

SCRIPTURE & *the* ROSARY

**NEW TESTAMENT MYSTERIES
OLD TESTAMENT PARALLELS**

Lessons 22–26: The Luminous 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.

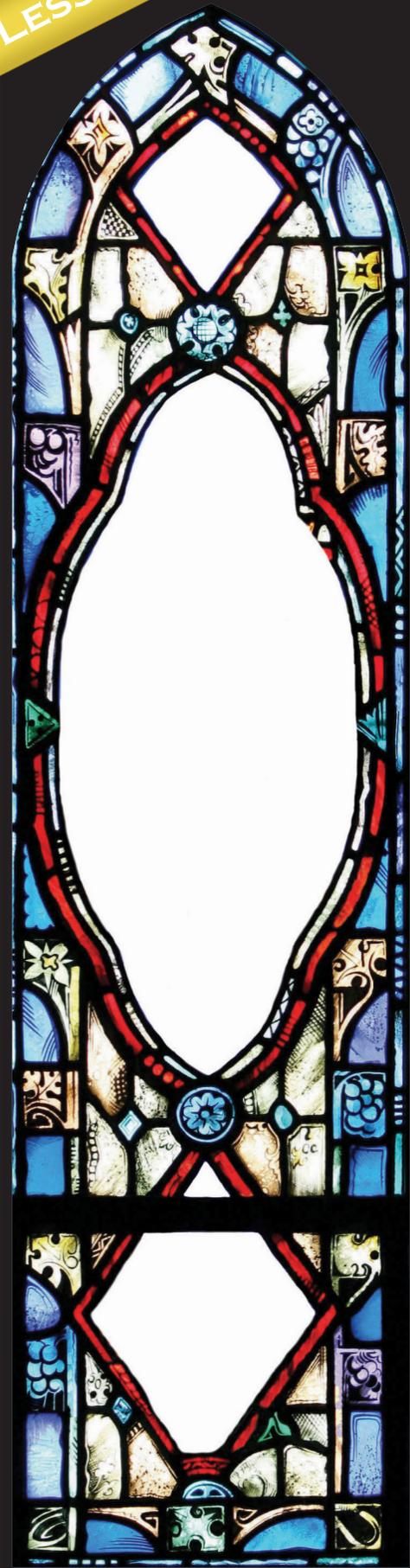
For me as a Catholic, the praying of the Rosary joins the litany recitation of the Hail Mary with opportunity for meditation on the significant events in the lives of Christ and the Virgin Mother. Jennifer McGaw Phelps and Tami Palladino have immeasurably enriched such meditation by comparing the mysteries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



HE SAW THE SPIRIT OF GOD DESCENDING

THE FIRST LUMINOUS MYSTERY

Most visual representations of Jesus' baptism in the Jordan River include the Spirit of God descending like a dove, a detail emphasized in all four Gospels. Paragraph 1270 in the *Catechism of the Catholic Church* teaches that in the sacrament of Baptism Christians are reborn as children of God and must "participate in the apostolic and missionary activity of the People of God."

What are some apostolates or missionary activities that interest you? What do you find appealing about them? How can you increase participation and support of the Church's mission?

MATTHEW 3:1–5 & 3:13–17

3¹In those days came John the Baptist, preaching in the wilderness of Judea, ²"Repent, for the kingdom of heaven is at hand." ³For this is he who was spoken of by the prophet Isaiah when he said,

"The voice of one crying in the wilderness:

Prepare the way of the Lord, make his paths straight."

⁴Now John wore a garment of camel's hair, and a leather belt around his waist; and his food was locusts and wild honey. ⁵Then went out to him Jerusalem and all Judea and all the region about the Jordan, ⁶and they were baptized by him in the river Jordan, confessing their sins. . . .

¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfil all righteousness." Then he consented. ¹⁶And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; ¹⁷and behold, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."



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1 Read the *Gospel According to Matthew* 3:1–5, 3:13–17 & the book of *Exodus* 14:21–29. The *Gospels According to Mark* 1:2–4, *Luke* 3:2–6, and *John* 1:19–23 also focus on John as a voice crying in the wilderness. John’s role is further identified by his name “the Baptist.” Consider why the image of the voice from the *Book of Isaiah* 40:3 fittingly describes the one who baptizes Jesus.

2 In the *Gospel According to Luke* 3:2–6, John preaches a baptism of repentance for the forgiveness of sins. With what besides repentance is baptism associated in the *Gospel According to Matthew*? How might these associations help to prepare the “way of the Lord”? What is this “way,” and why is preparation necessary?

3 Read the book of *Genesis* 6:5–8:12, which records the account of Noah and the Flood, and paragraph 1219 in the *Catechism of the Catholic Church*, which teaches that Noah’s ark prefigures “salvation by Baptism.” What aspect of the sacrament of Baptism might Noah’s ark represent? Consider what is represented by the Flood waters. What might explain who or what Noah represents?



JESUS CAME TO BE BAPTIZED

Asking why Jesus undergoes baptism in the Jordan is a normal question. The *Letter to the Hebrews* 4:15 explains that Jesus is like men and women in all things but sin, and in the *Gospel According to John* 1:33, John the Baptist differentiates between the baptism that he performs and sacramental Baptism: “He who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’” Paragraph 720 in the *Catechism of the Catholic Church* teaches: “Baptism in water and the Spirit will be a new birth.” This provides a powerful clue about what is going on when Jesus is baptized. In the biblical account of the Flood in the book of *Genesis* 6:5–8:12, water is associated with death. Noah is found to be good, so God chooses to save all that is good in the ark. The 40 days of rain represent God opening the heavens and allowing water to fall, returning the earth to the watery void that existed before Creation, a condition described in the book of *Genesis* 1:1–2.

Jesus, who is sinless, symbolizes all that is good about humanity. Through his baptism, he enters into the waters to provide safe passage for others. Through the sacrament of Baptism, men and women enter into the Body of Christ, pass safely through the waters of death, and are reborn. Jesus acts as the ark, an image of the Church. Christians are protected from death and experience safety and salvation when they become part of the Body of Christ. Whatever is not good in humanity—sin—is destroyed.



FRUITS OF PRAYER

OPENNESS TO THE HOLY SPIRIT

The fruit associated with the First Luminous Mystery is openness to the Holy Spirit. Paragraph 1831 in the *Catechism of the Catholic Church* teaches that the gifts of the Holy Spirit—wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord—are received in Baptism and strengthened at Confirmation to “make the faithful docile in readily obeying divine inspirations.” Christians who are open to the Spirit are attentive and available, ready to go where directed. This popular prayer to the Holy Spirit can help:

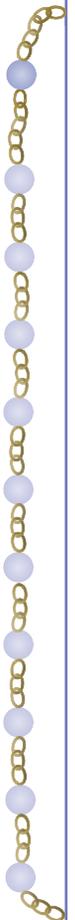
Prayer to the Holy Spirit

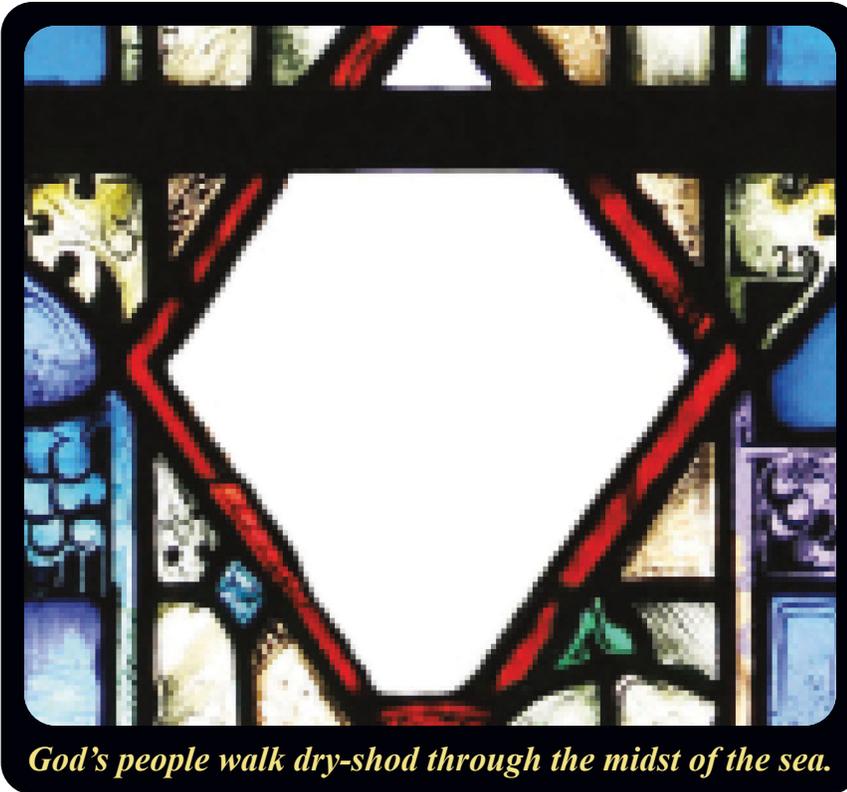
Come Holy Spirit, fill the hearts of your faithful and kindle in us the fire of your love.

