

LIFE OF CHRIST BASED ON THE MYSTERIES OF THE ROSARY

Pope John Paul II says that the Rosary of the Virgin Mary--- is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance, destined to bring forth a harvest of holiness -----, Though clearly Marian in character, the Rosary is also a Christocentric Prayer. In the sobriety of its elements it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium----.

With the Rosary, the Christian people sits at the school of Mary and is led to contemplate the beauty of the face of Christ and to experience the depth of His love as though from the very hands of the Mother of the Redeemer.”

Pope John Paul II: The Rosary of the Virgin Mary.

We accompany Jesus from his birth to his ministry, to his suffering, death and Resurrection and to the sending of the Holy Sprit culminating in the Crowning of Mary as the Queen of Heaven.

It is divided into four groups of Mysteries; Joyful, Luminous, Sorrowful and Glorious.

THE JOYFUL MYSTERIES

The Joyful Mysteries direct our minds to the Son of God, Jesus Christ, who became one like us, born of a woman, Mary of Nazareth.

THE ANNUNCIATION

The Annunciation is a symbol of humility, of submission to the will of God. As Mary must have struggled with her puzzlement at the angel's annunciation, her response melted into total acceptance of God's will.

Let us listen to the Word of God. A reading from the Holy Gospel according to Luke: 1: 26-38

ACTION: MARY & ANGEL

Reflection: Luke begins his Gospel with the announcement of the birth of John the Baptist and he stresses the continuity with Hebrew history and hope. But God's saving action is the focus of the announcement of the birth of Jesus. The scene shifts from Judea, center of Jewish life and worship to Galilee, province scorned as secondary outpost in Judaism. The messenger says the Child to be born will not only be great in the eyes of the Lord like John; he will be called Son of the Most High".

John's birth was made possible by natural means through the healing of sterility; Jesus will be born of a virgin. John will be filled with the Holy Spirit while in the womb; Jesus is conceived by the power of the Holy Spirit. John will be a Prophet; Jesus will be the final and eternal King.

Mary is mystified by the angel's greeting. Mary responds with the classic words: I am the servant of the Lord. Vatican

Council II summarizes Mary's response to the Angel: At the message of the angel, the Virgin Mary received the Word of God in her heart and in her body, and gave life to the WORD "Constitution on the Church 53.

Hail Mary (10)

HYMN

THE VISITATION

Mary came to Ain Karen to be with Elizabeth, her cousin, to be of help in her time of need. Jesus, the Incarnate Word came to us. Do we respond to people in need as Mary did?

Let us listen to the Word of God. A reading from the Holy Gospel according to Luke; I: 39-45.

ACTION: MARY & ELIZABETH

Reflection: Zechariah had been promised that his son would be filled with the Holy Spirit (1:15) Once Jesus is conceived by the power of the Holy Spirit, the Spirit can become active in others. John receives the Spirit in the presence of Jesus; the Spirit fills Elizabeth and later Zechariah and Simon. Elizabeth's question: who am I that the mother of my Lord come to me recalls the words of King David when the Ark of the Covenant was being brought back to Jerusalem after having been captured by the Philistines." How can ark of the Lord come to me?" -2 Sam.6-9)

Hail Mary-----10 times

HYMN

THE NATIVITY

He is with us. The Word was made flesh and now Jesus Christ is with us. He came not as King or Ruler but as a poor Infant, born in a manger visited by lowly shepherds who had no status of their own.

Let us listen to the Word of God. A reading from the Holy Gospel according to Luke 2; 1-17

ACTION: MARY, JOSEPH, INFANT JESUS, SHEPHERDS, SHEEPS ETC.

The scene shifts again from the lonely Judean wilderness and from small villages in the hills of Galilee to the vast arena of the Roman Empire. Emperor Augustus orders a Census and Joseph and Mary, the law abiding citizens they are, make the journey to Joseph's ancestral city.

Mary gives birth to her first born son. The swaddling clothes and the manger illustrate the poverty and humility of Jesus birth, but the wrappings are also a subtle reminder of his royalty. Hidden here is a parallel with the birth of King Solomon: In swaddling clothes and with constant care I was nurtured. For no King has any different origin or birth." Wis.7:4-5-

The humble Kings birth is first proclaimed to the lowly. The Shepherds were generally poor and to some extent outcasts and considered to be ignorant, dirty and lawless. It is through the lowly ones that the message of salvation comes to the whole people of Israel.

