

SCRIPTURE & *the* ROSARY

**NEW TESTAMENT MYSTERIES
OLD TESTAMENT PARALLELS**

Lessons 17–21: The Glorious Mysteries

**JENNIFER MCGAW PHELPS
& TAMI PALLADINO**



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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

THEY WENT TO THE TOMB WHEN THE SUN HAD RISEN

THE FIRST GLORIOUS MYSTERY



At the top of the Resurrection Window a phoenix rises triumphantly from a nest of flames. The firebird, said to set its nest ablaze and then return to life after three days, is a symbol of Jesus' Resurrection. The phoenix is mythical, but Christianity is founded on knowledge that Jesus overcame death to open the way to eternal life for all of humanity. How does this influence the way you think about your life?

MARK 16:1–11

16¹ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. ² And very early on the first day of the week they went to the tomb when the sun had risen. ³ And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" ⁴ And looking up, they saw that the stone was rolled back; for it was very large. ⁵ And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. ⁶ And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. ⁷ But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." ⁸ And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

⁹ Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰ She went and told those who had been with him, as they mourned and wept. ¹¹ But when they heard that he was alive and had been seen by her, they would not believe it.



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1 Read the *Gospel According to Mark 16:1–11* & the *Book of Daniel 3:16–20* & *3:24–25**. What parallel exists between the account of Jesus’ Resurrection and the account of Shadrach, Meshach, and Abednego being rescued from the fiery furnace? Consider how both can be viewed as glorious events on which to meditate.

2 Why are Shadrach, Meshach, and Abednego thrown into the furnace? Consider whether this constitutes a valid principle for which to die. Compare the young men’s acceptance of their almost-certain death with Jesus’ acceptance of his Crucifixion.

3 Why do the women go to Jesus’ tomb? What might explain why no disciples accompany them? The women are concerned that they will be unable to roll away the heavy stone, but when they arrive they find the stone rolled back. Who might have moved it?

4 The women see a young man sitting on the right side of the tomb. What does his attire suggest about who he is? What reason might the Evangelist have for pointing out that the young man is sitting on the “right side” of the tomb? Compare this young man with the fourth man in the fiery furnace in the *Book of Daniel*.



HE IS RISEN!

The Resurrection Window on page 64 depicts what paragraph 638 in the *Catechism of the Catholic Church* describes as “the crowning truth” of the Christian faith: Jesus Christ has conquered death. The risen Jesus stands over his tomb, and sleeping soldiers call attention to Peter’s understanding in the *Gospel According to Matthew 16:16* that Jesus is the “Son of the living God.”

It is common to hear the dead referred to as “being asleep.” In the *Gospel According to John 11:11*, Jesus says: “Our friend Lazarus has fallen asleep, but I go to awake him out of sleep.” In the *Gospel According to John 11:14*, Jesus is misunderstood by his disciples until he spells things out, saying: “Lazarus is dead.”

When Lazarus is raised after being in the tomb four days, the *Gospel According to John 11:44* records: “The dead man came out, his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them, ‘Unbind him, and let him go.’” The risen Jesus, however, is depicted coming forth from the grave completely unbound and carrying a victory banner.

In the book of *Revelation 1:18*, Jesus takes an almost laid-back attitude towards death, telling John: “I died, and behold I am alive for evermore.” Jesus’ point has serious ramifications for all Christians. For Jesus, death is not a big deal.



FRUITS OF PRAYER

FAITH

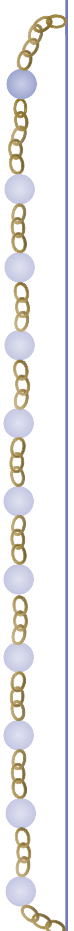
The fruit associated with the First Glorious Mystery, the Resurrection, is faith. In *Porta Fidei*, the apostolic letter announcing the Year of Faith in 2012, Pope Benedict XVI refers to the “door of faith” in *Acts of the Apostles 14:27*, writing that this door always is open to usher humanity into communion with God in the Church.

On Easter morning the women are concerned about who will roll the heavy stone from the tomb, but when they arrive they find it already moved. Looking inside, they see the tomb is empty. As news of the Resurrection spreads, Jesus’ followers find the faith that their hearts have been seeking. The night of sadness is brightened by the light of new life and joy.

In *Porta Fidei*, Pope Benedict XVI defines faith as an intimate relationship with Christ, who enables Christians to open their hearts to this mystery of divine love and to live as people conscious of being loved by God.

As you meditate on the Glorious Mystery of Jesus’ Resurrection, ask God to open the door of your heart and to increase your own faith.

*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in the New American Bible Revised Edition (NABRE).





Three figures walk unharmed in the fiery furnace.

OUR GOD IS ABLE TO DELIVER US

Fire figures prominently in the lower Resurrection Window, which depicts Shadrach, Meshach, and Abednego in the blazing furnace. Only two of those Old Testament characters appear in the stained glass scene. The glowing third figure is the mysterious fourth person from the Scriptures described walking unharmed in the midst of the fire with the other three men. King Nebuchadnezzar spoke of this figure being “like a son of the gods.”

The Hebrews were thrown into the furnace for refusing to worship Babylonian gods. Instead, they expressed confidence in their God, saying, “Our God whom we serve is able to deliver us from the burning fiery furnace.”

DANIEL 3:16–20 & 3:24–25*

3¹⁶ Shadrach, Meshach, and Abednego answered the king, “O Nebuchadnezzar, we have no need to answer you in this matter. ¹⁷If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. ¹⁸But if not, be it known to you, O king, that we will not serve your gods or worship the golden image which you have set up.”

¹⁹Then Nebuchadnezzar was full of fury, and the expression of his face was changed against Shadrach, Meshach, and Abednego. He ordered the furnace heated seven times more than it was accustomed to be heated. ²⁰And he ordered certain mighty men of his army to bind

Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace . . .

²⁴Then King Nebuchadnezzar was astonished and rose up in haste. He said to his counselors, “Did we not cast three men bound into the fire?” They answered the king, “True, O king.” ²⁵He answered, “But I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.”



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*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in the New American Bible Revised Edition (NABRE).

5 According to the young man at the tomb, what has happened to Jesus? Consider whether the women believe the young man or understand what they are being told about Jesus.

6 What instructions does the young man give the women? How do they respond? What suggests that all of the women present may not immediately have followed the young man’s instructions?

7 What sets Mary Magdalene apart from the other women at the tomb? Compare the account of Mary Magdalene’s encounter at the tomb recorded in the *Gospel According to Mark* with her experience recounted in the *Gospel According to John* 20:11–18. What might explain the difference between these two accounts?

8 What are the disciples doing when Mary Magdalene tells them that she has seen Jesus alive? Why might the disciples not believe her? Why might the Evangelist John have failed to include in his account of the disciples’ experience on Easter morning the information that the disciples do not believe Mary Magdalene?

9 The *Gospel According to Matthew* 28:11–15 describes how the chief priests and elders decide to deal with the news of Jesus’ Resurrection. What plan is hatched by these Jewish religious leaders? Consider whether their plan was effective.