Send forth your Spirit, and we shall be created, and you shall renew the face of the earth.

O, God, who by the light of the Holy Spirit did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever rejoice in his consolation. We ask this through Christ our Lord.

Amen.





ILLUSTRATIONS FOR THE LUMINOUS MYSTERIES

The stained glass windows that depict the Creed and the original 15 Mysteries of the Rosary were created in 1935. Charles Connick, the artist who envisioned them, died in 1945, more than 50 years before Pope St. John Paul II introduced the Luminous Mysteries, so there are no windows depicting those New Testament events and their corresponding Old Testament parallels. Illustrations of the Luminous Mysteries and their Old Testament parallels are in the process of being created for *Scripture & the Rosary*.

EXODUS 14:21–29

14²¹ Then Moses stretched out his hand over the sea; and the LORD drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided. ²² And the sons of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. ²³ The Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And in the morning watch the LORD in the pillar of fire and of cloud looked down upon the host of the Egyptians, and discomfited the host of the Egyptians, ²⁵ clogging their chariot wheels so that they drove heavily; and the Egyptians said, "Let us flee from before Israel; for the LORD fights for them against the Egyptians."

²⁶ Then the LORD said to Moses, "Stretch

out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." ²⁷ So Moses stretched forth his hand over the sea, and the sea returned to its usual flow when the morning appeared; and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. ²⁸ The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea; not so much as one of them remained. ²⁹ But the sons of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.



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4 Compare the dove’s role in the Flood with its role at Jesus’ baptism. If necessary, refer to paragraph 701 in the *Catechism of the Catholic Church*. What about the dove makes it a suitable image to symbolize the action of the Holy Spirit in Baptism?

5 How does the account of the Israelites’ passage through the sea described in the book of *Exodus* resemble the account of Noah and the Flood in the book of *Genesis*? How do the two events differ?

6 In the account of the Israelites’ passage through the sea, what aspect of the sacrament of Baptism might the water represent? Who or what is responsible for the descendants of Jacob receiving safe passage through the Red Sea?

7 What point might the LORD be trying to make in the book of *Exodus* 14:15–18 when he asks Moses: “Why do you cry to me?” For what purpose does the LORD tell Moses that he intends to fight against Pharaoh and Egypt to rescue the descendants of Jacob?

8 How does God prevent the Egyptians from slaughtering the descendants of Jacob during the night before the people can cross through the Red Sea? How does God go about giving his people safe passage? What might possess the Egyptians to rush headlong into the water after the Israelites? What conclusion do the Egyptians reach about the God of the Israelites? What specific things does the LORD do to arrange for the Egyptians’ defeat?

9 Consider why the account of the Israelites crossing the sea is a mandatory reading at the Easter Vigil Mass, the time when adults are baptized into the Church. What information does the account in the book of *Exodus* provide concerning Christian salvation?

10 What is sanctified in Jesus’ Baptism in the Jordan? If necessary, refer to Paul’s *Letter to the Romans* 6:3–11 and paragraph 536 in the *Catechism of the Catholic Church*. How does the event in the Jordan make it possible for a Christian to die with Jesus Christ in the sacrament of his or her own Baptism? What does Paul teach is the ultimate benefit of being baptized into Christ Jesus?

EXTRAORDINARY HUMILITY

“ At the Jordan, Jesus reveals himself with an extraordinary humility, reminiscent of the poverty and simplicity of the child laid in the manger, and he anticipates the sentiments with which he will come to the point of suffering the humiliation of the cross.

The Son of God, the one who is without sin, puts himself among sinners, and demonstrates God’s closeness to the process of the human being’s conversion. Jesus takes upon his shoulders the burden of sin of the whole of humanity. He begins his mission by putting himself in the place of sinners, in the perspective of the cross. While absorbed in prayer, Jesus emerges from the water after his baptism. The *Gospel According to Luke* 3:21–22 records that at that moment, “the heaven was opened, and the Holy Spirit descended upon him in bodily form as a dove,” and words were heard that had never been heard before: “You are my beloved Son; with you I am well pleased.”

—Pope Benedict XVI
10 January 2010

THE SONS OF ISRAEL WENT INTO THE MIDST OF THE SEA

A number of Old Testament passages could serve as a parallel to Jesus’ baptism in the Jordan River, including Noah and the Flood in the book of *Genesis* 6:5—8:12 and Joshua leading the Israelites into the Promised Land in the *Book of Joshua* 3:1–17. The account of the Israelites walking through the sea is a mandatory reading at the Easter Vigil when adults are baptized into the

Church, and it is singled out as an Old Testament prefiguration of Baptism in paragraph 1221 in the *Catechism of the Catholic Church*: “But above all, the crossing of the Red Sea, literally the liberation of Israel from the slavery of Egypt, announces the liberation wrought by Baptism.” All of the Old Testament parallels to the Luminous Mysteries are taken from the book of *Exodus*.

YOU HAVE KEPT THE GOOD WINE UNTIL NOW

THE SECOND LUMINOUS MYSTERY

At the Wedding at Cana, the Blessed Virgin Mary demonstrates her effectiveness as an intercessor. St. Louis de Montfort observed that “the greatest saints, those richest in grace and virtue, will be the most assiduous in praying to the Most Blessed Virgin, looking up to her as the perfect model to imitate and as a powerful helper to assist them.”

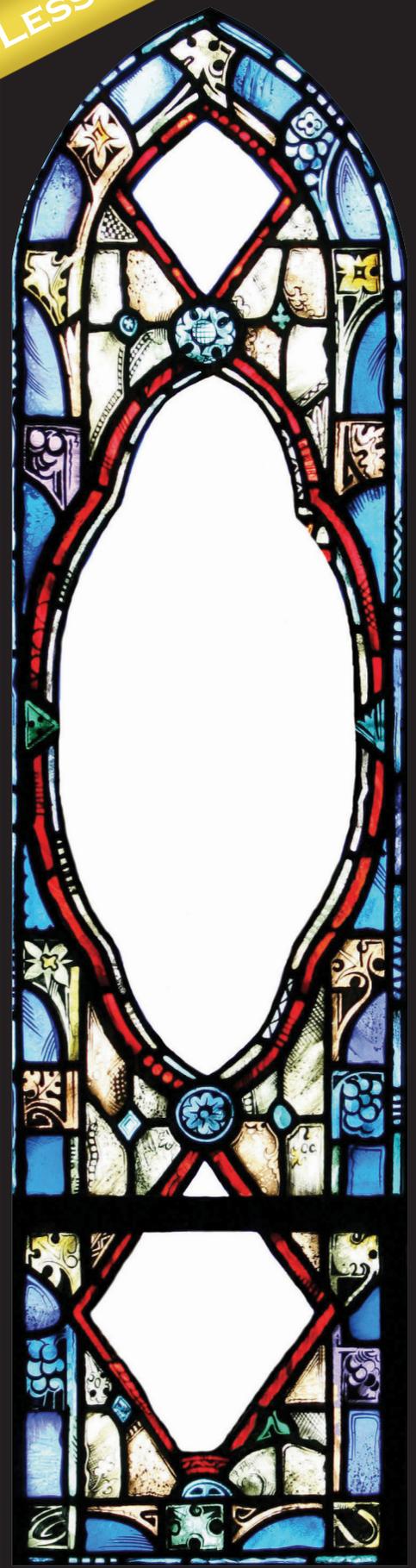
When was the last time that you asked Mary to intercede to help with a problem? What situation in your life do you think would benefit from her intercession right now? Who among your friends and family might benefit from her help?

JOHN 2:1–11

2¹ On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; ² Jesus also was invited to the marriage, with his disciples. ³ When the wine failed, the mother of Jesus said to him, “They have no wine.” ⁴ And Jesus said to her, “O woman, what have you to do with me? My hour has not yet come.” ⁵ His mother said to the servants, “Do whatever he tells you.” ⁶ Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷ Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. ⁸ He said to them, “Now draw some out, and take it to the steward of the feast.” So they took it. ⁹ When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom ¹⁰ and said to him, “Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now.” ¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.



