, “Are you the King of the Jews?” <sup>34</sup>Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” <sup>35</sup>Pilate answered, “Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?” <sup>36</sup>Jesus answered, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.” <sup>37</sup>Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice.” <sup>38</sup>Pilate said to him, “What is truth?”

After he had said this, he went out to the Jews again, and told them, “I find no crime in him. <sup>39</sup>But you have a custom that I should release one man for you at the Passover; will you have me release for you the King of the Jews?” <sup>40</sup>They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

**19** <sup>1</sup>Then Pilate took Jesus and scourged him.



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**1** Read the *Gospel According to John* 18:33—19:1 & the *Second Book of Samuel* 16:5–12. What might have prompted Pilate to ask if Jesus is King of the Jews? Consider how Pilate’s behavior might change if Jesus were the ruler of a worldly kingdom. How does the stoning of King David resemble the scourging of Jesus?

**2** Jesus says that if his kingship were worldly his servants would fight. What does this indicate about Jesus’ relationship with the Jews? The *Gospel According to John* 18:10–11 indicates that not all of Jesus’ followers understand they are not expected to fight. In the *Gospel According to Matthew* 26:52, how does Jesus discourage violent behavior? Compare that with what David tells Abishai.

**3** In what ways might Jesus intend “to bear witness to the truth”? What does the Church teach about the relationship between truth and natural moral law? If necessary, refer to paragraph 1954 in the *Catechism of the Catholic Church*. What primary falsehoods might be challenging truth in the present-day world? What falsehood is behind the problems that David experiences?

**4** What does the *Gospel According to Luke* 23:13–17 imply about Pontius Pilate’s motivation for having Jesus scourged? In the *Gospel According to Matthew* 27:24, how does Pilate react when scourging fails to satisfy the belligerent crowd?

**5** The *Book of Isaiah* 53:5 foretells Jesus’ scourging in a prophecy about a Suffering Servant who will be “wounded for our transgressions.” In the *First Letter of Peter* 2:24, how does Peter come to view Jesus’ suffering in regard to Isaiah’s prophecy?



## WHAT IS TRUTH?

Pilate’s primary misunderstanding regarding Jesus is that Jesus does not simply admire and champion the truth, Jesus is Truth. Although it seems that it should be an easy matter to accept that God and Truth are synonymous, in the present-day world many people show by the testimony of their lives that they place little value on truth. Considerations such as prestige, money, and power often take precedence. Pilate’s unwillingness to crucify an innocent man eventually is overshadowed by other factors, which he undoubtedly finds compelling. In the account of Jesus’ Passion in the *Gospel According to John*, the Roman procurator tries to rationalize his actions and the resulting cruelty by suggesting that objective truth does not exist. His thinking reflects the common idea that if there is no objective truth, then truth cannot be used as a standard by which to measure behavior.



## FRUITS OF PRAYER

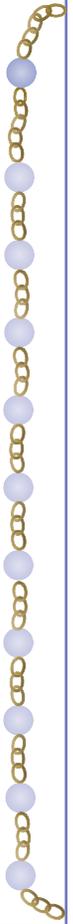
### MORAL PURITY

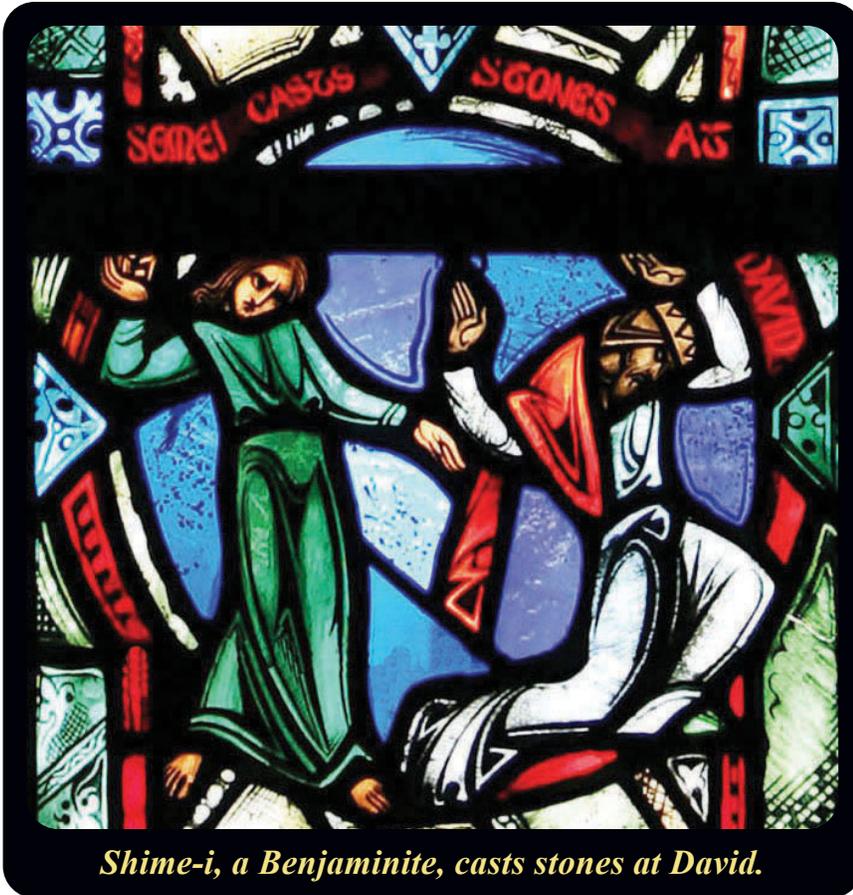
The cruel lashing of Jesus’ flesh reminds Christians to honor their Savior’s sacrifice by treating their own bodies with respect. The virtue associated with the Second Sorrowful Mystery, the Scourging at the Pillar, is moral purity.

Moral purity also requires that men and women respect the bodies of others. Contemplating the scourging of Jesus, Christians are confronted with the price that Jesus paid with his own body. Throughout the history of the Church, Christians have sought to tame their flesh by such mortifications as wearing uncomfortable clothing that scratched their skin as a reminder to seek bodily purity.

Mortification takes place through spiritual disciplines and such practices as fasting and denying whims and appetites. Wearing a wool scapular or a crucifix encourages moral purity, as does performing such public displays of faith as praying in restaurants and refusing to patronize businesses and other establishments where the body is not respected.

Ask God in prayer to grant you an increase in moral purity and a renewed respect for the dignity of the human body.





*Shime-i, a Benjaminite, casts stones at David.*

## DAVID IS CURSED BY SHIME-I

The Old Testament parallel to the Second Sorrowful Mystery shows David being battered by stones as he flees Jerusalem to escape from Absalom. The man abusing David is Shime-i, a Benjaminite relative of Saul, whom David displaced as king.

A glimpse into David's character appears in his response to the suggestion that Shime-i be beheaded. In the *Second Book of Samuel* 16:11–12, David instead orders that Shime-i be allowed to continue throwing stones: "Let him alone, and let him curse; for the LORD has bidden him. It may be that the LORD will look upon my affliction, and that the LORD will repay me with good for this cursing of me today!"

## 2 SAMUEL 16:5–12

**16**<sup>5</sup>When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shime-i, the son of Gera, and as he came he cursed continually. <sup>6</sup>And he threw stones at David, and at all the servants of King David; and all the people and all the mighty men were on his right hand and on his left. <sup>7</sup>And Shime-i said as he cursed, "Begone, begone, you man of blood, you worthless fellow! <sup>8</sup>The LORD has avenged upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD has given the kingdom into the hand of your son Absalom. See, your ruin is on you, for you are a man of blood."

<sup>9</sup>Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my

lord the king? Let me go over and take off his head." <sup>10</sup>But the king said, "What have I to do with you, you sons of Zeruiah? If he is cursing because the LORD has said to him, 'Curse David,' who then shall say, 'Why have you done so?'" <sup>11</sup>And David said to Abishai and to all his servants, "Behold, my own son seeks my life; how much more now may this Benjaminite! Let him alone, and let him curse; for the LORD has bidden him. <sup>12</sup>It may be that the LORD will look upon my affliction, and that the LORD will repay me with good for this cursing of me today!"



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**6** The man cursing David is a relative of Saul. Refer to the *First Book of Samuel* 16:1–13 to consider why this man might feel hostile toward David. Consider whether Shime-i’s resentment is justified. How do Jesus’ enemies resemble Shime-i?

**7** Although Shime-i accuses David of being “a man of blood,” the Scriptures indicate that David was persecuted by Saul—not the other way around. Refer to the *Second Book of Samuel* 1:1–16 to learn what emotions David expresses when he hears of Saul’s death. What reason does David give for having the messenger slain who brought news of the deaths of Saul and Jonathan? Does this seem to be a valid reason? How does David’s situation with Shime-i differ?

**8** In the *Gospel According to John* 18:10–11, how does Peter’s behavior resemble that of Abishai? How is David’s response to Abishai’s suggestion similar to Jesus’ response to Peter’s action?

**9** The *Book of Isaiah* 52:13–53:12 describes God’s Suffering Servant. What happens to the Suffering Servant? In the *Second Book of Samuel* 16:10–12, David reflects hope that a similar fate may await him. What biblical evidence indicates that David is not presuming upon God’s goodness? How does David resemble the Suffering Servant? How does Jesus?

**10** What reason might explain why the portrait of the “man of sorrows” is the Old Testament reading chosen for Good Friday? In his silence before his accusers, Jesus fulfills the prophecy of the *Book of Isaiah* 53:7. Consider when speaking out against unjust accusations is called for and when it might not be.