The Visit of the Magi- Three kings

Mathew's Gospel 2: 1-12

Three wise men from the East who possess astronomical and astrological knowledge are guided by the Star. The Star they observed may have been the conjunction of the planets Jupiter and Saturn. There is also a specific reference to Num.24:17 (A star shall advance from Jacob) that connected Messiah's birth with the appearance of a star. The Gentile wise men come to worship the new born king and they learn from the Jewish Scriptures that the Messiah is to be born in Jerusalem. From the three kinds of gifts, the tradition of three wise men developed in the fifth century; in the eighth century the three were given names. The faith of the Gentiles stand in contrast to the cynical attitude of Herod. This episode reflects the early church's experience of the Gentile's readiness to accept the Gospel and the disappointing slowness of the Israel to receive it.

Hail Mary ----- 10 times

HYMN: COME ALL YE FAITHFUL

THE PRESENTATION IN THE TEMPLE

Mary and Joseph in compliance with the laws of their land brought the Infant Jesus to the temple for consecration to God, the Father.

Let us listen to the Word of God.

A reading from the Gospel according to Luke: 2:26-36

ACTION : JOSEPH, MARY, INFANT JESUS, SIMEON & ANNA

REFLECTION: Jesus parents obeyed Roman law at the time of his birth; now they are portrayed as observant Jew fulfilling the prescriptions of the religious law concerning circumcision and the presentation of the first-born male to the Lord. Luke has entwined two separate ceremonies. The Book of Exodus required the presentation and redemption of the first-born son that belongs to the Lord who saved them when the first-born of Egyptians were destroyed at the Passover (Ex.13:15) Leviticus described the ceremony of the Purification of mother forty days after giving birth (Lev.12:1-8) on this occasion she was to offer a lamb and a pigeon or a turtledove but poor couple was permitted to bring just two pigeons or doves.

The emphasis is less on the purification of Mary than on the presentation of Jesus in the temple.

Simeon and Anna are faithful Israelites waiting in the temple for the revelation of God's salvation. Just and pious they are open to the Holy Spirit. Simeon recognizes Jesus as the anointed one and prophesies that the child be a light to the Gentiles. He warns that this child will be a sign to be opposed and that Mary will be pierced with a Sword and thus the Shadow of the Cross will fall across the Holy Family.

Mary continues to present Jesus to us everyday. She is offering her Son everyday through Mass, through His graces and blessings.

Hail Mary ----- 10 times.

HYMN

THE FINDING OF JESUS IN THE TEMPLE

Mary and Joseph searched for Jesus in sorrow for three days before they experienced the joy of finding him. What anguish there must have been over the lost child!

Let us listen to the Word of God. A reading from the Gospel according to Luke: 2: 42-51

ACTION: Jesus (Boy) Mary, Joseph and few People

REFLECTION: Jesus and his parents journey to Jerusalem for the feast of Passover. As usual they travel in groups with family and friends since road robberies were very common those days. After the Passover celebration the entire group starts their travel back to the home village, Nazareth. Jesus did not join the group and they realize it only at the end of the day's journey. They hurried back to Jerusalem frantically searching for Jesus. Mary realizes Simeon's prophesy about a sword piercing her heart. It has already started to happen.

The finding of Jesus in temple in dialogue with the teachers there, is the only event that breaks the silence of the Gospels about the hidden life of Jesus. Here Jesus lets us to catch a glimpse of the mystery of his total consecration to a mission that flows from his divine Son ship: "Did you not know that I must be about my Father's work?" But Mary and Joseph did not understand these words but they accepted them in faith. Mary kept all these things in her heart during the years Jesus remained hidden in the silence of ordinary life.

Mary continues to search for her lost children: those who have wandered away from God; for those who have lost their faith; for those who have opted for false gods of Money, Materialism, Worldly Pleasure, Fame and Values. Mary shares also the pains of those parents who lost their children.

The next time Luke will mention about Jesus's travel to Jerusalem was when Jesus would be making his final travel and celebrates the Passover before he was crucified and his death and Resurrection.