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1 Read the *Gospel According to John 2:1–11* & the book of *Exodus 17:1–7*. What is the problem at the marriage in Cana? Compare it with the problem faced by the descendants of Jacob in the wilderness. Which situation appears more severe? Who asks Jesus to intercede at Cana? Who asks God to intercede in the wilderness? What might the people making those requests have in common?

2 What does Jesus say when the Blessed Virgin brings the newlyweds’ problem to his attention? When Jesus appears inclined to ignore his Mother’s request, what excuse does he use? Consider whether this is a valid reason for him not to get involved.

3 How do Mary’s instructions indicate that she expects Jesus to solve the newlyweds’ problem? Is it likely that Jesus intended to solve the problem all along? Does what Jesus asks the servants to do seem reasonable? What might motivate them to comply?



EVIDENCE OF EMMANUEL

Jesus’ transformation of water into wine in the *Gospel According to John* is the first of the signs he performs in the *Fourth Gospel*. Mary’s words to the servants in the *Gospel According to John 2:5*—“Do whatever he tells you”—are widely understood as instructions applicable to Jesus’ followers in every age.

This account of an intimate interaction between Jesus and Mary mystifies some readers, who are perplexed at Jesus’ apparent indifference to his Mother’s request. Mary’s instructions to the servants, however, make it clear that she does not interpret Jesus’ response as being in any way disrespectful.

Mary and Jesus relate not only as creature and Creator—in which Mary respects Jesus’ divine nature—but also as Mother and Son—in which Jesus shows proper filial respect for the woman through whom he has received his human nature. When Jesus calls his Mother “woman,” he is acknowledging that in this situation they are communicating on a human level.

The sign Jesus is about to perform is done at his Mother’s request and sets in motion events that will make salvation possible. The six stone jars represent the framework Jesus will use for re-Creation. They first contain an inadequate filling of water, also present at the beginning of Creation in the book of *Genesis 1:1–2*. In order to celebrate the fulfillment of the wedding—and the union of human and divine in the second person of the Trinity—the water must become wine. With this sign, Jesus indicates what will be accomplished in the marriage of humanity and divinity, and he proves that he is indeed “Emmanuel” (which means, God with us) described in the *Gospel According to Matthew 1:23*.



FRUITS OF PRAYER

TRUST IN MARY

Paragraph 2618 in the *Catechism of the Catholic Church* explains that the Wedding at Cana reveals how Mary prays and intercedes in faith.” The newlyweds had a problem, which Mary took to Jesus, and he solved the problem. When meditating on the Second Luminous Mystery, Christians pray for the virtue of being able to trust in Mary’s intercession.

Have you ever asked another Christian to pray for you? What prompted you to ask? How does Mary’s faith and her role as Mother of the Church make her an ideal intercessor?

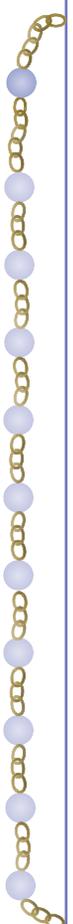
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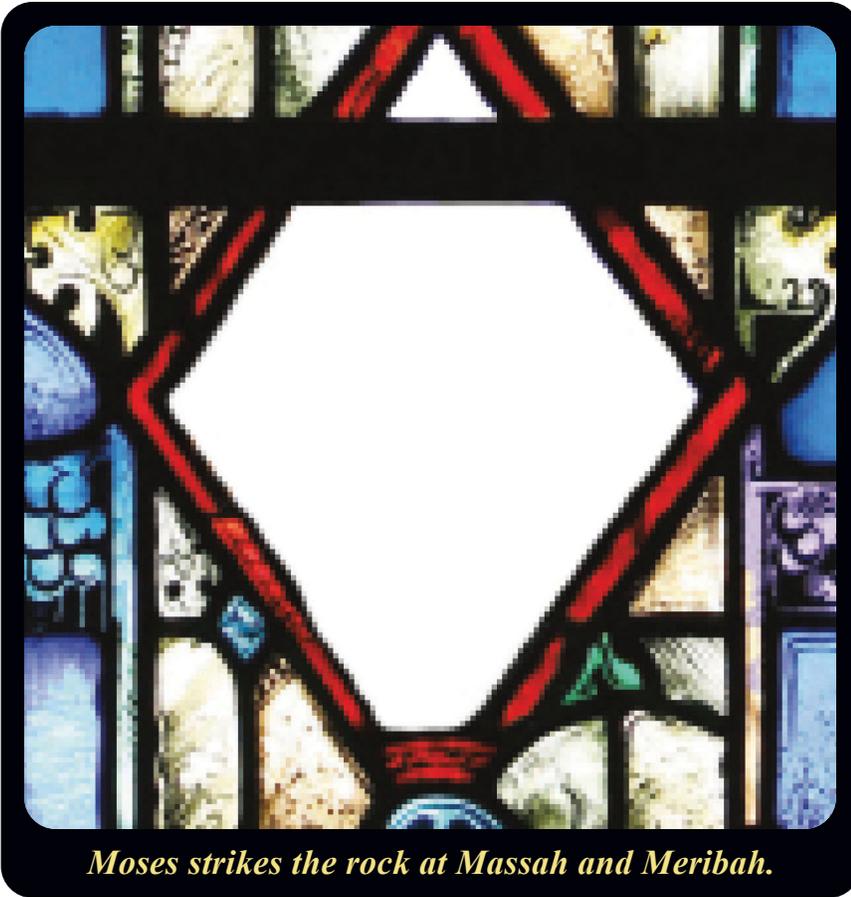
Remember, O most gracious Virgin Mary, never was it known that anyone who fled to your protection, implored your help, or sought your intercession was left unaided.

Inspired by this confidence, I fly to you, O Virgin of virgins, my Mother; to you I come, before you I stand, sinful and sorrowful.

O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me.

Amen.





Moses strikes the rock at Massah and Meribah.

MOSES MAKES A HUMAN MISTAKE

A parallel version of Moses striking the rock at Meribah appears in the book of *Numbers* 20:1–13. There God chastises Moses' behavior, saying: "Because you did not believe in me, to sanctify me in the eyes of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."

The mistake Moses made was in striking the rock twice. Moses' reaction is not unlike hitting an unpredictable appliance to make it work. The problem? Moses was not following God's exact instructions or showing faith that the LORD was going to fulfill his promise to provide water for his people in the wilderness.

EXODUS 17:1–7

17¹ All the congregation of the sons of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim; but there was no water for the people to drink. ²Therefore the people found fault with Moses, and said, "Give us water to drink." And Moses said to them, "Why do you find fault with me? Why do you put the LORD to the test?" ³But the people thirsted there for water, and the people murmured against Moses, and said, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" ⁴So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." ⁵And the LORD said to Moses, "Pass on before the

people, taking with you some of the elders of Israel; and take in your hand the rod with which you struck the Nile, and go. ⁶Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, that the people may drink." And Moses did so, in the sight of the elders of Israel. ⁷And he called the name of the place Massah and Meribah, because of the fault-finding of the sons of Israel, and because they put the LORD to the test by saying, "Is the LORD among us or not?"



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4 What was the usual purpose of the six stone jars in Cana? If each jar holds 20 to 30 gallons, how much liquid would all six jars hold? Suggest some reasons that might explain why Jesus chose to solve the newlyweds' problem in such generous fashion.

5 In the *Gospel According to Mark* 14:25, Jesus introduces the Eucharist and announces: "Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." How does Jesus' act of turning water into wine foreshadow the sacrament of the Eucharist? If necessary, refer to paragraph 1335 in the *Catechism of the Catholic Church*.

6 In the *Gospel According to John* 3:28–29, who does John suggest is the bridegroom? In the book of *Revelation* 19:7, who is the bridegroom? Who does the book of *Revelation* suggest is the bride?

7 Read the book of *Exodus* 7:14–21. What problem do the descendants of Jacob have? How is it solved? What happened to the Nile when Moses struck it? What happens to the rock in the wilderness when Moses strikes it? What might explain why God has Moses use the same rod to perform both miracles? Compare Moses' rod to the instrument that Jesus uses to turn water to wine at Cana.

8 In the book of *Exodus* 17:7, what question did the descendants of Jacob want answered? Does God's answer seem sufficient? What ultimate purpose might Jesus have had in mind when he agreed to perform the sign at Cana? Consider what might make the account of water from the rock described in the book of *Exodus* a suitable parallel for the Second Luminous Mystery.