### MEN OF SORROWS

In the *Book of Isaiah* 52:13–53:12, the prophet describes his vision of God’s Suffering Servant. This Old Testament passage is a strikingly prophetic foreshadowing of the Passion of Jesus and is read yearly as part of the Church’s Good Friday liturgy.

Although David is credited with uniting the 12 tribes of Israel under one kingdom, his life includes tragedy and enough such incidents as those recorded in the *Second Book of Samuel* 16:5–12 that he also can be viewed as “a man of sorrows,” one “acquainted with grief,” and one “despised and rejected of men.”

Interestingly, *Isaiah*’s description of God’s Suffering Servant points to another key link between David and Jesus—that of the reward promised to the righteous person who bear iniquities and endures suffering. Although David follows Saul in the succession of rulers over the descendants of Jacob, David is not the cause of Saul losing the throne. David’s acceptance of the Benjaminite’s cursing and throwing stones at him hints at Jesus’ acceptance of his own scourging and other abuses.

### HATRED IN HISTORY

“Inhumanity reaches new heights—Jesus is scourged and crowned with thorns. History is full of hatred. Even today we witness acts of violence beyond belief—murder, violence to women and children, kidnapping, extortion, ethnic conflict, urban violence, physical and mental torture, violations of human rights.

Jesus continues to suffer when believers are persecuted, when justice is distorted in court, corruption gets rooted, unjust structures grind the poor, minorities are suppressed, refugees and migrants are ill-treated. Jesus’ garments are pulled away when the human person is put to shame on the screen, when women are compelled to humiliate themselves, when slum children go around in the streets picking up crumbs. Who are the guilty? Let us not point a finger at others, for we ourselves may have contributed a share to these forms of inhumanity.

Lord Jesus, we know that it is you who suffer when we cause pain to each other while we remain indifferent. Your heart went out in compassion when you saw the crowds harassed and helpless.

Most of all, may we share with the indigent your word of hope, your assurance of care. May zeal for your house burn in us like a fire. Help us to bring the sunshine of your joy into the lives of those who are trudging the path of despair.”

—Pope Benedict XVI  
6 April 2009

## HERE IS THE MAN!

### THE THIRD SORROWFUL MYSTERY

At the top of the window depicting Jesus being crowned with thorns a pitcher and sponge are shown, foreshadowing the role Jesus' thirsting on the cross plays in his Passion. Thirst is a common theme throughout the Bible. *Psalm* 42:2\* includes this plea: "My soul thirsts for God, for the living God. When shall I come and behold the face of God?" and *Psalm* 63:1\* also laments the Psalmist's strong desire (thirst) for God. In the *Gospel According to John* 19:28, the Evangelist describes how, during the last moments of his Passion, Jesus says: "I thirst." Jesus' thirst here is symbolic of the thirst of all humanity for God.

### JOHN 19:2–11

**19**<sup>2</sup>And the soldiers plaited a crown of thorns, and put it on his head, and clothed him in a purple robe; <sup>3</sup>they came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup>Pilate went out again, and said to them, "Behold, I am bringing him out to you, that you may know that I find no crime in him." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup>When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no crime in him." <sup>7</sup>The Jews answered him, "We have a law, and by that law he ought to die, because he has made himself the Son of God." <sup>8</sup>When Pilate heard these words, he was even more afraid; <sup>9</sup>he entered the praetorium again and said to Jesus, "Where are you from?" But Jesus gave no answer. <sup>10</sup>Pilate therefore said to him, "You will not speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup>Jesus answered him, "You would have no power over me unless it had been given you from above; therefore he who delivered me to you has the greater sin."



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\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering.

**1** Read the *Gospel According to John* 19:2–11, the *Second Book of Samuel* 12:7–10 & *Psalms* 51:1–5\*. The crown of thorns is included in most artistic representations of the Crucifixion. Refer to the book of *Genesis* 3:17–18 to explain how Jesus’ crown of thorns might be related to the curse placed on Adam in the Garden of Eden.

**2** The lower window on page 54 depicts an Old Testament parallel to Jesus being crowned with thorns. In it, David has removed his own crown to sing *Psalms* 51\*, known as the *Miserere*. In what ways are Jesus and David similar? In what ways are they different? How are their two kingdoms related? Consider what virtue or virtues both of these kings possess.

**3** In the *Gospel According to John* 19:4 and 19:6, Pilate says that he finds no crime in Jesus. By using this language, what is the Evangelist implying that instead of crime can be found in Jesus?

**4** Compare the prophet Nathan’s words to David with Pilate’s announcement to the Jews in the *Gospel According to John* 19:5. Why might Nathan be trying to get David to focus on his own human nature? What might be motivating Pilate to emphasize Jesus’ humanity? Consider whether Pilate pointing out Jesus’ humanity makes the crowd more or less sympathetic to Jesus.

**5** Pilate clearly wants to release Jesus, but he does not want to anger the Jews. In the *Gospel According to John* 18:39, Pilate comes up with a plan to offer the crowd a Passover amnesty choice between Jesus and Barabbas. Why would Pilate have expected the crowd to choose to free Jesus? Why does Pilate’s plan fail?

**6** How is blasphemy, the charge being brought against Jesus, opposed to the commandments? If necessary, refer to paragraph 2148 in the *Catechism of the Catholic Church*. What might the Evangelist be implying by writing that Jesus has “made himself” the Son of God and not that Jesus “claimed to be” the Son of God? Consider why Pilate becomes “even more afraid” when he learns this.

**ec•ce ho•mo** behold! the man!

When Pilate presents Jesus to the Jews, he announces: “Behold! The man!” (The Revised Standard Version Second Catholic Edition translates the *Gospel According to John* 19:5 as “Here is the man!”) In Latin, Pilate’s words are **ecce homo**, calling to mind the curse of Adam whose name means “the man.” Pilate understands that Jesus is innocent, but he fails to recognize Jesus as the new Adam, who through his Passion will offer all of humanity the possibility of a share in divine life.

FRUITS OF PRAYER

THE REIGN OF CHRIST

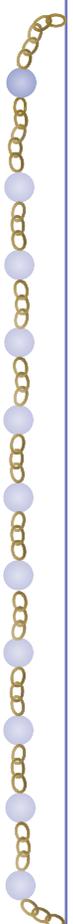
The Third Sorrowful Mystery is paired with the reign of Christ in the hearts of men and women, and also with the virtue of moral courage.

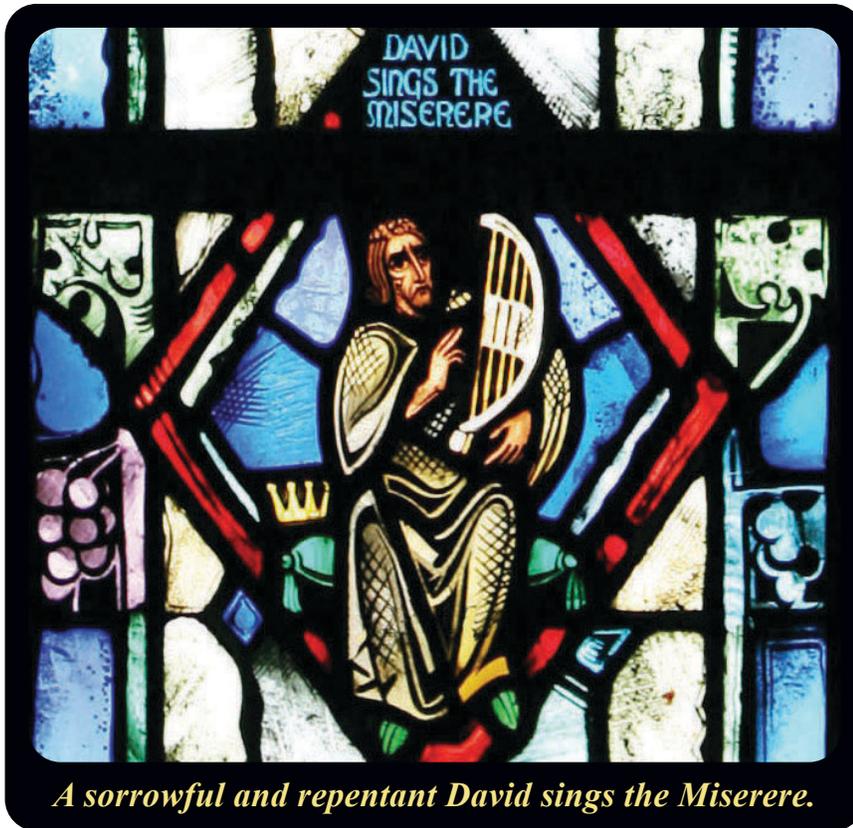
According to the mystic Adrienne von Speyr, the mocking of Jesus is closely tied to the redemption of humanity: “He redeems sinners not by looking at some general, theoretical level of sin, but by looking at the concrete sins committed, in spirit and body. The servants who both mock and beat him thereby bind spirit and body so inseparably together that the two now can be redeemed together.”

Jesus allows himself to be crowned with thorns and mocked. His unjust suffering moves Christians to ask forgiveness for the times that unloving thoughts, words, and actions have contributed to Christ’s pain and have mocked his kingship.

As you meditate on this Mystery, offer each Hail Mary as a kiss on the thorn marks on Jesus’ brow and ask him to reign as King in your heart. Ask God to help you to surrender your life to Jesus, and request the grace to follow Jesus’ will in all areas of your life.

\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in some translations of the *Psalms*.