10 What is the outcome for Shadrach, Meshach, and Abednego? How do they avoid perishing? Who does King Nebuchadnezzar credit with saving them? What punishment does the king order for speaking against the God worshiped by the three young men? In what ways might present-day Christians benefit from meditating on the account of the rescue of Shadrach, Meshach, and Abednego?

TRANSFORMATION

“ Faith in the risen Christ transforms life, bringing about within us a continuous resurrection, as Paul wrote in his *Letter to the Ephesians* 5:8–9: “For once you were darkness, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true).”

In the Resurrection of Jesus a new condition of being human begins, which illumines and transforms our daily routine and opens a qualitatively different and new future to humanity as a whole And this is not only the way to transform ourselves but also to transform the world, to give the earthly city a new face that will encourage the development of society, in accordance with solidarity and goodness, in profound respect for the dignity proper to each.”

—Pope Benedict XVI
27 April 2011

Sep•tu•a•gint

Greek Old Testament

This Greek version of the Hebrew Scriptures incorporates many of the oldest of several translations. The deuterocanonical works in Catholic Bibles, often called the apocrypha by Protestants, come from the **Septuagint**. These include the additional 68 verses inserted in the third chapter in the *Book of Daniel* between verses 23 and 24*.

THE FIERY FURNACE

In the account of Shadrach, Meshach, and Abednego’s experience, the fiery furnace is intended to be a cause of death for those who have antagonized King Nebuchadnezzar. It serves as an obvious Old Testament type of the punishment associated with the final judgment that Jesus speaks of in the *Gospel According to Matthew* 25:41: “Then [the King] will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.’”

Nebuchadnezzar observes one “like a son of the gods” walking in the flames, a figure clearly responsible for protecting Shadrach, Meshach, and Abednego. This figure is an obvious type of Jesus, the Son of God, who in the New Testament brings salvation and is able to deliver his followers from eternal destruction symbolized in the book of *Revelation* 20:14–15.

*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in the New American Bible Revised Edition (NABRE).

WHY DO YOU STAND LOOKING INTO HEAVEN?

THE SECOND GLORIOUS MYSTERY



As the disciples stand watching, the risen Jesus is taken away on a cloud. In the Ascension Window, Jesus is shown going up into heaven with his right hand raised in blessing. During his time on earth, Jesus insisted on his return to the Father, as recorded in the *Gospel According to John* 14:12: “Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father.”

Pope Benedict XVI repeatedly taught that Jesus’ “Exodus” to heaven was entirely for the benefit of sinful humanity: “It was for us that he came down from heaven and for us that he ascended into heaven . . . after having touched the abyss of the maximal distance from God.”

Through the words of the two men in white robes, Jesus invites his followers not to stand around looking into the sky but to be joined together in prayer invoking the Holy Spirit.

This week as you meditate on Jesus’ Ascension, ask the Holy Spirit for the power to be an effective witness.

ACTS 1:6–11

1⁶So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” ⁷He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. ⁸But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.” ⁹And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. ¹⁰And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”



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1 Read *Acts of the Apostles 1:6–11* & the *Second Book of the Kings 2:6–14*. How are these accounts of Jesus’ and Elijah’s ascensions into heaven similar? How do they differ? Which account seems most remarkable? What conclusion might be drawn about the witnesses chosen to each of these events?

2 The question on the minds of Jesus’ disciples has to do with restoration of the kingdom of Israel. Why might they be asking about a kingdom at this time? In the *Gospel According to John 6:15*, how did Jesus react to pressure to make him king? Consider whether the events surrounding Jesus’ Resurrection have changed the disciples’ understanding about the nature of Jesus’ kingship.

3 Jesus’ response to his disciples concerning any possible political restoration is a diplomatic form of “none of your business.” Who does Jesus say has authority over when such a restoration might occur? What does Jesus’ promise regarding the Holy Spirit indicate about Jesus’ understanding of what it is that interests his disciples?

4 What does Jesus say that he wants the disciples to do after the Holy Spirit has come upon them? How far does he expect them to travel in order to accomplish their task? What do these instructions imply about what Jesus considers to be the geographical boundaries of his kingdom? Consider why it is that Elijah apparently failed to leave any final instructions for Elisha.

5 Compare Jesus’ last words to the disciples before his Ascension in *Acts of the Apostles 1:7–8* with his last post-Resurrection words in the *Gospel According to Matthew 28:16–20*. How are these two accounts similar? What might explain why the *Gospel According to Matthew* doesn’t include an account of the Ascension?

6 Who might the two men be who suddenly appear at Jesus’ Ascension? What does their attire indicate about where they might have come from? What question do they ask the disciples? What reassuring words do they have for Jesus’ followers?

Chi-Rho monogram for Christ

At the top of the Ascension Window is the **Chi-Rho**, a monogram for Christ created by superimposing the first two letters of the Greek spelling of the title “Christ,” which means “Anointed One.” The use of the **Chi-Rho** also denotes triumph over an enemy through divine assistance. The Roman emperor Constantine, having dreamed of conquering under the Christian symbol of a cross, won an important battle after having the **Chi-Rho** placed on all of his military banners. This led to acceptance of Christianity as an official religion of the Roman empire.

FRUITS OF PRAYER

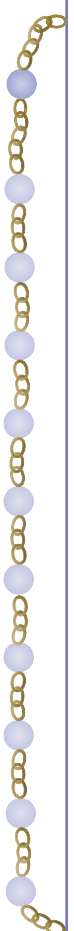
HOPE

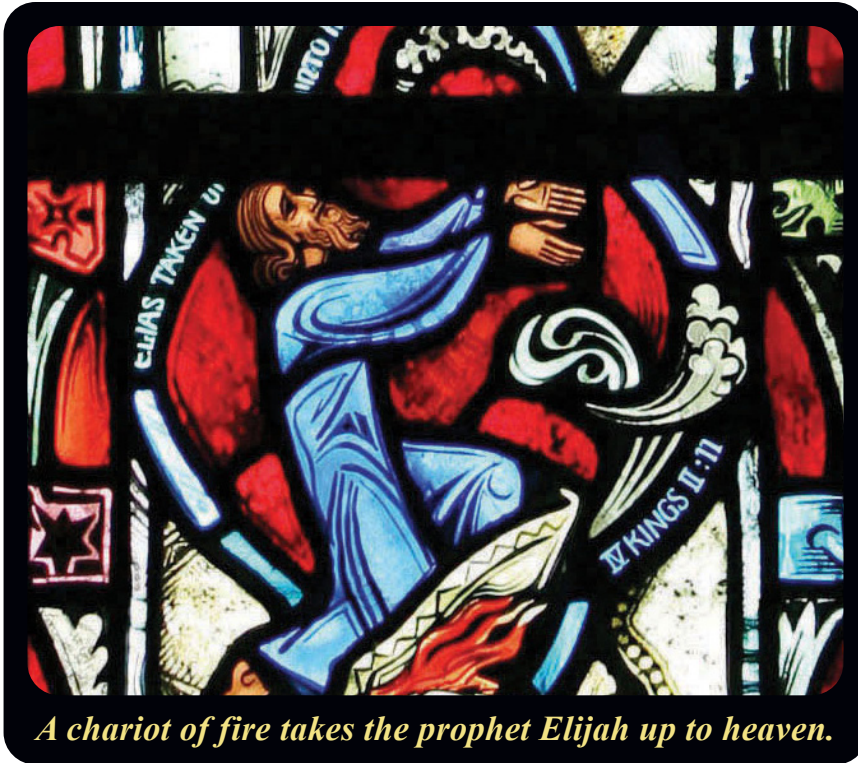
The Second Glorious Mystery of the Rosary is the Ascension. Pope Benedict XVI, in his Ascension 2012 homily, called it “the last act of our liberation from sin,” which “not only proclaims the immortality of the soul, but also that of the flesh.”