9 Read the *First Letter to the Corinthians* 10:1–4, in which Paul describes water from the Rock as a "supernatural drink." What was the "supernatural food" that the descendants of Jacob ate while traveling in the wilderness for 40 years? What radical interpretation does Paul express about the nature of the Rock? How does this water from the Rock foreshadow the sacrament of the Eucharist?

10 Read *Psalms* 95. In the first verse, to what is God compared? What are God's people encouraged to do? Consider why the Psalmist refers to the account of water from the Rock. How are God's feelings described concerning what happened at Meribah and Massah? What are the consequences to the future descendants of Jacob as a result of their ancestors' behavior in the wilderness?

AND THE ROCK WAS CHRIST

An intriguing detail about the wilderness sojourn of the descendants of Jacob concerns the water that flowed from the rock, described in the book of *Exodus* 17:1–7. In his *First Letter to the Corinthians* 10:1–4, Paul expresses the radical idea that this Rock at Massah and Meribah was Jesus: "Our fathers ... all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ."

Seeing Jesus as the source of this supernatural drink in the wilderness makes this event a fitting parallel to the Second Luminous Mystery, the sign of water being turned into wine. The book of *Exodus* 17:7 significantly records that the people had been asking: "Is the LORD among us or not?"

The Scriptures indicate that God indeed was at Meribah, something attested by the water that flows from the rock.

God also was among those gathered for the Wedding at Cana. There, instead of producing water to sustain life in the wilderness, Jesus turns water into celebratory wine as the first sign that he has come to bring eternal life through the joining of humanity and divinity in an intimate spiritual union.

signs miracles that point toward something The *Gospel According to John* presents **signs** instead of miracles. In addition to providing evidence of supernatural power and proving that Jesus really is the Messiah—Jesus' **signs** point forward to something more. The **sign** at the Wedding at Cana points ahead to the sacrament of the Eucharist as well as to the Church as the bride of Christ.

BLESSED ARE THE POOR IN SPIRIT

THE THIRD LUMINOUS MYSTERY

In the *Gospel According to Matthew* 5:1–20, Jesus explains how the kingdom of heaven operates, establishing that he has no intention of abolishing the law of the Old Testament. The giving of the Law on Mt. Sinai in the book of *Exodus* 19:16–20:20 foreshadows Jesus’ Sermon on the Mount.

The word “beatitude” means blessing and often is translated as happiness. Write three personal beatitudes based on happiness you have experienced as a result of practicing virtue.

MATTHEW 5:1–12 & 5:19

5¹ Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. ² And he opened his mouth and taught them, saying: ³ “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ “Blessed are those who mourn, for they shall be comforted.

⁵ “Blessed are the meek, for they shall inherit the earth.

⁶ “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ “Blessed are the merciful, for they shall obtain mercy.

⁸ “Blessed are the pure in heart, for they shall see God.

⁹ “Blessed are the peacemakers, for they shall be called sons of God.

¹⁰ “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

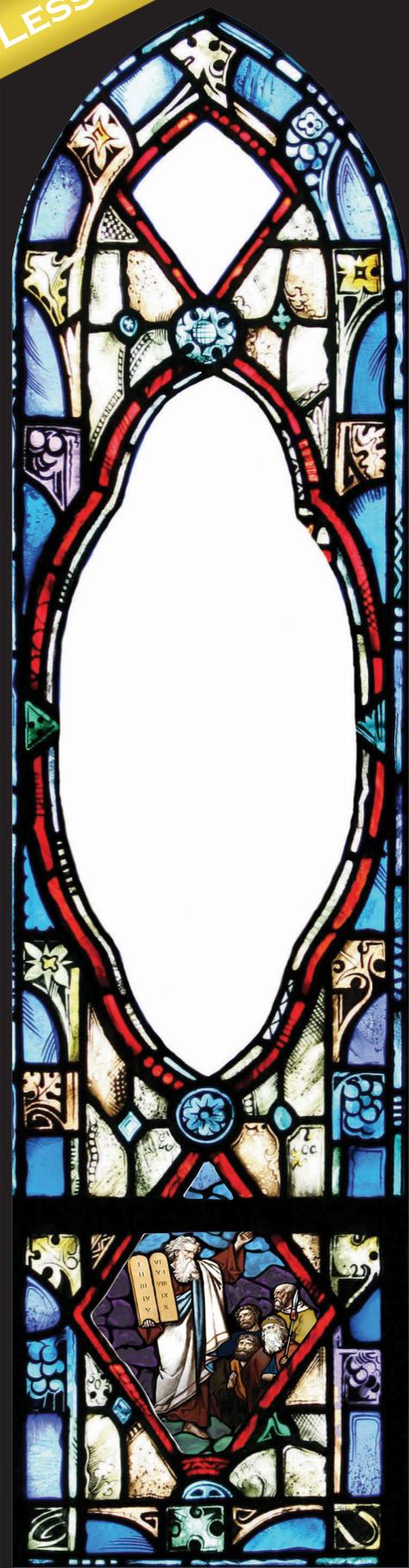
¹¹ “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

¹² Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. . . .

¹⁹ “Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”



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1 Read the *Gospel According to Matthew* 5:1–12, 5:19 & the book of *Exodus* 20:1–20. Which two Beatitudes mention the kingdom of heaven as a reward? What two types of people will receive this reward? In the *Gospel According to Matthew* 5:19, how does Jesus connect the kingdom of heaven with Old Testament law? Consider whether this knowledge provides you with more comfort or less.

2 The Beatitudes that promise the kingdom of heaven act as bookends for the other six. What rewards does Jesus attach to the Beatitudes in the middle? Which of the eight Beatitudes seem easiest to understand? Which might be the most difficult to understand or to implement? Consider whether there are any of the Ten Commandments that are difficult to understand or implement. What help is available to Christians through the Church?

3 In the *Gospel According to Matthew* 3:2 and 10:7, John the Baptist and Jesus each teach that the kingdom of heaven is at hand. Consider what is meant by the kingdom of heaven being “at hand.” Consider whether the kingdom of heaven is at hand in the present day. How do Christians further the kingdom of heaven on earth by practicing the Beatitudes? Consider whether following the Ten Commandments also furthers the kingdom in the same way.

4 St. Augustine described the kingdom of heaven in these words: “There we shall rest and see, we shall see and love, we shall love and praise.” What might be some characteristics we can expect to see in heaven? What might explain why some people are not interested in or even seem to be opposed to the kingdom of heaven?



BLESSINGS OF THE KINGDOM

The *Gospel According to Matthew* 5:3–11 presents the Beatitudes as eight blessings taught by Jesus during the Sermon on the Mount. The *Gospel According to Luke* 6:17–26 presents similar material in a slightly different fashion as four blessings and four woes that Jesus teaches during the Sermon on the Plain.

A primary difference in the *Gospel According to Luke* is the insistence on blessing people who actually are poor, not just poor in spirit; who actually are hungry, not just hungering and thirsting for righteousness. *Luke*’s account also focuses on the woes that will befall those who have achieved earthly success.

The *Gospel According to Matthew* instead looks at the happiness that will come to those seeking the kingdom of heaven. In the *Gospel According to Matthew* 5:17–20, Jesus deliberately mentions the law already in place from the book of *Exodus* 20:1–17, and he links adherence to it with entry into heaven’s kingdom.