*A sorrowful and repentant David sings the Miserere.*

## HAVE MERCY, O GOD

In the Old Testament parallel to the Third Sorrowful Mystery, King David repents of sins pointed out by the prophet Nathan. These include engaging in adultery with Bathsheba, a married woman, and then arranging for her husband to die in battle. When David is called to answer for his actions, he responds with humility by removing his crown and royal robes, picking up his harp, and singing *Psalm 51*\*. This *Psalm* has become widely known as the *Miserere*, taking its Latin title from the opening words: “Have mercy on me, O God.” *Psalm 51*\* reflects David’s deep sorrow for sin.

### 2 SAMUEL 12:7–10

**12** <sup>7</sup>Nathan said to David, “You are the man. Thus says the LORD, the God of Israel, ‘I anointed you king over Israel, and I delivered you out of the hand of Saul; <sup>8</sup>and I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah, and if this were too little, I would add to you as much more. <sup>9</sup>Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the Ammonites. <sup>10</sup>Now therefore the sword shall never depart from your house . . . .’”

### PSALM 51:1–5\*

**51** <sup>1</sup>Have mercy on me, O God, according to your merciful love; according to your abundant mercy blot out my transgressions. <sup>2</sup>Wash me thoroughly from my iniquity, and cleanse me from my sin! <sup>3</sup>For I know my transgressions, and my sin is ever before me. <sup>4</sup>Against you, you only, have I sinned, and done that which is evil in your sight, so that you are justified in your sentence and blameless in your judgment. <sup>5</sup>Behold, I was brought forth in iniquity, and in sin did my mother conceive me.



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\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in some translations of the *Psalms*.

**7** Although Pilate claims power to release or to crucify Jesus, who holds the real power in this situation? If necessary, refer to the *Gospel According to John* 10:17–18. What is the extent of Pilate’s power over Jesus? What power does Pilate actually have over the Jews who are seeking Jesus’ Crucifixion?

**8** Nathan prophesies that because of David’s adultery with Bathsheba and his murder of Uriah the Hittite, the sword shall never depart from David’s house. How might this Old Testament prophecy have influenced the thinking of Jesus’ followers who were looking for a messianic heir to the kingdom of David? In the *Letter to the Ephesians* 6:13–17, how does Paul’s interpretation of the symbolism of a sword resemble the sword in Nathan’s prophecy?

**9** Refer to the *Second Book of Samuel* 12:13 to learn David’s response to Nathan’s accusations. Describe the attitude David expresses toward God in *Psalms* 51\*. Consider whether this is an attitude common to a person who has just been accused of serious sin. Since Jesus is sinless, in what way might David’s situation be understood as a parallel to Jesus being crowned with thorns?

**10** The *Second Book of Samuel* 12:15–25 describes the punishment that God inflicts on David as a result of David’s sin. What is that punishment? What does David do to attempt to sway God’s judgment? How does David’s behavior change when his child dies? What is the name of the next child born to David and Bathsheba? For what does this second child become most well-known?

THE GREAT KING

“Today we have been in spirit in the city of the “great King,” who, as a sign of his kingship chose the crown of thorns . . . The *Gospel According to John* 18:28—19:5 records that when Pilate showed Christ to the people who were awaiting his condemnation in front of the praetorium “so that they might not be defiled, but might eat the Passover” he did not say “Here is the king” but “Here is the man!”

In this way Pilate revealed the program of Christ’s kingdom, which the *Gospel According to Luke* 2:35 states is to be free from the attributes of earthly power in order to reveal the thoughts of many hearts.”

—Pope St. John Paul II  
13 April 1979



A CROWN OF THORNS

Crowns developed to distinguish rulers of the people. Such rulers often are referred to as heads of state. As the human skull gradually came to be regarded as the location of the spirit, its dome shape suggested adornment with a circular crown.

The crown originally signified that God’s power had been imparted to the person wearing it, and that person then was considered to be governing as God’s representative. The points or floral shapes decorating a crown symbolize the light that accompanies power emanating from God.

Crowns usually are made of gold or other precious metal and are worn as a sign of honor. The Greeks crowned victors in athletic competitions with circlets made of laurel branches.

Jesus’ crown of thorns is intended as an insult, however. The Roman soldiers are mocking the hopes of Jesus’ followers that as Messiah Jesus also would be an imposing King of the Jews, like King David, and therefore able to wield great political and military power. Instead, Jesus appears to be powerless before his enemies.

The truth of the matter remains hidden from the soldiers attempting to humiliate Jesus. Despite the soldiers’ mocking, the crown of thorns has become one of the most recognized symbols in all of religious art. Present on almost every depiction of Christ crucified, it clearly identifies Jesus as a heavenly king—one who reigns through shameful suffering on the cross.



\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in some translations of the *Psalms*.

## HE WENT OUT, BEARING HIS OWN CROSS

### THE FOURTH SORROWFUL MYSTERY

In the *Gospel According to John* 14:6, Jesus teaches that he is “the way, the truth, and the life.” While the Third Sorrowful Mystery draws attention to the truth about Jesus’ kingdom, the Fourth Sorrowful Mystery draws attention to the spiritual life as a journey along the Way of the Cross. Men and women who seek the truth will be able to pick up and embrace their own crosses in order to walk with Jesus on his path to Calvary. Jesus is the way (the method followed by Christians), the truth (our model of holiness), and the life (the ultimate goal of eternal salvation). Jesus’ cross is depicted as green based on the *Gospel According to Luke* 23:31. Green is associated with springtime and spiritual growth. The green wood of the cross suggests regeneration and denotes the theological virtue of hope. The cross also frequently is referred to as the tree of life.

Review your own spiritual journey. Write down the most significant events, or stations, on your own Way of the Cross. What events have led to a deeper relationship with Jesus?

### JOHN 19:12–17

**19**<sup>12</sup> Upon this Pilate sought to release [Jesus], but the Jews cried out, “If you release this man, you are not Caesar’s friend; every one who makes himself a king sets himself against Caesar.”<sup>13</sup> When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha.<sup>14</sup> Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, “Here is your King!”<sup>15</sup> They cried out, “Away with him, away with him, crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”<sup>16</sup> Then he handed him over to them to be crucified.

<sup>17</sup> So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha.



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**1** Read the *Gospel According to John* 19:12–17 & the *Second Book of Samuel* 15:24–30. What do the Jews say prevents Jesus’ release? What makes this reason such an effective ploy?

**2** The window depicting the Fourth Sorrowful Mystery on page 56 shows Mary at Jesus’ feet. Consider how the *Gospel According to John* 19:25 supports the traditional view that Mary accompanied Jesus to Calvary. One of Mary’s titles in the Church is “Ark of the New Covenant.” Compare her presence on Jesus’ Sorrowful Way with the presence of the ark of the covenant at the beginning of David’s sorrowful ascent of the Mount of Olives.

**3** The *Gospels According to Matthew* 27:32, *Mark* 15:21, and *Luke* 23:26, record that Simon of Cyrene helped Jesus carry the cross. Why might these writers have felt it important to include this detail? Why might the author of the *Fourth Gospel* have left it out?

**4** In the *Gospel According to Matthew* 5:39–41, Jesus advises his followers about how to respond if they are forced into temporary service. What is Jesus’ advice to them? What greater message might Jesus have been trying to get across?



## VIA DOLOROSA

*Via Dolorosa* or the Way of Sorrows is the name given to the route traditionally thought to have been taken by Jesus when he carried his cross from Jerusalem to Golgotha, the site of his Crucifixion.

On Fridays during Lent—especially on Good Friday—Catholics around the world gather to pray the Stations of the Cross, meditating on events in the final hours of Jesus’ Passion. Through the prayers of the Stations of the Cross and other penitential prayers, Christians accompany Jesus on his road to Calvary.

The stained glass scene depicting the Fourth Sorrowful Mystery of the Rosary on page 56 shows Jesus meeting his Mother as he carries his cross along the Sorrowful Way. This is one of the Church’s 14 traditionally recognized Stations of the Cross, but along with the number of times that Jesus fell and Veronica wiping Jesus’ face with her veil, this meeting between Jesus and his Mother is not recorded in the Scriptures. These events have been a topic of meditation for Christians since the earliest days of the Church, however, and thousands of pilgrims have stopped to pray at the traditional site of the fourth Station of the Cross.

In *Rosarium Virginis Mariae* (Rosary of the Virgin Mary), Pope St. John Paul II taught that by meditating on such individual moments of Jesus’ Passion, Christians can find “the culmination of the revelation of God’s love and the source of our salvation.”



## FRUITS OF PRAYER

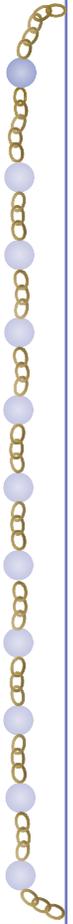
### PATIENCE IN TRIALS

The fruit or virtue paired with the Fourth Sorrowful Mystery is patience in trials. Focusing on the need for patience during difficult situations is fitting when contemplating Jesus’ Way of Sorrows. Before Jesus is forced to carry his cross, he already has been subjected to a distressing turn of events and has suffered a number of degradations. He experiences Agony in the Garden knowing what is about to befall him. He is betrayed by Judas and abandoned by his friends. He is unjustly tried, scourged, and mocked.

Yet despite all of these sufferings, and in a debilitated physical condition, Jesus courageously carries on and embraces the cross. Jesus perseveres in love as he carries his heavy cross up Calvary.

How often do you give up and lose patience when times are tough or when you are tired or busy with the details of everyday life?

As you meditate on this Sorrowful Mystery, ask for the grace and courage to face your own trials and for the strength to persevere in patience as you join your own faith journey to Jesus’ Way of the Cross.