Hail Mary----- (10)

HYMN

THE MYSTERIES OF LIGHT

THE BAPTISM OF JESUS

John Baptizer had many followers and he preached a Baptism of repentance- rejecting old ways of life- and Jesus inaugurates a new baptism- baptism of rebirth- accepting new life. Jesus comes to river Jordan where John has been baptizing and asks for baptism.

Let us listen to the Word of God. A reading from the Gospel according Matthew: 3:3-17

ACTION; JOHN, JESUS & FEW PEOPLE

REFLECTION: The core message of John will be the same as Jesus: “Reform your lives and the reign of God is at hand”. John is located in the wilderness of Judea- the area in which the community that had given us the Dead Sea Scrolls had its center. The relation of John to Jesus is explained by the quotation from Isaiah 40:3 John’s preaching in the wilderness prepares the way for Jesus.

John’s preaching is directed to members of two Jewish groups- the Pharisees and the Sadducees- and these groups will be opposing Jesus throughout his ministry.

That Jesus was baptized by John is undoubtedly a historical act. According to the Gospel accounts Jesus received from John a baptism of repentance. Matthew explains how Jesus the sinless one could have received the baptism of repentance. John demonstrates his humility and reveals his prophetic insight that Jesus is the one to come”. Jesus’ first words in the Gospel are a request that he be baptized by John because this was in accord with God’s will; and it must be done to fulfill the divine plan.

Jesus emerges from the waters of the Jordan and this event is accompanied by several extraordinary supernatural phenomena and the climax was the identification of Jesus as the Son of God.

Hail Mary----- (10)

HYMN

THE WEDDING FEAST OF CANA

Jesus' first miracle was at the wedding Feast of Cana. Mary pleaded for the family and Jesus obliged His mother's request by changing water into wine.

Let us listen to the Word of God.

A reading from the Gospel according to John: 2:1-11

ACTION; JESUS, MARY, SERVANTS & COUPLE OF JARS.

REFLECTION: Cana in Galilee is what is now Kefr Kenna, which is about four miles (seven km) northeast of Nazareth. The first guest to be mentioned is Mary. May be Joseph is no longer alive. The miracle at the wedding feast of Cana marks the start of the messianic times and the gradual manifestation of Jesus' glory.

John terms this miracle of turning water into wine as a sign that anticipates the hour of Jesus' glorification: it means the time of his passion, death and resurrection.

John notes the generosity of the gifts provided by Jesus; it was at least 120 gallons (480 liters) of wine. This largesse is a sign that the messianic times have come. John refers to Mary as Mother of Jesus two times: once here and again at Calvary. Her appearance indicates Mary's role in the Redemption; they occur at the start and close of Jesus' public life. This episode of Cana reveals a new dimension of Mary's Motherhood: Mary's solicitude for human beings, her coming to them in the wide variety of their wants and needs. Mary places herself between her son and the mankind in the reality of their wants, needs and sufferings. She acts as a Mediatrix, not as an outsider, in her position as mother. Jesus reaction to Mary's statement "there is no wine", "what does this has to do with you and me" is an Eastern idiom which can be used to express various shades of meaning.

The Church regards Jesus presence at this wedding as highly significant, a confirmation of the goodness of marriage and an announcement that marriage will be an effective sign of Christ. Bl. John Paul II, in his letter to Families says: Jesus, Mary and the Disciples presence at the wedding of Cana" make clear to what extent the truth about Family is part of God's revelation and the history of Salvation".

Jesus blessed the wedding with His presence and miracle. May Jesus bless the newly weds of and all other couples in our parish by giving them the Spirit of Love, Understanding and Sacrifice.

HAIL MARY----- (10)

HYMN

3 PREACHING OF THE KINGDOM

Jesus went about preaching the good news that Kingdom of God is at hand and believe in the Gospel. The Kingdom is one of Peace, Love, Justice and Joy. Where there is Love, Peace, Justice there is the Kingdom of God.

Let us listen to the Word of God.

A reading from the Gospel according to Matthew 10: 5-8.