The fruit associated with Jesus’ Ascension is the theological virtue of hope. This Mystery also is associated with the desire for heaven, a closely related concept.

After Jesus’ Ascension, the disciples have to hope that he will indeed be with them “always, to the close of the age,” as promised in the *Gospel According to Matthew 28:20*. Even though the disciples do not yet understand exactly how that will happen, they maintain hope that they will be able to be Jesus’ witnesses and will be able to carry out the mission that he has given them. They cling to the hope that they will one day see Jesus face to face in heaven.

How do you think that hope is able to help you through such tough times as illness or the death of a loved one? As you meditate on the Mystery of the Ascension, ask God to grant you an increase in the virtue of hope.





ELIJAH ASCENDS

The lower Ascension Window depicts Elijah's ascent into heaven in a chariot of fire amid a whirlwind. Elijah frequently appears as a representation of all of God's prophets. Credited with performing many mighty deeds, his spectacular works include raising a widow's son to life. He also slew 400 prophets of the false god Baal, which incurred the wrath of Queen Jezebel, who sought to have him killed. Elijah fled from her, and his self-imposed exile in the wilderness described in the *First Book of the Kings* 19:1–4 foreshadows Jesus' Agony in the Garden of Gethsemane.

2 KINGS 2:6–14

2⁶Then Elijah said to [Elisha], “Tarry here, I beg you, for the LORD has sent me to the Jordan.” But he said, “As the LORD lives, and as you yourself live, I will not leave you.” So the two of them went on. ⁷Fifty men of the sons of the prophets also went, and stood at some distance from them, as they both were standing by the Jordan. ⁸Then Elijah took his coat, and rolled it up, and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground.

⁹When they had crossed, Elijah said to Elisha, “Ask what I shall do for you, before I am taken from you.” And Elisha said, “I beg you, let me inherit a double share of your spirit.” ¹⁰And he said, “You have asked a hard thing; yet, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so.” ¹¹And as they still went on and talked, behold, a chariot of fire and horses

of fire separated the two of them. And Elijah went up by a whirlwind into heaven. ¹²And Elisha saw it and he cried, “My father, my father! the chariots of Israel and its horsemen!” And he saw him no more.

Then he took hold of his own clothes and tore them in two pieces. ¹³And he took up the coat of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. ¹⁴Then he took the coat of Elijah that had fallen from him, and struck the water, saying, “Where is the LORD, the God of Elijah?” And when he had struck the water, the water was parted to the one side and to the other; and Elisha went over.



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7 Read the *First Book of the Kings* 18:17–19. The primary job of a prophet is to speak for God. The *Book of Sirach* 48:1 characterizes Elijah as arising “like a fire, and his word burned like a torch.” Against whom does God send Elijah to speak? Consider why it is that the *First Book of the Kings* likens Elijah’s words to fire.

8 In the *Gospel According to Luke* 12:49, Jesus says: “I came to cast fire upon the earth.” Why might Jesus want to do this? If necessary, refer to the *Gospel According to Luke* 3:16 and paragraph 696 in the *Catechism of the Catholic Church*. Name some other instances in which fire is used as an image of the Holy Spirit.

9 Compare the account of Elijah’s ascent into heaven with accounts of God’s people crossing the Red Sea in the book of *Exodus* 14:1–29 and entering the Promised Land in the *Book of Joshua* 3:1–17. How does Elijah resemble Moses? How does Elisha resemble Joshua? Consider which prophet most resembles Jesus. Why is it fitting that Elijah crosses the Jordan before he is taken to heaven?

10 The *First Book of the Kings* 18:20–40 recounts Elijah’s triumph over the prophets of Baal through use of fire and water. How does water symbolize the Holy Spirit? If necessary, refer to paragraph 694 in the *Catechism of the Catholic Church*. Why is it fitting that Elijah is taken up in a chariot of fire? Consider whether fire or water is a more important symbol when drawing a parallel between Elijah being taken to heaven and Jesus’ Ascension.



ELISHA’S INHERITANCE

After Elijah’s ascent, his servant Elisha inherits a double portion of the prophet’s spirit in an act that the Church fathers see as a foreshadowing of Jesus sending the Holy Spirit to his disciples after his Ascension. The Church recognizes in this Old Testament event a reflection of the many varied spiritualities that have developed throughout history to bear witness to the vast number of saints who serve as models of holiness for the faithful.

Paragraph 2684 in the *Catechism of the Catholic Church* teaches that when Elijah’s spirit is passed to Elisha, this constitutes a share in the living tradition of prayer that falls under the guidance of the Holy Spirit: “The personal charism of some witnesses to God’s love for men has been handed on, like ‘the spirit’ of Elijah to Elisha and John the Baptist, so that their followers may have a share in this spirit.... The different schools of Christian spirituality share in the living tradition of prayer and are essential guides for the faithful. In their rich diversity they are refractions of the one pure light of the Holy Spirit.”



DIVINE PASSAGE

“*Acts of the Apostles* 1:9 records: “He was lifted up.” This describes what the apostles witnessed. It refers to an upward movement, a passage from earth to heaven, especially as a sign of another “passage”—Christ passing to the glorified state in God.

The first meaning of the Ascension is precisely this: a revelation that the risen one has entered the heavenly intimacy of God. That is proved by “the cloud,” a biblical sign of the divine presence. Christ disappears from the eyes of his disciples by entering the transcendent sphere of the invisible God.

This is further confirmation of the meaning of the mystery that is Christ’s Ascension into heaven. The Son who came from the Father and came into the world, now leaves the world and goes to the Father, as Jesus attests in the *Gospel According to John* 16:28.

This return to the Father, the elevation “to the right hand of the Father,” concretely realizes a messianic truth foretold in the Old Testament. The *Gospel According to Mark* 16:19 records that Jesus “was taken up into heaven,” an echo of the prophecy recorded in *Psalms* 110:1: “The LORD said to my lord, ‘Sit at my right hand, till I make your enemies your footstool.’” To sit at the right hand of God means to share in his kingly power and divine dignity.”