*David weeps as he climbs the Mount of Olives.*

## DAVID ASCENDS

The Old Testament parallel to Jesus carrying his cross shows David, weeping and barefoot, climbing the Mount of Olives. This takes place as David is fleeing Jerusalem to escape from his son Absalom, who has turned against his father. David's supporters include priests bearing the ark of the covenant, attempting to follow their king into the wilderness.

David sends the priests back to Jerusalem, saying: "Carry the ark of God back into the city. If I find favor in the eyes of the LORD, he will bring me back and let me see both it and his habitation; but if he says, 'I have no pleasure in you,' behold, here I am, let him do to me what seems good to him."

Although David is tearful to be leaving Jerusalem, he maintains his attitude of total reliance on the will of God.

## 2 SAMUEL 15: 24–30

**15** <sup>24</sup>And Abiathar came up, and behold, Zadok came also, with all the Levites, bearing the ark of the covenant of God; and they set down the ark of God, until the people had all passed out of the city. <sup>25</sup>Then the king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of the LORD, he will bring me back and let me see both it and his habitation; <sup>26</sup>but if he says, 'I have no pleasure in you,' behold, here I am, let him do to me what seems good to him." <sup>27</sup>The king also said to Zadok the priest, "Look, go back to the city in peace, you and Abiathar, with your two sons, Ahima-az your son, and Jonathan the son of

Abiathar. <sup>28</sup>See, I will wait at the fords of the wilderness until word comes from you to inform me." <sup>29</sup>So Zadok and Abiathar carried the ark of God back to Jerusalem, and they remained there.

<sup>30</sup>But David went up the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered; and all the people who were with him covered their heads, and they went up, weeping as they went.



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**5** What might explain why David removes his shoes and covers his head to climb the Mount of Olives? List some of the ways that David’s ascent resembles Jesus’ carrying his cross to Calvary.

**6** Zadok and all of the Levites carry the ark of the covenant of God outside Jerusalem and set it down until all the people following King David have passed out of the city. Why might the Levites be so loyal to David? Refer to the *Book of Joshua* 3:1—4:18 to explain what might have been the purpose of this action, which echoes the Israelites passing over the Jordan River to enter the Promised Land.

**7** What does David instruct Zadok to do with the ark? Refer to the *Second Book of Samuel* 6:12–19 to explain what accomplishment in David’s past might have led him to make this decision.

**8** Under what condition does David expect to be able to return to Jerusalem? In whose hands does David’s fate rest? What do David’s words to Zadok indicate about David’s relationship with God? What do they imply about David’s feelings concerning Jerusalem? Consider whether David trusts Zadok and the priests.

**9** Compare David’s emotional state in the *Second Book of Samuel* 15:30, when he orders the ark returned to Jerusalem, with his emotional state in the *Second Book of Samuel* 6:12–19, when he first brought the ark of the covenant into the city. What is the mood of the people in each instance? Consider reasons why the people under David’s rule might be supportive of their king as well as reasons why they might prefer to see Absalom come into power.

**10** Paragraph 2708 in the *Catechism of the Catholic Church* teaches that Christian meditation can “deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ.” What is there about reliving Jesus’ suffering that increases faith and leads men and women to become more active in their spiritual lives? Describe a situation in which you or someone close to you experienced spiritual renewal as a direct result of suffering. Think of someone you know who is suffering right now. What can you do to ease that person’s pain?

**as•ce•sis** self-discipline

**Asceticism** is from the Greek ἄσκησις meaning “exercise” or “training.” It comes into English as self-discipline. Many Christians take on ascetical practices during Lent to foster the way of perfection by embracing the way of the cross. Paragraph 2708 in the *Catechism of the Catholic Church* teaches: “Spiritual progress entails the **asceticism** and mortification that gradually lead to living in the peace and joy of the Beatitudes.”

JOURNEY OF FAITH

“Lent is a journey, it means accompanying Jesus who goes up to Jerusalem, the place of the fulfillment of his mystery of Passion, death, and Resurrection. It reminds us that Christian life is a “way” to take, not so much consistent with a law to observe as with the very person of Christ . . .

This journey we are asked to take in Lent is marked by certain practices: fasting, almsgiving, and prayer. Fasting means abstinence from food but includes other forms of privation for a more modest life. However, all this is not yet the full reality of fasting. It is an outer sign of an inner reality, of our commitment, with God’s help, to abstain from evil and to live by the Gospel. Those who are unable to nourish themselves with the word of God do not fast properly.

In the Christian tradition fasting is closely linked to almsgiving. St. Leo the Great taught: “All that each Christian is bound to do in every season he must now do with greater solicitude and devotion in order to fulfill the apostolic prescription of Lenten fasting consistently, not only in abstinence from food but also and above all from sin. Furthermore, with this holy fasting that is only right, no work may be more fruitfully associated than almsgiving, which under the one name of ‘mercy,’ embraces many good works.”

—Pope Benedict XVI  
9 March 2011

## JOHN 19:18–34

**19**<sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate also wrote a title and put it on the cross; it read, “Jesus of Nazareth, the King of the Jews.” <sup>20</sup> Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. <sup>21</sup> The chief priests of the Jews then said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘This man said, I am King of the Jews.’” <sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup> When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; <sup>24</sup> so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfil the Scripture, “They parted my garments among them, and for my clothing they cast lots.”

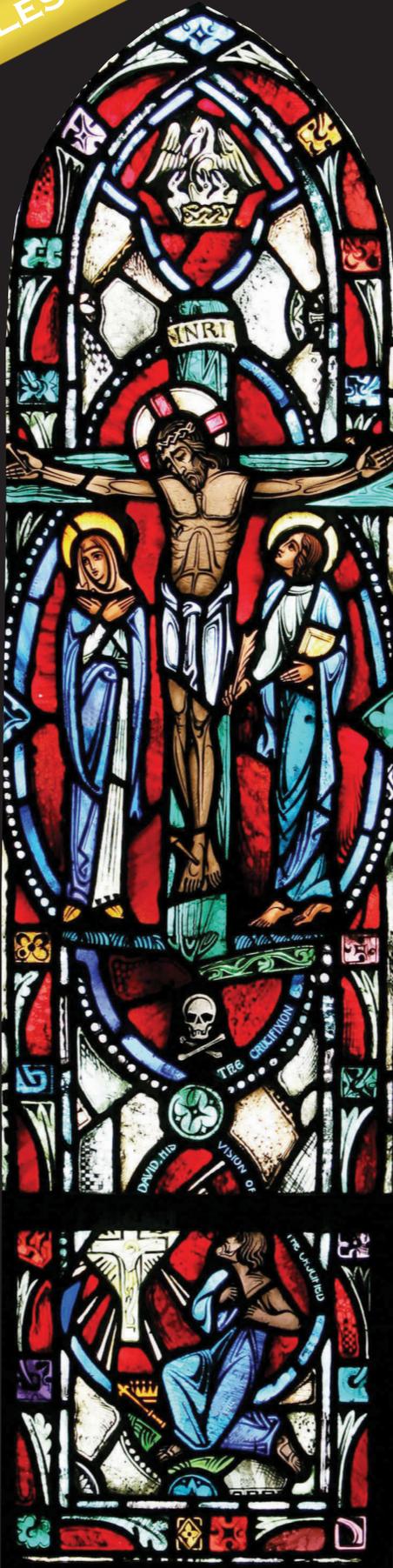
<sup>25</sup> So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, “Woman, behold, your son!” <sup>27</sup> Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

<sup>28</sup> After this Jesus, knowing that all was now finished, said (to fulfil the Scripture), “I thirst.” <sup>29</sup> A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. <sup>30</sup> When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

<sup>31</sup> Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; <sup>33</sup> but when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water.



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## THERE THEY CRUCIFIED HIM

### THE FIFTH SORROWFUL MYSTERY

**A**t the top of the Crucifixion Window is a nest with a pelican and several newly hatched baby birds. Because the pelican was believed to feed its young by piercing its own side, this bird has become an image of Jesus, who gives himself as food in the sacrament of the Eucharist. St. Thomas Aquinas taught that being able to understand this sacrament as the true Body and Blood of Christ is possible only by faith.

Consider ways in which you feel nourished when you receive the sacrament of the Eucharist at Mass.

**1** Read the *Gospel According to John 19:18–34 & Psalm 22:1–8\* & 22:16–18\**. INRI, seen on many crucifixes, is taken from the first letters of the Latin words of the sign Pilate had placed on the cross: “Jesus of Nazareth, the King of the Jews.” What might have motivated Pilate to have this sign written? What might explain why he had it written in multiple languages? What change do the Jews ask Pilate to make to the sign? Consider why he refuses.



## THE PLACE OF A SKULL

The site of Jesus’ Crucifixion was Golgotha, and the *Gospel According to John 19:17* records that the Hebrew word means “place of a skull.” Apocryphal tradition holds that Golgotha marked the exact center of the Earth. In addition, this site was believed to be the final resting place for Adam’s remains, which were said to have been taken there by Noah and Melchizedek after they were shown the way by an angel. The skull and crossbones that appear at the foot of the cross in the Crucifixion Window on page 60 represent these physical remains of Adam, which in turn represent the mortality of all humanity. The bones’ position relative to the cross is intended to signify that Jesus’ blood flowing over them opens the door to salvation for all men and women.

The skull and crossbones at the foot of the cross also symbolize the bodily resurrection foretold in the prophecy of dried bones coming to life in the *Book of Ezekiel 37:12*: “Therefore prophesy, and say to them, ‘Thus says the Lord God: Behold I will open your graves, and raise you up from your graves, O my people; and I will bring you home into the land of Israel.’”