ACTION; JESUS & THE DISCIPLES

REFLECTION: Jesus sends the disciples to continue his mission of preaching and the core message is: "The Kingdom of God is at hand". The disciples' mission is limited to the people of Israel and they are to avoid entering the cities and towns of non-Jews and Samaritans. Only after the death and Resurrection of Jesus does the mission to Gentiles begin. The disciples' mission replicates and extends the mission of Jesus in preaching the coming of the Kingdom of God and in healing the sick. Jesus disciples are instructed not to be anxious about money or baggage or lodging but rather they have to depend on the charity of their hearers. This will allow them to carry out their mission in a more single-minded way and it will also bear witness to their trust in God's care.

The Kingdom of God is one of Peace, Love, Justice and Joy. Where there is Love, Peace and Justice there is the Kingdom of God.

Let us pray for our own conversion and the conversion of others. Let the healing touch of Jesus be on the sick in our families, communities and the world.

Hail Mary-10-
HYMN

4 TRANSFIGURATION

Jesus takes Peter, John and James to a mountain and the three apostles witness Jesus glory in the company of Moses and Elijah representing Law and the Prophets. As in Baptism Jesus is affirmed as the Son in whom the Father is well pleased.

Let us listen to the Word of God.

A reading from the Gospel according to Luke: 9: 28-36

ACTION: JESUS, JOHN, JAMES, MOSES & ELIJAH

REFLECTION: The transfiguration is in contrast to the message of suffering and humiliation. These two extremes need to be held together to accept Jesus as he is- the Son of Man and Son of God. The transfiguration reminds us of Mount Sinai experience of God: Moses, mountaintop and the cloud. Jesus is seen as God's Son in heavenly glory. He is changed in appearance as he will be in his glorified resurrected body. - MK 16:12-. Appearing with him are two Old Testament figures Moses the Lawgiver and Elijah the Prophet. They are the signs that Jesus will fulfill the expectation of the Israel people.

Three beloved disciples behave disappointingly. They fall asleep as they will later when Jesus is about to be handed over in the garden of Mount Olive. Peter confronted with divine glory fails to address Jesus Lord and babbles about building earthly tents for the heavenly beings.

The revelation climaxes with the voice from the clouds as at Jesus' baptism: He is God's Son, his chosen One (Ps.2:7; Isa.42:1)

Through transfiguration Jesus shows that he will be ultimately be glorified. But his path runs via the cross. The Passion, the cross, is the defining episode in Christ's life and so it is the first step in Christian life.

HAIL MARY----- (TEN)

HYMN

5 INSTITUTION OF THE EUCHARIST

The day before he suffered Jesus was celebrating the Passover with his disciples in the Upper Room. He took Bread and Wine and changed them into His Body and Blood and wanted them to commemorate it. He instituted the Eucharist and to continue to offer the Sacrifice He instituted the Order of Priesthood.

Let us listen to the Word of God.

A reading from the Gospel according to Luke: 22: 14-20.

ACTION: JESUS AND HIS APOSTLES AROUND THE
TABLE

Luke like Mark and Matthew presents the Last Supper as a Passover Meal. Peter and John are sent to make the arrangements; the place, the food and its preparation and the needed assistants. Possibly Jesus did not specify the place clearly to avoid premature arrest in case Judas should overhear. Their signal is to be a man carrying water jar: woman usually carried jars and pitchers, men leather bottles.

Jesus realizing that the climax of his is approaching dramatizes his own self offering as the new Paschal Lamb. He will not eat the Passover again until it is fulfilled in the Kingdom.

Of all the Evangelists, Luke is the one who most clearly records that Jesus established this rite as a Memorial of His Passover, to be celebrated and renewed in his Church.

“When the church celebrates the Eucharist, she commemorates Christ’s Passover, and it is made present: the Sacrifice Christ offered once for all on the cross remains ever present: “As often as the Sacrifice of the Cross by which “Christ our Pasch has been sacrificed” is celebrated on the altar, the work of our redemption is carried out” Lumen Gentium 3)”

From this need to perpetuate the Sacrifice of the Cross Jesus made his apostles priests and decreed that they and other priests should offer his Body and Blood” (Council of Trent, Missae Sacrificio, can.2)

Let us continue to encounter Jesus in the Eucharist, in the assembly that gather to celebrate, in the Words God addresses and in the Sacrifice of the Bread and Wine.

HYMN

THE SORROWFUL MYSTERIES

The sorrowful Mysteries recall to our mind the mysterious events surrounding the sacrifice of His life so that the sinful humanity might be reconciled with God.