—Pope St. John Paul II
12 April 1989

A SOUND CAME FROM HEAVEN LIKE THE RUSH OF A MIGHTY WIND

THE THIRD GLORIOUS MYSTERY

In the window depicting the Third Glorious Mystery, the Holy Spirit appears in the form of a dove. Paragraph 1285 in the *Catechism of the Catholic Church* teaches that Confirmation is the sacrament through which baptized Christians are empowered by the Holy Spirit “to spread and defend the faith by word and deed.” Identify one way that you can witness to your faith. Ask the Holy Spirit to give you strength.

ACTS 2:1–4 & 2:14–18

2¹ When the day of Pentecost had come, they were all together in one place. ² And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. ³ And there appeared to them tongues as of fire, distributed and resting on each one of them. ⁴ And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance . . .

¹⁴ But Peter, standing with the Eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. ¹⁵ For these men are not drunk as you suppose, since it is only the third hour of the day; ¹⁶ but this is what was spoken by the prophet Joel:

¹⁷ And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

¹⁸ yes, and on my menservants and my maidservants in those days

I will pour out my Spirit; and they shall prophesy.”



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1 Read *Acts of the Apostles* 2:1–4, 2:14–18 & the *Book of Isaiah* 6:1–9. In the *Second Book of the Kings* 2:11, Elijah goes to heaven in a whirlwind. In *Acts of the Apostles* 2:2, the Descent of the Holy Spirit from heaven is accompanied by a sound “like the rush of a mighty wind.” Paragraph 691 in the *Catechism of the Catholic Church* teaches that “the term ‘Spirit’ translates the Hebrew word *ruah*, which, in its primary sense, means breath, air, wind.” How are breathing and speaking related? What might this imply about the relationship between the Holy Spirit as the breath of God with Jesus who is the Word of God? What does this imply about God’s relationship with Elijah, Isaiah, and the other prophets?

2 Refer to *Acts of the Apostles* 1:12–14 to describe who most likely became filled with the Holy Spirit. Why might the Spirit choose to come to a group instead of to individuals? Consider whether it was necessary that these people be praying.

3 In the *Book of Isaiah* 6:1–4, the prophet describes his apocalyptic vision of God’s Temple. What might have Isaiah been doing just before he was shown this vision? Based on the biblical text, where might God’s Temple be located?



PETER’S PRIMACY

Peter’s primacy is apparent in the window on page 72, which places him front and center. In a Christ-like pose, he holds the keys to the kingdom of heaven, while with his right hand he extends a blessing. Red robes identify his authoritative role assigned by Jesus in the *Gospel According to Matthew* 16:18–19: “And I tell you, you are Peter, and on this rock I will build my Church, and the gates of Hades shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” Paragraph 881 in the *Catechism of the Catholic Church* teaches that the pastoral office of Peter continues by the bishops under the primacy of the Pope, often called the chair of Peter. In the stained glass window, Peter is shown seated.

Immediately after the Descent of the Holy Spirit, Peter gives his first homily. *Acts of the Apostles* 2:17 records that he opens with words from the *Book of Joel* 2:28*: “And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” *Acts of the Apostles* 2:41 recounts that as a result of Peter’s preaching that day, about 3,000 persons were baptized.



FRUITS OF PRAYER

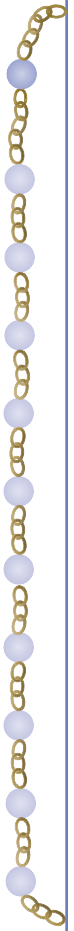
LOVE OF GOD

The Third Glorious Mystery, the Descent of the Holy Spirit, is associated with love of God and the virtue of wisdom, a gift of the Holy Spirit. In the *Gospel According to Matthew* 22:37–40, Jesus reduces the Ten Commandments to two—love of God and love of neighbor. Love is the common denominator.

It requires wisdom for humanity to learn to love God. Paragraph 2658 in the *Catechism of the Catholic Church* teaches that it is only through love given by the Holy Spirit that Christians are able to pray: “Hope does not disappoint us, because God’s love has been poured into our hearts by the Holy Spirit who has been given to us.’ . . . Love is the source of prayer; whoever draws from it reaches the summit of prayer.”

As you meditate on the Third Glorious Mystery, ask Jesus to give you an increase in wisdom and to fill you with his Spirit in order that you may come to love God more and more.

Consider what your life might look like if you had more love for God. What things would you be doing differently? What is stopping you from making those changes right now?



*See the **Index of Scripture Citations** beginning on page 104 for different verse numbering in the New American Bible Revised Edition (NABRE).



An angel purifies Isaiah's lips with a burning coal.

THEN I SAID, HERE AM I!

The Old Testament parallel to the Descent of the Holy Spirit shows the prophet Isaiah's lips being purified with fire. Isaiah is the first of the major prophets (with Jeremiah, Daniel, Baruch, and Ezekiel) whose writings constitute lengthy prophetic Old Testament books. Following his vision, Isaiah volunteers to go out and pronounce the word of the LORD. This foreshadows the tongues of fire that descend on the apostles, enabling them to preach the good news of Jesus Christ. Isaiah's prophecies of the future include foretelling the birth of Immanuel to a virgin, announcing a shoot that would spring from the stump of Jesse, and foreseeing the Messiah as the LORD's Suffering Servant (the *Book of Isaiah* 7:14, 11:1; and 52:13—53:12).

ISAIAH 6:1–9

6 ...¹ I saw the LORD sitting upon a throne, high and lifted up; and his train filled the temple. ² Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said:

“Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.”

⁴ And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵ And I said: “Woe is me! For I am lost; for I am a man of unclean lips; for my eyes have seen the King, the LORD of hosts!”

⁶ Then flew one of the seraphim to me, hav-

ing in his hand a burning coal which he had taken with tongs from the altar. ⁷ And he touched my mouth, and said: “Behold, this has touched your lips; your guilt is taken away, and your sin forgiven.” ⁸ And I heard the voice of the LORD saying, “Whom shall I send, and who will go for us?” Then I said, “Here am I! Send me.”

⁹ And he said, “Go, and say to this people: ‘Hear and hear, but do not understand; see and see, but do not perceive.’”



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4 In the Old Testament, Pentecost was a harvest festival known as the feast of Weeks. Why were the descendants of Jacob unable to celebrate this religious festival until after entering the Promised Land? If necessary, refer to the book of *Leviticus* 23:9–25.

5 How might the New Testament Pentecost also be seen as a harvest festival that fulfills Jesus’ prophetic statement about grain? If necessary, refer to the *Gospel According to John* 12:24–26.

6 Observers of the apostles’ behavior on Pentecost assume that the apostles must have been drinking wine. Refer to the *First Book of Samuel* 1:9–17 to note which Old Testament figure also was assumed to have been drunk while praying. Consider what this suggests about the nature of the relationship between God and humanity that is fostered through intimate prayer.