### FRUITS OF PRAYER

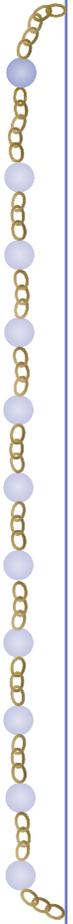
#### SELF-SACRIFICE

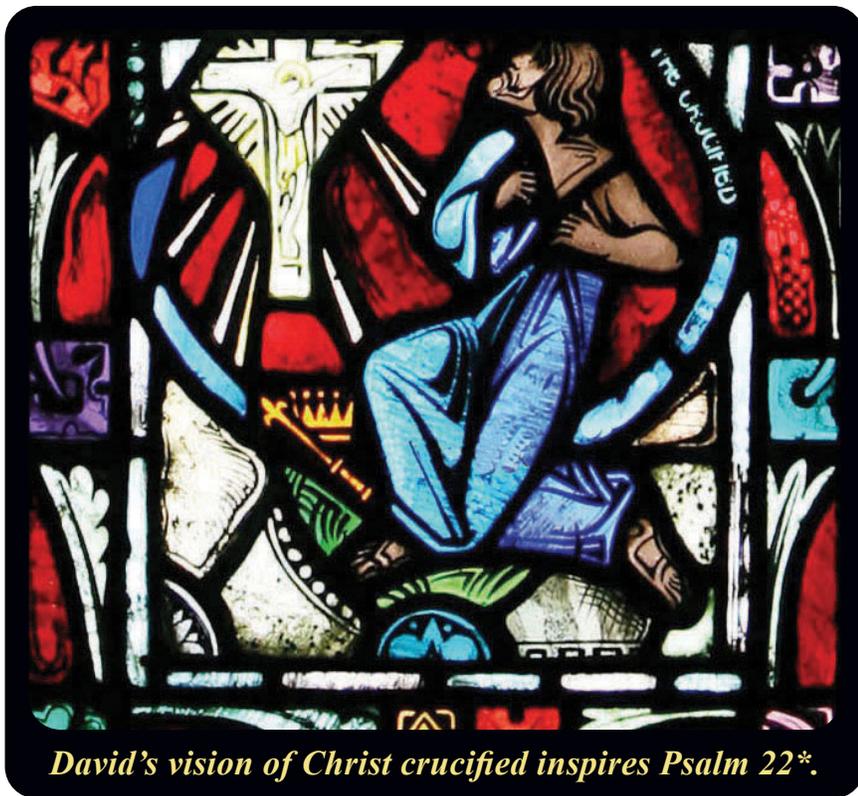
The Fifth Sorrowful Mystery is tied to the fruit of self-sacrifice. Meditating on Jesus’ Crucifixion is related to the virtues of forgiving others and self-denial.

St. Ephrem the Syrian explained that Jesus’ self-sacrifice is able to bring about the possibility of salvation for humanity: “He who was the carpenter’s glorious Son set up his cross above death’s all-consuming jaws, and led the human race into the dwelling place of life. Since a tree had brought about the downfall of mankind, it was upon a tree that mankind crossed over to the realm of life . . . . We give glory to you, Lord, who raised up your cross to span the jaws of death like a bridge by which souls might pass from the region of the dead to the land of the living.”

While not every Christian will be called to imitate Jesus in the martyrdom of physical death, all Christians are called to imitate his self-sacrifice. Pray for the grace to die to your own desires and to fill the emptiness of your life with love for others. Ask Jesus to show you acts of kindness you can perform that involve self-denial and forgiveness.

\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in some translations of the *Psalms*.





*David's vision of Christ crucified inspires Psalm 22\*.*

## DAVID'S VISION OF JESUS ON THE CROSS

The lower Crucifixion Window on this page shows David's vision of the crucified Christ, which is recorded in the words of *Psalm 22*.<sup>\*</sup> In the artistic representation of this prayerful plea for deliverance from suffering, David kneels with his breast bared before his vision of a radiant cross on which Jesus is being crucified.

David's crown and scepter rest at his feet, providing a reminder that Jesus is a descendant of the royal house of David and the promised Messiah destined to rule over God's people for all eternity.

### PSALM 22:1–8\* & 22:16–18\*

**22** <sup>1</sup>My God, my God, why have you forsaken me?

Why are you so far from helping me,  
from the words of my groaning?

<sup>2</sup>O my God, I cry by day,  
but you do not answer;  
and by night, but find no rest.

<sup>3</sup>Yet you are holy, enthroned on the praises  
of Israel.

<sup>4</sup>In you our fathers trusted;  
they trusted, and you delivered them.

<sup>5</sup>To you they cried, and were saved;  
in you they trusted,  
and were not disappointed.

<sup>6</sup>But I am a worm, and no man;  
scorned by men,  
and despised by the people.

<sup>7</sup>All who see me mock at me,

they make mouths at me,  
they wag their heads;

<sup>8</sup>He committed his cause to the  
LORD; let him deliver him,  
let him rescue him,  
for he delights in him! . . .

<sup>16</sup>Yes, dogs are round about me;  
a company of evildoers encircle me;  
they have pierced my hands and feet—

<sup>17</sup>I can count all my bones—  
they stare and gloat over me;

<sup>18</sup>they divide my garments among them,  
and for my clothing they cast lots.



*Revised Standard Version of the Bible—Second Catholic Edition  
(Ignatius Edition)*

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\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in some translations of the *Psalms*.

**2** Christian tradition looks at all of the *Psalms* in the light of Christ. *Psalm 22\** is understood to be a vision of Jesus crucified. What might explain why David is chosen to receive this vision?

**3** The *Gospels According to Matthew 27:46* and *Mark 15:34* record Jesus on the cross quoting *Psalm 22:1\**. Compare *Psalm 22:1–2\** to *Psalm 22:23–31\**. How can the difference in tone between the opening and the conclusion be reconciled? What does this suggest about David’s state of mind when he wrote this *Psalm*?

**4** Paragraphs 963–970 in the *Catechism of the Catholic Church* discuss Jesus’ gift of his Mother to be Mother of the Church. List as many titles as possible for the Blessed Virgin Mary—“Immaculate Conception,” “Our Lady of Sorrows,” etc.—and explain how these titles reflect Mary’s maternal role in the Church.

**5** Who besides the Blessed Virgin Mary is at the foot of the cross? What might this detail suggest about the authenticity of the Passion account in the *Gospel According to John*?

**6** Which verses in *Psalm 22\** foreshadow actions of the soldiers? List other events of Jesus’ Passion foreshadowed in *Psalm 22\**.

**7** Why does one of the soldiers pierce Jesus? What flows from Jesus’ side? How is this interpreted by the Church? If necessary, refer to paragraph 1225 in the *Catechism of the Catholic Church*.

**8** In the *Gospel According to John 19:35–37*, the Evangelist points out that he was an eyewitness to Jesus’ piercing. What does John write that he hopes to achieve by repeating this detail?

**9** What might explain why the author of the *Gospel According to John* goes to such great lengths to point out that the final events connected to Jesus’ Passion fulfill messianic prophecy?

**10** The *Gospel According to Luke 23:46* records that Jesus’ last words are addressed to the LORD: “Into your hands I commit my spirit...” from *Psalm 31:5\**. Jewish children at the time learned this *Psalm* as a bedtime prayer, much like present-day children learn “Now I lay me down to sleep.” Read all of *Psalm 31\**. By quoting from this *Psalm*, what point might Jesus have been trying to make for those witnessing his Crucifixion and for later Christians?

## SEEING GOD’S IMAGE

“ Jesus and, in his footsteps, his Sorrowful Mother and the saints, are witnesses who show us how to experience the tragedy of suffering for our own good and for the salvation of the world.

There is more. Because the Son of God wanted freely to embrace suffering and death, we are capable of seeing God’s image in the face of those who suffer. This preferential love of the Lord for those who are suffering helps us to see others more clearly and to give them, above and beyond their material demands, the look of love that they need. This can only happen as the fruit of a personal encounter with Christ.

Every human being is called to the greatness of showing compassion and loving concern to the suffering, just as God himself did. In a mysterious yet real way, the presence of the suffering awakens in our often hardened hearts a tenderness that opens us to salvation. In a decisive way Christians offer the Lord their lives, cooperating with him and somehow becoming part of the treasury of compassion so greatly needed by the human race.”

—Pope Benedict XVI  
20 August 2011

## A PSALM OF HOPE

In the *Gospel According to Matthew 27:46*, Jesus quotes *Psalm 22:1\** from the cross: “My God, my God, why have you forsaken me?” *Psalm 22:27\** switches to a note of hope, however: “All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before him.”

\*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in some translations of the *Psalms*.