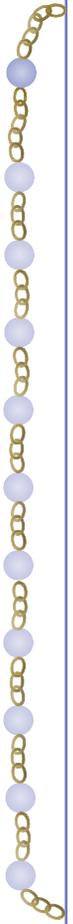
FRUITS OF PRAYER

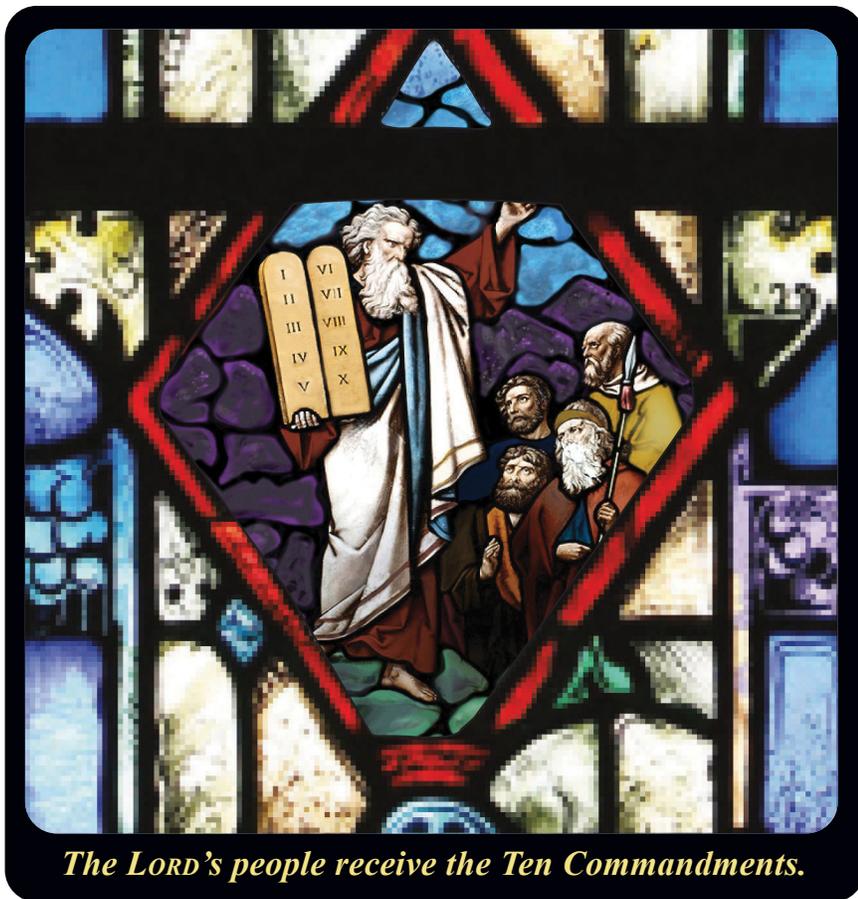
ONGOING CONVERSION

The fruit associated with the Third Luminous Mystery is ongoing conversion, something required of all Christians. This virtue is reflected in the last of the four stages of conversion associated with the Rite of Christian Initiation of Adults (R.C.I.A.). Those stages are: the inquiry period, the catechumenate, the period of purification and enlightenment, and mystagogia.

The period of inquiry is intended to help a person searching for faith within the Church community. The catechumenate is a lengthy period of formation and reflection on God’s Word. The period of purification and enlightenment, which often corresponds to Lent, prepares catechumens and candidates to receive the sacraments. Mystagogia is the ongoing formation required of all who seek to remain integrated within the Church.

As you meditate about Jesus’ Proclamation of the Kingdom of heaven, ask God for the virtue of ongoing conversion in order that you can avoid becoming lethargic about your faith. Pray to instead gain the grace and strength to move closer to your goal of union with Christ.





The LORD's people receive the Ten Commandments.

RECONCILIATION

“ There is a close connection between holiness and the sacrament of Reconciliation, witnessed by all the saints. The real conversion of our hearts means opening ourselves to God's renewing action. This driving force of every reform is expressed in evangelizing efforts. In Confession, repentant sinners are justified, pardoned, and sanctified, and they abandon their former selves to be reclothed in the new. Only those who have let themselves be profoundly renewed by divine grace are able to bear within themselves—and hence to proclaim—the newness of the Gospel. ”

—Pope Benedict XVI
9 March 2011

EXODUS 20:1–20

20¹ And God spoke all these words, saying, ²“I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

³“You shall have no other gods before me.

⁴“You shall not make for yourself a graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; ⁵you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, ⁶but showing mercy to thousands of those who love me and keep my commandments.

⁷“You shall not take the name of the LORD your God in vain; for the LORD will not hold

him guiltless who takes his name in vain.

⁸“Remember the sabbath day, to keep it holy. ⁹Six days you shall labor, and do all your work; ¹⁰but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; ¹¹for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the LORD blessed the sabbath day and hallowed it.

¹²“Honor your father and your mother, that your days may be long in the land which the LORD your God gives you.

¹³“You shall not kill.

¹⁴“You shall not commit adultery.

¹⁵“You shall not steal.

¹⁶“You shall not bear false witness against your neighbor.

¹⁷“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his manservant, or his maidservant, or his ox, or his donkey, or anything that is your neighbor’s.”

¹⁸Now when all the people perceived the thunder and lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled; and they stood afar off, ¹⁹and said to Moses, “You speak to us, and we will hear; but let not God speak to us, lest we die.” ²⁰And Moses said to the people, “Do not fear; for God has come to test you, and that the fear of him may be before your eyes, that you may not sin.”



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5 How do good moral choices bring about happiness? If necessary, refer to paragraph 1723 in the *Catechism of the Catholic Church*. What might explain why Jesus follows his teaching about the Beatitudes with an admonition not to reject the Law of Moses?

6 The Ten Commandments are pronounced by God to Moses in the middle of a theophany—a visual manifestation of God. How do the people react to the signs preceding the commandments?

7 The book of *Exodus* 19:18 describes the LORD descending on a mountain in fire. How is God’s descent in the wilderness similar to Jesus’ teaching of the Beatitudes in the Sermon on the Mount?

8 Read the book of *Deuteronomy* 18:18. Jesus often is referred to as “the new Moses,” based in part on Moses’ promise to the descendants of Jacob that in the future God would send them a prophet like him. List ways in which Jesus and Moses are similar.

9 Morality and the avoidance of sinful behavior often are taught as the natural response to God’s loving initiative. Consider how it is that the Ten Commandments reflect God’s love.

10 In the book of *Exodus* 20:18–20, why might the people be frightened when God descends on the mountain? What do the descendants of Jacob fear will happen if they hear God’s voice? According to Moses, why does God visit his people? Consider whether the people fear Jesus at the Sermon on the Mount.

GOD COMES TO MEET HIS PEOPLE

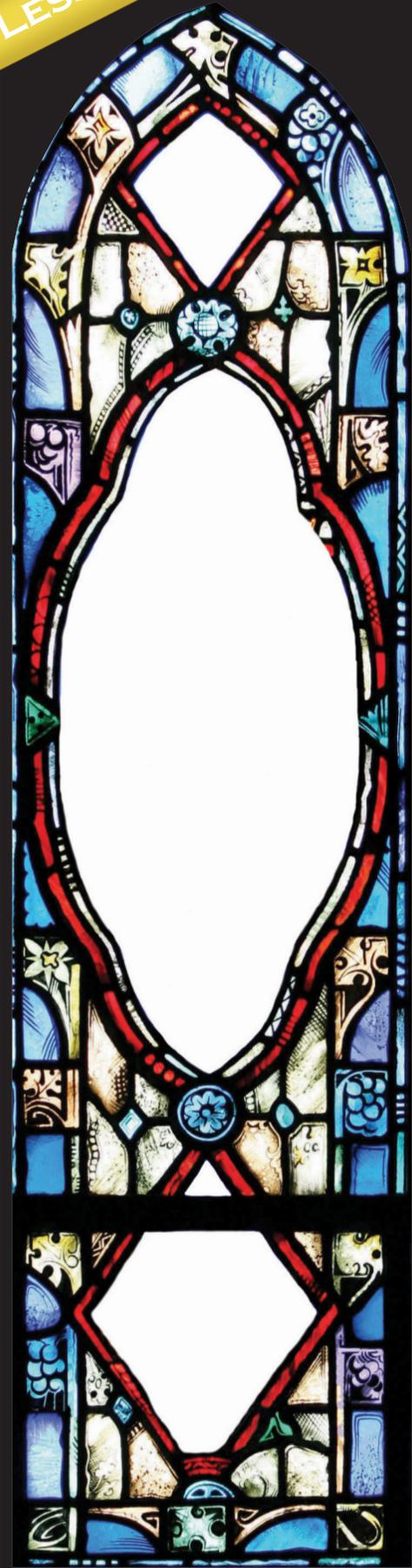
As the expression of natural law, the Ten Commandments represent humanity’s fundamental duties toward God and neighbor. As the fulfillment of the law, Jesus expresses what is essential about the law—love of God and love of neighbor.

Paragraph 2056 in the *Catechism of the Catholic Church*, which refers to the Ten Commandments as the “Decalogue” or “ten words” revealed by God, teaches: “It is in the New Covenant in Jesus Christ that their full meaning will be revealed.”

God comes in love to meet his people, to bestow on them the “ten words” that point to the conditions for life. In the book of *Deuteronomy* 30:16, Moses sets forth the terms of the covenant: “If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply.”

This same divine love also motivates Jesus to go up on the mountain where he teaches his followers what behavior is necessary if they wish to enter the kingdom of heaven.

Consider the reward that Moses promises God’s people if they follow the LORD’s Ten Commandments. Now consider what Jesus promises to those who live their lives in conformity with the Beatitudes.



THIS IS MY SON, MY CHOSEN; LISTEN TO HIM!