1 The AGONY IN THE GARDEN

Jesus prayed with intensity and anguish over His impending death. His agony was an inner one: a distress and sadness that the death He was about to face, would be suffered in vain for many.

Let us listen to the Word of God.

A reading from the Gospel according to Matthew 26: 36-44.

ACTION: JESUS, APOSTLES

REFLECTION: From the Upper Room Jesus and his disciples walked to the Mount of Olives. The discussion Jesus had with his disciples on the Mount of Olives reveal that He knew what awaited him and that all these events were proceeding according to God's will as expressed in the Old Testament.

The account of Jesus' prayer in Gethsemane presents him as the obedient Son of God who accepts God's will that he suffer and die. Gethsemane was a small olive garden on the Mount of Olives. Jesus prays three times and returns three times to find the three: Peter, James and John asleep. His final call to the disciples shows his perfect submission to the Father's plan and confidence that the power of his evil opponents is only temporary.

The three Synoptic Gospels describe the drama of Christ's Prayer in the garden and the failure of the disciples to keep him faithful company. Mark makes this failure abundantly clear. Matthew puts more emphasis on the fact that by means of this prayer Jesus is identified with the will of God the Father.

According to St. Theresa of Avila when we pray our intention is to be determined to struggle and work to conform our will to God" (Interior Castle)

Let us now remember all those people who are in agony, who suffer physically and spiritually and all those who are spiritually sick and pray that their sufferings and agony may be united with those of Jesus. Let us not give way to despair and resentment.

HAIL MARY----- (10)

HYMN

2 THE SCOURGING & CROWING WITH THORNS

Jesus was arrested and tried before the high Priest. The Sanhedrin sent him to Roman governor, Pontius Pilate, who was rather surprised at the meek attitude of Jesus. Pilate knew that Jesus had not committed the crime he is accused of. ". To please the crowd he ordered that Jesus be scourged and Barabbas be rele

Let us listen to the Word of God.

A reading from the gospel according to John: 19:1-11

ACTION: JESUS AT THE PILLAR WITH SOLDIERS
WHIPPING HIM.

REFLECTION: The crowning with Thorns which occurs in the centre of the narration serves to underline Christ's Kingship, even though the soldiers are only mocking him when they proclaim him as the king of the Jews. With Christ wearing the insignia of royalty- the crown, the cloak of royal purple,- though it is in parody, his majesty as King of Kings is projected in some way.

Pilate finds that Jesus is not guilty of any crime. It becomes clear to him that Jesus is not the revolutionary his accusers alleges him to be and he does not to judge a religious question. But the Jewish authorities shift their charge to political arena even though it was against their conscience by proclaiming Caesar to be their true king. When Pilate heard them accuse Jesus of proclaiming himself as the Son of God, he became even more alarmed. Even though Pilate wants to set Jesus free, the uproar of the people overwhelms him; he gives in to pressure and allows Jesus to be crucified.

Let us remember the great sacrifice through which Jesus expresses His love for us and let us make reparation for all our sins that wounded the Sacred Heart of Jesus and the Immaculate Heart of His Mother Mary.

HAIL MARY----- (10)

HYMN

THE CARRYING OF THE CROSS

The Son of God is ordered to carry the instrument of his death to Calvary. The Cross hitherto, a symbol of infamy becomes the symbol of victory and salvation.

Let us listen to the Word of God.

A reading from the Gospel according to MATTHEW 27:31-34

ACTION: JESUS CARRYING THE CROSS, FOLLOWED BY SOLDIERS & CROWD.

REFLECTION: All the four gospels describe the crucifixion and death of Jesus Christ in detail. All four Evangelists report that Jesus was stripped of his garments. A person condemned to crucifixion lost all his rights as a citizen; he had a status of a slave, so his executioners could do what they wanted with his clothes. The crucifixion begins with the episode of Simon of Cyrene, a Jew from North Africa, father of Alexander and Rufus, who was forced to carry the cross. They proceeded through the streets jeered by the bystanders to the Place of Skull, Calvaria in Latin and Golgotha in Hebrew which was outside the second wall of Jerusalem. It had been used as a quarry. And thus had been hollowed out roughly to the shape of a human skull.