INDEX OF SCRIPTURE CITATIONS\*

<b>OLD TESTAMENT</b>			
<b>Genesis 1:1—50:26</b>		<i>Genesis</i> 49:28–32	23
1:1–2	13,85,89	50:24–25	22
1:1–3	15	<b>Exodus 1:1—40:38</b>	
1:1–31	99	3:1–6	35
1:1—3:24	46	3:1–10	21
1:3	99	7:14–21	91
<b>1:26–31</b>	<b>(12–15)</b>	12:1–32	101,103
3:1–7	13	13:3–10	100,101
3:8–20	13	14:1–29	71,99
3:15	13,77	14:15–18	87
<b>3:17–18</b>	<b>53</b>	<b>14:21–29</b>	<b>(84–87)</b>
3:20	19	16:1–15	103
4:2–4	35	<b>16:2–4</b>	<b>(100–103)</b>
6:5—8:12	85,87	<b>16:9–15</b>	<b>(100–103)</b>
12:1–2	14,15	16:35	103
12:1—22:19	15	<b>17:1–7</b>	<b>(88–91)</b>
13:14–16	14,15	17:7	91
14:17–24	101	19:16—20:20	92
15:1–21	101	19:18	95
15:1—18:15	27	<b>20:1–17</b>	<b>43,93</b>
15:4–5	14,15	<b>20:1–20</b>	<b>(92–95)</b>
17:5	14	20:3–17	77
17:5–7	37	20:8	7,100
17:8	37	20:18–20	95
17:9–14	37	31:1–11	29
<b>18:2–5</b>	<b>(12–15)</b>	33:20	75
<b>18:8–10</b>	<b>(12–15)</b>	<b>34:29–35</b>	<b>(96–99)</b>
21:1–7	27	35:30—36:1	29
21:5	14	<b>Leviticus 1:1—27:34</b>	
22:1–14	18	12:1–8	37
22:1–18	17,39	23:9–25	75
22:15–18	18	<b>Numbers 1:1—36:13</b>	
24:1–27	19	6:1–8	27
24:1–67	19	20:1–13	90
<b>24:58–60</b>	<b>(16–19)</b>	23:22	27
<b>24: 62–67</b>	<b>(16–19)</b>	24:8	27
26:17–25	19	<b>Deuteronomy 1:1—34:12</b>	
29:9—30:24	27	6:4	98
31:1–13	35	18:15–16	99
37:2–11	35	18:18	95
37:3	22	30:16	95
37:5–11	21	<b>Joshua 1:1—24:33</b>	
37:12–28	21	3:1–17	71,87
<b>46:26–30</b>	<b>(20–23)</b>	3:1—4:18	59
48:8–22	22	24:32	22,23
		<b>Judges 1:1—21:25</b>	
		<i>Judges</i> 13:2–25	27
		<b>Ruth 1:1—4:22</b>	
		<b>1 Samuel 1:1—31:13</b>	
		1:1–8	27
		<b>1:9–17</b>	<b>(24–27) 31,75</b>
		1:18	27
		<b>1:19–23</b>	<b>(32–35)</b>
		<b>1:24–28</b>	<b>(36–39)</b>
		1:27–28	39
		<b>1:1—31:13</b>	<b>47</b>
		2:1	30
		<b>2:1–9b</b>	<b>(28–31)</b>
		2:18–21	39
		<b>3:1–9</b>	<b>(40–43)</b>
		3:10–18	43
		8:4–22	43
		8:10–18	34
		8:21–22a	34
		9:27—10:7	43
		13:1–14	43
		13:14	31,47
		16:1–13	35,37,43,51
		16:11–13	35
		<b>2 Samuel 1:1—24:25</b>	
		1:1–16	51
		1:1—24:25	47
		5:1–5	43
		6:1–23	41
		6:12–19	59
		7:1–16	35
		<b>12:7–10</b>	<b>(52–55)</b>
		12:13	55
		12:15–25	55
		13:1–39	47
		14:1–33	47
		15:1–12	47
		<b>15:13–16</b>	<b>(44–47)</b>
		<b>15:19–23</b>	<b>(44–47)</b>
		<b>15:24–30</b>	<b>(56–59)</b>
		15:30	59
		<b>16:5–12</b>	<b>(48–51)</b>
		16:10–12	51
		16:11–12	50
		<b>1 Kings 1:1—22:53</b>	
		1:1–31	81
		2:13–15	81

\*Citations reflect numbering in the RSV Catholic translations (RSVCE or RSV2CE). Numbering in other translations may vary.



**INDEX OF SCRIPTURE CITATIONS CONTINUED**

<b>Micah 1:1—7:20</b>		<i>Matthew</i> 22:36–40	29	<b>Luke 1:1—24:52</b>	
* <i>Micah</i> 5:2	35	22:37–40	73	1:1—24:53	96
<b>Nahum 1:1—3:19</b>		25:31–46	35	<b>1:26–35</b>	(24–27)
<b>Habakkuk 1:1—3:19</b>		25:41	67	1:34–35	27
<b>Zephaniah 1:1—3:20</b>		26:17	103	1:38	7
<b>Haggai 1:1—2:23</b>		<b>26:26–29</b>	<b>(100–103)</b>	<b>1:39–57</b>	<b>(28–31)</b>
<b>Zechariah 1:1—14:21</b>		26:28	37	1:41	29
12:10	39	<b>6:36–46</b>	<b>(44–47)</b>	1:46	31
13:1	39	26:39	45	1:46–55	7,29,31
<b>Malachi 1:1—4:6</b>		26:40	44	1:68–79	31
4:4–6	99	26:41	45	1:69	39
<b>1 Maccabees 1:1—16:24</b>		26:42	45	1:77	39
<b>2 Maccabees 1:1—15:39</b>		26:52	49	<b>2:1–12</b>	<b>(32–35)</b>
		26:75	45	2:8–9	35
		27:24	49	2:14	35
		27:32	57	2:19	7
		27:46	63	2:21	37
		28:11–15	67	<b>2:22–35</b>	<b>(36–39)</b>
		28:16–20	69	2:29–32	31,32
		28:18	35	2:32	39
		28:20	69	<b>2:35</b>	<b>55</b>
		<b>Mark 1:1—16:20</b>		<b>2:41–52</b>	<b>(40–43)</b>
		1:1–16:20	96	2:48	41
		1:2–4	85	3:2–6	85
		1:9–11	99	3:6	39
		2:19	19	3:16	71
		5:35–43	97	3:21–22	87,99
		6:4	35	5:4	9
		9:9–13	97	<b>5:8</b>	<b>45</b>
		14:22–25	100	6:17–26	93
		14:25	91	7:20–23	75
		14:32–42	97	<b>9:23–35</b>	<b>(96–99)</b>
		14:35	47	9:31	99
		15:21	57	9:33	99
		15:34	63	9:36–41	97
		<b>16:1–11</b>	<b>(64–67)</b>	10:25–37	29
		16:19	71	12:49	71

| \**Micah* 5:2 (RSV) = *Micah* 5:1 (NABRE)

*all Scripture is inspired by God*

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

—2 *Timothy* 3:16–17

<i>Luke</i> 19:9	39	<i>John</i> 19:5	53	<i>Philippians</i> 1:1—4:23	
22:14–20	100	19:6	53	2:8	98
23:13–17	49	<b>19:12–17</b>	<b>(56–59)</b>	<i>Colossians</i> 1:1—4:18	
23:26	57	19:17	61	2:11–12	37
23:31	56	<b>19:18–34</b>	<b>(60–63)</b>	3:3–4	99
23:46	63	19:25	57	<i>1 Thessalonians</i> 1:1—5:28	
<b>John 1:1—21:25</b>		19:28	52	<i>2 Thessalonians</i> 1:1—3:17	
1:1–3	13,99	19:31–37	39	<i>1 Timothy</i> 1:1—6:21	
1:12	35	19:35–37	63	<i>2 Timothy</i> 1:1—4:22	
1:18	35	20:11–18	67	3:16–17	106
1:19–23	85	<b>Acts 1:1—28:31</b>		4:7–8	81
1:19–29	31	1:3	75	<i>Titus</i> 1:1—3:15	
1:29	101,103	1:6	75	<i>Philemon</i> 1–25	
1:32–34	99	<b>1:6–11</b>	<b>(68–71)</b>	<i>Hebrews</i> 1:1—13:25	
1:33	85	1:7–8	69	4:14	35
1:34	8	1:9	71	4:15	85
<b>2:1–11</b>	<b>(88–91)</b> 102	1:11	75	<b>6:13–20</b>	<b>(16–19)</b>
2:5	8,89	1:12–14	73	6:19–20	17
3:28–29	19,91	<b>2:1–4, 14–18</b>	<b>(72–75)</b>	11:8–12	14,15
4:22	39	2:2	73	11:17–19	18
6:15	69	2:17	73	11:19	17
6:22–59	103	2:41	73	12:1–2	77
6:60–71	103	13:22	31	<i>James</i> 1:1—5:20	
10:11	35	14:21–22	97	<i>1 Peter</i> 1:1—5:14	
10:17–18	55	14:27	65	2:24	49
11:11	65	<b>Romans 1:1—16:27</b>		<i>2 Peter</i> 1:1—3:18	
11:14	65	5:5	21	<i>1 John</i> 1:1—5:21	
11:44	65	6:3–11	87	<i>2 John</i> 1–13	
12:23–27	45	8:26–27	45	<i>3 John</i> 1–15	
12:24–26	75	<b>1 Corinthians 1:1—16:24</b>		<i>Jude</i> 1–25	
<b>14:1–11</b>	<b>(76–79)</b>	10:1–4	91	<i>Revelation</i> 1:1—22:21	
14:2–3	77	11:23–24	7,100	1:18	65
14:6	56	11:23–26	100	3:15–16	41
14:8–9	9	<b>13:1–10, 12–1</b>	<b>(20–23)</b>	11:19–12:1	81
14:12	68	13:4–7	23	<b>11:19–12:6</b>	<b>(80–83)</b>
14:15	37	13:8–13	23	12:1–2	79,81,83
16:28	71	<b>2 Corinthians 1:1—13:14</b>		12:1–6	83
17:20–23	23	3:18	6	19:7	91
18:10–11	49,51	11:2	19	19:7–8	19
18:28—19:5	55	<b>Galatians 1:1—6:18</b>		20:14–15	67
<b>18:33—19:1</b>	<b>(48–51)</b>	2:20	19	21:1–4	79
18:36	35	<b>Ephesians 1:1—6:24</b>		22:16	99
18:39	53	5:8–9	67	22:17	19
<b>19:2–11</b>	<b>(52–55)</b>	5:23–27	19		
19:4	53	6:13–17	55		