THE FOURTH LUMINOUS MYSTERY

LUKE 9:23–35

9²³ And he said to all, “If any man would come after me, let him deny himself and take up his cross daily and follow me. ²⁴For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. ²⁵For what does it profit a man if he gains the whole world and loses or forfeits himself? ²⁶For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels. ²⁷But I tell you truly, there are some standing here who will not taste death before they see the kingdom of God.”

²⁸Now about eight days after these sayings, he took with him Peter and John and James, and went up on the mountain to pray. ²⁹And as he was praying, the appearance of his countenance was altered, and his clothing became dazzling white. ³⁰And behold, two men talked with him, Moses and Elijah, ³¹who appeared in glory and spoke of his exodus, which he was to accomplish at Jerusalem. ³²Now Peter and those who were with him were heavy with sleep but kept awake, and they saw his glory and the two men who stood with him. ³³And as the men were parting from him, Peter said to Jesus, “Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah”—not knowing what he said. ³⁴As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. ³⁵And a voice came out of the cloud, saying, “This is my Son, my Chosen; listen to him!”



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syn•op•tic from the same point of view

Meaning “with the same eye,” **synoptic** is the Greek word used to describe the *Gospels According to Matthew, Mark, and Luke*.

Jesus reveals his divine glory on a mountain, symbolizing the spiritual heights to which humanity is called. When the excited disciples propose constructing shelters at that location, God overshadows the mountain in a cloud and tells them to listen to his Son.

The disciples' suggestion has been interpreted as a desire stay put in the contemplative realm instead of returning to everyday concerns. Which of Jesus' words have you found helpful when attempting to balance contemplation and action?

1 Read the *Gospel According to Luke 9:23-35* & the book of *Exodus 34:29-35*. What point is Jesus making when he says: "There are some standing here who will not taste death before they see the kingdom of God"? Compare the glory on Moses' face in the book of *Exodus* with Jesus' appearance at the Transfiguration.

2 The *Gospels According to Matthew* and *Mark* also record that at the Transfiguration God tells the disciples to listen to Jesus. In each account, what are Jesus' next words (see the *Gospels According to Matthew 17:7*, *Mark 9:9-13*, and *Luke 9:36-41*)? What might explain why the writers of the synoptic Gospels record Jesus saying different words after the Transfiguration.



GLORY FROM ON HIGH

In the Transfiguration, Jesus reveals his glory to three chosen disciples. Paragraph 555 in the *Catechism of the Catholic Church* teaches that divine glory mysteriously is tied to the way of the cross: "Moses and Elijah had seen God's glory on the Mountain; the Law and the Prophets had announced the Messiah's sufferings." Earthly glory is associated with honor and splendor, but heavenly glory comes at a price. While the Transfiguration provides a foretaste of the glory to which all Christians are called, *Acts of the Apostles 14:21-22* notes that it is through "many tribulations" that men and women enter the kingdom of God.

This only is possible because of Jesus' supreme sacrifice. Paragraph 705 in the *Catechism of the Catholic Church* points out that humanity is disfigured by sin and death, remaining "in the image of God," but deprived "'of the glory of God,' of his 'likeness.'" This highlights the often overlooked link between God's glory and his likeness. The same paragraph equates God's glory with the gift of "the Spirit who is 'the giver of life.'" Jesus' sacrificial death makes possible the union of humanity and divinity. The Transfiguration points toward humanity's entrance into eternal glory.



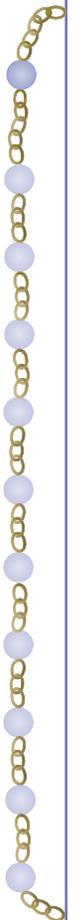
FRUITS OF PRAYER

DESIRE FOR HOLINESS

The fruit linked with the Fourth Luminous Mystery and Jesus' Transfiguration is desire for holiness. The closer men and women get to Jesus, the more they desire to be like him. Peter, James, and John are depicted as Jesus' closest friends. They are with Jesus at the raising of Jairus' daughter and with Jesus during his Agony in the Garden, in the *Gospel According to Mark 5:35-43* and *14:32-42*, respectively.

On Mount Tabor, they are shown Jesus' glory in order to strengthen their faith. St. Gregory of Nyssa likened the spiritual life to climbing a mountain: "He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops desiring what he already knows."

If you struggle to embrace difficulties and have trouble recognizing them as opportunities to grow in holiness, a good place to start is to ask God for the desire to be holy. Christians who keep their eyes fixed on Jesus—like the disciples with Jesus at the Transfiguration—will find that the Holy Spirit gives them strength to embrace their difficulties with joy and courage.





After speaking with God, Moses veils his shining face.

TO LISTEN MEANS TO OBEY

In Scripture, the command to listen always requires obedience to God's word. The book of *Deuteronomy* 6:4 contains the opening words of the great Jewish prayer known as the Shema: "Hear, O Israel: the LORD our God is one LORD." This is followed by an injunction to love the LORD.

In the New Testament *Letter to the Philippians* 2:8, Paul significantly writes that Jesus "humbled himself and became obedient unto death, even death on a cross."

Paragraph 144 in the *Catechism of the Catholic Church* reinforces the scriptural connection between listening and obedience, teaching that the Blessed Virgin Mary is "the most perfect embodiment" of the obedience of faith.

EXODUS 34: 29–35

34 ²⁹When Moses came down from Mount Sinai with the two tables of the covenant in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. ³⁰And when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. ³¹But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. ³²And afterward all the sons of Israel came near, and he gave them in commandment all that the LORD had spoken with

him in Mount Sinai. ³³And when Moses had finished speaking with them, he put a veil on his face; ³⁴but whenever Moses went in before the LORD to speak with him, he took the veil off, until he came out; and when he came out, and told the sons of Israel what he was commanded, ³⁵the sons of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses would put the veil upon his face again, until he went in to speak with him.



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3 What is Jesus doing when his countenance is altered? What might explain why Jesus asks Peter, John, and James to accompany him up the mountain? The synoptic Gospels all record accounts of the Transfiguration. What might explain why John, who was present at this event, fails to write about it in the *Fourth Gospel*?

4 Moses and Elijah, traditional representatives of the law and the prophets, appear at the Transfiguration. Read the book of *Deuteronomy* 18:15–16 and the *Book of Malachi* 4:4–6. How do these passages support the Jewish belief that these Old Testament figures would reappear before the arrival of the Messiah? Some translations of the *Gospel According to Luke* 9:31 use the word “exodus” to refer to Jesus’ forthcoming Passion. Consider why this might be fitting.

5 Read the book of *Exodus* 14:1–29. What might explain why Moses and Elijah are the Old Testament figures who show up at the Transfiguration to discuss Jesus’ exodus with him? How does Jesus’ exodus resemble the Exodus in which Moses led the descendants of Jacob out of Egypt? Consider how Elijah’s passing into heaven bears similarities to the original Exodus.

6 What difficulty threatens to prevent Peter, John, and James from witnessing Jesus’ Transfiguration? Consider how these three are able to recognize Moses and Elijah talking with Jesus.

7 Peter comes up with the idea of building three tents (shelters) on the site of the Transfiguration. What does this indicate about the relative importance that he places on the law represented by Moses, the prophets represented by Elijah, and the Messiah himself? What phrase in the *Gospel According to Luke* 9:33 indicates that Peter’s understanding is flawed? What might be the cause that flaw?

8 Read the *Gospels According to Matthew* 3:16–17, *Mark* 1:9–11, *Luke* 3:21–22, and *John* 1:1–3 and 1:32–34. In addition to speaking at the Transfiguration, at what other New Testament event did God speak from heaven in an audible voice? Refer to the book of *Genesis* 1:1–31 to explain with what Old Testament event the voice of God is most associated. How is Jesus associated with that event?

9 Paul’s *Letter to the Colossians* 3:3–4 describes a life hidden in God. Through which sacrament do Christians enter this hidden life? If necessary, refer to paragraph 1003 in the *Catechism of the Catholic Church*. When can Christians expect to appear in glory?

10 In the book of *Exodus*, Moses’s face is described as shining when he returned from the mountain where he had been talking with God. What kind of relationship does Moses have with God? Consider whether it is possible for others to develop a similar relationship with God. Consider whether such a close relationship with God would be worth pursuing.

MOSES’ SHINING FACE

Because the descendants of Jacob were afraid to come near Moses after he had been talking with God, Moses began veiling his shining face. From God’s first words at Creation—“Let there be light” recorded in the book of *Genesis* 1:3—to the final book of the New Testament in which Jesus identifies himself as “the bright morning star” in the book of *Revelation* 22:16, images of light accompany the presence of God.