7 In the *Book of Isaiah* 6:5, the prophet exclaims: “Woe is me! For I am lost; for I am a man of unclean lips; for my eyes have seen the King, the LORD of hosts!” What evidence is there in the biblical text that Isaiah has seen “the King, the LORD of hosts”? What might Isaiah fear is going to happen? If necessary, refer to the book of *Exodus* 33:20. Consider whether Isaiah’s fear is justified.

8 There is overlap in the Old Testament parallels for the first three Glorious Mysteries, apparent in the repeated use of water, fire, and wind as symbols for the Holy Spirit. What purpose is served by the tongues of fire that descend on those gathered for Pentecost? Consider whether this is the same reason that Isaiah’s lips are touched with fire. What does Isaiah volunteer to do after his lips have been cleansed? How might this be related to the activities of the apostles after Pentecost?

9 In the *Book of Isaiah* 6:9, the LORD says to Isaiah: “Go, and say to this people: ‘Hear and hear, but do not understand; see and see, but do not perceive.’” This is a common Old Testament theme, also appearing in *Psalms* 115:6, *Psalms* 135:17, and the *Book of Ezekiel* 12:2. Why might God go to the trouble to keep sending Old Testament prophets to people he knew were going to refuse to understand or perceive the LORD’s words spoken through those prophets? What point might God be trying to make?

10 Read the *Gospel According to Luke* 7:20–23. What is it that John the Baptist essentially wants to know when he seeks to learn if Jesus is “he who is to come”? Jesus not only tells the messengers to report back to John the Baptist with what they have seen and heard, Jesus actually goes on to spell this out in very specific terms. What reasons might Jesus have for doing this? What is different about what Jesus tells the Baptist’s messengers in the New Testament and what God tells his prophets in the *Book of Isaiah* 6:9 and elsewhere in the Old Testament?

UP & DOWN

“ With the Descent of the Holy Spirit the apostles became aware of the vision of the kingdom that Christ had announced from the very beginning. *Acts of the Apostles* 1:3 records Jesus also had spoken of this kingdom after the Resurrection. *Acts of the Apostles* 1:6 records that even then his hearers had asked him about the restoration of the kingdom of Israel, so deeply embedded was the temporalistic interpretation of the messianic mission.

Only after having received “the power” of the Spirit of truth, did they become “witnesses to Christ” and to his messianic kingdom, which was definitively brought into being when the glorified Christ “was seated at the right hand of the Father.”

In God’s economy of salvation there is therefore a close connection between Christ’s elevation and the Descent of the Holy Spirit upon the apostles. From that moment the apostles became witnesses to the kingdom that will have no end. In this perspective the words that they heard after Christ’s Ascension, recorded in *Acts of the Apostles* 1:11, acquire a fullness of meaning, namely: “This Jesus who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” This is a prophecy of a final fullness that will occur when the whole divine plan in history will attain its fulfillment. ”

—Pope St. John Paul II
12 April 1989

I GO TO PREPARE A PLACE FOR YOU

THE FOURTH GLORIOUS MYSTERY

The Assumption of the Blessed Virgin Mary was dogmatically defined by Pope Pius XII on November 1, 1950. Mary's Assumption is seen by the Church as a sign of the bodily resurrection awaiting all Christians. In the Assumption Window, Mary stands amid angels and clouds of heaven with her gaze clearly focused on high.

What are some situations threatening to pull your attention from heavenly things? Consider whether you think it possible for Christians to find a balance between dealing with valid earthly concerns and gazing toward the things of heaven.

JOHN 14:1–11

14¹“Let not your hearts be troubled; believe in God, believe also in me. ²In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? ³And when I go and prepare a place for you, I will come again and will take you to myself that where I am you may be also. ⁴And you know the way where I am going.” ⁵Thomas said to him, “Lord, we do not know where you are going; how can we know the way?” ⁶Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father, but by me. ⁷If you had known me, you would have known my Father also; henceforth you know him and have seen him.”

⁸Philip said to him, “Lord, show us the Father, and we shall be satisfied.” ⁹Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father?’ ¹⁰Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. ¹¹Believe me that I am in the Father and the Father is in me; or else believe me for the sake of the works themselves.”



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1 Read the *Gospel According to John* 14:1–11 & the *Book of Judith* 13:15–20. Judith is recognized as an Old Testament type of Mary. How is Judith’s campaign against the Assyrians similar to the way that the Blessed Virgin Mary fights to protect Christians? If necessary, refer to the *Book of Judith* 9:1—13:20. How is Judith similar to the woman described in the book of *Genesis* 3:15?

2 Jesus tells his followers that he is going away to prepare a place for them in his Father’s house. What does Jesus indicate that he expects from his followers? Based on previous knowledge of the Scriptures, consider which of Jesus’ followers may have come closest to meeting his expectations.

3 Thomas expresses concern that the disciples do not know where Jesus is going. What has Jesus already said that makes this irrelevant in terms of following Jesus?

4 Read the book of *Exodus* 20:3–17 and paragraph 2177 in the *Catechism of the Catholic Church*. Upon which Commandment is the obligation to celebrate the Eucharist on Sundays and holy days based? What are the designated holy days? What might explain why the liturgical calendar includes so many Marian solemnities?



CONNECTION TO THE TEMPLE

In the Assumption Window, a lily, symbol of spiritual purity, bursts into bloom above the pillars of the Temple at Mary’s feet. As an image of the Church, the Blessed Virgin also symbolizes the Temple of the Holy Spirit. Paragraph 797 in the *Catechism of the Catholic Church* teaches that the “Holy Spirit makes the Church ‘the temple of the living God’,” while paragraph 967 teaches that Mary “is the ‘exemplary realization’ (*typus*) of the Church.”

St. John Chrysostom urged Christians to embellish their “houses” with modesty and humility through prayer: “Make your dwelling place shine with the light of justice; adorn its walls with good works, like a luster of pure gold, and replace walls and precious stones with faith and supernatural magnanimity, putting prayer above all other things.” Those who devote themselves to prayer prepare a worthy dwelling for the Lord on earth.

In the *Gospel According to John* 14:2–3, Jesus promises his disciples that he goes to prepare a place in his Father’s house in heaven for those who have been his followers on earth.

The message is simple: Make room for God on earth, and God will make room for you in heaven. Christians’ best example is seen in Mary’s unselfish response to God at the Annunciation, which eventually leads to her glorious Assumption into heaven.