Jesus did not have to carry the cross; neither do we unless we choose Jesus over worldly values.

HAIL MARY ----- (10)

HYMN

THE CRUCIFIXION

Jesus was crucified together with two criminals. Hanging on the cross Jesus pleads for mankind. He is bridging the gap between the Heavenly Father and the fallen mankind.

Let us listen to the Word of God.

A reading from the Gospel according to Luke 23:33-46.

ACTION: SCENE OF CRUCIFIXION: JESUS, TWO CRIMINALS, JOHN & MARY

REFLECTION: Luke does not use the word Golgotha but simply refers the place of execution as “The Skull”. Jesus is crucified between two criminals. He utters the words of forgiveness that will become the hallmark of the innocent Christian sufferer, words echoed by Stephen, the first martyr.

The inscription on the cross is mentioned always with slight variations, by all four Evangelists but only John insists so much on Jesus’ kingship and tells that it was written in three languages Greek, the language of the Mediterranean world; Latin, the language of the Roman Empire and the local language Aramaic. John is saying that Jesus’ kingship is universal, proclaimed from the cross to the whole world. Pilate’s stubborn insistence on leaving the inscription stand as written is his own bit of revenge against those who forced him to condemn the innocent, Jesus and it was Pilate’s way of paying back to them since the title is an insult to them.

The dividing of the garments reflects the words of Psalm 22:19. Though Luke does not exonerate the Jewish people completely from the complicity in the death of Jesus, he continues to show that it was caused mainly by the hostility and jealousy of their leaders. Luke has the scoffers refer to Jesus as the chosen one rather than the king of Israel.

John mentions the presence of Mary and himself at the foot of the cross. John may be presenting Mary beneath the cross (1) as a feminine symbol of mother church caring for, and placed in the care of Jesus’ disciples who became her children, and consequently they become Jesus’ brothers and sisters

(2) and as woman of victory emphasizing the feminine contribution to salvation.

Jesus died on the cross and with it came our Redemption: our Salvation. Let us ask God’s forgiveness and the grace to forgive others.

HAIL MARY - 10-

HYMN: “Were you there when they crucified my Lord”

THE GLORIOUS MYSTERIES

THE RESURRECTION

On the third day Jesus rose from the dead as he had foretold. He conquered death and gave new hope and life to the humankind. The joy of the Resurrection is greater than the pain and the suffering.

Let us listen to the Word of God.

A reading from the Gospel according to John: 20:1-10

ACTION: EMPTY TOMB, PETER & JOHN, MARY MAGDALENE.

REFLECTION: All the four gospels report the testimony of the holy women and the apostles regarding Christ's glorious resurrection- first the empty tomb and then the appearances of the Risen Christ. John makes it clear that although Mary Magdalene was the first to go to the tomb, it was the two apostles who were the first to go inside and to see the evidence that Christ had risen (the empty tomb, the linen cloths and the napkin in a place by itself).

The beloved disciple verifies that Jesus' body is missing and the state of the tomb shows no human hand.

Jesus did not come back to life, just as Lazarus. It is the reason John says that he saw and believed. While the empty tomb and the other evidences were perceptible to the senses but the resurrection is not, even though its effects could be proven by experience and it requires faith if it is truly be accepted.

The gospel shows that Jesus manifests himself to those who seek him in all sincerity. Mary Magdalene is the model for those who seek him. Jesus appeared to His apostles and disciples number of times. Only after seeing Jesus they believed that Jesus truly rose from the dead. Together with St. Thomas we profess our faith in Him: My Lord, My God! The Risen Lord offers hope to those who have lost hope. Let us accept Jesus as our Way, Truth and the Resurrection.

HAIL MARY----- (10)

HYMN

THE ASCENSION

Jesus returns to the Father and it is the culmination of the Mission of Jesus on earth. But Jesus continues to be present among us” I will be with you until the end of time” Jesus says.

Let us listen to the Word of God.

A reading from the Holy gospel according to Mark 16:19-20

ACTION: JESUS & HIS APOSTLES

REFLECTION: The ascension of the Jesus Christ and his position at the right hand of the Father form the sixth article of faith in the Apostles’ Creed.