At the Transfiguration, the shock of witnessing a clear manifestation or visual sign of Jesus’ divinity leaves his three disciples not knowing how to react. At this time, God’s voice then is heard urging them to listen to Jesus.

In religious art, Jesus often is shown with a halo, and circles of light are used in artistic depictions of the saints to represent their close association with divinity. As people become more holy and therefore more like God, they begin to reflect the divine source of that holiness.

In the Old Testament, God’s glory is seen on Moses’ shining face; in the New Testament, Moses is one of two figures who appear in glory with Jesus at the Transfiguration. The other figure is the prophet Elijah. Present-day Christians can benefit from reflecting on similarities between Jesus and Moses, who is best known for leading God’s people out of slavery in Egypt and for giving them the Ten Commandments.

TAKE, EAT; THIS IS MY BODY

THE FIFTH LUMINOUS MYSTERY

The institution of the Eucharist, the Fifth Luminous Mystery of the Rosary, is recorded in the synoptic *Gospels* According to *Matthew* 26:26–29, *Mark* 14:22–25, and *Luke* 22:14–20, and by Paul in his *First Letter to the Corinthians* 11:23–26. Only the Evangelist Luke and Paul, the Apostle to the Gentiles, include Jesus’ instructions that Christians remember and repeat this shared meal.

Remembrance is linked to the Old Testament liturgy of the Passover in the book of *Exodus* 13:3–10, as well as to the third of the Ten Commandments recorded in the book of *Exodus* 20:8: “Remember the sabbath day, to keep it holy.” Paul’s *First Letter to the Corinthians* 11:23–24 describes Jesus instituting the Eucharist by saying: “Do this in remembrance of me.” The Marian prayer linked to memory is the *Memorare*.

Why do you think God asks that we rely on memory as a foundation for worship? Describe a time when you found the Eucharist especially memorable.

MATTHEW 26:26–29

26 ²⁶Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; this is my body.” ²⁷And he took a chalice, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, ²⁸for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”



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Read the *Gospel According to Matthew* 26:26–29 & the book of *Exodus* 16:2–4 & 16:9–15. Paragraph 1324 in the *Catechism of the Catholic Church* reinforces that the Eucharist is the source and summit of Christian life: “The other sacraments . . . are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself.” What are the other sacraments? Consider how Jesus is present in each. How is each oriented toward the Eucharist?

2 Read the book of *Genesis* 14:17–24, which records the meeting between Abraham (called Abram at that point in the *Genesis* narrative) and Melchizedek. What two important offices are held by Melchizedek? Who seems more significant—Abram (Abraham) or Melchizedek? What might explain why (Abram) Abraham is so highly regarded in both Judaism and Christianity? If necessary, refer to Lesson 4, *God the Father: Creation & Faith* on pages 12–15.

3 Read the book of *Genesis* 15:1–21, a passage that records God entering into covenant with Abram (later renamed Abraham). What covenant promises does God make? Consider whether it is possible that the timing of God entering into this covenant is in any way tied to Abram’s (Abraham’s) recent meeting with Melchizedek.

4 How does Melchizedek’s offering prefigure the sacrament of the Eucharist and foreshadow Christian liturgy? If necessary, refer to paragraph 1333 in the *Catechism of the Catholic Church*.



THE PASCHAL MYSTERY

The book of *Exodus* tells of God delivering the descendants of Jacob from slavery in Egypt and of their subsequent wandering in the wilderness. After 40 years they enter the Promised Land, the name given to the land of Canaan that God promised in covenant to give to Abraham’s descendants.

The fate of the chosen people completely rests in God’s hands, and nowhere is this more apparent than when God unleashes a string of 10 plagues against the Egyptians in order to pressure Pharaoh to allow the descendants of Jacob to leave Egypt. The tenth plague is the most terrible, and in it God slays the firstborn of all of the Egyptians, including Pharaoh’s own son. The book of *Exodus* 12:1–32 describes how God’s people are to be spared when death literally passes over their homes, which they are to have marked with the blood of a sacrificial lamb.

In the book of *Exodus* 13:3–10, the Jewish feasts of Passover and unleavened bread are instituted as liturgical commemorations. Paragraph 1340 in the *Catechism of the Catholic Church* teaches that Jesus “fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.”

Jesus does this by the shedding his own blood in the same way that the blood of the Passover lamb was shed to mark the dwelling places of God’s chosen people. In the *Gospel According to John* 1:29, John the Baptist goes so far as to identify Jesus as the “Lamb of God, who takes away the sin of the world!” Death now can “pass over” all men and women who have been redeemed by the sacrificial blood of Jesus.



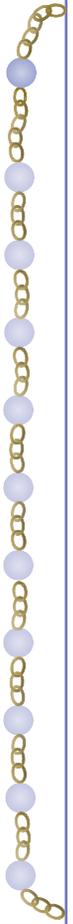
FRUITS OF PRAYER

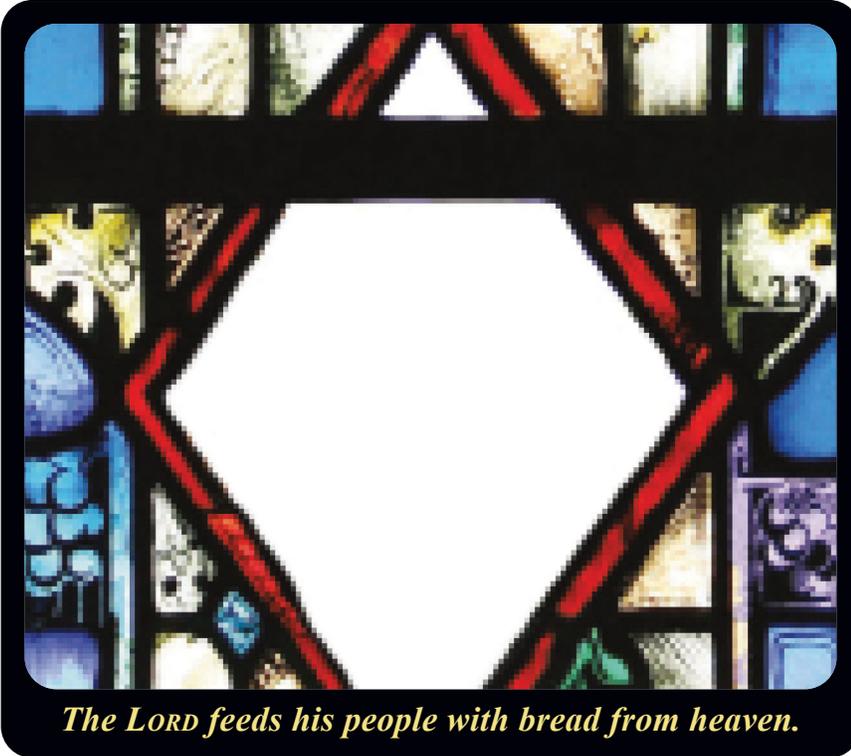
EUCCHARISTIC DEVOTION

The Fifth Luminous Mystery is paired with the virtue of Eucharistic devotion, a response to the love of Jesus Christ poured into the hearts of Christians through the Holy Spirit. Men and women receive this love in the sacrament of Baptism. Strengthened at Confirmation, Eucharistic devotion is nourished through full and active participation in the Liturgy of the Eucharist.

Paragraph 1324 in the *Catechism of the Catholic Church* teaches: “The Eucharist is the source and summit of the Christian life.” Translated into action, Eucharistic devotion means never missing a Sunday Mass without a serious reason. It means participation in daily Mass whenever possible. Eucharistic devotion can mean spontaneously stopping at a Catholic church to pray before the tabernacle, or it can mean spending a regular hour in Eucharistic Adoration.

It also could involve praying the Rosary. In *Rosarium Virginis Mariae* (Rosary of the Virgin Mary), Pope St. John Paul II taught that the Rosary prayers are a contemplation of the face of Jesus through the heart of his Mother.





The LORD feeds his people with bread from heaven.

WATER TO WINE, WINE TO BLOOD

In the *Gospel According to John* 2:1–11, Jesus launches his ministry by turning water to wine at the Wedding at Cana. Before his Passion, death, and Resurrection at the end of his earthly ministry, Jesus turns wine into his own blood, instituting the sign of the new and eternal covenant.

Paragraph 1334 in the *Catechism of the Catholic Church* teaches that when Jesus institutes the sacrament of the Eucharist he gives a new meaning to the bread and the cup associated with the Jewish Passover meal.

EXODUS 16:2–4 & 16:9–15

16²And the whole congregation of the sons of Israel murmured against Moses and Aaron in the wilderness, ³and said to them, “Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger.”