FRUITS OF PRAYER

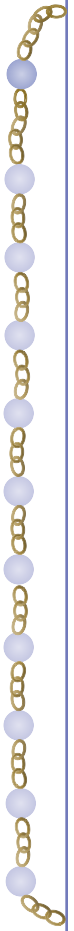
FINAL PERSEVERANCE

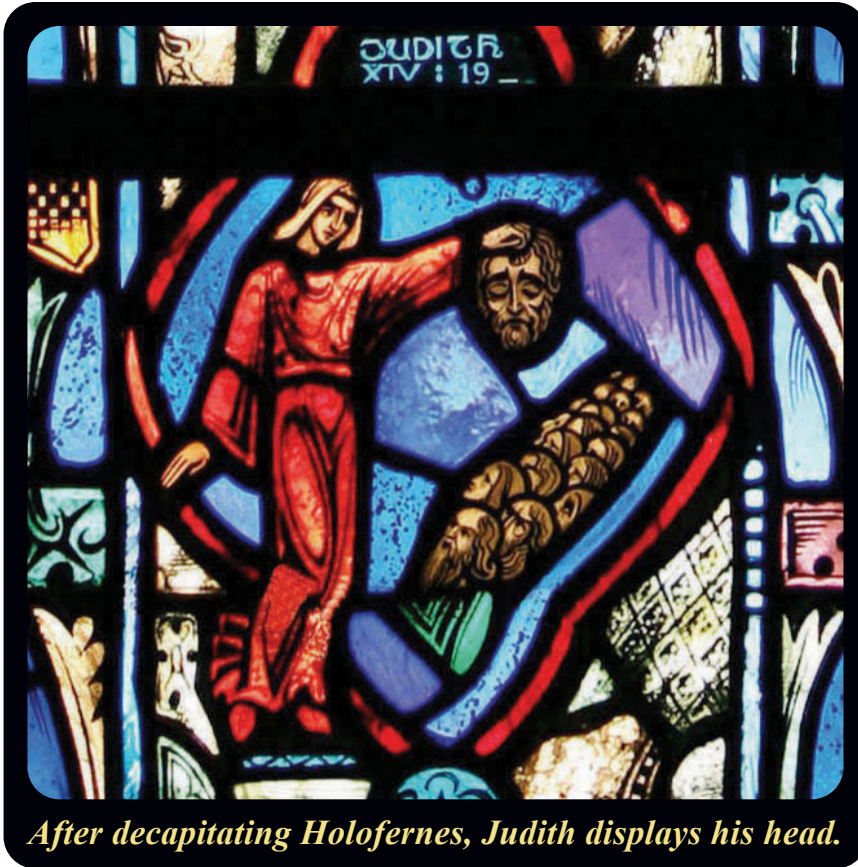
The virtue associated with the Fourth Glorious Mystery is the grace of final perseverance.

The author of the *Letter to the Hebrews* 12:1–2 encourages Christians to “...lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith...”

As the first and perfect disciple, the Blessed Virgin Mary ran the race of her earthly life filled with the grace of the Holy Spirit. From the time of her “yes” to God at the Annunciation, to her flight into Egypt when King Herod sought to kill her Son, through the hidden years of life with Jesus and Joseph in Nazareth, to the painful days of Jesus’ Passion and death on the cross, to clinging to hope until his Resurrection, the Blessed Virgin Mary teaches by her bold yet quiet example how to persevere to the end.

From heaven the Virgin Mary continues to watch over all of her children with maternal love. As you meditate on the Mystery of Mary’s Assumption, pray to God that you may receive the grace of final perseverance.





After decapitating Holofernes, Judith displays his head.

STRUCK DOWN BY A WOMAN

The lower Assumption Window depicts an Old Testament scene in which Judith displays the head of Holofernes to the descendants of Jacob who had been threatened by the Assyrian leader and his army. To spare the lives of her people, Judith decapitated Holofernes with his sword as he slept. She is seen as a type of the Blessed Virgin Mary, whose cooperation with God's plan for the birth of Jesus was necessary to make possible the salvation of the world. Judith is lauded in words similar to those used to praise the Blessed Virgin Mary: "O daughter, you are blessed by the Most High God above all women on earth."

JUDITH 13:15–20

13 ¹⁵Then [Judith] took the head out of the bag and showed it to them, and said, "See, here is the head of Holofernes, the commander of the Assyrian army, and here is the canopy beneath which he lay in his drunken stupor. The Lord has struck him down by the hand of a woman. ¹⁶As the Lord lives, who has protected me in the way I went, it was my face that tricked him to his destruction, and yet he committed no act of sin with me, to defile and shame me."

¹⁷All the people were greatly astonished, and bowed down and worshiped God, and said with one accord, "Blessed are you, our God, who have brought into contempt this day the enemies of your people."

¹⁸And Uzziah said to her, "O daughter, you

are blessed by the Most High God above all women on earth; and blessed be the Lord God, who created the heavens and the earth, who has guided you to strike the head of the leader of our enemies. ¹⁹Your hope will never depart from the hearts of men, as they remember the power of God. ²⁰May God grant this to be a perpetual honor to you, and may he visit you with blessings, because you did not spare your own life when our nation was brought low, but have avenged our ruin, walking in the straight path before our God."



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5 Paragraph 2185 in the *Catechism of the Catholic Church* teaches that in addition to participating in the Mass on Sundays and holy days, Catholics are encouraged to refrain from work or activities that hinder worship of God. What sort of difficulties might this impose, and what can be done to overcome such problems?

6 Refer to the *Book of Judith* 7:19–32 to explain how long the descendants of Jacob have been surrounded by the Assyrians. What has caused God’s people to lose courage and strength? How long does Uzziah suggest they hold out before surrendering? What does Uzziah say that he hopes will happen in that amount of time?

7 The *Book of Judith* 8:1–16 describes Judith’s reputation among the descendants of Jacob. How might her character figure in her decision to rebuke the elders? Why specifically is Judith upset?

8 In the *Book of Judith* 8:17–35, what alternative to surrender does Judith suggest? What might explain why she refuses to tell Uzziah all of the details? Why does Uzziah accept her idea?

9 Judith not only deceives Holofernes, she also murders him. Consider whether Judith’s actions are justified. Refer to the *Book of Judith* 13:15 to learn who Judith credits with her success. Who does Judith believe protected her? How might that same protection be at work in the life of the Blessed Virgin Mary?

10 Consider why Judith makes a point of mentioning that Holofernes committed no sin with her? Who does Uzziah believe was behind Judith’s defeat of Holofernes?

ELEVATED ABOVE ALL WOMEN

The monogram at the top of the Assumption Window on page 76 combines the first letters of the names Mary and Regina, a Latin name that means “Queen.” This symbol is related to the Assumption of Mary because it explains the reason she is taken body and soul into heaven, and it also anticipates the next and final Glorious Mystery of the Rosary, the Coronation of Mary.

Height long has been associated with royal power. Kings and Queens always rule from “on high.” One result of the Blessed Virgin’s Assumption is that she becomes elevated and exalted for the purpose of pointing the way to God. From her position in heaven, Mary serves as the ultimate guide for Christians. In the book of *Revelation* 12:1–2, she is a “great sign.”

In an Old Testament parallel to the Assumption, Judith saves her people from almost-certain destruction by an enemy and thus becomes a type of the Blessed Virgin Mary. The *Book of Judith* 13:18 lauds Judith as being “blessed by the Most High God above all women on earth,” lofty praise indeed.

BIRTH PANGS OF NEW HUMANITY

“The Blessed Virgin Mary departed this world to return “to the Father’s house.” All this is not as remote from us as it might seem at first sight, because all of us are children of the Father, God. All of us are brothers and sisters of Jesus, and all of us also are children of Mary, our Mother. All of us are journeying on toward this happiness we call heaven, which in reality is God.