The Ascension marks the culmination of Salvation. Jesus, as high Priest, blesses his faithful. His entry into heaven means not only that his human nature now receives the glory it deserves; it also signals the fact that our human nature already shares the glory of the Godhead in Him.

The Apostles and the disciples, who had been so troubled by his death on the cross and had doubted the truth of his resurrection, were not filled with sorrow at this his ascension into heaven; rather they were filled with great joy. (St. Leo the Great).

Jesus went up into heaven body and soul; in his human nature he has taken possession of heaven, and as man he holds the place of honor at God’s side above all created things(Roman Catechism 1, 7,2-3) with his entry into heaven, he attains, a new mode of life in glory, a glory which we, too, in some way share(Ephe.2:6) Jesus Christ, the head of the Church, precedes us into the Father’s glorious kingdom so that we, the members of His body, may live in the hope of one day being with him for ever.” Catechism of the Catholic Church thus sums up the salvific effect of the Ascension.

Jesus goes to prepare a place for us. But Jesus continues to be present among us. “I will be with you until the end of time,” says Jesus. Let us ask God for guidance; guiding all those who lost the way and help them to return to God.

HAIL MARY----- (10)

HYMN

THE DESCENT OF THE HOLY SPIRIT

Jesus had promised to send the Holy Spirit and the Spirit of God descended on the Apostles who were gathered in the Upper Room for fear of Jews.

Coming of the Holy Spirit

A reading from the Acts of the Apostles 2:1-11.

ACTION: UPPER ROOM: APOSTLES and MARY

REFLECTION: Pentecost marks the point at which the Church takes its first steps, animated by the Holy Spirit; it is the new people of God commissioned to proclaim the Gospel to all nations.

This account of the coming of the Holy Spirit is full of symbolism. Pentecost was one of the three great Jewish feasts; it was held on the fiftieth day after the Passover and many Israelites went on a pilgrimage to Jerusalem for that day. The feast originated as a thanksgiving for the grain harvest, and involved an offering of the first fruits. Later it was given the added dimension of commemorating the promulgation of the law given by God to Moses on Mt. Sinai. The noise, like that of a strong wind, and the fire (2-3) are powerfully evocative of the way God manifested himself on Mount Sinai (Ex. 19: 16, 18; Ps.29)

On the day of Pentecost, however, the Holy Spirit came down on the disciples that he might remain with them forever; on that day the Church was openly displayed to the crowds and the spread of the Gospel among the nations. Coming of the Holy Spirit made a difference in their lives and they became courageous witnesses and proclaimed Jesus as Lord and Savior. The gift of the Spirit is ongoing. We, too, need it because at all times and places we should bear witness to Christ.

We are called upon to announce to this world the message of the Gospel. Let us pray for our own Pentecost; an increase in the Holy Spirit's gift to us that we may have a deeper faith, total trust in God and for a complete submission to His will.

HAIL MARY----- (10)

HYMN: VENI SANCTE SPIRITUS

THE ASSUMPTION

Mary is assumed body and soul into heaven and reunited with her Son. Through Assumption Mary becomes the reflection of her Risen son. Mary as the Mother of the Church protects the Mystical Body of her Son, Jesus. Mary is our Mother.

Let us listen to the Word of God.

A reading from the Book of Judith 15: 9-11.

ACTION

REFLECTION: Mary is in heaven body and soul. Since she was immaculate in conception and didn't sin in her life her body, like the body of Jesus, didn't decay. It went directly from an earthly state to a heavenly state. Mary's Assumption reminds us that we too are destined to be in heaven someday- soul and body. Assumption reminds us that Mary is not in heaven in a passive way simply enjoying God's presence. She is in heaven in an active way. She is concerned about us. She wants to help in our own struggle to reach heaven. We need only to call out to her for help.

Remember- MEMORARE---

HAIL MARY----- (10)

MARIAN HYMN

CROWNING OF THE BLESSED VIRGIN MARY

The Mother of the Incarnate Word is honored and crowned Queen of the Angels and Saints in heaven. She is the Queen of the Holy Rosary, Queen of Peace and Queen of the Apostles and Prophets.

Let us listen to the Word of God.

A reading from the Book of Revelation: 12:1-6.

ACTION

REFLECTION: Mary is the new Eve and she is the Mother of the Church. All generations shall call her blessed.

HYMN: SALVE REGINA