## INDEX OF TOPICS

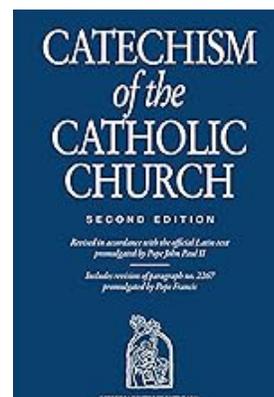
- After God's Own Heart—47  
 Agony—45  
 All Scripture Is Inspired by God—106  
**All Who Heard Him Were Amazed (40–43)**  
 And the Rock Was Christ—91  
**The Angel Gabriel Was Sent to a Virgin (24–27)**  
 The Apostles' Creed—13  
 Art & Prayer—10  
 Asceticism—59  
**Assimilating the Mystery of Christ (10–11)**  
 Birth of Samuel—34  
 Birth Pangs of New Humanity—79  
**Blessed Are the Poor in Spirit (92–95)**  
 Blessings of the Kingdom—93  
 Bridegroom & Bride: Christ & His Church—19  
 The Child in the Temple—39  
 Chi-Rho—69  
 Colors Help Tell the Stories—23  
 Connection to the Temple—77  
**Contemplating Christ with Mary (6–7)**  
 Crowned in Glory—81  
 A Crown of Thorns—55  
 David Ascends—58  
 David Is Cursed by Shimei—50  
 David on the Run—46  
 David's Vision of Jesus on the Cross—62  
**A Decree Went Out from Caesar (32–35)**  
 Desire for Holiness—97  
 Devotion to Mary—81  
 Divine Passage—71  
 Duc in Altum—9  
 Ecce Homo—53  
 Elevated Above All Women—79  
 Elijah Ascends—70  
 Elisha's Inheritance—71  
 Encyclicals & Apostolic Letters—6  
 Eucharistic Devotion—101  
 Evidence of Emmanuel—89  
 Expressions of Prayer—11  
 Extraordinary Humility—87  
 Face to Face with the Truth—9  
 Faith—65  
 Faith & Freedom—15  
 The Fiery Furnace—67  
 Filled with the Holy Spirit—31  
 Final Perseverance—77  
**A Gesture of Abandonment—47**  
 Glory from on High—97  
 God Comes to Meet His People—95  
**God's Only Son: Redemption & Hope (16–19)**  
**God the Father: Creation & Faith (12–15)**  
 A Great Hope—19  
 A Great Judge & Prophet—43  
 The Great King—55  
 Hatred in History—51  
 Have Mercy, O God—54  
 The Heart of Christian Life—103  
 The Heart of the Rosary—7  
 Heaven's Harmony—33  
**He Began to Be Sorrowful (44–47)**  
 He Is Risen!—65  
**Here Is the Man! (52–55)**  
**He Saw the Spirit of God Descending (84–87)**  
**He Went Out, Bearing His Own Cross (56–59)**  
**The Holy Spirit: Sanctification & Love (20–23)**  
 Hope—69  
 How to Pray the Rosary—112  
 Humanity's Journey Toward God—13  
 Humility—25  
**I Go to Prepare a Place for You (76–79)**  
 Illustrations for the Luminous Mysteries—86  
 The Inner Light of Faith—41  
 In the Beginning—15  
 In the Line of the Patriarchs—22  
 Isaac: The Heir of God's Promise—18  
 Jesus Came to Be Baptized—85  
 Joseph in the New Testament—23  
**Journey of Faith—59**  
 The King Held Out the Golden Scepter—82  
**A Light for Revelation to the Gentiles (36–39)**  
 The LORD Calls Samuel—42  
 Love of God—73  
 Love of Neighbor—29  
 Love That Never Ends—21  
 Magnificat—31  
 A Marriage Proposal—25  
**Mary Arose and Went with Haste (28–31)**  
**Men of Sorrows—51**  
**Moral Purity—49**  
 More About the Mystery of Humanity—8  
 Moses Makes a Human Mistake—90  
 Moses' Shining Face—99  
 Mystery—25  
 Obedience—37  
 Old & New—83  
 Ongoing Conversion—93



- Openness to the Holy Spirit—85  
 Our Father Abraham—14  
 Our God Is Able to Deliver Us—66  
 The Paschal Mystery—101  
 Patience in Trials—57  
 Peter's Primacy—73  
**Pilate Took Jesus & Scourged Him (48–51)**  
 The Place of a Skull—61  
 Poverty of Spirit—33  
 A Prayer Suitable for All Liturgical Seasons—103  
 A Prince of Power—35  
 A Psalm of Hope—63  
 Reconciliation—94  
 The Reign of Christ—53  
**The Rosary: A Compendium of the Gospel (8–9)**  
 Sacramentals—6  
 Sacred Tetragrammaton—13  
 Salvation—39  
 Salve Regina—83  
 Samuel Is Offered to God—38  
 Sanctification—23  
 A Second Entry—43  
 Seeing God's Image—63  
 Self-Sacrifice—61  
 Septuagint—67  
 The Sign of the Covenant—37  
 Signs—91  
 The Sons of Israel Went into the Midst  
     of the Sea—87  
 Sorrow for Sin—45  
**A Sound Came from Heaven Like the Rush  
     of a Mighty Wind (72–75)**  
 Struck Down by a Woman—78  
 Synoptic—96  
**Take, Eat; This Is My Body (100–103)**  
 Then I Said, Here Am I!—74  
 Theological Virtues—17  
**There They Crucified Him (60–63)**  
**They Went to the Tomb When the Sun  
     Had Risen (64–67)**  
**This Is My Son, My Chosen; Listen to Him!  
     (96–99)**  
 The Throne of Wisdom—17  
 To Listen Means to Obey—98  
 Transformation—67  
 Trust in Mary—89  
 Two Canticles—30  
 An Unusual Symbol of Christ—27  
 Up & Down—75  
**Via Dolorosa—57**  
 Victory of Hope—26  
 Water to Wine, Wine to Blood—102  
 What Is Charity?—21  
 What Is Truth?—49  
**Why Do You Stand Looking into Heaven? (68–71)**  
**A Woman Clothed with the Sun (80–83)**  
 A Woman Sorely Troubled—27  
**You Have Kept the Good Wine Until Now (88–91)**  
 Zeal for God—41