Mary encourages us to ensure that every moment of our life is a step forward on this journey toward God. May she help us in this way to make the reality of heaven, God’s greatness, also present in the life of our world. Is this not basically the paschal dynamism of the human being, of every person who wants to become heavenly, perfectly happy, by virtue of Christ’s Resurrection?

The new Eve followed the new Adam in suffering and in the Passion, and so too in definitive joy. Christ’s risen flesh is inseparable from that of his earthly Mother. In Mary all of humanity is involved in her Assumption to God—and together with her all of Creation, whose groans and sufferings, Paul tells us, are the birth pangs of the new humanity. The book of *Revelation* 21:1–4 promises a new heaven and new earth in which death shall be no more, neither shall there be mourning nor crying nor pain any more.”

—Pope Benedict XVI
15 August 2008

A WOMAN CLOTHED WITH THE SUN

THE FIFTH GLORIOUS MYSTERY



The Fifth Glorious Mystery is depicted by the Blessed Virgin being crowned in heaven. With his right hand, Jesus places the crown on his Mother's head. The Holy Spirit appears as a dove overhead. In *Spe Salvi* (Christian Hope), Pope Benedict XVI writes: "On our common voyage on the ocean of history we need 'lights of hope,' people who draw light from Christ and who thus offer light for our passage. Who better than Mary can be for us a star of hope?"

At the top of the window the hand of God extends from a cloud, denoting the mysterious nature of Divine Providence.

Would you feel hopeful or apprehensive upon learning that God intends to take a more active role in your life?

REVELATION 11:19–12:6

11 ¹⁹Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, loud noises, peals of thunder, an earthquake, and heavy hail.

12 ¹And a great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; ²she was with child and she cried out in her pangs of birth, in anguish for delivery. ³And another sign appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. ⁴His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; ⁵she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, ⁶and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days.



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1 Read the book of *Revelation* 11:19—12:6 & the *Book of Esther* 8:3–8. In ancient cultures, the Queen Mother was second in power only to the king. What practical considerations might have led to this practice? If necessary, refer to the *First Book of the Kings* 11:1–3 and the *First Book of the Chronicles* 3:1–9. How does the *First Book of the Kings* 1:1–31 describe the reaction of Solomon’s mother when she learns Adonijah intends to reign after David?

2 In the *First Book of the Kings* 2:13–25, what might be motivating Bathsheba to appear to act on behalf of Adonijah? What does the manner in which Solomon receives his mother disclose about his respect for her judgment? What might explain why Solomon then acts in contradiction to what his mother asks of him?

3 What does the story of Solomon and his mother suggest about why Christ the King might have chosen to crown his own Mother Queen of Heaven? Consider whether the Blessed Virgin functions as a figurehead or rules with actual authority.

4 The book of *Revelation* records a rare New Testament apocalyptic vision of heaven. What is the “great sign” that appears in the book of *Revelation* 11:19—12:1 immediately after God’s Temple in heaven is opened? What about this sign suggests royalty?



CROWNED IN GLORY

In the Coronation Window on page 80, Jesus and the Blessed Virgin Mary appear wearing golden crowns. Jesus is shown bestowing royal honor, blessing, and authority upon his Mother.

Pope Pius XII instituted the feast of the Queenship of Mary in 1954. Devotion to the Blessed Virgin as the sovereign Mother of heaven and earth is celebrated on August 22. A portrait of the Queen of Heaven appears in the book of *Revelation* 12:1–2, where she is described as “a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.”

The most distinguishing characteristic of the woman clothed with the sun is neither her crown nor her glorious attire. Her pregnancy is what stands out. Mary’s motherhood is of utmost importance because it is she who gives birth to the Savior of the world.

Paragraph 972 in the *Catechism of the Catholic Church* teaches that the Blessed Virgin Mary is the eschatological icon of the Church: “The Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth, until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.”



FRUITS OF PRAYER

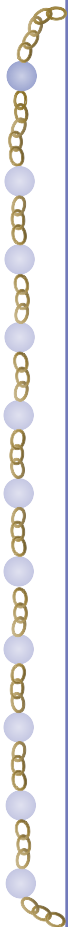
DEVOTION TO MARY

The virtue associated with the Fifth Glorious Myster, the Coronation of the Blessed Virgin, is devotion to Mary, fittingly associated with eternal happiness.

In his *Second Letter to Timothy* 4:7–8, Paul writes about the happiness awaiting Christians: “I have fought the good fight, I have finished the race, I have kept the faith. From now on there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.”

Who serves as a better example of having “fought the good fight” and “kept the faith” than the Blessed Virgin Mary? Paragraph 966 in the *Catechism of the Catholic Church* teaches that after her death, Mary was taken up into heaven body and soul, where she was “exalted by the Lord as Queen over all things.” Throughout history, countless Christians have displayed devotion to Mary as Queen of Heaven and Queen of their hearts.

What are some ways that you can show your devotion to the Blessed Virgin Mary and her Son, Jesus Christ?





Queen Esther kneels in homage before King Ahasuerus.

THE KING HELD OUT THE GOLDEN SCEPTER

The Old Testament parallel to the Coronation of Mary depicts Esther kneeling before King Ahasuerus. Like Judith, Esther also took action to rescue her people when they were threatened with death.

Esther was Jewish, but her guardian Mordecai kept her background a secret. When the king's second-in-command, Haman, plotted to kill all the Jews in the kingdom, Mordecai entreated Esther to speak to the king. Turning to God, Esther was able to vanquish her enemy through mortification, fasting, and prayer. The Church traditionally sees in her the personification of noble virtues. The king responds favorably to Esther's entreaties, nullifying the order to kill the Jews.

ESTHER 8:3–8

8³ Then Esther spoke again to the king; she fell at his feet and besought him with tears to avert the evil design of Haman the Agagite and the plot which he had devised against the Jews. ⁴ And the king held out the golden scepter to Esther, ⁵ and Esther rose and stood before the king. And she said, "If it please the king, and if I have found favor in his sight, and if the thing seem right before the king, and I be pleasing in his eyes, let an order be written to revoke the letters devised by Haman the Agagite, the son of Hammedatha, which he wrote to destroy the Jews who are in all the provinces of the king. ⁶ For how can I endure to see the calamity that is coming to my people? Or how can I endure

to see the destruction of my kindred?" ⁷ Then King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and they have hanged him on the gallows, because he would lay hands on the Jews. ⁸ And you may write as you please with regard to the Jews, in the name of the king, and seal it with the king's ring; for an edict written in the name of the king and sealed with the king's ring cannot be revoked."



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5 The purpose of a sign is to point people toward something. To what might the “great sign” in the book of *Revelation* 12:1–2 be pointing? Consider whether this task is fitting for royalty. What might the crown of 12 stars represent?

6 Read the book of *Revelation* 12:1–6 and *Psalms* 2:7–9. The most significant detail about the “woman clothed with the sun” is her pregnancy. Who do you think is represented by the dragon waiting to devour her child? What is that child’s destiny? What biblical clue is provided about the identity of the child and of his Father?