⁴Then the LORD said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may test them, whether they will walk in my law or not. ...”

⁹And Moses said to Aaron, “Say to the whole congregation of the sons of Israel, ‘Come near before the LORD, for he has heard your murmurings.’” ¹⁰And as Aaron spoke to the whole congregation of the sons of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

¹¹And the LORD said to Moses, ¹²“I have heard the murmurings of the sons of Israel; say to them, ‘At twilight you shall eat flesh, and in the morning you shall be filled with bread; then you shall know that I am the LORD your God.’”

¹³In the evening quails came up and covered the camp; and in the morning dew lay round about the camp. ¹⁴And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground. ¹⁵When the sons of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread which the LORD has given you to eat.”



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5 Refer to the *Gospel According to Matthew* 26:17 to explain which Jewish holiday Jesus and his disciples are celebrating at the Institution of the Eucharist in that Gospel. What Old Testament event does it commemorate? If necessary, refer to paragraph 1339 in the *Catechism of the Catholic Church*.

6 In the book of *Exodus* 12:1–32, how does the slaying of a lamb protect the descendants of Jacob from the last plague that God sends against the Egyptians? What might explain what, in the *Gospel According to John* 1:29, allows John the Baptist to recognize Jesus as the “Lamb of God”? Consider how Christian salvation resembles the way that God saved the descendants of Jacob. If necessary, refer to paragraph 613 in the *Catechism of the Catholic Church*.

7 In the book of *Exodus* 16:1–15, what complaint do the people bring against Moses and Aaron? Does this seem to be a fair complaint? Whom does Moses say that the people really are murmuring against? What test does God devise for the descendants of Jacob? Consider whether that this would be a difficult test.

8 How long do the descendants of Jacob subsist on manna? If necessary, refer to the book of *Exodus* 16:35. In the Bread of Life discourse in the *Gospel According to John* 6:22–59, what distinctions does Jesus make between manna and the bread of life? In the *Gospel According to John* 6:60–71, who is being tested?

9 What fruits or virtues grow out of receiving the sacrament of the Eucharist? If necessary, refer to paragraphs 1391, 1393, and 1395–1398 in the *Catechism of the Catholic Church*.

10 The five Luminous Mysteries (Mysteries of Light) were introduced by Pope St. John Paul II to focus on key moments in Jesus’ public ministry and to shed light on who Jesus is. Describe one way that your understanding of Jesus has grown through this study of *Scripture & the Rosary*. How might increased understanding about Jesus bring about changes in a person’s spiritual life?

THE HEART OF CHRISTIAN LIFE

“ My pontificate begins in a particularly meaningful way as the Church is living the special year dedicated to the Eucharist. How could I fail to see this providential coincidence as an element that must mark the ministry to which I am called? The Eucharist constitutes the source of the Petrine ministry entrusted to me. The Eucharist makes constantly present the risen Christ who continues to give himself, calling us to participate in the banquet of his Body and his Blood. From full communion with him flows every other element of the Church’s life: communion among all the faithful, the commitment to proclaiming and witnessing to the Gospel, the ardor of love for all, especially the poorest and lowliest . . . I ask everyone to intensify love and devotion for Jesus in the Eucharist, and to express courageously and clearly faith in the Real Presence of the Lord. ”

—Pope Benedict XVI
20 April 2005

A PRAYER SUITABLE FOR ALL LITURGICAL SEASONS

Here is one frequently followed schedule for praying five decades of the Rosary each day.

- **The Joyful Mysteries.** Pray these on Mondays and Saturdays. These Mysteries, traditionally associated with Advent, also may be prayed on Sundays during Advent.
- **The Luminous Mysteries.** Pray these on Thursdays throughout the year. Associated with Ordinary Time on the liturgical calendar, they also may be prayed on Sundays during Ordinary Time.
- **The Sorrowful Mysteries.** Pray these on Tuesdays, Fridays, and daily from Ash Wednesday until Easter Sunday. They traditionally are associated with the season of Lent.
- **The Glorious Mysteries.** These Mysteries traditionally are prayed on Wednesdays and Sundays throughout the year and are associated with the Church’s liturgical Easter season.

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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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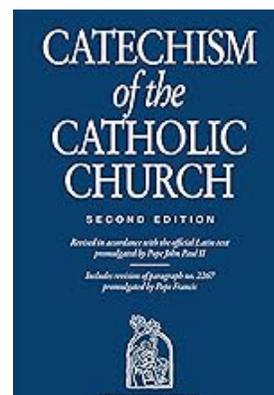
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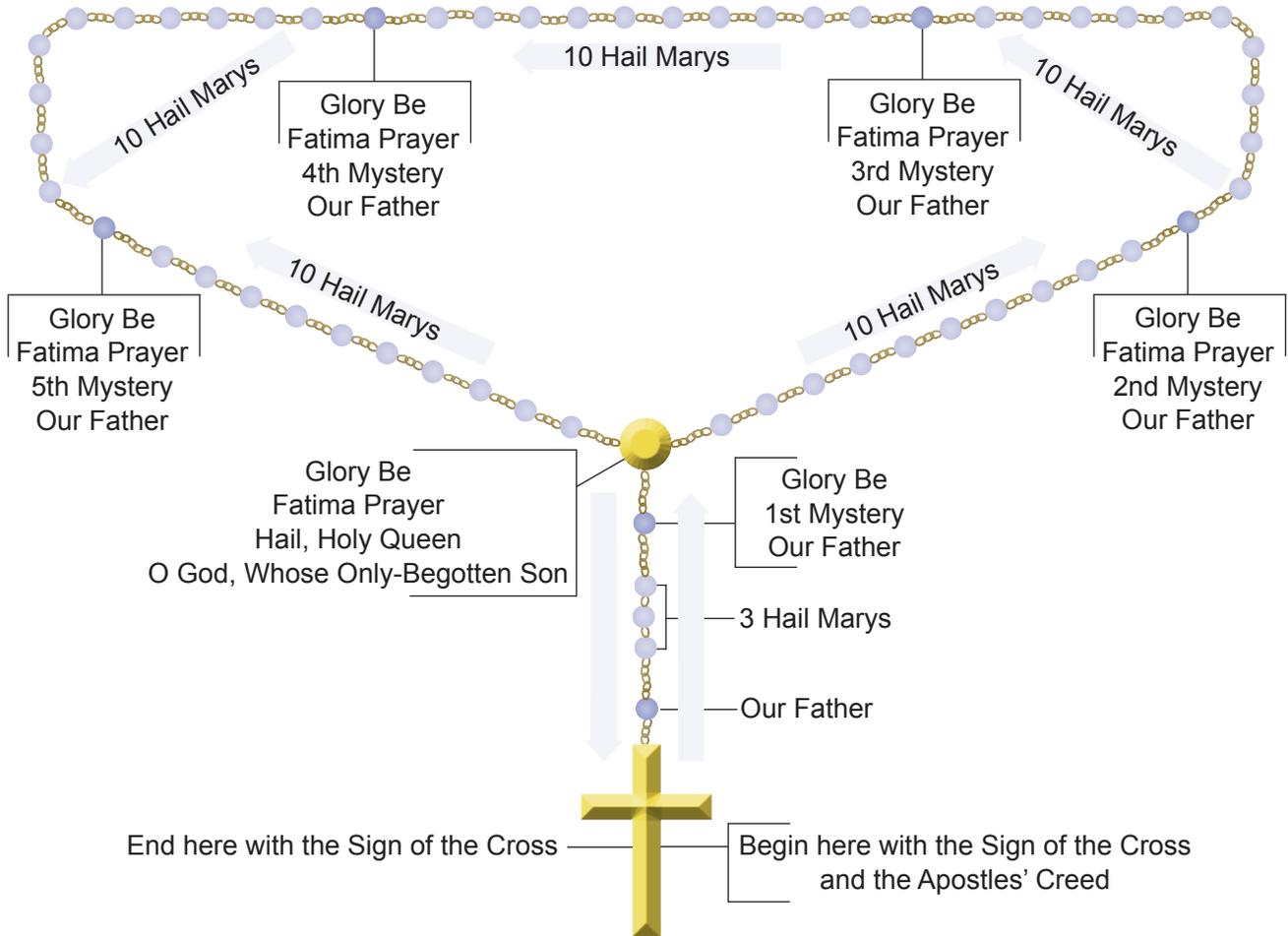
RELATED CHURCH TEACHING

- 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



End here with the Sign of the Cross — Begin here with the Sign of the Cross and the Apostles' Creed

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.