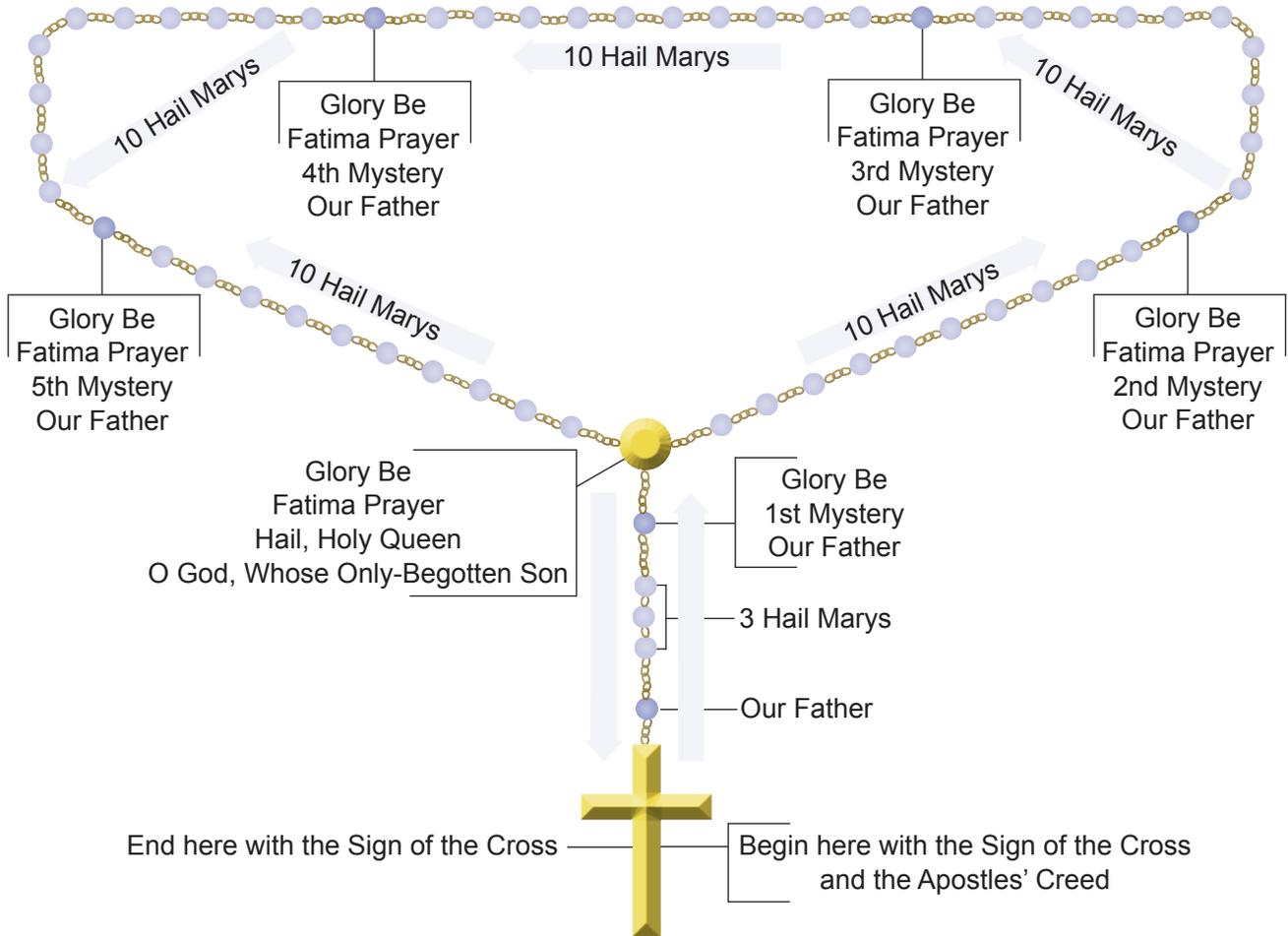
## RELATED CHURCH TEACHING

- CCC 61** (page 23): That prophets and patriarchs are honored as saints in the Christian tradition.
- CCC 144** (pages 8, 14, 15 & 98): An explanation of the link between listening and obedience of faith.
- CCC 149** (page 39): That the Church venerates the Blessed Virgin for her pure and unwavering faith.
- CCC 194** (page 13): An explanation about why one of the Creeds is called the Apostles' Creed.
- CCC 222–227** (page 15): Paragraphs stating the implications of having faith in the one God.
- CCC 260** (page 23): The need to prepare now for the ultimate goal of the divine economy.
- CCC 302** (page 13): The unexpected teaching that the world wasn't created in a state of perfection.
- CCC 326** (page 15): What is meant in Scripture by the phrase "heaven and earth."
- CCC 397** (page 13): A look at what's behind original sin and all subsequent sin.
- CCC 404** (page 13): How the sin of Adam is transmitted as original sin to all men and women.
- CCC 405** (page 25): That original sin isn't a personal fault but nevertheless instills human weakness.
- CCC 457–460** (page 17): The four positive effects for humanity that result from Jesus' Incarnation.
- CCC 475** (page 45): Church teaching regarding Jesus' human will and his divine will.
- CCC 489** (page 27): That many women in the Old Testament prepared for the Blessed Virgin.
- CCC 517** (page 41): That the mystery of redemption is at work throughout Christ's life.
- CCC 536** (page 87): The baptism of Jesus as a signal of his acceptance of his mission.
- CCC 555** (page 97): A discussion of the meaning of Jesus' Transfiguration.
- CCC 605** (page 17): That Christ suffered and died to bring the possibility of salvation to all humanity.
- CCC 609** (page 9): About the importance of Jesus' humanity as an instrument of salvation.
- CCC 613** (page 103): The two sacrificial meanings connected with the death of Jesus.
- CCC 616** (page 19): Jesus' sacrifice as redemption, reparation, atonement, and satisfaction.
- CCC 638** (page 65): Church teaching that Jesus' Resurrection is the crowning truth of Christianity.
- CCC 691** (page 73): The proper way to address the third person of the Blessed Trinity.
- CCC 694** (page 71): Church teaching regarding water as a symbol of the sacrament of Baptism.
- CCC 696** (page 71): An explanation about why fire is a suitable symbol of the Holy Spirit.
- CCC 701** (page 87): A look at the dove as a fitting symbol for the sacrament of Baptism.
- CCC 705** (pages 21, 35 & 97): The theological difference between image and likeness.
- CCC 717** (pages 29 & 32): That Mary's visit to Elizabeth is viewed as a visit from God.
- CCC 718** (page 29): That the prophet Elijah is foretold to return before the Messiah appears.
- CCC 720** (page 85): That Jesus' cousin prefigures humanity's restoration to divine likeness.
- CCC 724** (page 21): A view of the Blessed Virgin as the burning bush who makes God visible.
- CCC 733–736** (page 23): An explanation of the Holy Spirit as God's gift to humanity.
- CCC 734** (page 21): Forgiveness of sins as the first effect of God's love experienced by humanity.
- CCC 760** (page 15): The startling teaching that the world was created for the sake of the Church.
- CCC 796** (page 19): Teaching about why the Church is considered to be the Bride of Christ.
- CCC 797** (page 77): That the Church is considered the Temple of the Holy Spirit.
- CCC 811**: The four characteristic marks that distinguish the Church.
- CCC 817**: Teaching that ruptures within the Church don't occur without human sin.
- CCC 845**: That Noah's ark serves as a prefiguration of the salvation available only in the Church.
- CCC 881** (page 73): A discussion of Peter's pastoral office as the foundation of the Church.
- CCC 963–970** (page 63): Paragraphs that explain Mary's role as Mother of the Church.
- CCC 966** (page 81): Church teaching about the Assumption of the Blessed Virgin Mary.
- CCC 972** (page 81): That the Blessed Virgin Mary is seen as an eschatological icon of the Church.
- CCC 1003** (page 99): Church teaching about the mystery of Christians' hidden life with God.
- CCC 1219** (page 85): The Church's view of Noah's ark as an Old Testament type of Baptism.



- CCC 1221** (page 87): Teaching that crossing the Red Sea is a symbol of freedom from slavery to sin.
- CCC 1225** (page 63): That Blood and water are symbols of Eucharist and Baptism.
- CCC 1265** (page 39): Church teaching that in the sacrament of Baptism all sins are forgiven.
- CCC 1270** (page 84): That religious duties are expected of those who've been Baptized.
- CCC 1285** (page 72): That Confirmation is considered one of three sacraments of initiation.
- CCC 1324** (pages 100 & 101): About the Eucharist as the source and summit of Christian life.
- CCC 1333** (page 101): That bread and wine are at the heart of the celebration of the Eucharist.
- CCC 1334** (page 102): Eucharistic prefigurations found in the Old Testament.
- CCC 1335** (page 91): That New Testament miracles prepare for and testify to the Eucharist.
- CCC 1339** (page 103): The connection between the Passover and Jesus' sacrifice on the cross.
- CCC 1340** (page 101): That Jesus gives the Jewish Passover its definitive meaning.
- CCC 1391** (page 103): That receiving the sacrament of the Eucharist helps cement union with Jesus.
- CCC 1393** (page 103): Teaching that receiving the Eucharist separates believers from sin.
- CCC 1395–1398** (page 103): Paragraphs discussing additional benefits of receiving the Eucharist.
- CCC 1641** (page 19): Church teaching regarding the special role assigned to Christian spouses.
- CCC 1670** (page 6): A discussion of the difference between a sacrament and a sacramental.
- CCC 1723** (page 95): That Christian blessing brings with it confrontation with moral choices.
- CCC 1813** (page 17): That the theological virtues are the foundation of Christian moral activity.
- CCC 1831** (page 85): The Church's list of seven gifts given to humanity by the Holy Spirit.
- CCC 1900** (page 37): A discussion of how Christian obedience includes respect for authority.
- CCC 1954** (page 49): That natural law and moral ability enable humanity to discern good from evil.
- CCC 2015** (page 59): Regarding how renunciation and spiritual battle are essential to holiness.
- CCC 2056** (page 95): About the meaning of the Old Testament Decalogue or "10 words."
- CCC 2089** (page 7): The Church's definitions of incredulity, heresy, and apostasy.
- CCC 2148** (page 53): Ways in which blasphemy is opposed to the second commandment.
- CCC 2177** (page 77): That Sunday celebration of the Eucharist is at the heart of Christian life.
- CCC 2185** (page 79): What behavior is expected of Christians on Sundays and holy days.
- CCC 2186**: Suitable activities in which Christians can engage on Sundays and holy days of obligation.
- CCC 2190**: That the day of Jesus' Resurrection replaces the Jewish sabbath for Christians.
- CCC 2305** (page 33): Regarding earthly peace as the image of the messianic peace of Christ.
- CCC 2360** (page 25): That physical intimacy in marriage is a sign of spiritual communion.
- CCC 2361** (page 25): A discussion of the relationship between sexuality and love.
- CCC 2520** (page 39): Spiritual assistance for those struggling with issues surrounding purity.
- CCC 2618** (page 89): That the Gospels offer examples of ways in which the Virgin Mary prays.
- CCC 2658** (page 73): That the theological virtue of hope is nurtured through prayer.
- CCC 2675** (page 31): A look at the Church's communion with Mary, the Mother of God.
- CCC 2679** (page 7): The benefit of aligning prayers with those of the Blessed Virgin Mary.
- CCC 2682** (page 7): That the Church loves to pray in conjunction with the Blessed Virgin Mary.
- CCC 2684** (page 71): A look at the varied richness of spiritualities that have arisen within the Church.
- CCC 2700** (page 11): Church teaching regarding the proper approach to vocal prayer.
- CCC 2706** (page 11): A discussion of the spiritual benefits of Christian meditation.
- CCC 2708** (pages 21 & 59): Regarding *lectio divina* as an effective approach to prayer.
- CCC 2712–2718** (page 11): A discussion of the nature and importance of contemplative prayer.
- CCC 2733** (page 45): An explanation of *acedia* as a form of spiritual depression.
- CCC 2777**: A discussion of the boldness involved in praying to God as Father.
- CCC 2795**: Heaven as it relates to the covenant between God and humanity.
- CCC 2849**: About Jesus' ability to vanquish the tempter through prayer.
- CCC 2851**: Regarding the Church's understanding of the devil as a person, the Evil One.

# HOW TO PRAY THE ROSARY



The Rosary prayers can be found on the Turning to God's Word website.

*The beads converge upon the crucifix,  
which both opens and closes the unfolding sequence of prayer.  
The life and prayer of believers is centered upon Christ.  
Everything begins from him, everything leads toward him,  
everything, through him, in the Holy Spirit, attains to the Father.*

—Pope St. John Paul II, 16 October 2002

## ABOUT THE ARTWORK IN THIS BIBLE STUDY

Scenes from the Creed and the original 15 Mysteries of the Rosary are from stained glass windows by Charles J. Connick at St. Augustin Catholic Church in Des Moines, Iowa. The photographs were taken by Tom Knapp. Illustrations of the five Luminous Mysteries are not available at this time.