7 Read the *Book of Esther* 1:1—8:8 (chapters 13–15 are interspersed in this section of the RSV2CE translation, and chapters B–D are interspersed in the NABRE translation). How does Esther originally come to be named queen by King Ahasu-erus? What does Mordecai do to offend the king’s second-in-command, Haman?

8 In his anger over Mordecai’s behavior, what punishment does Haman plot against all of the Jews in the land? How do you think it is that King Ahasu-erus does not know that Esther is a Jew?

9 Refer to the *Book of Esther* 14:1–19* to read Esther’s prayer and to learn what she does before she approaches God in prayer. What does the fact that Esther’s non-Jewish maidservants join in her prayer imply about Esther’s character? What does Esther say the Jews have done that has put them into the hands of their enemies?

10 How does Esther’s behavior in saving her people resemble the way that Mary is involved in the salvation of humanity? What essential qualities does Esther share with the Blessed Virgin?

Sal•ve Re•gi•na Hail, Holy Queen

The Latin **Salve Regina**, composed during the Middle Ages, traditionally is sung to conclude nightly Liturgy of the Hours prayers between the seasons of Easter and Advent. The English translation is on the back flap of the cover of this book.

*Salve, Regina, Mater misericordiæ,
vita, dulcedo, et spes nostra, salve.
ad te clamamus exsules filii Hevæ,
ad te suspiramus, gementes et flentes
in hac lacrimarum valle.
Eia, ergo, advocata nostra, illos tuos
misericordes oculos ad nos converte;
et Iesum, benedictum fructum ventris tui,
nobis post hoc exsiliium ostende.
O clemens, O pia, O dulcis Virgo Maria.*

OLD & NEW

“The *Books of Tobit, Judith, and Esther*, although dealing with the history of the chosen people, have the character of allegorical and moral narrative. *Dei Verbum* points out the principal purpose of the plan of salvation in the Old Testament is “to prepare for the coming of Christ, the redeemer of all, and of the messianic kingdom, to announce this coming by prophecy” and to indicate its meaning in various ways.

Dei Verbum teaches that books of the Old Testament, in accordance with the state of humanity before Christ, “reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things that are incomplete and temporary, nevertheless show us true divine pedagogy.” They give expression to a “lively sense of God,” “sound wisdom about human life,” and “a wonderful treasury of prayers in which is present in a hidden way the mystery of our salvation.”

The Old Testament must be received by Christians with devotion. This doctrine enables us to take a further step in determining the significance of our faith. “To believe in a Christian way” means to attain the light of divine revelation from the books of the Old Covenant as well.”

—Pope St. John Paul II
8 May 1985

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| **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

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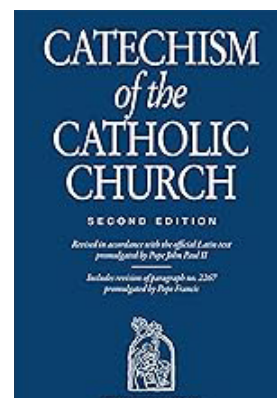
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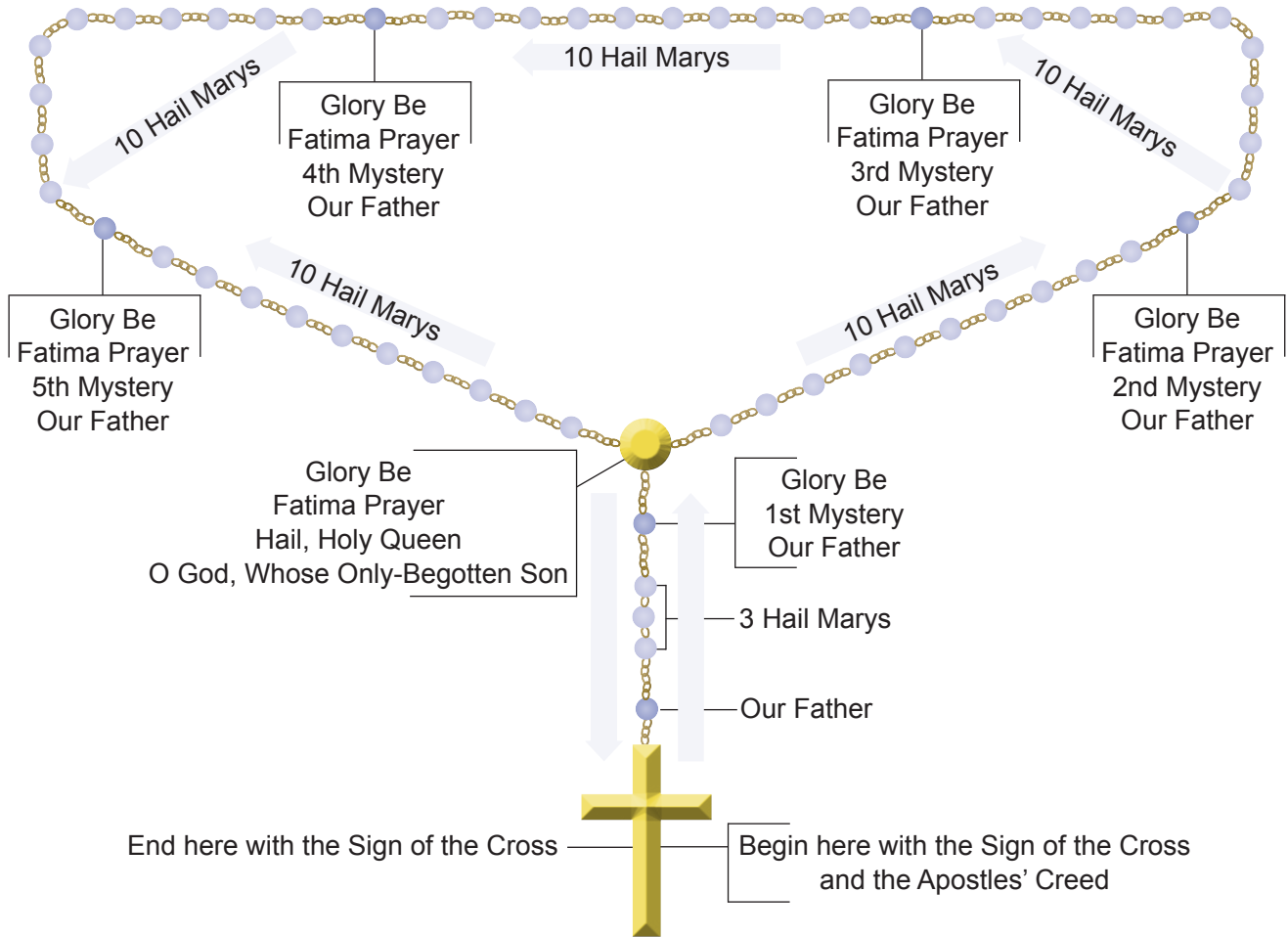
RELATED CHURCH TEACHING

- 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.